



HERALD of HOLINESS

*Camp Meeting
Number*

W. A. Wainwright

HERALD OF HOLINESS

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HOW LORENZO DOW FOUND THE BLESSING

LORENZO DOW, known as one of the most eccentric preachers of Methodism, was born in Connecticut in 1777, of English ancestry. When a child he was known for his religious zeal but in his early youth fell in with evil companions and for a while drifted into sin. He was converted in a Methodist meeting under the preaching of Hope Hull, who so accurately described his condition that he found it necessary to hold on to his cousin to keep from falling off his seat, so great was his agitation. Reaching home, he prayed for hours, until he felt his sins forgiven, and to use his own words, "The burden of sin and guilt and the fear of hell vanished from my mind, as perceptibly as a hundred pounds' weight falling from a man's shoulders; my soul flowed out in love to God, to His ways and to His people; yea and to all mankind."

With his conversion, came the call to preach, but he felt that he was only an illiterate child and for some time resisted the call. But he was greatly afflicted both in body and mind until he yielded to God. After beginning to preach he met with so many discouragements that he was often tempted to give up in despair. His presiding elder and others criticized his ignorance, his behavior and manner of preaching, and the conference sometimes took away his credentials, but the hand of the Lord was always heavy upon him until he resumed his preaching.

While in his nineteenth year, Lorenzo Dow was deeply convicted of his need for entire sanctification, and in his journal gives the account of how he received the blessing in the following words:

"When I was on the Orange Circuit, I felt something within that needed to be done away. I spake to one and another concerning the pain I felt in my happiest moments, which caused a burden but not guilt; some said one thing and some another; but none spoke to my case, but seemed to be like physicians that did not understand the nature of my disorder; thus the burden continued, and sometimes felt greater than the burden of guilt for justification, until I fell in with

T. Dewey, on Cambridge circuit. He told me about Calvin Wooster, in Upper Canada, that he enjoyed the blessing of sanctification, and had a miracle wrought in his body, in some sense; the course of nature turned in consequence, and he was much owned and blessed of God in his ministerial labors. I felt a great desire arise in my heart to see the man, if it might be consistent with the divine will; and not long after I heard he was passing through the circuit and going home to die. I immediately rode five miles to the house; but found he was gone another five miles farther. I went into the room where he was asleep; he appeared to be more like one from the eternal world, than like one of my fellow-mortals. I told him, when he awoke, who I was and what I had come for. Said he, 'God has convicted you for the blessing of sanctification, and that blessing is to be obtained by the single act of faith, the same as the blessing of justification.' I persuaded him to tarry in the neighborhood a few days; and a couple of evenings after the above, after I had done speaking one evening, he spake, or rather whispered out an exhortation, as his voice was so broken, in consequence of praying, in the stir of the Upper Canada, as from twenty to thirty were frequently blessed at a meeting. He told me that if he could get a sinner under conviction, crying for mercy, they would kneel down a dozen of them, and not rise until he found peace. 'For,' said he, 'we did believe that God would bless him, and it was according to our faith.'"

"At this time he was in a consumption, and a few weeks after expired; and his last words were, as I am informed, 'Ye must be sanctified or be damned,' and casting a look upward, went out like the snuff of a candle, without terror; and while whispering out the above exhortation, the power which attended the same, reached the hearts of the people; and some who were standing or sitting, fell like men shot in the field of battle; and I felt a tremor to run through my soul and every vein, so that it took away my limb power, so that I fell to the floor, and by faith saw a greater blessing than I had hitherto experienced, or in other words, felt a divine conviction of the need of a deeper work of grace in my soul; feeling some of the remains of the evil nature, the effect of Adam's fall, still remaining, and it my privilege to have it eradicated or done away; my soul was in an agony—I could but groan out my desire to God—He came to me, and said, believe the blessing is now; no sooner had the words dropped from his lips, than I strove to believe the blessing mine now, with all the powers of my soul, then the burden dropped or fell from my heart, and a solid joy, and a gentle running peace filled my soul.

"From that time to this I have not had the ecstasy of joy or that downcast of spirit as formerly; but more of an inward, simple, sweet running peace from day to day, so that prosperity or adversity doth not produce the ups and downs as formerly; but my soul is more like the ocean, whilst the surface is uneven by reason of the boisterous wind, the bottom is still

calm; so that a man may be in the midst of outward difficulties and yet the center of the soul may be stayed on God; the perfections of the angels are such, that they cannot fall away; which some think is attainable by mortals here; but I think we cannot be perfect as God, for absolute perfection belongs to Him alone; neither as perfect as angels, nor even as Adam before he fell, because our bodies are now mortal, and tend to clog the mind, and weight the spirit down; nevertheless, I do believe, that a man may drink in the Spirit of God, so far as to live without committing wilful, or known sin, or malicious sins against God, but to have love the ruling principle within, and what we say or do to flow from that divine principle of love and not from a sense of duty, though subject to trials, temptations and mistakes at the same time."

Needless to say, that after he received the blessing of entire sanctification, he preached with greater power and more success. The same year, 1796, revivals began in his meetings which spread to a number of places. Wherever he went, crowds flocked to hear him, and multitudes were seized with deep conviction and led to Christ.

CAMPMEETINGS

We are presenting our readers this week with a Campmeeting Number of the *HERALD OF HOLINESS* which we trust will serve the purpose of emphasizing the importance of campmeetings as a factor in spreading and conserving the work of holiness. We appreciate the value of summer conferences and Bible study groups connected with summer recreation, but these can never take the place of the old-fashioned campmeeting. God instituted the feast of booths in the Israelitish economy when life was comparatively simple as compared with modern times, and provided that the children of Israel should draw apart for a set season from the ordinary routine of life, in order to devote their time to the consideration of spiritual things. How much more is this necessary when commercialism seems to be dominating every avenue of social life! Whenever possible, those who are able to do so should observe a feast of booths and plan to attend an old-time campmeeting and enjoy a season of spiritual refreshing.

The religious awakening which gave rise to campmeetings, seems to have had its origin in a two days' meeting in Logan County, Kentucky, held by John and William McGhee in 1799. Rev. McCready, a Presbyterian preacher, also had a part in the earlier services and to him probably is due the credit of definitely arranging for a campmeeting. At first the erecting of tents upon the ground was not a preconcerted plan, but the result of necessity. Later it came to be adopted as a part of the preparations for a definite, soul-saving religious service. It was in a desire to present the doctrine and experience of holiness as a second

blessing that gave rise to the modern holiness campmeeting, sponsored by the National Association for the Promotion of Holiness. In other articles we are giving a brief sketch of the "Origin of the Campmeeting" and "The Development of Campmeeting Songs" which will be of interest to campmeeting workers.

The editor is not sufficiently well acquainted with the older established camps to do so now, but hopes in the future to be able to publish a campmeeting number giving cuts of the older camps, with brief historical sketches and other valuable information. We shall be greatly indebted to those who are in possession of interesting items along this line, if they will forward such material to us. The campmeeting had its origin in a self-denying effort to save souls, and as a means of revival has always enjoyed the manifest blessing of God. It is an institution which should be kept alive by spiritual people, and not allowed to deteriorate into mere intellectualism or entertainment.

The Church of the Nazarene and the holiness movement have a remarkable body of evangelists—both preachers and singers—whose talents seem to find fullest expression in the campmeeting. The Church of the Nazarene is committed to evangelism, it honors evangelists as a class of Christian ministers, and appreciates their ministry in camps and churches. It is our desire to make the *HERALD OF HOLINESS* serve the cause of evangelism in every possible way. We shall appreciate suggestions also from our evangelists as to ways in which the paper may best serve them. By publishing the reports we endeavor to keep the evangelists before the people, and no one can read the reports without noticing the spirit of co-operation existing between evangelists and pastors. As a church we are unalterably committed to the preaching of the doctrine and experience of entire sanctification as a second, definite work of grace, and any who thus labor, of whatever denomination, we count as our fellow-workers.

Faith is a certain image of eternity; all things are present to it; things past and things to come are all so before the eyes of faith, that he in whose eyes that candle is enkindled, beholds heaven as present and sees how blessed a thing it is to die in God's favor, and to be chimed to our grave with the music of a good conscience. Faith converses with the angels, and antedates the hymns of glory; every man that hath this grace is as certain that there are glories for him, if he persevere in duty, as if he had heard and sung the thanksgiving song for the blessed sentence of doomsday.—BISHOP TAYLOR.

The merit of faith consists in believing what one does not see.—THOMAS AQUINAS.

GEMS OF TRUTH ON HOLINESS

From the writings of Dr. Adam Clarke

The perfection of the gospel system is not that it makes allowance for sin, but that it makes atonement for it; not that it tolerates sin, but that it destroys it.

When the light of Christ dwells fully in the heart, it extends its influence to every thought, word and action; and directs its possessor how he is to act in all places and circumstances.

A religion, the very essence of which is love, cannot suffer at its altars a heart that is revengeful and uncharitable, or which does not use its utmost endeavors to revive love in the heart of another.

God has many imitators of his power, independence and justice, but few of his love, condescension and kindness.

Works of charity and mercy should be done as much in private as is consistent with the advancement of the glory of God, and the effectual relief of the poor.

God promised his Holy Spirit to sanctify and cleanse the heart, so as utterly to destroy all pride, anger, self-will, peevishness, hatred, malice, and everything contrary to his own holiness.

It is the office of the Holy Spirit to witness to the conscience of man the covenant and its conditions, to apply the blood of sprinkling, and to take the things that are Christ's and show them to men; and it is His province to witness to the heart of the believing penitent, that by this shed blood his "conscience is purged from dead works to serve the living God." He is also the sanctifying Spirit; the Spirit of judgment and the Spirit of burning; and as such, he condemns to utter destruction the whole of the carnal mind, and purifies the very thoughts of the heart by his inspiration, enabling the true believer perfectly to love God, and worthily to magnify His holy name. And this same Spirit dwelling in the soul of a believer seals him an heir of eternal glory.

Our Lord makes intercession for us by negotiating and managing, as our friend and agent, all affairs pertaining to our salvation. And the Spirit of God maketh intercession for the saints, not by supplication to God in their behalf, but by directing and qualifying their supplications in a proper manner, by His agency and influence upon their hearts, which according to the gospel scheme is the peculiar work and office of the Holy Spirit. So that God, whose is the Spirit, knows what He means when He leads the saints to express themselves in words, desires, groans, sighs, or tears;

in each God reads the language of the Holy Ghost, and prepares the answer according to the request.

That man is no Christian who is solicitous for his own happiness alone, and who cares not how the world goes, so that himself be comfortable. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed, how many truths suppressed, and how many acts of injustice authorized, by those timorous forecasts of what may happen, and those faithless apprehensions concerning the future.

He whom God has employed in a work of mercy has need to return, by prayer, as speedily to his Maker as he can, lest he should be tempted to value himself on account of that in which he has no merit; for the good that is done upon the earth the Lord doeth it alone.

We are not to suppose that the love of God casts out every kind of fear from the soul; it only casts out that which was torment. A filial fear is consistent with the highest degrees of love; and even necessary to the preservation of that grace. This is properly its guardian; and without this, love would soon degenerate into listlessness or presumptive boldness.

Nor does it cast out that fear which is so necessary to the preservation of life; that fear which leads a man to flee from danger lest his life be destroyed.

Nor does it cast out that fear which may be engendered by sudden alarm. All these are necessary to our well-being. But it destroys, (1) The fear of want; (2) The fear of death; and (3) The fear or terror of judgment. All these fears bring torment, and are inconsistent with this perfect love.

Love never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, while nothing is seen in his conduct or in his spirit inconsistent with this profession.

Be so purified and refined in your souls, by the indwelling Spirit, that even the light of God shining into your hearts shall not be able to discover a fault that the love of God has not purged away.

The soul was made for God, and can never be united to Him, nor be happy, till saved from sin. He who is saved from his sin, and united to God, possesses the utmost felicity that the human soul can enjoy, either in this or the coming world.

THE ORIGIN OF THE CAMPMEETING

During the ten years preceding the opening of the nineteenth century, from 1790 to 1800, religion was at an exceedingly low ebb in the United States. French infidelity had permeated the thinking of the people, and had largely undermined their faith and their morals. Statistics showed only one church member to about thirteen of the population. Methodism itself lost one-tenth of its membership in one year owing to the great controversies which rent the church.

In the year 1796 through its general assembly, its synods and presbyteries, the Presbyterian church made a general call for fasting and prayer. The Ohio presbytery held a monthly fast day for the entire year of 1796 in order to pray for an outpouring of the Holy Spirit.

McCready's Covenant

Rev. McCready, a revival Presbyterian preacher of Logan County, Kentucky, drew up a solemn covenant for his congregation, in which they agreed to spend every Saturday evening, every Sabbath morning, and one whole Sabbath of each month for a year as a special season of prayer for the outpouring of the Holy Spirit in Logan County and throughout the world. The work began the following year, at which time there was a general awakening among the people, which was intensified during the second year. So great was the concern of men that they would spend days alone in the woods praying. When there was no preaching, godless church members would spend much time talking of the startling discovery of their unsaved state.

The First Campmeeting

The sacramental service in 1799 witnessed great displays of divine power, especially in the Gasper congregation. Men were so overwhelmed with conviction for sin that they fell to the floor where they would often remain prostrate for an hour; but when they arose it was with a shout of victory.

These strange exercises drew great crowds to the meetings, and one family came from North Carolina and "camped." This meeting has therefore, been called the "first campmeeting of Christendom." Rev. McCready seized upon the idea and announced that the next sacramental service would be a "campmeeting." In all probability, therefore, the first meeting definitely arranged and announced as a "campmeeting" was held in Gasper, Kentucky, July, 1800.

It was to one of these meetings that Elder Robert King sent his son Rich, saying, they can never fool Rich with their fox-fire. But Rich, like many others, came home converted and spread abroad the news until twenty were converted before the first meeting was held. He then arranged for a "campmeeting" and over one hundred were clearly and definitely converted in spite of the opposition of his antirevivalistic father.

The Campmeeting of 1801

Rev. McCready invited John Page, a Methodist revivalist, with other Methodist preachers to join him in the campmeeting of 1801. The meeting was held in a grove and multitudes flocked to the services, the men sleeping under the wagons and the women in them, while many were entertained in the homes of their friends. This meeting was held three miles from the home of Peter Cartwright, that unique character of Methodism and he with others was converted during the camp. He says, "I went with the weeping multitudes and bowed before the stand, and earnestly prayed for mercy. In the midst of a solemn struggle of soul, an impression was made upon my mind as though a voice had said to me, 'Thy sins are forgiven thee;' divine light flashed all around me, unspeakable joy rose in my soul. I arose to my feet, opened my eyes, and it seemed as if I was in heaven; the trees, the leaves on them, everything seemed praising God."

The effects of this revival were great beyond expectation. It spread until it reached Yale College and one hundred eighty-two of the two hundred thirty students then enrolled were converted. "From the year 1800 to 1825," says Dr. Spring, "there was not a month in which we could not point to some village, or town, or seminary and say, 'Behold what God hath wrought.'"

The next great providential movement in the development of the work of holiness was the National Association for the Promotion of Christian Holiness. Rev. William Osborne with the Brothers Stockton had experienced the blessing of full salvation and had preached it throughout the lower section of New Jersey until considerable interest had been awakened in the subject. Rev. Osborne visited Rev. Inskip, who was then pastor of the Green Street Methodist church in New York, and laid the matter before him. Mr. Inskip was deeply impressed with the suggestions and after praying earnestly that they might know the mind of the Spirit, they arose and joined hands and resolved that a campmeeting should be held at some place to be selected and that there would be at least two tents on the grounds.

A call was then issued for all ministers and laymen who were in sympathy with such a movement to meet at Philadelphia, June 13, 1867, to make arrangements for the "First Holiness Campmeeting." The resolution was made by Rev. Atwood as follows: "Resolved that we hold a campmeeting for the specific work of promoting heart purity." This resolution was passed unanimously and the first campmeeting was held at Vineland, N. J., July 17, 1867.

Needless to say, this meeting was remarkable in its character and results. Between three and four hundred were converted and nearly eight hundred sanctified in this first meeting. After the meeting it was

judged expedient to form a permanent organization, and the preachers who had conducted the organization appointed the officers and completed the whole arrangement on their knees. It is said that the prayer of Alfred Cookman was so marvelous in its power that the Holy Spirit fell upon all hearts present in an overwhelming manner, and the face of every person present shone with a heavenly radiance of perfect love which was enthroned in every heart.

There were calls for holiness campmeetings from many quarters, but in the West three great meetings were held—at Sacramento, Santa Clara and San Francisco. The hard battle fought at Santa Clara is told in an interesting manner in the "Life of John S. Inskip," and accounts of the other meetings are given also. A reporter wrote of the San Francisco meeting as follows: "The Word of the Lord swept through the ranks of the gathered thousands like a tempest of fire, overthrowing every refuge of lies, leaving all standing at the judgment seat of a quickened conscience and of the Word of God. Satan raged and hell beat to arms; but the Lion of Judah gave them the victory again and again. During some periods of the meetings presiding elders, pastors and other ministers were stricken to the ground by the power of God and lay for hours entirely powerless." We have listened to the sainted

Dr. Walker, one of the General Superintendents of the Church of the Nazarene, tell how, as a printer boy away from God, he attended with the throngs that filled the great tent and made his way to an altar of prayer.

The Church of the Nazarene

Another providential development in the holiness movement was the organization of the Church of the Nazarene and the union of the several bodies under this name. Great as was the influence of the Holiness Association campmeetings, it developed after a time that there must be some organization to conserve the results if the work of holiness was to go forward. This could best be done, it was discovered, by an organized church having as its special mission the promotion of holiness and the conserving of the doctrine and experience. The Church of the Nazarene could not be called in the strict sense of the term, a campmeeting church, although certain sections of the country have always had their campmeetings, and others seem to be making more definite arrangements for district campmeetings. The Church of the Nazarene gives itself to revivals throughout the entire year, and from its emphasis upon evangelism is known everywhere as a "revival church."

THE DEVELOPMENT OF CAMPMEETING SONGS

THE great revival which quickened the spiritual life of the church in the beginning of the nineteenth century and gave rise to the campmeetings, found its expression also in "spiritual songs" typical of the experience of the people in this widespread awakening. It must be remembered that singing, as a part of worship is not an invention of man but a product of the activities of his awakened spiritual nature. The hymns of the church are not designed primarily for instruction in doctrines, but for the expression of feeling, and as such they furnish an open channel for the outflow of the many phases of religious emotion. It is to be expected, therefore, that the awakening to new spiritual life would not only restore vitality to singing as a part of divine worship, but find expression also in new songs indicative of the newly awakened life. In the beginning of the revival, familiar hymns known to the congregation were used, but as the revival progressed, it was soon felt that they did not adequately express the ardent feelings of the worshipers. For a time, the preachers in the campmeetings supplied these "spiritual songs," improvising them often from the pulpit. They were often crude, rugged in meter and imperfect in rhyme, but were true expressions of the quickened spiritual life of the people.

In an old journal, dated 1859, we found an account of two of the principal writers of these spiritual songs, Caleb Jarvis Taylor and John A. Granade, both con-

nected with the first campmeetings. Caleb Jarvis Taylor was born June 20, 1763, in Maryland, and was of Irish descent. He was brought up in the Roman Catholic church, but coming in touch with the Methodists while teaching in Virginia and Pennsylvania was converted and soon afterward licensed to preach. He was noted as a controversial writer as well as for his poetical gifts, but excelled in his preaching and public discussions, especially in his defense of Arminianism. As a debater he was cool, deliberate, advanced his arguments skillfully, and combining wit, humor and sarcasm rarely failed to drive his opponent before him.

