

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

B. F. HAYNES, D.D., Editor
First and Second Pages

Testimony and Explanation

SKEPTICISM is utterly unfair in its demands often made of us. Sometimes believers are needlessly abashed and intimidated by their inability to meet these unreasonable demands of rationalism. Men demand that we explain God, or faith, or miracles, and make the vengeful threat that unless we explain all these satisfactorily to them, that they will reject them all. We draw the line right here. Our reply is, very frankly, that we can not explain one of these, or a thousand other sacred truths. But we boldly add the assurance that we can furnish incontestible and undeniable proof of the truth of all of them. We affirm that proof is all that any reasonable man has a right to demand. It is utterly unfair and absurd to demand explanation of the inexplicable—of truths, principles and facts which live and soar in empyrean realms utterly above and beyond the puny reach of mere human reason, but which rest upon testimony as clear, solid and unanswerable as that by which we prove that Washington ever lived, or Napoleon or Columbus, or Caesar ever wrought out names of fame.

Standing on the footstool of God, which He made, looking at the sun in the heavens where He placed it, with marvelous powers within of apprehension and appreciation of His wondrous works, how dare a man to turn to us and demand an explanation of God, before he will believe in Him? Of course, we can only point to the marvelous works of nature and grace which He has wrought, as testimony that He is. These abundantly testify to a God inscrutable and past finding out.

The same with miracles. The healed blind man could explain nothing, but he could not be moved from the impregnable fortress of his one position that "whereas I was blind, now I see." All he could give was testimony. He could give no explanation as to Him who did the work. He drew a very natural and simple conclusion from the simple line of testimony he bore in the following words: "Since the world began, was it not heard that any man opened the eyes of one that was born blind." This certainly was a clincher.

The blind eyes restored to sight, the man raised from the dead, the myriad proofs of miraculous power incontestably prove, but do not explain miracles. What right has a man to ask more than proof. He does it not about earthly things. He will believe in the marvels of radium when told that there is power enough in one gram of radium to raise a dreadnaught battleship of 28,000 tons, or the

Woolworth building in New York City, one hundred feet in the air; that one gram would emit discharges of electricity for twenty thousand years without ceasing, and they would total this enormous power; that the only three ounces of radium in the world so far isolated is valued at three and a quarter million dollars an ounce—a man will believe all these things without demanding an explanation of how they can be true. But, when told of God, of the Holy Spirit, of the power of the gospel of Christ to save, he turns incredulously and asks how can these things be? Explain these things if you please before you ask me to believe. Our reply is, look at the world in which you live, at the sun, moon and stars, at the more wonderful world within your own heart and mind, at the hospitals and orphanages, and benevolent institutions dotting the world everywhere, at the debauched drunkard made a sober, loving, devoted husband and father, at the fallen girl, restored and in her right mind now assiduously engaged, like an angel of light and mercy, in nursing the sick or teaching the heathen in his darkness, the sweet way to the cross, to light and to heaven. If these myriads of forms, features and facts of testimony appeal not to the faith of a man, then we declare that he would not believe though one burst the bars of the grave and rose right in front of him. Such a man has trouble in the region of the heart more than in the mind. He simply doesn't want to believe. A gospel which can make good men out of bad men and which has done it for two thousand years can turn with disdain from the insolent demand for a minute explanation of the mystery of its power and reply, "If any man will do his will, he shall know of the doctrine whether it be of God."

The Race of "Sir Oracles"

I AM Sir Oracle, and when I ope my lips let no dog bark." In the above caption instead of the words "Sir Oracles" we might have used a single word of one syllable which might have been truer to all the facts, but we are studying to be conservative in this editorial against overwhelming odds. We are in receipt of a voluminous article for the paper on the second coming. It is long enough to fill about half, or, more than half of all the space in one issue. This length alone, of course, precludes its insertion. But its nature and spirit would preclude its insertion, of whatever length it might have been. In it the writer said

a few things with which we are in agreement, but with the whole spirit and tone of the article we are in utter disagreement. The quotation from Shakespeare at the beginning of this article represents the identical spirit in which he writes. The article abounds in denunciation, in intolerance and fanaticism. We are appalled to find any premillennialist possessed of such a spirit. He denounces scores of other premillennial writers who differ from him on phases of the subject, with wholesale invective. He assumes to speak the final word, on every phase of the question. Think of a man denouncing other writers who disagree with him on the interpretation of John's Revelation, as liars and thieves! That is, he denounces the published interpretations of such men as lies and as having been stolen from one another.

We decline to unload such a spirit on the innocent readers of HERALD OF HOLINESS. We object to being the occasion of the possibility of a fatal plague of resentment breaking out among our readers which might be the case. We make this declination notwithstanding the threat our brother added if we did not insert it. Still posing as the one only infallible and exclusively authorized interpreter of prophecy, he included a prediction that if we dared to decline inserting his article it would be because we are backslidden. We meekly prefer to take our place with the herd of mangled objects of his denunciation such as Seiss, Scofield, G. Campbell Morgan, Gray, Philip Mauro, H. C. Morrison, Wimberly, *et id omne genus*. We can survive such association some way, for our few remaining years on this sublunary ball. The writer of the article referred to seems to be absolute master of the apocalyptic vision of John, and to him it is as simple and as easily understood as the first kindergarten primer put in the hands of a child. The great G. Campbell Morgan said of John's Revelation, after having spent fifty years in the most profound and prayerful study of the Bible, that he had spent far more time studying the Book of Revelation than he had in studying all other parts of the Bible. And yet, he meekly confessed that it was the most difficult of books to understand. To our brother it seems to be the simplest of all simplicities. It was Pope who said, "For fools rush in where angels fear to tread."

THE SIN INEXCUSABLE

ALL sins are inexcusable. No transgression of any law of God can be justified by any sort of plea. All the commandments of God are founded in the necessities of our own nature, and obedience to them makes for our welfare and happiness both in this world and the next. There is one sin however which can truthfully be called the most inexcusable of all sins. We refer to the sin of profanity. Nothing excuses any sin, but men sometimes plead poverty and hunger in extenuation of the sin of theft.

Men sometimes commit murder and the plea is made for them of temporary insanity, due to a rage of passionate anger, or deep personal wrongs inflicted by the slain. These and other pleas are often made for different kinds of sins and sometimes have more or less weight with judges, juries, or the public, but the principle can be relied upon as invariable that no plea can be made in justification of the violation of any command of God. We have never heard a plea made to justify profanity. The nearest to it that men ever make is that of fixedness of habit. This plea vanishes in the light of one question and that is, who fixed the habit? Did not the swearer himself form the habit? He is therefore responsible for the habit and every word of profanity that flowed from the habit.

There is absolutely no sense in profanity. It gives neither adornment nor increased force to what is said. It brings no advantage whatever, directly or indirectly, to the swearer. It is pure unmixed and unmitigated sin, and nothing else. It is a vile concoction composed of three vicious ingredients: ignorance, irreverence and defiance. It is practiced only by those who are ignorant of God, who refuse to know and accept Him as Father. It is full of the grossest irreverence for God's holy name and character. It comes of a spirit of shocking defiance of God's authority. He has expressly forbidden the taking of His name in vain. The profane swearer insolently hurls this prohibition back into the face of God and says "I'll do as I please."

A great many people who are not considered wicked people and who belong to some of the churches are guilty of this profanity under a system of modified terminology. They have toned down the gross words of profanity by a lot of substitute words. But it must be remembered that these substitute words only avail the swearer to that degree in which they are understood to mean the same things as the words for which they are substitutes.

This species of swearing is getting to be common even among women. The practice is just as reprehensible, however, when indulged by church women as when done by women of the underworld or wicked men in back alleys.

We have sometimes heard the name of the Deity used by preachers, and sometimes by church members in public prayer when it seemed to me that the use made of it was little, if any, short of taking His name in vain. The Deity's name preceded by the personal pronoun my, used as a loud exclamation even in a sermon, not as a part of any sentence, but merely as an exclamation, is wholly wrong in our opinion. The only purpose conceivable in such use would be to give increased force to something the preacher would say. We submit that this is the same use that the profane swearer makes of His name in his profanity. The Deity's name should be sparingly used and never in exclamatory speech,

but always with reverence and with holy purpose and aim. It should never be needlessly repeated in sermon or in prayer.

Only last week we heard a lady lead in prayer in a meeting. After she started the prayer, we counted and found that she used the Deity's name sixty-five times during the prayer. This was perfectly shocking to us. Of course she did not mean it as irreverence, or a vain use of the Deity's name, but what purpose could she possibly have served by such frequent use of His name? It certainly was reckless and ill-considered and we believe was offensive to God. People should be more careful in these matters. Preachers and church members guilty of such offenses as we have indicated above, certainly put themselves in very poor plight to fight profanity in people outside the church.

The agitation for disarmament should continue. Rich as our nation is, we are not rich enough to stand the expenses of warfare. According to a statement prepared by the clerks of the committee of appropriations of the national house of representatives the federal government will need at least five billion dollars for the next fiscal year. Of this amount, the army will get \$346,703,000; the navy \$396,000,000; fortifications \$18,000,000. Pensions will absorb \$265,520,000; hospital facilities for soldiers, \$18,620,000; interest on public debt, \$922,650,000; sinking fund, \$265,755,000. All these to pay for past wars or prepare for new ones. The deficiency appropriations for which wars are responsible amount to \$275,500,000, and they are responsible for a goodly share of the sundry civil expense of \$384,196,000. According to authorities above quoted, our people will pay approximately \$3 per capita, for the army; \$3.70 for the navy; \$2.40 for pensions; over \$11 for interest and sinking fund on our war debt. This makes out war to be an expensive luxury with which we had better dispense.

Talking with a prominent divine of one of the old denominations recently, over the scarcity of preachers, he said: "The leaders of my church have no right to complain and I hear it from them with very little patience and am not slow to let them know it. When I go to headquarters, I count by the dozen, strong efficient preachers at desks all over the establishment filling secretarial positions. They have robbed the pastorate of hundreds of our ablest preachers, to fill these positions which are strictly places which ought to be filled by laymen. They are engaged simply in raising, or administering, millions of dollars for church purposes. We could far better afford to do without the millions of money than we can to lose these valuable men from the pastoral work. A more inexcusable and ruinous blunder could not have been made. It is sacrificing pastors for dollars, and this is too high a price to pay for money, by any church. yet this is a policy being pursued by all the old denominations.

FINANCING THE PUBLISHING HOUSE

I WILL admit that when the various managers of our House have used the above words I have not understood what they meant. Usually, I have supposed they were talking about building a headquarters building and buying some necessary machinery for the printing plant. At last I have found out what they really mean and it just seems to me that I can make it plainer to you than it has been made hitherto.

Here is the proposition: when the Publishing House was started, twenty thousand dollars was subscribed. A large part of this sum was paid in stock in our former printing plants and papers and had no actual money value. The Hallalujah March and other such offerings virtually paid for our plant. The Christmas Love Offering that came on just after the last General Assembly was the first real attempt to "finance the Publishing House," and instead of \$25,000 as we proposed, the offering amounted to about ten thousand dollars, net. Now when you have the plant, as we have, you have but the house in which to do business, the business must have capital. Here is how and why: many Sunday schools and many individuals run accounts with our Publishing House for various lengths of time. This business is good and the House wants it, but it ties up from twenty-five to forty thousand dollars in supplies (this is my estimate of the open accounts on the books at the House at any given time) without providing for the capital. The book and Sunday school business of the House just about makes its own way, but what does this mean? Business men will understand my answer: It does not mean that the House can start with no working capital and produce the capital; no ordinary legitimate business expects to do that. It means that if the House had so much capital to begin with that it could produce its books and Sunday school supplies and not reduce its capital by the operation. But having no operating capital to start with it means only that the House's indebtedness grows at the same rate that its business increases and not any faster. In other words, say the manager borrowed amounts aggregating twenty-five thousand dollars during the first five years of the House's operations, then when the business doubles the indebtedness is fifty thousand dollars and when it doubles again the indebtedness will be one hundred thousand dollars. Thus the House will be a success from the standpoint of the work done and yet its very success will become a menace to its permanency. The HERALD OF HOLINESS is run at considerable loss, considered as an item by itself.

Now I know some of you will say, well, how has the House managed to operate at all under such conditions as these? This is a plain question and I will give as plain an answer. The capital is borrowed. The business of the House is much greater than many of you imagine and we all want it to get

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

bigger and send out more and more full salvation literature, but the bigger it gets the bigger the debt will get; for business requires capital and our capital is borrowed. The House has borrowed from individuals, from the banks, and from the various people from whom it buys supplies until it is about in the condition of the old farmer who said, "I am even with the world, I owe as many people as I do not owe." But the business is growing and we all rejoice—all except perhaps the General Manager, who is in constant anxiety to satisfy his present creditors and find new ones to furnish capital to take care of the increasing business which we are all so busy soliciting for him. (There are lots of jobs that one had better keep than to exchange with the manager of a big Publishing House which has a growing trade and no working capital at all.)

What are we going to do? The manager of the House has proposed a simple plan. He proposes to *borrow* one hundred thousand dollars from our own people at the legal rate of interest and for such length of time as is proposed by those making the loans. He will take this capital and by means of the discounts that he will get on his cash buys and by means of the greater margins that he will have on his larger editions of the House's publications, will pay the interest and provide a sinking fund to take care of the notes for the loans as they fall due. Since the House is a regular business and the money will always be invested in salable merchandise, the security will be good. **THE LOANS WILL BE REPAYED, OUR PEOPLE WILL GET THE LEGAL INTEREST, AND THEIR MONEY WILL BE PREACHING HOLINESS ALL THE WHILE.** Read the details in the series of articles now running in the HERALD OF HOLINESS under the heading, "Nazarene Publishing House."

