

# HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 18

KANSAS CITY, MO., JULY 25, 1928

WHOLE NO. 850

## FIVE APOSTOLIC IMPERATIVES

THE apostle in his letter to the Ephesians lays down five great imperatives as essential to success in the Church of Jesus Christ. He refers to these principles as substantiated by the reason of men, and by his reference to the prophetic utterance of Isaiah, regards them as in some sense characteristic of those who have been spiritually awakened.

The first imperative is a proper valuation of time. "Redeeming the time because the days are evil." Literally, "buy back" the time, set a high valuation upon it in reference to the kingdom of God. Only those who appreciate the value of time can hope to attain marked success. We are to buy back the time from idle hours and moments that we may fill it with holy communion and loving service.

The second imperative is, "Be filled with the Spirit." Spiritual work must be accomplished by spiritual means. Time itself finds its richest rewards in tarrying for the promise of the Father. The contrast with the evil effects of wine, seems to indicate that even in the divine life there must be the strength of holy enthusiasm for the proper development of the spiritual life, or lasting success in the Church.

The third imperative is that of spiritual mindedness, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." That temper of mind which can commune with itself and find such inner harmonies with God that it bursts instinctively into song; that one whose life, regardless of adverse circumstances, becomes a melody of praise to its Redeemer—these are spiritual characteristics essential to progress.

The fourth imperative is that of devotion to Jesus Christ. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Thankful always for all things! There can be but one explanation of this lofty experience in grace—such a settled faith in Jesus Christ, and such loyal devotion as enables the soul to receive all things in humble thankfulness from One who doeth all things well.

The fifth imperative is that of submission to others in the fear of God. The spiritually minded are not self-willed, self-seeking, or self-important. They delight to submit to others and in honor, prefer one another.

# HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2928 Troost Ave., Kansas City, Mo.

H. ORTON WILEY, D. D., *Editor*

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

## THE TRUTH FOR THIS DISPENSATION

EVERY dispensation in the history of redemption has been characterized by some outstanding message, some truth peculiarly adapted to the times and preached with fervency and unction by holy men and women. There can be no doubt as to what constitutes the dispensational truth for this age—it is the truth ushered in on the day of Pentecost with a sound like that of a mighty wind rushing along, and amidst cloven tongues of fire resting upon the heads of the waiting disciples to whom it first came in its fulness. This truth, proclaimed by apostles under the immediate presence of the Holy Spirit on his inauguration day, was declared to be the inheritance of sons and daughters, servants and handmaidens, and of all who are afar off—the truth that Jesus Christ baptizes believers with the Holy Spirit, purifying their hearts by faith and dwelling within them as an ever abiding presence.

In this great dispensational message, one of the basic and most fundamental truths to be conserved and proclaimed is that of the personality and deity of the Holy Spirit. Nothing is more common than to regard the Holy Spirit as an influence emanating from God, powerful indeed but impersonal. This conception is subversive of the truth and blinds the eye of the soul to the sublime possibilities of the pentecostal dispensation. The Holy Spirit is the third Person of the adorable trinity, one with the Father and the Son in power and glory. In respect to office there are subordinate positions, the Son being subordinate to the Father and the Spirit to the Son, but this subordination is confined solely to the fulfillment of these offices.

But the error mentioned above is more than one of mere theological statement; it is an error which vitally affects the experience of Christians, and in some sense is indicative of their limited attainments in divine grace. David B. Updegraff at one time made the declaration that the tendency to regard the Holy Spirit as an influence is not a mere slip of the tongue, but the natural expression of every heart that has not come to know the Spirit as a person. Ministers and theologians often pray that "the influence of the Holy Spirit may be felt in our hearts" or in our meetings, instead of praying that the Holy Spirit himself, may

be felt and known! He quotes Mr. Moody as saying, "I was a Christian a long time before I found out that the Holy Ghost was a person," and states that this testimony could be duplicated and confirmed by many Christians. True, it may be known as a theological fact by those who never realize such a revelation to their own personal consciousness. Only as this dispensational truth is proclaimed and believers are made partakers of the promise of the Father, the gift of the Holy Ghost in His sanctifying power, will the clause of the creed "I believe in the Holy Ghost" cease to be a barren theological statement and glow with the meaning of a personal spiritual experience.

This promise of the gift of the Holy Spirit makes it necessary that we know what the gift can do for us—know it, not as a theological fact, but as only spiritual blessings can be known, by experience.

There are three outstanding terms which are used to express the work accomplished by Jesus Christ in the entirely sanctified, and these terms likewise express the relationship existing between the Holy Spirit and man, i. e., (1) baptism with the Spirit; (2) anointing with the Spirit; and (3) sealing with the Spirit. It is a significant fact also that these terms cover the entire span of human existence—past, present, and future, but in this brief article we can only indicate what we hope later to develop more fully.

1. The baptism with the Spirit has reference primarily to the past in this sense, that it means the purifying of the heart from original or inherited depravity. The "carnal nature" is inborn—inbred, and is a state or condition in which the race exists and which is therefore transmitted from parent to child and from generation to generation. The sanctifying grace of our Lord Jesus destroys the body "of sin" and removes the carnal mind which everyone has by virtue of his inheritance from the past, enabling the believer to love God with his whole heart. Therefore being made free from sin, he has his fruit unto holiness and the end everlasting life.

2. The anointing with the Spirit has reference to the abiding presence of the Paraclete in his capacity as an ever present Advocate, Comforter and Guide. It is the gift of Himself as an abiding presence. Entire sanctification not only conveys the thought of purification—a house-cleaning, but the presence of the abiding Guest in the purified heart. We are to avoid the destructive heresy that man may be sanctified by cleansing alone without the abiding, hallowing, sanctifying presence of the personal Holy Spirit.

3. The sealing with the Spirit has reference more especially to man's future state. We are sealed by the Holy Spirit of promise unto the day of redemption. It is the guaranty to the entirely sanctified of translation glory. If the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

## THE EDITOR'S APOLOGY

We are not unmindful of the high honor which the Church of the Nazarene has conferred upon us in electing us to the editorship of its official organ, the *HERALD OF HOLINESS*, and we greatly appreciate the confidence which our people have placed in us, but we cannot assume the duties of this office without making somewhat of an apology for accepting such an important position in the Church of the Nazarene.

First, the high standard set by the retiring Editor makes this undertaking an exceedingly difficult task. Dr. J. B. Chapman, newly elected General Superintendent, was a great Editor. Throughout the entire connection we have heard nothing but words of commendation for the years of service given to the church by this great man. This alone will make it difficult for the present Editor to assume as a novice, the duties so ably performed by such an able and experienced an Editor as Dr. J. B. Chapman.

Again, our work for nearly twenty years has been concerned wholly with the educational departments of the church. In this realm we have thought and moved without desire for change. The work with young people has been so delightfully absorbing as to command our entire attention, and the remuneration of grateful young lives has banished any thought of monetary considerations. To change one's habits of thought and familiar lines of activity will require time and patient effort. Whether or not this effort will prove successful awaits the judgment of the readers of the *HERALD OF HOLINESS*.

And further still, Pasadena College must be given the utmost consideration. This institution which was peculiarly the pride and joy of Dr. Bresee, and to which he gave much of his time and strength, can never under any consideration be allowed to suffer decline. The last year has witnessed great advances—the entire indebtedness covered in cash and subscriptions, an increase in attendance, an enthusiastic constituency, a scholarly and devoted faculty, and a loyal board of competent and godly men, together with a tide of spiritual victory and a general atmosphere of hopefulness and expectancy—all this indicates that Pasadena College is on the verge of even greater things. This expectancy must be carried forward to full fruition. To do this will require time and adjustments satisfactory to all concerned. Our friends, and especially the presidents of our sister colleges, have shown us the most kindly consideration, and all have agreed that the necessary adjustments must be made slowly and on the ground of thoughtful, mature judgment of experienced men, and these adjustments must be satisfactory to all.

It is therefore, with a sense of reluctance and hesitancy that we assume the duties and responsibilities of this new office. We trust that our friends will give us proper time for growth and development, and hold us up constantly to the throne of grace. We pledge our people our best effort, our loyalty to every inter-

est of the church, and our constant reliance upon Him who was sent to be our Comforter and Guide into all truth.

## PLANS FOR THE PRESENT YEAR

The readers of the *HERALD OF HOLINESS* will be glad to know that little change will be made in the paper as far as its general make-up is concerned. Uncle Buddie will continue his interesting "Good Samaritan Chats" and in addition has promised us other contributed articles such as only he can write. Rev. C. W. Ruth will favor the readers of the *HERALD* with a series of articles on "second blessing holiness" and Rev. C. E. Cornell will continue to furnish his interesting and instructive World Wide News Items. The page "For All the Family," edited by Mrs. J. T. Benson will appear every other week and the messages of hope and cheer by Rev. Basil Miller will be continued under the same title of "Silvery Linings." Professor Galloway will complete his interesting series of Bible Studies, Dr. A. M. Hills will furnish us with his scholarly articles on various themes of interest to the church, and Mrs. Ellyson will continue the comments on the Sunday school lessons.

We have written to our General Superintendents, asking them as "chief pastors" of the Church of the Nazarene to spare us some time in order to reach the people with articles, reports or messages of any kind through the columns of the church paper. Perhaps no similar body of men in any church are held in higher esteem by their people than the General Superintendents of the Church of the Nazarene and their writings in the *HERALD* will command special attention.

There will be a page devoted to Missionary News and Comments which will keep our readers constantly in touch with the foreign work, both of the General Board and the Women's Missionary Council. We have written to our brethren who are interested in Home Missions to furnish us with interesting and instructive articles for this department of the work. The Young People's Societies will be given such space as they may desire to bring their great work before the church, and the Departments of Ministerial Relief, Church Extension and Publication will be given every attention.

The work of education lies at the foundation of all progress and will be given the attention it deserves. We have exacted promises from some of our college men to furnish us with articles on general education in addition to reports from the several institutions and hope to be able to present our readers with something worth while along this line.

In regard to reports, the same general policy will be pursued for the present at least. Send in your reports from districts, local churches, missions, conventions, District Assemblies, evangelistic services—anything which will be of interest to the church at large and serve to advance the work of the kingdom. Those

who send in sufficient news items from a single district will be given the benefit of a page in the **HERALD OF HOLINESS**. Telegrams must reach the office not later than 10 o'clock Thursday of the week preceding date of publication.

Just now we seem to be short on contributed articles. There is a great opportunity for those of our people who can and will write for the **HERALD OF HOLINESS**. If God has laid some subject upon your heart, write it out, boil it down, polish it up, steep it in prayer, and send it to the **HERALD OF HOLINESS**. We shall welcome any suggestions also that will serve to make the paper more acceptable if possible to our people.

### CORRELATION OF INTERESTS

No church can prosper unless every department necessary to its success prospers. A body with organs atrophied for lack of use, or retarded for lack of nourishment, can never be a healthy body. There must be such perfect adjustment and harmony that if one member suffers, every member suffers with it, and if one prospers, all the members rejoice. There has always been a peculiar significance to us in the scriptural metaphor concerning the body as an illustration of the church, especially the expression, "which every joint supplieth." After all, our trouble is not so much with the organs as with the "joints." To work harmoniously, the apostle suggests that each portion of the "joint" must supply its own proper nourishment. To bring every department of the church into proper relation with other departments has ever been one of the great problems of ecclesiastical administration.

The last General Assembly, however, made an effort to bring every interest of the church into relation with other interests, and to adjust the relation of the several departments. During the last quadrennium there was a General Board of fifteen members, and separate boards with an additional thirty members. The General Board functioned admirably and accomplished a work which called forth frequent commendation by members of the assembly. But the thirty members of the other boards either functioned poorly or not at all, due to a lack of proper correlation. An effort was made, therefore, to bring every interest into activity and to provide a Board which should properly function with reference to every department of church work.

Two things seemed to be uppermost in the thinking of the people—representation of interests, and geographical representation. Six zones were formed, with representatives from each zone on the different boards. The Sunday School Board was made an exception and four members were elected at large to serve in this capacity. Two members were elected from the Women's Foreign Mission Council. The total membership of the Board is now thirty. The numbers may be reduced or increased from time to time, the method of election may also change, but we believe that the

Church of the Nazarene has fallen upon a plan of representation which will admirably serve every interest of the church and satisfy every section of our country.

### OUR ONE GREAT PURPOSE

Since the close of the General Assembly, we have been asked by a number of people as to what special work was to be given prominence during this quadrennium. Our reply has been, that it seemed to us we were to make a general advance along all lines without any special points of emphasis. After all, we have but one great purpose—to preach the gospel to the world and press people into the fulness of the blessing of the Christ. Whether this work be carried on in the name of Home Missions or Foreign Missions, whether the word be preached from the pulpit or circulated by means of the printed page, whether we devote our time to the preparation of the young for the ministry, as in our colleges, or herald the truth as evangelists in churches and camps—after all it is but one great work. The army may fight in different divisions, some may be in training and some in the front line trenches, but one great purpose lies underneath it all—to fulfil the great commission given to us by our Lord Jesus Christ.

### A DEFINITION OF FULL ASSURANCE OF FAITH

"In August following, I had a long conversation with Arvid Gradin, in Germany. After he had given me an account of his experience, I desired him to give me, in writing, a definition of 'the full assurance of faith,' which he did in the following words:

*"Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; the highest tranquility, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sins."*

"This was the first account I ever heard from any living man, of what I had before learned myself from the oracles of God, and had been praying for (with the little company of my friends), and expecting, for several years."—WESLEY, "Plain Account of Christian Perfection."

"One chief reason why many believers are not holy is, that such seekers too often labor to mend their religious characters, instead of aiming at the purification of their hearts; or, to express myself differently, they aim at the purification of their hearts by improving their characters, by striving to subdue particular sins."—REV. DANIEL WISE.

"Growth in grace, while accompanied by increasing power to abstain from actual sin, has no power to annihilate the spirit of sin, commonly called original sin."—"Love Enthroned."

# THE GRACE OF FAITH VERSUS THE GIFT OF FAITH

By R. Pierce

**W**EBSTER defines faith as "The belief in the facts and truths of the Scriptures, with a practical love for them, especially that confiding and affectionate belief in the person and work of Christ which affects the character and life, making a man a true Christian—called a practical evangelical or saving faith."

*Ignorance* is a great perverter and preventer of truth. It is a dangerous thing for an ignorant mind to get a false idea, for it will stick to it tenaciously, and generally refuse to receive light upon it. An intelligent mind is open to reason, but an ignorant mind you may "convince it against its will, but it will be of the same opinion still."

Owing to a lack of knowledge of the difference between the *grace* of faith and the *gift* of faith men and women get out of harmony with God in His will and Word; pray fruitless prayers, basing their faith upon their own ideas or wishes; get discouraged, because they do not receive answers; get into doubt and backslide and so become skeptics.

Great harm has been done by religious teachers, who have robbed God of His sovereignty and glory, by placing the results of the *gift* of faith in the same catalog with those of the *grace* of faith, forgetting that "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever" (Deut. 29:29). And so we have many who, because of this jumble up a lot of theories or wishes and demand of God that He answer them, for they exclaim, "Doesn't God say in His Word that if we ask 'anything' He will give it unto us?" Yes, He says that; but what does He say it in reference to? What does that "anything" mean? They fail to see that it is a *limited* term, and has reference to what the Lord was speaking of in the context, and those were *spiritual* things.

The principle of faith in the *grace* of faith and in the *gift* of faith is the same—for there is only "one faith"—but the conditions of asking are different—one being for spiritual blessings, the other for temporal and physical. The majority of the promises of the Word of God—which are the basis of intelligent faith—are in reference to spiritual things. The Bible is a spiritual Book, and not a treatise on materialism or physiology.

Then what is the difference between the *grace* of faith and the *gift* of faith?

Now as to the

## GRACE OF FAITH

All men have the *ability* to believe for salvation. "Many confound the *ability* to believe with the *act* of believing. The ability to believe is the gift of God in the same sense as we possess any other faculty.

The *choice* essential to the *act* of believing is wholly self-caused."

The *grace* of faith is based on our *own* will. All can believe, and all "who believe not are condemned already, because they believe not on our Lord Jesus Christ."

The *grace* of faith has reference to sin and its results, and a soul can come at any time for spiritual help; and oh, how quickly they find it if they come with the "Yea, Lord" of faith. It is by the *grace* of faith that the sinner may come to the feast of the Lord, and grow fat as he partakes of the "abounding *grace*" of *pardon, cleansing, filling and keeping*—which is free to "whosoever will."

The *grace* of faith *grows* by exercise, as we obey God. The *gift* of faith is an *act* of God.

Faith for salvation could not possibly be a gift—yet it is provided as free as the air—for then God would be responsible and not man for salvation.

There were two things that Jesus marveled at—at one's unbelief and at another's faith—showing that man was responsible for its exercise and so you and I sing:

*"Oh for a faith that will not shrink  
Though pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe."*

## THE GIFT OF FAITH

Now while the *grace* of faith is subject to *man's* will, the *gift* of faith is subject to *God's* will, and He bestows it in His sovereignty by the Spirit—"severally as he will" (1 Cor. 12:11).

Man can be saved without the *gift* of faith, but not without the exercise of the *grace* of faith.

The *gift* of faith has reference to all things which have to be submitted to the will of God, and which are not definitely declared in the Word. We are not responsible for not having it, but are exhorted to seek it, and if we are fit subjects it will be bestowed. We can't work it up—it is a gift; and unlike the *grace* of faith, it does not grow. The *gift* of faith cannot be exercised until it is bestowed, and is never bestowed until God sees the subject is ready for it. Asking and receiving are two different things.

Another principle about the *gift* of faith is that it *always* receives what it asks for, for it asks absolutely and surely what it is God's mind and will to bestow. And generally has to deal with:

First, special temporal blessings; second, physical healing; third, special guidance. It is in these things that misplaced faith has made a wreck of many Christian lives. Especially is this true in reference to the doctrine of divine healing; for God does heal the body today as of old in many special instances, but not in the general way in which it is taught today; and many

thus taught, ask God on the basis of the grace of faith, and so are doomed to disappointment. Experience and the Word teach us that we must await God's time and will in temporal and physical things.

In looking over this whole subject, therefore, we see that the pre-eminent thing is the *grace* of faith, which is greater than the gift of faith, for the following reason: That the grace of faith has to do with *eternal* things while that of the gift of faith has to do with things of time.

May the earnestness and love of the Father in the gift of His Son, and the earnestness and love of the Son for lost men as shown in His sacrificial death on Calvary and the yearnings of the Spirit to apply the merits of the atonement to the hearts and consciences of men, inspire us with new zeal and love in the saving of the lost, and keep us so close to His own heart, that He will find us ready when He desires to use us as chosen vessels in special cases.

## THE VOICE OF GOD WITHIN

By Wm. G. Heslop, D. S. Lit., D. D.

**T**HERE is a difference between the VOICE of God and the WORD of God. Adam and Eve heard the *voice* of the Lord God. They had already heard His Word, but now they hear His voice. Abraham obeyed the *voice* and offered up his well beloved son. Moses went up Mt. Sinai and Mt. Sinai was altogether on a smoke because the Lord descended upon it in fire. Moses spake and God answered him by a *voice*. Saul lost his kingdom and lost his soul because he obeyed not the *voice* of the Lord. Isaiah not only received the fire but also heard the *voice* of the Lord saying, "Whom shall I send and who shall go for us."

Nebuchadnezzar is warned by Daniel to break off his sins by righteousness. He refuses to listen to the Word of God and twelve months later there fell a *voice* from heaven and informed him that the kingdom was departed from him. Jesus goes down to the Jordan and is baptized and a *voice* from heaven says, "This is my beloved Son." Jesus taketh Peter, James and John, bringeth them up into a high mountain apart and was transfigured before them, a bright cloud overshadows them and a *voice* out of the cloud which said, "This is my beloved Son." Lazarus heard the *voice* and came forth. He heard it again and was free.

Peter went up upon the housetop to pray, there came a *voice* to him "Rise, Peter; kill and eat." The *voice* spake unto him the second time and finally Peter was transformed. Saul, yet breathing out threatenings and slaughter, came near Damascus and suddenly there shined around about him a light from heaven, he fell to the earth and heard a *voice*. Conquered and converted and three days later filled with the Holy Ghost, Paul becomes the greatest apostle, missionary and evangelist of all the centuries. Balaam's ass spake with a man's *voice* and rebuked the madness of the prophet; for Christ may use a raven, a rooster or an ass.

Elijah heard the still small *voice* and Jesus said, "My sheep hear my *voice*," and also, "Behold I stand at the door and knock; if any man hear my *voice* and open I will come in." Paul says, "Today, if ye will her his *voice* harden not your hearts."

It is our happy privilege to live so close to the loving heart of Christ and walk so humbly before Him that we shall be able to hear the softest whispers of His voice. It is our happy privilege to so keep step with God that we will feel the slightest checks of His Spirit. Many times have we heard that voice and felt those checks while reading the daily newspaper, "*Too much newspaper, too little Bible.*" Many times have we felt the gentle checks of the Spirit while engaged in unnecessary conversations, "*Too much talk, too little prayer.*" Many times have we heard that still, small voice as we have indulged the appetite at the dining table, as we have been spending money on ourselves that might have brought life and holiness to others. Many times have we heard that voice and felt the gentle checks when tempted to answer the cruel slander and unkind criticism. "*Better leave it with me. Not a word.*" Many times have we felt those checks as we have been tempted to talk back and give a piece of our mind. "*Hush, be quiet, get still, trust.*" Many times have we heard that sweet, still, small voice when tempted to clear up some misunderstanding and utterly false accusation. "*Leave it with me. Ye are dead and your life is hid.*" Many times have we heard that voice and felt those checks when tempted to answer some letter that cut deep into our hearts. "*Burn them. Be faithful. Keep still. Obey God. That's all.*" Many times have we heard that voice when tempted to stand for our rights, when urged to defend our good name, when untrue reports were being circulated, when forgotten, neglected or purposely set aside. "*Keep calm. Be still. Pray. Rest. Watch. Watch and pray.*" Many times have we felt the gentle checks of the Spirit and heard the still, small voice of the Lord saying, "*Not so much of the I, me, my, mine. Don't talk so loud and don't talk so much. Less hurry and scurry and hustle and bustle. Get still and quiet and listen to Me.*" We not only need the Word but we need the *voice* and they are always in harmony. Let us learn to listen for the voice of the Lord and quickly obey the slightest checks of the Spirit.