Not much is known of John A. Granade except that he was admitted to the conference in 1801 at Ebenezer, Tennessee, but on account of his temporal affairs, moved to southwestern Tennessee and located. In addition to his preaching he practiced medicine and devoted his leisure time to the care of his farm. It seems that his earlier religious experiences made a deep impression upon his mind, and for a time he seemed to border upon despair, fearing that he had sealed himself to the eternal condemnation of the Holy Spirit. In this condition he fled to the mountains for solitude, his soul giving vent to his agony in mournful songs. But there upon the mountain side alone, as he lay upon the damp ground, his faith grew strong and the light of Calvary shone upon his path. There was a remarkable change in his life. The light now seemed to be as brilliant as the darkness had been dense, and his

joy as rapturous as before his despair had been distressing. Both Taylor and Granade suffered from ill health and each of them dictated lines portraying their experience as they stood in the presence of death. Granade especially rises on the wings of faith above the terrors of death and the grave and sings of his prospects of heaven, in the following exultant lines:

*A pilgrim on his dying bed,
With glory in his soul;
Upward he lifts his longing eyes
Toward the blissful goal;
While friends and children weep around,
And loathe to let him go,
He shouts with his expiring breath
And leaves the mall below.*

A number of Taylor's songs portray the Christian life as a warfare. The order and arrangement of the camp grounds—the tents in a hollow square with watchfires and guards, together with the lingering spirit of the revolution, contributed much to suggest to a soldier the martial camp. Then, too, there was much persecution from those who regarded the camp-meeting as one of the wildest forms of fanaticism. Here are three stanzas that breathe the battle air of a camp where hundreds of men and women were daily turning to God in deep penitence of heart.

*Hark! brethren, don't you hear the sound?
The martial trumpets now are blowing;
Men in order listing round,
And soldiers to the standards flowing.
Bounty offered, joy and peace;
To every soldier this is given;
When from the toils of war they cease.*

*The battle, brethren, is begun;
Behold the army now in motion!
Some by faith behold the crown,
And almost grasp their future portion.
Hark! the victors' singing loud,
Emmanuel's chariot wheels are rumbling,
Mourners weeping through the crowd,
And Satan's kingdom down is tumbling.*

In the following stanzas there is a vivid description of a campmeeting scene, which only those who have been in great camps where the power of God rested upon the waiting congregations can properly appreciate or understand. The lines may be crude and the meter broken, but so great is the animation that one can almost feel the surging crowds and taste the glories of those who are exultant in their new-found joy. One can but wish that these scenes were more common than they are in present day camps. Songs like this could only be written on a camp ground in the midst of the spiritual conflicts and victories.

*Sinners through the camp are falling;
Deep distress their souls pervade,
Wond'ring why they are not rolling
In the dark infernal shade.*

*Grace and mercy, long neglected,
Now they ardently implore;
In an hour when least expected,
Jesus bids them weep no more.*

*Hear them then their God extolling,
Tell the wonders He has done;
While they rise see others falling!
Light into their hearts hath shone.
Prayer and praise and exhortation,
Blend in one perpetual sound;
Music sweet, beyond expression,
To rejoicing saints around.*

Another class of songs was demanded also by the campmeetings—the altar songs. With hundreds of seekers at the "stand" or the "mourners' bench," altar songs were needed which were calculated to help seekers and point them away from themselves to the atoning work of Jesus. Those who have had experience in dealing with penitent seekers at an altar of prayer will see in these verses the instruction which sinners need. These songs also are the result of experience in spiritual work and were born in the great revival. The following is from Granade:

*Think on what the Savior bore,
In the gloomy garden,
Sweating blood at every pore
To procure thy pardon;
See Him stretched upon the wood,
Bleeding, grieving, crying;
Suff'ring all the wrath of God,
Groaning, gasping, dying!*

*Pore not on thyself too long,
Lest it sink thee lower,
Look to Jesus, kind and strong,
Mercy joined with power.
Every work that thou must do,
Will thy gracious Savior
For thee work, and in thee, too,
Of His special favor.*

*'Tis done! the dreadful debt is paid,
The great atonement now is made;
Sinners, on me your guilt is laid,
For you I spilt my blood;
For you I left my courts above,
That you the length and breadth might prove,
That depth and height of perfect love,
In Christ your smiling God.*

Thou knowest what is best;
And who but Thee, O God, hath power to know?
In Thy great will my trusting heart shall rest;
Beneath that will my humble head shall bow.

—T. C. UPHAM.

WHEN MAY WE EXPECT A WORLD REVIVAL?

By J. F. Knapp, D. D.

CLOSE students of prophecy are very nearly a unit on at least one point, we are living in, or very near to, the time of the end. The apostasy of the professed church, the unprecedented ascendancy of pleasure, the rejection of the Spirit and the Word of God, the remarkable increase of universal knowledge, the abundance of mechanical achievement, the marked trend back to the primitive in fashions and in morals and the world-wide preaching of the gospel are all unmistakable earmarks of the age when the "love of many shall wax cold," in the "perilous times" of Holy Writ.

The hearts of all Christian people should be warmed and interested by the very suggestion of a possible revival of grace and spirituality on a large scale. The fact that some are earnestly praying, and many are eagerly looking for such an event is a hopeful indication. While most professors are mildly aware of this movement we hear now and then of special periods set apart to pray definitely that God's spiritual kingdom may realize a mighty awakening in these last cold days.

But it is not the purpose of the Spirit that God's children should be ignorant of Satan's devices and I make bold to declare that no world-wide revival need be anticipated along the lines upon which most who talk about it are expecting. My major and minor premises follow:

World-wide revival must be preceded by world-wide repentance.

World-wide repentance must commence among the very persons and movements that would be first to promote the revival.

1. Even though world-wide revival were presaged in Scripture, which is a controverted issue, the Bible clearly shows both by precept and example that such revival is impossible until conditions are met. That repentance in its broadest sense of humbling, godly sorrow or contrition and an attempt to right the wrongs that have been committed, is an essential to revival both Scripture and the history of the Church prove beyond question.

Revival must proceed primarily from a conviction on our part that the honor of God is at stake, that existing circumstances disgrace His cause and kingdom and that His glory must be vindicated in a world always too ready to forget its debt to outraged Deity. Hence everything around us that is a reminder of disregard for the glory of God by the Church and the world must bring acute distress to the heart of God's holy child. Until we are in a condition of mind and heart where we feel actual misery and sorrow over the apostate Church and the indifferent world we certainly can lay little claim to a sanctified experience. Not to be grieved at the "affliction of Joseph," not to

mourn over the devastations of worldliness within the Church, not to bear up in intercessory repentance the sin of the days in which we live as seen in the falsity and sham of much that goes under the name of religion and even under the name of holiness, is simply to indicate our own spiritual laxity and unhallowed mixture of life, conduct, thought and ambition with the very atmosphere of material and sensual contamination that is blighting the modern age.

2. The fact that so few of God's professing children are genuinely exercised concerning conditions or ever weep and abase themselves before God in prophetic lamentations for the abominations and apostasies that characterize the so-called Christian religion of the day, is probably the most serious charge that can be made against those who seem to be leaders of the Church. The most copious tears and the heaviest burdens of God's true children in all ages have been on account of sin among God's chosen, whether of the Hebrews in other days or of the Christian Church in this dispensation. See Moses as he intercedes for stiff-necked Israel, Jeremiah, Nehemiah and Daniel weeping to the accompaniment of sackcloth and ashes for the backsliding of their people; Jesus as He laments with breaking heart for Jerusalem; Paul in his heaviness of spirit on account of sins in the Corinthian church; John the Revelator prefacing the Apocalypse with five burning messages of repentance to five out of the seven apostolic churches and the multitude of holy men during the last eighteen centuries who have "kept the word of his patience" and have faithfully warned the Church of their day and backed their warnings with Gethsemanes of intercession and unutterable groanings for the devastations of Zion. Said the saintly Rutherford, "I dare not for my soul be silent, to see my Lord's house burning, and not to cry 'Fire, fire.'" And again, "Our gold is become dim, the visage of our Nazarites is become black, the sun is gone down on our seers; the crown is fallen from our heads; we roar like bears." And again, "To be humbled for a broken and buried covenant is first and last forgotten; and all our grief is, the Lord lingereth, enemies triumph, godly ones suffer, atheists blaspheme." And again, "For me, I am near to eternity;" (Rutherford died in 1661, shortly after these words were written) "and for ten thousand worlds I dare not venture to pass from the protestation against the corruption of the times, nor go along with shameless apostasy of the many silent and dumb watchmen of Scotland."

Writing to certain who were compromisers he cried, "How shall it wound the hearts of the godly, stain the profession, darken the glory of the gospel, shake the faith of many, weaken the hands of all, if you shall stretch out the hands to destroy the walls of our Je-

Jerusalem, by reason of which the Lord made her terrible as an army with banners." David Brainerd's ardent testimony shows the value at which he placed the kingdom of God. "Farewell, friends and earthly comforts, the dearest of them all, if the Lord calls for it; adieu, I'll spend my life, to my latest moments, in caves and dens of the earth, if the kingdom of Christ may thereby be advanced."

If we are true saints of God, next to the honor of our Lord himself must be the honor of His Bride, His Church. Sorrow for its present condition is what I mean by "intercessory repentance." Not simply to denounce and defy and detest the transgressions and heinous God-defiance found flourishing within the walls of our Jerusalem but to be stricken at the heart because of it, to enter into prophetic fellowship with those who lived in just such an age as our own except that ours is world-wide instead of confined to southern Palestine as in the days of Jeremiah who lamented, "Mine eye runneth down with rivers of water for the destruction of the daughter of my people." "For this our heart is faint; for these things our eyes are dim." Or company with Daniel as he wet his face, "unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes; and I prayed unto the Lord my God, and made my confession and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled."

This lack of repentance is undoubtedly at the root of our superficial local revivals. The warming over

process is no more than that because down underneath there is no genuine sorrow for sin in the heart and life as well as in the group of believers. It is a fallacious expectation if we anticipate a genuine revival with lasting results unless there is first very deep humbling on account of past failures and evident sin. To assert that we are free from sin is an idle testimony when we are so far under its dominion that we refuse to see and be convinced of sins both actual and of omission of which we are guilty. Indeed such a testimony under such conditions is worse than idle, it is hypocritical and deadening to all possible spiritual life and growth.

Instead, therefore, of praying in mere generalities for a world-wide revival, our prayers ought to be centered upon (1) The lack in our own lives which makes revival impossible in us. (2) The awful captivity of Zion because of her compromising apostasies with appropriate confession and contrition on her behalf. (3) Personal acknowledgment of poverty of Spirit and past failures and intercession for the outpouring of contrition on account of sin which will produce revival in proportion as it is genuine and general. World-wide repentance will produce world-wide revival but be sure that such repentance must begin in the "inner circle," gathering momentum as it penetrates downward and outward and when there is genuine breaking down before God and humiliation such as characterized the prophets and intercessors of ancient Israel; then, but not until then, we may expect God to turn again the miserable captivity of the Church and water the whole earth with His revival benediction.

EMOTION AND RELIGION

By A. M. Hills

A SYMPOSIUM lies before me on the subject, "Are the churches through with emotionalism?" It is found in one of the many religious journals that come to hand.

Much that is said by the various contributors is good, and most, if not all, were compelled to endorse the part that emotion plays in religion. But one could read between the lines and feel, after all, a manifest hostility to much feeling in religion and piety. It seems to be the trend of the times to be cold, unfeeling and emotionless in regard to that which pertains most intimately to our eternal well-being.

One writer declares himself opposed to anything that has an "ist" or an "ism" in it. Another writer begins thus: "Are the churches through with emotionalism? I should like to say, 'Yes,' but the most that I can say is that I sincerely hope so. In fact, I might say that we are through with all 'isms.' . . . The day for pure emotionalism has passed. The temper of the day is too realistic for an emotional appeal that is not vertebrate with fact. People distrust it."

There are two definitions in the dictionary which give a little ground for this arraignment. "Emotionalist—one who is *excessively* emotional." "Emotionalism—tendency to, or cultivation of *morbid* emotion." Of course, anything that is *morbid*, is diseased, sickly and beyond the bounds of reason and safety. But having admitted so much, let us carefully examine some of these positions, and the modern trend to frigid piety.

I. *One is opposed to everything that has an "ist" or an "ism" in it.* Now let us see, there is Protestantism, and Methodism, and Presbyterianism, and Congregationalism, patriotism, and intellectualism, professionalism, educationalism, radicalism, conservatism. Then there is premillennialism, about which so many are raving, or it may be postmillennialism, or capitalism! "The state of having capital!" With nearly sixty years of impecuniousness as a preacher I stop here and ask with great feeling, who ever knew a preacher to be personally opposed to financialism or *capitalism*! or who did not long to be a capitalist, as

well as an artist and a diplomatist? The fact of it is, the more I think of it, the more I am persuaded that a good many people talk through their hats and write buncombe! They appear to be tremendously opposed to the exhibition of emotion anywhere and always. But are they? Let those same preachers or writers sit on the bleachers at a baseball game when every base is full, and Babe Ruth comes to the bat. The prince of swatdom knocks a home run, and brings in four tallies and their favorite club wins! Do these eloquent contributors leap to their feet and deliver an eloquent tirade against the impropriety of emotionalism? Oh, no! not they. They leap to their feet and swing their stove-pipe lids, and shout themselves hoarse for Sunday! Do they go to the Rose Bowl and witness a matched game of football between the champion elevens of an Eastern and a Western university, and sit as unmovable and unexcited as the sphinx of Egypt, and urge the same imperturbability upon others? Or do they stand at the door of the movie theater and lecture the ingoing crowds on the impropriety of excited emotions? Or do they sit in the gallery of the New York Stock Exchange on a black Friday when the bulls and bears are forcing stocks up or down, and fortunes are vanishing by the millions every ten minutes, and address the mad bedlamites on the unwisdom of excitement? Do you imagine that these dignified ministerial essayists print 250,000 tracts on, "The Moral Beauty of Calmness," and circulate them freely among the crazy mobs who are crowding into the vast garden to witness a prize fight between Jack Dempsey and Gene Tunney? You know how to answer all these questions. They do nothing of the kind! They assume the propriety and naturalness of emotions in everything, but religion! Do these noble essayists go to an opera house, and just before the opening number send a perfumed note to the prima donna or Caruso, reading: "Dear ——. When you sing your solos, please be as calm and unmoved as a wooden Indian in front of a cigar shop. In our wonderful age it is no longer considered good form to exhibit feeling?"

In a presidential campaign when the national issues are discussed, of course these brethren prefer dry-as-dust orators to pull off orations as purely intellectual as Newton's binomial theorem, and as exciting as a problem in differential calculus, because that is the way to reach the masses and win the votes! Honestly now, is it not about time that we have a little let up, on these cheap invectives against religious emotions? For:

II. *Religion is for the whole man, and what is a moral being, but one who possesses intellect, sensibility, and free-will like God himself?* Jesus said to His disciples, "If ye know these things, blessed are ye if ye do them" (John 13:17, R. V.). We know through the intellect. The will is the *doing* faculty. Blessedness comes through the sensibilities, or emotional nature. But for that, there could be no motive to action, no enjoyment in right conduct, no attraction to right-

eousness, no blessedness of heaven. These three departments of our nature are necessary in ample measure, to constitute us moral beings at all. They make us like God, in whose image we were made. He has them in an infinite degree, and perfect healthfulness. We do not know that even He has any other faculties than these.

These faculties in proper balance are a necessity to our own perfection. Think of a man with a profound reason, a veritable Babbitt's calculating machine to invent and solve problems, able to calculate eclipses, transits and conjunctions, and to weigh and measure and determine the distance of remotest stars, but with no *will* to guide his activities, and no emotions to arouse him to action at all. He would be as helpless and useless as an idiot and could not be trusted to get out of the way of an automobile or to go in when it rains, or to eat when hungry. Motives to action come through the sensibilities, or feelings, or the emotional nature. So, instead of making light of the emotions, or discounting them as of small importance in religion, they must be recognized as a most important factor in normal religious experience and appealed to, and used in religious work.

Our memory recalls theological seminary days. We were appointed to make an address before the seminary faculty and student body. We had for our theme, "The Importance of Feeling in Christian Work." We argued that the moral atmosphere of the university tended to suppress the feelings, and deaden the emotions. In our address we probably exhibited some emotion ourselves. When it came the students turn to criticize, they were very caustic in their remarks, and made sport of what I had said. Then came the remarks of the professors. To the surprise of the students and much to my comfort, Dr. Timothy Dwight, who afterward became president of Yale, emphatically endorsed what I had said and the spirit of the address! I have thought of that occasion a thousand times, and followed the career of those students. Not one of them who so sharply criticized the element of emotion in religious address ever cut any great figure as a pulpit orator or successful soul-winner. Soul-winning is an art. They who are decidedly successful at the work, carefully expound the truth and make their hearers clearly understand the claims of duty and the demands of God and the conditions of salvation. Then they appeal to the emotions in order to move the will to action and supreme choice. The sermon, however logical and intellectual and brilliant in oratory, is an utter failure if nobody is moved to forsake a life of sin and accept Christ as Savior and Lord. It may be only a light to lead a gospel-hardened congregation down to a deeper damnation.

Moses preached a sermon to his nation: "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey

his voice, and to cleave unto him; for he is thy life and the length of thy days" (Deut. 30:19, 20, R. V.). If that immortal address is not a profoundly intellectual unfolding of the sublimest truth followed by an appeal to the emotions by the solemn verities of time and eternity, closing with an appeal to the will to choose life and God, pray tell, what is it? There is no sneering at emotions there, but a mighty appeal to them. That is the way the immortal Finney preached, and somehow Moses and Finney seemed to win.

III. *Here we get a clue to the cause of much of our modern failure in religious work.* We do not learn from the nature of man, and from the Word of God, how our work is to be successfully done. We have glorified the intellect and abounded in teaching, and instruction, but have let the feelings lie barren. There never was more need than now to root righteousness in the emotions. Young people frequently remark with concern that their religion does not seem to be a controlling or even a considerable factor in their conduct, by which they mean that it has not seized upon their emotions, as they rightly feel that religion should do. This reveals a defect in education. It has been too much directed toward the intellect. We have been too self-conscious to be vital and real. In this day when standards of morality are being re-examined and a generation is well-nigh adrift from old moorings, and the voice of external authority (God) has ceased to be heard in the land, we need to come back again to first principles as old as Moses, yea, as old as human nature, and appeal to the whole nature of man. We need to have a religion that will give rest to the intellect, call out the emotions and affections, and move the will to surrender to God.

Done with emotion in religion? Not until we are done with devotion, gratitude, faith, hope, prayer, praise, love and worship, everything that gives us communion and fellowship with God here and fitness for heaven hereafter. Emotion gives strength to faith, sky to hope, and wings to love, and on these the soul mounts upward to its native air and dwells with God.

If there is anything out of place and a desecration it is a refrigerator church and a spiritually dead, ungodly choir, a hundred cakes of ice in the pews, and an intellectual icicle six feet long in the pulpit, coolly exhorting the emotionless ice-blocks to worship the gracious, sympathetic merciful God of infinite love!

NEHEMIAH RESTORES THE CAMPMEETING TO ISRAEL

By Rev. N. B. Herrell

THE walls of Jerusalem having been finished, and the great gates hung, giving Israel protection from the enemies without, Nehemiah the prophet turns his attention to the spiritual welfare of his people.

In preparing for the old-time campmeeting, Nehemiah first organized his forces to prevent confusion and to insure conservation of the work, for he ex-

pected God to manifest Himself in a most glorious way. He set the priests, Levites, and Ezra the scribe to searching the law of Moses regarding campmeetings and they found it recorded that "the children of Israel should dwell in booths in the feast of the seventh month." When they discovered this they advertised the meeting as a Great Feast of Booths throughout all Israel, and the people came and built booths in such numbers that they filled the yards, the housetops, the streets and even pitched their booths in the church yard.

The first day of the camp found all the people sitting under their booths ready for the first service. It is reported that they started the campmeeting with "great gladness." I am sure that this was so for this was the first campmeeting that they had attended since going into captivity. They were now back in their own land, city, homes and best of all in the old-time campmeeting. What rejoicing there must have been!