We have many people throughout the country who have from one hundred to one thousand dollars in the savings banks or in the various loan associations, etc. Here is as good a proposition from the financial standpoint as they have in these other organizations, with the added proposition of being able to help scatter holiness literature. The money is needed at once and those who have it should not wait a day to accept this opportunity to help a good cause without losing anything themselves. This is about the first proposition that possessed both these advantages that I ever saw. I have no money and "am even with the world," like the man above mentioned; but I will be one of a hundred Nazarene preachers to put in a hundred dollars (I'll have to borrow mine) to make up one-tenth of the amount required. The

manager will let me know when the other ninety-nine have written him and then all hundred of our hundreds will be due. This is a business proposition, let's put it over at once. Laymen, preachers, all, ready—lift—over.

THE THINGS OF THE SPIRIT

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14).

THE *intellectuals* have scared us. They have assumed that because they are "brainy" they are also superior judges of spiritual verities. The unspiritual world has allowed this claim to pass unchallenged. It has been heralded that Edison is a materialist and that many brilliant men of science do not believe in Christianity. This has been taken as *prima facie* evidence that our fathers and we have been mistaken in our earnest avowals of the truth of Christ and His holy religion. Very few have the faith and courage to stand before the presumptions of higher learning.

The truth is that scientific study and intellectual culture do not, of themselves, make one competent to judge of spiritual things any more than pugilistic ability and skill would prepare one for passing the civil service examination. We do not question the ability of the scientist in his own field; but we propose to confine his authority to the scope which he has chosen for his specialty. His application to material things is likely to bias him in his judgment of spiritual things; he is, therefore, an incompetent judge of the things of the Spirit. In later life, Darwin bewailed the fact that he had lost his appreciation of poetry, music, and the plastic arts. He declared that he had become a machine for classifying the facts of nature for the accommodation of men. Would we ask a man who was orphaned in infancy to pass on the subject of a mother's love? Would we call a man who had chosen to live in his bachelor's hall for fifty years to become arbiter in questions of love and matrimony? Then why should we allow a man who has devoted his whole life to biology or chemistry to tell us what is true in religion?

The things of God are spiritually discerned. The consciousness of pardon and peace is a spiritual realization. The grace of sanctification affects the discernment of the heart. "We can but speak the things which we have seen and heard." No one can know what the love of God is except by having it shed abroad in his heart by the Holy Ghost. In the very nature of the subject, no one can know that Christianity is not true. The fact that he does not know that it is true proves no more as to its reality than does the blind man's failure to behold the landscape. "The witness of God is stronger than men." Salvation is a knowable reality to all them that have received it and the disputations of others, no matter how bright they may be in other matters, is not valid; for the things of the Spirit are spiritually discerned.

The Cost of Disobedience

By REV. F. H. BUGH
ARTICLE TWO

A WISE man always stops to count the cost before making a long journey. If there are two trips under consideration he is careful to choose the one that will give him value received for the whole cost of the voyage.

A film play was once given in which was a young woman who was very ambitious to become an actress. Driven by a passionate desire to make a great show on the stage, she reached such a high state of desperation to attain that end as to contract with a man, that if he would furnish her with money to finish her course of training she would become his wife after she had attained her ambition as a great actress. She did not care for the man; he was a rough, untutored fellow of the far North gold mine country; and though having gathered much of that precious "dust," he lived in a little shanty in the woods. The young woman, blinded to all that was ahead of her, but the glories of her accomplishments, went to her task eagerly and by a number of remarkable success she became a favorite star actress of the highest magnitude. Young men of culture and high attainments sought a place in her heart, but in the day of great success the man from the far North came and claimed her to be his by right of contract. She went back to the little house in the woods, and when she had entered and compared it to what she might have had she cried out in great agony of soul, "Oh, sir, the price is too great; certainly I can not pay."

This is but a fair picture of how thousands of men and women are sacrificing all that the future holds in store for them that they may enjoy the fleeting pleasures of today. Like Jonah they have turned aside from the way of the Lord and have chosen the easy (cheap) way. They have set sail for Tarshish instead of for Nineveh. How sad that many are turning away from the presence of the Lord to sow their "wild oats," who do not realize how costly it will be! Tommie Lockhart turned aside, but what a heavy fare he had to pay; for thirty-five or forty years he lay on the bed as helpless as a baby.

There was once a haughty king who cried out: "Who is the Lord that I should hearken unto his voice." God had given commandment, but he began going in his own way irrespective of the voice of God. When the Lord's messenger told him to let Israel go, he paid little attention to it, thinking he knew the way that was best for him. So, finding an opportunity, he stepped into his beautiful chariot and set out with a large company for the Red Sea, paying his fare to go from the presence of the Lord. I am sure the king in the haughtiness of his heart anticipated a great trip that would add to the glories of his kingdom. But as a storm found Jonah, so this proud king was overtaken by a storm.

No longer was this a joyous crowd; for the storm tore the wheels from the chariots and they drove heavily so that at the most critical time of his journey he, with his crowd, was altogether helpless. And although they cried with fear to turn back to the way they should have gone, it was all in vain, for the storm of God's wrath did not abate until the king with all his host was covered by the angry waves of the sea. What a heavy fare he paid to go from the presence of the Lord!

In Babylon there lived that thoughtless grandson of Nebuchadnezzar. He had seen the mighty storm of God's displeasure sweep over the life of his God forgetting grandfather; but, like many a light-hearted youth, he turned away from all of God's warnings to choose his own way. Seated amid the beauties of his oriental palace he became so reckless that in a drunken revelry he dared to defile the sacred vessels of the Lord. He had heard the command of God for reverence. He paid no heed to the heavy toll God required of the man who stretched forth his hand to stay the tottering ark. Belshazzar thought himself safe. Surrounded with his friends, sitting in his easy chair he congrat-

ulated himself with the thought that he could do as his lustful heart desired; for the wall around the city was too high to be scaled and was an impregnable obstacle to his enemies. So he paid his fare and started for Tarshish. But right in the beginning of his revelry the storm of God's indignation overtook him. How foolish for a man to think he can escape from the presence of the Lord without paying a tremendous fare! Belshazzar's countenance fell, his cheeks suddenly grew pale, his heart was heard thumping, his knees were smiting each other, and his voice was tremulous as he cried aloud for the astrologers to interpret the signs of the awful approaching storm. Soon the merciless cloud of an offended God swept in under the helpless wall, bursting into terrible fury upon the city, slaying its hundreds; and foolish Belshazzar paid an exceedingly costly fare trying to go from the presence of the Lord.

Say, do you think it is going to be an inexpensive trip for you to go contrary to the way God directs? Look about you at the thousands who have gone to Joppa, boarded a boat for Tarshish instead of Nineveh, and reckon for yourself the costly fare they are paying.

Do not let the Devil deceive you into believing that the cost will be little "to go from the presence of the Lord."

The Relative Value of Divine Healing to Revivals

By F. W. Cox, Evangelist

IN God's pure natural order, everything is related. All things have their place and everything is more or less essential. The human body might get along without a toe, a finger, or even an eye, but God knew they were needed to make up the whole man. Just as the four legs of a horse and the four quarters of a dollar are all essential, so regeneration, entire sanctification, divine healing and the coming of the Lord are all essential to complete the full gospel and a well-rounded church.

Holiness of heart and life must come first, and whoever puts divine healing and the second coming ahead of full salvation has sadly perverted God's order; and those who slap at the relative value of healing and the Lord's return have swung to the other extreme. God oftentimes uses inferior blessings to arouse interest and to prepare the people for the more important truths. This order was observed much in the early days of the church. We will notice a few of the many instances where this was so.

The ministry of Christ and His disciples was flooded with remarkable healings. Before Jesus went to heaven He left orders for the practice to be perpetuated. He sent His disciples out and gave them power, i. e., authority, to cast out evil spirits, and to heal all manner of sickness and disease (Matt. 10:1).

Christ's disciples carried the small bottle of symbolic "oil," and anointed many that were sick and healed them (Mark 6:13). Peter said, "Through faith in his name hath he made this man strong" (Acts 3:16). This healing brought the crowds and gave Peter the largest congregation he had ever had. Then he preached repentance to them, and the result was 5,000 converts in one day. And it was the first day of the meeting, too.

One leper was healed and "he blazed it abroad," and they came to hear Jesus "from every quarter" (Mark 1:45). This beats all our modern methods of advertising a revival, even though it is right to use them. This unbelieving world needs to see, as well as hear. Talk is cheap; religious windmills are too numerous. The world needs facts.

The gospel of Christ is a success when all its agencies are used, each in its right place. Some people think that a divine healing service or sermon will cause the people to take their minds from the Lord and put them on their bodies. The Bible teaches and experience proves just the contrary. Jesus healed the blind man and he at once became a follower of Jesus "and glorified God." Then it says, "And all the people, when they saw it, gave praise to God" (Luke 18:43).

Jesus won so many people to Him through healing them that even the old scribes and Pharisees became alarmed, and said, "This

man doeth many miracles. If we let him alone, all men will believe on him" (John 11: 47-48). Jesus knew how to get the crowds.

In one of my city charges as a pastor, the Lord gave me a blessed revival of salvation; and so many were healed in connection with it that it was a great rebuke to the Christian Science teaching of that place. Prof. Charles, the reader of that cult, shut up his office and left town. Hallelujah! The next city charge I accepted as pastor was about fifty miles from there. Here the lady reader of the Christian Science cult and her husband were both saved and sanctified in my meeting and joined the Holiness church.

To the glory of God I can say I did not have to preach to empty seats, although in both cases we had plenty of seats and space when I first came. But in three or four months we neither had space nor seats enough. It is still true as Christ said of Himself, "And I, if I be lifted up, will draw all men unto me."

The trouble with many churches is that their preachers recommend medicine and specialists to their sick, instead of pointing them to Jesus for healing. This produces empty seats for themselves and makes a market for Christian Science. This is sad; but, alas! it is too often the case. If the Church had treated Jesus Christ right on the line of healing, Christian Science would have had less market for its errors.

Philip's great revival in Samaria was largely brought about by casting out demons and healing the sick; then "Samaria received the word of God." "And there was great joy in that city" (Acts 8:6-8).

One of the most remarkable answers on record is in Acts 4:29-31. The thing that made the Devil and the people roar was the miraculous healings and conversions that followed the ministry of the early disciples. Under the malicious threats of the people, the apostles called a prayermeeting. It was not a vicious prayer for God to send thunder and lightning to kill half a dozen and scare the life out of the rest of the people, in order to have some sort of a meeting. It was a prayer which we do well to emulate. Here is the prayer and its results:

"And when they had heard that" (the threats of the officers) "they lifted up their voices to God with one accord and said, Lord, thou art God, which hast made heaven and earth and sea and all that in them is: . . . And, now, Lord, behold their threatening, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done in the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. . . . And the multitude of them that believed were of one heart and soul," etc.

The results of this prayer were as follows: It silenced the enemy's guns.

It brought a fresh filling with the Holy Ghost.

It gave them a big healing service.

It produced a magnificent revival.

It gave a multitude of converts.

It produced powerful and gracious witnesses.

It turned all the stinginess out of their souls, and opened the clasps and strings from their pocketbooks, and made them liberal.

It proved beyond the shadow of a doubt what this article stands for; viz., if pastors, evangelists and churches will come back to the Bible method of revivals and preach Jesus in all His fulness for salvation and healing, it will arouse enough antagonism from church bosses and self-styled officials to bring persecution to drive God's people to prayer.

PROFESSION AND PRACTICE

By NATHAN H. BULLOCK

*He thought of the pure and the holy,
Of all that was noble and true;
Of Christ in His heavenly beauty,
And the saints of this world, not a few;
To think of the low and the evil,
He never was strongly inclined;
But his life was a miserable failure
In spite of the state of his mind.*

*He read of the virtues of others,
And wished he was good as the best;
He had the desires and ambitions
That live in the lives of the best.
He prayed for success in his wishes,
For courage that conquers and dares;
But his life was a miserable failure
In spite of his wishes and prayers.*

*His beliefs on all questions confronting
The ways that humanity trod.
Were righteous, inspiring, uplifting,
And pure as the teachings of God.
No better and stronger convictions
By mortal was ever received,
But his life was a miserable failure
In spite of the things he believed.*

*He wrote sublime truths for the people,
He spoke words of wisdom and worth
So good, had they followed his teachings
'Twould have made heaven here on this earth.
He spoke for the right, his convictions
Before the whole universe spread;
But his life was a miserable failure
In spite of the things which he said.*

*In professing, believing, and praying,
He was up on nobility's crest;
But he failed, for he had not the courage
To practice the creed he professed.
Opportunities passed him, neglected,
Though he honestly meant to do right,
So his life, which might have been joyous,
Was shrouded in failure's dark night.*

*Alas! There are many just like him,
"Forbid that we travel that way,
Dear Master, but give us the courage
To labor and live as we pray.
Give us all the desires and ambitions
That lie on the road to success
In all that is righteous, and help us
To live up to all we profess."*

This prayer would pull fire from the skies, put all the "fussers" and fighters out of business and out of office, and flood the world with a genuine revival. It would pack the churches with hungry souls until standing room would be at a premium. It would produce such a liberality that the empty sides of the depleted church treasury would burst with all the tithes and abundance of free-will offerings. It would reproduce the lost art of hospitality back to the church in such a degree that every saint would strive to have a "prophet's chamber" in his home, and would want to put in the first bid to entertain the evangelist, pastor, or visiting pilgrim.

The utility of divine healing toward the promotion of a revival is simply incalculable. Let us not make healing the main thing or we will get out of the royal way. On the other hand, let us not speak lightly of this blessed copartner of the revival, lest we grieve the Lord.

Oh, let us come back to the Bible, and seek the Holy Ghost baptism for cleansing and endowment; then proclaim the full gospel for salvation and health.

Let us preach the Lord's second coming to comfort and encourage the saints, and warn the sinners to get ready to meet Him. Let us have the solidarity that characterized the apostles and the early Methodists. Then the Church of Jesus Christ will cut its way through the world like a swift river cutting its own channel. We will be like a burning flambeau. The cause of God will then swing heavenward more degrees than the sun dial of Ahaz went backward.

