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STEPS IN SPIRITUAL DECLINE

THE steps in spiritual decline are clearly stated by the apostle Paul with striking similarity in two of his epistles (Eph. 4:18, 19 and Rom. 1:18-32).

The causes of decline are mentioned in the following order:

First, a darkened understanding. Not only are the affections alienated and the will perverted, but the intellect of the natural man is darkened by depravity.

Secondly, an alienation of the affections. Back of the darkened understanding is a life alienated from God by sin.

Thirdly, a blindness of heart. Only, therefore, as the heart of man is renewed by the grace of God can there be true affection for God or a mind that understands Him. Christians have the mind of Christ.

After an enumeration of the causes of spiritual decline, the apostle points out the steps by which the outward life is given over to sin in increasing magnitude.

Here he mentions first, being "past feeling." There is a natural reserve which surrounds mankind, and a natural modesty which is a God-given protection to womankind. With this reserve and native modesty there is little danger of falling into the grosser sins of life. With this reserve broken down, the person is soon "past feeling" and the outward life is open to the ravages of sin.

The next step mentioned is that of "lasciviousness" or "looseness." Immodest dress, unbecoming behavior, false social standards—these have been made possible by a looseness which is the occasion of the false views of life so prevalent among modern youth.

The final step is inevitable—"past feeling," "lascivious" or "loose"—restraining standards gone, the carnal heart gives itself over to work all uncleanness with greediness.

Here then is the scriptural explanation of the changing standards of modern times. To look out upon the world from a Christian standpoint such decline seems impossible, but viewing it step by step each stage of decline makes its appeal to the natural heart until the world sinks in the quagmire of sin.

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THE ANOINTING WITH THE SPIRIT

THE baptism with the Holy Spirit by which the heart is purified from original sin or depravity, is likewise the enthronement of Christ in the heart. The Spirit which consumes carnality continues to burn after all sin is consumed. "Who among us shall dwell with the devouring fire?" wrote Isaiah, "who among us shall dwell with everlasting burnings?" The same fire which consumed the sacrifice on Mt. Carmel, burned also in the bush by the wayside without consuming it. The coming of the Holy Spirit to the heart of a believer as the gift of the ascended and glorified Christ, burns out carnality by His first touch on the soul—this is Christ's baptism with the Spirit; and having destroyed sin by the impartation of Himself, He continues to abide as an indwelling Presence—this is Christ's anointing with the Spirit.

As the term implies, the anointing with the Spirit is the setting apart to a specific mission, or the conferring of authority for work in the kingdom. It is this anointing that gives the soul a conscious hold upon God and an inner assurance of the immediate agency of the Spirit in carrying on the work of Christ.

This subject is one of supreme importance to Christians, and yet has been perverted by so much false teaching that we quote the following from Dr. Bresee's sermon on "Divine Power" as one of the clearest statements we have ever read on this vital subject. He says, "Neither does the heavenly endowment—aside from the indwelling divine personality—confer upon men power, either for Christian living or service. To make a man guiltless and pure—which God has provided for—is not sufficient. If left thus he would be an easy prey to the devil and the world, and utterly unable to do the work of bringing men and women to God. We stand by faith, which is heart loyalty to God, and intense longing, trustful gazing into His face; but this would not be sufficient, only that God provides that, into such a heart, the divine presence comes, filling it with Himself. He keeps it. He acts in it and through it. It becomes His temple and His basis of operations. The Bible insists upon, and we must have, holiness of heart, but we cannot trust in a holy heart; we can trust only in Him who dwells within it. Our work is not simply a matter of authority but of power. Jesus said, 'all power' *exousia*

—authority—'is given unto *me*; go.' We are sent by Christ's authority. But authority is not enough. He now says, 'power'—*dunamis*—'ye shall receive.' Not so much the power of possessing God, as the power of being possessed by Him."

In view of much that is written concerning the seeking of "power for service" it may be well for us as Nazarenes to refresh our minds further concerning the position which Dr. Bresee and the earlier members of the church held concerning this subject. This has ever been our position as a people. In the same sermon, continuing the thought as given above, he writes, "It has been said, 'I seek the Holy Ghost for power or for service.' This is to me an awful utterance. A forgiven prodigal does not presume to seek to possess control of his father and his wealth that he may have power, it is enough that he is fed and used by the father. Anything more would be an impertinence. The only answer from heaven to a request for the possession of the Holy Ghost for service, must ever be that given to the petition made by Simon the sorcerer; that he had neither lot nor part in the matter. Human nature at its best, under the remedial power of the blood of Jesus, is but the dwelling place or avenue through which God acts. Of course the dwelling place or avenue through which God acts is glorified by His presence, as the water in the river bed makes its banks fresh with life and beauty. There must be conditions of power, but the conditions are utterly useless without the added power. A human soul can be nothing more than conditions. It may be clean and pure, it may be strong and perfect, but to be kept so, and to be enabled to help others, to bring dead men to life—to open blind eyes, and unstop deaf ears—it must have the power of God."

SOME OBSERVATIONS ON CAMPMEETINGS

WHILE in attendance at the campmeeting in Portland, Oregon, we were led to make some observations upon campmeetings and the place they hold in the spiritual work of the church.

The campmeeting occupies a unique place in the church. Doubtless the prototype of this form of meeting is to be found in the ancient feast of tabernacles or booths. This was a divinely established custom of the Hebrews, and like all divine provisions, found its basis in the needs of the people. The benefit of the campmeeting is to be found in the changed mode of living, the separation from the ordinary business of life, and the devotion for a limited time, to new interests, especially to spiritual things. It is impossible to carry out the campmeeting idea and reap the full benefits of this type of meeting, without camping on the grounds, or in some way making a change in the ordinary habits of life. What, then, are some of the benefits of the campmeeting?

1. *One of the outstanding benefits is to be found in the lifting into prominence of spiritual things. The*

change of occupation, manner of life and habits of thought, makes possible the lifting into prominence of the spiritual interests of men. The new surroundings make adaptations and adjustments necessary, and into these new adjustments spiritual interests can be voluntarily placed. In this manner spiritual things are given direct and immediate attention, and they grip the life with new force and new power. We fully believe that the campmeeting idea carried out generally, through separation from worldly interests and devotion to spiritual things, would serve to bring conviction of the importance of these spiritual things to sinners as perhaps nothing else could do.

2. *Another benefit lies in the fact that it serves to give a better perspective of life.* Without perspective we are in danger of perverted views which endanger usefulness. Many men fail in business because they live too close to it. Preachers fail for the same reason—they live too close to their work and trifles are magnified into matters of great moment. Men of business, therefore, take regular and often prolonged vacations, returning to their work with a new zest and a new appreciation of its importance. If men of the world find it necessary to withdraw for a time, how much more those who are dealing with eternal things. The campmeeting furnishes this opportunity for withdrawing from the ordinary course of life, to wait upon God and tarry in the presence of the Spirit. It is a place where we renew our perspective and return to the things of life with a new evaluation and a new appreciation.

3. *A third benefit to be derived from the campmeeting is the deepening of the spiritual life of Christians.* This deepening of the spiritual life, and the new anointing which comes from tarrying in the divine presence, always finds its expression in the salvation of sinners and the sanctification of believers. Pentecost was ushered in by ten days of tarrying; the great revivals have been the result of prolonged waiting upon God, and the revivals of the future will be brought about in the same way—by confession, humiliation and waiting upon God. We are to expect immediate results in the salvation of the lost and the sanctification of believers, but we are to look also for the more ultimate results which must come from the new emphasis upon spiritual things, the new perspective of life and the fresh anointing which come from waiting upon God.

THE COLUMBIA RIVER CAMPMEETING

It was our privilege to spend the last ten days with the brethren of the North Pacific District in the annual campmeeting at Portland, Oregon. The official name of this organization is the Columbia River Nazarene Campmeeting Association. It originated with the southern portion of the district but is rapidly growing until the brethren now plan to make it a campmeeting for the entire Northwest. The association

has purchased a beautiful tract in the suburbs of Portland on the Base Line Road, and are selling, or rather leasing, lots for a period of fifteen years with the privilege of renewal. These lots are leased for the small sum of twenty-five dollars, payable ten dollars down and five dollars a year. The camp ground is covered with beautiful fir trees, and a number of substantial improvements have already been made. Rev. Donnell J. Smith is president of the Campmeeting Association, Rev. A. J. Schocke is secretary and Rev. Floyd Johnston is treasurer. Rev. R. J. Plumb is chairman of the board of trustees and had charge of the grounds. This campmeeting is one of the best we have attended in recent years. Rev. U. E. Harding is a great preacher and an excellent collaborer. The children's meetings were under the direction of Mrs. Schocke and Mrs. Smith, and were unusually successful. The Nampa Quartet did some excellent work, for both the camp and the college.

JONAH'S STORY UPHELD

Rev. John Ambrose Wilson of Queens College, Oxford, is carrying on what is characterized as one of the "strangest investigations of modern times." He is seeking to prove that Jonah was not telling a fish story and that he really inhabited the whale for awhile. Since the publication of his article, reports are that he has been deluged with letters giving him further evidence for his theory that it was physically, biologically and otherwise possible for Jonah to have lived three days inside the whale. He bases his article on two instances, that of James Bartley who was swallowed by a whale in 1891 near the Falkland islands, and that of Marshall Jenkins in 1771. Jenkins was swallowed by a sperm whale and shortly afterward thrown out upon the wreckage of his boat. He was bruised but not seriously injured.

Mr. Wilson says, "I wouldn't advise anyone else to try to book passage in a whale. He would find the mammal's stomach a pretty hot place. The heat within the whale is estimated at 104 degrees Fahrenheit! When James Bartley, one of the crew of the whaler, *Star of the East*, was swallowed by a whale in 1891 near the Falkland islands he emerged the next day, after his shipmates had captured the whale, with his hands, face and neck permanently bleached a sickly white. This was caused by the whale's gastric juices. Bartley said, moreover, that the terrific heat in the whale's belly seemed to deprive him of all vitality."

To preach practical sermons, as they are called, that is, sermons upon virtues and vices, without inculcating those great Scripture truths of redemption which alone can incite and enable us to forsake sin and follow righteousness, is but to put together the wheels, and set the hands of the watch, forgetting the spring which is to make them all move.—BISHOP HORNE.

Of Bradford's preaching, Fox says, "Sharply he opened and reproved sin; sweetly he preached Christ crucified; pithily he impugned heresy and error; and earnestly he persuaded to a good life."