They held the service in the street before the water gate, so that the camp may properly be termed the "Water Gate Campmeeting." They built a pulpit out of wood for the ministers so that they would be above the people. The report says, "All the people gathered themselves together as one man into the street that was before the water gate."

When the camp opened Ezra read from the law "from the morning until mid-day." Quite a long scripture lesson, but the people were hungry to hear the Word of God. These men did not belong to the twentieth century class of moonlight Christians. After the scripture lesson was finished, Ezra prayed, and as he prayed, the people all lifted up their hands and shouted, "Amen! Amen!" and worshiped the Lord.

They had thirteen evangelists besides the Levites on the platform. After prayer they each took a text from the law and one after another preached to the people. Then the Levites, who were the teachers, instructed the people. The following is a part of their message: "This day is holy unto the Lord your God; mourn not nor weep. For all the people wept when they heard the words of the law. Then he said unto them, Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto the Lord; neither be ye sorry; for the joy of the Lord is your strength."

The reporter says that the meeting reached the point of "great mirth" the first day. The meetings lasted for a month. They fasted, confessed, forsook sin, trusted in God and rested upon His promises, feasted on His love and closed up the camp with great victory and a benediction by Nehemiah, "Remember, O God, for good."

True nobility is not hereditary. It is forged on the anvil of experience and fashioned on the battle fields of life.—H. O. FANNING.

OUR WESTERN NAZARENE CAMPS

In giving this brief review of our Nazarene Campmeetings, we have no thought of making any undue discriminations against other holiness campmeetings. We claim kinship to every blood-bought and blood-washed soul, but we have never had the privilege of visiting many of the great association camps and are not, therefore, able to speak intelligently concerning them. Our work previous to this time has been largely in the West and we are very familiar with the camps in that section of the country. We offer this brief sketch giving some of the outstanding features of the camps that have meant so much to the cause of holiness. We hope to be able to give personal reports from camps in other sections of the country another year.

The Rocky Mountain Camp

The Rocky Mountain Camp is one of the newer camps of the West and Rev. Z. H. Baxter who carries largely the responsibility for it is seeking to build up a place of spiritual power in that remarkable mountain resort country. The camp will be held in the beautiful little town of Florence, a short distance from Pueblo and only about two hours' ride from the Royal Gorge which attracts so many visitors annually. Colorado is noted as a summer resort. Its invigorating mountain atmosphere, its cloudless days and cool nights, its majestic mountains and beautiful streams are always attractive to the vacationist. Those planning an outing could do no better than to spend a few days in this old-fashioned campmeeting.

The Idaho-Oregon Camp

For a few years this camp was held at Weiser, Idaho, on an island in the Snake River, and enjoyed the distinction of being the only camp in the West held on an island. Not having a strong church at Weiser, it was decided to hold the camp in Kurtz Park, Nampa, Idaho, near the center of the Nazarene population. The camp is near the Northwest Nazarene College and has the benefit of the college for purposes of entertainment of visitors and workers. This camp has always meant much to the district and to the college.

Columbia River Association Camp

This is the campmeeting for the western Oregon country, and the association is a Nazarene organization, designed to serve that section of the country as far south as the California line and as far north as Centralia, Washington. They have purchased beautiful grounds in the eastern section of Portland, Oregon, and have an arrangement for leasing lots to those who desire to build cottages. The prices are very reasonable. Already a number of lots have been leased and in all probability this camp will assume more permanent aspect and larger proportions within the next few years. The camp is easily accessible for all the churches in that section of the country.

Bethany-Peniel Camp

Bethany-Peniel plans to have a great campmeeting this year just previous to the opening of the college year. They are planning to enlarge their gymnasium which was built last year with the thought in mind of using it for an auditorium in the summer. They are making great preparations and are planning for from three to five thousand people in attendance. It is a great thing to open our colleges with a spiritual meeting, and doubtless this camp will be a great inspiration to the students throughout the year. Bethany-Peniel is only about four miles from Oklahoma City, and will attract many visitors from the city.

Northern California Camp

The district camp of Northern California is held at Santa Rosa, about thirty miles from the coast and eighty miles north of San Francisco. This camp is successor to the old Beulah Park Camp where the Nazarenes held their services for a number of years, but the camp grounds were sold as the city grew and a new location had to be secured. The city of Santa Rosa makes a remarkable offer to the Nazarene people in providing the old Veteran's Camp for their use. It was the writer's privilege to be there at the first camp and also at the camp last year, and to note with great pleasure the rapid growth and increase in interest shown in the camp. The grounds are beautiful and are located in the suburbs of the city with every convenience. Last year they purchased a large tent from the Oregon Holiness Association and are rapidly providing their own equipment.

Southern California Camp

The Southern California Camp has for several years been held on the college campus. Last year it was held in connection with the opening of the college year and proved to be a great spiritual blessing to the incoming students. The interior usually proves to be too hot for the people living on the coast, and the coast cities are too cool for those who live in the interior, so that this year the camp was held at Santa Ana, California, one of the beautiful cities of Southern California, nine miles from Balboa Beach. This same difficulty was found on the Northern California District until the location of the camp at Santa Rosa, and doubtless Santa Ana will prove an ideal location. This camp is always largely attended and marked with great blessing. Doubtless a report of the meeting will be in the HERALD OF HOLINESS soon, but with such workers as W. G. Schurman of Chicago, General Superintendent Chapman, President Orval J. Nease and others, there were doubtless some great scenes of power in the camp.

Other Nazarene Camps

We have not visited other of the Nazarene camps slated in the HERALD OF HOLINESS, and doubtless there are Nazarene camps which are not mentioned in the paper but which mean much to the sections of the country in which they are located. Here is the list of camps mentioned in the Campmeeting Directory:

- Ohio District Camp, July 18 to 28, Columbus, Ohio.
- Indian Lake Camp, July 22 to Aug. 4, Indian Lake, four miles northeast of Vicksburg, Michigan.
- Park Lane Camp, July 25 to Aug. 4, Park Lane, Virginia.
- Little Rock Camp, July 25 to Aug. 4, Little Rock, Arkansas.
- Compson Park Camp, Aug. 2 to 11, Leslie, Md.

IN THE CAMPS

By ROBERT L. SELLE

The campmeeting season is here. The people are gathering in the great camps all over the country. The best available leaders have been chosen after much prayer and in some cases fasting as well. The people will follow their leaders loyally. Groups in prayer will be heard in tents, in cottages and all over the grounds until late hours in the night and often all night where it is allowed. The Holy Spirit will be present. Heaven and earth will come together. God and man will meet face to face. What opportunities for sinners to get converted and believers sanctified wholly. Such privileges are heavenly!

Reports of the 1929 camps will be read eagerly with deep desire for real pentecosts.

TAKING FUEL WHILE FLYING

By ROY G. CODDING

LATELY we have been watching airships taking fuel while flying on these endurance flights—through the newspapers if not near enough to actually see them. This gives material for an allegory.

The Church of the Nazarene was born in revival meetings. Dr. Bresee in California stepped out under the stars and held meetings where he could, in that state and as far east as Illinois. Dr. Reynolds and others in New England gave altar calls in churches that were open to them or in halls. In Tennessee, Arkansas, Texas and other states, whether in school-houses, tents or brush arbors, a score of men and women under divine anointing gave like messages of repentance toward God and faith toward our Lord Jesus Christ for the two works of grace needed and provided. So today we have the Church of the Nazarene, sprung from revival meetings and sustained and growing by them.

We may liken this church to the systems and network of aviation lines that span our country. The revival meetings are the airports at which gasoline is taken and repairs are made; passengers also are taken on. These airlines must have their airports. We cannot dispense with our revival meetings.

But many of our people are not "air minded." They are too dependent on the flying field, the ground touch. Now the facts I would illustrate go beyond my allegory, for gasoline comes out of the earth, but what we need for refueling comes from above. Even rain-water, which we store in cisterns, came originally from the earth and never got very high above it. But the grace of God, which we need for refueling, comes fresh from above the stars. I suppose there is a sense in which a revival meeting catches a supply and dispenses it. And this would explain why we do not have a genuine revival without much prevailing prayer.

But what I seek to impress is the fact that we are on an endurance flight. Revivals are good, but we need not depend on them. Indeed there is no necessity of our ever making any world contact for repairs, supplies, or anything else. We can fly on, higher and higher—just so we maintain our connection with the supplies from above. And we have no use for a parachute, for whenever we may quit this plane we shall naturally gravitate to the presence of the King. Hallelujah!

To be sure we do come down, every now and then, and land in some flying field; but that is chiefly for the purpose of taking on passengers. What I want to say is this. Let us learn to take fuel while flying, to draw on God's grace moment by moment, and not wait to be revived (made alive again) in some revival meeting.

Once in the winter when there was much snow and ice on the ground I asked a young friend of mine, a

new convert, how he was getting on spiritually. "Not very well," said he. To illustrate I replied, "The other day I fell down in the snow. If I had lain there till now I would have become very, very cold. If ever you fall, don't wait for a revival meeting to come along and pick you up, but cry to God for help and be on your feet at once and going ahead." That is what I would say to all. And it is to say that very thing that I am writing this.

There is no difficulty about maintaining connection with our Source of supplies if we give a reasonable amount of time daily to Bible study and prayer. But if we neglect that we shall always be in need of a landing place, a flying field, a revival meeting. How do we look forward to a revival meeting? For passengers? Or must we give much of our time there to repairs and taking fuel so as to be able to lift even our own weight? Let us learn to take fuel moment by moment.

HAS THE MASTER A FINANCIAL PLAN?

WHEN our Lord launched His church He started one of the greatest business enterprises on earth. If all the nations of the world should put their government business together, they would exceed no doubt the material doings of the kingdom of God on earth; but all the denominations if united in their financial matters would quite likely exceed the receipts and expenditures of any one government.

The church builds thousands of edifices, adding to the number daily. It supports ministers and priests and leaders, and caretakers, by the hundred thousand. It buys lands and operates schools, and mission fields, and supports missionaries and native workers by the ten thousands. This goes on year by year, decade after decade, century after century, involving the receipt and expenditure of billions of dollars.

The gathering of this money must be continuous and regular. Its outflow must be as timely as that of the business world.

The Master started this huge financial machine when He organized His Church. All denominations recognize the financial side of the kingdom of God. Even small church bodies, which deny the need of organization, and repudiate the ordinary forms of church system, still have methods of finance, and trusted ones to whom offerings are paid regularly for church and ministerial support.

In religious circles, the finances are ever with us. No church can exist without them, no minister serve unless supported.

The question is, did our divine Lord inaugurate such a vast, age-long, labyrinthian financial necessity, and leave no plan whereby these needs could be systematically met?

Did He leave all financial matters to the whim, caprice and vagrant notion that might find lodgment in the minds of His followers? If He did so, it be-

comes a fearful argument against His wisdom. If he did not leave the financing of His church to the caprice of His followers, what did He adopt?

Did He refuse all plans, and simply rely on the affection of His people? If He did, these questions, in thousands of minds would arise to perplex: "How much?" "Where shall it be paid?" "When shall it be paid?" etc., etc., offering no relief from individual whim and notion.

Bear in mind, that prior to Jesus' day, there was a financial plan ordained of God through His people. That is, *the tithe*, or one-tenth. As far back as Jacob's day, we find him vowing this much to the God of his fathers. Again Abraham observed the same, as he makes an offering to Melchizedek, "priest of the most high God." When Moses came onto the scene, he accepted the already existing financial plan, but surrounded it with restrictions and exactions. Thus it became imbedded in the Jewish economy. When they failed in its requirements, God pronounced upon them a curse. When they obeyed its demands He pronounced upon them a double blessing—spiritual and material (Mal. 3:8-10).

All this was in full force and effect when Jesus came. Indeed, He found the pious Israelites had become exactly punctilious, in these matters, and were gathering the small herbs of the back yard, and the weeds of the street and carefully tithing them unto Jehovah, but were omitting justice, mercy and love. Our Lord and Master severely rebuked the omission, *but commended them for tithing even the useless herbs of the back yard*. This would indicate that He accepted this ancient divine financial plan as His own.

But did He not do away with tithing as a part of the old covenant which had waxed old, and become obsolete? Is not tithing gone, with the "old things that have passed away"?

In reply to this let us ask, what *was* the covenant that was done away? The writer of the Hebrew epistle (Heb. 8:7-9) declares that it was the *Mosaic covenant*. But tithing existed ages before the Mosaic covenant was made. The only apparent change which Jesus made in the matter of tithing was to remove the *legal* exactions and requirements, and to *write this law in the hearts and put it into the minds of His people* (Heb. 9:10). The *legal* requirement of tithing is gone. *The moral and spiritual requirement of tithing is in full force and effect*.

If the Master did not adopt tithing as the financial plan of His Church, then it has no plan. Then the Church is a mere beggar for the possible pittance of its members. Can anyone believe that Jesus deliberately planned for His Church always to be a beggar, holding its hand out in pitiful appeal? Can we believe that He desired the vast business of His kingdom on earth to be carried on by mendicancy?

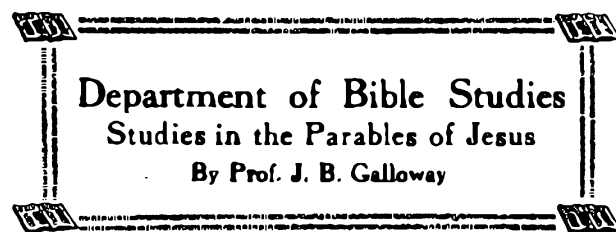
If the passing of the old covenant did away with tithing, how about other sacred things that preceded Moses' day, like *the Sabbath and marriage*? Moses

threw legal requirements around both of these. When the Master removed the legality of these, did He abolish the whole institution? When He relieved us of the Pharisaical exactions of the Sabbath, did He abolish the Sabbath? When He relieved us of the Mosaic requirements and permissions connected with marriage, like plurality of wives, and the compulsory marriage of a deceased brother's widow, did He abolish matrimony? Any argument that alleges that He abolished tithing when He did away with the old covenant, must also admit that He abolished *the Sabbath* and marriage, for these institutions came down from creation's day, in the company of tithing. All such reasoning is manifestly absurd.

Tithing is the Master's financial plan. Wherever it is adopted, church beggary ceases. Stinginess in connection with the holy business of the church vanishes. Home missions forge to the front. Foreign missions flourish like a well watered garden. The tither himself is twice blessed. In his soul there comes a blessing, and on his business there is poured the benediction of the Master. When the church tithes, the whole cause of God prospers.

On with the spread of holiness, at home and abroad! Let the Church obey its divine Master in the matter of finance!

J. G. MORRISON, *Executive Secretary*.



Lesson Twenty-seven

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

(Our Glory and His Glory)

First Day—1 Thess. 4. "This is the will of God, even your sanctification" (4:3). Our glorious inheritance. The Father's will to His children. Only those in the family can appropriate it.

Second Day—1 Thess. 5. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (5:23). A glorious preparation for a glorious hope. Those who expect to go out and meet the coming King from the skies must have on the robes of righteousness and true holiness.

Third Day—2 Thess. 1. "That the name of our Lord Jesus Christ may be glorified in you" (1:12). Paul could glory in those in the churches (1:4) and he describes a glorious revelation of Christ in glory (1:7-11), but the glory will not be complete until

the name of our Lord is glorified in us (1:12). A glorious name. Do you bear the name Christian?

Fourth Day—1 Thess. 2. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2:13, 14). A glorious experience to be thankful for. What God hath chosen for His own.

Fifth Day—1 Thess. 3. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (3:1). The glorious Word glorified in a righteous life. We are living epistles of His Word. We need to pray that the light be not obstructed by the earthen vessel.

Sixth Day—1 Tim. 1. "According to the glorious gospel of the blessed God, which was committed to my trust" (1:11). Our glorious trust of the glorious gospel. Do we guard it as a sacred treasure?

Seventh Day—1 Tim. 2. "I will therefore that men pray every where, lifting up holy hands without wrath and doubting" (2:8). A glorious privilege for all places. Wherever holy hands are raised God is interested.

PART TWO. THE PARABLE OF THE TEN TALENTS (Matt. 25:14-30)

Of all the New Testament stories few are more familiar or more often preached upon than that of the ten talents. It is closely related to that of the ten virgins in the verses just before it. In both fidelity is required of Christians in order to be ready to meet the Lord at His coming.

"To every man according to his ability."

The master on departing gave to one man five talents; to one, two; and to one, one. The talents represent our time, wealth and abilities, which are very unequally distributed among us. To the question, "Why has not God given all men like talents?" Spurgeon says, "Because He is Sovereign, and the Lord will have men to know that He has a right to do as He wills with His own." Diversity is impressed on all the creation of God's hand, in order that each may fulfill its own individual part assigned it in the great plan of God and combine with all other elements working out perfectly a manifestation of their Master's glory. God has need of all kinds that will fulfill His will. It is not ours to complain or long for other talents but to faithfully perform His will with what we have.

"After a long time the lord of those servants cometh, and reckoneth with them."

The works of all shall be tested and our faithfulness will be required of us. Our opportunities will test the true character of our hearts. We will have to answer and it will be, "I have gained," or we will begin to make excuses, "Thou deliveredst me one talent" only.

"And I was afraid."

The man who had failed would defend himself on the ground that the master was determined to get more than he had a right to fairly expect. "I hid thy talent, and here it is." A failure to faithfulness has a tendency to cause us to think unkindly of God. Adam said after he had sinned, "The woman whom *thou* gavest to be with me, she gave me of the tree, and I did eat."

"I will make thee ruler."

This will be the reward if we are faithful. There was no difference between the words of commendation of the man who had five talents and the one who had two. The man who had one could have heard his lord say, "Well done, thou good and faithful servant," as well as the others if he had been faithful. It will be either "be thou ruler," or "take therefore the talent from him."

"For unto every one that hath shall be given."

It is the live growing tree that bears fruit. It is the used silver that shines. It is the working man that gets the joy. God would use the man that is profitable unto Him. Exercise the grace and faith that God gives and you will have more. Neglect your talents and you soon will have none.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Not only loss of his earthly talents but punishment and condemnation. What an awful price to pay for unfaithfulness!

"In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies tonight.
Mine to horde, or mine to use;
Mine to keep, or mine to lose,
May I do what I choose?"

"Ah! the gift was only lent,
With the Giver's own intent
That it should be wisely spent.
And I know He will demand
Every farthing at His hand
When I in His presence stand.

"What will be my grief and shame
When I hear my humble name,
And cannot repay the claim!
Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew."

PART THREE. WHAT THIS PARABLE TEACHES ME

The duty of faithfulness in the use of all our advantages.

This finishes our studies in the parables. We have studied twenty-seven; there are a few others but they are either very brief or so similar to the ones we have studied that they do not need separate treatment. We trust that they have been a blessing to you.



Home Life

DEAR YOUNG PEOPLE:

The editor of a certain religious paper which comes to my home was asked the following question by one of his subscribers: "If it is wrong to manufacture, sell or drink wine, why did Jesus turn water into wine at the marriage feast in Cana?"

The editor answered in a long and very thoughtful editorial. But it did not strike me as a very convincing reply either to himself or others.

After a few weeks a subscriber tried his hand in answering. He said that Jesus made an entirely new creation in turning water into wine thus teaching us that the Spirit must turn the water of our old nature into the wine of salvation. This isn't only far-fetched, it isn't even a reply to the question, a very plain one, which was: "If it is wrong to use wine, why did Christ provide wine for these wedding guests?"

Now if you are a good member of the W. C. T. U., or its junior branch and have had someone ask you this question, were you able to answer it satisfactorily? What is more to the point, have you been able to give a reply which satisfied your own heart?

I am going to confess very honestly that for a long time this question was an embarrassing one to me, and a very puzzling one. When one day I found an answer to it which completely satisfied me, where did I find it? Why in the Bible, of course, where man finds all the true answers to all his questionings.

Now here are the facts to be considered, facts which seem to me to lead us on to the truth about this matter. And to bring out these facts clearly, we will use questions and answers.