ALLENTOWN, PA.

# STORIES OF EVANGELISM

By Mrs. Julia A. Shelhamer

NUMBER THREE

ONCE upon a time, while reading an old book, I ran across four valuable bank notes which evidently had been hidden between its pages for many long years. On examining them we found that they were still valid and more, were negotiable and I could cash them myself without fear of robbing anyone. Imagine my delight and excitement at becoming so suddenly a millionaire! I wanted to tell it for I was as pleased as a child with a new toy.

Now to be perfectly frank, those notes were four conditional promises which reduce the question of revivals of religion from the complexity of uncertainty to the inevitable product of a certain relationship with God.

Revivals had always seemed to me to be such uncertain quantities. We could not tell whence they came nor whither they went. This brought much anxiety upon the mind regarding my own feeble efforts at soul winning which in itself was not conducive to faith.

But just to think that revivals were governed by the law of cause and effect—that they could be brought about at almost any time, anywhere, seemed to me to be too good to be true. I confess I was overjoyed and that is the reason I am telling you.

Those promises reminded us of a passage in "Revival Lectures" by Rev. Chas. G. Finney. He says, "A revival is a purely philosophical result of the right use of constituted means. It is not a miracle, nor dependent upon a miracle. There has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged by the ordinary rules of cause and effect. No doctrine is more dangerous than this to the prosperity of the Church. Suppose a man were to go and preach this doctrine among farmers about their sowing grain. Let them tell that God is a Sovereign and will give them a crop only when it pleases Him, and that for them to plough, and plant, and labor as if they expected to raise a crop, is very wrong and taking the work out of the hands of God. And suppose the farmers should believe such doctrine. Why, they would starve the world to death. Just such results would follow the Church's being persuaded that promoting religion is somehow so mysteriously a subject of divine sovereignty that there is no natural connection between the means and the end. I fully believe that could facts be known it would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones."

My bank notes had the thoughts of Rev. Finney's written on each one. Would you like to see them? The first one relates to the heart, the second to the

ambitions, the third to the tongue and the fourth to the natural appetites.

1. *The heart.* "Create in me a clean heart, O God; and renew a right spirit within me. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:10, 13).

The first condition of a revival, then, is *heart purity*. David believed that he could have a revival in his community provided he could have a heart cleansing that would purify the motives, desires, ambitions and thoughts. And it worked in his case, for everywhere the Bible has gone, David's experience has been read and thousands upon thousands have been converted as a result. You and I may never see so many saved but the promise holds good and our quota must be converted as a result of our seeking a definite, deeper work of grace. Let us pray,

"Send a world-wide revival  
And begin it in me."

"A right spirit" seems to be part of the conditions of a revival. How few people have this. They get cross and hurt and sensitive and harbor hard feelings—they nurse grudges and talk of how they are misunderstood or criticized when in reality the fault is largely their own. "A right spirit" makes any Christian angelic around home or where the trials are the heaviest. It enables one to smile and keep sweet under provocation. A right spirit is a forgiving spirit, "a meek and quiet spirit." It is utterly useless to begin a revival when the pastor or the one who has charge is void of a right spirit. I was called to conduct a meeting in a certain place. The church members were out of harmony with each other. Knowing it was useless to begin a revival then, the pastor called an all night prayermeeting. This resulted in an adjustment. Oh, what a revival followed! It was the all night of prayer and the spirit of forgiveness which accomplished the work, more than my feeble efforts in that place.

Your loved ones will likely seek God when you seek a deeper work of grace. Preaching may not help them but your apologies to them, your genuine tears—your humiliation will touch them more quickly than anything else. There is a subtle power in David's way of beginning a revival: Try it.

2. *Prevailing prayer.* "Let the priests, the ministers of the Lord, weep between the porch and the altar, . . . Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer" (Joel 2:17-19).

Notice, that the priests were to do the praying in the old dispensation. Now anyone can pray through for a revival, for all are "kings and priests unto God," and it is not only the privilege but also the obliga-

tion of every Christian to prevail in prayer for the salvation of souls.

"*Let them weep.*" It is far too seldom that our ministers weep in prayer for others. But without tears there can be no revival. We are too stoical, too professional. Our work of proclaiming the gospel is too stereotyped and formal. I once sat in church by the minister's wife listening to her young, intelligent husband preach. He was a good man and preached a full gospel. His sermons were the result of much research but there was something lacking. She leaned over to me and whispered, "Oh, I wish my husband would weep. He never weeps. I wish he would." This could be said of more than one minister. "Let them weep between the porch and the altar."

3. The next bank note is a little hard to cash. Not that it is defective but it is almost impossible to meet the conditions. Here it is: "To him that ordereth his conversation aright will I show the salvation of God" (Psalm 50:23).

A strict watch over the tongue regarding unnecessary talk, foolishness, jesting, evil-speaking and unkind remarks has a close relationship to revivals. Power to win souls comes through obedience in little things. Tongue control means control over the whole body and control over others.

4. *Fasting.* Now we come to the last note. "Turn ye even unto me with all your heart, and with fasting, and with weeping, and with mourning! . . . who knoweth if he will . . . leave a blessing behind him" (Joel 2:12, 14).

The whole Jewish nation was saved by fasting and

prayer in answer to queen Esther's call. Nineveh was converted in answer to a three days' fast. Great blessings, physical, social and spiritual have always resulted from fasting and prayer. If prayer will not bring an answer try fasting. A sister came to me with her story of abuse from her husband. He choked her and scolded and chased her out of the house. Prayer seemed to do no good. "Why don't you fast and get desperate in prayer for him?" I asked. She was well and hearty and never missed a meal and answered, "It always gives me a headache to fast." My pity waned and I looked at her in astonishment, and thought, "If you prefer a choking to a headache, very well."

Fast for that son—that daughter, but do not tell it. Your Father which seeth in secret shall reward thee openly. Fasting and prayer work wonders. They bring one to a point of desperation which with holy violence demands an answer—when the heart cries out, "I will not let thee go except thou bless me."

We have seen many souls saved through fasting and importunate prayer and so great is our faith in this method of bringing about results that we feel that a person is well-nigh omnipotent who has these means at hand for securing an answer to his petitions.

When beginning a revival, it might be well to open your pocket book and make sure that you have these four bank notes—heart purity, soul burden, tongue control and victory over the appetites. If so you are sure of success.

LOS ANGELES, CALIF.

## GROWTH UNDER PERSECUTION

By Evangelist T. S. Mashburn

*But the word of God grew and multiplied* (Acts 12:24).

SINCE man fell from his original and normal state of holiness, innocence and purity, the devil, through depraved humanity, is doing his best to wreck all mankind, and heaven itself, were it possible for him to do so. About A. D. 33, Stephen, one of the seven chosen deacons, was stoned to death, and stands out in history as the first Christian martyr. We do not wonder that his face shone like an angel as he prayed, "Father, lay not this sin to their charge." From that day to the present millions, with their blood, have stained the path of life. A. D. 44, King Herod I, grandson of Herod the "Great," started, by killing James and casting Peter into prison, a reign of terror. But God said, "No weapon that is formed against thee shall prosper" (Isaiah 54:17).

FIRST: The unchangeable law of the Medes and Persians put Daniel in a den of lions, and the Hebrew children into the burning, fiery furnace; but this, too, failed because Jehovah God lives and answers prayer.

SECOND: It is said that there are thirty-two thou-

sand promises in the Bible and we believe that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17). Others say, "The Bible contains the word of God," but we say "The Bible is the Word of God."

THIRD: I seem to see Joshua at the banks of Jordan, and I hear the voice of God saying, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Joshua 1:5, 7).

FOURTH: Joshua, was called and commissioned at the age of eighty-five years, to lead God's people, and this he did successfully for twenty-five years, and died at the age of one hundred ten. In his farewell ad-



dress he warns the people not to turn away from Israel's God; and at the same time he testified how God fulfilled every promise made to His people perfectly. "Now, therefore, fear the Lord and serve him in sincerity and in truth: . . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

**FIFTH:** Jesus said, "Heaven and earth shall pass away but my words shall not pass away." Again He said, "The gates of hell shall not prevail against it," (this foundation) Christ, the way, the truth and the life. In Him we may all be resurrected from the death of sin to a Holy Spirit life, and if we walk in the light as He is in the light, and we follow on to know the Lord, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He suffered the agonies on the cruel cross for our sins. He died, the just for the unjust. This is the one and only remedy for the sins of mankind.

**SIXTH:** In a recent editorial Dr. Chapman tells us how the scaffold broke down under an infidel father at the bedside of his dying daughter. Sure enough, infidelity has nothing to stand upon, nothing to draw from, and nothing to offer needy souls. In this age we have the worst phase of infidelity to combat that the world has ever known, modernistic preachers in pulpits who are honeycombed with infidelity. No doubt but king Herod was of that brand, for because of his oratory some folks said, "He is a god." Having killed James, he now has Peter imprisoned with a determination of putting him to death. But God was on hand, and sent His angel in the dead hours of night to bring Peter out, so he could go to an all night prayermeeting at the home of John Mark, where the church folks were praying for God to come to their help, which He did.

**SEVENTH:** It pays to believe, trust and obey God. Of course this greatly enraged the king who called the people together, and with his proud, egotistical, and hard heart, delivered a speech in such silver tones of eloquence that some said he was a god. But our God would not permit him to go on, and Herod was stricken down, and with worms eating his body, he died an awful death, and no doubt lost his soul. We once heard of a farmer who found a Canadian thistle on his land, and in a fit of anger he jumped upon it and stamped so hard with his feet that he spread the seeds, which multiplied many times, and added greatly to his troubles. By this act he defeated his own purpose.

**EIGHTH:** The good old Book is true, and what we sow we reap, sooner or later. Daniel purposed in his heart that he would not defile himself with the wine and meat of a heathen king, and the Hebrew children would not fall down and worship his golden image, but our God is able and did deliver them. Joshua

was prostrated face downward for twelve hours, because the battle was lost at Ai, caused by the sin of Achan. Yet not utterly cast down, he at God's command arose, obeyed, and won out to victory. Carnality in Peter caused him to cut off a man's ear, lie, curse and swear; but just one look from Jesus melted his heart, and with bitter tears he repented, was restored, recalled and commissioned: and at Pentecost was sanctified wholly, preached one sermon at which time three thousand souls were converted. He lived such a holy life that God sent an angel into the prison and turned Peter out, and he went to the home of John Mark where the church folks were holding an all night prayermeeting. Was he faithful? Yes. Was he victorious in death? Yes. How did he die? A martyr. What was his request? That he be crucified head downward.

VAN NUYS, CALIF.

## THE RETURN OF JESUS

By REV. J. F. HARVEY

**T**HE return of Jesus to this earth is a fundamental doctrine of the Christian faith. It is sung in all the hymns of hope. It is the climax of all creeds. It is the supreme motive of evangelism and missionary activity. It is the heart of prophetic utterance, and was the blessed hope of the early Christian Church. Jesus himself said, "Surely I come quickly," and thousands of God's saints respond in the words of the inspired prayer, "Even so, come, Lord Jesus."

It is peculiarly a scriptural doctrine. It is not the dream of ignorant fanatics, nor the creation of speculative theologians. It is mentioned three hundred times in the New Testament alone. It is referred to as the blessed hope, and the saints are urged to comfort one another with these words.

The return of Jesus will be personal, visible, and bodily. For this fact we do not rely on the interpretation of theologians, but have two witnesses sent from God who said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This "same Jesus" who was born of the Virgin Mary, who lived and wrought in the land of the Israelites long ago; this "same Jesus" who opened blind eyes, unstopped deaf ears, and raised the dead; this "same Jesus" who was crucified, died and was buried, and who arose the third day and ascended the mediatorial throne at the Father's right hand, where He sitteth today to make intercession for all those who come to God by Him. It is the "same Jesus" through whom we found forgiveness of sins when we came broken-hearted and repentant. It is the "same Jesus" whose blood cleansed our hearts from all sin, and who abides in our hearts in the person of the blessed Holy Spirit.

This is the Jesus who is coming again. Those who

truly love Him, who are conscious of His spiritual presence with them, will be delighted to see Him. The blood-washed company of the redeemed on earth long to see Him. They are continually looking toward the skies for signs of His coming. The Bride hath made herself ready and is eagerly watching for the Bridegroom and the wedding day to come.

Reader of these words, would you be glad to see Him today? Would His coming *now* interfere with your plans? Are you all packed up and ready? Can you go out and look up into the sky and truthfully say, "Lord Jesus, come *now*. I would be delighted to see Thee now"?

If there is unforgiven sin in your life, or if there is carnality in your heart, you will find that such a prayer will stick in your throat. Then, again, His coming will be glorious.

When first He came to earth He was the Man of sorrows and acquainted with grief. The world hid its face from Him, because it esteemed Him smitten of God and afflicted. When He comes again it will be with regal power and kingly glory. When first He trod the roads of earth He wore a seamless robe, the garment of poverty, but when He comes again, He will be glorious in His apparel, traveling in the greatness of His strength. On the Transfiguration Mount the disciples caught a glimpse of the glory when Jesus appeared before their enraptured sight in garments white and glistening, and face shining like the sun.

In the book of Revelation we get many glimpses of His coming glory. He is described as being clothed with a garment down to the foot, and girt about with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. No wonder John fell down, as one dead, at His feet. If this most saintly apostle was so affected by the glory of His appearance, what will you do if you are harboring any sin in your life or heart?

Oh, His coming will be glorious! Glorious and welcome to the blood-washed saints of God. Blessed to those who have forsaken all to follow Him. Glorious to those of all nations, tribes, kindred and tongues, who have been redeemed by His blood. But to a Christ-rejecting world, to a formal, pleasure-loving, world-flirting church, what a day of terror when they see Him whom they have despised, hated and rejected. He whose virgin birth they have denied; whose shed blood they have scorned and whose deity they have rejected. Oh, what a day that will be when amid the convulsions of nature, the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, shall hide themselves in the dens and caves of the earth, praying to rocks and mountains to fall upon them and to hide them from the face of Him who sitteth on the throne and from the wrath of the Lamb (Rev. 6:15).

Reader, if you do not want to be one among the

number that will compose the crowd at this last awful prayermeeting, repent and forsake sin *now*, and rely on the shed blood of Christ *now*, for that blood is available *now*. It can cleanse you from all sin, and so prepare you for His coming that you will meet Him in that day with rejoicing and not with grief.

## HOLINESS—HOW OBTAINED AND HOW RETAINED

By REV. P. WISEMAN

*Not by growth*—"Grow in grace," is the admonition of Scripture. The soul must first be brought into the grace of entire sanctification, then grow in that grace.

*Not by discarding the body of flesh*, as some erroneously teach. *Soma*, the physical body itself is not sinful. Christ took upon Himself a body, *soma*, yet He knew no sin. Sin is not in the body, but in the personality, and the body may become the instrument of sin (Romans 6:19). It is the body of sin, the carnal body, *sarx*, that is to be crucified and destroyed.

*Not by death*. Death is the enemy, the last enemy. It separates the soul or spirit from the body but makes no transformation in the soul. It means a change of worlds. Moreover, the Scripture speaks of some who were perfect while still alive (Psalm 37:37).

*Not by suppression*. Suppression is necessary in order for sanctification; destruction, in order for entire sanctification. Without suppression there cannot be the victory that overcometh. But sanctification means the destruction of the body of sin.

*Not by placing on the altar* merely the body of sin; the carnal mind cannot be consecrated. It must be hated and abhorred. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The regenerated hates and abhors the sin that dwelleth in him. It dwells within but does not reign. The removal of it from the soul is expressed by the Greek aorist tense which signifies a single stroke, touch or act. There is a gradual process leading up to the work of entire sanctification and a gradual process or development following it; but the act of completion is instantaneous.

The work of entire sanctification is wrought by God the Father. "The very God of peace sanctify you wholly" (1 Thess. 5:23). "Sanctified by God the Father" (Jude 1). God is the source but He does it through several agencies:

*Christ Jesus the sacrificial agent*. "We are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

*The blood of Christ the meritorious agent*. "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

*The Word the revealing agent*. "Sanctify them through thy truth; thy word is truth" (John 17:17).

*Faith the appropriating agent*. "Inheritance among them which are sanctified by faith" (Acts 26:18); "purifying their hearts by faith" (Acts 15:9). Note this faith is made possible by repentance of believers

(see Mr. Wesley's sermon on repentance of believers).

*The Holy Ghost the administrative agent.* "Sanctified by the Holy Ghost" (Romans 15:16). "Through sanctification of the Spirit" (1 Thess. 2:13).

Instantly the soul is delivered, the work of entire sanctification is wrought, then holiness as a glorious state of soul.

As to how this work of grace is retained, the answer is simple yet comprehensive: "As ye have received the Lord Jesus, so walk ye in him." The grace which enabled us to obtain must be retained in order that we may retain what we attained. To illustrate: the grace of repentance enabled us to be sorry for our sins, hate them, and turn from them to Christ as our Savior. That grace must be retained or the justified will soon discover that they are approving of some things they once hated. The grace which enabled the justified to abhor the sin of their hearts must be retained or they will soon discover an approbation of carnality. In a word, the grace of repentance, the grace of humility, the grace of carefulness, the grace of self-denial, must remain if we would retain.

In his answer to the question, "How are we to wait for this change?" Rev. John Wesley speaks explicitly as to how it is obtained and retained: "Not in careless indifference or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any dream of attaining it any other way (yea, or of keeping it when it is attained, when he has received it even in the largest measure), he deceiveth his own soul. It is true, we receive it by simple faith; but God does not, will not, give that faith, unless we seek it with all diligence, in the way which He hath ordained."

OTTAWA, CANADA

## THE FULNESS OF THE BLESSING

By EVANGELIST B. H. HAYNIE

What is it? It is holiness of a fallen, but redeemed, human being, and can be enjoyed and lived. "We which have believed do enter into rest." There is rest, sweet rest, from worry: what a fulness of meaning in words. "The water that I shall give him shall become in him a well of water springing up into eternal life" (R. V.). Holiness is a pure heart. The natural outcome is a pure life.

Is it possible? 1. God commanded it. "Be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15, 16, R. V.). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37).

2. The promises of God clearly teach it. "Then will I sprinkle clean water upon you, and ye shall be

clean: from all your filthiness, and from all your idols, will I cleanse you. And I will put my spirit within you, and cause you to walk in my statutes" (Ezekiel 36:25, 27). Zacharias, under inspiration of the Holy Ghost, said, "Blessed be the Lord God of Israel: for he hath visited and redeemed his people" (Luke 1:68, 72, 74). John says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

3. Inspired prayers are directed to the same object. Jesus himself, when praying for His disciples, made this prominent: they had left all to follow Him; they were not of the world; they were commissioned to preach, but He prayed, "Sanctify them." Paul prays for the Thessalonians, "The very God of peace sanctify you wholly"; and that their whole spirit, soul and body be preserved blameless unto the coming of Jesus. For the Ephesians he prayed, "That they might be filled with all the fulness of God." For the Colossians, "That ye might be filled with the knowledge of his will in all wisdom."

All down the ages there have been witnesses to the possession of this pearl of great price. Madam Guyon, behind the prison bars, wrote, "I passed my time in great peace, content to pass the rest of my life there if such were the will of God. I sang songs of joy, which the maid who served me learned by heart as fast as I made them, and we together sang Thy praises, O my God. The stones of my prison looked, in my eyes, like rubies. I esteemed them more than all the gaudy brilliancies of the world. My heart was full of joy. Thou givest to them that love Thee in the midst of their great crosses."

Frances R. Havergal, a member of the Episcopal church: "First I was shown that the blood of Jesus Christ his Son cleanseth from all sin. Then it was made plain to me that He who had cleansed me had power to keep me clean; so I just utterly yielded myself to Him and utterly trusted Him to keep me."

David B. Updegraff says, "With my all upon the altar, I had no sooner reckoned myself dead unto sin and alive unto God than the Holy Ghost fell upon me. Instantly I felt the melting and refining fire of God permeating my whole being. I entered into rest."

What shall we do with these testimonies? Here are intelligent witnesses, standing forth as witnesses of holiness—sanctification.

How may it be obtained?

1. You must believe there is such an experience and be conscious of remaining impurity which disturbs your peace, interrupts its joy, and engenders doubt.

2. You must desire such an experience of this kind more than anything in the world.

3. There must be a determination to never rest until the experience is yours. Many fail here. There seems to be a lack of earnestness. This experience is not obtained easily, it will take all there is of you.

4. A complete consecration of yourself. This em-

braces body, soul and spirit, time and talent, reputation, property, friends, all we have or hope to have through time and eternity. It means we place ourselves at God's disposal, to go where He sends us, to follow where He leads us, to do whatever He bids us. Glory be to God!

5. You must believe that He receives you and sanctifies you wholly just now. And now your heart is conscious of fellowship with the Father and the Son and the blessed Holy Spirit. "The blood of Jesus Christ . . . cleanseth you from all sin." I am every whit made whole. Glory, glory to the Lamb!

"A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure and good,  
A copy, Lord, of Thine."

### FROM BETHLEHEM TO CALVARY

By REV. ROBERT L. SELLE, D. D.