JULY GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

Rev. H. F. Schmelzenbach has completed twenty-one years of missionary service in Swaziland, South Africa, and it has been said that he bears the greatest heart burden for Africa's redemption of any missionary since Livingstone. At the close of an address before the Colorado-Wyoming District Assembly, Brother Schmelzenbach said, "Some people disparage the budget. They say it is cold and without life and vital interest. But we do not feel that way about it in Africa. We have seen the work grow there from the beginning to the time when we have two thousand native Christians who are members of the Church of the Nazarene. We have sixty or more stations and outstations. We have our white missionaries and native workers, our building program and our hospital. Our work requires an expenditure of approximately thirty thousand dollars a year, and this is bread and butter money and it comes to us through the budget. So to us on the mission field, the budget is vital and is everything but cold and formal and lifeless. And if any of you could see how, not mere comforts, but life itself and the salvation of the multitudes depend upon the regular payment of the budget in our churches you would feel an interest in it that would make it easy to do your best to pay your share and to influence others to do likewise."

Of course there is nothing so very "romantic" about the weekly pay check of the workingman, but when you consider that his children are dependent upon it for their bread and butter and for their shoes and coats, you will understand that it is really more vital than the occasional box of fruit which grandmother sends, even though there is a greater thrill in the latter. Likewise, the backbone of the whole missionary program of the church is the budget. And even though it is more "thrilling" to make an occasional special gift of some sort, still the vital thing is to pay the budget regularly and unflinching.

There was quite a little demonstration in the meeting. So a man ventured to object, and said, "I don't like this shouting in the meetings. There are so many people who shout and do not live true, clean, holy lives that it makes me suspicious and I just naturally question the religion of one who shouts." We did not care to enter into controversy, but we did say this: "Well, you can choose at random ten people, or a hundred people or a thousand people who shout and an equal number who do not shout and if you will look into the lives of all you will find that a much larger per cent of the shouters live good lives than of the nonshouters." The man admitted that probably this is correct, so we said that while we do not accept shouting as the sole and sufficient evidence of the sin-

cerity of religious profession, still as a choice between the shouters and the nonshouters we will, upon the basis of the law of averages, take the shouters.

"It is easy for that man to get blessed." The remark was made regarding one whose fountain of tears seemed ready at all times to overflow and to whom a spiritual song or fervent prayer or earnest testimony was sufficient cause for praising God aloud. And as we thought of the matter, we decided that the most of us are too difficult to bless. We are not full enough regularly to overflow at all unless there is a big influx from the well of our neighbor. Our own vine and fig tree are so poorly stocked that it takes too large a contribution to constitute "abundance" with us.

And it is a good thing to live where it requires only a little to encourage us. Some people expect so much and feel that they merit so much that it is practically impossible to make them feel complimented and rewarded. Other people are willing to be doorkeepers in the house of the Lord and are thankful for the promise of bread and water. It therefore turns out that it takes but a little to promote them and but slight gifts to make them happy. A grateful soul is easily encouraged.

Now and then we hear it suggested that the spirit of heroism in the work of spreading holiness has died out. But the people who made the suggestion have never been among our people in Colorado, Wyoming, Montana and other western states and in the central and western provinces of Canada. Neither have they been closely associated with the opening and establishing of our work in centers of population, regardless of the section of the country. We have been in the sections mentioned and have associated with the establishing of our work in a few centers of population, and it is our conviction that there was never more uncomplaining, unadvertised heroism connected with the task of spreading scriptural holiness than right now.

Having been associated with the holiness people for twenty-nine years, we are sure that on all practical lines our people have made improvement. If there is one particular line on which we need exhortation it is on that of prayer. We need to pray more and we need to pray more earnestly. We need to make a larger place for prayer in our public services. We need to take more time for private devotion. We need to tarry longer at the family altar. We need more soul travail. We need more searching of our own hearts in prayer before God, and we need more definite intercessory prayer. We need more prayer early in the morning and more praying late into the night. We need more fasting and prayer. We need more Scripture reading and prayer. We need more prayer about the mourner's bench. We need more prayer in the pews. We

need more prayer in the woods and in the wide fields and in the secret chamber. We need more silent prayer. We need more vociferous prayer. We need more weeping and prayer. We need more praying through to shouts of victory. We need more genuine prayer of every kind. We need this more than we need books or sermons on prayer. We need to learn to pray by praying. We need more prayer.

WHAT THE LAW COULD NOT DO JESUS CAME TO DO

By C. W. Ruth, Evangelist

I. THE LAW COULD NOT GIVE LIFE

"If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21).

SO WE see here clearly that the law could not give life; but Jesus said openly, "I am come that they might have life, and that they might have it more abundantly." Hence, "He that hath the Son hath life; and he that hath not the Son of God hath not life." This is a present tense experience, for "He that believeth on the Son HATH everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "You hath he quickened, who were dead in trespasses and sins." When this occurs, "We know that we have passed from death unto life, because we love the brethren" (John 10:10; 1 John 5:12; John 3:36; Eph. 2:1; 1 John 3:14).

Reader, have you ever felt the thrill, the throb, the vibrations and pulsations of this quickening, life-giving power of the Son of God? No man can experience this divine life—this life-giving power—and continue in the practice of sin. "The soul that sinneth, it shall die;" "for in the day that thou eatest thereof thou shalt surely die" (Ezek. 18:4; Gen. 2:17).

This spiritual life is conditioned on union with Christ, even as the branch is united to the vine; and the moment you separate the branch from the vine you separate it from the source of its life. Even so, sin separates the soul from God. Hence the prophet said, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God" (Isa. 59:1, 2).

II. THE LAW COULD NOT MAKE PERFECT

"The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God (Heb. 7:9).

The writer to the Hebrews well argues, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" And then he goes on and tells us, "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (Heb. 7:11, 18).

While Paul tells us that "the law was holy, and the commandment holy, and just and good," he also declares that he found a something within, which he terms "the law of sin," and "this body of death" (marg. vs. 23, 24), and "the carnal mind, which is not subject to the law of God, neither indeed can be." But in the eighth chapter he tells us plainly and triumphantly, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:2, 3). This is Paul's testimony to entire sanctification.

Hence we see that the superiority of the gospel, as compared with the law, and the Levitical priesthood, lies in the fact that Jesus not only came to give us life, but also to make us free from "the law of sin" and the "body of death" which is in our members—which the law could not do. "Jesus, also, that he might sanctify the people with his own blood, [make holy] suffered without the gate." So now, "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" (Heb. 13:12; 1 John 1:7).

He who stops with the forgiveness of sins, glorious as that experience is, is living at least two thousand years behind the times, and beneath his privileges. They who lived under the law, and the Levitical priesthood, by the observance of certain rites and ceremonies, had their sins forgiven (see Lev. 4:13-31). But "what the law could not do" is what Jesus came to do; and this is pre-eminently the dispensational truth, and the glory of the gospel, in that He came to "condemn sin in the flesh," and thus make us "free from the law of sin" in our members; and this is entire sanctification, the "second blessing, properly so-called," Christian perfection, heart purity, perfect love, and Bible holiness.

THE SOUL WINNER

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

*The soul winner has ears to hear,
And heart to love and time to pray;
He also has an eye to see
The erring ones who've lost their way;
A mind to think and feet to walk;
An arm to lift and hands to hold,
And lips to speak and tongue to sing,
For all outside the Savior's fold.*

*The old and young, the rich and poor,
The weak and strong of every race—
Including all of every class—
Inside his heart each has a place.
No matter what the present is,
And neither what the past has been,
His Christlike heart yearns deep in prayer
To see a lost world saved from sin.*

ROGERS, ARKANSAS

THE NATURE AND NECESSITY OF HOLINESS

By Evangelist I. C. Mathis

Text: Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

WHEN God created man He made him holy. He created him in His own image which image was holiness; for that is the peculiar character of God. But man lost the glory of his nature by sin. He became an unholy being; and God, "who is of purer eyes than to behold evil, and who cannot look upon iniquity," banished him from the garden; for sin broke off that happy relationship that before had existed. As there can be no communion between light and darkness, so there can be no communion between a holy God and an unholy man. And this is the reason of what is affirmed in our text, that "without holiness no man shall see the Lord."

But God, who made man holy at first, has graciously contrived to make him holy again. This is the plan of our "great salvation." The one great design of our holy religion is to make men holy. We have a holy Bible written by holy men as they were inspired by the Holy Ghost; it points out a holy way, to a holy heaven, where we are to meet a holy God and dwell amid holy associations forevermore. Hence the importance of the text.

I. LET US NOTICE WHAT IS MEANT BY THE TERM HOLINESS. What is this holiness of which the text speaks? First, it is not absolute holiness. This belongs only to the infinitely holy God. Then it is not angelic holiness. The holy angels have maintained inviolate the trust reposed in them. Their obedience has been perfect; their holiness untainted. Neither is it the holiness possessed by Adam before the fall. There was no defect, either in his physical life, mental or spiritual life. Before he fell he enjoyed, not only holiness of heart and nature, but an immortality of body, although it was conditioned immortality. What then is meant by the term holiness as used in the text? It is the holiness of a fallen but redeemed human being and can be enjoyed and lived by one who is subject to human infirmities and surrounded by all the circumstances incident to human life. Holiness is the image of God restored in the soul. Holiness is that purity of a man in his nature, inclinations and actions, which is an imitation and expression of the divine image. Holiness implies a heart cleansed from all sin, both inherited and acquired, and filled with pure love. There are two forms of sin in the human heart. The guilt of sin and the defilement of sin. In the salvation of Jesus Christ provision is made for the taking away of both of these. The guilt of sin is removed in conversion and the defilement of sin in entire sanctification, thus leaving the heart pure and holy. The natural result is a pure life, "for out of the heart are the issues of life." Holiness then means pure thoughts, pure intentions, pure motives, pure words and pure

actions. It is the purity of heaven brought down and deposited in a human heart, to be exhibited in a pure life. It is the heart wholly cleansed from all sin, and the life wholly regulated by God's will. It is the affections so cleansed and sanctified, that while it is possible to sin, there is no disposition to sin. It is the life so regulated that while we may step out of the narrow way there is no disposition to do it. The man that has this experience heeds the admonition, "whatsoever ye do, do all to the glory of God." There is no jar in the spiritual machinery and love is the grand prevailing disposition of the heart.

II. LET US NOTICE THE NECESSITY OF HOLINESS. The necessity of holiness may be argued from the following considerations:

1. God created man holy in the beginning. He was created holy, undefiled and without sin. When we see man before he fell we see him as God desires him to be. If we could go back to the hush of Eden and see the first pair as they walk in the deepening shadows of the cool of the day, with unbroken fellowship and communion with God, we would see man as God desires him to be.

2. The command of the law shows the necessity of holiness. What is the language of the law? "And the Lord spake unto Moses, saying, speak unto the children of Israel and say unto them, ye shall be holy." This is also the command and teaching of the New Testament. We are commanded in the epistle of Peter, to "be ye yourselves also holy in all manner of living" (R. V.). We learn from the apostle Paul in his letter to Titus that salvation teaches us "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

3. The provision of the atonement shows the necessity of holiness. It must be evident to every considerate person that full salvation from sin is the ultimate objective of the atonement. Jesus Christ not only designed by His death to bring pardon to the sinner's heart, but to "redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." We read in Ephesians the fifth chapter that "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Also in Hebrews we read that "Jesus suffered without the gate, that he might sanctify the people with his own blood."