1. Was there a Bible in Jesus' day?

Ans. Certainly. The Old Testament Scriptures were His Bible. The New Testament was not written until many years after the life, death and resurrection of Jesus.

2. Was Jesus taught to reverence and obey this Jewish Bible?

Ans. Like all Jewish children of devout parents Jesus was instructed in these Scriptures from His earliest years. He was taught that they were the Word of God; that they set forth God's will for man and that they were to be obeyed implicitly.

3. Later on, during His public ministry, did Jesus change His attitude, and set at naught this Bible which God had given to the Jewish people?

Ans. He did not. We must never allow superficial writers on the subject to present Jesus to us as a breaker of God's laws. He did indeed set aside many of the foolish and burdensome laws which Jewish rabbis and doctors of the law had added to God's plain and simple commandments but when it came to the

divine commandments themselves, Jesus said of these, "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill."

4. Did Jesus use this Old Testament Bible in His ministry?

Ans. He quoted and preached from it as did Paul and all the apostles! There was no other Bible for them to use.

5. As Jesus studied the Old Testament which He accepted as His Bible and as the inspired Word of God, what did He find in it as to the use of alcoholic drinks?

Ans. He found clear statements as to the evils of intoxicating drink, such as these: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Whoredom and wine and new wine take away the heart." He found there the most terrible picture of the drunkard, his wretchedness, his folly, his bondage that has ever been penned: "Who hath woe? Who hath sorrow? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Then when the victim's senses have been stupefied, his judgment stolen away, the inspired writer thus describes him: "Yea, thou shalt be as foolish as the man who would lie down in the midst of the sea or upon the top of a mast. They have stricken me, thou shalt say, and I felt it not. When shall I awake? I will seek it yet again."

He found solemn warnings such as the Lord sent to the Jewish people and their leaders through Isaiah. In it God threatened to bring the Assyrians upon His people because of their gross sins of intemperance. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!" cries the prophet. "They have erred through wine; and through strong drink are out of the way. . . . The drunkards of Ephraim shall be trodden under foot. The glorious beauty shall be a fading flower."

Jews found positive commands against the use of intoxicating liquors, such as this: "Woe to him that buildeth a town with blood and stablisheth a city by iniquity." (This is a perfect description of things as they were in the days of the open saloon). "Woe to him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunk also!" We have already quoted another positive command to the Jewish people. "Look

not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." This is a description of alcoholic beverages—not unfermented juices. Apple juice, grape juice, or any other unfermented fruit juice is of a dull, rather muddy color. It is also sluggish in character, without effervescing qualities or power to move itself. But when fermentation is allowed to set up in any of these juices, a distinct change takes place. It begins to clear up and by the time the alcoholic content is fully developed, the fluid "gives its color," rich and clear when poured into the wine glass. Also it is this alcoholic content which gives to it its sparkling property, or the power to "move itself aright in the cup."

Now Jesus was born under the laws contained in the Old Testament. He came to earth to obey these laws perfectly so that we might be redeemed from the penalty of disobedience to them. Is it conceivable then that He would deliberately trample underfoot the plain teaching—the solemn "thou shalt not" of the scriptures as to intoxicating drinks and use His miraculous power to provide drink that makes men drunken for the young bride and groom of Cana, just starting out upon their married life and for relatives and friends who had gathered about them on this happy occasion?

I do not find myself able to believe it. What then was it that He caused to set before them? A nonintoxicating beverage, either sweet or sour. Nothing else would have been in keeping with the mission of Him who came not to break down the teachings of the Old Testament, the Bible of His day, but to fulfill them by perfect obedience to them.—MRS. JOHN T. BENSON.

A CHANGELESS CHRIST FOR A CHANGING WORLD

Five thousand suggestions were received in a national contest for a slogan that would best indicate the Bible teachings of the Lutheran church. The winning slogan was submitted by Mrs. W. M. Matheson: "A Changeless Christ for a Changing World."

Nazarene tithes and offerings for the Church of the Nazarene and its institutions!

The heathen Greeks used to devote one-tenth to their gods. How much more ought modern Nazarenes, with the experience of holiness, to give one-tenth to the kingdom of God?

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of the nice service at Payne, Ohio. This was about July 9th and on the 10th we made a run to Wauseon. Here Brother and Sister

Newcome are the fine pastors. We had a fine service and I think no better on the campaign up to that time and we enjoyed the service very much. On Thursday we made a run to Toledo. Here Brother Howard H. Stahl is the pastor and one of as fine workers and preachers as we have in the connection. We rested up during the day and in the afternoon we got off some mail and at night we had one great crowd and one great service. It doesn't seem to me that the family could be improved on and I have not met a finer family in years of travel than Brother and Sister Stahl and their children.

On Friday we made a run to Walbridge and got there for dinner and my, my, we have a fine pastor there and his good wife, and after dinner we all went to the big Toledo Airport and saw the boys flying. Here Professor L. C. Messer and Brother Freddy Gibson took an airplane ride but as old Bud was taken out of the ground to start with, he felt much safer to stay on the earth. But it was interesting for the young men to take a spin through the air.

We had a most beautiful service at Walbridge and spent the night at the parsonage. On Saturday morning we were up at 4:30 and left for Lima, Ohio. Here we had a beautiful little service at 9:30 and there I met some old friends and we had a fine service and took dinner at the parsonage with the fine young couple. They are beautiful young folks and I think that both of them are graduates from God's Bible School at Cincinnati.

After dinner we made a run to Columbus. On Saturday night we were at the East Side tent meeting that was being held by one of our good pastors, Brother Shelton. We had the tent packed and a most lovely service and a great crowd. There is nothing that makes people feel easier than to get into a tent meeting and we enjoyed it much ourselves. Dr. Gibson had to go back to Dayton to see about calling a pastor. Our good friend, Brother Raymond Browning, pastor of First church, went over and acted as general manager in the place of Dr. Gibson. Well, thank the Lord, all of our preachers are fine generals. After preaching we made our way back through the

city and spent the night at the parsonage at First church, where we were to be on Sunday morning. The people came out in droves and the Sunday morning service was a great one. After dinner we went to the Radio Station where Brother Browning had the Nazarene hour from 3 to 4, and with Brother Browning in charge we had one full hour and it was up to old Bud to come on with his life story for some forty minutes. Already some good reports have come in from the radio service. We went back to the parsonage for supper and after a good supper Brother B. H. Haynie, our pastor at the Warren St. church, came for me and I preached at his church at night to a large crowd and we had one great time and Professor Messer went to the new church out where Brother Zimmerman is the fine pastor and led the choir and sang two specials. We then drove to the Warren Ave. church and took part. We had at First church in the morning Dr. Gibson and in the afternoon he went out some thirty miles and organized another church and was back at the Warren church at night ready to boost. From June 21 to July 14, he has organized four churches. Well that is doing the job O. K., four good churches in three weeks. Well that is Charles Gibson. He is a wonderful District Superintendent and had sense enough to do right and too much to do wrong. So that makes a great man.

On Monday, the 15th, we made a run to Cardington. Here Brother Frank House is the pastor and he is a fine brother. We had supper with him and he had secured the big school auditorium and had the service well advertised. He had out personal letters to the preachers of the town and adjoining towns and I think we had at least a dozen good preachers on the platform and among them was Brother Jim Campbell who, as

the HERALD OF HOLINESS readers know, is one of the fine gospel singers of the great holiness movement. I understand that he is to have charge of the singing this year at Sebring, Ohio. I was glad to meet Brother Campbell for he is one beautiful brother. After a great service we made the run back to Columbus and spent the night at the home of the District Superintendent. Well we probably will run in for at least the next two nights as each night we are only about one hour's ride out from Columbus.

On Tuesday, the 16th, we rested up during the day at the beautiful home of Dr. Gibson and at night we made a run to Mt. Vernon. Here Brother Jesse C. Walker is the fine pastor. We arrived about 5:30 and he and his good wife had made plans for the pastor and wife and Dr. Gibson and the Robinson Party to take supper at one of the nicest Nazarene homes and we had a fine supper and then drove back to the church and had one lovely service. We represented the great campmeeting and the HERALD OF HOLINESS and I sold some of "My Life Story."

We drove back to the city and so we rested up again on Wednesday and left home at about 6 p. m. and drove out to the beautiful city of Newark and had a lovely service. Here Brother Day is the pastor and I first met Brother Day at the campmeeting at Findlay and Portage, some twenty-odd years ago. He was then a United Brethren preacher and now he has been at Newark for three years as the Nazarene pastor. Brother Day is a fine brother.

After preaching we drove back to Columbus to the home of the Gibson family and that finished up the campaign for the 28 days of travel and toil and pull and boost and work. We opened at Hamilton on Friday night of June 21 and finished up at Newark on Wednesday night of July 17, making in the 28 days 46 different towns and organizing four new churches and arranging the most of the pastors for next year. This has been one great campaign for our cause. We have preached to people by the thousands and have seen Ohio at its best. There is no country more beautiful than Ohio, and we saw it at its best; this summer the wheat and corn and clover and timothy and alfalfa and fine cattle are unsurpassed. I don't blame the young man that went to Europe and when he was asked where he was from he told them that he was from the United States of Ohio. He was one wise chap. We have had light showers almost every day.

(Continued on page twenty)

ROBINSON AND PROFESSOR MESSER ON NEBRASKA DISTRICT

Beatrice	Aug. 1, 7:45 p. m.
Fairbury	Aug. 2, 7:45 p. m.
Guide Rock	Aug. 3, 7:45 p. m.
Hastings	Aug. 4, 10:30 a. m.
Kearney	Aug. 4, 7:30 p. m.
Litchfield	Aug. 5, 7:45 p. m.
Arnold	Aug. 6, 7:45 p. m.
North Platte	Aug. 7, 7:45 p. m.
Curtis	Aug. 8, 7:45 p. m.
Long Star (Farnam)	Aug. 9, 7:45 p. m.
Kennett	Aug. 10, 7:45 p. m.
York	Aug. 11, 10:30 a. m.
Grand Island	Aug. 11, 7:45 p. m.
Central City	Aug. 12, 7:45 p. m.
Newman Grove	Aug. 13, 7:45 p. m.
Fremont	Aug. 14, 7:45 p. m.
Lincoln	Aug. 15, 7:45 p. m.
Omaha (Pilot)	Aug. 16, 7:45 p. m.
Omaha (Central)	Aug. 17-19, Convention
Hubbard	Aug. 20, 7:45 p. m.



Foreign Missions

The prophet Malachi says that God will pour out two blessings on the faithful tither: one a spiritual blessing that fills the soul to overflowing, and the other a material one blesses one's fields, employment and material efforts. He also declares that if a person will thus obey the Lord, "He will spare him, as a man spareth his own son that serveth him." Are not all Nazarenes candidates for these peculiar blessings of God? What are the conditions? Faithful tithing!

Was not tithing done away when Christ came to fulfill the law, abrogate the old covenant, and make all things new? No, for the reason that tithing, like the Sabbath and marriage, antedate the old covenant. We are told in Hebrews, chapter 8 and verses 7, 8, 9, that the old covenant was the one God gave to Israel "when he took them by the hand to lead them out of Egypt." This was the one that waxed old, and was changed for a new one by our Lord. But tithing was not introduced then. It came before Abraham's day, and was a common custom when that patriarch lived. No doubt God gave it simultaneously with the Sabbath and the union of the sexes. Consequently it is in force today, and we are morally obligated to pay one-tenth to God, so He can carry on His cause. If tithing is not the Master's financial plan, He has none. If He has none, that is a grievous reflection on His wisdom.

If one of our great captains of industry like Ford, or Raskob, or the Standard Oil, should launch a great enterprise, they would have wisdom enough to finance it among the first things that they did. Not to do so, would advertise their unwisdom. Doesn't Jesus, who created all things, know as much about the need of finance for His cause, as Rockefeller for the Standard Oil? What plan then do we find in Scripture for financing the church? *Tithing!*

Forward all along the line. Put only 100% Nazarenes on guard. We must win the battle for holiness. One of the chief centers for the attack of the enemy is the missionary cause. The devil knows that if he can defeat the church at this point, he can sweep the rest of the works. Be alert. Guard the chief centers.

The church is growing weary of hyphenated Nazarenes. That is, church members who are Nazarenes and—! They support the church and—! They attend the church and—! They carry the church's problems and—! Thousands of Nazarene dollars go annually to every

conceivable enterprise that is classed as "religious" or "holiness." While Nazarene mission fields are suffering, twenty thousand Nazarenes will let them suffer while they support some nondenominational mission or independent effort. This is being a "hyphenated" Nazarene. Better feed your own babies, before buying food for the neighbors' kiddies, especially when your Nazarene babies are poor and hungry, and the neighbors' young are fat, and rolling in plenty. If the Nazarene program isn't big enough and far-reaching enough to absorb all your gifts and donations, why don't you unite with a church that does merit your all? Don't be a hyphenate!

Jesus said that "this gospel of the kingdom shall be preached in all the world for a witness." We can help if we will. If we will not, He will raise up some other people. He is not impoverished. He can call in the Koreans, or the Japanese, and set the white race aside, and yet carry out His plans. We'd better buckle down to the task, or we will be repudiated, like a whole generation of Israelites were, because they refused to cross over at Kadesh-barnea, and enter the Promised Land. Forward Nazarenes, the Master is depending on you.

HOW CAN WE GET ALL THE MISSIONARIES ON THE WAITING LIST TO THE FIELD AT ONCE?

Answer. Let all Nazarenes "bring all their tithes," gifts and offerings into our storehouses—and all these anxious workers will be on the field in a few months.

I wrote an article for our paper recently in which I referred to the deadly danger of *divided interests*. A good sister from Michigan wrote me a letter about it, and she said, "I think you have struck upon a great truth. I believe this to be one of the great evils of our church." Then she went on to tell me of Nazarenes of her acquaintance supporting missionaries of other denominations. She spoke of one she knew that gave *five hundred dollars*. Is it any wonder we cannot get our called workers onto the field?

Since I have become stirred about missions as never before, studying and praying about the same, I am convinced that right here is our trouble. I know in my own church and neighbor churches people are scattering their tithes and offerings. I fear the condition is general. For example, Brother W. G. Schurman in his stewardship drive, had a test. He requested one of his prominent and best members to stand. He then said, "We have you down here for ten dollars a

week. Do you have a salary as large as a hundred a week?" The good man replied, "I'll say I have and then some." "What do you do with it?" asked the preacher. "Oh, give it here and there and everywhere." "That is wrong," said Brother Schurman, "bring your tithe in here." And he as well as many others began to do so, with the result that they are now getting money by the thousands.

I find preachers, many people, Sunday school classes and various organizations with their own missionaries, plans and ideas. What do we have leaders and executives for anyhow? If we want these workers to be returned at once and all on the waiting list sent, co-operate with our leaders by putting all the available cash possible into their hands whether the budget be paid up or not.

Nearly all our folk bewail the fact that we have such a large waiting list. I am satisfied if we do as suggested above, our problem will be solved.—REV. HARRY W. MORROW.

SHOCKED BEYOND EXPRESSION

"I am shocked beyond expression at the statement that 428 of our churches have thus far paid nothing on the General Budget. What has become of our holy zeal, our passion for souls, our love for the lost for whom Christ died? May our God look upon us in mercy and forgive our sin for it is great. 'There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty.' So will it be with that church that does not look after the general interests of the church, and especially the great and glorious cause of missions. It has been my experience that if a lively interest can be maintained in missions, it is an easy matter to care for local interests. 'The liberal soul shall be watered.' Church people will follow a pastor usually. My soul is in holy resentment against the neglect of so many of our pastors of the sacred cause of missions. We are with our general men to the utmost of our ability."—W. R., Texas.

NEW STATION OPENED IN PERU

"Lambaycque, capital of the department of the same name, a town of six thousand inhabitants, made such demands for a mission that although we had no money to pay rent, we decided to trust God and opened up a work in that town. Miss Park has been in charge of the work there during the vacation months. God has blessed her work and given her some converts and He has opened up the hearts and homes of many of the people to the gospel."—Letter from Peru.



LESSON FOR AUGUST 11, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Daniel Among the Lions.

LESSON TEXT: Dan. 6:10, 11, 16-23.

GOLDEN TEXT: *The angel of the Lord encampeth round about them that fear him, and delivereth them* (Psalm 34:7).

PROMOTION to honor is often the precursor of trouble. Darius had seen and heard enough of Daniel to convince him that his own interest lay in placing him in the most responsible office in the realm. This was quite an unusual procedure, in fact almost without precedent. When a nation goes down its statesmen go with it, but in Daniel's case we have an exception. He not only survived the fall of the empire and was retained as chief of the three presidents, but because of his "excellent spirit" Darius even thought to place him over the several departments of state. "Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men."

The presidents and princes could not tolerate a captive Jew in such an exalted position, so they concocted a diabolical scheme that seemed to promise Daniel's downfall. "Wrath is cruel and anger is outrageous; but who is able to stand before envy?" (Prov. 27:4). Having failed to find a flaw in his administration, they entrap him in his religion, for they knew him to be as strict and conscientious in his religious duties, as he was in his official duties. His steadfastness in religion was the only ground for accusation against Daniel.

The decree was drawn up and the king, not perceiving the object of the princes, and flattered by their devotion, signed the instrument of death. Daniel's colleagues had become his enemies and so far had gained their object. The royal decree that was to remove him out of the way was already signed. It only remained now to put it into execution.

It seems from the reading of the text that Daniel was acquainted with the writing and knew that the plot was aimed at him, but he uttered no reproach and made no remonstrance either with his persecutors or against them in appeal to the king. "He went into his house." Not to devise a counter-plot or to indulge in bitter lamentations over his hard lot, but to pray as was his custom. Prayer had been his habit for many years, in fact all his life, and he was not likely to suspend the habit now just when he most needed to pray, though the exercise might cost him his life.

Daniel's constancy in prayer was not disturbed by any changing conditions. He had prayed in the midst of public business under Nebuchadnezzar, as one of the councilors of state, had prayed in the

quiet retirement of private life under Belshazzar when his godly life removed him from the court; he prayed again under Darius as ruler over a third part of the empire, and "first lord of the treasury." and he prays now in the prospect of a horrible death which he knows his prayers will cost him. Constant in prayer! How we need it in the church in this age!

He was regular in his prayer habit. Three times a day he was upon his knees, his face toward the holy city. Unless we fix certain hours in the day for prayer it slips from our memory. "Evening, and morning, and at noon, will I pray, and cry aloud: and he will hear my voice" (Psalm 55:17). What blessed assurance there is in the above words to all of God's children, for if He heard the prayer of the psalmist, surely He listens for our voices today. Friend, dost thou not feel the need of meeting with God more frequently, freely and fully? How much we have missed of victory and acquaintance with God by so easily omitting the prayer hour. The enemy would not perturb us so much if we were more often in our closets upon our knees, alone with God.

The lesson shows us the fearlessness of Daniel. He might have argued the wisdom of being cautious, but that would have been to him cowardice and deceit. The fear of God lifts us above the fear of man and true faith will make men heroes today as it did in Daniel's time. Let us not confound the fearlessness of faith, as taught us in this lesson, with foolhardiness. It is one thing to put ourselves in the way of danger, and another not to go out of the way of duty.

The result of Daniel's steadfastness in worship was the extension of the kingdom of God. Already Darius believed that God would not forsake His servant. Notice the king's words in verse 16. He evidently believed that such faithful devotion must bring a certain reward. Also, study carefully verse 18. A night of *fasting* and wakefulness. Not a note of *music* resounded through the palace to while away the hours that dragged so heavily. It was a long, dark night for the distressed monarch, a night of humiliation and mental anguish. Now make an analysis of the remainder of the lesson.