*It was from Bethlehem to Calvary,  
In all the ways of life, he went for me.  
There was no sorrow that he did not feel,  
Nor any sickness that He did not heal.  
There was no burden that he did not bear,  
And none was left without His tender care.*

*There was no hill too steep for Him to climb,  
That He might find and save the lost on time;  
No tears too scalding for His eyes to weep,  
In ceaseless searchings for His long-lost sheep.  
There was no day too long for Him to fast,  
To bring us bread in quantities to last.*

*No trail too long or rocky for His feet,  
And yet He was for all the way complete.  
No storm too fierce for Him to brave and stand  
To make an endless calm for all the land.  
No waters were too deep, or wide, or cold  
For Him to cross to make secure the fold.*

*His garden was Gethsemane. O night,  
What darkness He endured to give us light!  
There was no gall too bitter for His lips  
For us, nor was He spared the keenest whips.  
There was no cross whose weight He did not bear  
That He might lift the fallen from despair.*

*No death too torturous for Him to die  
That He might give to others life on high.  
There was no sword too sharp to pierce His side,  
The Prince of life and, too, the Crucified!  
There was no grave too deep to lay Him in,  
The one who came to save the world from sin!*

*The angels sang for joy when He was born;  
But when He died, the wicked hissed with scorn!  
The resurrection glow was not too bright;  
It was a gleam of heaven's morning light  
Which pierced the long and death-like night of gloom*

*To light the world through Joseph's open tomb!*

FIRST METHODIST CHURCH  
ROGERS, ARKANSAS

### IN THE IMAGE OF GOD

By PROF. C. A. MCCONNELL

The statement of Moses in Genesis, "In the image of God created he him," and the command of Jesus, carrying with it its own promise, "Ye, therefore, shall be perfect, as your heavenly Father is perfect" (R. V.), are in accord. The modernist, rejecting Genesis, rejects Jesus also. Looking forward from Genesis and backward from Jesus, we find the image of God lost to humanity in the wreckage wrought by sin. If God shall not utterly destroy His creation, will He not utterly restore? Shall not One be manifest who shall destroy the works of the devil in the heart of man? The doctrine of Christian perfection, of holiness, is not only the most glorious and precious of the teachings of the Book, it is most logical and necessary to the Christian scheme. If Jesus be not adequate to cleanse my carnal heart from the sin that wrought in me moral unlikeness to God, then He is not the Christ. Thanks be unto God, the blood of the Lamb is efficacious! Therefore, through Him, if we will, our affections and our purposes shall receive the same pure, holy quality of perfectness which are in the heart and mind of the Father in heaven. All men believe in moral perfection—all men demand it of other men. What sinner will not condemn anything less than perfection in weight or measure or quality rendered unto him? Who will not demand perfection of truth in statement to himself; in the perfection of the inviolability of his property rights; perfection in the maintenance of the purity of his home? Shall God demand less of me than my sinner neighbor? The sinner demands of me completeness, perfection, purity, which he himself will not, and cannot of himself, render in turn. But our God, through the sacrifice of Jesus Christ, gives power to His children, in the incoming of the Holy Spirit, to meet the measure of His demand.

### TEN COMMANDMENTS OF THE PEOPLE TO THEIR NEW PASTOR

1. Don't scold us, and we will like you better.
2. Don't call us ignorant since we know that, and don't like to be reminded of it.
3. Don't think that you know it all, for we did know some things before you came here.
4. Don't put a strong test after unchristianizing us, and then tell us that we never had any salvation, just for the sake of having a lot of seekers.
5. Don't crowd beefsteak down the throats of our young converts when they need milk. They may choke to death.
6. Don't be always boasting about your wonderful ancestry and the great things you have done in other places, without showing some of the traits of your greatness here.
7. Don't aim big sermons at us, they may knock us down. We want messages that will make us sit up and take notice.
8. Don't rail on our neighbor church members when they come in to hear you, so they will not come back to hear you again.
9. Don't forget what Jesus said in the 18th of Matthew about a brother being at fault. If you follow this rule you may save the church and yourself wholesale embarrassment and disgrace.
10. Pray for us.—C. F. HURST.

**Department of Bible Studies**  
**The Deity of Christ in John's Gospel**  
 By Prof. J. B. Galloway

**Lesson Twenty-five**

**PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR**

**1. The Day by Day Scripture Reading for Week Twenty-five.**

First day, Psalm 37-42. Second day, Psalm 43-49. Third day, Psalm 50-56. Fourth day, Psalm 57-64. Fifth day, Psalm 65-69. Sixth day, Psalm 70-74. Seventh day, Psalm 75-78.

**2. A Choice Morsel from the Week's Bread-Basket.**

"There is a river, the streams whereof shall make glad the city of God" (Psalm 46:4). Rivers in Scripture are used both in a physical and spiritual sense. In a country where water is not so plentiful a stream is always a delightful place. Travelers delight to pitch their tents upon the banks of a river, and there they with their beasts quench their thirst after a long journey. A city situated upon a river of pure water was fortunate. David had tasted of the water from many of the streams flowing from the hills of Judea but he had a soul thirst for the spiritual rivers of water. Hear his cry, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God" (Psalm 42:1, 2). The sages and prophets had many dreams and visions of the rivers. We could speak of the rivers in the visions of Isaiah, Ezekiel, David, Jeremiah, Daniel, Zechariah, John and others of the prophets. Joseph interprets the dream of Pharaoh about the cattle coming up out of the river. May we be able to interpret the visions of spiritual rivers that God gives to His people. Moses struck the rock and from it flowed a stream of water to save perishing Israel in the wilderness. "For they drank of the spiritual Rock that followed them; and that Rock was Christ" (1 Cor. 10:4). To the woman at the well Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And Jesus cries out on the last day of the feast, "If any man thirst, let him come to me and drink, he that believeth on me, from him shall flow rivers of living water." The last vision of the Scriptures is that of "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." "There is a river, the streams whereof make glad the city of

God." Drink of its crystal waters and be satisfied. PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

Study Twenty-five, John 21.

**1. Build Your Own Commentary.**

Connect the expression, "Thou knowest" in verses 15, 16 and 17. Peter had caught the truth that Jesus knew all things and was the Son of God.

What is the last recorded miracle of Jesus? Connect "caught nothing" with, "they were not able to draw it in for the multitude of fishes." If we would fish successfully for Jesus we must fish according to His direction. Notice how this miraculous catch of fish strengthened Peter's faith. "It is the Lord." After the toil of fishing Jesus says, "Come and dine." "And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." If you would know Him better, work for Him. He will call you to dine with Him afterward.

Notice the allusion to the many other things that Jesus did that are not recorded as summed up in the last verse of John's Gospel.

**2. John's Vision of the Son of God Reviewed.**

With this lesson we complete our studies in the Gospel of John. We have followed his visions of our Lord chapter after chapter, and have seen the divine Son of God. How these chapters encourage our faith. He who denies the deity of Christ surely has not read these wonderful messages of the Apostle John with an open heart, for they are so plain. John has penetrated into the inner chamber of the glories of our Savior, and has brought forth proofs that He is the Son of God.

In the first chapter we saw the Eternal Word, the Eternal Creator, the Eternal Light and the Eternal Life all dwelling in the bosom of God the Father, the Eternal Son of God. Then John the Baptist points Him out as the Lamb of God that taketh away the sin of the world. In the chapter on the miracle at the wedding at Cana we see our Lord as a wonder worker and the solution of all of life's emergencies. He proves Himself divine by exercising authority over His Father's house and drives out all that would defile. He can do the same for the temple of the Holy Ghost, our bodies, today. May we let Him dwell within. The wonderful teachings of our Lord prove Him divine. To the woman at the well He declares Himself definitely as the Messiah of the Jews. The healing of the nobleman's son is another evidence that He is the Son of God. In the fifth chapter we have a whole cloud of witnesses who both believed and testified that Jesus was the divine Son of God. His feeding the multitudes and His walking on the sea are two more evidences that He is the Son of God, which both occur in the same chapter. His power over His enemies is nothing short of the miraculous. His claim that He is one with the Father shows that He is a partaker of this same divine nature and is God. What this divine Shepherd does for His sheep is supernatural. The

fact that He raised Lazarus from the grave is an indisputable evidence that He is from God. The prayer of Jesus in the garden is more than human. The house of many mansions that He is preparing for His own is an evidence that He is from heaven. And none but a divine member of the trinity could command the Comforter to come and take His place among His own followers when He left them. His death on the cross and the fact that He rose again from the dead by His own power are the crowning evidences that He is the divine Son of God. "And many other signs truly did Jesus . . . but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life" (John 20:30, 31). "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true" (21:24). We cannot add anything more to his arguments, but only exhort that you believe them and be blessed.

#### PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

##### *The Intercession of Jesus at Right Hand of the Father until He come Again.*

The wonderful signs and miracles recorded of our Lord inspire us with awe for His supernatural power; His benevolent kindness while here on earth fills us with love for Him. His death on the cross redeems us. General Booth once said, "Friends, Jesus shed His precious blood to pay the price of salvation, and bought from God enough salvation to go around." And His resurrection is so essential that the New Testament writers would not stop until they had mentioned it one hundred and eight times, yet there is another truth about our Lord not to be overlooked, that He is now interceding for us and will continue to do so until He steps from the throne to come to earth again. We appreciate the prayers of saints; shall we not much more value His prayers of intercession for us. In time of trial, when you think that others may have forgotten you, remember that Jesus has not and that He is ever praying for you. There is enough grace and help for you in every time of need. Trust Him.

#### AS WE SEE IT

By DR. C. E. HARDY  
NUMBER FIVE

**T**HERE is power in moral suasion in a good man's life. The holy life goes farther than the convincing arguments of logic and passes the highest efforts of the orator's genius.

The beauty of holiness is always seen, but is usually silent. But with its silence speaks more eloquently of God and duty than the tongues of men and angels.

Let this present generation understand that the greatest inheritance that we can bequeath to the coming posterity is a virtuous example, a legacy of hallowed remembrances and associations which will be more convincing than any system of theology and more lasting than granite.

The beaming beauty of holiness which is seen coming from

the life of a friend, loved one, or an esteemed church member will do more to strengthen and hold steady in virtue's ways, and raise up those who are bowed down because of the inroads of sin, than any precept, command, entreaty or warning.

How much more Christianity owes to the moral power of Christ than to His parables and precepts can only be seen when His character is placed on trial before the atheist, infidel, agnostic and modernist. When they too say, as Pilate of old, "I find no fault in this just man." The beauty of that holy life of the Nazarene as portrayed in the four short Gospels has done more and will do more to regenerate the world and bring in everlasting righteousness, than all the agencies put together.

The life of a church does not depend upon its activities or internal or external organizations. These may indicate dissolution or death. Holiness is the life of the Church; it is this which makes the Church a living body, therefore, the only means and agent that can give growth and happiness. Holiness, the life of the Church is always within. All living things grow from within out. It always grows from itself and not by accessions or by adding more to it without as you would a house or a ship. A tree does not grow by attaching a limb to it or fastening a leaf to a sprig, nor does a child grow by attaching limbs to his frame. All living things grow by the converting process transforming food into nourishment, thus growth and enlargement. Beware of that church which is always trying some new method and forming more organizations.

A holy church lives—it lives by converting that which it receives inwardly, as food, into life, that which it cannot convert to holiness or life, is detrimental and in most cases soon kills. A living church wants only that which becomes the means of deep-rooted, solid, enlarged and beautiful usefulness.

A holy church is no fabrication of man. Nothing that he does can make it a living, thriving institution. It differs as much from dead ritualism and conventional sanctity as Solomon's temple filled with God, differed from the same temple just as it left the builder's hand.

#### SUNDAY SCHOOL WORK ON THE SOUTHERN CALIFORNIA DISTRICT

By REV. C. B. WIDMEYER, District Secretary

**D**URING the session of the District Assembly held in June, 1927, the writer was elected to the office of District Sunday School Secretary. Associated with him was a District Sunday School Committee of ten members who were keenly interested in the building of better Sunday schools.

At a meeting of the committee it was planned to hold eight Group Conventions and one District Convention. In the planning of these Group Conventions there was to be no election of delegates, but every officer and teacher of the local Sunday school was made a member of the convention. The objective of the committee was to reach the Sunday school staff with a message that would inspire to more heroic service. It was planned to spread over the district a spirit of co-operation, interest and enthusiasm and this was to be accomplished by an intelligent method of procedure. The Group Conventions were held over a period of a month, beginning in October and concluding in November. Two were held each week, the days being Tuesday and Thursday. Some individuals took advantage of the opportunity and attended two or more of the Group Conventions. During the period of the eight Group Conventions a total of more than one thousand people were in attendance. A fine spirit prevailed and all were encouraged. It was the plan of the committee to have one outside speaker for the night session of each convention. This added much to the interest of the work.

The District Convention was held during the month of April and opened with a session on Thursday evening and three sessions on Friday. Very timely papers were read, and helpful addresses given. There was a very good attendance, most of

the churches being represented. One special feature of the District Convention was the Departmental Session. This had never been tried before and was an experiment, but it was a glorious success. The Departmental Session was held on Friday afternoon from 2:30 until 4:30. The session was organized as follows: A person was designated as chairman of the department and was asked to prepare a paper that would lead up to the discussion. Then some four or more topics were suggested for round table discussion, and in addition to this such subjects as the members of the group would bring up. The following departments held sessions: Superintendents' Council, Adult Department, Young People's Department, Intermediate Department, Junior Department, Primary Department, Beginner's Department, Cradle Roll Department and Home Department. Each department had a fair attendance, some larger than others. Many departments occupied the full time of the session. All agreed that it was a very profitable plan and much help was obtained. Many said it was the best session of the convention.

During the conventions the following persons appeared on the programs and gave very helpful addresses: Rev. H. Orton Wiley, D. D.; Rev. C. E. Hardy, M. D.; Rev. L. A. Ferris, D. D.; Rev. Fred H. Ross, A. B.; Rev. L. Glen Lewis, Ph. D.; Rev. L. A. Reed, A. M.; Rev. Byron Lamson, A. B.; Rev. Proctor Knott, A. M.; Rev. E. H. Mack, A. B.; Rev. H. C. Macrory; Rev. C. J. Kinne; Mrs. Cora Rusling, A. M.; Mrs. C. B. Widmeyer, A. B.; Mr. W. C. Pearce, Ph. D., Secretary of the Southern California Council of Religious Education, and many others who spoke well.

Last summer two Daily Vacation Bible Schools were held. One in the Hollywood church with an enrollment of 100 and the other the Bresee Ave., church, Pasadena, with an enrollment of 271. This year it is planned to have seven Vacation Bible Schools on the district. Last year two Teacher Training Institutes were held in two centers on the district, but this year it is planned that not less than four institutes will be held and possibly a larger number. During the session of the District Convention eighteen certificates from the General Sunday School Committee were presented and this represented four units of work completed. Since that time some have been presented with the Blue Seal which means eight units of work completed, and soon we will present the Silver Seal to some members of the Southern California District.

During the recent District Assembly held in May, 1928, the writer was elected as Director of Christian Education for the Southern California District. His duties were prescribed as follows: To promote general interest in Sunday school work. In conjunction with the Sunday School Committee, to hold Group and District Conventions. To promote the work of Daily Vacation Bible Schools over the district; to press the work of Week Day Religious Education for the children of the public school and to organize and conduct Teacher Training Classes and Teacher Training Institutes.

The report of the Statistical Secretary at the recent assembly showed the following results in Sunday school work for the year:

Increase in enrollment .....	1,641
Total enrollment for the district .....	9,790
Total money raised by Sunday schools .....	\$20,403
Total raised for Missions .....	6,799
Total number of conversions in Sunday school .....	534
Total joining church from Sunday school .....	336

We thank God and take courage. We believe that the Sunday school is the most fertile field for success. May God bless the Sunday school army.

Give up yourself to God without reserve; in singleness of heart meeting everything that every day comes from God, and is to be received and gone through by you, in such a heavenly use of it as you would suppose the holy Jesus would have done in such occurrences. This is an attainable degree of perfection.—WILLIAM LAW.

## THOUGHTS FOR THE DEVOTIONAL LIFE

By BASIL W. MILLER

"Come Ye Apart"

For once Peter forgot himself, as many another man forgot himself under similar circumstances. On the Mount of Transfiguration wondrous scenes were being enacted. The raiment of Christ became radiant with the holy shekinah, His matchless face was aglow with the glory of "the Holy One of God." To Peter the heavens and the earth had passed away, and on the shores of eternity stood the Christ and the three apostles. Out of the scintillant gleam came two men, prophets of hoary age, Moses and Elijah. From the dawn of time, through wild wanderings with Israel, by mountain peaks of prophecy, off beside the hill that was made glorious by the cross, they talked concerning the things that must come to the Master. Overshadowing this radiance, as the shekinah dwelt over the mercy seat, came a cloud, luminous with the presence of God. It must have been the same cloud of heavenly light that capped Mt. Sinai when the law was written; or that filled the temple at its God-crowned dedication. Out of this haze of the other world, came a voice—the voice of God. The rush of angel wings sounds. Men deep in slumber bestir. One cries out, "Lord, let us build three tabernacles." Ah, Peter forgot that he was there; his egotism, his self had fled to the background. All he could see was Jesus. The Christ alone filled the gaze of his vision. His enraptured soul thought not of self, the humble fisherman! And so, in the strange providences of God, it has always been. The man on the Mount of Transfiguration sees only Jesus; forgets self amid such holy surroundings; thinks not of personal ambitions, egoistic aggrandizements, place or position, on such holy ground. May we then arise on wings of rapture for the soul to the overshadowed Mount of glory. May we walk in holy submission, humble servitude to the Master of men until He leads us to the Mount, the glory. More than 650 municipal and 200 commercial airports now are in use in the United States.

The number and net tonnage of vessels passing through the Suez Canal last year exceeded any previous year's records.

There are 2,897,000 commercial vehicles in the United States.

Because of an increase in the use of preventive health measures, death rates in the cities of the United States now are lower than in the rural districts.

For the want of common discretion the very end of good breeding is wholly perverted; and civility, intended to make us easy, is employed in laying chains and fetters upon us in debarring our wishes, and in crossing our most reasonable desires and inclinations.—JONATHAN SWIFT.

It requires nearly 15 billion cubic feet of air a day to provide music from the pipe organs in the United States.

"Air development is arresting the attention of all interests. Railway and express companies are making alliances with air service corporations, and there is every indication that the future will witness a blending of all forms of transportation—land, sea and air."

The world needs to pause once in a while. Once in a while a pause is progress. And occasionally rushing headlong is not progress.—*Alchison Globe*.

Not only commission makes a sin. A man is guilty of all these sins he hateth not. He cannot avoid all sins, he will. He waited a moment. Holy fires began to burn. He turned and started toward the source of the music. As in a daze he covered several city blocks, until he found himself lying across the curb, calling on God to come back to his heart and life.

He had found the Friend of sinners, the Father of the prodigals, the Searcher after the erring, the Physician of the sick. When I came back from the wanderings of my mind, the same cornet that on that notable night had rung the message of salvation, now with subdued tones was rippling over those notes:

"So I'll cherish the old rugged cross,  
Till my trophies at last I lay down;  
I will cling to the old rugged cross,  
And exchange it some day for a crown."

Carey was preaching from that text in Isaiah, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords, and strengthen thy stakes." After discussing it thus: Expect great things from God, and attempt great things for God, he had thoroughly moved the congregation. Hearts were taut; the atmosphere of the building was intense with spiritual power. God was present. The preacher called the audience to arise, and they were solemnly dismissed. As they started out, an old man by name of Fuller cried "Carey, call them back. Aren't we going to do anything about it?" The congregation came back: "That day was born the modern missionary movement. They sent Carey to India. Ah, that's the secret. When moved by God, when the soul looks out in holy vision, do something about it. Step out for God. Too often we are afraid, we move men, we ministers stir them, flame their souls, burn with a God-sent message into their heart, but we let them go out without 'doing anything about it.' I would that those words of burning zeal could ring through the souls of all of God's holy children. The world dies, evil increases, the heat of divine love burns low in pulpit and pew, but too often we do nothing about it. Those words challenge us today. 'Enlarge . . . stretch . . . lengthen . . . strengthen'"

us. General Booth once said, "Friends, Jesus shed His precious blood to pay the price of salvation, and bought from God enough salvation to go around." And His resurrection is so essential that the New Testament writers would not stop until they had mentioned it one hundred and eight times, yet there is another truth about our Lord not to be overlooked, that He is now interceding for us and will continue to do so until He steps from the throne to come to earth again. We appreciate the prayers of saints; shall we not much more value His prayers of intercession for us. In time of trial, when you think that others may have forgotten you, remember that Jesus has not and that He is ever praying for you. There is enough grace and help for you in every time of need. Trust Him.

### AS WE SEE IT

By DR. C. E. HARDY  
NUMBER FIVE

**T**HERE is power in moral suasion in a good man's life. The holy life goes farther than the convincing arguments of logic and passes the highest efforts of the orator's genius.

The beauty of holiness is always seen, but is usually silent. But with its silence speaks more eloquently of God and duty than the tongues of men and angels.

Let this present generation understand that the greatest in-

In the depths of the ocean, five miles down in the Atlantic, grow the most delicately shaded and woven marine flowers that one could imagine. Their floral tints are such as to catch the human eyes. A touch of human hand, or a breath of air

would blight their finely textured petals. While over the surface of the Atlantic the fiercest storms blow, the tornadoes with the glee of hell seek to destroy the handiwork of man, when the elements fight in death struggle, the waves never move, the storm never pierces through and disturbs the floral display on the bottom of the ocean. Yes, it is true. There is a hidden place for the soul, a deep place for the life, a sheltered nook of peace, a dwelling, an abode of tranquility for those who are hidden in Christ Jesus. The raging winds of fate, the sweeping tides of the world, the storm of temptation, the blighting darts of the enemy of the soul, can never reach the life that is thus deeply secluded in the love of God. Winds will blow over the surface, but deeply sheltered we can rest in peace.

"The greatest preacher the world ever had known was remarkable for his use of illustrations. Our Master never preached a sermon when He did not liken His truth to some everyday, ordinary object so that the little children in His company could take in the power and sweetness of the truth He taught. There is a great difference between the illustrations of Jesus and Paul. Paul lived in the city, and his truth was colored because of his contact with the people in the great centers of population; but Jesus lived in the country, and the sparrows flying through the air, the grass growing beneath His feet, and the lilies blooming on every side furnished His illustrations. We are following in right footsteps when we pattern after Jesus and Paul in illustrating truth," writes Dr. J. Wilbur Chapman.