4. Holiness is the universally admitted preparation for heaven. The fact that God is holy, heaven is holy, that the inhabitants are holy, and that God has eternally decreed that nothing sinful or unholy shall

enter heaven makes it absolutely necessary that we be holy if we expect to get to heaven. Jesus settled this question long ago when he sat on the mountain side and spoke to the multitudes, saying, "Blessed are the pure in heart: for they shall see God." And my friend they are the only ones that will pass inside the pearly portals. "Without holiness no man shall see the Lord." If you miss heaven then hell will be your eternal portion. Therefore, beloved, it is holiness or hell.

REVIVE THY WORK

By Evangelist J. F. Harvey

NO greater need exists today in this sin-cursed world than pentecostal revivals. We need revivals of the definite preaching of repentance, the new birth, entire sanctification, hell, judgment and eternity.

God's great plan of salvation through Jesus Christ must be preached with the Holy Ghost sent down from heaven. It is not enough for us to have the statement of the doctrines of full salvation in our creeds, we must proclaim these doctrines constantly. We must experience them in our own souls, and the pentecostal fire of God must burn hot in our hearts if we would see men saved.

If we would have revivals of the kind that are needed today, we must have men who not only preach the doctrines, but who live upon their knees, whose very breath is the breath of prayer. Men who not only preach the truth of God, but who preach it with the unction of God on their souls. No other kind of preaching will save.

We have so much of the common. We have so much of the ordinary. God save us from professional preaching and professional evangelism. Give us men who weep between porch and altar, and, like the apostles, lay themselves out in prayer, praying day and night exceedingly that the Church may come to perfection, and that mighty pentecostal revivals may come upon the people.

John Wesley said: "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of God on earth."

Men of mighty prayer and intense devotion are needed if we would have salvation revivals. Men like John Knox, who shook Scotland with his prayers when he got to the place where he cried in agony of soul, "O God, give me Scotland or I die."

If we can get preachers and people into the experiences where they *can* pray and where they *will* pray, the revivals will come. And they will be revivals that will go deep. We need to be saved from the light and the chaffy, from the froth and the foam. We need to get back to Pentecost. There are holiness campmeetings where great numbers of holiness people are in

attendance, but where there seems to be a lack of the supreme revival essential, prevailing prayer. The people seem to be there for an outing or a vacation, or for visiting with their friends. Need we be surprised if the results in salvation are meager? May God give us evangelists, pastors and people who will give themselves to prayer until the great depths of their hearts are mellowed by the presence of the Master, and an awful passion for souls possesses them, and scalding tears flow down their cheeks as they get a vision of the lost. Then, and only then, shall we see the travail of our souls, and Zion will bring forth children. "He that goeth forth and weepeth," (not preaching great sermons), "bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

We greatly need evangelists and pastors who fit Mr. Wesley's description, "men who fear nothing but sin, and desire nothing but God."

We wonder sometimes if that species has become extinct. Where do we find that humility that was in Jesus, who, taking the towel and the basin of water, washed His disciples' feet, saying unto them "The Son of man came not to be ministered unto, but to minister." A sure sign of the decrease of spirituality in any church is the seeking of places of prominence and the chief seats in the synagogue. The degree mania attacks the ministry, and the doctors of divinity multiply in our midst. May the good Lord help us. We have not so learned of Christ, neither have we been so taught by His holy apostles. After Pentecost the apostles were examples of humility. Peter bade bishops not to be lords over God's heritage. John, who sought prominence before Pentecost, omitted mention of his own name when referring to the "disciple whom Jesus loved." Though Paul was a double graduate he evidently was saved from degree aspirations. He said he was the least of all and not worthy to be called an apostle.

What has all this to do with revivals? Much every way. We are a peculiar people, and we should not be ashamed of our heritage. If we are going to be like other churches there is no excuse for our existence. We must have revival glory constantly upon us. We must have pentecostal skies open above us or we are undone. We must watch the drift. It is easy to drift, and you are drifting before you know it. All hands are needed to pull at the oars if we would make progress in the right direction.

God in mercy help us in these awful days. Men all about us are dying and dropping into a devil's hell as fast as they die. The majority of our neighbors and neighbors' children, and some of our own children, are on the way to hell. We sometimes think we holiness folks do not half believe it, and we are sure we are not half awake to the fact. The Lord wake us up and help us to see that souls are slipping through our fingers into hell while we are at ease in Zion, or while we are fussing about nonessential things, or

seeking office or places of prominence and the honor of men. May God help us to stick to the old landmarks, get to our knees, and pray down pentecostal revivals on this sin-cursed world.

We must have the supernatural. Unless we get revivals out of the skies, souls will be eternally damned. Modern clap-trap methods will never bring fire from heaven, and holy fire we must have.

The God of Elijah is still on the throne. The skies

are still full of Pentecosts. Will we pay the price that they may come upon us? There are hungry, discouraged, disappointed souls all about us. They are looking for help. The fields are white for the harvest. Shall we not get the vision of the Lord on His throne, high and lifted up, and hear His voice saying, "Who will go for us, and whom shall we send?" And as we get the vision and hear the voice, like Isaiah let us reply, "Here am I, send me."

THE HOLINESS SCHOOL AND FUNDAMENTALISM

By Prof. S. S. White

THE theory of evolution is at present the most powerful foe of the Christian religion. It lies back of destructive higher criticism and of all the other forces which tend to produce doubt as to the great fundamentalisms of the faith. Therefore, a fight for fundamentalism largely resolves itself into a battle against the theory of evolution and for the Christian doctrines which are imperiled by the acceptance of this theory.

An article entitled, "The Decline of Faith," by A. Wyatt Tilby, appeared in the April number of the *Edinburgh Review*. The fact that the Christian churches are losing ground was pointed out. This has come about he claimed, because the Church has failed to reconstruct its system of doctrine so as to make it harmonize with the findings of science. This conclusion is one with which I cannot agree. I would to some extent reverse it. The decline of faith is due to the fact that the churches have compromised with certain supposedly scientific *theories* or *speculations*.

The article by Mr. Tilby is referred to here, however, because of its frank statement as to the consequences of the acceptance of the theory of evolution. He is a firm believer in evolution, but he holds that it is decidedly hostile to orthodox Christianity. He writes: "But the whole Pauline argument of redemption and salvation is vitally threatened by the new biology" (that is, evolution biology). He who accepts evolution must abandon his belief in the fall of man, the inspiration of Genesis, the inspiration of the Pauline epistles (since they accept the fall of man and the inspiration of Genesis), the dogma of original sin, or else drastically modify it, the immaculate conception, the Pauline framework of redemption, and finally the doctrine of the trinity and that of the incarnation. In other words, he who accepts evolution must give up all of the important Christian doctrines. No one who has ever looked the facts squarely in the face can for one moment doubt the conclusion to which Mr. Tilby has come. Nevertheless, his honesty as an advocate of the theory of evolution is to be commended. All of those who have stood for it in the past have not been so fair.

Mr. Tilby admits later that he does not believe in a personal devil and that he feels no need of a personal

God. Thus the last possibility of a real religion of any sort is taken away from him. And while he does not attribute this final skepticism to the influence of the theory of evolution upon him, I am sure that the theory was indirectly responsible for the same.

The holiness school is against evolution. The theory is only an assumption. It has not been and in the very nature of the case can never be proved. I have heard its own advocates admit this. Still, many of them continue to teach the hypothesis of evolution as if it were a law or fact. Those who disagree with them are unmercifully ridiculed. In view of these facts, I am convinced that the opposition of the holiness school to the theory of evolution is legitimate and right. I also believe that in taking such a position the holiness school is striking at the very root of the doubt and skepticism of this age.

The holiness school is more and more meeting the theory of evolution with facts and not with mere empty statements. The theory is being met within the domain of definite scientific knowledge. This gives the holiness school a strategic position in the battle for fundamentalism.

The holiness school is not fighting merely a negative battle. It is not merely against the theory of evolution. It is also decidedly for the great fundamental doctrines of Christianity. It has a positive message and to this positive message the major portion of its time is given. At this point I think that many of the so-called fundamentalists fall short. They give most of their effort to a destructive fight. But it does little good to tear down a false belief unless a belief in the truth is established in its stead. The work of the holiness school is chiefly constructive and I hope that it will ever be thus. Only such a policy can bring about permanent results.

The holiness school stands pre-eminently for Christian experience. It is not sufficient to establish intellectual assent to the fundamentals of the Christian faith. This is good and it is part of the task of the holiness school, but it does not go far enough. Men must come to experience the truth as well as to believe it. This, after all, is primary, for men are likely to permanently accept only that which they experience. Therefore, the best way to combat modernism and

stand for fundamentalism is to insist on people's getting saved and sanctified. This is what the holiness school constantly does.

There is a difference, as Dr. Chapman indicated in an editorial some years ago, between saving a man's faith and saving his soul. It is wonderful to do the former, but it is much more important to do the latter. A man may have his faith saved and still go to hell. This is not so as to his soul. If it is saved, he is started on his way to heaven. Thus again, the wisdom of the holiness school in emphasizing Christian experience is demonstrated. Modernism is not only defeated; but man is also prepared for his long home.

Fundamentalism without the proper emphasis upon experience becomes harsh and legalistic, and thus hinders the advancement of its own cause. The spirit in which the fight against modernism is waged militates against the principles which are championed. The holiness school will continue to avoid this danger as long as it continues to give the chief place to Christian experience.

Thank God for the holiness school! It is indeed and in truth a bulwark of fundamentalism. May God help us to pray for and support the holiness school and send our children to the same.

BETHANY-PENIEL COLLEGE

HOME MISSIONS AND EVANGELISM

By N. B. Herrell, Charge of Department

MAIL delivery, telephones, telegraph, radio, automobiles, flying machines, communication and rapid transportation, have mingled, mixed and brought the human family so close together that it is fast becoming hard to think in racial terms. Things that take place on one side of the world are read in papers on the other side in less than a dozen hours. For the Church to keep up with the strides of communication and transportation means everything. The present generation of the human family is sweeping across the short span of life and soon will give place to the following generations. What the Church does for the present generation must be done at once. To hesitate means the loss of souls.

THE OBJECTIVE OF THIS AGE

The objective of the present age is the seeking out and completion, from among the Gentile nations of the earth, a Bride for Christ. This is the pronounced purpose, as foretold by the many prophets. The apostles inquired of the Lord if Israel was not to be restored at this time. We have some among us who seem to think God intends to save the world at this time. Not so. Others seem to think that the day of revivals is forever past. Not so. The second coming of Christ is based upon the completion of His Bride, which is the objective of the present age. This age is to close with the second advent of Christ, but the objective of His coming is to take His Bride. Hence, the seeking out and preparing of the Bride is the work of the present age.