LISBON, OHIO.

A Call for Personal Workers

REV. C. E. CORNELL

THE Church of Jesus Christ needs a galaxy of holy men and women who will do personal work. Thousands of souls have been won to Jesus Christ by direct personal effort. Earnest, personal solicitation, specific prayer for certain individuals, an occasional personal letter filled with loving admonition and warning, are important agencies used of God to bring men to Christ.

H. Clay Trumbull, the former editor of the *Sunday School Times*, was a systematic, thorough, personal worker. For forty years he made a practice of singling out individuals and talking with them about their souls. In a great book that he wrote, "Individual Work for Individuals," he relates how signally God blessed his efforts.

Another celebrated soul-winner who believed in direct, personal, solicitation was Dr. J. O. Peck a prominent pastor in the Methodist Episcopal church. He won hundreds of men to Christ in this way. Bishop Goodsell once related this incident concerning him:

"While I was pastor at First Church, New Haven, Dr. Peck having succeeded me at Trinity, it was my custom to go to New York on an early train Monday morning to read proofs of a department in the *Christian Advocate*, of which I then had charge. One morning I met Dr. Peck before 6 o'clock, plowing his way through the sand a foot deep. 'What calls you out so early, doctor?' I asked. 'I am going to see a man who has lied to the Holy Ghost, and speak with him before he goes to his work. He promised God and me yesterday that he would seek pardon at the altar last night, and he did not come, and I am going to see about it.' I shall never forget the wonderful light in his eye and his determined stride, as he plowed on after that neglectful soul. Was it any wonder that he was a great evangelist?"

Here then, is a great and imperative need of the church. It requires more than ordinary courage and skill to do this sort of work effectively. The gracious blessing of Pentecost coupled with some good common sense will insure success. *My friend will YOU become a personal worker?*

PASADENA, CALIF.

GREETINGS FROM THE FIELD

Well, Amen! Now let me tell you of some of the good times as well as the bad ones. At the close of our great camp at Olivet, Illinois, we boarded the west-bound Wabash and made our way down through the great state of Illinois and passed through the great city of St. Louis and on across Missouri and into Kansas City. We made this lovely trip in company with our beloved E. J. Fleming, the General Manager of our Mutual Aid Society.

We spent one day in Kansas City at the Headquarters of our great work, and left there on Tuesday night at 9:30, which was the last day of May, and on June 1st, we reached Wray, Colo., at noon and spent the afternoon with our beloved Brother E. L. Gratten, our pastor of the Church of the Nazarene. We had a most delightful time in their beautiful little city. Our Nazarene boys at Wray had just bought the most beautiful corner in the city, and just two weeks before I arrived, they had no church at all, but they put twenty-nine good carpenters to work and in two weeks they had a splendid church building, all ready for me to preach in that night. We had more than 300 in attendance. They came for 35 and 40 miles, and farmers brought great truck loads with as many as forty on one truck. We had five at the altar and a good offering for the evangelist and an offering of \$862.50 for the new church.

We had in this service Brother L. E. Gratten, the pastor, and Rev. T. C. Etherton, our pastor from Arnel, Brother M. R. Dutton from Yuma with 35 of his members, and Evangelist Lewis to sing for us. He sang, "When the Old Man Died," to the delight of the large crowd.

Then June second we boarded the train for Colorado Springs. Here we met our District Superintendent, Brother E. A. Sanner, and Brother J. C. Walker, the pastor. That night we had every seat in the church filled and all the standing room taken. It was a most beautiful service and God's blessings were upon the people. A number of pastors and ministers were with us; Brothers Sanner, Walker and Beckman of the Nazarene church and Dr. G. M. Henderson, District Superintendent of the M. E. church and Dr. Lee and Dr. Collister, both of the M. E. church, and Dr. Glazier of the Free Methodist church.

Friday night, June 3d, Brother Sanner and I left for Florence, Col., and arrived at 1:00 p.m. We had a fine afternoon service at our church of which Brother Ralph C. Gray is pastor. Brothers Sanner, Gray and Plumb of the Nazarene church were with us, also Dr. Gibbs of the M. E. church.

At the close of this service we jumped into an automobile and drove to Canon City for Friday night, but alas, the great storm struck us and we were tied up in Canon City until Monday evening with no trains and no wires. We could not get out and nobody could get in. The storm was so fearful that the city of Pueblo was destroyed, as you have seen by the papers.

We were not idle in Canon City, but we waded water and preached when the people could get out. We had a good day over Sunday. The opera house was packed and we had six at the altar while the storm was on.

Monday we bade Brothers Plumb and Sanner good-by and started west and made our next stop at Grand Junction. Here we had four beautiful services and eight at the altar, and one great healing service in which we anointed twenty-one for healing.

In this meeting we had with us Brother A. F. Balsmeier, the District Superintendent of the Western Colorado-Utah District, and Brother Purington, the pastor, and Brother F. P. Kerst, evangelist, and Brother Geo. Munns, the pastor from Palisades, also Brother Musgrave, who drove a great auto truck with forty people from Palisades, some fourteen miles.

At Grand Junction they have just completed a beautiful brick tabernacle that seats 400. Brother Plumb at Canon City is also building a large wooden tabernacle that will seat five or six hundred and will have it ready for their great campaign with Dr. John Matthews, the first of July.

Well, you see the dear old boys on the Rockies are doing the thing, and no make believe.

In perfect love,

BUD ROBINSON.

CALGARY, ALBERTA

We wish to acknowledge the very special blessing of God which we have recently enjoyed. He has always been good and only good, but it seems that lately He has been pleased to show unusual favors. One of the greatest blessings any church can enjoy is sweet harmony. Thank the Lord for the degree of it we are enjoying.

Numerically, we have gained only slightly, though we have gained in quality if not quantity. Our financial report shows that we have made some gains. For instance, in foreign missions we have given \$500 more in twelve months than we did in the previous sixteen months. We take more satisfaction, however, in noting the marked deepening in spiritual things among our own and the fruitful altar services the Lord has given us.

During the year we have entertained the Alberta Bible School which, with Dr. J. B. Chapman and Dr. H. O. Wiley at the head, proved a marked success. The *Alberta Nazarene* is published here every month and is being used of the Lord. We use nearly 500 copies monthly in Calgary.

This is a very needy field. We find so many hungry hearts. We do earnestly solicit the fervent prayers of our friends in the States. We had 104 in our Sunday school last Sunday, but what are these among so many? We have an excellent band of young people, but we need more. Please join us in prayer that we may get our new church down near the heart of the city soon.

May not some who read these lines feel the call to come over and help us establish Bible holiness and the true standard of the church of the Nazarene in this country? We need families. Come on!

ERNEST S. MATHEWS, Pastor.

SOUTHERN CALIFORNIA ASSEMBLY

The Southern California District has just closed one of the greatest Assemblies in its history, which was held in First Church, Los Angeles. Rev. Charles H. Babcock, D.D., the pastor of this great church, and his faithful people had things well arranged and entertained the Assembly in a royal manner.

Dr. R. T. Williams was the presiding officer and with his executive ability and wonderful leadership so managed the business of this Assembly, the largest in the denomination, that we were able to adjourn at an early hour Saturday. He gave two lectures to the preachers during the Assembly. These were exceedingly helpful and instructive and we feel we can never be the same people after hearing them, for they have given us a greater vision of our possibilities and the mission of the ministry. We thank God for giving such a man as he to our movement.

The motto suggested by Dr. Williams in his opening address, "In honor preferring one another," was carried out through the entire Assembly. A very beautiful spirit of harmony prevailed, to use the expression of Dr. Williams, "It was one of the sweetest, most beautiful and harmonious Assemblies I have ever been privileged to attend." One of the remarkable features of the Assembly was the absence of discussion from the floor. The Spirit of God was on the Assembly and it was not an uncommon occurrence for those reporting to be interrupted by the shouts of victory from the saints.

The reports given show there has been an increased revival spirit on the District during the past year and a large number of seekers have found the Lord. The report of the District Superintendent, Rev. J. E. Bates, was encouraging, showing there has been advancement along many lines. We have been able to purchase a fine property for our Japanese Mission, right in the center of the Japanese district of Los Angeles. This work is prospering under the leadership of Brother and Sister Blaisdel. The Mexican work, with Sister McReynolds in charge, has been advancing; she has been able to establish several new missions in the suburbs of Los Angeles. The Assembly was greatly blessed by the singing of two Mexican girls from our mission. Probably the most blessed report of all was given by "Uncle Budgie" Robinson, who reported being in forty different meetings and conventions, seeing 3,636 seekers bow at the altar in these services. He has been able to obtain about 2,400 subscriptions for the *HERALD of HOLINESS* during this Assembly year.

Rev. J. E. Bates was re-elected District Superintendent, receiving 203 votes out of 214 cast in the informal ballot. His salary was increased \$500 per year.

God has prospered us financially during the year. The District has raised for all purposes a little over \$180,000.00, and of this amount \$13,000.00 was given for missions. The spirit of sacrifice and denial has been manifested in many places, one of the smallest churches reported \$180.00 per capita.

We were blessed by having with us many representatives from the General Boards. They moved our hearts with their stirring addresses. The Foreign Missionary Anniversary, under the leadership of Rev. E. G. Anderson, was one that will not soon be forgotten. The representatives from different foreign countries, dressed in their native costumes, gave us wonderful messages, showing the progress of their work and the needs of the field. Brother and Sister Staples represented Japan; Sisters Mangum and Grebe, India; and Sister Maude Cretors, Africa. Four members of the General Board of Foreign Missions were present and a number of outgoing missionaries who will probably sail within the next six months. We also had a wonderful Home Missionary anniversary under the direction of L. Milton Williams, President, and N. B. Herrell, General Secretary of the General Board of Home Missions and Evangelism. The address given by Brother Herrell portrayed the needs of the home field and the necessity of advancing Home Missions. He brought the plan of the World-Wide Revival before the Assembly and emphasized the necessity of prayer to bring it about.

Reverends Bud Robinson, U. E. Harding, Bertha Lillenas, Dr. C. H. Babcock, and Dr. R. T. Williams blessed the Assembly with messages of gospel truth. Seekers responded to the calls given, some praying through to definite victory. The ordination service Sunday afternoon held by Dr. Williams was very impressive, five were ordained as elders, all of whom are outgoing missionaries, and one consecrated as a deaconess.

We thank God for what He has helped us do in the past year, and now as we face the new year we press forward to accomplish more for our God. In order to do so it was recommended that we set as our goal 1,500 subscriptions, for the *HERALD of HOLINESS* from persons outside our membership.

D. S. CORLETT, Reporter.

CENTRAL NAZARENE COLLEGE

Central Nazarene College has closed one of the greatest commencements in the history of the school. Dr. J. B. Chapman preached a powerful and deeply spiritual baccalaureate sermon Sunday morning to a large audience and a class of sixty-three graduates. He so emphasized the need of steady "men and women" that while he was painting the picture and

putting the vision before the class, there was much weeping and shouting, and such a beautiful spirit characterized the service that we were made to exclaim: "Behold, how pleasant it is for brethren to dwell together in unity."

Special music and singing was rendered by our much honored and appreciated president, Dr. A. S. London and his accomplished wife. To hear them sing means to get blessed, lifted, inspired and pushed heavenward. They are two of the great singers of today. In answer to prayer, God sent them to us. Prof. London is a wonderful leader, strong personality, great mind, great heart, cheerful disposition, full of faith, enthusiasm and courage, with a determination that knows no defeat; a high and noble purpose, carrying the burden of his student-body; holding their best interest at heart; ever ready to share their burdens and joys.

Central Nazarene College, and the Hamlin, San Antonio and New Mexico Districts owe a debt of gratitude not to him only, but to our worthy Board of Directors, for their faithfulness and untiring efforts in keeping the doors of this institution open. Another feature that has helped to make our work a success has been the great lecturers and educators whom we have had the privilege of hearing at various times.

Encouraging letters are coming from our pastors and prospective students, and there is a feeling of confidence among the people that this great work, so nobly begun will be carried on to glorious success, by our God whom we love and serve continually.

Providential happenings all point toward victory and success, so we take courage and march forward.

We are going in for another year to make Central Nazarene College far greater in every respect than she has ever been. We feel this is just the beginning of good things at Hamlin.

Come to see us. Put you a beautiful residence on the campus and put your children under the teachings of Dr. London, this great educator. Send us students; line up with this great work and enjoy the feast of tabernacles. Pray for us; send us some of your tithes.

MRS. NELLIE BOWMAN, Sec'y Church Board.

NOTICE, REPORTERS AND CONTRIBUTORS

I believe our readers generally would be profited if our evangelists and church reporters would write oftener and then not have to make the reports so long. Also, we have evidence that the shorter contributed articles have more readers. This word further: if you want to keep a copy of your manuscript, why not make an extra copy before you send to us; and then let us be free from responsibility for returning our copy? If we do not print the copy, it is an easy task to return it to the author; but when we are about to print one sometimes, the editor mars it (with a blue pencil); and after it is printed, in the regular course, the manuscript is not returned to the editors. When there are two articles of equal merit, one of which we are free to use as we like, and the other requires that the manuscript be returned to the author, even if the article is printed, it is likely that we will use the free article. All of you can easily understand this. Let's pull together to make the HERALD a better paper.

J. B. CHAPMAN.

NORTH DAKOTA-MINNESOTA ASSEMBLY

It was an act of faith on the part of District Superintendent W. L. Brewer when he located the twelfth session of North Dakota-Minnesota Assembly at Mayville, N. Dakota, as we had hitherto no church in that town. Rev. Wm. H. Deitzman, a member of our church at Minneapolis, Minn., had removed to Mayville, a live town of about thirteen hundred, in the famous Red River Valley, and there gathered a company of holiness people who desired membership in a church which stands unequivocally for holiness. Owing to the union of three Lutheran congregations, one of their churches was purchased at about one-third its actual value, and in this building, which is very eligibly located and completely furnished, the sessions of the Assembly were held. An evangelistic campaign under the leadership of District Superintendent W. L. Brewer, with General Superintendent J. W. Goodwin as the evangelist, commenced a week before and continued through the Assembly, with an ever-increasing attendance and interest on the part of the people of Mayville.