Charles Spurgeon tells of a great English prince who on one occasion went to visit a famous king of Spain. The prince was taken down to the galleys to see the men who were chained to the oars and doomed to be slaves for life. The king promised in honor of the prince's visit that he would set free any one of these men that the prince might choose. So the prince went to one and said, "My poor fellow, I am sorry to see you in this plight; how came you here?" He answered, "False witnesses gave evidence against me; I am suffering wrongfully." On from man to man he went, some would say, "I certainly did wrong, but to no great extent. I ought not to be here." Others made similar excuses. Finally the prince came to one man who said, "Sir, I am often thankful that I am here, for I am so sorry to own that if I had received my dues I would have been executed. I am certainly guilty of all that I am charged with, and my most severe punishment is just." The prince replied to him, "It is a pity that such a guilty man should be chained to such innocent men as these, therefore I set you free!" "If we confess, . . . he is faithful and just to forgive."

PITTSBURGH, PA.

### CHOICE WORLD WIDE NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Of German invention is a camera that measures the exact height and length of sea waves.

Palestine's road system has been so extended that good roads are now available to all points of interest.

The tree is at once a contemporary object and an antique. There are redwood trees in California that were already huge trees when Columbus landed on New World shores.

Europe has 42,800 square miles of coal area; the United States has 340,000

Warsaw, Prague and Budapest have become among the world's most important and best equipped terminals for airplane lines.



The origin of the quotation, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," is unknown for certain. It is widely used by several Christian denominations in this country to express their reliance upon the Bible as a complete and sufficient moral and spiritual guide in life.

Within five years 7,000 Paris apartments will be heated by steam from a central plant.

Don't look too hard except for something agreeable; we can find all the disagreeable things we want, between our own hats and boots.—LEIGH HUNT.

The sun will continue to supply light and heat for 150,000,000,000 years, says a French astronomer, who recently based his calculation on the latest discoveries of the atom's construction. Until now it has been thought that old Sol would burn out in 10,000,000 years' time at the most.

Increasing the length of its navigable streams, supplying water for extensive irrigation, and flood control are included in the plans of the government of Czecho-slovakia for obtaining hydroelectric power.

The Temple of Neptune, in southern Italy, is regarded as the finest specimen of Doric architecture outside of Greece.

That is the way to be immovable in the midst of troubles, as a rock amidst the waves. When God is in the midst of a kingdom or city, He makes it firm as Mount Zion, that cannot be removed. When He is in the midst of a soul, though calamities throng about it on all hands, and roar like the billows of the sea, yet there is constant calm within, such a peace as the world can neither give nor take away.—R. LEIGHTON.

Of Norway's 124,643 square miles of land about 21.5 per cent is wooded, 18 per cent being classed as productive forests.

A total of 2,976 languages are spoken throughout the world, according to statistics carefully compiled by Der Deutsch. This number includes the many barbaric means of expression used in various obscure corners of the earth.

An evil intention perverts the best actions and makes them sins.—ADDISON.

Radio was used to stretch the arm of the law in Oceania recently. During a case at Sydney, N. S. W., regarding the sale of shares in a coconut plantation it developed that the defendant was far away in New Guinea. The judge ordered that his decision be served upon the defendant by radio.

A California laboratory for studying insect control is the first electrically heated institution of its kind in the world.

The things we all make, but never brag about, are—mistakes.

A 12-mile long artificial bed has been excavated from the River Shannon, Ireland, which, flowing over this new course, will be trained over an artificial Niagara for power purposes.

Because it was too cold to work, healthy Joseph Lowes, 54, of Gateshead, England, stayed in bed 11 weeks, only getting up for meals and seldom washing. Because he did so his 13-year-old son, a cripple, suffered for the want of necessities and Lowes was sentenced to three months in prison.

Employing 120 kilowatts, the most powerful radio station in Western Europe has been opened at Zeesen, Germany.

In order to convey a very definite idea of the size of an atom, a scientist has figured that if five atoms were placed on

a postage stamp every second, it would take 300,000,000 years to cover it.

Africa's longest bridge is to be started at once, a Glasgow, Scotland firm having been awarded the contract. The structure will be nearly a ½-mile long, with 13 spans, will cost nearly \$5,000,000, and will take 4½ years to build. It will be a combined rail and road viaduct over the River Benue, in Northern Nigeria.

The cost of sickness in the United States each year, as represented in lost wages, reduced production and medical care, is estimated at \$2,250,000,000. This shows how important it is, in an economic sense, to maintain health. The healthfulness of the people has immense commercial value, not to speak of the human aspect.

"Too many writers and speakers are trying to interpret and to criticize modern life and getting firsthand information about it. Life today is so intricate, so complex, so different from life fifty years ago, that it must be studied with keen analysis and thorough understanding, to judge it fairly. Conditions have changed, influences are different, distractions are more numerous—in a word, the whole scheme of life has been altered in essentials. These things must be taken into consideration in passing judgment upon modern life and those who live according to modern ideas and ideals."

German firms are reporting large orders from South Africa for steel railroad ties. Because of the decreasing supply of timber there, it is planned to equip all railroads with the new steel ties.

More than 650 municipal and 200 commercial airports now are in use in the United States.

The number and net tonnage of vessels passing through the Suez Canal last year exceeded any previous year's records.

There are 2,897,000 commercial vehicles in the United States.

Because of an increase in the use of preventive health measures, death rates in the cities of the United States now are lower than in the rural districts.

For the want of common discretion the very end of good breeding is wholly perverted; and civility, intended to make us easy, is employed in laying chains and fetters upon us in debarring our wishes, and in crossing our most reasonable desires and inclinations.—JONATHAN SWIFT.

It requires nearly 15 billion cubic feet of air a day to provide music from the pipe organs in the United States.

"Air development is arresting the attention of all interests. Railway and express companies are making alliances with air service corporations, and there is every indication that the future will witness a blending of all forms of transportation—land, sea and air."

The world needs to pause once in a while. Once in a while a pause is progress. And occasionally rushing headlong is not progress.—*Atchison Globe*

Not only commission makes a sin. A man is guilty of all those sins he hateth not. If I cannot avoid all, yet I will hate all.—BISHOP HALL.

Belts of trees make a country warmer, but forests, because they detain and condense passing clouds, make a locality colder.

# MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

## WHAT CAN I DO?

By WILLIAM C. HESLOP, D. D.

**T**HIS is a question I often asked myself when in the homeland. Since the God of peace Himself sanctified me wholly, I have had a burning desire to reach the lost and help in the evangelization of the unevangelized. What can I do to help to reach them with the gospel? Perhaps you have asked that question and we here wish to point out two or three things that you can do to give the gospel to the perishing multitudes.

### 1. YOU CAN PRAY

Now you not only can pray but prayer is the most important thing you can do. Prayer comes, or ought to come, before service. They serve best who pray best. S. D. Gordon has said, "The real victory in all service is won in secret beforehand by prayer. Service is gathering up the results." If you and I desire to get into living touch with a dying world we can only do it on our knees. As it has been said, "Prayer puts us into direct dynamic touch with a world."

Beloved, praying is a real business, it is doing definite business with God. It also means work. It is not five or ten minutes in the morning and five or ten minutes at night. This kind of praying may be a conscience quieter or salve but it does not accomplish much for God. I heard a spiritual, soul-winning evangelist once say that he exerted more strength and felt more exhausted after prayer than after anything else—and he has traveled over the world preaching morning, noon and night. No wonder he has won souls for God!

E. M. Bounds wrote, "No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to praying." We wish to put it on record as a truth which we believe with all our hearts, that the men and women who have been the greatest blessing in this poor, lost world; the men and women who have been the greatest soul-winners, have been and are the men and women who have been and are the greatest in the school of prayer.

Someone has said, "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed."

We know something of what prayer is, what prayer does, and what prayer means. Personally we believe it is the mightiest factor, the most powerful weapon in this world; we believe prayer really and truly moves the arm that moves the world. Prayer changes things. This being certainly true, we urge upon you the necessity of prayer—real prayer, earnest prayer, persistent prayer, importunate prayer.

Sir Thomas Buxton has written, "You

know the value of prayer, it is precious beyond price. Never, never neglect it."

### 2. YOU CAN BELIEVE

Yes, you may pray the prayer of faith that will save the sick souls; you may pray through and pray down as well as pray up. Up to God, through to God, down to men. We wish to testify that we have been able to pray, pray through and give thanks to God for hearing us and within twenty-four hours we have seen the answer. Brother, sister, hear me, God is still alive and still on the throne. He hears and answers. It is your privilege and mine to ask and receive that our joy may be full. Jesus said, "All things, whatsoever ye shall ask in prayer; believing ye shall receive."

Dr. Andrew Murray says, "Our blessed Lord insisted upon nothing so much in His prayer lessons as faith in the Father, as a God who most certainly does what we ask . . . 'Count confidently on an answer,' is with Him the beginning and end of His teaching."

"When you pray day by day, do you pray believing?"

Do you pray the gospel way: asking and receiving?"

You may here remember that there were only two things which caused Jesus to marvel. (1) Unbelief. (2) Faith. Wherever Jesus went He looked for faith and He always honored it. Someone has remarked on this fact thus, "The thing that Jesus sought for in the hearts of men, sought for as a hidden treasure, was just confidence in God—faith."

Beloved, we again urge upon you to pray believing. Pray without ceasing, pray importunately, pray perseveringly, pray earnestly and pray believing and as God lives you shall have what you ask. A. Judson bears testimony to the faithfulness of our God in the following words: "I never prayed sincerely and earnestly for anything but it came at some time . . . no matter at how distant a date, somehow, in some shape, probably the last I would have devised, it came."

### 3. YOU CAN GIVE

It is the privilege of every child of God, to help His heavenly Father in His plans for the salvation of mankind by giving something to foreign missions. To give as God has prospered us and to give as God has given to us are two good rules to go by.

When in the homeland, I used to place every copper coin I received in the missionary box. I knew a young Christian in England who placed every ten-cent silver piece she received into one missionary box. I have known others to give to the missionaries instead of spending it on train-fare for a week-end enjoyment. A young girl has denied herself of gloves in the summer to send to the mission field. My wife refused to have an engagement ring, preferring to invest the money in missions.

Yes! Beloved you can give if you really desire to give. I know children who give half of their taffoe (candy) allowance to the missionaries in order that the black boys and girls may hear of Jesus. They do it and love to do it—they enjoy it.

Some can give little, some can give more, some can give much. All can give something. Give then, beloved, not only what you can spare but give until you feel you have given. Sacrifice something for Jesus. Deny yourself for Jesus and the blessing of God which maketh rich and addeth no sorrow with it shall be yours. "The heathen are not going to be saved by your spare cash." Pray . . . Believe . . . Give.

*"Give while you live;  
Your dying gifts may fail  
To hush the world's sad wail,  
Your gold laid up with care  
An enemy may share;  
The shameless prodigal  
Perchance may waste it all  
Give, and the influence  
May save from rank offense  
The children of your love,  
Lay up such wealth above  
Since God gives back the price  
Of all your sacrifice."*

Some time ago I saw the following in a paper: "A thank-offering of \$25 for five years' fellowship with Jesus after putting off the old man."

A lady who refused to give after hearing a charity sermon had her pocket picked as she was leaving church. On making the discovery she said, "The parson could not find the way to my pocket, but the devil did."

A little fellow, who had his wits about him when the collection plate was passed around, administered a rebuke to his mother, who, on the way home, was finding fault with the sermon. "Well, mother," he said innocently, "what could you expect for a penny?"

### 4. YOU CAN ENCOURAGE OTHERS TO DO THE SAME

Encourage others to pray, believe and give. Read and circulate missionary tracts we can send you.

What can I do? There is no limit to the possibilities of effective service for God and humanity if you will. What you can do is tremendous. Beloved, what will you do? Decide immediately, do something quickly for while you delay, poor lost men and women die for the food and water which you alone may give.

Pray . . . Believe . . . Give and encourage others to do the same.  
*Worlds are changing, heaven beholding;  
Thou hast but an hour to fight;  
Now, the blazoned cross unfolding,  
On!—right onward for the right.*

## FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

### DEAR BOYS AND GIRLS:

Would you like to have a talk this week about rules? I think I can hear a perfect chorus of voices crying out, "We most certainly would not! We have enough of those tiresome things in our school books to more than satisfy us."

But wait a moment. Suppose I can prove to you that a good rule, even in a text book, is one of the best friends a boy or girl can have, what then? I learned that truth in my grammar school days, and it was worth everything to me in my studies from that time. It came about in this way. A classmate and I were having a hard struggle over the examples in a new "case" in fractions, and we asked her older sister to help us.

The girl picked up the arithmetic. "You know and understand perfectly the rule for working these examples?" she asked. We shook our heads. "Then that is the first thing to be done," she said.

"Oh, sister," cried my classmate, "please don't make me try to learn that old rule. I hate rules anyhow, and never really understand them. Just help us to get the right answers to these examples: that is all we want."

"But that would not be truly helping you," said the older girl. Then she turned to the rule, and pointed out that in the beginning of every new subject in mathematics, always there was the rule printed out for the student, and a sample problem worked out fully under it showing how the rule is to be used.

"Take your pencils and pads now, and we too will work out this same example step by step, applying the rule as we go," she said.

"But what is the use of wasting time over one that is already solved? Anyhow, it isn't one of those we must take to class tomorrow," we grumbled.

"You won't be wasting time—you will be saving it," was the answer. "For if you stick to this sample problem until you have mastered it, you will then have mastered the rule. And when you have mastered your rule, it will become your servant to help you work out your other problems successfully. Not only that, but what I am teaching you holds good, whether it is a new subject you are taking up in grammar school fractions, in high school algebra or college mathematics, such as I am studying now."

She was right about it for when she had made us go over that first problem several times, using the rule as we went, we did come to understand both the ex-

ample and the rule. Then we were able to solve our other problems quickly and intelligently, and what is more, we really enjoyed it.

This incident made a deep impression upon me. I saw that a rule wasn't a dull, uninteresting thing. Instead, when understood and used intelligently it was something which lightened school work, and even made it extremely interesting.

### Some Rules in the School of Life

And this is just as true of the rules in the school of life as of those in the school of text books. For you will find that those persons who are working successfully some certain problems in their lives are governed by a carefully thought out rule.

Take the case of Benjamin Franklin. Some of you boys and girls may not know much about him as a statesman, a philosopher and writer, but at least you do know that he was the man who experimented with a kite to establish the identity of lightning and electricity.

Would you think it necessary for such a wise man to adopt certain rules and govern his conduct strictly by them? He thought so. And the rules of this great man were so simple and practical that they would fit into your life just as well as they did into his own.

Here is one which struck me forcibly: "*Shun the habit of speaking too positively.*"

He explains that he had always put in a good deal of study on subjects which interested him, and therefore felt that he had a right to strong opinions. For many years of his life then he spoke in a very dictatorial manner and made frequent use of such expressions as these: "I know whereof I speak," "I am absolutely sure on this point," "I am perfectly positive," "There can be no chance whatever of a mistake," and so on. But being a really wise man, Franklin learned some things by experience. And one was that no matter how much a man may study and investigate, he is liable to make mistakes sometimes. He decided, therefore, to adopt the rule I have quoted, and learn to speak more moderately and more modestly. It wasn't an easy rule for a man of his temperament, but he mastered it, and now used such expressions as these: "I believe myself to be right, and will give you my reasons," "To the best of my knowledge these are the facts in the case," "I feel very certain that this is the truth, but am willing to be corrected."

Benjamin Franklin states that this simple rule had proved to be invaluable to him, not only in his speech and writ-

ings but in its influence upon his character as well. Don't you suppose it would be worth something to you and me?

### Another Rule

This second rule, a very fine one, was furnished me by a young man with whom I was talking.

"I have deliberately made it a rule in my life not to judge the motives of my fellow-men," he said. "It is often a temptation to do so, and I have severe struggles with myself over it, but I am determined, by God's help, to establish that habit of mind and heart which will keep me out of the realm of motives."

"That is a very unusual decision. What led you to put yourself under such a rule?" I asked.

"Because I have seen my favorite cousin just about wreck her life by her habit of judging people's motives," he answered. "Elinor has always been an exceptionally beautiful and gifted person; she has a fine mind, and in school and college left both her brother and myself behind when it came to grades. Because her mind was so keen and intelligent in dealing with books, she came to have an overweening confidence in it.

"People are just like books, put your mind on them, use your intelligence and reasoning powers as you do in your studies, and you will be able to read folks about as easily as you do books," she declared.

"Her parents listened to this foolish talk and applauded it as wisdom. 'It is really uncanny how Elinor can read people,' they would say, often in her hearing. 'She has the most marvelous insight into human nature, and is the finest judge of character we have ever seen.'"

"This was not true, of course, though none of us stopped to reason it out in our early days. The Bible plainly states that God alone is able to divine the intents and motives of the heart. What a pity someone did not convince Elinor of that fact before it was too late. As it was she went on her way with an ever increasing confidence in her powers of discernment."

The young man paused a moment, then said, "There is one strange feature about this business of detecting other people's motives. The ones who pride themselves on their ability in this line always find something sinister, selfish, or unworthy in the person's motives they are reading. They never pass up to their credit a generous impulse or a fine or worthy purpose. I wonder why? That of itself ought to convince them that they are on the wrong track."

"Well, my cousin had begun by know-

ing just why a certain schoolmate had done this, or a college friend did that. Then she came to know whom the minister had in mind when he preached a certain sermon. It was perfectly clear to her, though none of the rest of us had even thought of such a meaning. And when Mr. J— told that little joke so innocently, he was really striking at Mr. K—; it was queer we couldn't see that. And she knew exactly why Mrs. M— had called on mother the day before, and why Miss L— had put herself out to be so pleasant all of a sudden. In fact, Elinor has become quite an adept in discovering small, unlovely traits in the inner workings of people's minds.

And when you habitually think poorly of your fellow-creatures, you don't care much about their friendship.

"Yes, I have talked with her, but it does no good. She is wise in her own conceit—decidedly cynical and suspicious, and not at all happy.

"I have taken warning. Hence the rule I have set for myself. For when we attempt to read the motives of people's hearts, we not only make the most stupid mistakes about them, but we do ourselves an irreparable injury besides."

Dear young people, do you think this rule would help you and me?

(To be concluded)

### Sunday School Lesson

For August 5, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul in a Pagan Country.

LESSON TEXT: Acts 14:8-20.

GOLDEN TEXT: *I know both how to be abased, and I know how to abound* (Phil. 4:12).

**M**ODERN psychologists are telling us that in their study they can find no distinctive religious faculty in man. Why should we doubt them? Poor things! They are looking in the wrong direction and will admit no evidence beyond natural experience. Were they humble enough to receive the Bible they could know several things they seem not to know.

Man is spirit, as well as soul and body, he is more than an animal. Though at the lower edge, the human spirit belongs in the realm of angels and God. God is a Spirit and He created man in His own image—Spirit. The spirit of man is distinctively moral and has a religious capacity, and because man is spirit he is religious. All men are religious and there are many religions in the world. The spread of Christianity in the world means meeting in contest with these religions. And Christianity's claim to be the only means of salvation and the one true religion, means opposition from other religions. Christianity cannot share with other religions, it is exclusive, its acceptance is the rejection of others. In Palestine Christianity met Judaism, but

in his missionary tours Paul must put Christianity up against other religions and meet the advocates of these other systems.

We are now studying the first missionary journey. This began in a somewhat evangelized country but soon they were out in a purely heathen land. We left them at Antioch in Pisidia in our last Sunday's lesson. Here the Jews stirred up certain of the influential women of the city against Barnabas and Paul and these influenced the authorities so that the persecution became such that they left the city and went to Iconium. Here they had good success until the unbelieving Jews stirred up the Gentiles against them and there was an attempt made to stone them. Barnabas and Paul then fled to Lystra and opened up preaching in this new place. If driven from one place it only meant a new work in a new place.

It is probable that at Lystra they first preached in the public market place, on the street. Here a man who had been a cripple from his birth was in the company of listeners. Paul saw him and perceived that he had faith to be healed; spoke to him in a loud voice that the crowd could hear, and he was healed. A condition of faith in the subject is necessary. When the people saw what was done they knew that it was a supernatural work, and being pagan they were ready to attribute it to their gods, even recognizing these men as the gods coming among them. Barnabas was the older and physically the stronger and they said he was Jupiter; Paul was the eloquent spokesman and they said he was Mercury. With this the priests of Jupiter agreed and arranged to make sacrifice to them. Thus early in the history of Christianity paganism attempts to assimilate Christianity into itself and make it appear that Christianity is but a new putting of the old religion. And this attempt has continued through the centuries and now they are telling us that there is but one God and the different religions but have different names for the one God of the Bible. But recently a prominent Congregational clergyman said that we no longer needed the second commandment since all now worship the same God by whatever name he is called.

Paul and Barnabas would stand for no such compromise. When they learned what was being attempted they at once manifested their strong approval and told them that Christianity called for a turning "from these vanities unto the living God." Christianity is not something to be tacked on to, or given to explain or clarify any other religion, but it stands out alone as the true religion and to accept it means to turn away from all others. All other gods are vanities to Christianity.

How easy it would have been for Barnabas and Paul to have remained quiet and accepted this honor and have become very popular. They could have placed Jesus among the gods, or have said that He was the same as one of the gods, and have been looked upon as gods themselves. But this would have been to lose all fellowship with God. Many have thus lost fellowship with

God because of the fellowships they have made and held with men. Not many men have been willing to thus close the door to popularity.

How very unstable is popularity. One day they were ready to worship Barnabas and Paul, in but a few days they have been moved to a riot of persecution. Certain of the unbelieving Jews from Antioch and Iconium came to Lystra, and it is probable that they told them that this miracle had been performed by the power of Satan rather than God and that these were wicked men. They so succeeded in turning the minds of the people that they were now ready to fall upon the apostles. Having stoned Paul supposedly to death they drag him outside the city walls and leave him. It may be he was only stunned and unconscious, but quite likely he was caught up into the third heaven where he saw things unlawful to utter, which he could not put into human speech.

These days of ministry in Lystra however had not been fruitless. Some disciples had been made. These followed the mob as they carried the body of Paul outside the city and were standing "round about him" after the crowd had gone when suddenly the spirit returned to the body and Paul arose and went with them back into the city. But the opposition was now so strong it seemed best for them to move on. The seed had been sown and was now sure to grow, the church would go forward. The next day Barnabas and Paul went to Derbe.