THE MEANS TO THE END

The Holy Spirit was sent into this world by the Father and Son with a well defined objective in view. Just as Eliezer, Abraham's chief steward, was to seek out Isaac a bride and present her, in like manner the Holy Ghost is to seek out a Bride for Christ from among the Gentile nations and present her to the Son of God at His second advent. The Holy Spirit is in the earth at the present time seeking souls to fill up the bridal number which number is known to the Father.

The Holy Spirit has chosen the means of full gospel evangelism to accomplish His end. This glorious evangelistic, Bride-seeking campaign was inaugurated on the day of Pentecost and will continue until the trumpet shall sound in the upper sky. The revival is on and will continue until the end of the present age.

Jesus Christ will not come until the last soul is saved necessary to complete the Bride, therefore, as His ministers and coworkers, we may expect results from evangelistic efforts until He comes. The finished work of the Holy Ghost climaxes in the coming of Christ for His Bride. There can be no reasonable objection to this view, and whatever conditions may obtain in the world, they must not be confused with the purpose and passion of God to accomplish His objective for the present age. That is, I mean to say, that God will in His own way and order accomplish His end in this dispensation, in spite of the world, flesh and the devil.

HOME AND FOREIGN MISSIONS

The answer of the Church of the Nazarene to the call of the present age is found in home and foreign missions. These are the two great evangelistic arms of the Church. These are the two advance lines of the Church that reveal her vision, passion, motive, sacrifice and her courage in her effort to get the gospel to the Gentile nations of the earth, from which is to come the Bride of Christ.

Just in proportion as the Church advances these two all important interests may we expect the Holy Ghost to bless and use the Church for His glory and for the accomplishment of His work. Any lack of vision, passion or courage at this point reveals the fact that the Holy Ghost is not present. He is this very moment seeking souls to fill up the Bride of Christ.

A THOUSAND MILLION SOULS

There are at least one thousand million lost souls around the earth constituting the whitened harvest field. God loves them, Christ died for them, the Holy Ghost has come to seek them out and give them a call to the marriage supper of the Lamb. The ques-

tion is to be settled in a large measure by the Church of the Nazarene. Shall we, as a church, prepare channels through which the Holy Ghost can work to get the gospel to them? The success of the Holy Ghost in completing the Bride of Christ depends upon the Church's furnishing evangelistic missionaries to bear the good news to the ends of the earth. The time to strike is now. What will our answer be? Shall we go? Shall we send? Just what shall we do with Jesus who is called Christ?

GENERAL HOME MISSIONS

It is not only high time to make a sure and steady advance in the fields across the sea; we must wake up at home and bestir ourselves to a mighty forward move all along the battle front and especially in those sections of the United States, Canada, England, Scotland, etc.; that offer an open door of opportunity for the advancement of God's kingdom, not included in our foreign missionary program.

If we are too lazy to possess the land, God ought to raise up others who will. The job can be done and God wants the Church of the Nazarene to do it. What shall our answer be to the thousand million souls now dying?

A Thousand Million Souls

By N. B. HERRELL

There's a thousand million souls in darkness dying;
All around this great big world sinners are sighing.
Soon they'll pass beyond the tide,
Without hope in Christ to guide;
There's a thousand million souls in darkness dying.

CHORUS

There's a thousand million souls,
A thousand million souls,
There's a thousand million souls in darkness dying.
O Church of God awake!
The gospel to them take;
There's a thousand million souls in darkness dying.

There's a thousand million souls by Satan blinded
All around this great big world by sin they're blinded.
Shall we win them one by one,
Tell the good news of God's Son;
There's a thousand million souls by Satan blinded.

There's a thousand million souls that should be singing
All around this great big world God's praises ringing.
If the Church will bear the news
Millions will our Savior choose;
There's a thousand million souls that should be singing.

There's a thousand million souls we should be winning,
All around this great big world we should be winning.
If we'll labor, watch and pray,
Win them one by one each day.
There's a thousand million souls we should be winning.

There's a thousand million souls that may be shining
All around God's great white throne that may be shining.
If the Church is faithful here,
They will shine forever there;
There's a thousand million souls that may be shining.

IN THE HEART OF YOUTH

By C. A. McCONNELL

The public prints of the day are filled with, not only excuses for youthful waywardness, but praises of the vulgarity and raw sinfulness of up-to-date adolescence. To this attitude sane thinking, as well as the Word of God, give vigorous protest. The bread made from the harvest of wild oats is never sweet, and is sure to produce rottenness of the bones. It may not be possible to "put an old head on young shoulders," but God can put a pure heart into a youthful breast. Lawlessness is never a sign of superiority, a proof of strength, nor an augury of success. Youth, lashing loose-reined inexperience down the road, is a sight for tears, not huzzas. Every day of youth paints pictures to hang upon memory's walls for manhood's joy or shame; every day choice of good or choice of evil deepens the groove of habit which the opportunities and experiences of youthful hours will find as channels leading at last to worth while achievements, or to the scrap heap of life. Kingliness is not the product of anointing oil; a noble character does not come in the lightning flash of accident. The froth of jazz in youth is too shallow a foundation for a temple of the Holy Ghost. Youth is avid of learning; of acquiring new experiences; of demanding the meanings of life. To whom should it go with its questions? Guides, youth will have—guides into the way of truth and safety and success, or, failing them, will follow false voices into the ways of evil and ultimate loss. The rightful heritage of every youth is wise, sympathetic parental fellowship; the correcting, directing knowledge of God's Word; clean companionship; and teachers who are wise enough to distinguish between fun and foolishness, and between inexperience and iniquity—with whom sanitation and adornment have a moral as well as physical meaning.

SENTENCE SERMONS

Some people are never so happy as when they are stirring up a fuss.

Courtesy is a charming characteristic.

Hospitality is not overdone.

Self-sacrifice never waits on red tape.

"Petty jealousies" pave the way for hatred.

The church boss is usually a very little man.

Personal sorrow enlarges our lack of sympathy.

Love cannot be confined in a peck measure.

Doing your best is both a human and divine requirement.

Help stem the widening tide of impurity by consistency in dress and behavior yourself.

Painting the face does not improve character.

Doing a small job well will commend you for a larger task.

Courage to say "No" when temptation assails, is building on a rock foundation.

It is well to be commended by the—other fellow.

The man who "blows his own horn" quite often "toots" a solo.

A stingy, niggardly spirit is never Christlike.

To hear some men talk, one would think that they owned the world and had it done up in a shawl-strap.

Spiritual dignity is consistent with true holiness.—C. E. C.

HOW CAN OUR YOUNG PEOPLE MEET THE SOCIAL PROBLEMS IN THE PUBLIC SCHOOLS AND REMAIN SPIRITUAL?

Presented at the N. Y. P. S. District Meeting at Flint, Mich., June 2, by H. E. TEN EVCK

WHILE it is true that there is quite a wide diversity of opinion among churches and church members over the country as to the attitude a Christian, so-called, should sustain towards social problems and functions in general, whether in the public school, the church, or other social groups, it appears that the attitude of genuine Christian people (those who are Christlike in their inner and outer life), is characterized with marked uniformity of convictions and of practice. God-fearing people, everywhere, and quite regardless of age and of church affiliations, are generally agreed as to the attitude a Christian should sustain toward the modern dance, card parties, picture shows, and the various forms of Sabbath desecration, including neglecting the means of worship, using it as a day of recreation and pleasure, and transacting unnecessary business, reading of secular books and papers, including the Sunday newspaper, and preparing on Sunday our lessons for Monday, instead of using the time for the upbuilding of our spiritual life by the study of the Bible and of religious literature.

In this discussion, therefore, we will assume that we are already of the same mind toward these worldly amusements and diversions, and that it is not necessary to discuss in detail here the objectionable features of these activities.

We do not wish, however, to appear dogmatic in this discussion, and unsympathetic toward our young people, either with reference to the attitude we should take toward the diversions already mentioned, or toward those other social functions more peculiar to the life of the public schools, and especially of the junior and senior high schools; nevertheless, as good Nazarenes, we have one common aim in life; namely, to glorify God in our lives by living acceptably in His sight, and to seek the salvation of a lost and sin-cursed world, and especially of those with whom we associate in life; and it behooves us, therefore, to walk carefully and prayerfully if we are going to accomplish our purpose, and God's purpose, in winning others to Christ. Our lives must be our strongest testimony. Someone has said, "What you are rings so loudly in my ears that I cannot hear what you say you are." The world is looking upon us and expecting more of us than they do from those who do not make the profession we make, and they have a right to expect it of us. And shall we disappoint them? God forbid. Jesus said, "Ye are lights in the world; therefore walk as children of light."

As Nazarenes, we accept the Bible as God's infallible and inspired Word, and as the basis for our faith, our religious doctrine, and our standards of conduct—the source to which we can and should go for our guidance in our conduct toward society, both in and out of school; and by so doing we will not be so apt to fall into error—for the Bible is a lamp to our feet and a light to our pathway. Let us therefore note some portions of scripture bearing on our relations to the world in general, for after all the fundamental principles that must govern the life of the Christian in public schools are the same principles that always have and always will govern the life of the Christian, both old and young alike, in his relations to the various other social groups with which he lives, and of which he becomes a member. When these principles are given their proper place in our lives, they will be the guiding and controlling influence in determining our choices, decisions and conduct toward all of our social problems, both in and out of school.

Let us see, then, what some of these fundamental principles underlying the conduct of the Christian are. First of all, and most important, is that great principle laid down by Jesus in our Sunday school lesson of two weeks ago. When the scribe asked Jesus which was the first commandment He did

not say, "Thou shalt not kill, Remember the Sabbath day to keep it holy, Thou shalt not bear false witness, Thou shalt not steal, Honor thy father and thy mother, nor Thou shalt not covet." As important as all of these commandments are, they were not mentioned. And why? Because they are not the fundamental principles that get to the seat of our trouble, transform the nature and control conduct. Any moral man could keep these commandments quite fairly well, and still be unregenerated and on his way to hell, as was the rich young ruler who told Jesus he had kept them from his youth up, but still did not have eternal life. Please note the marvelous wisdom and depth of insight which Jesus showed in the answer to this question, as to which was the greatest commandment, when He laid down for all time an all involving and fundamental principle of life that has never been and never can be improved upon: "Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Then notice the effect this principle when lived out, has on the outward life in our relation to society, as shown in the next verse: "And the second is like, namely, thou shalt love thy neighbour as thyself." We see that Jesus has gotten at the very seat of our trouble, which involves a new birth, regeneration, and a purifying of our hearts, for until then nobody can live up to this first and greatest of all commandments. "If any man be in Christ, he is a new creature; old things have passed away, and behold, all things have become new." The evil things we once loved we now hate; and the good things we once hated we now love. With this fundamental principle to control our lives, we will naturally live out all of the other nine commandments, for we decide every question with our eyes single to God's glory. We choose to please God first, rather than ourselves or our fellow-men. In fact, if we please God, we cannot expect to please the world, no more than He himself could.