The Assembly convened June 22nd and closed on Sunday night the 30th. While the attendance was not as large as in former years, owing to causes beyond our control, yet all testified that a pleasanter or more harmonious session was never held, and the meeting was marked by unity of sentiment and action.

Rev. W. L. Brewer was unanimously re-elected as District Superintendent and his support provided for by a plan which is expected to bring results. During the past year Brother Brewer has been very active in promoting the work of the District, and two new churches, viz., Minneapolis, Minn., and Mayville, North Dakota, attest the faithfulness and success of his labors, while other churches have received blessings through his evangelistic labors.

The Mayville church was officially organized on Sunday afternoon of the Assembly and its pastor and delegates were accepted as members of the body.

Rev. H. G. Cowan was unanimously re-elected as the secretary-treasurer of the District, and a handsome compensation for his services was provided. The Assembly took advanced ground on the subject of home missions, and laid this cause upon the hearts and hands of the pastors and District Superintendent for promotion. Some help on the District Superintendent's support will be required, however, from the General Home Mission Board, and we confidently expect that the Church of the Nazarene will generously respond to our pleas for help in a time of need. This is true home mission ground, and a field that will pay large dividends in years to come for help given now.

Official visitors were limited this year to Rev. J. T. Little, representing Northwest Nazarene College, and the Assembly was blessed by two spiritual messages delivered by him. Another visitor and worker was Brother Haldor W. Gretzinger, of Grand Rapids, Mich., who as singer, trombone and mandolin performer and pianist led in the song services to the inspiration and edification of the assembled saints, and by numerous acts of kindness endeared himself to the members of the Assembly.

We enter upon the new year with faith in God for the future, and with hearts and hands filled with the need of more zealous efforts for the salvation of souls.

H. G. COWAN, Secretary.

Among the Churches

CONWAY, ARK.

—We are glad to report that the work at Conway is moving on nicely. Our building fund is swelling daily. We are receiving donations from our appeal through the HERALD of HOLINESS. We do appreciate these kind-hearted Spirit-filled donors. We thank God for the daily blessings He sends our way and are praying daily for the work at large and ask an interest in the prayers of the saints in behalf of our work here, and for the revival that is to begin July 30th in our church here. Revs. Tucker and Elliott of California will be the workers.—S. C. Pritchett.

SIoux CITY, IOWA

—The Lord is richly blessing the church here. Souls are finding the Lord and the church is growing. Children's Day was a success; raised \$425.00 and many hearts were touched. Rev. C. K. Spell is a man of God and is not afraid to preach the truth. The meetings are well attended, especially the prayer-meetings. The young people are pushing forward and Mrs. Spell has proved a blessing to them. Brother L. V. Larson and family are supporting a native missionary (\$110.00) in memory of their sainted mother. May the Lord give us more mothers filled with the Holy Ghost. Pray for the church here for a sweeping revival.—Garnet Metcalfe Barrick, Reporter.

DUBLIN, TEXAS

—The Collier band have just closed the most successful revival held by the Nazarenes here for years. Seventy-five professions of pardon or sanctification. Twenty-three joined the church. They are great workers in a great cause. Millions of blessings on them and the cause.—R. L. Averill, Pastor.

ATLANTA, GA.

—We are now laboring in the third week of a Nazarene tent meeting in this city. God's power was on and four prayed through last night. The

battle has been hard. This is the fifth campaign held here. The first was held by dear Brother Bud Robinson, the second by Brother and Sister Whitehurst, the third by Brother and Sister Duncan, the fourth by Brother Jernigan. Thank the Lord for all of these efforts and for all the good done. If there is a city in this country where a red-hot Nazarene church is needed it is in the old city of Atlanta. I believe with all my heart it will come, it must come. The cause of holiness needs it. Brother W. L. Duncan is assigned to the work here and is working faithfully. May God bless the man and his labors. I thank the Lord for the cleansing blood applied to my heart now, for the conscious presence of the Holy Spirit in my soul and for a call from God to preach holiness. Hallelujah! Pray for us. —M. M. Bussey.

MANSFIELD, ILL.

—The fire of God is burning upon the altar of our church. The glory of God is upon His people here and we are marching on to victory. We found a crowd of loyal Nazarenes here and a church in good working order. Souls are praying through continually, for which we truly thank God. As pastor we can truly say that we have never seen a crowd more devoted to their leader or more thoughtful as to the needs of their pastor. We thank God for this fire baptized, Spirit-filled church. We are in the midst of a glorious revival and wish all of our friends to remember us to the throne of grace. Watch the HERALD for further reports of this meeting. Our Sunday school is moving to victory and our attendance is steadily increasing. We see nothing but victory ahead for Mansfield; our courage is mounting up and our faces are toward the hills from whence cometh our strength. Again we ask your prayers.—C. V. Stevenson, Pastor.

NASHVILLE, TENN.

—The last hour has struck and the great camp-meeting has passed into history. God brings us larger revelation and along with it there comes a deeper consciousness of the great responsibility upon God's holy people. Thank God, we pass from here better prepared and more determined to bravely meet the issues before us. Unusual anointing was asked with resultant unusual manifestations of the presence and power of God, through the all-conquering, compassionate Savior of men. While there was much receiving, there was much rejecting, the truth becoming "the savor of life unto life, and also of death unto death." We are praising God for the heart-searching sermons throughout the meeting; for the brave body of consecrated men and women of this Southeast District, so many of whom blessed us with their presence and help; and especially were we delighted with the gracious ministry of the Rev. A. L. Whitcomb, of Iowa, who was the special evangelist of the occasion. We have never heard a more fearless, more scholarly, or a more spiritual preacher, and the Lord has been with us in blessing and power up to the very last service. A few precious souls were added to the church. Rev. Robt. A. Young of Wilmore, Ky., was the very efficient song leader, and completely captivated the camp with his fine voice, his earnest solicitude for souls and his glad ringing testimony to the transforming power of our Christ. The entire day of the second Sabbath was devoted to missions, Misses Sims and Carpenter, missionaries from China and India being the chief speakers. Twenty-seven consecrated souls stood that day around the altar as evidencing a definite call to either home or foreign missions. The collections were liberal for all purposes, amounting in round numbers to seven thousand dollars. Trevecca College came in for its share of attention, and the outlook for a full school is very bright. We thank God and take courage.—Meda C. Taylor, Reporter.

DONALSONVILLE, GA.

—We just closed a very successful revival here Sunday night, June 12. Rev. C. B. Jernigan of Miami, Fla., in charge, ably assisted by his wife, two daughters, Misses Johnnie and Margaret, and son, Paul. There were some thirty seekers at the altar, most of them finders. Our crowds were large; we have the largest church building in the city, but were unable to seat all the people. It was estimated that we turned away as high as one hundred and fifty. The messages of Brother Jernigan were so convincing, and weighted with such power from God, that mighty conviction was upon the people from the

(Continued on page ten)

IT is a fine thing to ask ourselves an honest question now and then and to give an honest answer. Here is a good question to put to one's self: "With what sort of spirit do I meet the disappointments of life?"

All of us meet them in some way, you know. What is your way? Have you ever thought about it long enough to find out?

I want to tell you a true incident which shows how one young woman faced a real sorrow which came into her life, and how she rose above it.

Mary H— was an only daughter and had been the object all her life of her parents' love and tenderest care. She grew into a splendid young woman, lovable in disposition, cultured in mind, and a sincere Christian in heart. Her marriage was a very happy one, and for three years it seemed that her path led through the sunshine, with no cloud to dim the brightness. And then came a terrible accident in which one hand and wrist were so badly crushed that the surgeons, several of whom were called in by the distracted family, agreed that amputation was necessary and that at once, to save her from the danger of blood poisoning. And thus for the first time in her life the girl had to walk alone into the dark valley of sorrow, and all the love and care of parents and husband could do nothing to hold her back from the bitter experience.

She was very ill from the shock of the accident, and the operation, and months passed before she was able to leave her room. And then a day was set when she was to begin once more to take part in her family life, and to see her friends. And oh! how she shrank from it! An artificial hand and wrist had been fitted to her arm, the most perfect and natural that could be had, but what of that? After all she was a cripple, maimed for life and every one who looked at her would be thinking of it and pitying her.

She was tempted to wish that she might stay in her own room hidden away from the eyes of people. The members of her family realized something of the battle she was having, and their hearts ached in sympathy. And then, suddenly, they knew that a great change had taken place, for on the morning that she was to have breakfast with them for the first time, Mary rose with a bright, smiling face, eager to dress, and take her old place at the table. And when friends began to drop in to see her, she talked easily and naturally about her accident, and explained how she was already learning to use her "new hand." "It is a splendid piece of mechanism," she would say, "with movable fingers, which can be controlled by the pressure of my arm against my body. Other people have become very skillful in the use of it, and there is no reason why I shouldn't as well." At night she could hardly wait to tell her husband what new thing she had been able to do that day.

"Just think, Frank," she would exclaim, "I dressed the baby this afternoon, all by myself!" or, "I learned to hold the darling egg with that 'new hand' of mine today, and of course my good right member hasn't forgotten its cunning so that between them I managed to darn your socks very nicely. You can't think how proud I am of myself, or how very useful I feel, and I am just falling in love with that wonderful 'new hand.'"

And by and by her husband asked her how she came to have such victory about it, and she said:

"One night while all of you were asleep, I lay awake with such a sad heart, asking God to help me in some way to bear my affliction as I should. And this is what He showed me. That two courses were open to me. I could go through life very sensitive about it, never mentioning it, and acting as much as possible as if nothing had happened to me. That is what I wanted to do. But He let me see that it would make those about me uncomfortable. They would always be afraid of saying something which might hurt my feelings. And then He showed me that the brave and the right thing to do was to meet my trouble squarely, lay firm hold upon it, and put it in



A Question for Us to Consider

the place where it belonged. For after all, was I not bigger than it was? And ought I not rise above it, rather than have it on top of me? And then, my heavenly Father helped me make my decision, and as soon as I did that, the sensitiveness and the bitter hurt left my heart; and I have been able to talk about my affliction naturally and simply. How thankful I am for the wise counsel and help of my Father. The path I had in mind would have made life very hard for me, and all the rest of you. But He pointed out a way that has made things so much easier, and sweeter, and has turned defeat into real victory."

And that leads me to say, dear young people, that it is always a wonderful thing to have the benefit of God's advice in our affairs. Ah! He is so wise! He always knows the best way for a thing to be done, and He is so willing, and glad to let us profit by His wisdom if we will just live in such touch with Him as to make it possible.

I read once of another person who was maimed for life, a young boy it was, and he was not a Christian, so that he did not know the Lord and thus talk to Him about his trouble, and get the help that this young woman did.

Of course he was sensitive about his crippled leg, and because he was different from his school-mates. Any boy would feel that way. But he did not know that it was possible for him to meet it bravely and cheerfully, and get a complete victory over his sensitiveness. Sensitiveness is a mighty dangerous thing to have lying around loose in any of our lives: it never fails to spoil the sweetness and brightness for us, and every one near us. So, being sensitive about his affliction, the boy had it in mind all the time. And that led him to imagine that other people did too, so that he thought they were talking about him if they glanced his way, or were making fun if they happened to smile when looking in his direction. Hurt feelings followed, then bitterness, and hatred, for all, with grudges against special ones, and the boy's spirit became so deformed, and dwarfed, and twisted that people shunned him; though they hardly understood the true reason. The truth was that he had allowed the circumstances of life to so cripple him *inside*, that his whole nature was *hideously deformed*, and that is far worse than to have a maimed arm or leg.

Now, I very much hope that none of you will ever be called upon to face such hard things as these two I have told you about, had to do. But all of us have things come into our lives that are disappointing, and annoying. They may be very small, and yet if we do not meet them bravely, and cheerfully, and in the right way, they will dwarf and cripple our *inner man* to some extent. But if we will meet them as we should, rising above them victoriously, we will grow stronger, and bigger, and more beautiful and attractive in character.

DADDY AND I

When I was a boy, some fifty years ago, we lived on a farm, and I was somewhat inclined toward machinery, and especially interested in trying to make some kind of machine that would run without turning a crank. There was a small spring branch near by, so I commenced building a dam and digging a race to the place where my future mill was to be. By and by I succeeded in making a water wheel and crude machinery that would run without turning a crank, says Jacob H. Schwank, in the *Gospel Banner*.

One day my father came down there, smoking his clay pipe, and said to me:

"Jake, I think it looks very foolish to spend so much time trying to make something that will never do anybody any good. It will not even crack a grain of corn for a little chicken."

And I looked up at him and said:

"Now, daddy, please do not get offended if I tell you of something that looks still more foolish to me: you fill your pipe with tobacco about half a dozen or more times a day, and light it and suck the smoke through the stem into your mouth, and then blow it out in the air. And when the stem gets clogged, you draw a broom straw through it to start it again. Now, daddy, be fair and square with me; which is the more foolish—for a man to do that, or for me to do what I am doing?"