Observe the marked contrast between the peace of Daniel in the lions' den and the misery of the king in his palace and at the entrance to the den. That *lamentable voice* uttering its strange heart cry claims our attention, "O Daniel, servant of the living God, is thy God . . . able to deliver thee from the lions?" Mingled fear, doubt and self-reproach, like demons had haunted the couch of earthly greatness, while joy and peace in believing, like spirits of light, beamed on the ground where helpless piety reposed. The

decree of Darius that the God of Daniel be recognized and feared in every part of the realm was the crowning result of Daniel's uncompromising attitude. One man with God can move an empire.

EVER A LEARNER

Probably the reader has heard the incident of the old colored lady whom Booker T. Washington accosted with the question, "Auntie, what are you doing out and where are you going this early in the morning?" Her reply was, "I's already been whar I's gwyin'." Dr. Rafferty says of Sunday school workers, "One who has already arrived and has nothing more to learn will fail. Cease to learn and you cease to be a leader."

It is to be feared that many Sunday school teachers have already been where they are going, they have gone as far as they can and are but marking time, or it may be going back. They have assumed that Sunday school teaching is not much, that they now know how, and there is nothing particular to be gained for them to study any training course or read any books. These people have stagnated and seem not to know it. As a result of this situation our Sunday school work is suffering. It requires a live and fresh teacher to have a live and growing class. One cannot keep alive without constantly keeping up with things and enlarging his own powers and vision. Dr. Rafferty suggests that the live worker "can read three or four books a year, and might even consume a book a month."

There is no time to quit learning, no one ever learns all there is to learn about Sunday school teaching. Sunday school teaching is the most serious teaching there is. If any teacher needs training, and needs to keep up and ever learning, it is the Sunday school teacher. We need a great awakening as to the seriousness of this task. We are taking the Sunday school too much for granted. Too often we are drifting rather than growing. Our teachers and officers need to wake up and get some new life and put that life into the work.

Two new books have just come from the press. These belong to the Training Course but they may be read by those who do not care to study them. The first of these is "A Study of the Teacher," his high calling, his character, equipment, attitudes, etc. We wish all would read it. The second is "The Teaching Agency of the Church," a general study of the church school and its work. It should be read by all officers and teachers. The price is 50c each.

Dr. Rafferty, in his book, "The Smaller Sunday School Makes Good," gives the following among other things as the superintendent's personal qualifications:

Unselfish. In all his relationships with fellow-officers, teachers, and pupils, the superintendent must be unselfish. On the platform, in and out of the school, unselfishness will win.

Pleasant. A grouch cannot run a Sunday school, except into Unhappy Hollow. The superintendent should be pleasing in appearance, and pleasant in presiding, with good cheer for all, from the youngest to the oldest, specializing on these two extremes. To be pleasant does not imply patronage, or a put-on front for occasions. The show-window smile soon wears off. Genuine good will, expressing itself through kindly, cheery look, goes a long way to help a superintendent make good.

Efficient. This word, though overworked in recent years, cannot be ignored. A bungler "botches" everything. The Sunday school engineer must know his engine, every part of it; and every minute the machine is in use must keep it in repair, must add latest worth-while improvements, and must get out of it, as nearly as possible, one hundred per cent service. It is sincerely hoped that this manual will help. "Myself at my best" is reasonable.

Respect. Brain brilliancy is no substitute for character. The gold coin of the respected life in character and conduct is and ever will be the standard of exchange in a community. The outstanding question, first of all asked by outsiders and insiders is this, "Is the superintendent a genuinely good man (or woman) with personal piety of the simon-pure brand, which never rates itself, but which, nevertheless, is rated high by the neighborhood venders of public opinions?" My life at its best is worth every effort.

UNCLE BUDDIE'S CHATS

(Continued from page seventeen)

but not enough to stop the wheat harvest or putting up the great hay crop and Ohio is a network of fine highways. We have been in no country that was so easy to travel in as this great state. The great camp opens tonight, July 18, in Columbus, Ohio.

In love,

UNCLE BUDDIE.

MISSOURI DISTRICT N. Y. P. S. CONVENTION

The Sixth Annual Convention of the Missouri District N. Y. P. S. was held with the Piedmont Church of the Nazarene, July 4 to 7. The convention was blessed of the Lord from the opening service and proved to be one of the best and most spiritual conventions in the history of the district. The district was well represented by the officers, pastors, local presidents and delegates. The reports from the local societies and district officers were very encouraging as a whole. Numerical, spiritual and financial advances throughout the district were evidenced this year.

The principal speaker for the convention was Rev. T. W. Willingham, president of Olivet College. He brought a very beautiful message at the opening service on July Fourth, on "The Cross

and the Fourth." His messages from time to time were very interesting and inspiring to all who attended the services. The night services were especially scenes of evangelistic fervor and souls were found seeking God.

Rev. J. B. Ramsey, who has so efficiently and faithfully served the district the four preceding years, was unanimously re-elected President of the district. The other officers elected were: Earl R. Seal, First Vice President; Rev. J. A. Duncan, Second Vice President; Lela M. Rayfield, Secretary; Rayburn G. Rife, Treasurer.

The entertainment accorded by the Piedmont church was in every way exceptional. The Lord was with us in every business session and evangelistic service. We face the future heroically and march forward to a year of battles and victories, waving the banner of King Emanuel, trusting the Captain who knows no defeat.

LELA M. RAYFIELD, Reporter.

NEWS IN BRIEF

A letter from Rev. William Kopp of Brush, Colorado tells of the sad death of Mrs. Kopp and the serious injury of his two children. The Kopp family has been in Pasadena for the last few years in attendance at Pasadena College. Rev. Kopp took a charge in Brush, Colorado, and his family were driving through from Pasadena to join him. They were on the highway between Greybull and Red Lodge when the accident occurred. It was stated in the newspaper report that the two men in the car which ran into them were driving at a high rate of speed and on the wrong side of the road. In the Studebaker which they drove were found six empty kegs of twenty gallons each. The injured were taken to the hospital in Greybull and Mrs. Kopp died six hours afterward. Gordon, age sixteen, and Evelyn, age eight, are now in the hospital at Billings, Montana, under the care of Dr. Movius. As soon as they are able to leave, the body of Sister Kopp will be taken to Pasadena for burial. Rev. Kopp was in Brush, Colorado, when the accident occurred and left by airplane immediately for Greybull after being notified of the accident.

General Superintendent J. W. Goodwin spent a day at Headquarters recently. He reports an excellent District Assembly in the Rocky Mountain District and great enthusiasm for missionary work.

Rev. E. W. Wells, Rev. and Mrs. M. M. Snyder, and Miss Smith spent a day at the Publishing House last week. They have been engaged in a financial campaign on the Dallas District and are doing excellent service in aiding the churches to clear their indebtedness. Rev. Wells was formerly District Superintendent but was unable to carry his work because of sickness. He reports his health very much improved.

Rev. and Mrs. Askins and their two daughters were in Kansas City to attend the golden wedding anniversary of Dr. and Mrs. Reynolds. Rev. Askins is pas-

tor at Canaan Hill, Mo., and reports good progress in the work.

Rev. and Mrs. F. N. DeBoard from Carthage, Missouri, were also visitors in Kansas City recently. They attended the wedding anniversary also and visited places of interest in the city, returning the next day for a young people's convention held in their church.

District Superintendent Balsmeier from the Kansas District, President S. T. Ludwig and Professor Ramquist of Bresee College were recent callers at Headquarters. They are making a campaign on the school territory in the interest of Bresee College. They report a good year and excellent prospects for a large attendance next year. They retain the same faculty without any change, which speaks well, both for the institution and the faculty.

A sister sends a request for prayer that she may be healed. She has had to have an operation for what is supposed to be cancer, and has also recently had a nervous breakdown.

Brother E. L. Day, pastor of the Newark, Ohio, church, writes that their General Budget is more than twenty dollars overpaid for the whole year. This is certainly encouraging. If every church could do this well proportionately, what an advance there would be in the general interests of the church.

In the June 12th issue of the *HERALD OF HOLINESS* there appeared a note concerning Rev. J. K. Mayberry. The General Secretary is in receipt of a letter from him stating that since the appearance of that note he has received a number of beautiful letters from kind friends. Owing to his age he is unable to write an individual answer to each kind writer, and he has requested the General Secretary to extend to these kind friends this expression of sincere thanks and appreciation on his behalf. Brother Mayberry believes that he is the oldest Nazarene east of the Rocky Mountains as he has held membership in the western branch of the church since July, 1903. If friends wish to help cheer Brother Mayberry along life's pathway, they can do so by writing him a letter of Christian greetings, but do not ask him to reply.

Rev. E. C. Dees, District Superintendent of the Missouri District, and Rev. J. W. Roach, pastor of the First Church of the Nazarene, St. Louis, Missouri, were callers at the Publishing House recently. They arranged with General Superintendent Goodwin to hold the Missouri Assembly at the Lafayette Park church in St. Louis. The church is located on St. Vincent and California Avenue. Those desiring further information concerning the assembly should write to Rev. A. L. Roach, 1340 Grogan Place, St. Louis, Missouri.

We are in receipt of a notice of a holiness campmeeting to be held at Ashburn, Georgia, beginning July 18. The notice was received too late to be inserted in our Campmeeting Calendar, and we take this occasion to mention it in Brief News. The meeting was to be held as formerly

under the tabernacle on the Wesleyan Methodist Camp Ground, and the leading evangelist was to be Dr. Arthur L. Vess, President of the Wesleyan Holiness College. The singing was mainly in charge of the graduates of the college.

Rev. E. Arthur Lewis and party are engaged in a revival in Burns, Oregon. They have a large tent which they use in their Co-operative Evangelism Campaign, and are being ably assisted by Rev. Joseph Kiemel and wife, who are in charge of the Church of the Nazarene at that place. In 1914 Lewis and Mathews held a remarkable revival in Burns, with about four hundred seekers from which the Church of the Nazarene was organized.

Rev. Paul Goodwin has been doing evangelistic work since the Southern California Assembly and is now in the midst of a meeting at Plainview, Texas. In a personal letter to us he states that God is blessing him as never before, and that he loves to be in the thick of the fight. Brother Goodwin is an excellent speaker and preaches the old-time gospel under the unction of the Holy Ghost. God has remarkably honored his labors and will doubtless make him a great blessing in this field of service. He is pushing the HERALD OF HOLINESS and we appreciate the kind words he writes concerning the paper and its editor.

Miss Inez Vance writes that her father, Rev. J. B. Vance, has had a stroke of paralysis affecting his left eye and facial expression, and has been delirious much of the time. He has been taken to the hospital for treatment. He was to begin a meeting in Choctaw, Oklahoma, July 5th and it has nearly broken his heart because he is unable to go. Will the friends please remember Brother Vance and family in prayer.

Professor Samuel Herrell and his brother, Joseph Herrell, a student of Olivet College, were callers at the Publishing House recently. Professor Herrell has been in charge of the public schools at Liberal, Missouri.

Mrs. Lela Hannah of Archer City, Texas, sends in a report that her friends remember to pray for her healing. She also expresses a desire that there may be a holiness church in the town where she lives as soon as practicable.

Rev. L. A. Alkie of Citrus, Arkansas, sends a request that the church pray for the healing of his son, age nineteen, that God would restore him to health.

Rev. J. E. Brasher of Crestview, Fla., renews his subscription to the HERALD OF HOLINESS and requests the prayers of the people that he may be restored to health. His health has been failing for some time. We are sure that God's people will remember Brother Brasher in prayer.

ANNOUNCEMENT

The sailing of General Superintendents Goodwin and Williams for a tour of inspection in our mission fields of the orient October third marks an epoch in the history of our movement. Our members and friends everywhere will follow their journey with much interest and sincere prayer.

J. B. Chapman, Secretary
Board of General Superintendents.

CHURCH NEWS

PASTOR F. C. SAVAGE, LA JUNTA, COLO.—“Since our last report to the HERALD OF HOLINESS we have closed our year's work, a good year, with our church at this place. We have some of the finest people that can be found on earth in La Junta church. They know how to love and stand by their pastor. God has given us more than two hundred souls at our altars this year and have taken a number of good men and women and young people into the church. Our church in general is in good shape. June 4 we began our campmeeting with Uncle Buddie Robinson, Professor Messer and Rev. Lum Jones and family. Truly this is a great team, as most of our people know. There is no room to improve upon them for campmeetings. Many good things were accomplished in this good meeting, and there were five denominations represented in the camp: the Free Methodists, the Quaker Friends, the Pilgrim Holiness, and the Mennonite Brethren in Christ and Church of the Nazarene. Of course many other church people worshiped with us. At a number of services there were estimated to be 800 to a 1,000 people present. God bless these good workers. They are all my best friends, and of course I love and appreciate them dearly. It was truly a great scene to see such a great crowd of holiness denominations worshipping so beautifully together. We have a beautiful spirit of harmony working with all these different denominations in a holiness association of this valley, the Arkansas Valley. They have honored me by making me president of the association. You will hear more from us later.”

PASTOR IRA F. STEVENS, JOPLIN, Mo.—“We have had with us Rev. M. M. Snyder and wife, Miss Anna Mae Smith and Rev. E. W. Wells in a financial campaign, and while times are hard and money is scarce and hard to collect, they did us a lot of good. They cleaned up all the local indebtedness, some bills over two years old; raised up the pastor's salary to date, which was in arrears \$130, and some on the District Budget, and paid three monthly payments on our church property. We are greatly encouraged and feel with this lift we can make it through nicely to the assembly. These dear people are very spiritual. Brother Snyder and Brother Wells are both good preachers and filled the pulpit each time while

here to the delight of all. Mrs. Snyder spoke twice to the N. Y. P. S. and was also a great blessing to us. They are from Oklahoma and Texas, where they were working and now are working north for the summer where it isn't so hot. This is a calling that few possess, and I hope our pastors will keep them busy. They go from here to Iola, Kansas, for a campaign there.”

EVANGELIST GUSSIE MORRIS GILL—“Since our last report to the HERALD OF HOLINESS we have been with the following churches in revival work: In February we enjoyed a good meeting with the Broken Bow church, with Rev. Sam Pace as pastor. There were large crowds, good interest, a goodly number praying through and the church seemed to be helped in a wonderful way. From here we went to Delight, Ark., for a meeting with our church there, this was a great meeting in many ways. God surely came on the scene, a goodly number were saved or sanctified, and a good class united with the church. Our next battle royal was with the Bartlesville, Okla., church, with Rev. King and wife as the good pastors. Rev. E. D. and Winnie Simpson were our collaborators here. They are my kind of singers, for they sing the glory down and are deeply spiritual. We had a hot battle here, but won a mighty victory. These people are going ahead with the work in the beautiful city of Bartlesville. At Eldorado, Ark., we planted our artillery next against the kingdom of sin. We had a wonderful time with this people; such altar scenes and such praying through made us think of old times, sure enough. Rev. Gardner is the good pastor of this church, and in this rich oil center the door of opportunity is wide open for the Church of the Nazarene. Then under the direction of the Home Mission Board of our district, we again marched against the enemy's lines with the Muskogee, Okla., church, where we enjoyed the privilege of having the Simpsons with us again. Rev. Thomas Starnes and wife are the faithful pastors of this fine church. There are no better, truer men than Tommy Starnes and his wife, well, she is a rare jewel for the Master's cause in this world. This was a hard-fought battle but victory was ours. A goodly number sought and found the Pearl of great price and four fine men came into the church. Our District Superintendent, S. H. Owens, added good interest to the meeting by being present in several services, then, too, Uncle Jimmy Messer of Durant, Okla., certainly gave us a royal boost in several services. We came out of this meeting worn in body but rejoicing in the Lord. Muskogee church has a wonderful personnel, and is rapidly gaining ground in that beautiful city. At the present time we are in the little city of Stonewall, Okla. Large crowds and good interest are the outstanding features of this meeting and we are just getting started; the prospects are fine for a mighty, old-time revival. These Nazarenes here certainly know how to get hold of the throne. Rev. Fox is pastor here and the people love him and unity prevails. After eighteen years of continued work in the ministry of the gospel, in

the Church of the Nazarene I can say this is the greatest field of opportunity for God's people to advance and take the country for holiness. The doors are wide open; oh, let us enter with this vital message and harvest the golden grain."

UNION, MAINE—"An old-fashioned, Holy Ghost revival was held recently in the Church of the Nazarene here. Brother L. G. Mann of Franklin, N. H., was the evangelist and Brother Frank Smith of Portland, Me., was the gospel singer. Splendid work was done by these two faithful men of God as they each in his own way preached Jesus and Him crucified to lost and dying men and women. The old-fashioned gospel of repentance and full salvation was faithfully preached and, praise God, sinners were saved and backsliders reclaimed and believers were sanctified and the whole community was stirred. Glory be to Jesus! Our beloved pastor, Rev. Mary Jones, is filled with faith and she is believing God for victory in the name of our King. The revival fires have just been kindled and now we are beginning a real work in this little village and, bless God, we are going on. Let us press the battle on from victory unto victory until Jesus comes!"—Mrs. Lula Williamson.

COVERT, KANSAS—"On the evening of June 30, our N. Y. P. S. held the service with A. L. Crane, president, and Rev. Dorothea Lake, leader. Seven Spirit-filled young people spoke. For a number of days the Lord had given us a burden for that service, and on Sunday our young folks spent much of their time alone with God. A father told me that his daughter was in her room about all the time that she was not in the services, weeping her heart out to God in supplication, and the same can be said of a number of others. As the hour for service drew near, the Lord seemed blessedly near and dear to us. The very air seemed charged with the presence of Jesus. How God did help in speaking and singing and in praying and in giving the altar call and He crowned the service with two in the fountain. Hallelujah to our conquering Christ!"—R. C. Holmes.

EVANGELIST JOHN T. HATFIELD—"Another great meeting has passed into history. We were given an urgent call by a preacher who was trying to act as a pastor of a holiness church. His name was one of the colors, but it was not white. He informed us nothing of conditions, only they needed a revival and he had \$50 raised on our expenses. We accepted the call, my granddaughter, Miss Florence Wyse, accompanying me. Our railroad expenses were \$170. On our arrival we found the church to be an old, abandoned theater with no equipment for service and it was simply a building without a congregation, and a preacher without an experience, and without the \$50, but he was sticking to his profession like the old mill that said 'grist-grinding done here every day,' when it hadn't done business for twenty years. His members had left him because of his inconsistent life and they would not come to church as long as he was there and he would make himself conspicuous because

of his presence. His wife sat back and kept the door and he kept the pulpit and held the reins and we preached to empty seats, very few in all endurance. Our first night in his home he began to vent his spleen in criticisms upon his members. We told him we did not want to hear it, but later on he broke loose and called them devils and liars, etc., but after hearing both sides of the question we found him to be the nigger in the woodpile. His presence in that congregation was too chilly to give birth to a live convert. However, we had five seekers and one sinner in fifteen days and that one had to go home to find it, the atmosphere was too cool for incubation. It might be possible for a child to be born in an icehouse, but it would never get over the cold it would take. Here was a splendid opportunity, a young church not a year old with a membership of 53 and in a good spiritual condition and a fine people in a town of 2,500, but the church is wrecked and its members are like wandering sheep without a shepherd; they are hungry for the gospel and would like to have a good church home. Since we left the pastor has resigned. Now here is a good opportunity for some of those who have been advertising their open dates. If we could have had the meeting without his presence we could have reorganized the church and had a good revival. The last Sunday we had a good house, it was more than two-thirds full. The pastor was not there; he had his excuse, but it's our opinion his vacuum tank was shot so full of holes he could not generate enough air to make the trip, but to hear him talk he would remind you that he might have been born in the 'Cave of the Winds.' When we left we were in the hole \$125, but we still have the blessing and none of these things move us. We left in the night and went in haste and tarried not on the way of our going, like a bride and groom running from a rice shower, nor did we, like Lot's wife, stop to look back. Now if the readers of the HERALD OF HOLINESS think we need to be prayed for, do your duty and remember us."