And this brings us to another fundamental law of the Christian life, which Jesus laid down in these words: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Paul also showed how at variance is the life of the Christian with that of the world in the following passage from 2 Corinthians, which reads: "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore, come out from among them and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Again he said, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Yes, it was to deliver us from the bondage, love and spirit of the world that Jesus died.

There are some Christians that seem to think that they can win their worldly associates by *conforming* to their manner of living. But here we see another great fundamental principle, showing the fallacy of such a pernicious teaching; for if this had been the very way to win the world, for which Christ gave Himself on the cross, He surely would not have commanded to the contrary, and Paul would not have said, "Be not conformed to the world." Compromise of principles of righteousness and walking contrary to the plain teachings of God's Word, but according to prejudiced notions of our own, will bring only sorrow to our own hearts, loss of God's blessing, and of eternal life in the end if persisted in, and also loss of those to Christ whom we wish to win to Him. How dare any young man or woman allow himself or herself to become attached to an unsaved companion of the opposite sex, and sometimes go so far as to marry, with the excuse for their

wrongdoing, that their motive is to win them to Jesus Christ. In the face of such scriptures, it seems to me that such young persons are going absolutely counter to the plain teachings of God's Word, and that they are bound to reap a terrible harvest in the end for such sowing. Should not such portions of scripture be taken by our young people rather as a warning? Oh, let us live close to the heart of Jesus, so He can speak to us and keep our feet from falling into the snares that Satan has set for them.

When our association with the world, or with any social group, whether in or out of school, ceases to be to the glory of God, the upbuilding of our own Christian experience, and the strengthening of our influence for God, then at that point we should promptly say, "Thus far and no farther," and separate ourselves from their company, if necessary, and go the lone way of the cross. Whether you are playing on the football team, or the basketball team, in the band, singing in the glee club, engaged in some club activities, taking part in your class play or acting in the capacity of an officer of your class, or of any other social group, when you find that you cannot keep the victory in your own soul longer in doing those things, then it is time to sever your connection with that organization. If you are called on to patronize the dance by your presence, money, or assistance on a committee, or any other social function in which you cannot conscientiously participate, the only thing left for you to do, if you are to keep your Christian experience, is to refuse to take part in such functions, either directly or indirectly. When your friends learn definitely that you are not going to be moved to any course that would be in violation of your convictions of right and wrong, they will soon stop asking you to do those things. In the last seventeen years that the writer has been connected with the high schools of Bay City, he has not been asked once to sponsor a card party or a dance for the high school students; and seldom is he ever asked to patronize them even by buying a ticket to them. There is no middle ground. Your conversation must be "yea, yea, and nay, nay," when your conduct involving questions of right and wrong is at issue. Of course it will not make you popular, but rather you will be crucified unto the world, and the world will be crucified unto you; but you will feel so rich inside with God's glory that you will not miss the companionship of the world, nor will you want it, for companionship with Jesus and the Holy Ghost's approving smile will be so much sweeter.

"Take up thy cross," the Savior said,
 'If thou wouldst my disciple be;
 Deny thyself, the world forsake,
 And humbly follow after me.'

"Take up thy cross; let not its weight
 Fill thy weak spirit with alarm;
 His strength shall bear thy spirit up,
 And brace thy heart and nerve thy arm.

"Take up thy cross, nor heed the shame;
 Nor let thy foolish pride rebel;
 Thy Lord for thee the cross endured,
 To save thy soul from death and hell."

AS WE SEE IT

By DR. C. E. HARDY
 Isaiah 4:6—25:4

IT TAKES the balmy spring days with the stimulating and strengthening rays of the sun to cause the buds on the trees to swell and thus begin the preparation for the production of the coming fruit, but it also takes the twisting winds of the summer storms to cause the roots of the trees to bury themselves deep into the bosom of mother earth to gain strength and to furnish nourishment for the fruits of the coming harvest. So the beautiful calm Sundays in our Christian life may produce swelling buds of a growing experience, but it

takes the testing storms of our life to cause the roots of our faith to take firm hold upon the Rock of Ages that we may produce fruit unto everlasting life.

The precipitated floods and destructive winds of a passing storm and other disasters of nature take their toll in lives and property of men. So someone, somewhere, has to sustain the shock of every human deed. The practice of virtue will make some stranger stronger. A vice, though unseen, may be disastrous, not only to some loved one, but to people we may never see or know.

Through the rent in the broken clouds of a fleeting storm which has brought disaster and seeming waste, a star may shine and speak in tones more loud than thunder: "All these come and go, but I remain forever; let me remind you of that which can be seen in Him, the Star of Bethlehem, a promise of light, life and peace. All storms are transient, so are all griefs and tears, as well as disappointments and distress." The darkest hour and severest test soon pass away, but His truth and love abide forever. It is He alone who can promise beauty and peace after the severest storms of life.

The storms that seem bent on the destruction of the handiwork of nature are not for their destruction. They are only lordly magnets drawing from every part of nature its hidden strength, and are challenges to the ingenuity of man. So the storms in our Christian life are not for our destruction but are to bring to light our obscured and latent virtues, and challenge us to our highest endeavor and greatest usefulness.

The darkest night can last only a few hours; the severest storm will soon give way to ever shining sun. These analogies of nature should teach us that the Eternal Light can be obscured for only a short while. When the storms of death are gathering, by the abiding presence of this Eternal Light we should be able to see beyond the darkness of death, to the union of soul and body, and exclaim with victory "O thou soul of my soul, I shall clasp thee again and with God be the rest."

THE CHURCH RECORDS

By CARLTON D. JONES

In Revelation we read considerable about the "book" which is kept in heaven. Evidently God believes in keeping the records, but we have never followed a pastor who did. In no pastorate we have taken, have we found the church records in proper shape. We have found names which should be on and were not. In one place we found some good prospects for members and had high hopes of getting them as members, but when we approached them we were informed they had joined three years prior to that time, but their names had never been entered on the book. They had two friends who had joined the same church and their names were never put on the book. Later on when they found it out they united with another denomination. We have found this condition in several churches.

In one church there was no record at all. Frequently we have found names entered with no date as to when they came in, and dropped or transferred out without any date or by whom. Sometimes this information is very desirable.

Never have we found a good history of the church or a complete record of the pastors. We have followed men of good business training who were as careless as anyone.

Also the church papers are frequently scattered. It is much the better plan to have the secretary keep the deeds, insurance papers, incorporation papers, etc., in a good fireproof place. If the records are worth having they are worth taking good care of. The Book says, "Not slothful in business"

None the place ordained refuseth,
 They are one, and they are all,
 Living stones, the Builder chooseth
 For the courses of His wall.

—JEAN INGELOW.

Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Twenty-nine

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Week*

First day, Isa. 17-24. Second day, Isa. 25-29.

Third day, Isa. 30-34. Fourth day, Isa. 35-39.

Fifth day, Isa. 40-43. Sixth day, Isa. 44-47.

Seventh day, Isa. 48-51.

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

"And made me a polished shaft" (Isa. 49:2).

This is the description of the Lord's servant by the prophet. A shaft, the slender stem of the arrow, must be straight and polished to reach the mark. How is the shaft, God's servant, polished? First, it is polished in the process of its manufacture. It was polished when it was made. It must be polished to be a shaft. The experiences of divine grace and Christian training make a polished instrument for the Lord to use. To be a servant of the Lord means to be one that He can use. He is made with the shine on. The first part of the verse says, "He hath made my mouth like a sharp sword." A possible indication of the servant's training is indicated in the previous verse: "The Lord hath called me from the womb." The Christian mother has much to do with the polishing of the future servants of the Lord. The second process mentioned is that of trials of life permitted to come to us by God's providences. "In the shadow of his hand hath he hid me," is the statement in our verse. To be in His hand means to be prepared for His use. Suppose it is the shadow of His hand, it is His hand. It will not always be dark. When properly polished it will be hurled through the heavens from His bow to His aim, and for His purpose. What a hand to have been in, even in the dark. "Mine hand also hath laid the foundation of the earth" (Isa. 48:13). "Who hath measured the waters in the hollow of his hand" (Isa. 40:12). The third process of polishing is that of being used. Swords and arrows were made for use. Hang them up on the wall as trophies of warfare and they will rust and corrode. Only constant use will keep them bright and polished. If you would be a polished servant of the Lord keep busy for God, and in His hand.

PART TWO. FOLLOWING THE FOOTSTEPS OF THE SPIRIT THROUGH THE BOOK OF ACTS

The Week's Study, Acts 5

1. *Build Your Own Commentary.*

Connect and contrast the heart of Ananias filled by

Satan (5:3) with that of the disciples filled with the Holy Ghost (4:8, 31). What instance of a heart filled with Satan is found in the chapter? (See v. 17).

What explains the great spiritual discernment of Peter? Was it not that being filled with the Holy Ghost when the Holy Ghost was insulted by Ananias this was revealed to him? Can we expect such results today?

Show how the sin of one affects another from the case of Ananias and Sapphira.

What other instances can you find of God's being tempted? (Cf. Acts 15:10). Find Old Testament cases. What is the result of tempting God? Can you harmonize Acts 5:9 with James 1:12?

What effect had the judgment of God upon the church here? How did it affect the world?

How did Peter show that they were co-operating with the Holy Ghost when they were persecuted? (v. 32).

Connect, "They commanded that they should not speak in the name of Jesus" (v. 40), with "They ceased not to teach and preach Jesus Christ" (v. 42).

2. *The Blasting and Blessing Acts of the Holy Ghost.*

The operations of the Holy Ghost are diverse. The story in this lesson is a great contrast from the previous ways of the Spirit. But why not? A man full of Satan stands before a man filled with the Holy Ghost. The enemy had been sowing tares among the wheat of the church. Previous to this time the Holy Ghost has been manifest in blessing and power. But now conditions have changed and He acts in a different manner. Because the Holy Ghost was with us yesterday in power is no guaranty that He will be with us today to bless unless we keep in the same condition and relation to Him. The Holy Ghost had been insulted. The Church has faced many perils from the outside, but a peril within is far more dangerous. One on the inside, as Achan in the camp of Israel, had sinned and grieved the Holy Ghost. Something must be done. This is the first and a grave offence committed in the Church against the Holy Ghost in the age of the Spirit. Disciplinary means must be used and an example made of such an offence that all ages to come might know how God feels about such a sin. God in mercy does not always pour out His wrath as He did in the case of Ananias and Sapphira. Yet we must be warned not to impose upon His mercy. Beware! Beware! The swift and awful judgment of God may fall. How dare we grieve the Holy Ghost?