Christianity being exclusive, will necessarily meet with opposition from other religions when they come in contact with each other, for the success of Christianity is the destruction of other religions and all false philosophies. The spreading of Christianity in heathen lands requires courage, it cannot be done without a struggle. Foreign missions require heroism. There is no easy way. There is a wise way, but it is not an easy way. This wise way will not escape opposition but it will bring some results. And though the missionary must needs move on the word of truth will bring forth its fruit.

He who lacks the heroic in his life, who will give up and quit in the face of opposition, who will not go on to another city and begin work when driven out, will not get far in this work. The successful worker will not yield to discouragement; there may be much to discourage and he may be greatly tempted at times, but there is no yielding, he presses on and does his best. This is heroism. This is what Paul had and what we must have if we are going to succeed in the work. Christianity is the Christ life in an unfriendly world and calls for heroism. Toned down to friendship with the world it ceases to be Christianity, the friendship of the world is enmity with God. The reproach of the cross has not ceased.

Missions are not a failure in heathen lands, but are a sad failure in many professing Christians at home.

We are saved because of past missionary efforts; others are to be saved by our present missionary efforts.

## THE WEST CENTRAL EDUCATIONAL ZONE

The Seventh General Assembly of the Church of the Nazarene was memorialized to change the name of the Southern Educational Zone to that of the West Central Educational Zone. This memorial was passed. It can readily be seen that the change was a fitting one if a map of the United States is perused and the districts involved kept in mind. Said zone includes the following districts: Arkansas, Louisiana, Hamlin, Dallas, San Antonio, New Mexico, Eastern Oklahoma, Western Oklahoma. To these the Seventh General Assembly added the following districts: Kansas, Kansas City, and Nebraska as auxiliary territory. The states which include these districts are much more accurately classed as West Central than as Southern.

The West Central Educational Zone has within its bounds the Central Nazarene Academy and Bible School. It is located at Hamlin, Texas, and is housed in a large, commodious, brick building. During the past year many improvements have been made in the school under the able leadership of Rev. B. F. Neely, D. D. One of the greatest of these achievements was the securing of state accrediting for the High School. The Hamlin, San Antonio, Dallas, and New Mexico Districts belong to this school as supporting territory for high school and Bible school purposes.

The West Central Educational Zone has Bresee College within its limits at Hutchinson, Kansas. At present this school by its own choice is confining its activities to the high school and Bible school courses. This institution is making rapid advancement under the efficient supervision of Professor S. T. Ludwig. State affiliation for the High School has recently been obtained. A new brick building furnishes ample room for the present work of the school. It is one of the most modern and best equipped buildings to be found anywhere in the Church of the Nazarene.

The West Central Educational Zone has Bethany-Peniel College within its territory. This school is situated at Bethany, Oklahoma. Bethany is four miles from the limits of Oklahoma City and is on an interurban line which runs from said city to El Reno, Oklahoma. Bethany is also on the Main Street of America, Highway 66, which is hard-surfaced from Oklahoma City on through our town. Bethany has all of the home conveniences of a large city without the distractions and temptations of the same. Besides, Bethany has within easy reach the special advantages which go with one of the most progressive cities of America.

Bethany-Peniel College operates the last three years of high school for the Western Oklahoma, Eastern Oklahoma, Arkansas, and Louisiana Districts. It also offers the full four years of college for the above named districts and the Hamlin, Dallas, and San Antonio Districts as supporting territory and the Kansas, Kansas City, and Nebraska Districts as auxiliary territory. By auxiliary territory is meant that territory

which may be canvassed for students but not for financial aid. Kansas, Kansas City, and Nebraska Districts will remain as auxiliary territory for college students only until such a time as Bresee College may choose to undertake college work again.

The high school and college departments of Bethany-Peniel College are fully accredited by the Board of Education of the state of Oklahoma. In fact, all of the Nazarene schools in the West Central Educational Zone are accredited for the work which they are now offering. Surely God has signally blessed all of our institutions in their forward movements.

S. S. WHITE,

*President, Bethany-Peniel College.*

## HOME MISSION WORK IN NORTHERN INDIANA

The Lord has done great things for us this year, whereof we are glad. We will not report so many new churches this year, as most of our efforts have been spent in connection with those already established. Most of the churches of the district have reported real revivals since the last assembly, and a great many tent meetings are either in progress or planned among the younger churches this summer. Our June tent meetings failed from the standpoint of church organizations, owing to heavy rainfall. We had some of the very best workers in the connection, and they were faithful to the task, but while we should have had three and one-half inches of rainfall we had eight and one-half for the month of June in this section, and twenty-one of the thirty June days were rainy days. We organized one small church from four efforts in new fields, and the five tent meetings among churches already organized were hard hit. Storms have done considerable damage to the tents, but most of them are in good working order after being repaired. Seven or eight tents will be in constant use on the district through July and August, and we expect a mighty harvest of souls, and the organization of a few good churches. At South Bend our good pastor and his aggressive church board are digging out a good strong work in a suburb city with Rev. C. C. and Flora Ruth Chatfield as evangelists. They organized their little class there last year,

and are working toward a good place of worship and a strong membership in this meeting. Our wide-awake pastor and church board in Ft. Wayne voted unanimously to put forth the effort of their lives to dig out a good, strong work in the south side of that good city, four miles from the location of the First church. They have secured the services of the London party for this campaign.

Our good pastor at Frankfort has been looking after the young church at Lafayette, and they recently put on a good tent meeting with Evangelist J. A. MacClintock, and though I have not had a detailed report I hear they had real success.

The Elkhart church with the "Daniel Prayer Band" of young people to keep the glory prayed down on the church, and the "pastor who never stops," have had three revivals going on around them at once for several weeks. At Lagrange, some thirty miles away, Rev. C. T. Moore spent four weeks, and did splendid work, but the weather prevented an organization, or results sufficient to organize, and the evangelist turned the meeting over to another team and hurried to his next field. We trust you may yet hear from Lagrange. In addition to this the Elkhart church found place to entertain Rev. Chas. Dye, Paul and Dora Giel, and time to boost them through in a meeting in Goshen, ten miles away, while running a tent meeting in their own town. Surely they have demonstrated the power of united effort and proper organization. It looks as though we will get a good strong work in Goshen. The evangelists did such splendid work there.

The fine pastors at Bluffton, Red Key and Montpelier united in an effort to dig out a church in Pennville, where Evangelist G. H. Shaffer spent the month of June in a splendid revival, which resulted in the organization of a small but very fine class of Nazarenes. Brother Shaffer is now engaged in a tent meeting with our young church in Farmland, and they are starting well. His messages are bringing great returns, and he is doing the best work of his life.

Arcana church and pastor are backing a campaign in Upland where Rev. Will H. and Lillie B. Nerry are engaged in a month's meeting. They are among our very best workers, as most of the readers know, and we expect many souls to be brought into the kingdom through this effort.

From there they plan to join Rev. and Mrs. A. E. Ford who for many months have been faithfully plodding on, in an effort to hew out a kingdom in Hartford City. God is honoring their efforts, and will give them victory in their undertaking.

The Wright Brothers from Muncie are engaged in a good meeting in Roanoke where Rev. R. L. Bradley is directing the forces, and the Ft. Wayne people are giving them a good boost in the work.

The good pastor and church board at Hammond recently sent their tent and a number of their fine people to assist Rev. A. B. Johnson and his young church in Whiting, a suburb city of Hammond, where Rev. Elwood Taylor and C. C.

## A CORRECTION!

Dr. C. B. Widmeyer's new book "Five Hundred Bible Questions" through an oversight has been advertised at 50c a copy whereas the price is 25c. A few orders at 50c were received. If those who remitted this amount will drop us a card we shall be glad to refund the overpayment.

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

Burton conducted a good meeting. They are building a fifty thousand dollar church in Hammond. God is greatly blessing that work.

Our tent association fund has come in fine, and has proved to be the salvation of our home missionary work this summer. We are praying that God will help us as a district to somehow keep pace with this great movement, and do our part toward digging ten thousand diamonds out of the rough during the next twelve months.

J. W. MONTGOMERY,  
District Superintendent.

#### MISSOURI DISTRICT N. Y. P. S.

The Missouri District has just closed its Fifth Annual N. Y. P. S. Convention, held in St. Louis, July 1-5, 1928. St. Louis First church, assisted by the sister churches of St. Louis and Maplewood acted as hostess to the convention.

Dr. J. B. Chapman, our new General Superintendent, was with us as special speaker, and what a blessing he proved to be to us. His messages were rich in instruction and counsel to the youth of the church. His discourses on "Our Contact With the World," and "Youth's Contribution to the Church," stand paramount in setting forth the duties of Christian young people to the church. Any congregation or assembly of people might well profit by a message from Dr. Chapman, and we feel that, having heard him during the four days of this convention, Missouri District young people have a greater zeal to do and a larger conception of the work assigned them.

Our business session opened Monday morning, July 5, with an address of welcome by Rev. J. W. Roach of St. Louis First church and a response by Rev. A. L. Roach of St. Louis Park Ave. church. There were twelve societies represented, bringing a total delegation of forty-five. Each pastor, president, and delegate came with a running over blessing on his soul and this spirit of praise and gladness prevailed throughout the entire convention. It was good indeed to see young people from over the district come together with the joy of the Lord on their souls and work in unity and harmony. Since Dr. Chapman could not bring his family with him, as we had anticipated, our special singing was more or less impromptu. Nevertheless, God blessed the special singing and the singers in a wonderful way.

There were a few changes made in the method of carrying on the work for the coming year, which will be shown in the minutes going to press at an early date. Our new district officers are as follows: J. B. Ramsey, St. Louis, President; J. A. Duncan, Piedmont, 1st Vice; R. Earl Seal, Des Arc, 2nd Vice; Doris Phillips, St. Louis, Secretary; Willard Durham, Piedmont, Treasurer. The foregoing will take office after the District Assembly. To date the membership of the Missouri N. Y. P. S. has decreased since last year but by the time the assembly convenes we shall have brought our enrollment back to last year's figures and probably shall show a gain.

On Wednesday, July 4, the visiting delegates were taken on a sight-seeing tour

of the city from 8:00 o'clock to 10:00 o'clock a. m. Following this tour the entire delegation with the St. Louis Nazarene churches met in Forest Park for an all day outing. Dr. Chapman spoke at 11:00 o'clock and at 12:00 o'clock delicious lunches were unpacked and our lagging spirits were refreshed. Wednesday evening at 6:30 the W. M. S. gave an interesting missionary program and this was followed by an evangelistic service wherein Dr. Chapman delivered his closing message to the convention.

St. Louis is surely glad to have had the convention and we extend a hearty welcome for its return in future years. Let the Missouri District N. Y. P. S. go forth in the Master's name, knowing that "He is able to do exceeding, abundantly, above all that we are able to ask or think."

DORIS PHILLIPS, Reporter.

#### A GREAT CHURCH

On our way home from the General Assembly we stopped over Sunday at Chattanooga and spent the day with Brother Tidwell and his good people. My son, Rev. W. A. Eckel, and wife from Japan held three missionary services during the day. We had a great day and closed at night with the altar well filled with seekers, almost all of whom found the Lord in pardon and purity.

God is greatly using Brother Tidwell in building up a great church in that

### Five Hundred Bible Questions (With Answers)

By

Rev. C. B. Widmeyer, D. D.  
Suitable for the Home, the  
Sunday School and the  
Young People's Society

During the year of 1923 the author of this booklet conducted a Bible Contest through the columns of the Youth's Comrade. A large number of people responded, taking an active part in the work. Some parties engaged in the contest were as young as nine years of age, while three people had passed the eightieth mile post. The youngest person to complete the work was eleven years of age, and the oldest person was eighty-three.

The preparation of these questions was not according to any set rule of order. In arranging the work for publication a little time has been taken to classify the questions, in order that they may be more useful.

## 25 cents

Nazarene Publishing House  
2923 Troost Avenue  
Kansas City, Mo.

city. There were large congregations at all the services. It is not only a great pleasure to preach there, but easy to do so as his people, who are a praying people bear you up on the wings of faith and prayer, which makes preaching a delight. God comes on the scene and sinners and unsanctified believers come to the altar without much urging. Chattanooga is surely one of our great churches.

HOWARD ECKEL.

#### NEW CHURCH AT DOUGLAS, WYOMING

We came here June 17th to pastor the new church which was organized by Rev. W. N. Roper of Denver, Colo., and the John Wesley trio formerly of Denver, but now of Wray, Colo. They organized with twenty-seven members, after four weeks of hard pioneering. There was not a Nazarene in Douglas when Brother Roper arrived, but there were four in the country some twenty miles away. This meeting ran for three weeks, then closed for a week, but upon my arrival the meeting was continued for two weeks with souls at the altar almost every night. After we had continued the meeting one week we realized the need of a drawing card, as the trio was no longer with us. Brother Roper and I wired Brother Raymond Kratzer of Denver asking him to come and assist us with his trombone, hand saw, and guitar to which he responded readily, and proved to be the man for the job. In the entire meeting there were 139 seekers, many of whom found God in the old fashioned way. The last Sunday we took in eighteen new members, making a total of forty-five. Brother Roper had already organized a Sunday school of forty-two members the first Sunday.

We now have a N. Y. P. S. of twenty-five members, all of whom are praying and testifying to old time religion in the good old fashioned way. We surely have a fine group of young people.

The John Wesley trio of Wray, Colo., rendered fine service as they can surely sing the glory down and draw the crowd. Praise God for this new church that has been dug out of the solid rock.

Wyoming is a very needy and long neglected field. Brethren, pray that we may have at least twenty-five churches in Wyoming in the next five years. This is the most fertile field, and open door of any place I have been in, and I might add I have visited fourteen states in the last three years.

FRANKLIN BROWN.

#### SUNDAY SCHOOL RALLY, OAK- DALE, CALIFORNIA

Our Sunday School Rally on July 8 was a real success. About forty persons received bronze pins for having attended Sunday school for thirteen consecutive Sundays. We had a special musical program, the Boys' Band of the Oakdale high school playing several selections and also playing in the song services. Our attendance is about double what it was last year at this time and with the enthusiasm we have and each member boosting, we feel sure that we have just begun to grow. We have a splendid corps of sanctified teachers who are al-

ways on the job, and doing everything possible to get the members of their classes into the experience and our pastor, Rev. C. W. Canary, surely knows how to get the glory down. While a number of our families have moved away we are getting hold of new ones all the time and folks all over the community are interested. Our church building is much too small to accommodate the Sunday school, some of the larger classes having to be taught outside. We are looking forward to an old-fashioned revival soon and planning for a new church building as soon as God opens the way.

CHAS. VANCEL, *Superintendent.*

### CUMBERLAND MOUNTAIN HOME MISSION CONVENTION

A great Home Mission Convention for the Cumberland Mountains was held at Monterey, Tennessee, in connection with the twenty-sixth anniversary of the Church of the Nazarene there. This convention began Friday night, June 29, closing Sunday night, July 1. This was doubtless the greatest event of the kind ever conducted in that country.

Monterey is a town of some 2,000 people situated on the top of the Cumberland Mountains, on the Tennessee Central railway. In a valley some three miles away, in a humble log house with one room, Rev. A. P. Welch was born forty-six years ago. When he was twenty years old he was gloriously converted and sanctified and called to preach. He preached his first sermon in the log house where he was born. His parents moved from their valley farm up to the town of Monterey, and engaged in sawing hardwood and other woods in the mountains and God gave them prosperity and soon they had a nice little frame church in Monterey, where the converts of Brother Welch and his helpers conducted their services. In 1904 the writer organized them into a Holiness Church of Christ, and later they were merged into the Church of the Nazarene.

Today they have a membership of over 200, and a splendid stone church building that cost \$45,000; all modern, well equipped with splendid Sunday school rooms and auditorium for Young People's Societies in the basement. They have a great steam heating plant. Rev. A. P. Welch has been pastor of this people for twenty-six years—possibly the longest pastorate in our connection. His church will seat 700, besides the gallery, and on the anniversary day the house was packed and the gallery filled and seats placed on the hillside overlooking the church, and back of these were many people who were seated in their autos, looking in through the great windows of this church.

There was an old-fashioned basket dinner spread on the lawn of the home of Brother Welch's parents on two long tables. There were between 1,500 and 2,000 people present that day. They were there from six counties, since Brother Welch had advertised the meeting in all the county papers. Surely this field is ripe now for the harvest. Brother Welch knows all the people in several counties, as he has had his sawmills in all these places, and had dealt with these people, and they believe in him.

Monterey is about fifty miles from Jamestown where Sergeant Alvin York has his school for mountain boys. You will remember that Alvin York carried off the greatest honors of any man in the World War, for his capture of 135 German soldiers, and 35 German machine guns. Sergeant York was to be one of the speakers of the day, since he is a strong holiness preacher himself; but the recent flood had washed away bridges until he could not get there. It is also about fifty miles from Monterey to Dayton, Tennessee, where Clarence Darrow, that noted infidel lawyer, met his "Waterloo" in the famous "Scopes Evolution Trial," in which William J. Bryan was prosecuting when he slipped off to heaven. It is about twenty miles from Monterey to where Bud Robinson was born on Calf Killer river, just south of Monterey. These mountains have turned out some of our very best men. Rev. Lige Weaver, who took a church in Nashville with twenty-two members and now has 220 in four years' work, and Rev. A. L. Parrott, now business manager of Bethany-Peniel College, was born there, and his parents were both in attendance at this convention.

There are thousands of others just like these, still waiting for the light of the glorious gospel to strike them, who can be quarried as diamonds from the rough. Monterey, with this great church is the strategic center, to work out from all over this mountain country. We have only one tent in the Tennessee District, and need several more. We must work this country now, or lose our opportunity.

The instrumental music was furnished by the Jernigan String Trio, Miss Johnny Jernigan, Violin; Miss Margaret Jernigan, cello, and Miss Amanda Gunn piano. Margaret Jernigan sang special songs with the glory on her soul that blessed the great congregation. This was indeed a red letter day in these mountains. The song services were led by J. T. Reed, a cashier in a Monterey bank, and he is also a Nazarene preacher. Many people came to us and asked for a meeting in their community.

The writer and his wife will begin their first mountain tent campaign at Reeds-town in East Tennessee, July 15-20, where we expect a great revival and a good Church of the Nazarene. If we had tents and men we could put on a mighty work in this section. Here is a good place for the General Home Mission Board to make a good investment. We must plant other strong centers in these mountains.

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." This is indeed a ripe field. Sixty-four counties in Tennessee that have no Church of the Nazarene.

C. B. JERNIGAN,  
*District Superintendent.*

### CHURCH NEWS

PASTOR M. L. BAYES, MARLINTON, W. VA.—"We have been engaged in revival meetings since May 20 with Rev. O. F. Ring of New Brighton, Pa., as evangelist. We were at Woodrow, West Virginia, two weeks. The attendance was fairly good, but the battle was strong and opposition was great, but God gave victory and there was some real work done that proved that God does still save sinners and sanctify believers. The good seed that was sown is now showing its effect on the church. Then we went to Huntersville for ten days. Rev. Mack Thomson, pastor of the M. E. church, South there, and his

### JESUS CHRIST THE GREAT PHYSICIAN

Bible Teaching and Treatise of God's power to heal the sick. Invaluable help on Divine Healing. Valuable facts.

Book priced at 35c, postpaid

Address, Evangelist J. A. Dooley  
915 W. Broadway, Minneapolis, Minn.

### THE DESIRE OF ALL NATIONS

By Rev. Egbert W. Smith, D. D.

A most timely book on missions. Dr. Smith shows by convincing facts and apt illustrations the necessity for an active promotion of the missionary enterprise of the Christian Church. Pastors will receive from the book renewed inspiration and much illustrative ammunition to combat the so-called "waning interest of the

the churches." Sunday school teachers, Christian workers, church officers, church members, and the laity will be stimulated by this book which will challenge their indifference on this greatest task of the Church. Interdenominational in its scope and in its treatment, the book commends itself by facing the facts honestly and sincerely.

Price \$1.50

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.



good people opened up their church and we opened fire on sin. Brother Ring preached some wonderful sermons, but the people were hard to stir, although God gave souls for our hire. Mr. and Mrs. S. P. Hardesty of Lynn, Indiana, whom we had engaged to help in our tent campaign at Marlinton as musicians, arrived in time for our closing service at Huntersville; the crowd was large and they sang to the delight of all. On June 14 we began in the tent at Marlinton. The attendance was good at first and through all the services considering rain and hindrances. There were forty-one professions of conversion and sanctification and some to be taken into the church. God's power was upon the meeting in convicting, saving and sanctifying power. We can heartily recommend these workers to any who may need help in evangelistic work. Brother Ring

preaches the Word in a clear and pointed way that uncovers sin and brings conviction to sinners and leads believers to the sanctified life. Mr. and Mrs. Hardesty are fine musicians and demonstrate that spirit that only God's children can and it grips the hearts of the people. They are hard to improve on, so if you need help give them a call."

**BURNETT-LONG EVANGELISTIC PARTY—**  
"While holding a meeting in our tent about four or five miles southwest of New Albany, Indiana, one of the most wonderful cases of healing took place that we have ever seen. A Mrs. H. F. Ballard was bedfast with inflammatory rheumatism, had to be turned as she could not move her limbs. Our party was called in and we knelt in earnest prayer for her healing; the dear Lord heard. The same evening she got up and

stood beside her bed without help. In less than a week she was doing her own work. She desires that we have this published abroad that others may be encouraged. The Lord is indeed the great Physician. She will answer all inquiries. In writing to Sister Ballard, kindly send self-addressed and stamped envelope for reply. Her postoffice address is Georgetown, Indiana, Rt. 2. This evangelistic party consists of Rev. H. Long, Rev. A. T. Burnett, preachers; Miss Alda Jean Burnett and Miss Ida Hendricks, singers. You may address us at 137 Wall street, Jefferson, Indiana. No open dates during summer. Pray for us."