Daddy went away, but not smoking his pipe. In about a week mother told sister and me that daddy had quit smoking, and that one day he came in and put pipe, tobacco and all in the stove, without saying a word. Then I told mother about the talk we had down at the branch, and she said to me:

"My dear boy, you have done what I have prayed for and tried to do for the past fifteen years."—*Selected.*

CASTING ALL YOUR CARE UPON HIM

A writer in *The Congregationalist* gives an illustration which impresses the lesson of the above verse of Scripture upon our hearts. He says:

"Sand in the shoes makes walking anything but easy! A big rock in the path wouldn't give half so much trouble. You can just walk around the boulder and that is the end of it. But those pebbles in the shoes! You carry them along with you and every step you take they hurt. A boy or a girl would very soon sit down by the roadside and shake the sand out of both shoes and go on rejoicing. Of course! But there are some people—grown-up people—who are not so wise. They have a good many troubles, some of them large, like the boulder in the road, but most of them small, and the small trials plague them a good deal more than the big ones. They have learned to leave the greater difficulties to God. The boulder is too large for them to lift out of the road; so they just leave it to the heavenly Father, as they have a right to do, and go on their way. But the sand grains in the shoes! these are the petty trials, and these they just carry about with them. I wonder if people think that God can not be trusted with the pebbles as well as with the great boulders? 'Casting all your care upon him, for he careth for you' must include the pebbles."

HIS GREATEST DISCOVERY

When Sir James Simpson, the discoverer of chloroform and one of the greatest scientists of Scotland, was asked what he considered his greatest discovery, he replied: "The greatest discovery I ever made is that I am a great sinner, and that Jesus Christ is a great Savior."

A CHILD'S PRAYER

"Lord, I thank thee for the night,
And for the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair.
Help me, Lord, to love thee more
Than I ever did before;
In my work and in my play
Be thou with me through the day."

—*Selected.*

This I saw, that when a soul loves God with a supreme love, God's interests and his become one.—BUNYAN.

"Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest."

Have you thought how strikingly those words apply to us again today? By your actions are you not saying, "There is no special hurry about this matter of evangelizing the world; of course we should do what we can along that line, but there are many other things to do too?"

Right there is our mistake—in which we are saying "four months." We do not acknowledge the supreme importance of this work, nor the exceeding brevity of the time in which we must accomplish it. The world has still about a thousand million who have not been evangelized, and there must be at least two-thirds that many, or more than five times the population of the United States, who have as yet heard nothing of the gospel. In a little over thirty years this generation will have passed, and these our contemporaries, for whose evangelization we (the present generation of Christians) are responsible, will have gone beyond the pale of mercy.

WHAT IF THEY ARE RIGHT?

But there is another matter which should add to our sense of the responsibility that is upon us and our imminent accountability. Half a century ago H. Gratton Guinness, Michael Baxter, and others, following Daniel's example and understanding "by books the number of the years . . . for the accomplishment of the desolations of Jerusalem," said that they believed this dispensation would end and our Lord would come about 1929 or

MISSIONARY DEPARTMENT

"Say Not Ye"

By Rev. Roy G. CODDING

1931. And Mr. Baxter said further that he believed the rapture would occur seven years earlier. He also foretold the World War, to occur about in the teens of this century, in which France would recover Alsace-Lorraine. He said that the war would be followed by a great sweep of red republicanism, and that about 1920 or 1922 there would be a gracious world-wide revival, the very thing which we are now praying for and expecting. Well, he may have been wrong in expecting the rapture about 1922 or 1924. *But what if he was right?* Are we making such use of our time and money as we would be making if we *knew* that the rapture would occur within the next few years? The opportunities which are ours now to bring the lost to Jesus and to win "the prize of the upward calling of God in Christ Jesus" (so is the Greek of Phil. 3:14; and does it not mean the rapture?)—these unusual opportunities which are ours today and will have gone with the rapture, shall we not seize them by the forelock and turn them to the highest service for the glory of our God and King? How will hoarded money look when the voice of the archangel and the trump of God sound?

"WHAT IS YOUR LIFE?"

For ye are a vapor that appeareth for a little time and then vanisheth away." Vapor. Steam. How applied? Are you idly lifting the lid of the teakettle and shooting out of the spout and thus being dissipated in trifling selfishness? Or are you passing through the steam chest and cylinder of God's will for you and thus drawing a load of precious souls to the New Jerusalem?

FIFTEEN THOUSAND DOLLARS ADDITIONAL

In addition to the current expenses of the General Fund, which is now, overdrawn, our General Board of Foreign Missions needs Fifteen Thousand Dollars within the next ninety days to provide some meager outfit for the twenty-odd missionaries now under appointment and send them to their respective fields. These noble young people have made their preparation through years of toil and study, and have offered themselves—their life service and their very lives—and the board, after diligently considering their fitness, have appointed them to their fields. But that is all that either the candidates or the board or both together can do. The accomplishment of the thing rests with you who read these lines. If you furnish the money these faithful witnesses will go forth and publish the blessed gospel to those who cry in vain to their idols and then sit hopelessly with their heads between their knees, or stare at nothing in the awful despair of those who are without God and without hope in the world. How will you meet such in the day of judgment, which may not be so very far off? The sending forth of these missionaries depends upon you. What are you going to do about it?

NEW PLACES AND NEW EXPERIENCES

By Mrs. KATHERINE WIESE

Because of the great amount of work caused by the famine, and there being so few workers, Brother Kiehn sent for the Smiths and us to come and help out. We are now being initiated into the real missionary life and work, and we count it a real privilege to be here. While we were in Hantian, a lady came up to our cart with a baby in her arms and said, "Pity me and take my child. I have no food for it."

We had a journey of a day and a half from the railroad station to Taimingfu. At night we slept in an inn—a small dirty room, a chair made of boxes, a table about 2½ feet square, and a brick platform for a bed. The next morning we rose about five o'clock and started off for Taimingfu, thirty-five miles away. About nine o'clock, as we started to enter a city, we saw a great crowd of people. The carter who was one of our Christians, told us they were poor people, and perhaps if we would give them four or five dollars we would have no trouble. As we came closer they took hold of the mules, others in front of the mules, and others beside the cart, kneeling down and bumping their heads and begging us to give them either food or money. After standing there this way for some time and realizing that we didn't dare give them anything or there would be a riot, and too, the crowd being so large (about two or three hundred in all), the carter led the mules into a yard, then taking Brother Kiehn's card he went to the mayor. After about half an hour the mayor came with fifteen soldiers who drove the people away and escorted us out of the city. Although surrounded by a desperate and hungry mob, we felt perfectly safe in the Lord's keeping.

About 5 o'clock we were again nearing a city, and Mr. Wiese asked the carter if it was more poor people that we saw in the distance, coming toward us. He laughed and said that it was foreigners. Soon we saw that it was Brother and Sister Kiehn and Brother Smith and several of the Christians.

We were so delighted with the nice compound that being built there although it was filled with about five hundred Chinese who were receiving help, some receiving money, others food. About 250 were eat-

ing in the big kitchen, but outside the gate were as many more who were wanting help. They would grab the men's clothes and hold them, so now Brother Kiehn goes on a horse for protection. It was almost impossible for Mr. Smith and Mr. Wiese to ride bicycles, as the people would get in their way and pull at them till they would have to get off. Brother Kiehn was being called for from four in the morning till ten at night, seldom having time to eat when the family ate. While we were in Taimingfu Brother Deale came from Puchow, and he said that for miles and miles out people asked if he knew Mr. Kiehn; and when they heard he belonged to the same mission they invited him to get off the cart and drink tea.

Last week we came to Chaocheng. We were met at the city's gate by the girls' school, Misses Denbo and Smith singing "Jesus Loves Me"; and all along the way we met groups of Christians.

We have been going out into the villages investigating homes and distributing money to these poor sufferers. You can never imagine their poverty, living in a small room with no windows, dirt floors, and a brick bed. We look through the cracks to see what they are eating. Usually we find them eating chaff, a seed much like our cane, and green leaves of cottonwood, elm, etc. The Chinese we take along with us have impressed us so much, as they never miss a chance to tell them of God. When they see an idol they say, "He can't give you food; he is dead; but God has sent you help." And when they thank them for help they say, "Don't thank me, but God." Two homes we visited were Christian homes, which were themselves beautiful testimonies. One lady who walks eight miles every Sunday to

services said to Miss Denbo, "Every day I sweep this room clean, and while the rest are away I come in here alone and pray and sing. I have never had such peace. I am overflowing all the time." This she could say although she had very little to eat.

The other home was that of a young man, who led us from house to house. At last he came to his own house. There sat a pan of leaves for his food, and beside the pan lay his Bible. I thought, "Oh, what a privilege to meet those who still can give thanks for only leaves!"

One day while Miss Denbo and I were out we went into a home and they insisted that we eat. They brought in a large bowl of boiled eggs. I knew Chinese don't think anything of spoiled eggs and I thought, "Oh, what if these are spoiled! Can I eat them in order not to offend the people?" My heart beat fast till I saw that they were fresh eggs. I sat there rejoicing silently, when all of a sudden the Bible woman we had with us said, "Praise the Lord, they are not rotten." When I thought how a hostess at home would take such an expression from a guest, I didn't want to laugh out, so I sat there laughing on the inside, the tears flowing down my cheeks. Then Miss Denbo said that if I wanted to laugh, just laugh, they wouldn't care. So I laughed and felt better. Truly one meets with many new experiences in this land, but we love it; and are so glad we can be here working for the Master. He seems so near. And what peace and joy we receive, knowing we are in the place He has for us.

Unless We Give Christ to the World We Give It Nothing

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"It is the mission of the Church to give the whole gospel to the whole world."

"We are leading a crusade, not to take a sepulcher, but to take a world."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"The gospel of Jesus Christ is not only a gospel for all men, but it is a gospel for the whole man."

"Nothing lies outside the reach of prayer, except that which lies outside the will of God."



Brother Bud's Good Samaritan Fund

Dear Saints: Don't you forget that you are looked on now as Good Samaritans. All the Nazarenes remember about the poor fellow who went down from Jerusalem to Jericho and fell among the thieves and robbers and was thrown by the

wayside. A priest came along and looked at him, and one of the Levites came along on the other side; they just looked at him and went on. As far as we know they did not even speak a kind word to him, but thank the Lord, a good Samaritan came along and bound up his wounds and poured in oil and wine and put him on his beast and carried him to the inn and paid the hotel bill.

Jesus afterward spoke of this good man and his good deeds, and said that this good Samaritan was a neighbor to the man that fell among the thieves. Therefore you are not surprised that God tells us to love our neighbors, but we will all have to admit or agree that if the good Samaritan had not lent this man his donkey he never would have gotten to the hotel, so we have 64,000,000 sinners in the United States that are waiting for some good Samaritan to lend them their mule in order that they may get to the Lord's house. If we don't go after them and take the message to them, they will never get it.

We have the greatest opportunity of any people in the world. Nobody, dead or alive, has a greater opportunity than the Nazarenes. When people really get saved from all sin and sanctified wholly in the leading churches of the nation, it makes them very unpopular, and the preachers in the large cold churches are ready to get rid of them as members of their church, and there are those in the churches that seek and obtain the beautiful experience of full salvation. And it seems to us that they are "sorter" glad to have a Nazarene church around so that when their members are no longer welcome in their churches that they have a place where they can run them into, and get them off their hands. That ought to nearly tickle us Nazarenes to death, because their worldly members, do not want to come to us and we wouldn't want them, unless they would go down before God and get right. The deeply spiritual people are not welcome in the churches where they belong, and they are the ones that we want, and we are looking for some of the hungry souls who have been paying their pastor's salary, lodge dues, and his tobacco bills until they have become tired of it, and there is hardly any place for them to go, except to the Nazarene church.

I held a meeting in a town where one of our Nazarene preachers had an understanding with the pastor of one of the largest churches

in the city, and they shook hands over the agreement that the big preacher would send all of his members that got sanctified to the Nazarene pastor, and the Nazarene pastor agreed that he would send all of his members that backslid to his church. So the two two preachers swapped members that way. I wish all the pastors in all the cities would do that. We should be glad, if we have backsliders and tobacco chewing people in our churches, who fail to get back to God, to swap them off for some sanctified folks; we should be glad to get all the sanctified Baptists, Presbyterians, and Methodists who want to unite with us. What do you say? But one way to keep the light and truth on their hearts is to send them the HERALD of HOLINESS. And we think we have got one of the finest papers in the world, but it is not worth a thing in the world to the man that does not see it nor read it, therefore, it matters not how good the HERALD is, if the people do not see it and read it they receive no benefit in the world from it. Therefore, we want to rise up in our God given power and might and put the HERALD in every home possible to place it.

We are going to expect you to stand by us, and trust these last three letters that we have written, to bring in hundreds of dollars to carry on the work of the Good Samaritans.

Remember all those names that we secured a year ago; the time is about up and if we do not renew them they will not get it and we can not renew it without your help, and the thing we want you to do is to send us a little offering. Just cut out a dish of cream or soda pop and it even would not hurt you to miss a meal and send the price of that meal to the Good Samaritan Fund at 2109 Troost Ave., Kansas City, Missouri. I wonder how many of you will do it? I am going to count on every one of you.

We can not afford to let the HERALD of HOLINESS stop going to these charitable institutions. Therefore we ask you to get busy now. Make a little visit over to see some of your friends or neighbors—they may not be Nazarenes, but they will gladly give you a quarter to help us send the paper to some orphanage, jail, or penitentiary, etc. Why not take some evening off and visit two or three homes, show them the HERALD of HOLINESS and have prayer with them and tell them we are raising a fund to keep this beautiful paper going to the hospitals and institutions and ask them for a small donation. Any amount is good and your small amounts would be better than one large one, so let everybody get busy and help us do the thing, that we ought to do.

May a thousand blessings rest upon the head of the Nazarenes through the length and breadth of this great country, and may Jesus in all of His fulness and sweetness and gentleness and tenderness and with His love, look into your heart and abide there forever. This is our prayer for the Good Samaritans. Amen.

UNCLE BUDDIE.