What was the sin of Ananias? God had not told him to sell all and lay the price at the apostles' feet, yet he is a victim of the fiery wrath of God for withholding part of the price. It was the sin of pretending that he had offered all. It was the sin of hypocrisy, attempting to appear what he was not and pretending to do what he had not done. Peter said he had lied. It was the sin of lying to God. The Spirit of God was tempted (v. 9) and the Spirit acted. It is just as sinful to pretend to make an entire consecration and

testify to having done so when you know that you have not, in the twentieth century as in the first.

What was the result of the tragic death of Ananias and Sapphira? Great fear fell upon the church (v. 11). Pretenders were afraid to join them (v. 13). It had a great effect on those in the church and out of the church. Many were added to the Lord (v. 14).

The Holy Ghost is mentioned again in verse 32, as witnessing to the same thing that the apostles are when they are persecuted.

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

Personality of the Holy Ghost (Proofs continued)

The last proof that we will offer for the personality of the Holy Ghost is the fact that He is susceptible to human treatment. He can be treated as a person because He is a person. He may be grieved. "Grieve not the holy Spirit of God, whereby ye are sealed" (Eph. 4:30). He may be insulted. "Of how much sorer punishment, suppose ye, shall he be thought worthy . . . who hath done despite unto the Spirit of grace?" (Heb. 10:29). He may be lied to. We have just been studying the sad case of Ananias in Acts 5:3. According to Matt. 12:31, 32 He may be blasphemed and sinned against. We so often lose sight of the fact that the Holy Spirit is a person and should be treated as a person. Or have we so long treated this known fact as though we did not recognize Him as a person that we have paralyzed our faith to realize it, as the man who thought himself blind. The story is given of a soldier boy who found he could not see. When he could not see he closed his eyes and would not open them. His case was supposed to be hopeless. A physician upon examination was convinced that he could see. After getting the young man's eyes open he rejoiced in the fact that he could see.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The forgotten singer! The poet expressed a deeper thought than he dreamed when he penned,

*"Though they may forget the singer,
They will not forget the song."*

Far down in the fathomless ocean of the human heart there lingers the singing voice, while the name of the singer with the fast flying ages drops into oblivion. The messages of dying saints have rung their way into the souls of thousands while the name of the saint is forgotten. We remember the singing of that old blacksmith who, on the stormy night when the preacher failed to appear, spoke to the few who had gathered in the little chapel in London, through the conversion of the lad in the group who later became the renowned Charles Spurgeon, but the name of the singer we have forgotten. Andrew is a singer whose songs linger but whose name we have almost allowed to drop from our memories. Only a few places in the Bible is he mentioned, but his song, his life, will never be forgotten through the conversion of his brother, Peter, whom he brought to the Lord. He is one who sang the best there was in him and left the rest to eternity and to the rewarder of all good workmen. And after all this is the test of whether or not the human heart will cherish the singing, and

the song. If we sing the best song we are able, if we live the grandest life that we can possibly live, if we strive daily to the extent of our powers and capacities to so live as the Lord would have us, and leave the rest to the time of eternal awards, ours shall be "the crown of the unforgotten song." My friend, whether or no they remember you and sing your fame and herald your glory, matters but little, but so live that when your last call comes ringing through the heavens, that the song of your life will ring on until eternity grows old. It is far grander that the song should set ripples rolling on the sea of life that will splash on the golden strand of eternity, than that the glory of the singer should be blown forth with trumpet sound, only to die at the close of life's day. Then sing on the songs of holy melody—they shall never die, they shall never grow old. We catch the ripples of the melody of David through the Psalms. We hear the song of the prophets and apostles and saints of the ages through the grand holy literature. Wesley's song was constructed in the churches that dot the land, while that of Moody was burned with divine power into the hearts of sinners that they should turn and live. Let the singer pass into the night time, but the song shall break forth with a glory far grander than that of the dawn.

*"If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;*

*"If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two impostors the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;*

*"If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them: 'Hold on!'"*

*"If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch,
If neither foe nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a Man, my son!"*

—KIPLING.

Dropping sand bags! Last week in our grimy city of smoke and dirt, yet of noble ideals which have found themselves in architecture, music and art, were held the national balloon races, with some twenty entrants. As the balloons started to rise, sand bags were dropped over the side to so lighten them that they would go up. One of the racers was forced, due to heavy electrical storms which raged during the race, to throw off all his sacks of sand, and he reached thus the altitude of something like eleven thousand feet. Dropping sand bags, and going up! I wonder if that is not like life—the more sand bags—things of earth and trivial affairs of time—we carry on board, the lower we will sail in things divine, the less altitude

of spiritual glory and blessings we will attain. My brother, as the old preacher cried out, "Cut loose your sand bags, and try the higher altitudes of the Lord's blessings!" If we would sail higher into the blue sky of divine blessings and grace and matchless glory, we will have to rid ourselves of the many sand bags of holding on to earthly possessions, seeking after the favors of the world, and such mundane affairs, and let the glory of the Lord raise us to those heights of bliss which the saints of the ages have so easily attained. The reason some people seem to be living nearer to the immortal source of blessings and anointings is because they have cut loose their sand bags of the world, and all they can do is to escape from the squalls of life and sail out into the glory of the Master. No saint has ever grown old in glory who has not first broken company with his sand bags. Paul called it, when he painted life's picture as a race, laying aside every weight, and the sin. Then one is able to run with patience and much glory the race of life. Let us lay aside the weights to race; let us cut the bags of sand and drop them to soar; let us mark the position of the enemy and so fight not as one that beateth the air to win in the battle, and the anointing of salvation shall be on our heads and the glory of the Lord shall shine from our countenances as the radiant light of heaven. To be near heaven, the bags of the earth's sands must be dropped; to race until the close of life with patience and glory the weights of sin must be thrown aside. There is glory in racing if we run with patience, and the race shall be to those who will dare to die if necessary in the contest. We can rise if our souls are freed from the entangling weights and the burdensome activities of life's sand bags; if once they are cut loose, there is naught else to do but to rise into the bliss of holy communion and the peace and presence of God. Then, brother, remember the admonition of the old preacher, "Cut 'em loose, and up ye'll go!"

*"There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man."*

*"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in a scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man."*

*"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears,
Both parts of an infinite plan—
Let me live in a house by the side of the road
And be a friend to man."*

*"I know there are brook-gladdened meadows ahead
And mountains of wearisome heights;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone."*

*"Let me live in my house by the side of the road—
It's here the race of men go by.
They are good, they are bad, they are weak, they are strong.
Wise, foolish—so am I;
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man."*

—SAM WALTER FOSS.

Footprints on the sands of time! Many gems of poetry are set in a golden frame as apples of silver. They are as a flaming jewel which is inlaid in ivory—or as a diamond which studs the coronet of a queen. The old poem, "The Psalm of Life," was once a favorite with old and young alike. Its silvery melody is not ringing as once it did to the din of the music of life, but in it stand those flaming gems, or glowing pearls, or sparkling emeralds. Here is one,

*"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us,
Footprints on the sands of time."*

There are so many footprints on the sands of today's time that it is impossible to mark or name them all. There are the prints of the prophets, the tread of the apostles, the stamps of the saints, and the pathways made by the conquering heroes of the missionary field, battlers against hosts seen and unseen. They are footprints which we deign to follow—and though many times they are unmarked, we follow them still. They have gone to checker life's unmarked desert with footpaths to peace, royal roads to power, and highways to glory. On some there stand beacon lights which shine on the pathway with a glowing beauty, that bring joy to the souls that pass that way. On others there stand noble monuments which commemorate deeds grandly done, and battles bravely won. But they are just footprints on the sands of time left by some climber toward the tops of the peaks of life, or some struggler to eternity. Possibly some of us have been as those forlorn, shipwrecked brothers that have seen them and again have taken hope to battle on until the close of the day. Then as they may we checker life with footprints, footpaths to glory. Let us leave on the sands of our highways marks, indelibly imprinted, that shall guide another to the right heights, to the only road that leads to heaven. Markers we are on the field of life's struggles. We are blazers of trails in life's untouched forest.

*"If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto its nest again,
I shall not live in vain."*

—EMILY DICKINSON.

PITTSBURGH, PA.

CHOICE LATE WORLD NEWS NOTES AND COMMENTS

By REV. C. E. CORNELL

Although less than 8 per cent of Holland is forested it has 50 per cent more wooded area than it had a century ago.

Recently a package of flowers came from California to New York by air mail in 36 hours. On the package there were air mail stamps to the value of \$26.75. Flowers plucked in California this morning may reach New York tomorrow evening. With our steam heated apartments, why go to California at all?

The world's greatest real estate deal was made when the United States negotiated the Louisiana purchase for \$15,000,000. Modern home owners will note with interest that Uncle

Sam not only did not know the boundaries of the piece, but he did not even get a clear title.

Of leading scientists in universities of the United States, California has forty, ranking in fifth place in this respect.

King Amanullah of Afghanistan, whose tour of Europe has been creating interest, controls the only daily newspaper in Kabul, his country's capital. It is known as the "Amani-i-Afghan." Amanullah is the only king who owns a hotel. It also is in Kabul.

Gracious Father, cause me to be critical of my life, that I may not be deceived in myself. Help me to look into my soul and see what thou dost find there; and with humility may I acknowledge what I am to Thee, and seek Thy wisdom and love.

Born without arms, Miss Mary Sullivan, aged 20, painted a bookmark which she has just presented to the Bishop of Nottingham, England. She holds her paint brush between her toes. She writes letters by holding a pen between her teeth.

Declared to be the largest geyser of its kind in Europe, a newly tapped hot spring at Niederbreisig, Germany, between Bonn and Coblenz, maintains an uninterrupted gush of hot water richly impregnated with carbonic acid gas. Scientists of Europe are much interested in the discovery.

Hawaii's pineapple industry during the last twenty years has increased its annual output from 1,250,000 to more than 200,000,000 cans.

Life insurance has become a gigantic business. 52 companies report that they have 38,000,000 policy holders. Some of these are in other countries, but remembering the smaller companies, the lodges, the business corporations with modified forms of insurance, we suppose 45,000,000 of our people have made some arrangement to care for their loved ones in case of their death. We wonder how many of these people have considered how it will be with them after they pass through the portals of death?

He prayeth well who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small.
For the dear God who loveth us,
He made and loveth all.

—S. T. COLERIDGE.

In the manufacture of furniture the United States annually uses about 50,000 tons of imitation reeds, made of paper twisted, smoothed and polished.

Lochgair claims to have the smallest school in Scotland and possibly in the world. There are only five pupils and, because of difference in their ages, four have to be taught separately. Lochgair school once had fifty pupils, but the village dwindled. Now only two children under school age live there, so the school may diminish still more.