PASTOR J. M. BROWN, TYLERTOWN, MISS.—"We closed last night at our other church five miles north of our home and nine miles north of Brown's Chapel, with wonderful results. Such crowds! We had two services last evening. A big crowd gathered before sundown and would have us sing and preach, so we did. They had promised a preacher to come and help me but he didn't come. We ran the meeting only a week but we were very tired to begin with. We can see the faces of those hungry hearts wherever we go but were too tired to continue the meetings. Talk about crowds, I wish you could have seen this crowd of people in the last service. When I preached to the first crowd I thought that was all the people in the country, but at sundown the people came flocking in and I had to preach again. This was out in the open air under red oak trees. Oh, what conviction was on the people! We had great victory, although it was a subject the devil fought with all his forces. The subject was, 'Eight Reasons Why Hell Is

Hell.' Pray for the Brown Band and this circuit. 'There remaineth yet very much land to be possessed' (Joshua 13:1). 'Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God' (Joshua 14:9)."

EVANGELIST J. A. RODGERS—"We came to Terrace, Pa., with our Brother S. Howell the pastor. He likewise has the burden of the work on his heart and is doing the job. Here the Lord gave us a fairly good meeting with over a hundred at the altar, of which quite a few were children. A small class joined the church and we got a nice list of HERALD OF HOLINESS subscriptions. Our next meeting was in Barberton, Ohio, with our good pastor, Rev. R. F. Heinlein. He is a great man and holds the respect of all his people. This was the third meeting we have had there. My first meeting there was in 1924 and we organized the church with sixty-two members. The last meeting likewise was good. God gave us one hundred and fifty, some seeking Him for pardon or sanctification. A nice class joined the church. We also got a fine list of HERALD OF HOLINESS subscriptions. The last year the Sunday school average was 161 and the last Sunday of the meeting we made a special drive and 701 came to Sunday school. We then began in Wellsville, Ohio, with Rev. J. C. Stewart the pastor. The Cooper Brothers from Portsmouth, Ohio, were the special singers. They are not only good singers, but all around workers. God wonderfully blessed them on this field. Anyone desiring singers cannot miss it by giving them a call. God gave us a fairly good meeting with sixty-three claiming victory at the altar. Also a nice class joined the church. At this writing we are in Ashland, Ky., with our good pastor, Rev. R. J. Keifer. He is a real gospel war-horse and is doing the job in Ashland. So far, God has wonderfully blessed and given us seekers at the altar every service but one. Frank and Helen Lehman and son James were the special singers in Derry, N. H., West Somerville, Mass., Terrace, Pa., and Barberton, Ohio. They carry the burden of the meeting and take the responsibility of the meeting right with the preacher. They are spiritual, good singers and soul winners. Little James has proved to be a great blessing in our meetings. From here we go to Muncie, Ind. We are looking forward to a great time in the battle against sin. As you read this report breathe a word to God in prayer in my behalf."

EVANGELIST K. HAWLEY JACKSON—"Since my last report I have had some of the best meetings of my life. After the Pittsburgh Assembly, I went to Lansing, Mich., First church, where Rev. F. W. Domina is pastor. We had an unusually good missionary convention. The closing Sunday night some twenty-five or thirty of the finest young people offered themselves at the altar for service anywhere the Lord should call them. From Lansing we hurried to Minneapolis, Minn., for one night's missionary meeting with Pastor D. V. Johnstone and his dear people. A fair

crowd was present despite occasional showers. Following this we opened at Jamestown, N. Dak., with Pastor H. N. Haas, beginning on Wednesday night and running over Sunday. Here the Lord gave us one of the best conventions I ever conducted. Brother Haas counted thirty seekers for salvation at the closing service. We left Jamestown for Billings and opened another missionary convention with pastor and District Superintendent W. D. Shelor on Wednesday night and the marked blessing of the Lord was upon every service. Billings church has a fine beginning and no doubt will be one of our finest churches. Leaving Billings after the Sunday morning service, we drove to Laurel, Mont., and had the night service with the church there. Rev. L. G. Nees is the pastor. He was away but his wife led the service which was well attended and considerable interest was shown. From Laurel we went to Nampa and held a two weeks' convention in the school and church. It was a real privilege to work with Rev. Russell DeLong and Rev. E. E. Mieras and the faculty and students and members of the church. In all the above named places we were honored with a call to return for further work. So after two weeks at home, at Newberg, Oregon, where my wife and family are staying with her people for the present, and where I met K. Hawley, Junior, who was two weeks old, he having outrun me on the trip, I returned to Lansing, Michigan, for a ten days' meeting. Despite the fact that a large brown tent was operating in the city and the fact that it was commencement week, our crowds were unusually fine and quite a few seekers were forward, including twenty-eight the closing night. From Lansing I came on to the New York District Camp at Beacon. This camp was not so well attended but mighty praying was done and some fine and I believe deep results were obtained. I am now resting a few days before entering other meetings. I might say that Rev. Russel Roberts, whose parents live in Lansing, Michigan, accompanied me from Lansing to Portland, Oregon. We drove through in a new Ford car and had a wonderful trip. Brother Roberts hopes to visit our schools on his way back East or perhaps come by boat through the Panama canal. He was a fine traveling companion and I have seldom found a cleaner and finer young man. In closing will say my permanent address is 2923 Troost Ave., Kansas City, Mo. I trust I have a place in the prayers of the HERALD OF HOLINESS family. It does not seem likely that we will return to India before the fall of 1930. I am planning to continue in evangelistic work. God has been good to me and much of my time up to September, 1930, is spoken for."

PASTOR B. H. HAYNIE—"We accepted the pastorate of the Warren Ave. Church of the Nazarene, Columbus, Ohio, May 19, and the Lord has been marvelously blessing us since coming here. Every department is steadily growing. Our church is larger than any man, so our vision must be larger than any single man. I feel sure that I was never more in the will of God than at this time, as I have never had the Lord give me greater

anointings of His Spirit than He has since being here. Our Sunday school is good in every department and each one seems anxious to help to make it greater. There are no more willing, anxious and tireless workers than our good Sunday school superintendent, J. E. Glass. He is as sweet as honey, he just makes you love him. Our N. Y. P. S. is always interesting and doing things. I tell you it would be hard to find a finer class of young people than go to our church. Mrs. Gordon Keeler is the fine president. The Woman's Missionary Society is interesting in their every service; the very best I have ever been privileged to attend. They raise money and have a real spiritual time. Well the best that can be said is that God is with us. We are in need of a church building and believe the Lord will give it to us in the near future. Praise His dear name! Won't you offer a prayer for us that the Lord will give us wisdom in leading this fine people? Our house was overflowing last night, our Sunday school has overflowed and classes are held in the garage, basement of parsonage is used for the primary department and the front room of parsonage for young men's class. So you see we have need of a building to accommodate these dear children."

INDEPENDENCE, KANSAS—"After the resignation of L. E. Wright as pastor of the Church of the Nazarene here, W. A. Menneke of Haltown, Mo., was called to the Independence church by a unanimous vote of the church. All departments of the church are progressing, the Sunday school having more than doubled its number and still gaining. Also the church welcomed five new members into church fellowship. Brother Menneke is doing a great work in Independence and we are looking forward to a great evangelistic campaign to be conducted by the Lowman Evangelistic Party, beginning July 21 and continuing at least two weeks. The church extends a cordial invitation to all surrounding churches, also to the many friends of the church, to attend these services. We also ask for your earnest prayers that the town may be stirred as never before and that many, many souls may be swept into the kingdom."—Mrs. R. W. Hart, Reporter.

KEOKUK, IOWA—"We are here doing our best to set up a standard for the people. God is working, Satan is roaring and the people are beginning to wake up and some have been brought back to the fold. We are going on expecting a real old-fashioned revival. We kindly ask all there at First church, Kansas City, to pray for us here. Prayer and holding on, I believe will finally win. There ought to be a real Holy Ghost church here as elsewhere. May Elijah's God send it. God bless you all at Kansas City, Mo. I am feeling good in my soul. Praise the Lord!"—Thos. J. Bilyeu, Pastor-Evangelist.

PASTOR R. W. SNYDER, TEXARKANA, TEXAS—"Just closed a wonderful revival effort with Rev. I. M. Ellis, our District Superintendent, as evangelist. The revival spirit has not closed and I am praying

that God will keep us on fire until He comes again. Brother Ellis preached the truths of the Bible straight from his soul-loving heart. Many felt the call of God and gave their lives to Christ. At the close of the meeting eight persons joined the church and they have turned out to be some of the best workers, prayers and payers our church has on its list. Praise God for the good work Brother Ellis has done in our midst. Brother and Sister Edward Bowers of Oklahoma City First church had charge of the singing. They are indeed talented young singers and God certainly used them here. Any church will do well by getting them for a meeting. The church here has given us a unanimous recall for the next year. We are going to stay and work and pray and do our best to get men and women to Jesus Christ. Pray for us that God will work and bless here in Texarkana."

PASTOR JOHN COCHRAN, BATESVILLE, ARK.—"As we have not given any report since we accepted the work at Calamine, Ark., we wish to say that the work is moving along fine. God is blessing us wonderfully and we have had some conversions and taken three into the church. We had our call meeting, Sunday the 14th, and the good people called me back for another year and we are looking forward for the best year of our lives. We have a splendid crowd of good praying people at this place, some that are willing to give their very life into the cause of God and His work. We expect to raise our General and District budget before the assembly year closes. The people have the vision; pray for us that we may please God above everything else. Our coming campmeeting starts about the first of September and we are looking for some great blessings from God upon this people."

EVANGELIST A. O. HENRICKS—"We are glad to say that God is blessing us all along the line. Our Knoxville, Tennessee, meeting was handicapped by a large Union Tabernacle meeting put on at the same time within half a block of our church. This of course attracted the outsiders we wanted to reach, but God gave us some definite seekers and finders. Rev. R. C. Morsch, the good pastor, is putting up a heroic battle and he and his good people are gradually getting a hold in Knoxville. Our next meeting was at the county seat of Winchester, Tenn., in a fine new tent, put on by Rev. E. J. Smith, pastor at Decherd and Cowan. We have no church organization here but a splendid opening for the Church of the Nazarene. God gave us some very fine young people in the meetings who prayed through to God. Brother Smith and his people continued the meeting after we left for Maplewood, Mo., where we carried on a meeting with Rev. C. J. Frost and his faithful band. This was a hard battle but God gave us some souls and the church not only took good care of us but bought a good car for their pastor so he can do more pastoral visiting and build up the work. We believe there are better days ahead of Maplewood. Our last meeting was at the Spring Grove Camp, Racine, Wis. This was the 23rd

Anzen Camp and there were people from all over the state and from Chicago and other places. The Vaughan Quartet were our collaborators for this the second year at this camp and we sure enjoyed their wonderful singing and fellowship. They are truly great singers. Rev. R. L. Wisler and Rev. C. A. Geeding, the two faithful pastors of our churches in Racine, carried the burdens of the camp with their faithful people. Every comfort was provided for the workers and people who came. There were good crowds and a wonderful spirit, with some seekers throughout the meeting. But the real break came the last night when the Lord broke through and the altar was only half large enough to hold the seekers and many prayed through to real victory. To Him be all the glory."

EVANGELISTS C. T. CORBETT AND WIFE.—"The battle still goes on and God is blessing and giving us some good revivals. In May we were in Farnam, Nebr., with Brother Shea and his loyal set of Nazarenes. God gave us a good stir for souls and about twenty-five found their way to victory. This is a country church and we were told it was the best revival they had in eight years. All praise be given to our Lord. The first three weeks of June found us in a tent meeting near Poplar, Mont., being in the open plains, our meeting was greatly hindered by winds and storms and several times we found large rips in the canvas but amen, God overruled and sent the people out and about eighteen were in for the real thing from heaven. Both of these meetings resulted in new Nazarenes. We not only believe in souls getting saved but sanctified and that they ought to get into the church and keep the fire. Our next move was to Billings, Mont., to visit the Rocky Mountain District Assembly and a great one it was. It was our good pleasure to see Rev. J. O. Schaap and family again. Brother Schaap was appointed District Superintendent and may the Lord give him a real year of victory. At present we are in a Home Missionary campaign at Livingston, Mont. This is the northern gateway to Yellowstone Park, a city of 7,000 and awfully low in spirituality and knowing little or nothing of a revival. Let all who read these lines breathe a prayer for this wicked city. We both have the blessing. Praise God."

DECATUR, ARKANSAS.—"Mount Zion Church of the Nazarene is glad to report victory and that we are enjoying the blessing of God. Our little church is about four miles out in the country and Brother Landers, our good pastor, whose home is in Girard, Kansas, comes twice each month to preach for us. We just closed a good tent meeting on Sunday, July 14, which commenced June 16, with Brother E. T. Shirley as evangelist from Cushing, Oklahoma. The Lord has surely blessed us in this meeting with fifty saved and forty sanctified and nineteen baptized and nine came into the church. Brother Shirley is certainly a good, strong, Holy Ghost, old-time religion preacher and we are praising the good Lord for sending him this way. We feel that the blessing of God has been on our little church and souls have been saved in our regular

services. Brother Landers is certainly a good, strong, Holy Ghost servant of the Lord and brings out the good truths which feed our souls. Praise the Lord for this little church which is only about one year old. We are looking forward for still greater things and believing for more to come into the church and that many souls will find the Lord. Now will the readers breathe a word of prayer for us and the work here?"—Mrs. H. S. Green.

PASTOR E. E. KINZLES, FREEMAN, S. DAK.—"We closed a very gracious meeting June 30, with Rev. Minor as the evangelist and my brother Floyd as the song leader and soloist. This was a big meeting. God was with us from the beginning and gave some real old-fashioned victory. The altar was a beautiful scene as the souls would come weeping their way through to victory. On one occasion it was very early in the morning before the battle was won. There were about twenty-six professions through the meeting and all the people say that it was the best meeting since the church was organized, for which we give God praise. Also we sent in some good subscriptions to the HERALD OF HOLINESS. Some have united with the church and some more plan to unite with us a little later."

PASTOR WALTER O'HARRA, BESSEMER, ALA.—"I came to the Iron City (so called because of the fact it has the largest group of red iron ore mines in the world), just before Christmas and have had a continuous battle with the powers of darkness, trying to maintain a spiritual atmosphere and establish a center of fire. The Lord has wonderfully helped in many ways. Much credit must go to Mr. W. G. Walker, the cafe man, for he has made it possible for me to stay by giving me a good place to eat. May the Lord bless him. Our Christ has given us some glorious victories. We had a good meeting with Rev. J. A. Smith of Decherd, Tenn. Much lasting good was done. Dr. Jernigan was with us for three weeks in a tent meeting during the worst rainy season Alabama had ever seen, but in spite of rain, wind and the devil, God gave us the victory and many precious souls sought and found the Lord. J. E. Gaar, District Superintendent, preached in our little church four nights in May and it was a big little meeting sure enough. It was a great treat to have such a fine fellow around. Evangelist Fred St. Clair will be with us from July 27 to Sept. 1. Will all the readers of the HERALD OF HOLINESS pray mightily for a great victory in this needy field?"

EVANGELIST C. K. SPELL—"We just closed a splendid meeting with Rev. W. C. Mann at one of his appointments near Lufkin, Texas, in which several were blessed at the altar and the church revived. Rev. Mann is an old friend of mine and one of the Methodist pastors that has not compromised on the subject of sanctification. I will help him at his other two churches while here. I am slated to be at the Church of the Nazarene in Austin, Texas, August 18 to September 8, with Rev. J. E. Threadgill, another old-time friend of mine. I should

be glad for a meeting following that, somewhere in Oklahoma or Kansas, as I plan to take my girls to Bethany, to enter school at the opening. My permanent address is Kirbyville, Texas. Let me help you win souls and build up your church."

PASTOR J. F. YOUNG, BERNIE, MO.—"I am glad to report victory for Bernie church this year, through the precious blood of Jesus. Praise the Lord! Regardless of the financial conditions of southeast Missouri, we have moved right on in the work of the Lord. Our Sunday school is about three times as large as it was ten months ago, when we came here. We have seen a good number of our scholars saved and sanctified and about eighteen have united with the church. We have taken in thirty-four new members this year, making our church membership more than twice as large as when we came. By painting the church inside and out and putting in new windows, we have increased the valuation of the property considerably. Thank God for advancement, and the end is not yet, praise the Lord! Pray for Bernie, that God will bless every member."

PASTOR OSCAR J. FENCHE—"We have now been in Grand Rapids about two years. We found here a substantial, clean and earnest group of people. This is an old church and we as pastors are thus privileged to follow some of the strong men of the movement. We have had several revival campaigns and each one has been blessed of God and fruitful in the salvation of men and have brought us a good increase in membership. Our last meeting, which is but a few weeks past, was with Dr. R. T. Williams and Professor and Mrs. Kenneth Wells. To meet and be associated with these folks is to be lastingly impressed with having associated with real manhood, genuine sincerity and deep piety. This church will ever reap of the gracious results of the ministry of Dr. Williams. His messages were received by large crowds, many sought God and those who have known and been associated with our work here throughout the years say that we have never had the standing in the city which we now enjoy. Our own people as well as the outside received new visions and inspiration as regards the Church of the Nazarene. May God ever so bless Dr. Williams and his ministry. We are now completing a beautiful new parsonage in a good location and near the church. As we sum up the results of the last two years we find that we have approximately a 25 per cent increase in membership, giving us now between 190 and 200 members. We have had about the same percentage increase in Sunday school and young people's work and are now closing the best year financially in the history of the church. Our people have kindly invited us to remain with them for another year and we are making plans in accordance. May the blessing of God ever rest upon us as a denomination in all our fields of labor throughout the world."

PASTOR R. J. KIEFER, ASHLAND, KY.—"We have just closed a glorious revival campaign in a 60x90 tent at Ashland, Ky.,

with J. A. Rodgers of East Palestine, Ohio, as evangelist. Brother Rodgers gave us a splendid meeting and many were saved and sanctified. We received a class into the church with more to follow. We had splendid attendance all through the meeting and this evangelist is second to none in preaching holiness, church loyalty and the blood of Christ. We consider him among the best. The last Sunday we put on a Sunday school rally and had 470 present. The Lehman Trio, namely, Frank and Helen his wife and little son James, rendered splendid service in the singing over the last Sunday and we can highly recommend these singers to any congregation for they sing with the Spirit and the understanding and do thorough work for the Lord. We are now planning to entertain the Kentucky District Assembly September 4 to 8. Remember us when you pray."

BURNS, OREGON—"Splendid revival with Evangelist Lewis and Party. Good crowds, a number converted and sanctified and his teaching and preaching on both works of grace is clear, kind and uncompromising. Meetings continue all this month. Their chief objective is the salvation of souls. This party will bless any community. Engage them."—J. E. Kiemel.

DEATHS

CRITES—Evelyn Marie, daughter of Eston and Ollie Crites was born near Cumberland, Md., November 26, 1914, and died at the home of her parents near Mansfield, Ill., June 25, 1929, at the age of 14 years 5 months and 29 days. When about one year old she came with her parents to Mansfield and in this vicinity most of her short life was spent. In the fall of 1923 she entered the Mansfield community high school where she completed her freshman year. She loved her school work and was a good musician. At an early age she was converted. About a year ago she was beautifully sanctified and united with the Church of the Nazarene at Mansfield, where she has been one of our most loyal members. She was an active and faithful member of the Sunday school and Young People's Society. Evelyn was a very unusual child. A beautiful life just blossoming into womanhood has been lived among us and we feel richer because of the short but Christian life she lived. She leaves to mourn her departure her parents and one brother and a large circle of friends. Funeral services were conducted by the pastor, Rev. Martha Howe, after which the remains were laid to rest in the Mansfield Cemetery.