**PASTORS A. B. AND ETHEL BARIHAM, SALLISAW, OKLA.—**"Last evening (July 8) was a great time for the Sallisaw church. It was only a regular preaching service and nothing unusual happened until in response to the altar call penitents began to gather at the altar and pray. Some of the Christians had urged others to kneel at their seats and shouts began to rise from souls at the altar and from those who had knelt in the audience until the church sounded and resounded again and again with the high praises of God. After a number had prayed through to victory they went to others and brought many to their knees in penitent prayer until seventeen souls found pardon from sin. It is said to be the best service that has ever been in Sallisaw. Our missionary program which was rendered in June brought in \$23.20 for foreign missions. The church has called us back for the third year."

**PASTOR G. R. DOSIER, TEMPLE, TEXAS—**"Closed five weeks' revival here last night with a large crowd. Six saved last night of the meeting and received six into the church. God saved sixty souls in this revival and we received twenty-two members into the church. The Lord helped us and we have won many friends to our church. This is three meetings we have conducted here since November. Pray for Temple. We will hold a revival beginning second Sunday in August at Alba. Pray for us."

**PASTOR J. F. BABB, MONETT, MO.—**"These two years we have been in Monett have been years of great joy and pleasure. We have had some battles to fight but the good Lord helped us to win them all. We have a great bunch of Nazarenes to work with and people who love each other and work and sacrifice to win for Jesus. We have just closed a week's campaign with our dear Uncle Buddie and Professor Messer. Had many friends to visit us during this campaign. Our good brother, Rev. S. H. Owens, who was our first District Superintendent, was with us and Brother Mathews and his good wife came by and gave us a lift. We had one day's outing and a big fish fry. Such a time we never had before. When you are passing this way stop with us and view the Ozarks. 'the land of the million smiles.' Our church is growing nicely. We want it to be a soul saving station for Jesus."

**PASTOR J. A. RUSSELL, MORRISTON, ARK.—**"Since we last reported, we have

## Eastern Nazarene College Wollaston, Mass.

A growing institution of thorough scholarship and demonstrated Christian ideals, situated in the cultural and historic center of America and offering standard courses in

### COLLEGE · THEOLOGY · ACADEMY · MUSIC · EXPRESSION

This faculty of university trained men and women possesses proved ability to stimulate scholarly activities and to guide the inquiring mind of youth in the paths of consecrated learning.

#### E. N. C. Offers Opportunity for

Thorough Scholarship, Training in Christian Service, Wholesome Physical Development, Ample Self Aid.

Registration, Tuesday, September 11

Catalogue and full information given on request. Address

President Floyd W. Nease

## Lectures to Professing Christians

Charles G. Finney's book by this title has been abbreviated by Rev. E. E. Shelhamer. In this abridged form it is a book of 117 pages that sells for one-half the price of the complete volume. 'These writings of the godly Finney occupy a place second to none in the field of Christian literature. They cannot fail to stimulate the reader to increased spirituality as well as provoking unto love and good works.

Paper covers, 50c; Cloth covers 75c, postpaid

**NAZARENE PUBLISHING HOUSE  
2923 TROOST AVENUE  
KANSAS CITY, MO.**



been going in high spiritually and financially. God is mightily blessing us in the old-fashioned way. We came to Morrilton November 1, 1927, and found a very nice brick church and parsonage, nicely located, one-half block from Railroad avenue, which would be called Main street. When we came we found a debt on the church property of over nine hundred dollars. Today the church holds a clear title to every foot of the property, the nine hundred dollars has been paid, and the pastor and his family have drawn a nice salary. We have a unanimous call back for another year, and have accepted the call. You will hear from us in the future, for God is mightily blessing us in Morrilton."

PASTOR J. H. KING, BARTLESVILLE, OKLAHOMA—"The Lord is blessing our work here in a wonderful way. About nine months ago we came here and found the church \$640 behind with the loan payments, besides about \$200 of other debts. God has so blessed us that we are up to date with every debt and have erected four new Sunday school rooms, one new room on the parsonage, papered the parsonage and done building to the extent of about \$1,500 and have paid for it all. The Lord has so blessed in a spiritual way that we have seen nearly one hundred souls pray through at our altars, and taken twenty-two new members into the church, and we feel we have just begun. The church has called us back with a raise in salary. We have prospects of one of the greatest works in Oklahoma at Bartlesville. We have a beautiful little church on the corner of the main street, and a six-room modern parsonage. Bartlesville is a town of about 24,000 and a fine place to live, a good town for work and a good place to get your soul fed. If you are hunting a place to locate, come to Bartlesville, we will give you a hearty welcome, with a fine bunch of Nazarenes with which to labor."

PASTOR BESSIE M. STITES, WAPAKONETA, OHIO—"We have just closed the greatest revival that has ever come to this city, to God be all the glory. Our God is still on the throne, He still answers prayer. On Sunday afternoon fourteen knelt at the altar without any preaching at all, and Sunday evening fourteen more came. We had two great healing services; God came on the scene and people were healed. The last Sunday a man was walking by and the Lord convicted him and two men had to carry him into the tent. A Catholic man brought his wife every night. She had had such poor health but said she was much better since they had been coming to the meetings. If anyone wants a man of God to hold a revival I am sure he will make no mistake by getting Brother Pessley. He spends most of his time in praying for lost souls. Truly God answers his prayers. We had large crowds, some nights between four and five hundred were present. Pray for us that God will still carry on the great work here."

LAC QUI PARLE VILLAGE, MINN.—"A new Nazarene baby was born here July

1, 1928, when Rev. E. Coryell organized a Church of the Nazarene at this place with twenty-three members. Rev. Mark Jensen, one of these who joined, will be our pastor for one year. God's work must and will go on in spite of the evil one. God is opening up the way, and we are permitted to worship in the town hall. We are rejoicing the way God leads and makes a way for His own."—Karl Disinger, Secretary.

ALBERTA, CALGARY, CANADA, FIRST CHURCH—"These are days when the church is looking forward. The new church building will be started in July. The Lord is blessing along this line and it is expected that more people will be reached by the gospel in our new location. The pastor, Roy F. Smee, and family are away in California on a well

earned vacation. The assistant pastor is being well received by the people and everyone is loyally standing by the work. We are glad to have the several young men from Nampa College back for the summer. Rev. Arthur Grobe and family have returned from California for the summer months and we indeed welcome them. Their messages in song are always an inspiration. It is fully expected that a large delegation will represent the Calgary church at our annual campmeeting at Red Deer. We have already been praying for the camp and are anticipating a wonderful gathering of Nazarenes and friends from all over the district."—Reporter.

PASTORS J. P. AND ROSA L. INGLE, DES MOINES, IOWA—"About three months ago we received a call from the Des Moines

## The Divine Program

or A Treatise of God's Plan of the Ages as Revealed in the Scriptures

By A. J. Smith

our missionary to China

The author is a believer in the pre-millennial doctrine and the reason for writing this book is the apparent ignorance of the great majority of Christians in regard to the divine plan of the ages. After coming in contact with many believers in various places where he preached and taught these dispensational truths, he is convinced that there are multitudes of Christ's followers whose knowledge concerning God's plan with the world and the human race is not only very imperfect but lamentably erroneous and unscriptural.

The book is especially intended for the common people who cannot go away to school and thus familiarize themselves with these deeper truths. He endeavors to let the word of God speak for itself. Scriptures are quoted wherever the assertions need vindication.

This book of 18 chapters and 222 pages has been selling at 60c a copy. Brother Smith has instructed to close out the remainder of the present edition at the reduced price of 35c a copy.

Price, postpaid, 35c

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

## Love Never Fails

An Exposition of 1 Cor. 13

By W. G. Bennett

A devotional meditation on the Love chapter—1 Corinthians 13. Full of inspiration and soul food. 24 pages, paper binding.

Price, 15c, postpaid

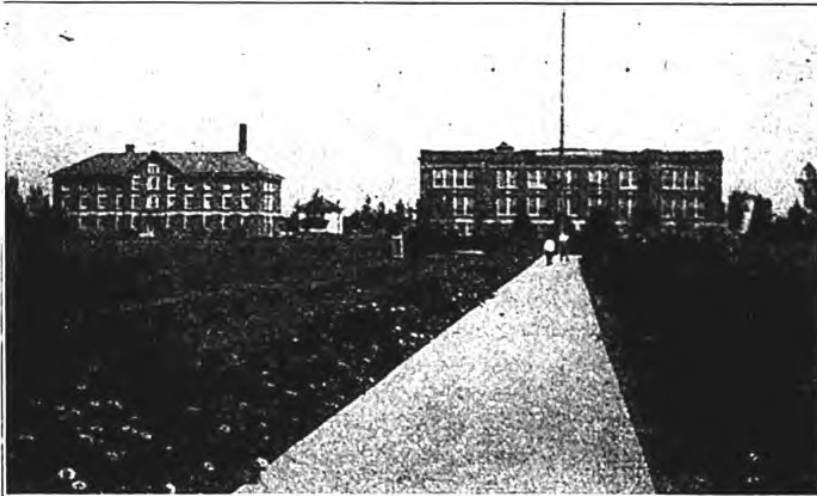
NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

Church of the Nazarene to pastor the Rock here, which had been without a shepherd for about four months. We very reluctantly gave up our church in Wichita Falls, Texas, to do this; for God had and was giving us one of the best of the four years we had spent there. More souls had prayed through than in any year previous, and we had received twenty-eight new members into the church. But somehow we felt the call to Des Moines was a call from God, and though it meant sacrifice to us in a sense, we 'conferred not with flesh and blood,' but assuredly gathered we should go. About one month later we came here, May 18. Since our coming the Lord has put His seal upon our labors. We asked God to make us certain we were in divine order by giving us some soul the first service, which He did. A number of souls have prayed through since then, and we have received nine into the church, and have some other very fine people looking our way. We have recently closed one tent meeting with very good results, considering it rained almost every day or night. We plan at least three more tent meetings before cold weather in different parts of this capital city of some 160,000 population. We have found some very fine people here

who want to do something; so we are determined to spread scriptural holiness as thickly as possible. Pray for us. If any have friends or relatives whom you would like for us to call on, send us their names and addresses and we shall be glad to do so. Our address is 610 Forest Ave. We are remembering the **HERALD OF HOLINESS** with subs, having sent in nine in the last few weeks."

**PASTOR J. K. DAVIDSON, FT. SMITH, ARK.**—"Last night closed the best revival we have had since we came here in 1926. Some of our people who have been here since the beginning of the work, said it was the best revival that had ever been held in Ft. Smith. Rev. E. O. Tapley of Prescott, Ark., was the evangelist, and we have never heard a preacher that we thought was any better revivalist than Tapley. He did some of the most heart-searching preaching I ever heard. He is a good preacher and a man of prayer. We did not pay him as much as we had hoped that we could, but he went home with a smile on his face and a shout on his lips. Miss Mae Russell, the daughter of our pastor at Morrilton, Ark., was our song leader and special singer, and she did good work. We had several visitors during the revival, among them were Rev.

R. G. Reedy of Mansfield, Ark., and his good layman, R. M. Allen; Rev. Wm. Harmon of Poteau, Okla., and some of his people; Rev. Mrs. Maggie Watts of Paw Paw, Okla., and some of the Paw Paw people; Rev. E. S. Broyles and family of Alma, Ark.; Rev. J. A. Russell of Morrilton, Ark., the father of our singer; Chester Pickens of Searcy, Ark., and others. Last but not least was Sister J. W. Davis of Sallisaw, who came down to our revival and with the help of Sister Wiley of Sallisaw and some of our local women sold about \$40.00 worth of the General Assembly number of the **HERALD OF HOLINESS** to help finance our meeting. As to the results of the revival, we had something over twenty seekers with fifteen professions, one of them who had sought the blessing of entire sanctification for six or seven years, got through and got the blessing good. The Lord gave us a great service the closing night. Brother Tapley preached on 'The Unpardonable Sin,' and the Holy Ghost dealt so with the people that several stood by their seat or sat in the seat and trembled and shook like they had a violent chill. There were nine seekers in the last service, eight of them praying through. We expect to receive six or seven into the church. One of the most important things in connection with the revival, was the praying of two women in Hamlin, Ark. Sister J. S. Long the widow of our dear blind preacher, Brother Long, who went home to heaven shortly after we had called him to hold our revival. Sister Long wrote us that she had a burden for Ft. Smith, and sent us a number of tracts for distribution among the people, also Sister Wills and her husband wrote Brother Tapley that they were fasting and praying for our revival. I am sure that the presence and power of the Holy Ghost that was so manifest in our midst on Sunday night was in answer to the prayers of Sister Long and Sister Wills and the prayers of some of our good folks here in Ft. Smith."



## OLIVET COLLEGE

Among its assets Olivet College numbers the following:

1. A magnificent plant—substantial, commodious, attractive and modern.
2. Excellent and adequate chemical and biological laboratories for college and academy.
3. Sufficient library for rich courses in all work offered.
4. A well trained faculty.
5. A mature and spiritual student body.
6. An optimistic outlook for the future.

School opens September 11th

For information write

T. W. Willingham, President, Olivet, Illinois

### TELEGRAMS

FLORENCE, COLO.

The Colorado-Wyoming District Assembly at La Junta, Colorado, closed Sunday night in a blaze of glory and salvation. This was Dr. Chapman's initial superintendency over a district assembly and he proved himself a real general. Rev. C. W. Davis was unanimously re-elected District Superintendent. More later.—H. H. Baxter.

HERRIN, ILL.

Have organized new church here, Rev. C. A. Condon, evangelist. Fine crowd, good outlook. Twenty-eight subscriptions to **HERALD OF HOLINESS**. Southern Illinois looking up.—E. O. Chalfant.

FT. DODGE, IOWA

Closed good meeting tonight with Rev. I. C. Mathis, evangelist. Hard fought battle but some good victory. Over thirty seekers last service. Some fine new people coming into the church. Nice pounding for pastor. Good Sunday school rally with record breaking attendance.—I. F. Metcalf, Pastor.

## ADA, OKLAHOMA

Okemah, Oklahoma just closed good revival with Evangelists Mack and Ethel Anderson. Over one hundred seekers, twenty-five last night. Andersons excellent workers, want them back. Professor S. S. White of Bethany-Peniel College was with us the last day in interest of school, was great blessing to meeting. —C. W. Parnell, Pastor.

## LOS ANGELES, CALIF.

Between my co-operative evangelistic campaigns I can arrange to hold a few revivals alone. Wire me at once from anywhere in United States or Canada. Can come as evangelist merely or three in one, singer, director of chorus and evangelist. Wire 400 McBride Avenue, Los Angeles.—Evangelist E. Arthur Lewis.

## RICHLAND CENTER, WIS.

Gracious revival, sixty-eight seekers, \$2,600 raised on indebtedness of \$2,000. Laying plans for buying tent. Redmons good evangelists.—Ralph Rice.

## CARTMAGE, MO.

Closed out great revival last night with London party. Near one hundred seekers and finders. Class of thirteen taken in the last night with more to follow later. About one hundred dollars raised on budget with good offering for evangelistic party. Packed house every night in spite of severe hot weather. The London party at their best. They are among the best in the field. Pastor and church encouraged.—W. A. Menneke, Pastor.

## ARTESIA, N. MEXICO

New Mexico District campmeeting will be at Roswell, August 17 to 26 inclusive, Rev. H. N. Dickerson, evangelist. There will also be a number of excellent singers and musicians in the camp.—E. E. Hale, District Superintendent.

## WABASH, INDIANA

In auto accident this a. m. (July 17), near Wabash, Indiana. Mrs. Ludwig in hospital with badly broken wrist and several cuts in face. I received only minor scratches and bruise in side. We covet the prayers of all the saints for her speedy recovery.—Theo. Ludwig.

## ANNOUNCEMENTS

**SPECIAL NOTICE**—Religious Census of the Church of the Nazarene for 1926, taken by the U. S. Government Bureau of the Census. Printed by the Government. Sixteen page pamphlet, contains valuable statistics, denominational history, doctrine, and organization. Five cents per copy in any quantity. Cash with order. No accounts. Send to General Secretary, 2923 Troost Ave., Kansas City, Mo.

**SPECIAL NOTICE**—Michigan District Commencement and Assembly will be held at Indian Lake near Vicksburg, Mich., Aug. 6 to 19. Workers: Evangelist Earl E. Curtis, Lowellville, N. Y., and Dr. J. W. Goodwin. May each pastor do his best in bringing up the budgets these closing weeks. Pastors holding their Annual Meeting where it is impossible for the Superintendent to reach.—S. D. Cox, District Superintendent.

**NOTICE**—This is to announce that I have accepted the pastorate of our Lincoln, Nebraska, First church for the

coming year. And Mrs. Littrell and myself are dropping out of the field of evangelism where we have labored continuously for the past six years. And we will not be available for meetings. Anyone having loved ones or friends living in this capital city, that you would like to have us call upon, please let us know. Address us, Rev. V. W. and Marguerite Littrell, 1021 E. Street, Lincoln, Nebraska.

**RECOMMENDATION**—I have just recently closed a meeting at Farnam, Nebr., with Brother Wayne Elliott as song evangelist and wish to recommend him to our people as an efficient soloist and song leader. He is deeply spiritual and excellent help in every way. He is singing at this time in a meeting at Tahlequah, Okla. Let us keep this young man busy. Address him: 713 State Street, Salina, Kansas.—Arthur Morgan, Evangelist, Minneapolis, Kans.

**WEDDING BELLS**—Miss Edith R. Clarke, of Ironton, Ohio, and Rev. Lawrence McDaniel, of Hamden, Ohio, were quietly married at the home of the bride's mother, July 2, by Rev. H. C. Little, pastor.

**PRAYER IS REQUESTED** by a mother in Ohio for the healing of her daughter who is the mother of three children and

is afflicted with tuberculosis, also for an unsaved husband; by a sister in Wilson, Wyo., for a meeting to be held there Aug. 12 to 26.

**SPECIAL NOTICE**—A Nazarene service, sponsored by the Northern Indiana District is conducted each Sunday afternoon in the studio of Radio Station WCWK, Ft. Wayne, Indiana, 1400 Kilocycles, 214 Point meters. Although not among the strongest stations the programs from the "Home Sweet Home" station can be heard with ease from almost any point in the Midwest. "Tune in and worship with us."—J. W. Montgomery, District Superintendent.

**NOTICE**—I will be at Hartshorne, Oklahoma, in a tent from July 19 to August 5. Would be glad to have all the near-by churches or Nazarene peo-

## CATECHISM

We have just completed an edition of a revised Catechism, edited by Dr. J. B. Chapman. It is bound in pamphlet form, without covers and retails at 2 for 5c; a dozen for 25c, postpaid.

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

## The Coming Superman

By F. M. Messenger



Introduction by Rev. W. B. Riley, M. A., D. D., President World's Fundamental Association.

This new book of Messenger's has a vital message that is stirring preachers of various denominations also prominent business men many of whom are greatly interested in interpretations of Bible prophecy.

## A FEW TESTIMONIALS

I enjoyed your "The Coming Superman" very much.—Paul Rader.  
I read your late book, "The Coming Superman," with unusual interest and profit. I have not read anything of its kind that has so appealed to me from the standpoint of good sense and scriptural application. I have read it once, and shall read it again.—R. T. Williams, D. D.

Charmed with the manuscript, and believe it to be a real contribution to the cause of truth, and one sadly needed at this moment.—Rev. W. B. Riley, President World's Fundamental Association.

F. M. Messenger's new book "The Coming Superman" is a splendid contribution to that far too limited literature which deals with the subject of the Second Coming of Christ and themes relating to it. This book takes up a field that has hitherto drawn but little attention and it covers that field as well as present developments make possible.—J. B. Chapman, D. D.

Cloth covers; colored illustrations

Price, 80c postpaid

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

ple to come over and be with us—  
Evangelist Roy J. Jacobs, Red Fork,  
Oklahoma.

**NOTICE**—By agreement of all concerned we have decided to change the date of the Missouri District campmeeting to be held at Des Arc, Missouri, from July 15 to 29 to August 23 to September 9.—G. C. Brawley, Pastor.

**NOTICE**—I am engaged in a meeting at Norton, Kansas, from July 15 until August 5 or thereabouts and will have open dates after that for any church desiring the services of song evangelist. I am at present in a meeting at Cherryvale, Kansas. Address me at this place, General Delivery, Cherryvale, Kansas, or 1010 Osage street, Augusta, Kansas.—Ivan Hamilton.

**NOTICE**—A group of Christian students at the University of Wisconsin desire to meet any other Christian students who may be in attendance at the University. The present group is made up of Free Methodists and Wesleyan Methodists. It is quite likely that among the thousands of students attending the University there are some members of the Church of the Nazarene who would enjoy associating with this group. Will anyone reading this notice and knowing of such people kindly send us their names? This should be done immediately as the shorter summer session closes August third. Address, S. R. Harding, University Tent Colony, Madison, Wis.

## CAMPMEETING CALENDAR

July 24 to Aug. 5, Olive Hill, Ky. Workers: Rev. Halder and Bertha Lillenas, Indianapolis Ind. For information write Rev. E. D. Messer, P. O. Box 14, Olive Hill, Ky.

July 26 to August 5, Arkansas District Campmeeting, near North Little Rock, Ark. Workers: Dr. A. O. Henricks, Andrew Johnson, and Miss Ruth Harris. For information write Mrs. Anna L. Oliver, District Secretary, 621 Olive St., North Little Rock, Ark.—John W. Oliver, District Superintendent.

July 26 to Aug. 6, Sixteenth Annual campmeeting, Warsaw, Ohio. Evangelists: Rev. W. W. Loveless, London, Ohio; Rev. W. H. McLaughlin, Canton, Singers: Ernest B. Marsh, Virgil Siberal. The association has no tents, but you are welcome to bring your tent and to camp the entire time. For information, write Adah Shepard, Secretary, Warsaw, Ohio.

July 27 to August 5, Annual Campmeeting, St. Croix Falls, Wisconsin. Workers: W. R. Cain, John T. Hatfield, E. O. Chalfant, Miss Daisy Dean. For information write P. A. Dean, Ashland, Wisconsin.

July 27 to August 6, Annual Campmeeting Arkansas Valley Holiness Association, Hartman, Colorado. Evangelist Paul W. Thomas. For information write Rev. Marlon Hill, Wiley, Colorado.