During the recent rainy season in Mesopotamia, Irak Desert, famed for its dryness and its many legends, trapped automobiles relentlessly.

Ninety per cent of the rural mail routes in the United States have been motorized. The combined length of the 54,318 routes is 1,249,978 miles.

Operating on our railways are 8,600 sleepers and parlor cars. The expenses on these seem to the ordinary traveler extortionate, but the unusually large expenses should also be kept

in mind. Take the matter of linen alone. To equip the cars now operating 9,000,000 pieces of linen are necessary. Every year 2,000,000 new handtowels are purchased to replace those that wear out or "disappear." Every day 1,000,000 pieces of various kinds, weighing about 30 tons, are put into the wash. 100 seamstresses in 18 sewing rooms are kept busy.

The Flying Scotchman express of Great Britain has its own ice-making machinery aboard. Power to operate the ice-making apparatus is generated by an electrical motor driven by a belt from the restaurant-car wheels.

All my life I still have found,
And I will forget it never;
Every sorrow hath its bound,
And no cross endures forever.
All things else have but their day,
God's love only lasts for aye.

—P. GERHARDT.

New Zealand will harness water power made available by landslides imprisoning more than twenty square miles of water with a maximum level altitude of 2015 feet.

The Lincoln Highway, with a length of 3,331 miles, is considered the longest road in the world.

One-sixth of America's 3,000,000 miles of highways may be classified as "improved."

India contains more than 250,000 square miles of forest lands, approximately one-fifth of the area of the country.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.

—ADELAIDE A. PROCTOR.

Virginia is placing 3,000 road markers on its highways to show the place of notable events of the Old Dominion.

Because perseverance is so difficult, even when supported by the grace of God, thence is the value of new beginnings. For new beginnings are the life of perseverance.—E. B. PUSEY.

An Austrian firm has combined an ice making machine and motor truck that can make ice in quantities to order at customers' doors.

Because of scientific discovery, the forests of a Swedish lumber company that is more than seven hundred years old are in better condition now than ever before.

It cost New York City \$1,080,135,266 to run the municipality last year, approximately the cost of maintaining the entire national government of Italy.

All the clocks on a new Atlantic passenger liner are controlled electrically by a master clock having a chronometer escapement instead of a pendulum.

By using a carrier current system, or wired wireless, for long distance telegraph and telephone messages, a Canadian railway is saving 24,500 miles of wire.

Lord God, help me to lay my life in the rocks of Thy foundation, and not in moving sands which are washed from shore to shore. May I cling to the rock which was cleft for me and trust for Thy care —AXON

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the campmeeting at Columbus, Ohio. Well, on Wednesday morning, July 25, we left the camp, headed for Akron to give Dr. and Sister Carrie Sloan a five days' convention, closing with them Sunday, the 29th. We had five great days in Akron, and we stayed in the lovely home of Dr. and Sister Sloan. We had large crowds and a number saved and sanctified, and the spirit of the convention was the best; it was like heaven almost for sweet fellowship and companionship and friendship. Later on, thank the Lord, we will have an airship that will land us on the shores of eternal bliss. There may have been some folks on earth since Adam died that were better than Dr. and Sister Sloan, but after traveling for more than one million miles, this old soldier hasn't found them. I want Dr. Sloan to stay at that North Hill Church of the Nazarene until he builds a church that will seat twelve or fifteen hundred people, and has a membership of a thousand. Then I want him to take another district and put it on the map as he did the Pittsburgh District. Dr. Sloan can do the job.

Well, we pulled out of Akron on Monday, July the 30th, headed for Ironton, where we were to hold forth on Monday night. We had to make a long run but we pulled in on time and Brother Little had the meeting well advertised and my! my! but the crowd was there; every seat and all the standing room was taken. Some people stood from 7:00 until near 10:00 o'clock, and if they got tired I did not notice it. We had a most lovely service; I got eighteen subscribers for the *HERALD OF HOLINESS*, and I think that we had eighteen hands raised for prayer. The service was a most beautiful one, and our stay was delightful. We were entertained in the lovely home of Brother and Sister Shipman, I think was the name, but they are as fine saints as walk the earth.

Tuesday morning came slipping across the Ohio river before we were ready for it, but when we arrived at Ironton, Brother E. D. Messer and Brother Lillenas and Miss Christine were there waiting for our coming, to make plans to have us stop at Olive Hill on Wednesday morning, at the campmeeting and preach and sing in the morning service. So the plans were perfected and they left for Olive Hill where they were in the battle and I left Ironton on Tuesday morning, the last day of July, and drove to Huntington, West Va., and picked up Sister Messer and Miss Reubena, as they had been on a visit in the home of Sister Messer's uncle for a week.

We drove on to Ashland, Ky., and were with Brother and Sister Keifer for

one night. He had the meeting well advertised and we had one great crowd and a most interesting service. I got twenty-seven subscriptions for the *HERALD OF HOLINESS* and we had sixteen hands for prayer. Our stay was with the pastor and his good wife and daughter. They are fine people and it is wonderful what Brother Keifer has done in the short time that he has been in Ashland. We have never owned church property in Ashland, only in this way, we built a church on a lot that did not belong to us and we owned only the building on other people's property, but Brother Keifer found a fine corner with a good house on it and bought the property and moved the parsonage back on the end of the lot that faced one of the streets, and remodeled it and they owe less than three thousand dollars on it. Their corner is now worth fifteen or twenty thousand dollars and there is not a finer location in the city or a finer corner. Both streets are paved and one of them is a great highway; the corner faces a million dollar park. It is simply beautiful.

We had with us several of the evangelists. Brother John Fleming had just come in home and was with us with his family. Brother Dickenson had just got in home and he and family were there. And my old friend, W. W. Hanks, and wife and their baby girl, now I judge about three years old, and for beauty and sweetness she could not be surpassed. She and her mother are both named Sallie, so that makes them worth at least ten times as much as other people. We also had with us Sister Fugett and baby, and many others whose names are in the Book of Life. We had a great service.

On Wednesday, August 1st, we were up and made a run to Olive Hill, where Brother and Sister Lillenas were in a fine revival. I preached there at ten o'clock and we had a fine service. I got sixteen subscriptions for the *HERALD OF HOLINESS*, and we had several hands raised for prayer. We had one great dinner together at the parsonage. There are no finer people on earth than the Messer family. Brother E. D. Messer is a fine pastor and is doing well at Olive Hill. Since the assembly he has taken in thirty-nine members and will reach fifty I think by the coming assembly. Of course we all know that when it comes to good preaching and good singing and good playing, there are no finer in the nation than the Lillenas.

After the fine dinner, and a fine prayer-meeting, we left them for our next stop, which was Lexington, Ky., where we were to be with my old friends, Tommy Mason and wife, our fine pastors at Lexington. We had a fine time in the city and got twenty-seven subscriptions for the *HERALD OF HOLINESS*. Our home was with some old friends, Brother George Vaughn and wife. Brother Vaughn is one fine lawyer that loves God with a perfect

heart, and his home is the headquarters for the Nazarenes. While he and his wife are Southern Methodists, they entertain about every Nazarene preacher that visits Lexington. Brother George is a fine Bible teacher and has a large class of men. He is a red-hot prohibitionist, and of course he is against Al Smith and for Mr. Hoover. Well, we had a great crowd and it would have been much larger but the Wilmore campmeeting was on and that kept a large number away. Nevertheless, we had people from all over the country as it was. Brother Glen Miller, our fine pastor from Richmond, and Brother McClintock, our best evangelist in Kentucky, with many others were present.

Thursday morning came and we were booked to preach in Asheville, N. C. that night and we made it but it was one hard drive. We had some fifty miles out through the lovely Blue Grass country and all the rest of the way was through the mountains and the most of it was splendid hard road. It is wonderful what wise men and cement have done for this great country of ours. We passed right through the heart of the Kentucky mountains and crossed one corner of old Virginia and out into Tennessee and on across the North Carolina line. The last seventy miles of the trip were along the banks of the beautiful French Broad river. This trip is one of beauty but a hard trip because of the crooked road. There are thousands of crooks in that three hundred mile trip, but here is Asheville.

More later,
UNCLE BUDDIE.

THE SEEN IS GAINING ON THE UNSEEN

Moreover, the Church of Christ needs to be constantly making the modern world spiritual. Mr. Gladstone was probably right in his apprehension that the seen world is gaining upon the unseen. We are in real danger of being overcome by the perfection and extent of our material development. The spiritualizing of the modern world is our plain task. For the achievement of this we must "light fires in cold and unlit places" where men and women dwell.

BUD ROBINSON AND L. C. MESSE

North Carolina and Virginia District
with Rev. Chas. M. Harrison, District
Superintendent

Greeneboro, N. C., Wednesday and Thursday nights
.....Aug. 22, 23
Salisbury, N. C., Friday nightAug. 24
Charlotte, N. C., Saturday and SundayAug. 25, 26
Pineville, N. C., Monday nightAug. 27
Statesville, N. C., Tuesday nightAug. 28
Rendersonville, N. C., Thursday nightAug. 30
Asheville, N. C., Friday, Saturday and Sunday
.....Aug. 31-Sept. 2
Atlanta, Ga., TuesdaySept. 4-18

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

"PAINT THE PICTURE JUST AS BLACK AS IT IS"

When I was on furlough last year, so many would ask me, "What do you suffer there? Tell us the very worst!"

Now it seems to me unfair to paint the blackness without the light. "The future is as bright as the promises of God." A visit to the worst slums in the United States will reveal a type of wickedness worse than found here, and in her palaces many a Lucifer may dwell, but not such degradation as among the Aguaruna Indians; so that those are about equally as "hard" to save as these. Yet even there, the light of God shines; and it is shining here. *It never shines in vain.*

We deal with a primitive tribe, almost the very lowest found in the human race. A prominent American writer said, "No being can be more insane than the—" he might as well have said, "devil-possessed." For every sinner's mind and intellect are under the direct control of diabolic power, every faculty is hampered, dormant, dead, sometimes even missing altogether, or indwelt by a demon (or two thousand) on account of satanic mastery. All this is true of our Aguarunas to an extreme degree. "Having ears, hear ye not? Having eyes, see ye not? And do ye not understand?" could never be more hopeless a question than here, where alcoholism alone could account for the low plane of intelligence universal in this tribe, and whose every man seems possessed by at least one devil, and each woman by seven!

It is a question of casting out devils.

And there is one Name in which it can be done.