MONTGOMERY—Ida May Goodell, daughter of Mr. and Mrs. Samuel Goodell was born December 6, 1869, near Avon, Ill., and died at Cincinnati, Ohio, June 28, 1929. She came with her parents when but a small child and settled near Mansfield, Ill., where she grew to womanhood. She was married to S. F. Montgomery September 16, 1885. She was the mother of six children, all but one of whom survive her. She was converted in early life and about twenty-five years ago was sanctified wholly. Upon the organization of the Church of the Nazarene in Mansfield, by Dr. Brees in 1910, she became a charter member and remained a true and loyal member until God called her from her labors. At the time of her death she was visiting in the homes of her children, John, in Cincinnati, Ohio, and Mrs. S. D. Kelley in Norwood, Ohio, and while there attended the Church of the Nazarene of which her son-in-law, Rev. S. D. Kelley, was pastor. She lived a victorious Chris-

tian life and in her passing, the church has lost one of its most valuable members. Funeral services were held at the Church of the Nazarene in Mansfield, July 1, conducted by the pastor, Rev. Martha Howe, and the remains were laid to rest in the Mansfield Cemetery to await the resurrection.

MARTINDALE—Eliza Barnes was born in Erie County, Pennsylvania, March 1, 1841, died April 16, 1929, at her home in Higgins, Texas. Was married to Willard S. Martindale March 1, 1860. To this union were born four sons and three daughters. One son, Rev. R. L. Martindale of Spearmore, Okla., and three daughters, Rev. Nora McCaslin, and Rev. Hattie Putney and Mary Martindale of Higgins, Texas, were with her at her last illness. She was converted at the age of sixteen and united with the Methodist church and in later years was sanctified. She with her husband moved to Wilson County, Kans., in 1870. About this time her husband entered the ministry, accepting a pastorate at Elk City, Kans. Very faithfully she served the church as pastor's wife. Many were the hardships of the early day ministry but she bravely met them. Very abundant were the rewards of their labors. They were strong promoters of the early holiness movement and charter members of the first Church of the Nazarene east of the Rocky Mountains at Howard, Kansas, in 1904, and have been faithful members ever since. Her last testimony was, "I have fought a good fight; I have finished my course; I have kept the faith." To mourn their loss are four children, 7 grandchildren, 13 great-grandchildren and a host of friends. Funeral services were held at 2:30 Thursday afternoon at the Church of the Nazarene by Rev. A. K. Scott of Amarillo, Texas. Interment was made at Moline, Kans., by the side of her husband who went to his eternal reward April 5, 1918. They await the resurrection of that great and glorious morn.

WILSON—Bruner Wilson, son of Mr. and Mrs. Wilson of Lazzarre, Texas, was born September 3, 1915, departed this life June 7, 1929, being 13 years 9 months and 4 days of age. He was converted about one year ago at Childress, Texas, being sanctified wholly in April of this year in the revival at Quanah; in spirit a true Nazarene. Bruner was noted for his sweet, humble, Christlike life. He was so good to everyone, most especially his parents. All who knew him loved him. Funeral services conducted in the Methodist church at Lazzarre, by Rev. W. G. Shelton, assisted by Rev. Gregory of Lazzarre, Bruner's former school teacher and bosom friend. We have never witnessed a greater tribute of honor than was paid this boy by Brother Gregory. A throng of friends followed his remains to his last resting place in the Goodlet Cemetery. He was sick only a few hours and his condition was not thought to be serious until the last hour.—His pastor, W. G. Shelton.

WHITE—John Wesley White was born in Boone County, Iowa, November 30, 1843, and passed triumphantly from time to eternity, July 1, 1929, at the age of 85 years and 8 months, at the home of his daughters in Merriam, Kansas. His body was brought back to his home in Centerville, Iowa, for interment. He was united in holy wedlock to Miss Sarah Jane Averill, September 15, 1867. To this union were born ten children, six of them and his wife preceded him in death. The four surviving children are: Mr. Wm. White of Kingston, Mo.; Mr. Edward White of Sioux City, Iowa; Mr. John White of Centerville, Iowa; and Mrs. Geo. Rand of Merriam, Kans. He joined the army in 1862 and was honorably discharged at the close of the war. He belonged to Company C, Wisconsin Cavalry. In later years when his health failed he went to General Sheridan Post No. 452 of Marshalltown, Iowa, where he served a portion of the time as chaplain. He was justified freely on January 31, 1866, and was sanctified wholly in 1874. He immediately became active in Christian work. He entered the

ministry of the Free Methodist church in 1887, and continued on the Missouri conference until 1898, and was transferred to the Iowa conference and served for several years. A portion of his time was spent in the pastoral field, a portion in the evangelistic and several years as presiding elder. He joined the Church of the Nazarene and spent several years as pastor and evangelist. God honored his faithful labors with souls and several churches were organized. He was a very successful soul winner and continued his activities even after his health failed him, taking charge of a large Bible class at the Old Soldiers' Home. It was truly refreshing to note how our brother held to his original experience of the two works of grace, with the constant, conscious, abiding presence of the Holy Ghost, continually evidenced by the inward and outward signs of perfect love. The suffering of this old saint of God was intense, especially on the last Sunday of his life. His daughter said to him, "It doesn't seem right for one who has lived as good a life as you have, to suffer so." He replied, "I have often told my Lord that if I suffered all my life, I could not suffer as much as He had on the cross for me." On Monday afternoon the release that he had said his Lord would give him came. His body was brought to his home in Centerville on July 2, and his funeral was held at the Church of the Nazarene where his heart's best interests were, conducted by the writer, his pastor and his body laid to rest in the city of the dead to await the resurrection morning.—J. N. Smith.

DICKINSON—Charles Gordon Boyer Dickinson, son of Charles N. and Phyllis Katherine Dickinson, was born at Britania, B. C., August 16, 1919, and departed this life at Whittier, California, July 2, 1929, age 9 years 10 months 16 days. Gordon's association with the Whittier Church of the Nazarene dates back to his enrollment on the cradle roll department of the Sunday school, and he has grown up with the Sunday school from the age of two years until his promotion to the school above. Constancy and faithfulness in attendance characterized this young life and highly commends the faithfulness of the parents and grandparents to the child's religious training. His ready response to church and religious influences were a great comfort to all. He is survived by his parents, his twin sister, Beatrice, and younger brother Jack, his grandfather, John T. Bowker, of Puente, California, the church and Sunday school, numerous relatives and a host of friends, to all of whom his young life has brought joy and comfort, to mourn his departure. His grandmother, Mrs. Ada Fern Bowker, preceded young Gordon in death. W. P. Martin, funeral director, rendered an excellent service. Rev. Stevens of the Whittier Church of the Nazarene was assisted by Rev. C. W. Griffin. Interment was at Whittier Heights Memorial Park.—F. L. Stevens.

PLUMB—Mrs. Ellen Robinson Plumb was born in Lake County, Indiana, April 5, 1841, and departed this life June 9, 1929, at her home in Colorado Springs, Colo. In 1869 she was united in marriage to Wilston J. Plumb, who preceded her in death fifteen years ago. To this union were born six children, two of whom died in infancy. The four living are F. S. Plumb of Chihuahua, Mexico; T. W. Plumb of Seattle, Washington; Mrs. Fred Evans of Eastonville, Colorado; and Rev. R. J. Plumb of Spokane, Washington. Sister Plumb was converted in early life. Later she received light on holiness which she sought and obtained. She united with the Colorado Springs Church of the Nazarene in 1915 during the pastorate of her son, Rev. R. J. Plumb. She was a consistent member of the church, a loyal supporter of the cause of Christ, and loved by all who knew her. Her illness was brief. Her death was triumphant. The writer conducted the funeral using the text, Rev. 13:14. Her remains were laid to rest in Evergreen Cemetery to await the resurrection morn.—J. N. Tinsley.

ANNOUNCEMENTS

NOTICE—It was our privilege to receive Mr. and Mrs. R. R. Sharp of Oshkosh, Nebraska, into membership of the Fairbury Church of the Nazarene, July 16. Brother and Sister Sharp come to us from the Pilgrim Holiness church, each of them being ordained elders in that denomination, serving as pastors, evangelists and District Superintendent for some fifteen years. They both preach, sing and play the guitar and piano and have been graciously used of God in revival and campmeeting work and are now open for calls to revival and campmeeting campaigns. Wife and I were saved and sanctified and came into the Church of the Nazarene in a meeting which they held eight years ago and have been privileged to have them as workers in the Fairbury church. We wholeheartedly recommend them to any church needing efficient and experienced evangelistic help. They are another great asset to the Church of the Nazarene, coming to us after more than two years of prayerful consideration with a record that is clean, and are able to furnish recommendations from General Superintendents down.—Harvey C. Miller, District Secretary.

A CORRECTION—In Rev. Theus' article on "Missions—Where? How?" on page 22 of the July 17th number of the *HERALD OF HOLINESS*, the line which reads "there went out of this district alone last year between fifteen and twenty thousand dollars for missions" should read "approximately eight thousand dollars." Brother Theus wrote to us making this correction some time ago but through some oversight the correction was not made when the copy was turned to the printer.

NOTICE—I wish to inform the readers of the *HERALD OF HOLINESS*, the pastors and churches that the reason I cancelled some meetings with them this summer is that I have and am engaged by the Ohio District in Home Mission tent meetings until next September and that I am slated until November 10, but will after that, accept calls for meetings anywhere.—Evangelist Perry Rood, home address, Middleport, Ohio.

WEDDING BELLS—Rev. Miss Isabel Myler of East Liverpool, Ohio, and Rev. C. Jay Ruff of Bethesda, Ohio, were recently married by Rev. C. Warren Jones, District Superintendent of the Pittsburgh District, at the home of Rev. and Mrs. T. H. Arnett, pastor of the Church of the Nazarene of Lincoln Place, Pa.

SPECIAL REQUEST FOR PRAYER—For a sister who desires sanctification also the healing of her body and the salvation of her family; for a sister in Alabama who desires to be healed of rheumatism and for greater faith.

NOTICE—After having two auto accidents last fall, Mrs. DeVoll was unable to stay in evangelistic work. We have been eight months pastoring the church at Mason City, Iowa. We feel it would please God for us to again enter the evangelistic work. After September 1, our slate is open. We desire to slate up for fall and winter meetings. Our terms are: traveling expenses, entertainment and freewill offerings. We sing special songs and both of us preach. We have had nine years of experience as pastors and evangelists. For reference we refer you to Rev. D. W. and Amy Dobson, Glenwood, Iowa, or Rev. J. W. Short, District Superintendent of Iowa District, 1308 W. 8th St., Des Moines, Iowa—M. E. and Nina DeVoll, 803-4th St. W., Mason City, Iowa.

AN APOLOGY—On June the thirtieth we had announced that we would be broadcasting from WNAX with Rev. Minor preaching. I am sorry but just a few days before we were to give the program the station manager wrote to me that we could not have the station.

Some have written me asking why the service was all in Swedish. The program was not ours and we want to make this correction.—E. E. Kinzler, Freeman, S. Dakota.

NOTICE—*Licensed Ministers, Michigan District*: On Tuesday, August 6, 1929, at Indian Lake camp ground, the Board of Examination will be prepared to give examinations to all who are prepared on the Course of Study.—Chas. H. Hare, Secretary.

CAMPMEETING CALENDAR

July 31 to August 11, Northern California Campmeeting, Santa Rosa, California. Workers: Rev. J. T. Little, Rev. U. E. Harding and Rev. Orval J. Nease, evangelists. Rev. J. F. Ransson, soloist and director of music; Mrs. I. W. Young, children's worker and soloist. Rev. Frank B. Smith, platform director. For further information write, Rev. Fred Weatherford, Sec., 767 Mill St., Santa Rosa, Calif.

August 1 to 10, Second Annual Campmeeting of the S. W. Interstate Holiness Association, Elkhart, Kansas. Workers: Rev. D. C. Shearer, Mr. and Mrs. R. E. Bridgwater. For information write, Rev. J. W. Youngman, Elkhart, Kansas.

August 1 to 11, Idaho-Oregon District Camp, Nampa, Idaho. Workers: General Superintendent J. B. Chapman, Jarrette and Dell Aycock and daughter. For further information write, A. E. Sanner, 108 Juniper St., Nampa, Idaho.

August 1 to 11, Peniel, Texas. The 35th Annual Session of the Peniel Holiness Campmeeting will convene at Peniel, Texas. Workers: Rev. I. M. Ellis, evangelist, Rev. Jack Carter and wife song leaders. Preachers in regular work will be entertained free. The annual Convention of Nazarene Young People's Society of Dallas District will have sessions during first three days of above date. For further information write, E. C. DeJernett, Peniel, Texas.

Aug. 1 to 11, Eldorado, Ill., Beulah Park campmeeting. Workers: J. L. Brasher, Paul S. Rees, C. C. Rinebarger, E. E. Montgomery and others. Rev. Thos. E. Harper, president of camp, in charge. For further information address Rev. Thos. E. Harper, St. Francisville, Ill., or J. M. Keasler, Omaha, Ill.

August 1 to 11, Ozark Campmeeting, Ozark, Arkansas. Workers: Rev. H. N.

Dickerson, evangelist; singers, C. C. Childers and wife. For further information write, Maggie Knox, Secretary, Ozark, Arkansas.

August 2 to 11, Clinton, Pa., Tri-State Holiness Campmeeting. Workers: Laurence Reed, Fielding Howard, M. F. Early, A. H. Johnston and wife, song leaders. Camp is twenty miles from Pittsburgh, Pa. For further information write, L. W. King, 3020 Sacramento St., Corliss Sta., Pittsburgh, Pa.

Aug. 2 to 11, Buffalo Gap, Texas. Workers: Rev. H. C. Cagle, District Superintendent; Rev. R. H. Hocker, District President N. Y. P. S.; Special Evangelist, Rev. Paul J. Goodwin, Mrs. Samuel J. Rider in charge of orchestra. N. Y. P. S. and Sunday school encampment, Aug. 6 to 11. For information write Rev. H. W. Hanselman, Buffalo Gap, Texas.

Aug. 2 to 11, Compson Park, Leslie, Md., Washington-Philadelphia District camp, Church of the Nazarene. Workers: The Huff-Eby Evangelistic Party, also Rev. C. A. Gibson, Superintendent Ohio District. For further information write Rev. J. N. Nielson, 212 Parker Ave., Darby, Pa.

August 2 to 12, Silver Lake, Wilmington, Mass. The Fourteenth Session of the Silver Lake Campmeeting, New England conference of the Evangelical church. Workers: Rev. Thomas Laite, presiding elder, in charge. Rev. H. W. Link of the Michigan conference will be the evangelist. For further information write, Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

Aug. 4 to 18, Felicity, Ohio, Campmeeting. Workers: Rev. and Mrs. Warren E. Posey of Columbus, Ohio. For further information write, Chas. L. Henderson, Felicity, Ohio.

Aug. 3 to 18, Maybee, Michigan. Annual Interdenominational Campmeeting of the Southeastern Michigan Holiness Association. Workers: Wm. O. Nease, C. V. Holstein, H. F. Woods, E. O. Rice. For further information write, Mrs. Clara Palmer, 544 Thompson St., Ann Arbor, Michigan.

Aug. 3 to 18, Gladwin, Mich. Gladwin Campmeeting Association. Evangelist, Rev. I. N. Toole. For information write J. Warren Kays, president, Gladwin, Mich.

Aug. 8 to 18, Woodward County Holiness Association Tent Meeting, Mutual, Okla. Workers: Evangelist, Rev. I. C.

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August 8 to 18, Sherman, Ill. Annual Camp of the First Illinois Holiness Association. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson; children's leader, Mrs. Della B. Stretch; song leader, Rev. G. Edward Gallup. President, Grover Williams, Chatham, Ill. For information write, Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 9 to 18, Frankfort, Indiana, Pilgrim Holiness Campmeeting. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook; Chorister, Rev. C. D. Jester. For information write, Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

August 9 to 19, Wheeling Campmeeting, Wheeling, Ind. Workers: Evangelists Mack Anderson and Holland London, Song Evangelist Robt. F. Johnson. For further information write, Miss Stella E. McRoberts, Hazelton, Ind.

August 9 to 19, Holiness Campmeeting, Atlanta, Texas. Workers: Warren C. McIntire, Kendall White and wife. For further information write, Mary Perdue, Atlanta, Texas.

August 9 to 25, Oregon, Wis., Hallelujah Campmeeting. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. Romie Marshall, Rev. and Mrs. Jack Linn. For information write, Rev. Jack Linn, Oregon, Wis.

August 14 to 25, Holiness Association Camp, Batesville, Ark. Workers: Revs. Theo. and Minnie E. Ludwig, local pastor and others. For information write, E. A. Mashburn, Batesville, Ark.

Aug. 15 to 25, Northwest Kansas Holiness Association, Interdenominational Camp, south of Palco, Kansas. Workers: C. W. Ruth, evangelist; other workers and singers will be there. For further information write, Rev. E. L. Duby, Palco, Kans.

Aug. 15 to 25, Bonnie, Ill. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis; Moser Sisters Trio, musicians and song leaders. For information address W. T. Lawson, 1205 N. Maple St., Benton, Ill.

August 15 to 25, Wichita, Kansas, Beulah Park. The Fortieth Annual Camp of the Kansas State Holiness Association. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. W. T. Bartlett, Professor B. D. Sutton and wife. For information write, W. R. Cain, Secretary, 515 S. Vine St., Wichita, Kans.

Aug. 15 to 25, Ramsey, Ind., the Twenty-fifth Annual Campmeeting of the Harrison County Holiness Association. Workers: J. B. McBride and Guy Wilson, evangelists; C. C. Rinebarger and wife, song leaders; Mrs. J. C. Gray, children's worker. For further information write, Geo. F. Pinaire, Ramsey, Ind.

Aug. 15 to 25, Kampsville, Ill., Hillcrest Holiness Campmeeting. Workers: Rev. C. H. Stalker of Columbus, Ohio, and Rev. B. T. Flanery. Song leaders and children's workers: Mr. and Mrs. R. A. Shank. For further information write, Elba Folles, Kampsville, Ill.

Aug. 16 to 25, Klrk, Colorado, Eastern Colorado Plains Campmeeting. Olivet

Tabernacle. Workers: Rev. G. F. and Byrdie Owen. For further information write, L. O. Webber, Yuma, Colorado.

Aug. 16 to 25, Drainesville Holiness Campmeeting. Workers: Rev. W. A. Grogg, Rev. Raymond Wilder. For further information write, Anna L. Hyatt, Herndon, Va.

August 16 to 25, Main Springs Campmeeting, four miles east of Prescott, Ark. Workers: Rev. S. H. Owens of Ada, Okla., evangelist; Rev. Harvey Galloway and wife of Cincinnati, Ohio, as singer and pianist. For information write, Mrs. L. Martin, Secretary, Prescott, Ark.

August 22 to September 1, Bethany-Peniel College Annual Campmeeting at Bethany, Okla. Workers: Rev. J. B. Chapman, Rev. A. O. Henricks, Kenneth and Eunice Wells, Vaughn Radio Quartet part time. Accommodations reasonable rates. For further information write Rev. A. L. Parrott or Rev. J. Walter Hall, Bethany, Okla.

August 22 to September 1, Seventeenth Annual Session Hopkins Holiness Campmeeting, Hopkins, Michigan. Workers: Rev. T. M. Anderson, Rev. W. L. Surbrook, president of Kingswood Bible School, Kingswood, Ky. Mrs. Julia Shephard, Los Angeles, Calif., Children's and Young People's worker. Mr. and Mrs. A. H. Johnston of Akron, Ohio, in charge of music; Miss Lillian Scott, pianist. For further information write, Dr. L. E. Heasley, Sec., Grand Rapids, Mich.

August 22 to September 2, Thirteenth Annual Campmeeting at the Fair Ground, Blackwell, Oklahoma. Workers: C. H. Babcock, T. C. Henderson and Lloyd Nixon. For further information write, Mrs. A. L. Wright, Sec., 307 E. College Ave., Blackwell, Okla.

August 23 to Sept. 1, Greenfield, Ind., the 28th Annual Campmeeting of the Eastern Indiana Association. Workers: Rev. John Fleming and Jessie Whitecotton. Song evangelists, Rev. Haldor Illenas and wife. For further information write, Hansel Williams 109 W. 4th St., Greenfield, Ind.