(Continued from page seven)

beginning. We took a goodly number into the church the closing night, and are expecting several more in the near future. The prayers of Sister Jernigan would touch almost any heart; they were so full of love and yearning. The playing of Miss Johnie on the violin, with Miss Omera Minter as second violin, and Paul with his trombone, and several of the city band boys with their instruments proved a great help and blessing. The special songs of Miss Margaret were inspiring, and brought down refreshing showers of blessing from our heavenly Father. On the second Sunday, at 3 p.m., Sister Jernigan conducted a rescue service; one of the best we were ever in. The people responded heartily and showed their interest and appreciation in the splendid offering that was taken at the close of the service. The sweetest service during the meeting was on the last Sunday, when the Sunday school was turned into a Young People's meeting, led by Miss Johnie Jernigan, assisted by her sister, Miss Mar-

garet, and Miss Omera Minter. There was weeping, shouting, and praising God when the dear Lord so blessed these three young soldiers of the cross, and honored their efforts that fourteen children, from eight to twelve years old, bowed at the altar and wept and prayed their way through to victory. No one will make a mistake in securing Brother Jernigan and his band of consecrated workers for revival services. They are of the best. We have been in charge here since Nov. 4th. The Sunday school, under the able management of Superintendent T. J. Shingler, has advanced in great strides, almost doubling in membership and attendance. The church, although battling against great odds is standing true to God, and holding up the standard of a full salvation regardless of persecution, criticism, and lying tongues. We have had nineteen professions either for pardon or purity in our regular services up to the time of the revival. The church is greatly encouraged, and is pressing onward and upward to the mark of the prize with a faith that does not shrink. We have some of the salt of the earth here. Pray

for us. We have a baptismal service Sunday, June 26th.—Chas. E. Woodson, Pastor.

TRACY CITY, TENN.

—I have just closed a few days meeting with the Church of the Nazarene at Tracy. The Lord gave victory in every way. The church in general received a great spiritual uplift. We had three saved or sanctified and took three into the church, and among them was a Methodist preacher who had gotten sanctified. Praise the Lord, we are going on from victory to victory.—J. D. Chappin.

ELDORADO, KAS.

—The work of the Lord is progressing slowly, but surely here. "The Lord of hosts is with us, the God of Jacob is our refuge." We began a revival meeting May 26th under a tent with Rev. Lee L. Hamric as evangelist. He preached the old-time gospel with unction and power. He was with us for fifteen days then Rev. B. H. Edwards continued for four days longer. He delivered some strong and timely messages. The meeting from the first to the closing service was owned and blessed of God. About forty-five souls knelt at the altar and prayed through. The one very encouraging thing about the meeting was that all the seekers were finders. A leading Baptist from Dallas, Texas, attended the meeting and gave his hearty endorsement to the truth that was preached. We had large crowds and good interest. This was one of the best meetings held in Eldorado for some time. The other helpers in the meeting were Brother Rambo of Hutchinson, song leader, and Sister B. H. Edwards of Wichita, deaconess.—H. Calhoun, Pastor.

GRAVETTE, ARK.

—We are glad to report victory through the precious blood. We are now able to be around a little on crutches, since the auto accident. They took us to the tent and helped us into a rocker and we preached sitting down Sunday and Monday nights to a large crowd. Rev. B. H. Edwards was with us two weeks. He is a straight gospel preacher. As he had to leave, we called Brother Reuben Gilmore, and he was with us a week. We had in the three weeks' meeting some deep, definite work done, and seven new strong members were added to our class. The outlook is good. We raised one hundred thirty dollars for our evangelists; one of them gave the tithe to the pastor. We are seating our new place for worship and aim to organize our Sunday school next Sunday. Pray for us.—S. S. Frazier, Pastor.

WICHITA FALLS, TEXAS

—During the month of April Rev. J. L. McLendon of Peniel held us a very good meeting, which resulted in the salvation of souls, and a great inspiration to the saints. The good work is still going on. Our District Superintendent, Rev. Allie Irick, visited us in the month of May. He brought some very inspiring messages and several found the Lord. At present the work is moving along very well. We have a nice Sunday school; the interest is growing every Sunday. The Lord meets with us in our regular services. The midweek prayermeeting is a great uplift to our souls. The first Friday of each month is observed as prayer and fast day; on that day we meet at the church. We are looking forward to our revival meeting and asking the Lord to give us a real Holy Ghost revival that will stir this town. Remember us at a throne of grace.—Thomas Ahern, Pastor.

COLUMBUS, GA.

—We have had a great fight here for two years, but God is blessing and as He heard the cries of His people in Egypt so has he heard the little band here. We have built a new church and surely God did meet with us the first Sunday in June which was the first service. Shouts of joy filled the church. Two hundred fifteen dollars was raised to carry on the work. We are now ready for a revival and we want a good evangelist. One that can pull the glory down and will draw the people. This is a town of about 40,000. On account of my wife's health we will have to leave this work as soon as we can get a man to take it. We plan to go north and will take work as pastors. I am open for pastoral work. Write me at 1508 Fourteenth Ave., Columbus, Ga.—C. E. Shaw.

EL PASO, TEXAS

—Upon our arrival here we were met at the depot by Rev. S. D. Athans and after the evening meal with Rev. Mrs. Sadie Lewis, wife of Rev. Arthur

Lewis, we went to our own quarters. Truly we find some real saints here; only a few in number yet we are undertaking great things. Our congregations have grown some. Three new members were received into the church. Pastor's salary more than doubled. Two good lots purchased for a building site. A good "pounding" for the pastor and family. Saved up to date.—S. D. Slocum, Pastor.

HAMMOND, IND.

—The movings and revivings of the Holy Ghost continue at Hammond. Last Wednesday night, I was not able to attend prayermeeting, but God was there and seven fell at the altar. The following Sunday morning I had two young men who have been called to preach, speak about five minutes each, after which I spoke for about thirty minutes, and a dozen grown folks came down to the altar at once for the Holy Ghost. We see a cloud about the size of a man's hand and hear the moving of the mulberry trees, and are believing God for a Holy Ghost revival. Pray for us.—A. W. Wells, Pastor.

ENID, OKLA.

—We have just closed a gracious revival here in the Nazarene tent. Rev. C. E. Roberts, wife and Mrs. Campbell were the evangelists. Good crowds, excellent preaching and singing, and deep conviction. Many hungry hearts blessed and wonderful outpourings of the Holy Ghost. Several joined the church and many valuable new friends won for our work. Money raised to partly pay for three beautiful lots, just three blocks from the court square and to build a Nazarene tabernacle. This church was organized less than a year ago at the close of a revival held by the writer and wife. The meeting was planned and financed by the Home Missionary Board, and the outlook for a strong church in Enid is good. Rev. L. M. May, dean of Bethany-Peniel College, and wife are to have charge of the church during their vacation, while we hold some meetings on the Western Oklahoma District, and try to dig out some new churches.—John F. Roberts and wife, Pastors.

COLUMBUS, GA.

—We have just built a new church here in Columbus and are beginning a revival July 4th. We ask you to remember us in prayer that God will give us an old-time Holy Ghost revival. We have spent all to build the church, but God is blessing and we are looking for great things from Him. I should like to correspond with a good evangelist who lives by faith, and one who can awaken the people and pull the fire from the throne. We need more fire from God to burn out sin. We need a campaign here.—C. E. Shaw.

PILOT POINT, TEXAS

—While we have been silent for some time, we have not been eating the bread of idleness. This has been the best year of our ministry, in many ways. We love the pastoral work as well as any part of the church work. It is a real joy to see the flock grow in grace and go after God's best. We started the new year with a month of prayer, and closed up with a glorious convention with Dr. Goodwin. Then recently God gave us another special treat with Rev. C. E. Roberts and wife. A number of souls were blessed and the church and Sunday school are growing. We think we have one of the greatest Sunday schools in the church. Brother J. P. Roberts is our leader, and he makes a good one. The first Sunday night in June our school rendered the Missionary program. It was a decided success, and a good offering was given. We had already gone over the top on missions, both home and foreign; in fact we are coming up the line on all our apportionments. The District Superintendent, Brother Irick, has been with us some and helped to push the battle. Rest Cottage is also

CAMPMEETING LOCATION

The First Annual Campmeeting of the Headquarters Campmeeting Association will be located on property set aside for the new State Hospital at Rosedale, at the end of the Thirty-ninth Street car line. Transfer from any part of the city to the Thirty-ninth Street or Roanoke lines.

Beautiful grove for camping. Good water, sanitary. Every convenience at hand to make the camp pleasant. Remember the date, July 21 to 31, inclusive. Pray for a mighty outpouring of the Holy Spirit.

a part of the church at Pilot Point. We count it a real privilege to have the honor of helping in this grand and noble work. The home is full and new girls are coming all the time. We have taken a number into the church and several have joined elsewhere. Do not forget to pray for and assist this worthy cause with your means. We are expecting a good time at our annual camp; the date is Sept. 2 to 12. Come and enjoy this feast of fat things. We thank God for the forward movement in our church, known as the World-Wide Prayer League. Every true Nazarene should be a member of this important branch of our Zion. God bless the HERALD with all its interest.—Mrs. Emma Irick, Pastor.

WEDDING BELLS

On June 22nd, the writer had the great and undeserved honor of uniting in marriage, at the Nazarene parsonage, Troy, Ohio. Rev. C. C. Chatfield and Rev. Miss Flora N. Ruth.

Rev. Chatfield has just been graduated from the Cincinnati Bible School where he enjoyed the fullest confidence of both faculty and students. He is a young man of "excellent spirit" and sterling Christian character with a passion for lost souls. He was ordained at the recent session of the Ohio District Assembly.

Rev. Miss Ruth is quite widely known throughout the eastern portion of our connection, as an evangelist of marked ability, whose services are in great demand, owing to the fact that it pleases God to give her genuine revivals. She was ordained at the recent session of the Pittsburgh District Assembly, just one week earlier than her fiancé.

Brother and Sister Chatfield each has a call to foreign mission work and they expect to sail for South America in the not far distant future. In the meantime they will be busy in evangelistic work, have meetings arranged already for several months. And as they sing together beautifully, and both preach with the Holy Ghost sent down from heaven, we expect to hear of gracious revivals. It is to be our privilege to have them with us at Troy, during the month of October.

They will make their home in Columbus, Ohio, where they may be addressed at 1231 Highland Ave.

The writer together with a large circle of friends earnestly prays the manifold blessings of God upon their lives and their united ministry.

H. C. LITTLE.

BACK IN THE EVANGELISTIC WORK

For eight years I have been devoting all my time to the work of the Anti-Saloon League through the Lecture Bureau. I have felt the Lord's hand and His blessing upon me in this branch of His work. References can be furnished as to my record with the league for these years.

I now feel that the Lord is leading me back into the church, and for the time being into the field as an evangelist, probably the pastorate in the near future. So I am quitting the league and am now ready for meetings for the present and future. I have always been true and loyal to the Church of

"JUST BETWEEN US"

Week-to-Week Visits With

"Our Folks" on Matters of Mutual Interest

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

This much quoted passage from the Scriptures is especially applicable to the condition at the present time, in regard to Uncle Buddie's Good Samaritan Fund.

As you all know, this fund has been the channel through which hundreds of shut-ins and unfortunates have been provided with the gospel message in the columns of the HERALD of HOLINESS. Inmates of penitentiaries, poor houses and industrial homes throughout the land read the story of God's love because of Brother Bud's vision of the great need existing. Missionaries in every part of the world are reading the pages of our good paper and perhaps its columns contain the only message from America that they have had for months.

We have on file here at Headquarters at least fifty addresses of institutions and missionaries that we are unable to serve, because the fund provided for the purpose is at a very low ebb. A real emergency exists. Shall we meet it? We say "Yes," for we have faith in our people to meet every exigency that confronts us; especially when such an important part of the work demands it. In the multitude of the calls made upon us, we must not forget those who are less fortunately situated, and according to our ability, meet these dire needs, wherever found.

Especially are we solicitous for the missionaries who are representing us on the foreign field, dwelling as they do in lands where the power of the evil one rests like a black cloud, their spiritual natures must be fed, not only with the Word, but with the best thought of the leaders in Christian service. We exhort you to come to the rescue, and fill the coffers of the Good Samaritan Fund full to overflowing, pressed down and running over, and Uncle Buddie pledges you that your offerings will be administered faithfully.

NAZARENE PUBLISHING HOUSE.

the Nazarene, and expect to live and die within her membership. I am a member of the Tennessee Assembly.

If any one should want to know my standing as a minister, I refer you to General Superintendent Dr. R. T. Williams, or Dr. H. F. Reynolds, Gen. Supt., Rev. J. B. Chapman, Rev. Jos. N. Speakes, 2109 Troost Ave., Kansas City, Mo., or Prof. A. S. London, Hamlin, Texas.

G. M. HAMMOND, WILMORE, KY.

"I am renewing my subscription for the HERALD of HOLINESS. I think it is the best paper I ever read. Seems I could not do without it. It blesses my soul every week. I am an old subscriber. I took it before it changed its name and it gets better all the time. May the Lord bless every one in the Publishing House and all of our readers."—Mrs. S. J. Grace, Alabama.

Meet Me at the
CHICAGO HOLINESS
CAMPMEETING
AUGUST 4-14, 1921
107TH AND RACINE AVE.
ALL ROADS LEAD TO CHICAGO

NOTICE

Rev. Thurman Spinks and his younger brother, who is an excellent singer, announce that they are in the evangelistic field and that they will be glad to undertake work with some of our District home mission boards. The Spinks boys are true blue and will make good. Write them at Pelican, Louisiana, R. 1, Box 20.

J. B. CHAPMAN.

WORLD-WIDE PRAYER LEAGUE

The membership to the World-Wide Prayer League is growing fast. Over six hundred at this time. Watch the increase. If you are not a member, get a card and join at once. We want you to help us pray about a great World-Wide Revival.

E. O. ENOS.

ANNOUNCEMENTS

NOTICE—We are greatly in need of some more pastors on the South Dakota District. We prefer young men who have a vision and passion for souls, who are not looking for big churches and large salaries. Please furnish references and correspond with the undersigned.—M. T. Brandyberry, Dist. Supt., 924 E. Second Ave., Mitchell, S. Dak.