July 27 to August 5, Park Lane, Virginia, Nazarene Camp. Workers: William Heslop and wife, Miss Christine Williams, N. B. Shade. For further information write Rev. Charles Mateer, Rosslyn, Va.

July 27 to August 5, Decatur County International Campmeeting, Letts, Indiana. Workers: T. H. Gaddis, the Moser sisters. For information write Rev. Arthur McQueen, Westport, Indiana, or Mrs. Ernest Carder, Letts, Indiana.

July 27 to Aug. 6, Wilmington, Mass. Thirtieth session Silver Lake campmeeting. Workers: Revs. H. Smith Dow, Percy J. Grafton of Reformed Baptist Church of N. B., Canada, and Rev. F. W. Petticord. Evangelical in denomination, interdenominational in spirit. For information write Rev. L. W. Malcolm, 22 Sheridan Ave., Medford, Mass.

July 29 to Aug. 12, Winchester, Ind. Thirteenth annual campmeeting, Randolph County Holiness Association. Workers: Rev. Jessie Whitecotton, Robert S. Conley. Address Win. E. Barr, Secretary, R. 2, Winchester, Ind.

August 2 to 12, Annual Campmeeting of the First Illinois Holiness Association, Sherman, Ill. Workers: Rev. Frank E. Arther, Rev. J. W. Dibben, Della B. Stotch. For information write Mrs. Julia Short Hayes, Secretary, 2217 E. Capitol Ave., Springfield, Ill.

August 2 to 12, Lily Lake Campmeeting, Binghamton, New York. Evangelist J. M. Hames of South Carolina. For information write Rev. R. R. Dyer, 12 Home Ave., Binghamton, N. Y., or Rev. C. J. McCallum, Tully, N. Y.

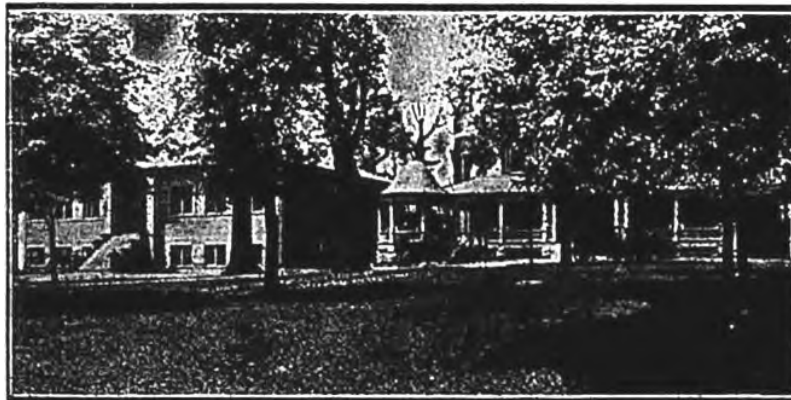
August 2 to 12, Thirty-third Annual Peniel Holiness Campmeeting, Peniel, Texas. Workers: J. W. Goodwin, Lum Jones, Wallace Swan. For further information write E. C. DeJernett, Peniel, Texas.

August 3 to 12, Northern California District Campmeeting, Santa Rosa, Calif. Workers: J. B. Chapman, H. Orton Wiley, F. B. Smith and family. Also a Teacher's Training Institute under direction of C. B. Widmeyer. For further information write Rev. E. J. Ewell, 767 Mill St., Santa Rosa, Calif.

August 3 to 12, Annual Campmeeting of Michigan District Pilgrim Holiness church, Seminary Park, Owosso, Mich. Workers: George B. Kulp, E. E. Shelhamer, Julia A. Shelhamer, Charles L. Slater.—Rev. B. O. Shattuck, District Superintendent.

August 3 to 19, Oregon, Wisconsin. Hallelujah Camp. Workers: Rev. Theo. Ludwig and wife and other splendid people. Address Rev. Jack Linn, Secretary, Oregon, Wisconsin.

Aug. 2 to 12, Nampa, Idaho, Kurtz Park. Idaho-Oregon District Camp. Church of the Nazarene. Workers: Stella B. Crooks, Chicago, and Rev. D. I. Vanderpool, Denver. H. F. Schmelzenbach and family, missionaries from Africa; J. F. and Mrs. Ransom, Pasadena. Rooms and meals in Northwest Nazarene College.—A. E. Sanner, 103 Juniper St., Nampa, Idaho.



## Trevecca College

### Nashville, Tenn.

An accredited school. Member of Tennessee College Association, and American Association of Junior Colleges. High School Department rated as First Class by State of Tennessee. Our graduates teach in Junior High Schools without examination.

### DEPARTMENTS

Junior College; School of Fine Arts; High School; School of Religion with strong Bible Courses leading to Th. B. Extension course for non-resident students.

### ACCOMPLISHMENTS

In 26 years Trevecca has trained about 1,000 Ministers of the Gospel, Pastors, Evangelists, Missionaries, and other Christian Workers. Of these 56 have gone to Foreign Fields until "the sun never sets on Trevecca students." Many Teachers and other Workers have been trained in "T. C." Write for catalog.

**A. O. Henricks, A. M., B. D., D. D., President**

Aug. 5 to 12, Port Crane (Lily Lake), N. Y. Annual Holiness campmeeting. Workers: J. M. Holmes, special evangelist, assisted by preachers of southern and central New York. Address, R. R. 12, 12 Home Ave., Binghamton, N. Y.

Aug. 3 to 12, Woodward Okla. Woodward County Holiness Association annual camp. Workers: Rev. W. H. Minor, evangelist; Mrs. Henry Walderich, song leader; Miss Fern Greene, pianist; Mrs. Guthens, children's worker. For information, write Mrs. C. A. Kurtz, R. 2, Woodward, Okla.

August 3 to 12, Washington-Philadelphia District Camp, North East, Maryland. Workers: J. G. Morrison, J. H. Parker, Mr. and Mrs. H. M. Hyatt. For information write Rev. J. N. Nielson, 222 Parker Ave., Collingdale, Pa.

August 4 to 14, First Annual Campmeeting, Southwest Holiness Association, Elkhart, Kansas. Evangelist C. B. Pugett. For further information address Rev. Cargill, Secretary, Hooker, Okla., or J. W. Youngman, President, Elkhart, Kansas.

Aug. 5 to 14, Connelly Springs, N. C. Camp Free. Workers: Revs. Bud Robinson, Joseph H. Smith, the Messers and others. For information address, Box 200, Connelly Springs, N. C.

Aug. 6 to 15, Michigan District campmeeting and Assembly at Indian Lake, near Vicksburg, Mich. Workers: Evangelist Earl E. Curtis, Dr. J. W. Goodale. For information, write Rev. W. W. Gray, Secretary, 1925 Maple Ave., Jackson, Mich.

Aug. 9 to 18, Ozark, Ark. Twenty-eighth Annual meeting. Workers: Rev. J. S. Wallace, Rev. Euland Simpson and wife. For information, write Maggie Knox, Secretary, Ozark, Ark.

August 9 to 19, Wisconsin Wesleyan Methodist Campmeeting Association annual camp at Burr Camp Ground, seven miles west of Hillsboro, Wisconsin. Workers: Rev. Preston Kennedy, Dr. Peter Wiseman, Rev. Raymond Lawie, and others. For information write Rev. J. B. Clawson, Wausau, Wisconsin.

August 9 to 19, Annual Campmeeting of Indiana District, Pilgrim Holiness Church, Frankfort, Indiana. Workers: Paul S. Rees, R. A. Shank and wife. For rooms write Rev. Elmer Klopfenstein, 1438 W. 10th St., Muncie, Ind. For general information write Rev. D. E. Snow, 123 W. 24th St., Anderson, Indiana.

Aug. 9 to 19, Thirtieth annual campmeeting of the Hudson Holiness Association, ten miles north of East Winnfield, La. Workers: Rev. H. T. Isgitt in charge of preaching, Latham Sisters in charge of music. For information write J. L. Payne, Secretary, Dodson, La.

Aug. 10 to 19, Ramsey, Ind. Twenty-fifth annual campmeeting of the Harrison County Holiness Association. Workers: J. B. McBride and S. L. Moore, evangelists in charge; C. C. Rinebarger and wife in charge of music; and Mrs. J. C. Gray, children's worker. Address Geo. F. Pinaire, Secretary, Ramsey, Ind.

August 10 to 19, National Park Holiness Campmeeting, National Park, N. J. Workers: G. W. Riddout, Wm. Grum, I. S. Hackett. For information address G. W. Perkins, Delanco, N. J.

August 10 to 19, San Antonio District Campmeeting, Waco, Texas. Workers: Rev. A. I. Parrott and Rev. S. S. White. —O. F. Hatfield, District Superintendent.

August 10 to 20, Wheeling Campmeeting, near Hazelton, Indiana. Workers: Grover B. Wright, Mack Anderson and wife. For information write Miss Stella E. McRoberts, Hazelton, Indiana.

August 10 to 20, Main Springs Campmeeting, four miles east of Prescott, Ark. Workers: Arthur C. Tunnell and wife, Thurmond W. White. —Mrs. Lige Martin, Secretary, Prescott, Ark.

August 10 to 20, Holiness Campmeeting, Atlanta, Texas. Workers: Jarrette and Dell Aycock. —Mary E. Perdue, Secretary, Atlanta, Texas.

August 16 to 26, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 516 S. Vine St., Wichita, Kansas.

#### THAT WONDERFUL FACE

and He Will Answer Prayer sold well at the General Assembly. Order yours by mail and sing the glory down.

15c per copy; 2 for 25c

W. J. KING

2029 N. Lafayette St.  
Fl. Wayne, Ind. (Dept. No. 1)

# CAMPMEETING

Idaho-Oregon District Church of the Nazarene  
Kurtz Park, Nampa, Idaho  
August 2-12, 1928

#### EVANGELISTS:

Rev. Stella B. Crooks, Chicago; Rev. D. I. Vanderpool, Denver.

#### MISSIONARIES:

Rev. H. F. Schmelzenbach and family, Swaziland, Africa.

SINGER, Rev. J. F. Ransom, Pasadena.

CHILDREN'S WORKER, Mrs. J. F. Ransom.

These workers will help and bless all who wait on their ministry.

Nazarenes and friends of the Northwest, be sure to attend.

Rooms at reasonable rates in Northwest Nazarene College dormitory, or free space for tents in Kurtz Park. Bring own bedding. Meals in the college dining hall.

For information write A. E. Sanner, Nampa, Idaho



Aug. 16 to 26, Portage, Ohio, Fiftieth Annual meeting. Evangelists: Howard W. Sweeten, Rev. Edna Banning. Song leader, Rev. Dwight M. Peffley. Missionary day, Aug. 23rd with Rev. M. G. Standley in charge. Entertainment very reasonable. No gate fee. Address H. J. Ickes, President, Helena, Ohio, or Rev. E. L. Day, Secretary, 74 Oakwood Ave., Newark, Ohio.

August 16 to 26, Fourth Annual campmeeting of the Armstrong County Interdenominational Holiness Association, three miles from Kittanning, Pa. Workers: T. M. Anderson, Raymond Bush, J. E. Walter, Leslie Conley, Mrs. G. R. Churchill. For particulars write Rev. Carl Hammerly, McGrahn, Pa.

August 16 to 26, Sixteenth Annual Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: C. W. Butler, W. L. Surbrook, Mrs. Julia Shelhamer, Mr. and Mrs. A. H. Johnson, Miss Lillian Scott. For information write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., or Rev. A. Buege, Pres., White Pigeon, Mich.

August 17 to 26, Carthage, Kentucky, Holiness Campmeeting, California, Ky.

Workers: G. Howard Rowe, J. E. and Ada Redmon, Paul and Dora Goll. For information write J. R. Moore, California, Ky.

August 17 to 26, Thirty-sixth Annual Campmeeting, Beebo and Arkansas Holiness Association. Workers: John Fleming, Burl Sparks. For information write Mrs. Callie Morrison, Beebo, Ark.

August 17 to 26, the Forty-Second Annual Camp of the Central Illinois Holiness Association, Normal, Ill. Workers: Rev. A. L. Whitcomb, Rev. Harry Morrow, Clay Milby, Miss C. B. Cooley. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 17 to 26, Drainesville Holiness Campmeeting, Drainesville, Va. Workers: W. A. Grogg, Raymond Wilder, Mrs. Marjori Blirrell.—Anna L. Hyatt, Secretary, 163 Adams St., N. W., Washington, D. C.

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Andrew L. Johnson, Rev. Charles L. Slater. For information write Rev. E.

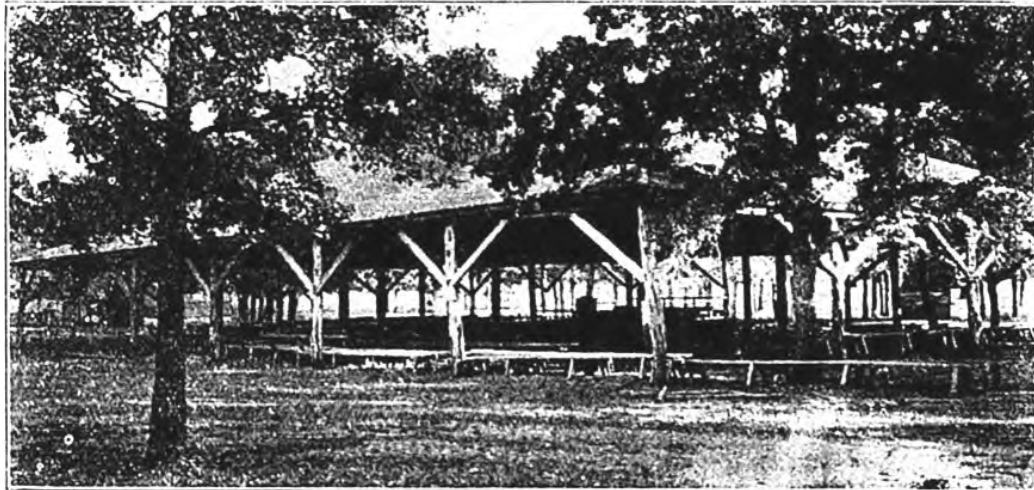
A. Keaton, 481 N. High St., Chillicothe, Ohio, Secretary.

August 24 to September 3, Twentieth Annual Interdenominational Hillcrest Holiness Association Camp, four miles west of Kampsville, Illinois. Workers: Charles H. Stalker, Allie Irick, Professor R. A. Shank and wife, Mrs. J. H. Ewers. For information write Charles F. Benz, Secretary, Kampsville, Ill.

August 23 to September 2, Twelfth Annual Campmeeting, Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: John Paul, U. E. Harding, Kendall S. White and wife. For further information write Mrs. A. L. Wright, 307 East College Avenue, Blackwell, Okla.—Mrs. A. L. Wright.

August 24 to September 4, Thirty-third Annual Campmeeting of the Southern Indiana Holiness Association, Oakland City, Ind. Workers: George B. Kulp, C. B. Fugett, C. C. Rinebarger and wife. For information write Maude Yeager, 518 S. Hall St., Princeton, Indiana.

August 26 to September 3, Local Preachers' Holiness Campmeeting, Fletcher Grove, Delanco, N. J. Workers: Theo. Elsner and wife, R. G. Flexon, and A. J. Dolbow. For information address G. W. Perkins, Delanco, N. J.



## San Antonio Campmeeting

On the famous Waco Holiness Camp Ground, Waco, Texas  
August Tenth to Nineteenth

Evangelists, Rev. S. S. White, President of Bethany-Peniel College and Rev. A. L. Parrott, College Pastor.

The music will be under general direction of C. A. Trull of Waco, assisted by a number of good song evangelists in the District. All who play the violin, cornet, saxophone, trombone or other musical instruments are urged to bring them and help us to form a great orchestra to make "Melody unto the Lord."

There will also be special instruction given in the following branches of church work: Sunday School Administration, Nazarene Young People's work, Woman's Foreign Missionary Society, General Foreign Missionary work and Social Welfare, by such leaders as Dr. and Mrs. E. P. Ellyson, Rev. P. H. Lunn, Rev. D. Shelby Corlett, Revs. J. P. and Minnie Roberts and others, all of recognized ability.

For information address Campmeeting Committee, P. O. Box 1371, Waco, Texas.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

**M. F. REYNOLDS**  
Office, 2938 Troost Ave., Kansas City, Mo.  
**SUMMER AND FALL ASSEMBLIES**  
Central Northwest (Jamestown, N. D.) ..... August 15 to 19

**J. W. GOODWIN**  
Office, 2938 Troost Ave., Kansas City, Mo.  
**SUMMER AND FALL ASSEMBLIES**  
Vicksburg (Vicksburg, campground) August 15 to 19  
St. Helena, (South Bend) ..... August 22 to 26  
Pelo (Cushorton) ..... August 29 to Sept. 2  
Indianapolis (Francisville) ..... Sept. 5 to 9  
Arkansas (Searcy) ..... Oct. 31 to Nov. 4  
Louisiana (Alexandria) ..... Nov. 7 to 11  
San Antonio ..... Nov. 14 to 18

**I. T. WILLIAMS**  
Office, 2938 Troost Ave., Kansas City, Mo.

**J. B. CHAPMAN**  
Office 2923 Troost Ave., Kansas City, Mo.  
**SUMMER AND FALL ASSEMBLIES**  
Manitoba-Sask. (Regina, Sask.) ..... July 19 to 29  
Florida ..... Sept. 26 to 30  
Georgia (Atlanta) ..... Oct. 17 to 21  
Alabama (Jasper) ..... Oct. 24 to 28  
Mississippi ..... Oct. 31 to Nov. 4

### SCHOOLS AND COLLEGES

Alberta School of Evangelism, Chas. E. Thomson, Director, Red Deer, Alta., Canada.  
Bethany-Peniel College, Stephen B. White, President, Bethany, Okla.  
Brewe Theological College, Byrester Ludwig, Acting President, Hutchinson, Kans.  
Central Nazarene Academy and Bible School, D. F. Neely, President, Hamlin, Texas.  
Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.  
Northwest Nazarene College, Russel DeLong, Acting President, Nampa, Idaho.  
Olivet College, T. W. Willingham, President, Olivet, Illinois.  
Pasadena College, H. Orton Wiley, President, Pasadena, Calif.  
Tennessee College, A. O. Henricks, President, Nashville, Tenn.

## EVANGELISTS' SLATES

**MACK AND ETHEL ANDERSON**  
Atwood, Okla. .... July 22 to Aug. 5  
Hazleton, Ind. (Wheeling Camp) Aug. 10 to 20

**I. M. ANDERSON**  
Columbus, Ohio ..... July 19 to 29  
Moore, N. Y. .... Aug. 3 to 12  
Kittanning, Pa. .... Aug. 10 to 20  
Pasadena, Calif. .... Aug. 30 to Sept. 9

**JARRETTE AND DELL AYCOCK**  
Potomac, Okla. .... July 26 to Aug. 5  
Atlanta, Texas (Camp) ..... Aug. 10 to 19  
Searcy, Ark. (Camp) ..... Aug. 23 to Sept. 2  
Bumiller, Ill. .... Sept. 13 to 23

**C. H. BARCOCK**  
Pleasant Hill, La. .... July 28 to Aug. 5  
Indian Springs, Ga. .... Aug. 9 to 19  
Beldenville, Ga. .... Aug. 23 to 31  
Burr Oak, Kans. .... Sept. 7 to 17  
Thomas, Okla. .... Sept. 20 to 30  
Jamestown, N. Dak. .... Oct. 7 to 21

**P. P. BELEV**  
Iowa City, Iowa (Gen. Del.) ..... July 9 to 29  
Harcy, Ill. (Gen. Del.) July 30 to Aug. 19  
Portland, Mich. (Gen. Del.) Nov. 18 to Dec. 2

**W. O. BENNETT**  
Detroit Holiness Tabernacle (2014 W. Hancock St.) ..... June to Sept.  
Romeo, Mich. (camp) ..... Aug. 3 to 12

**FRED DOUGB**  
Collett, Ind. (Tent, care Rev. P. W. Parker, Portland, Ind.) ..... July 15 to 29

**B. E. BRIDGWATER AND WIFE**  
Lubbock, Texas ..... July 12 to 29

**LYMAN BROUGH**  
New Rockford, N. D. .... July and August

**RAYMOND BROWNING**  
Columbus, Ohio ..... July 19 to 29  
Toronto, Ohio ..... Aug. 2 to 12

Kearney, Nebr. .... Aug. 10 to 20  
Huntington, W. Va. .... Sept. 2 to 16  
Salem City, Ga. .... Sept. 20 to 30  
Cincinnati, Ohio ..... Oct. 7 to 21

**A. D. CAREY**  
New York City ..... July 10 to 27

**JACK AND RUBY CARTER**  
Lamesa, Texas ..... July 13 to 29  
Bowie, Texas ..... Aug. 3 to 19  
Waurika, Okla. .... Aug. 20 to Sept. 2

**ROSCOE C. CARRELL**  
Idabel, Okla. .... July 20 to Aug. 5

**F. P. CASSIDY**  
Monroeville, Ind. .... July 8 to 29  
Highway, Ky. .... Aug. 5 to 19

**C. C. AND FLORA CHATFIELD**  
Decatur, Ind. .... July 1 to 29  
Augusta, Ky. (Fisher Tabernacle) Aug. 5 to 19  
Radcliff, Ohio (Camp) ..... Aug. 20 to Sept. 9  
Columbus, Ohio (Third St. Mission) ..... Sept. 10 to 27  
Lincoln, Neb. .... Sept. 30 to Oct. 14  
Billings, Mont. .... Oct. 21 to Nov. 11  
Fergus Falls, Minn. .... Nov. 14 to Dec. 2

**CLIFFHORN EVANGELISTIC PARTY**  
Hove, Texas ..... July 27 to Aug. 5  
Buffalo Gap, Texas ..... Aug. 3 to 12  
Cliso, Texas ..... Aug. 15 to 28