August 23 to September 1, Annual Campmeeting and Congress of the Christian Nation church, Comargo, six miles from Loveland, Ohio. Workers: J. R. Edwards and wife, Elmore, Ohio, and other pastors, gospel singers and missionaries. For further information write, Wm. Gaskins, care Comargo Camp, Loveland, Ohio, Route 1.

August 23 to September 1, Mount of Praise Camp ground, Circleville, Ohio. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles L. Slater. For further information write, E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 23 to Sept. 2, Oakland City, Ind. The thirty-second annual campmeeting of the Southern Indiana Holiness Association. Workers: Rev. I. C. Mathis, Earl Dulancy. Song evangelists, Rev. J. L. Schell and wife. For information write Mrs. Maud Yeager, 515 East Broadway, Princeton, Ind.

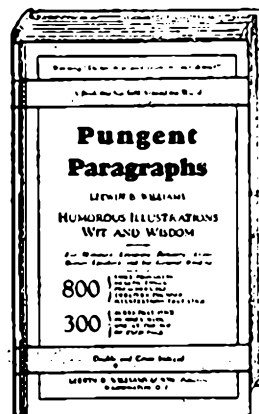
August 23 to September 9, Jacobs Camp (interdenominational), Springerton, Ill. Workers: Rev. W. K. Cain and Rev. C. E. Toney and wife, evangelists. Prof. B. D. Sutton and wife, song leaders. For further information write, Frank Doerner, Norris City, Ill.

August 30 to Sept. 8, Carthage, Ky., Holiness Campmeeting, near California, Ky. Workers: Rev. Mattie Wines, Rev. J. E. and Ada Redmon, Rev. Horace A. Booker and many visiting preachers and Christian workers. For further information write, J. R. Moore, California, Ky.

Aug. 31 to Sept. 2, North Reading, Mass., Annual Labor Day Camp of the New England District. This year "The Young People's Camp." For further information write, Rev. L. E. Byron, Dist. Pres., Livermore Falls, Maine, or for rooms Miss Rose Wright, 1076 Middlesex Ave., Lowell, Mass.

Sept. 6 to 15, Brina, N. J., Bennett's Station, Cape May Holiness Association. Workers: Evangelist I. C. Mathis of California; Rev. G. Howard Rowe of Ohio, leader in song. For further information write, Mr. Earl Woolson, R. F. D. No. 1, Cape May, N. J.

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LEE HILL

District N. Y. P. S. Convention July 31 to Aug. 4
 Beebe, Ark. (Camp) Aug. 8 to 18
 Mena, Ark. Aug. 19 to Sept. 1

Caney, Ark.

..... Sept. 6 to 15
 Hindsville, Ark. Sept. 16 to 29

HUFFERY EVANGELISTIC PARTY

Leslie, Md. (Campmeeting) Aug. 2 to 11
 Chicago, Ill. (Assembly) Aug. 28 to Sept. 1
 Mannington, W. Va. Sept. 5 to 29

J. E. HUGHES AND WIFE

Eastview, Ky. (Hughes Tabernacle) Aug. 2 to 12

MURST AND HOWARD, Evangelist, Singer and Pianist

Prague, Okla. Aug. 4 to 18
 Cushing, Okla. Aug. 20 to Sept. 1

ALLIE AND EMMA IRICK

Dyer, Tenn. (Vincent Springs Camp) Aug. 2 to 11
 Madill, Okla. Aug. 16 to 20
 Poteau, Okla. Aug. 29 to Sept. 8

K. HAWLEY JACKSON

Butler, Pa. Sept. 1 to 15
 Pittsburgh District (Missionary Conventions) Sept. 15 to Oct. 13
 Bloomington, Ind. Oct. 20 to Nov. 3

W. P. JAY

Ft. Morgan, Colo. July 28 to Aug. 18
 Ft. Collins, Colo. Aug. 25 to Sept. 15

ANDREW JOHNSON

New Hampshire, Ohio (Camp) Aug. 1 to 11
 Beverly, Ohio (Camp) Aug. 14 to 23

A. H. JOHNSTON AND WIFE

Clinton, Pa. Aug. 2 to 11
 Hopkins, Mich. Aug. 22 to Sept. 1

LUN JONES

Post, Texas (Grassland Church) Aug. 2 to 11
 Dodsonville, Texas (Camp) Aug. 16 to 25
 Tishomingo, Okla. Sept. 1 to 15

MRS. S. A. KEEL

Rock Island, Ill. Aug. 1 to 25
 Chicago, Ill. Aug. 28 to Sept. 2
 Evansville, Wis. Sept. 3 to 8
 Bloomington, Ill. Sept. 9 to 29

- J. F. KNAPP**
 Moores, N. Y. July 27 to Aug. 11
 Portage, Ohio (Camp) Aug. 15 to 25
 Wollaston, Mass. (Eastern Nazarene College) ... Sept. 1 to Nov. 1
- JOHN AND BEULAH KNIGHT, Song Evangelists**
 Wheeler, Texas (Corn Valley Church) Aug. 1 to 11
 Mineral Wells, Texas Aug. 12 to 18
 Abilene, Texas (Bitter Creek Church) Aug. 18 to Sept. 1
- MISSER GERTRUDE KNIGHT AND AMY SHULTZ, Evangelist and Singer**
 Corona, Calif. (Gen. Del.) July 23 to Aug. 4
 Toledo, Ohio (1445 Indiana Ave.) August
 Corydon, Iowa (Gen. Del.) September
 Arvin, Calif. (Gen. Del.) Oct. 6 to 20
- KATIE LATIMORE, Song Evangelist**
 Ilco, Texas July 15 to 28
 Oak Grove, Okla. Aug. 1 to 14
 Caddo, Okla. Aug. 15 to 25
- MASON LEE**
 Olive Hill, Ky. Aug. 4 to 18
 Ashland, Ky. (Tent) Aug. 20 Sept. 5
- THE LEHMANS AND SON JAMES, Song Evangelists**
 Sharon, Pa. Aug. 1 to 11
 Steubenville, Ohio Aug. 15 to Sept. 15
 Pittsburgh District Work, Sept. 20 to Oct. 20
 Providence, R. I. Oct. 27 to Nov. 10
- T. T. LIDDELL AND WIFE, Song evangelists**
 Chicago, Ill. (501 No. Central) July 8 to Aug. 4
- W. W. LOVELESS**
 Middleport, Ohio (Gen. Del.) July 26 to Aug. 11
 Radcliff, Ohio (Gen. Del., Camp) Aug. 12 to 25
 Waterloo, Ohio (Gen. Del., Tabernacle) Sept. 6 to 22
- THEO. AND MINNIE LUDWIG**
 Garden City, Kans. (Tent) July 25 to Aug. 11
 Batesville, Ark. (Camp) Aug. 16 to 15
- MABEL R. MANNING**
 Providence, R. I. (Wesleyan) Aug. 4 to 25
 No. Attleboro, Mass. Sept. 1 to 22
 Union, Maine Sept. 20 to Oct. 20
- I. C. MATHIS**
 Woodward, Okla. (Camp) Aug. 8 to 18
 Oakland City, Ind. (Camp) Aug. 23 to Sept. 1
 Cape May, N. J. (Camp) Sept. 6 to 15
- J. B. McBRIDE**
 Portsmouth, Ohio (Gen. Del.) July 30 to Aug. 11
 Ramsey, Ind. (Gen. Del.) Aug. 15 to 25
 Beech Grove, Ark. Aug. 27 to Sept. 8
 Mahaska, Kans. (Gen. Del.) Sept. 15 to 29
- A. McNAUGHTON AND WIFE**
 Madison, Minn. (Gen. Del.) July 19 to Aug. 4
- EDWARD E. MIERAS**
 St. Johns, Mich. July 24 to Aug. 11
 Lansing, Mich. Aug. 14 to Sept. 1
- E. C. MILBY, Singer**
 Campbellsville, Ky. July 23 to Aug. 4
 Florilla, Ga. (Indian Springs Camp) Aug. 8 to 18
 Normal, Ill. (Camp) Aug. 23 to Sept. 1
- L. G. AND BERTHA MILBY**
 Ossian, Ind. (Gen. Del.) July 17 to Aug. 4
 Danville, Ill., Box 327 (Tent) Aug. 5 to 25
 Springfield, Ill. (217 W. Capitol Ave.) Sept. 1 to 20
 Canton, Ill. (Gen. Del.) Sept. 22 to Oct. 13
 Rantoul, Ill. (Gen. Del.) Oct. 15 to Nov. 3
- W. H. MINOR**
 Mangum, Okla. Aug. 4 to 18
 Mansfield, Ark. (Camp) Aug. 25 to Sept. 8
 Ft. Smith, Ark. Sept. 9 to 22
- ARTHUR MORGAN**
 Sylvia, Kans. July 25 to Aug. 4
 Strong City, Okla. Aug. 6 to 18
 Oklahoma City, Okla. Aug. 20 to 21
- G. C. MORGAN**
 Wellsburg, W. Va. July 28 to Aug. 11
- HERSCHEL MURPHY AND WIFE**
 Wolfe City, Texas July 19 to Aug. 4
 Pittsburg, Texas Aug. 9 to 18
 Byers, Texas Aug. 24 to Sept. 8
 Trumann, Ark. Sept. 20 to Oct. 6
- WM. O. NEASE**
 Parkersburg, W. Va. July 20 to Aug. 4
 Vicksburg, Mich. Aug. 6, 7
 Maybee, Mich. (Camp) Aug. 8 to 18
 Chicago, Ill. (Dist. Assembly) Aug. 25 to Sept. 31
- WILL H. AND LILLIE B. NERRY**
 Portland, Ore. (Gen. Del.) July 24 to Aug. 25
 Bellingham, Wash. Sept. 1 to 15
 Kalama, Wash. Sept. 20 to Oct. 13
 Portland, Ore. (Brentwood Church) Oct. 16 to Nov. 3
- JOHN NORRIS**
 Centre Valley, Pa. (Holiness Campmeeting) ... July 27 to Aug. 4
- EDWARD C. ONEY**
 Indianapolis, Ind. (West Side, tent) July 21 to Aug. 4
 Augusta, Ky. Aug. 11 to 25
 Toronto, Ohio Sept. 1 to 15
 Wadsworth, Ohio Sept. 22 to Oct. 6
- G. F. AND BYRDIE OWEN**
 Kirk, Colo. (East Plains Camp) Aug. 16 to 25
- FREEMAN AND HELEN PEARSON, Song Evangelists**
 Burr Oak, Kans. July 15 to Aug. 5
 Lazare, Texas Aug. 11 to 23
- D. M. PEFFLEY**
 Cherry Grove Camp, Ind. Aug. 4 to 18
 Modoc, Ind. Sept. 1 to 15
 New Castle, Ind. Oct. 6 to 20
 Springfield, Ohio Oct. 27 to Nov. 10
- R. H. POCOCK**
 Cleveland, Ohio (2nd Church) Aug. 18 to Sept. 1
- LESTER AND EUNICE PRICE, Song Evangelists**
 Little Rock, Ark. (State Camp) July 26 to Aug. 4
 Mansfield, Ark. Aug. 23 to Sept. 8
 Ft. Smith, Ark. Sept. 9 to 22
- PURKHISER EVANGELISTIC PARTY**
 Sheldon, Mo. July 18 to Aug. 4
 Jerico Springs, Mo. Aug. 29 to Sept. 15
 Topeka, Kans. (Assembly) Sept. 17 to 22
 Bethany, Okla. Sept. 24 to 29
- J. E. AND ADA REDMON**
 St. Croix Falls, Wis. (Campmeeting, Gen. Del.) July 26 to Aug. 4
- LAWRENCE REED**
 Clinton, Pa. (Camp) Aug. 2 to 11
 Circleville, Ohio (Camp) Aug. 23 to Sept. 1
- LEWIS J. RICE**
 Ladoga, Ind. July 28 to Aug. 11
 Ft. Wayne, Ind. Aug. 11 to 18
- C. PRESTON ROBERTS**
 Valley City, N. D. July 21 to Aug. 4
 Climbing Hill, Iowa (camp) Aug. 9 to 18
 Cedar Rapids, Iowa Aug. 21 to 25
- J. A. RODGERS**
 Youngstown, Ohio July 30 to Aug. 11
 Steubenville, Ohio (Pioneer Meeting) Aug. 14 to Sept. 8
 Meldermont, Ohio Sept. 19 to 29
 Lynn, Mass. Oct. 6 to 20
 Providence, R. I. (First Church) Oct. 27 to Nov. 10
 West Somerville, Mass. Nov. 12 to 28
- PERRY ROOD**
 Cardington, Ohio (Camp) July 31 to Aug. 11
 Columbus, Ohio Aug. 23 to Sept. 1
 Boone, Iowa (Primitive Methodist Church) ... Sept. 29 to Oct. 27
 Olney, Ill. (Church of the Nazarene) Oct. 29 to Nov. 10
- G. HOWARD ROWE**
 Rockaway Park, N. Y. July 22 to Aug. 10
 Cumberland, Md. Aug. 11 to 25
 Cape May, N. J. (Camp) Sept. 6 to 15
 Troy, Ohio Oct. 6 to 20
 Barborton, Ohio Oct. 27 to Nov. 10
- FRED ST. CLAIR**
 Bessemer, Ala. July 28 to Sept. 1
- OTHO AND BILLIE SCHWAR**
 Belins, Texas (camp) July 29 to Aug. 4
 Shawnee, Okla. Aug. 5 to 18
 Okemah, Okla. Aug. 25 to Sept. 8
- MIR. AND MRS. R. A. SHANK**
 Romeo, Mich. (Camp) Aug. 2 to 11
 Kampsville, Ill. (Camp) Aug. 15 to 25
- E. D. AND WINNIE SIMPSON**
 Wellington, Texas July 28 to Aug. 11
 Post, Texas Aug. 15 to 25
 Erick, Okla. Aug. 26 to Sept. 8
- HURL SPARKS**
 New Albany, Ind. (Silver Heights Camp) Aug. 1 to 11
 Andover, Ohio (Camp) Aug. 23 to Sept. 1
- C. K. SPELL**
 Lufkin, Texas Aug. 2 to 11
 Austin, Texas Aug. 18 to Sept. 8
- D. M. SPELL**
 Louisville, Kans. Aug. 1 to 15
- E. H. STILLION**
 Corydon, Pa. July 24 to Aug. 11
 Schiring, Ohio Aug. 18 to Sept. 1
 South Elliot, Maine Sept. 15 to 29
 Portland, Me. Oct. 6 to 27
 Bath, Maine Oct. 30 to Nov. 17
- GEO. W. SURBROOK**
 Lawson, Mo. July 23 to Aug. 18
 Hurlock, Md. (Camp) Aug. 25 to Sept. 8
- B. D. AND MARGIE SUTTON**
 Little Rock, Ark. (Camp) July 25 to Aug. 4
- H. W. SWEETEN**
 Comeauville, Pa. (Camp) Aug. 1 to 9
 Alexandria, Ind. (Camp) Aug. 9 to 19
 Richland, N. Y. (Camp) Aug. 21 to Sept. 2
- ELWOOD TAYLOR**
 North Platte, Nebr. July 28 to Aug. 18
 Lexington, Ky. Aug. 30 to Sept. 10
- E. E. TAYLOR AND FAMILY**
 Idaho Falls, Ida. July 14 to Aug. 11
 Jerome, Ida. Aug. 18 to Sept. 8
- T. L. AND GERTRUDE TERRY**
 Sullivan, Ind. (Home Mission Tent) August 4 to 25
 Indianapolis, Ind. (District Assembly) Aug. 26 to 30
 Quaker, Mo. (Wash. Co. Camp) Sept. 1 to 15
- FRED THOMAS**
 Rosslyn, Va. (Park Lane Camp) July 26 to Aug. 1
- C. E. TONEY**
 Abernathy, Texas (Camp) July 28 to Aug. 11
 Hemet, Calif. Aug. 13 to 25
 Springer, Pl. (Avalon Camp) Aug. 29 to Sept. 8
- I. N. TOOLE**
 Gladwin, Mich. Aug. 8 to 18
- E. AND ORA TURNER**
 Manitoba, Sask. Canada (District Work) Aug. 1 to Sept. 1
- N. B. VANDALL, Song Evangelist**
 Sharon Center, Ohio July 26 to Aug. 4
 Findlay, Ohio Aug. 8 to 18
- VAUGHAN RADIO QUARTET**
 Columbus, Ohio (Shepard Church of the Nazarene) Aug. 8 to 18
 Bethany, Okla. (College Zone) Aug. 31 to Oct. 1
 Nashville, Tenn. (No. Nashville Church of the Nazarene) Oct. 6 to 20
- H. W. WALSH**
 Covington, Ind. Aug. 1 to 25
- J. P. WEAR AND WIFE**
 Burr Oak, Kans. July 15 to Aug. 7
- KENNETH AND EUNICE WELLS**
 Waldmore, Ky. July 25 to Aug. 1
 Mt. Vernon, Ohio (Camp Sybar) Aug. 9 to 18
 Bethany, Okla. Aug. 23 to Sept. 1
 Newton, Kans. Sept. 3 to 15
- L. E. WILLIAMS**
 Dannelson, Ill. July 25 to Aug. 11
- LON R. WOODRUM**
 Ryan, Okla. July 25 to Aug. 11
 Ritter Creek, Texas Aug. 15 to Sept. 1
- EMMETT AND MRS. WRIGHT**
 Beverly, Ohio (Camp) Aug. 11 to 25

SLATE OF PROF. GRETZINGER AND NORTHWEST NAZARENE COLLEGE QUARTET

Viborg, S. Dak., Aug. 1; Sioux Falls, S. Dak., Aug. 2; Carthage, S. Dak., Aug. 3; Fosholt, S. Dak., Aug. 4 a. m.; Bergus Falls, Minn., Aug. 4 p. m.; Hewitt, Minn., Aug. 5; Alexandria, Minn., Aug. 6; Edenfield, Minn., Aug. 7; Buffalo Lake, Minn., Aug. 8; Taylor's Falls, Minn., Aug. 9; North St. Paul, Minn., Aug. 10; St. Paul, Minn., Aug. 11 a. m.; Minneapolis, Minn., Aug. 11 p. m.; LaFayette, N. Dak., Aug. 12; Fargo, N. Dak., Aug. 13; Ellendale, N. Dak., Aug. 14; Flasher, N. Dak., Aug. 15; Regent, N. Dak., Aug. 16; Gettysburg, Mont., Aug. 17; Poplar, Mont., Aug. 18 a. m.; Fairview, Mont., Aug. 18 p. m.; Gebo, Wyo., Aug. 20; Yellowstone Park, Wyo., Aug. 21; Buhl, Ida., Aug. 22; Camas, Wash., Aug. 24; Portland, Ore., Aug. 25; Mt. Scott, Ore., Aug. 26; Newburg, Ore., Aug. 27; Tillamook, Ore., Aug. 28; Hemlock, Ore., Aug. 29; Salem, Ore., Aug. 30; Grants Pass, Ore., Aug. 31.

Evangelist D. B. Murphy of Bethany, Okla., will begin a revival meeting for the Methodist people of Sweetwater, Okla., Aug. 4th, at the M. E. Tabernacle.

Let whosoever will come and take part in this great work. Pray for this needy field



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Though no reward I win, I shall be satisfied."

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Jesus Baptized; he Undergoes Temptation

ST. MATTHEW

and his meat was locusts and wild honey.	CHAPTER 3	days and forty nights, he was afterward a hungered.
5 ¶ Then went out to him Jerusalem, and all Judea, and all the	Deut. 8: 8 Deut. 32: 13 1 Sam. 14: 25 2 Ki. 18: 32 Ps. 81: 16	3 And when the tempter came to him, he said, If thou be the Son of

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Specimen of Type

St. Matthew 27

Christ accused before Pilate—H

silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

A. D. 83	will ye that I release
d 2 Sam. 17.	They said, Bā-rāb'bas.
23.	22 Pi'late saith unto
Acts 1. 18.	shall I do then with Jē-
	called Christ? They a
	him, Let him be crucified.

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