NOTICE—The pastors on the Western Oklahoma District will please do their best for the District Board of Home Missions. We have purchased two new tents, making three in all, and must keep them busy. Pray for us, and if you have a suggestion, give that to us.—John W. Oliver, Pres. Dist. Board Home Missions.

NOTICE—Evangelist Marvin S. Cooper who has been acting as pastor for the newly organized church at Flint, Michigan, will return to the evangelistic field the first of October. Those who wish his services may write him at 221 Vanlue Court, Flint, Mich. For reference consult Rev. U. E. Harding, 2101 Troop Ave., Kansas City, Mo., or the Michigan Home Mission Board, care C. L. Bradley, 54 Sutton St., Grand Rapids, Mich.

TELEGRAMS

HERALD OF HOLINESS: Crowley, La. Ellis camp closed with worthwhile results, souls saved, reclaimed, sanctified, blessed. Rev. Jack Linn and wife of Oregon, Wisconsin, evangelists and singers. Heart searching sermons; soul stirring singing. Folks appreciate Brother Linn's fearlessness, his scriptural sermons fall like pile drivers on hearts. Glory to God for this camp.

REV. NORA PRUETT, Pastor.

HERALD OF HOLINESS: Chanute, Kansas. Pray for Chanute. Tent packed. Hundreds on outside. Automobiles parked for block each way. Seekers getting to God each service. Evangelist T. E. Beebe, with Miss Mabel Manning and Carol F. Beebe, singers, have captured the people and the revival is on.

L. A. CASSLER, Pastor.

CHRISTIAN. TAKE NOTICE!

Have you friends for whose salvation or sanctification you are burdened? If so, bring them to Douglas Campmeeting, July 22 to August 1, and the Campmeeting Association will entertain them a few days free of expense as to board and lodging. For further information address

REV. H. N. BROWN, Sec'y.,
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NOTES AND PERSONALS

"Sweeping this way, yes, sweeping this way;
A mighty revival is sweeping this way.
Keep on believing, trust and obey;
A mighty revival is sweeping this way."

The numberless communications and reports received at the Publishing House seem tinged with the above sentiment. Brother A. R. Wood of Olivet, Illinois, writes very encouragingly and states: "Your slogan [World-Wide Revival], causes a vibration in my soul. It is drawing a response from your readers. It is opportune. God is willing, do we want a World-Wide Revival?" We are glad to note that our people everywhere are endorsing heartily the plan for a "World-Wide Revival."

"Rev. V. W. Littrell and wife and Rev. W. B. Longpre are to begin a siege meeting at Reddington, Nebr. This is a new field for our church and we desire the prayers of the HERALD readers, that we may establish a church here.—Rev. V. W. Littrell."

Rev. Arthur F. Ingler sends in a splendid list of subscriptions to the HERALD of HOLINESS, and says they have just closed a gracious ten days' meeting at Cheney, Wash., with the newly elected District Superintendent, Rev. Will H. Nerry, and wife.

We note by the *Christian Witness* that our Brother Carradine is not only "standing in need of prayer," but that financial aid must need be given at this time to enable the family to meet the expenses of keeping him in a private sanitarium. The daughter expresses their deep appreciation of the generosity of the friends who have helped to provide for the comforts and excellent care he is having at present. No doubt many others who have been blessed under his ministry will be glad to send a contribution to help make him comfortable during the time of his treatment. All offerings may be sent to the *Christian Witness* Co., 1470 N. LaSalle St., Chicago, Ill.

Sister Anna Nutter, pastor of the Church of the Nazarene at York, Nebr., is looking forward to an old-time revival. Rev. R. L. Morgan, evangelist, and Prof. Harold Gretzinger, song leader, are now engaged in a meeting there.

Rev. Orla Montgomery, evangelist, and Joseph Hemp, song leader, have just closed a successful revival at Plainfield, Ind. The church there has purchased a lot and are expecting to build in the near future.

Evangelist Bona Fleming, James Campbell and E. M. Cornelius recently closed a very good meeting at South Bend, Ind., in which there were about one hundred who claimed to be helped.

The *Daily News* of Grand Junction, Colorado, has given some interesting and extended reports of the revival meeting held by Evangelist John Matthews at the Nazarene tabernacle; also of the District Assembly which has just convened.

Rev. W. I. Deboard writes that he has been holding a great meeting at Moberly, Mo., and that souls prayed through at almost every service. Misses Sallee, Smith and Gleason were his coworkers. Rev. Deboard states also that he is entering the evangelistic work, and that mail will reach him at Huntsville, Mo.

Brother Frank McConnell states that he has been in a good meeting at Jola, Kans., and that several souls prayed through to victory. His next meeting will be at Emporia, Kans., July 28 to Aug. 7.

C. E. Shaw, 1508 14th Ave., Columbus, Ga., gives the following note: "We plan to leave the South after the Assembly in October, and go north or west and will do pastoral work. My wife is a great preacher, singer and music teacher. Can give reference. Write me as soon as you can."

William Jennings Bryan writes Evangelist Matthews his view on the Bible in the colleges. We quote in part from the *Daily News* of Grand Junction, Colorado: "I was glad to find at Olivet a college in which the Bible is accepted, taught and defended. If I am not mistaken the pendulum is swinging back and the colleges will put more emphasis on the most important of all sciences, the science of 'How to Live'. The moral rudder must be large enough to guide the intellectual ship."

CAMPMEETING CALENDAR

TUSCALOOSA, ALA. Oct. 7-30. Workers: Dr. John Matthews and A. H. Johnston. Address: S. E. Day, 414 Greensboro Ave., Tuscaloosa, Ala.

BEENE, ARK.—Campmeeting August 26 to September 11. Workers: Dr. J. B. Chapman, evangelist. Rev. J. E. Linza and wife in charge of music and song service.

PASADENA, CAL.—Annual Campmeeting, Southern California District, University Grove, July 14-24. Rev. R. T. Williams and Rev. Andrew Johnson preachers in charge. Miss Virginia Shaffer, soloist.

Mr. Harry Wenger, director of chorus, Rev. W. C. Frazier, director altar work. Mrs. Lininger, in charge of Children's Services. For further information, address F. A. Runquist, Pasadena University.

KIMK, COLO. Sixth Annual Eastern Colorado Nazarene Campmeeting will convene Aug. 18-28 on the grounds of the Olivet Church of the Nazarene 8 miles northeast of Kirk. Rev. W. E. Shepard and Rev. C. E. Roberts, Evangelists. Rev. J. S. Ransom, singer. For information write, Rev. M. R. Dutton, Box 742, Yuma, Colo.

SNYDER, COLO. Annual Camp under the auspices of Snyder Church of the Nazarene. Sept. 1-11. Workers: Rev. W. E. Shepard, Evangelist. For information write, Orville Sparrow, Snyder, Colo.

PINE FOREST, FLA. Annual Holiness Campmeeting, July 29 to Aug. 14. Workers: Rev. and Mrs. H. H. Hooker and Rev. A. B. Anderson, all of Jasper, Ala. Address U. H. Grimmer, Altmore, Ala.

ADRAIN, GA.—Adrian campmeeting of the Church of the Nazarene, July 28-Aug. 7. District Preacher's Meeting will be held also at the same place and time. Preachers will be entertained free.—W. R. Hanson, District Superintendent.

BONNIE, ILL. Campmeeting August 18-28. Workers: Revs. Allie and Emma Irick, Pilot Point, Texas; Prof. John E. Moore, Los Angeles, Calif.; Rev. S. T. Baird, Pres., Bell-River, Ill.; W. T. Lawson, Cor. Sec'y., Whittington, Ill.

CHICAGO, ILL.—The Chicago Holiness Campmeeting, 107th and Racine Ave., August 14-24. Workers: Rev. R. T. Williams, Rev. L. Miller, Williams, Rev. Charles H. Babcock, Rev. Bud Robinson, Rev. Steln C. Crooks, Rev. F. W. Stuffle and wife, Rev. H. B. Wallin, Miss Virginia Shaffer. Mrs. Emma Johnson and Mrs. Emma Berry, leaders Children's Meetings. Rev. E. G. Anderson in charge of the Missionary Service. J. Iva Hilyard, Sec'y, 357 W. 63rd St., Chicago, Ills.

AUBURN, IND. July 5-19. Evangelist Rev. B. T. Flannery, Rev. E. E. Taylor. Song Evangelist, Mrs. E. E. Taylor. For further information write Rev. C. L. Feinlee, Pastor, 208 N. Cedar St., Auburn, Ind.

MOONVILLE, IND.—July 17-31. Geo. and Effie Moore. For information address Rev. A. L. Perkins, Pastor.

MOHAWK, IND.—July 27 to August 15. Convention and tent meeting. Pastors of surrounding district will assist. Dr. J. E. L. Moore and the Acelion Quartet will come August 1, and continue over two Sundays. All those coming from a distance will be entertained free. For information write to Rev. Albert I. Schocke, Mohawk, Ind.

MUNCIE, IND. July 10-31. Workers: Rev. C. E. Roberts and wife and their evangelistic party. There will be plenty of room on the grounds for living tents; any one desiring to may bring a tent, or tents may be rented at a reasonable rate. We invite the churches near by to lay plans to attend this Holy Ghost revival. For further information, write the pastor, E. E. Turner, 315 Columbia Ave., Muncie, Ind.

WARRINGTON, IND.—July 1-17. Workers: Rev. J. W. Redman and wife. For information, address Rev. Albert I. Schocke, Pastor.

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WHEELING, IND.—Campmeeting, August 5 to 14. Workers: Rev. R. W. Chatfield, Brother and Sister Moore. Miss Stella McRoberts, pianist. For further information, write Mrs. Ruth Ford McRoberts, Hazelton, Ind., R. 1.

WHITCOMB, IND.—Union Holiness Campmeeting, July 29 to Aug. 14. Workers: Rev. James Short; J. E. Redman; Mrs. J. E. Redman; Miss Cora E. Sharley; Miss Nellie Rawlin. Address, Mrs. J. E. Redman, Brookville, Ind.

WINCHESTER, IND.—Annual campmeeting of the Randolph County Holiness Association, August 11-21. Workers: Rev. Bona and John Fleming. Everybody welcome. Come praying. Carl Tucker, Secretary.

HUMBOLDT, KANS.—Allen County Interdominational Holiness Campmeeting July 14-24. Workers: Rev. S. T. Clark, evangelist, A. L. Crane, song leader. For information, write Rev. G. B. Rubincam, Humboldt, Kansas.

CLIMMING HILL, IOWA.—Sixteenth annual campmeeting of the Holiness Apostolic Association, July 13-25. Evangelist, Bona Fleming. Alfred Christensen, Pastor. Write, L. W. Strong, Supt., Hornick, Iowa.

MAUCHER, IOWA.—Marion County Holiness Association, July 15-31. Rev. R. L. Morgan of Indiana, evangelist. Rev. A. H. Johnston of Ohio, choir director and song leader. Mrs. A. H. Johnston, pianist. Mrs. Sadie Snell, Sec'y.

HAVILAND, KAS.—Second annual campmeeting of Kiowa County Holiness Association, Sept. 1-11. Workers: Jack Linn and wife and J. L. Glascock. Address, S. T. Clark, Pres., Haviland, Kas.

PAOLA, KAS.—July 28th to August 7th. Workers: W. O. Nease, evangelist; S. T. Clark and wife. Press Vanmeter and daughter, Rev. C. J. Garrett. Pres. For information write J. H. Vierth, Sec'y, Paola, Kas.

WICHITA, KAS.—The thirty-second annual campmeeting of the Kansas State Holiness Association, August 18-28. Workers: Rev. Charles Stalker, Rev. W. H. Huff, Rev. R. T. Williams, Miss Stella McNutt and Prof. A. H. Johnston and wife. W. R. Cain, Sec'y, 615 S. Vine st., Wichita, Kas.

CARTHAGE, KY.—Holiness Campmeeting, Aug. 10-28. Workers: Rev. E. E. Sholhamer; Mrs. Julia Sholhamer; J. E. Redmon; Mrs. J. E. Redmon; Miss Cora E. Sharley; John Drake. Address, J. R. Moore, California, Ky., R. F. D. 1.

ASPEN GROVE, KY.—Aspen Grove Holiness meeting, Sept. 9-25. Workers: J. E. Redmon; Mrs. J. E. Redmon; Miss Cora E. Sharley; John Drake. Address, S. Maddox, Newport, Ky., Star Route.

LAPLATA, MD.—Nazarene Campmeeting July 29 to August 7. (Situated on Popes Creek branch Penn. R. R.) Workers: Pastors of southern end of District. Rev. J. H. Penn, Manager.

LESLIE, MD.—Nazarene District Campmeeting Aug. 12-21. (On the B. & O. R. R. half way between Philadelphia and Baltimore.) Workers: District Superintendent and Pastors of the District. For information, tents, etc., address Rev. John Nielson, Berkeley, Va.

CLARENCE, MO.—Annual North Missouri Holiness Campmeeting, Aug. 11-21. Rev. James B. Chapman, D. D., will be the evangelist in charge. For further information, write Rev. P. C. Norton, Clarence, Mo.

KANSAS CITY, MO.—First Annual Headquarters Tent Campmeeting (Nazarene) July 21-31. Evangelists: Rev. M. E. Borders of Chicago, Ill., and Rev. J. B. Chapman of Bethany, Okla. Prof. B. D. Sutton and wife, song leaders. For particulars, address Rev. E. J. Fleming, Pres., or Mr. Charles Swin, Sec'y, at 2109 Troost Ave., Kansas City, Mo.

MAIDEN, MO.—Southeast Missouri Nazarene Association Campmeeting, Aug. 21-31. Workers: Rev. Burton A. Hall, evangelist; Prof. A. S. London, musical director; Mrs. London and Mrs. Anna Irwin, pianists. Miss Virginia Shaffer, soloist. For information, address Rev. W. A. Menneke, Pres., or A. L. Underhill, Sec'y, Maiden, Mo.