**COLLIER-McCORD EVANGELISTIC PARTY**  
Tuscaloosa, Alabama ..... July 15 to Aug. 5

**ERNEST CORRELL**  
Flasher, N. Dak. .... July

**STELLA R. CROOKS**  
Nampa, Idaho (Camp) ..... Aug. 2 to 12  
Pocatello, Idaho ..... Aug. 20 to Sept. 9  
Twin Falls, Idaho ..... Sept. 10 to 30  
Emmett, Idaho ..... Oct. 7 to 21

**JAMES M. DANIELS**  
Concord, N. C. .... July 20 to Aug. 10  
Morehead City, N. C. .... Sept. 2 to 30

**F. N. DENOARD**  
Sweetwater, Texas ..... July 20 to Aug. 5  
Bridgeport, Okla. .... Aug. 6 to 19

**E. C. DEES**  
Kirksey, Ky. .... July 23 to Aug. 5  
Star Lime Works, Ky. .... Aug. 7 to 19  
Holcomb, Mo. .... Aug. 21 to Sept. 2

**M. E. AND NINA DE VOLL**  
Texas ..... July and August

**H. N. DICKERSON**  
Muncie, Ind. .... July 10 to 29  
Felicity, Ohio ..... July 31 to Aug. 12  
Roswell, N. Mexico (District Camp) ..... Aug. 17 to 26  
Marcus Hook, Pa. .... Sept. 30 to Oct. 14

**JOHNNIE AND JACKIE DOUGLAS**  
Wellington, Texas ..... Aug. 5 to 19  
Compton, Calif. .... Aug. 24 to Sept. 9

**R. E. DUNHAM**  
Lincoln, Kans. .... July 15 to 20

**C. M. DUNNWAY**  
Aurora, N. J. .... July 13 to 22  
Scottsville, Texas ..... July 26 to Aug. 5  
Mt. Vernon, Ohio (Camp Sychar) Aug. 9 to 15  
Wichita, Kans. (Beulah Park) Aug. 16 to 29  
Decatur, Ga. (Clifton Camp) ..... Aug. 29 to Sept. 9  
Greenville, Tenn. .... Sept. 12 to 23  
Atlanta, Ga. (Nazarene Tabernacle) ..... Sept. 30 to Oct. 21

**CHARLES DYE**  
Hamden, Ohio ..... Aug. 1 to 20

**BIRWAIDS EVANGELISTIC LADIES' QUARTET**  
Boulder, Colo. .... July 19 to Aug. 12  
Trinidad, Colo. .... Aug. 17 to Sept. 9

**J. R. EDWARDS AND WIFE**  
Newall, W. Va. .... July 23 to Aug. 5  
Madison, Ind. (Bryantburg Camp) ..... Aug. 17 to 29  
Toledo, Ohio ..... Oct. 4 to 21  
Nowell, W. Va. .... Oct. 28 to Nov. 11

**I. M. ELLIS**  
Elk City, Okla. .... July 18 to 29  
Hamlin, Texas (Mt. Zion Church) Aug. 1 to 12  
Post, Texas (Lynn Chapel Church) ..... Aug. 15 to 29  
Hooker, Okla. .... Aug. 30 to Sept. 10

**THEO. ELSNER AND WIFE**  
Neponset, L. I., N. Y. .... July 7 to 28  
East Wareham, Mass. (Camp) Aug. 10 to 19  
Delanco, N. J. (Camp) ..... Aug. 25 to Sept. 3  
Owasco, Mich. .... Sept. 30 to Oct. 14  
Elkhart, Ind. .... Oct. 21 to Nov. 4  
Alliance, Ohio ..... Nov. 8 to 18

**BURRIS EVANS**  
McKinney, Texas (Route 4) July 27 to Aug. 7

**C. D. FINCH**  
Ann Arbor, Mich. (care Rev. Mornlingstar) ..... July 10 to 29  
Maybee, Mich. .... Aug. 2 to 12

**HONA FLEMING**  
Reading, Pa. .... July 20 to 29  
Toronto, Canada ..... Aug. 3 to 12  
Donnle, Ill. .... August 17 to 28

**JOHN FLEMING**  
Reading, Pa. (camp) ..... July 20 to 30  
Indianapolis, Ind. .... Aug. 1 to 15  
Deebe, Ark. .... Aug. 17 to 29  
Andover, Ohio ..... Sept. 2 to 10

**C. H. FUGETT**  
Haltown, Mo. (Camp) ..... July 19 to 29  
Elkhart, Kans. (Camp) ..... Aug. 3 to 12  
Oakland City, Ind. (Camp) Aug. 21 to Sept. 2  
Cape May, N. J. (Camp) ..... Sept. 7 to 16  
Cumberland, Md. .... Sept. 17 to 28  
Baltimore, Md. (First Church) ..... Sept. 30 to Oct. 11  
Wichita, Kans. (First Church) Nov. 4 to 18  
Topeka, Kans. (First Church) ..... Nov. 19 to Dec. 2

**J. E. GAAR**  
Steele, North Dakota (Sherman M. E. church) ..... July 11 to 22  
Alabama District (Address Jasper, Ala.) ..... July and August

**PAUL AND DORA GILL**  
Frankfort, Ind. .... July 23 to Aug. 14  
California, Ky. (Carthage camp) Aug. 17 to 28  
Bloomsburg, Pa. .... Sept. 10 to 30  
Toledo, Ohio ..... Oct. 4 to 21

**GUSSIE MORRIS GILL**  
Lamesa, Texas ..... July 13 to 29  
Batesville, Ark. (Camp) ..... Aug. 9 to 19  
Kingston, Okla. .... Aug. 24 to Sept. 9

**J. L. GLASCOCK**  
Centerville, Pa. (Route 4) ..... July 29 to Aug. 12  
Alexandria, Ind. (Heulah Park Camp) ..... Aug. 10 to 20  
Hurlock, Md. (Gen. Del.) Aug. 26 to Sept. 9

**RALPH C. GRAY**  
Post, Texas (Grassland) July 27 to Aug. 12  
Goldthwaite, Texas ..... Aug. 18 to Sept. 2  
Merkel, Texas ..... Sept. 3 to 10

**H. A. GREGORY AND WIFE**  
Portales, N. Mex. .... July 10 to 29  
Bowie, Texas ..... Aug. 3 to 19  
Ablene, Texas (Blitter Creek) ..... Aug. 22 to Sept. 2

**J. C. HAFLEY**  
Idabel, Okla. .... July 22 to Aug. 6  
Hartsville, Okla. .... Aug. 10 to 24  
Panhaska, Okla. .... Aug. 20 to Sept. 23

**LEWIS F. HALL**  
Salmon, Idaho ..... July 6 to 29

## RECORDS

Now only 69c. Some at 55c  
Mr. Lewis with Mandola-Mandolin, Aeolian, Criterion and Westminster Quartets, Wm. Jennings Bryan, etc.

Send for New Price List  
Also New Songs now ready  
E. Arthur Lewis (Evangelist)  
1400 E. 57th St., Chicago, Ill.  
My sister—Miss Alice B. Lewis—of the Edwards Ladies' Quartet also represents us.

## New and Used GOSPEL TENTS

Write Us for Prices  
**R. H. ARMBRUSTER MFG. CO.**  
Springfield, Ill.

Our Tents have satisfied other Church-of-the-Nazarene Gospel Leaders. They Will Satisfy You.

- J. N. HAMPE**  
Conneautville, Pa. (Peniel Camp) Aug. 3 to 7  
Clinton, Pa. (Tri-State Camp) Aug. 7 to 13  
Struthers, Ohio Aug. 10 to 26  
Pittsburgh, Pa. (Whiteside Memorial Bible School) Sept. 14 to 21  
Richmond, Va. Sept. 30 to Oct. 14
- LEE L. HAMRIC**  
Stonewall, Okla. July 20 to Aug. 3  
Canadian, Texas Aug. 9 to 19  
Bentonville, Ark. (camp) Aug. 24 to Sept. 9  
Hedley, Texas Sept. 13 to 23
- W. H. HARDIN**  
St. Joseph, Mo. July 3 to 29
- E. H. HAYNIE**  
Wilton, Wyo. July 18 to 29  
Findlay, Ohio (Camp) Aug. 9 to 19  
Tyler, Texas Aug. 20 to Sept. 9  
Bloomburg, Pa. Sept. 10 to 20  
Derry, N. H. Oct. 7 to 21  
Kenmore, Ohio Oct. 28 to Nov. 11
- N. J. HEPBURN**  
Louisburg, Kans. July 8 to Aug. 5  
Brynmville, Mo. Aug. 5 to Sept. 4
- WILLIAM HESLOP AND WIFE**  
Washington, D. C. (Park Lane Camp) July 27 to Aug. 5  
Cumberland, Md. Aug. 12 to 26  
Norfolk, Va. Sept. 2 to 23  
Williamsburg, Pa. Sept. 28 to Oct. 7  
Richmond, Ky. Oct. 14 to 28  
Morristown, Ind. Nov. 4 to 13  
Coshocton, Ohio Nov. 25 to Dec. 16
- LEE HILL**  
Vilonia, Ark. (Camp) July 20 to 29  
N. Y. P. S. Convention July 31 to Aug. 5  
Latona, Ark. (Plethens Chapel) Aug. 10 to 19  
Prescott, Ark. (Caney) Aug. 24 to Sept. 2
- URAL T. HOLLENBACK**  
Battle Creek, Mich. July 15 to Aug. 5
- HUFF-WHITE EVANGELISTIC PARTY**  
Streator, Ill. July 12 to Aug. 5  
Joliet, Ill. Aug. 9 to 26
- J. ROSS HURST**  
Reed, Okla. July 12 to 29  
Manum, Okla. July 30 to Aug. 19
- HARRY M. HYATT AND WIFE**  
Fruitland, Md. (Bilcoam Camp) July 20 to 29  
Leslie, Md. (Camp) Aug. 3 to 12
- ALLIE AND EMMA IRICK**  
Temple, Okla. (Bethel Camp) July 20 to Aug. 6  
Altus, Okla. Aug. 6 to 19  
Kampsville, Ill. (Hillcrest Camp) Aug. 23 to Sept. 3  
Erick, Okla. Sept. 5 to 17  
Hutchinson, Kans. Sept. 23 to Oct. 7  
Blount City, Iowa Oct. 14 to 28  
Sapulpa, Okla. Nov. 4 to 13
- ROY J. JACOBS**  
Hartshorne, Okla. July 19 to Aug. 5
- A. H. JOHNSTON AND WIFE**  
Hopkins, Mich. Aug. 10 to 20
- LUM JONES**  
Sulphur, Okla. July 19 to 20  
Peniel, Texas (Camp) Aug. 2 to 12  
Duncan, Okla. Aug. 14 to 26  
Canute, Okla. Aug. 31 to Sept. 16
- CLIFFORD E. KEYS**  
Ventura, Calif. July 8 to 29  
Redlands, Calif. Sept. 30 to Oct. 14  
Pomona, Calif. Oct. 17 to Nov. 4  
Holtville, Calif. Nov. 11 to 23
- FRANK AND HELEN LEHMAN**  
Warren, Ohio July 10 to 30  
Pittsburgh District Aug. 2 to 26
- W. W. LOVELESS**  
Warren, Ohio (Gen. Del.) July 24 to Aug. 5
- THEODORE AND MINNIE E. LUTAVIG**  
Webster City, Iowa (tent) July 18 to 29  
Oregon, Wyo. (camp) Aug. 3 to 19  
Palco, Kans. (camp) Aug. 23 to Sept. 2  
Richmond Hill, N. Y. Oct. 4 to 21  
Anderson, Ind. Oct. 25 to Nov. 11
- OSCAR B. LYON**  
Arapahoe, Okla. July 20 to August 12  
Elgin, Okla. (Mt. View M. E. church) Aug. 13 to 26  
Open dates, July, September, October, November
- JAMES T. MAFFIN**  
Ironton, Ohio August 5 to 20
- I. C. MATHIS**  
Wellington, Kans. July 18 to Aug. 5  
Seattle, Wash. Aug. 12 to 26  
Escondido, Calif. Sept. 2 to 16  
Ellet, Ohio (First Church) Oct. 14 to 28  
Grand Rapids, Mich. Nov. 4 to 13  
Newton, Kans. Nov. 25 to Dec. 9
- J. B. McBRIDE**  
Cincinnati, Ohio (Mt. Washington) July 18 to 30
- Ramsey, Ind. (Campmeeting) Aug. 9 to 19  
Yuma, Colo. (Campmeeting) Aug. 24 to Sept. 2  
Somerset, Ky. Sept. 9 to 30
- A. McNAUGHTON AND WIFE**  
Freeman, S. Dak. July 1 to Aug. 1  
Froid, Montana Aug. 20 to Sept. 9  
Homestead, Mont. Sept. 10 to Oct. 7
- E. C. MILBY**  
Braumont, Ky. July 16 to 29  
Hinton, Ky. July 30 to Aug. 15  
Normal, Ill. (Camp) Aug. 16 to 26  
Calamine, Ark. (Camp) Aug. 30 to Sept. 9
- L. G. AND BERTHA MILBY**  
Lacoma, Iowa (Mason church) Aug. 1 to 19  
Harrille, Ill. (Box 327) Aug. 18 to Sept. 1  
Jonesboro, Ark. Sept. 2 to 23  
Taylorville, Ill. Sept. 26 to Oct. 14  
Cincinnati, Ohio (33 W. 65th St., Carthage church) Nov. 11 to 25
- JAMES MILLER**  
Oklahoma City, Okla. (First Church) July 16 to 29  
Wichita, Kans. Aug. 27 to Sept. 2  
Evansville, Ind. Sept. 5 to 9  
Adrian, Mich. Sept. 23 to Oct. 7  
Armed, Colo. Oct. 11 to Nov. 4
- W. H. MINOR**  
Muskegon, Okla. July 15 to 29  
Woodward, Okla. (Interdenominational holiness camp) Aug. 3 to 12
- ARTHUR MORGAN**  
Lubbock, Texas July 12 to 29
- HERSCHEL MURPHY AND WIFE**  
Santa Anna, Texas (Ree Branch) July 19 to 29  
Cross Plains, Texas Aug. 3 to 19  
Brownwood, Texas Aug. 24 to Sept. 2  
Bonham, Texas (Prairie Point) Sept. 23 to Oct. 14
- AUGUST N. NILSON**  
Norwalk, Conn. (Tent meeting) July 22 to Aug. 12
- G. F. AND BYRDIE OWEN**  
Climbing Hill, Iowa July 27 to Aug. 6
- D. C. PALMONE**  
Trickham, Texas July 13 to 29  
Mercury, Texas Aug. 1 to 12
- DWIGHT M. PEEFLEY**  
Indianapolis, Ind. (West Side church camp) July 22 to August 12  
Portage, Ohio (camp) Aug. 18 to 26  
Paine, Ohio Sept. 23 to Oct. 7
- LAWRENCE REED**  
Cohoes, N. Y. (Seven Oaks Camp) July 29 to Aug. 12
- J. E. AND ADA REDMON**  
Huntington, W. Va. (Gen. Del.) July 22 to Aug. 5  
California, Ky. (Carthage Holiness Campmeeting) Aug. 17 to 20
- LEWIS J. AND EDYTH RICE**  
Ft. Wayne, Ind. July 17 to Aug. 5  
Keokukville, Ind. Aug. 6 to 19  
Pittsburgh, Pa. Sept. 9 to 23  
Sidney, Ohio Sept. 30 to Oct. 14  
Hamden, Ohio Oct. 15 to 23
- J. A. RODGERS**  
Warren, Ohio July 15 to 29  
Cleveland, Ohio Sept. 9 to 23  
Lowell, Mass. Sept. 30 to Oct. 14  
Beverly, Mass. Oct. 21 to Nov. 4  
Cliffordale, Mass. Nov. 11 to 25
- G. HOWARD ROWE**  
Kent, Ohio July 17 to 29  
Columbus (Shepherd) Ohio July 31 to Aug. 12  
Carthage, Ky. (Camp) Aug. 17 to 26  
Brooklyn, N. Y. Sept. 1 to 16  
Lincoln Place, Pa. Oct. 7 to 21  
Dayton, Ohio Oct. 22 to Nov. 4  
Mannington, W. Va. Nov. 11 to 25
- MAE RUSSELL**  
Davenport, Okla. Aug. 10 to 31
- C. W. RUTH**  
Mt. Vernon, Va. (Camp) July 20 to Aug. 2  
Moore, N. Y. (Camp) Aug. 3 to 12  
Wichita, Kans. (Camp) Aug. 16 to 20  
Wichita, Kans. (District Assembly) Aug. 28 to Sept. 2
- J. O. SCHAAF AND WIFE**  
Fairview, Mont. July 24 to Aug. 12  
Kruger, Mont. Aug. 10 to 26
- N. D. SHADE**  
Park Lane, Va. (Camp) July 29 to Aug. 10
- O. B. SHAFER**  
Yorktown, Ind. July 17 to Aug. 5  
Oaslo, Ind. Aug. 8 to 26
- R. A. SHANK AND WIFE**  
Portsmouth, R. I. (Camp) July 27 to Aug. 5  
Frankfort, Ind. (Camp) Aug. 10 to 20  
Kampsville, Ill. (Camp) Aug. 24 to Sept. 2
- W. G. SHELTON**  
Tipton, Okla. Aug. 10 to 26
- E. E. SHELHAMER**  
Merrill, Mich. (Camp) July 19 to 29  
Owosso, Mich. (Camp) Aug. 3 to 12  
Springfield, Ohio (Camp) Aug. 17 to 23  
Greer, S. C. (Camp) Aug. 24 to Sept. 2
- E. D. AND WINNIE SIMPSON**  
Hivins, Texas (Camp) July 20 to 31  
Orark, Ark. (Camp) Aug. 9 to 19  
Alma, Ark. (Camp) Aug. 20 to 29  
Bentonville, Ark. Aug. 27 to Sept. 9  
Morriston, Ark. Sept. 13 to 30  
Searcy, Ark. (Dist. Assembly) Oct. 3 to 7
- BURL SPARKS**  
Beebe, Ark. (Camp) Aug. 14 to 24
- E. H. STILLION**  
Grafton, W. Va. July 15 to 29  
Homestead, Pa. Aug. 2 to 19  
Council Bluffs, Iowa Aug. 5 to 19  
Andover, Ohio (Cherry Valley Church) Sept. 2 to 16  
Yadsworth, Ohio Sept. 19 to Oct. 7  
Washington, Pa. Oct. 10 to 29  
Portland, Maine Oct. 31 to Nov. 18
- D. D. AND MARGUERITE SUTTON**  
Columbus, Ohio (Camp) July 19 to 29  
Evansville, Ind. Aug. 1 to 12  
Wichita, Kans. (Camp) Aug. 16 to 23  
Shreveport, La. (Camp) Sept. 1 to 15  
Thomas, Okla. (Camp) Sept. 20 to 30  
Cincinnati, Ohio (First Church) Oct. 7 to 21
- H. W. SWEETEN**  
Freeport, N. Y. (Camp Roosevelt) July 19 to 29  
Toronto, O. (Hollow Rock Camp) Aug. 2 to 12  
Alexandria, Ind. (Assembly) Aug. 13 to 16  
Portage, Ohio Aug. 16 to 26
- ELWOOD TAYLOR**  
Charleston, W. Va. July 1 to 29  
Williamson, W. Va. August 1 to 19  
Calamine, Ark. (camp) Aug. 30 to Sept. 9  
Danville, Ky. Sept. 16 to Oct. 7
- T. L. TERRY**  
Terre Haute, Ind. July 5 to 29  
Marshall, Ind. Aug. 5 to 26  
Evansville, Ind. (Assembly) Sept. 4 to 9  
Belgrade, Mo. Sept. 10 to 30
- FRED THOMAS**  
Springfield, Tenn. July 22 to Aug. 5  
Monongahela, Pa. (Box 352) Sept. 8 to 16  
Warren, Ohio (care Rev. D. D. Palmer) Oct. 13 to 23
- JOHN THOMAS**  
Eaton Rapids, Mich. July 27 to Aug. 1  
Conneautville, Pa. Aug. 3 to 19  
Kearney, Nebr. Aug. 17 to 26  
Clarksburgh, Ont. Sept. 7 to 16
- I. N. TOOLE**  
Portsmouth, R. I. (camp) July 27 to Aug. 3  
Indianapolis, Ind. (Westbrook church) August 10 to Sept. 1
- N. E. TYLER**  
Pritchett, Texas (Route 1) July 19 to 29  
Mahl, Texas Aug. 3 to 12  
Open date Aug. 17 to 25  
Mansfield, Ark. Aug. 30 to Sept. 9
- JESSE WILDER**  
Osborne, Kans. July 1 to Aug. 5
- N. B. VANDALL**  
Findlay, Ohio Aug. 9 to 19  
Mt. Lookout, Ohio (Camp) Aug. 23 to Sept. 1
- VAUGHAN RADIO QUARTET**  
Columbus, Ohio July 19 to 29
- WATSON-FROST EVANGELISTIC PARTY**  
Des Arc, Mo. (Camp) July 15 to 29  
Meridian, Miss. Aug. 2 to 11  
Montgomery, Ala. Aug. 23 to Sept. 14  
Jackson, Miss. Sept. 19 to Oct. 7  
Biloxi, Miss. Oct. 11 to 25
- E. W. WELLS**  
Beport, Texas Aug. 5 to 19
- H. W. WELSH**  
Cooperdale, Ohio July 26 to Aug. 12  
Lincoln, Ill. Aug. 18 to 25  
Bloomington, Ill. Sept. 5 to 23  
Columbus, Ohio (Third St. Mission) Nov. 11 to 25
- H. B. WHITE**  
Waukegan, Okla. Aug. 17 to Sept. 2
- EARLE F. WILDE AND WIFE**  
San Bernardino, Calif. (P. O. Box 453) July
- EMMET WRIGHT AND WIFE**  
Belbel, Ohio July
- MISSSES LOLA YOUNG AND LOUISE CORNELL**  
Columbus, Ohio (Camp) July 19 to 29  
Hunkirk, Ohio July 27 to Aug. 5  
Hamden, Ohio Aug. 5 to 26  
Coshocton, Ohio Aug. 28 to Sept. 2