HASTINGS, NEB.—(Prospect Park) Nebraska State Nazarene Campmeeting and Assembly, Aug. 2-14. Workers: General Supt. Dr. J. W. Goudwin, C. W. Ruth, W. M. Chambers, C. C. Rinebarger. Mrs. Minnie E. Ludwig, Pastors from the District. Come

and bring your friends and unsaved loved ones. For information regarding tents and entertainment, write Rev. H. N. Huss, Sec'y-Treas., Hastings, Neb.

SCHAFER, N. DAK.—Sixth Annual Campmeeting, July 7-17. Workers: Rev. E. Nordin Gilbertson and wife, Taylor University. For further information, address Mrs. O. H. Olson, Sec'y, Croft, N. Dak.

FREEDPORT, N. Y. (Camp Roosevelt) annual campmeeting of the Long Island Holiness Campmeeting Association, July 15-24. Workers: David Anderson, George N. Buell, Soloist and song leader, Miss Ruth Harris, assisted by Howard S. Hurd, Paul Hill, R. L. Simpson. Children's meetings, Mrs. Albert Glick. Representing the National Missionary Department, Miss Grace Plumb. Address, Mrs. John A. Duryea, Secretary, Huntington, N. Y.

GROVEVILLE PARK, BEACON, N. Y.—Twelfth annual campmeeting, New York District, July 8-18. Evangelists: Rev. C. B. Jernigan, Rev. J. B. Chapman, Rev. Wm. Howard Hoople, Rev. D. Grant Christman in charge of Bible study. Music in charge of M. B. Carey, Mrs. John Norberry, pianist. Secretary, W. A. White, Spring Valley, N. Y.

WISTER, OKLA.—The Shiloh Campmeeting, Aug. 12-29. Evangelists: Rev. A. G. Jeffries; Rev. Mark Whitney. Plenty of room on grounds for tenting. For further information, write I. L. Harrison, Sec'y., Wister, Okla.

PORTLAND, ORE.—Oregon State Holiness Association campmeeting, July 21-31. Workers: Charles Stalker and David Hill, evangelists. Prof. Kenneth and Eunice Wells in charge of music. Address Catherine L. Dickey, Sec'y, 295 E. 34th st., Portland, Ore.

COUNNEAUTVILLE, PA.—August 5-14. Workers: Wm. Huff, Bud Robinson, A. P. Gonthly, J. M. Harris, Thos. C. Henderson, Miss Ruth Harris and Miss Alice Jones. Address, Rev. C. L. Green, West Springfield, Pa.

DYER, TENN.—Vincent Springs Campmeeting, Aug. 19-28. Workers: Dr. E. P. Elyson and wife, Miss Essie Morris, song leader. Address, Joe T. Hall, sec'y, Dyer, Tenn.

AQUILLA, TEXAS. Yates Camp, Aug. 2-12. Allie Irick, Dist. Supt., in charge. Address, Rev. D. C. Gafford, Aquilla, Texas.

MEOLY, TEXAS.—July 22-31. Workers: District Superintendent, Rev. Allie Irick and wife, and singers. Everybody invited. Meeting will be held under big gospel tent. Pray for us. Address, Rev. S. L. Wood, Pastor.

LUBBOCK, TEXAS, July 8-18. Allie Irick, Dist. Supt., in charge. Address Rev. P. B. Wallace, Pastor.

MINERAL WELLS, TEXAS, Sept. 15-25. Workers: Rev. Allie Irick, Dist. Supt. Rev. Mrs. Emma Irick, Dist. Evangelist, with a number of other competent workers. For particulars write Rev. W. B. Pinson, Pastor, 500 S. E. 5th Ave., Mineral Wells, Texas.

PILOT POINT, TEXAS, Sept. 2-12. Allie and Emma Irick, in charge. Address, Rev. J. P. Roberts.

EVERETT, WASH.—Tent Meeting, July 20 to Aug. 7. Mrs. DeLance Wallace, evangelist, assisted by Nazarene pastors. The Nazarene churches of the north end of the North Pacific District are uniting in this meeting. For information, address Rev. Guy McShane, 911 N. 30th St., Seattle, Wash.

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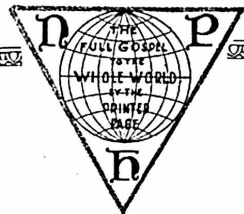
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FOR SALE—A number of houses located in Olivet, Ill. For information write or call on W. C. DeWitt, Olivet, Ill.

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Evangelists' Slatcs

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Mokawa, Ind. August 1 to 15
Kearney, Neb. August 18 to 28

J. D. Archibald, 50 Peelian Rd., Quincy, Mass.:
Jarrette and Dell Aycock, Alwood, Okla.:
Duncan, Okla. July 31 to August 14
Ozark, Ark. August 26 to September 4
Shelbville, Mo. September 11 to 23

W. L. Bailezare, Milton, Ore., Box 0107:
T. E. Beebe—Miss Carol E. Beebe, Miss Mabel Manning, singers;
1334 East Second St., Long Beach, Calif.:
Owala, Kas. July 3 to 24
Mrs. A. Cross, Campbell, 609 Raymond Ave., Long Beach, Calif.:
Muncie, Ind. July 4 to 24
Indianapolis, Ind. July 26 to August 14

Lyman Brough, Pottersville, Mich.:
Muskegon, Mich. July 13 to 24
Michigan District. Month of August
L. R. Butcher, 1226 14th Ave., W., Calgary, Alberta, Canada:
Collihome, Alta. July 14 to 31

W. R. Cain, 515 South Vine St., Wichita, Kas.:
Lennie Campbell, Lexington, Okla.:
Franklin, Okla. July 18 to 31
Norman, Okla. August 1 to 15

Chas. C. Conley, #20 College Ave., Columbus, Ohio:
Cairo, Ill. (General Delivery) June 26 to July 14
F. W. Cox, Lisbon, Ohio, Box 441:
Kenton, Ohio, 1313 Center St. July 14 to 24
Burlington, Iowa. August 1 to 11
Milton, Pa. August 20 to September 4

J. H. Crawford and J. A. Woolton, Tyrone, Okla.:
Hamlin, Texas. July 15 to 31
Stonerwall, Okla. August 20 to September 11

Martha E. Curry, 136 Larch St., Providence, R. I.:
Earl E. Curtis, 18 Stewart St., Lowell, N. Y.:
S. B. Dameron, Ada, Okla.:
Warick, Okla. July 10 to August 1
Prescott, Ark. August 4 to 15

Frank Daniel, 719 East 49th street., Los Angeles, Calif.:
Cedar Hill, Texas. July 20 to August 14
Bokelito, Okla. July 15 to 24
Buffalo, Texas. August 18 to 28

B. H. Edwards, 1608 East Central Ave., Wichita, Kas.:
C. P. Ellis, and wife, Montrose, Colo.:
T. M. Ellis, Bethany, Okla.:
Kelly (Wellington, P. O.), Texas. July 22 to 31
Hollis, Okla. August 2 to 14
Dedmonville, Texas. August 17 to 28
Norman, Okla. September 2 to 19

C. E. Ellsworth, R. R. 8, Greenfield, Ind.:
Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho:
Chicago Central District. May 8 to July 31

Theo. Elmer and wife, 1428 Pacific St., Brooklyn, N. Y.:
Lansdale, Pa. July 10 to 24
Chester, W. Va. July 31 to August 14

Henry C. Ethell, Springfield, Ore.:
B. T. Flannery, 1811 McDougall Ave., Everett, Wash.:
Auburn, Ind. (Tent). July 5 to 19
Ashland, Ky. (Camp). July 21 to 31

Bona Fleming, Ashland, Ky.:
Clumling Hill, Iowa. July 15 to 24
Denton, Maryland. July 29 to August 7
Winchester, Ind. August 12 to 21
Charlottesville, Ind. August 26 to September 4

Nampa, Idaho. September 9 to 13

L. W. Fagg, Sanbornville, N. H.:
Sanbornville, N. H. July 8 to August 7

W. R. Gilley, 531 N. Butler St., Lansing, Mich.:
Farmouth, Mich. August 9 to 21
Lansing, Mich. (Lansing's 4th Camp). August 21 to Sept. 4

Lee L. Hamric, Merkel, Texas:
Caddo, Okla. July 1 to 24
Alma, Okla. July 29 to August 14

W. W. Hanker, Canton, Ohio:
R. A. Harris, Red Rock, Texas:
Pearl, Texas. August 5 to 14
Fairview, Texas. August 18 to 25

N. J. Hepburn, 3333 Troost Ave., Kansas City, Mo.:
J. O. and Edna Wells Hobe, 3304 Washington Ave., Racine, Wis.:
A. Columbia Hudson, 45 Sachs St., Stratford, Conn.:
Ural and Alma Hollenback, Bethany, Okla.:
Jersey, Okla. July 28 to August 7
Mexico, Mo. August 9 to 31

Harry L. Kinzie, 1267 Lane St., Topeka, Kas.:
Roy J. Jacobs, Allen, Okla.:
W. P. Jay, Nampa, Idaho:
Sawyer, N. D. (Camp). July 7 to 17

A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Melcher, Iowa. July 15 to 30
Denton, Okla. August 4 to 14
Wichita, Kas. August 18 to 23

R. J. Kennedy and wife, 515 Claremont Drive, Pasadena, Calif.:
Fullerton, Neb. June 21 and July
Peniel, Texas. August 5 to 15

H. R. Lee and W. F. Clephorn, Huntsville, Ala.:
M. F. Linnard, 546 Main St., Lawrence, Kas.:
E. Arthur Lewis and D. Rand Pierce, 341 W. Marquette Rd.,
Chicago, Ill. August 19 to September 11

Minnie E. Ludwig, 1020 E. St., Lincoln, Neb.:
Fullerton, Neb. (Tent). June 27 to July 24
Hastings, Neb. (Camp). August 2 to 14

T. F. Waitland, Winfield, Kas.:
Thomas S. Mayhurn, R. D. No. 1, Box 27, Van Nuys, Calif.:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
Geo. and Effie Moore, 1133 Holliday St., Indianapolis, Ind.:
Boonville, Ind. July 17 to 31
Hazelton, Ind. (Wheeling Camp). August 5 to 14
Springer, Ill. (Springerton Camp). September 1 to 11

John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles:
Yewed, Okla. July 21 to 31
Mutual, Okla. August 4 to 14
Bonnie, Ill. August 18 to 28

Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:
Minnie E. Morris, 1015 Bellevue Pl., Indianapolis, Ind.:
J. W. Montgomery, Plantersville, Miss.:
Mollin, Texas. July 15 to 30
Lufkin, Texas. August 1 to 15

F. R. Morgan, 712 West 9th St., Ada, Okla.:
Hornley, Okla. July 1 to 31
Poteau, Okla. August 5 to 28

R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Melcher, Iowa. July 15 to 31

Wm. O. Nease, Olivet, Ill.:
Paola, Kas. July 28 to August 7

G. F. Owen Evangelistic Party, Nampa, Idaho:
Enterprise, Oregon. July 17 to 28

L. M. Payne, Bethany, Okla.:
Delah, Texas. July 14 to 24
Jacksonville, Texas. August 10 to 21

J. E. Redgan and Wife, Brookville, Ind.:
Brookville, Ind. July 29 to August 4
California, Kas. (Garbage Camp). August 19 to 28

Aspen Grove, Ky. September 9 to 25

Charles Robinson and Brown, Bethany, Okla.:
Midway, Okla. July 23 to August 1
New Wilson, Okla. August 9 to 21
Madill, Okla. August 23 to September 11
Cooperston, Okla. September 10 to October 2

Miss Flora N. Ruth, 526 Welch St., Kane, Pa.:
F. E. Putney, Rose Hill, Kas.:
C. E. Roberts, Box 5, Pilot Point, Texas:
Muncie, Ind. (315 Columbia St.). July 4 to 24
Indianapolis, Ind. (1015 N. Bellview Place). July 26 to Aug. 15

Kirk, Colo. August 18 to 28

J. D. and Grace Schaap, 1342 Grand St., St. Paul, Minn.:
R. A. Shank and wife, 1810 Young St., Cincinnati, Ohio:
Racine, Wis. July 11 to 31
Denton, Md. July 29 to August 8
Cleveland, Ind. August 28 to September 4
Nampa, Idaho. September 9 to 19

T. W. Sharp, 3920 West 14th St., Little Rock, Ark. September 9 to 19

WE ARE LOOKING FOR HIS COMING

Revelation 1:7

Jesus comes! He is on His way! He is nearer every hour! "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." His heart is with His Church on earth. All His saints are waiting for the day of His appearing, and He is waiting also. Our Lord's return will be seen by all. He will not come spiritually, for in that sense He is always here; but His coming will be material and visible, for "every eye shall see him." He will be seen by those who pierced Him. Those who once professed to love Him and have gone back to the world. They also who have refused His love, stifled their consciences, and refused His rebukes. Our coming will cause great sorrow. "All kindreds of the earth shall wail because of him." Will your heart be breaking in that general dismay, or will you welcome His appearing? How will you escape? If you are one of the kindreds of earth, and remain impenitent, you will wail at this coming. Come to Jesus now.

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India, Eastern.....(about) October 18, 1921
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Japan.....(about) December 28, 1921

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North Dakota, Convention.....July 26 to 31
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Campmeeting

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Eastern Oklahoma (Henryetta, Okla.).....October 12 to 16
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Snyder, Colo. (Camp).....September 1 to 11
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Vancouver, Wash. July 15 to August 7
Newberg, Ore. August 10 to 28
Howard W. Sweeten, Ashley, Ill.:
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Laper, Mich. August 12 to 22
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Winchester, Ind. August 15 to 21
Cleveland, Ind. August 22 to September 4
Good Hope, Ind. September 11 to October 2
Bethel, Ind. October 9 to 30
N. E. Tyler, Belton, Texas, R. 6:
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