It isn't the torments of flies, mosquitoes and insects of all sorts that even enter and breed in your flesh; nor the continual dangers of snake bites and fevers; nor the inconveniences of a poverty that cannot be gotten rid of until better means of communication can be established; nor occasional illnesses to be faced without doctors; nor the certainty of a shortened life by reason of various hardships that no money nor gifts from the homeland can entirely remove; not even the separation from one's children nor the impossibility of caring properly for the ones whose presence you enjoy—are what blacken most the picture we paint. It is the horrible conflict with sin. I doubt if we suffer more than the holiness preachers, evangelists, teachers, deaconesses, and all Christian workers who face that conflict seriously—just according to one's consciousness and realization of it and participation in it—just so far as he is able to share in Christ's own experience of it.

But who had more joy or confidence through it all than He? I guess that Paul came nearest, who said that these light afflictions are not for a moment

to be compared with the weight of glory ahead; what absolute sureness of ultimate success he had, even when Nero cut off his head; his task was still unfinished, apparently he had failed!

"If ye ask, I will do." "The battle is not yours," but God's. The fact that the work is His, and He is fully competent for it, is the bright light in our picture. I have seen the blackest shoe reflect a dazzling beam of sunlight. It was a black shoe all the same, of course. But our Light cannot be put out! All we have to do is to earnestly obey orders; so we minister to the sick continually, teach the children, give work to the men, comfort the women, and preach Christ to all in all ways and at all times possible; peg away at the language and translation; do the common tasks incident to the making of a Christian home daily in the midst of a lustful, dark, ignorant, devilish heathenism; write letters to keep our friends informed; and trust God that any minute "the break" may come in answer to the united prayer of many. For we know we are not alone in all this, God and all His Nazarenes are with us, or we with them—*or both.*

As to the needs of the work, what need have we, I often think, except the outpouring of the Holy Spirit? It is true, we need medical and school supplies sorely; but we need patience and hope, courage and wisdom, so much more intensely. "One thing is needful." We appreciate the unfaltering support of the Church of the Nazarene, and we have special reasons for a special appreciation of the Woman's Missionary Society, next to the General Board, in truth; yet perhaps the most "inner circle" of our interests and gratitude are linked with those readers of the *HERALD OF HOLINESS* who always pray for us. It fills us with a sense of responsibility to you as well as to God, until we often pray:

"O God! I deeply crave to see
Thine own desire fulfilled in me!
Seeming as one that lives to Thee,
And being what I seem to be."

MRS. ESTHER WINANS.

"TO THE JEW FIRST"

Has the Christian Church a ministry to the Jews or are they to be excluded from her universal mission? If the New Testament is accepted as an authority, the answer is unequivocal. Christ himself devoted His entire ministry to His own race. His "marching orders" specifically enjoined His disciples to "begin at Jerusalem." Many thousands of Jews became followers of Christ before the messengers were scattered to other lands by persecution. Even there the apostolic program was to give the gospel "to the Jew first."

From this position the Church through nineteen centuries has never wavered. Her mission to Israel, it is true, has often

halted, or its execution has been half-hearted, or what is vastly worse, has been prosecuted by barbarous and unchristian means. But through all there has been a conviction that Christ and His gospel are for the Jews, and that without Him their destiny cannot be complete.

Have we come to the time when the Jew no longer needs Christ and what He offers to all other races? Has the gospel which was proclaimed to the Jews in apostolic days no significance for the Jews of today?

MEXICANS EVERYWHERE

Somebody must undertake and master the great border task. As always, Christians must be the pioneers and the leaders in this great and urgent undertaking.

It is estimated that there are at least two million of these early Americans who have come from over the border. They are becoming the unskilled labor of the nation, especially on the railroads, on the ranches, in the sugar beet empires and in the great mines. We find them in every part of the nation—New York, Pennsylvania, Indiana and Kansas City, while New Mexico is more than half made up of Spanish-Americans. Some hint as to their political power in that state is seen in the fact that the Governor, secretary of state and many other prominent officials are Spanish. And some hint as to their responsiveness to Christian ideals is seen in the fact that New Mexico, by popular vote, enacted state-wide prohibition three years before the country, as a whole, went dry. Agitators and propagandists of many a noxious sect are not overlooking their opportunity to grip the masses of this significant Spanish citizenship in the nation. The Philippine islands—the "White Miracle" of our nation's history—shows what can be done with Latin-Americans.

MISSIONARY PROMISES

The missionary meditates more than others over the *missionary promises*. These are the most astonishing and inspiring utterances in the whole world. Use has blunted the edge of our wonder, and only by an effort can we dismiss dull associations and grasp the unfailing optimism of the Bible.

The greatest literary miracle in the world is the unity of the Bible, and its hope for the conversion of all nations. Its writers belonged to one of the smallest and most exclusive races in the world; its books were written at different times, by very different men, and amid various tendencies, and yet they all introduce us to a King who is to establish a world-wide and age-long kingdom. The hope of the conversion of the whole world lives in the heart of the whole Bible. The strongest utterances came from the prophets when their land was in ruins.

NEWS FROM NEW ENGLAND DISTRICT

BURLINGTON, VERMONT

Praise the Lord! we are glad to report victory through our Lord Jesus Christ in our own soul and for the work at Burlington. God is graciously blessing us here, and the work is moving up the line, with the blessing and smile of God's approval upon us. When we arrived here to take charge of the work right after the assembly, we found our little band of folks pushing hard against great opposition from the enemy on all sides, which made it doubly hard, not having a pastor on the grounds since its organization in February. The enemy was determined to break it up but, bless God, he did not succeed for God was greater than he. Our congregations are growing in spite of the rank modernism which we have all about here in this college town, and so much Unitarianism and atheism. But God is blessing, souls are being saved and sanctified. People are getting their eyes open to the truth but yet it seems hard for them to break away from the old, formal churches and pay the price and get the goods. There are not many these days who are willing to become a gazing stock for Christ but we believe God is going to put the pressure on until folks will yield and be willing to take their stand with God's anointed few. We have taken in one new member and expect to take in several others in the near future. Our open air services in the park on Sunday afternoons are being blessed and owned of God and are the means of getting us before the city and folks are realizing we mean business. We are announcing to the world that God is going to give us a revival in Burlington. Please help us pray. I am glad to be able to report victory for my body. I was forced to take a four weeks' rest. It looked as if the devil had me down for good, but bless God, He answered prayer and touched my body. I expect a big time this fall and winter. I wish to take this opportunity to thank the many saints who prayed for my healing. Yours in the battle for souls.—Mabel R. Manning.

AUGUSTA CHURCH OF THE NAZARENE

The promise which God covenanted with Joshua of old never was of surer import than at the present time in the church of God—"Every place that the sole of your foot shall tread upon, that have I given unto you"—and again, "Go in and possess the land" as proving the promises just the same in this twentieth century in the New England District of the Church of the Nazarene, especially in Augusta, Maine, as exemplified by the phenomenal progress made by Rev. Donald S. Deware, pastor of the newly dedicated church in the capital city. He is still pushing farther south and in Gardiner has lighted the torch of holiness which bids fair to "bury the dead" of the

has-beens and erect a real live-wire work which shall ever be to the glory and praise of the name of Jesus Christ, God's Son—"the same yesterday, today, and forever!" The ministerial brethren of the above named city have stressed strong denunciations of the new creed; and appeal being made to the city fathers not to allow the use of any of the city property to be used by these seemingly despised "troublers in Israel," as it would disintegrate the church memberships, etc.—and still the holiness pot boils merrily on, growing hotter and hotter, and God is most wonderfully upholding His people, each service bringing forth more glory and praise in the salvation of souls and sanctifying them, than the preceding one. Glory to God! At one service the devil was intensely interested and sprang a "hunch" to hinder the service in the use of a young girl, demon-possessed, who had a violent convulsion and threatened to disturb and break up the meeting, but when prayer was called and in the name of the Lord she was anointed with oil, quiet came, bringing sleep which proved that God was on the scene and at work by His eternal Spirit, bless His name! Joyful anticipation of a great overturning in this particular quarter wells up in all hearts as we realize that "the Lord of hosts is with us; the God of Jacob is our refuge." Already the eye of faith catches the vision of a brand-new Church of the Nazarene in the field of holiness in Gardiner, and, as in the days of Nehemiah, the old breaches in the walls made from long disuse are rapidly being builded up and a shout of victory goes up as the Sword of the Spirit is plunged in, in the name of the lowly Nazarene. Glory be to God! Brethren, keep your eye on God and the Word, and occasionally glance toward Augusta and Gardiner in prayer and supplication and joy will flow like a river as the kingdoms of earth become the kingdoms of our God. Selah.—Lottie M. Kerr, Reporter.

WATERTOWN, BELVIDERE, VT.

We hesitate somewhat in reporting in the *HERALD OF HOLINESS* as we seem to be of such little account compared with the large gains and big accomplishments of others. But God is not so busy with blessing and visiting others that He passes us by. We are praising Him that in answer to prayer and compassing of His altar in a condition that is sin-free, we are the objects of the Spirit's outpouring. The fountains of the deep are broken up we have real melting times. Thank God for folks that are tender. Some of our young people have recently sought and found the blessing of full salvation, while others are becoming rooted and grounded in God. There is one characteristic of our people that we feel adorns the gos-

pel, namely that of steadiness or sameness of spirit. We think this fact of the keeping and preserving power of the gospel manifested in experience to be one of the strongest proofs of its success. It is more of a pleasure for us to report that those who have found salvation have kept it than to report that fifty or one hundred were wonderfully saved and not one kept it or became a responsible member of the church. We are digging and hammering away, whether the sun shines or whether it rains, building line upon line and precept upon precept, walking by the same rule and minding the same things, and expect that as our structure goes up and windstorm, gale, or hurricane will not in the least bit affect it or cause it to collapse.—M. K. Moulton, Pastor.

DISTRICT SUPERINTENDENT'S REPORT

We are in the midst of the summer's battle. It is a strenuous conflict; it is no easy task battling against sin deeply and bitterly lodged in the citadel of Mansoul. But thank God our Captain has never lost a battle when His soldiers have been true.

Personally we are in a struggle in the city of Melrose, Mass., called the spotless town. This meeting is sponsored by the Malden church. Brother Jackson, our pastor, is standing loyally by. People are hearing the message and conviction is on while some are bowing at the altar. We hope to see a Church of the Nazarene in this new section of Greater Boston by fall.

Already a new fort has been erected at Wakefield, R. I., and a splendid little group of colored folks have organized under the present leadership of one of our E. N. C. students, Chester Smith. Word comes from Franklin, N. H., from Brother L. E. Mann, that they are ready to organize there. Jimmy Rogers is pressing the battle in Framingham, Mass., with reasonable prospects of another work. Brother Deware, who planted the Church of the Nazarene in Augusta, Me., last summer, is now fighting another battle in Gardiner, a neighboring city. And thus it goes. The battle is on; other campaigns are already slated and new prospects keep developing. Pray for us that God will plant holiness far and wide in old New England.

I cannot close without a word for E. N. C. The summer season will soon be closed and Eastern Nazarene College will again open her gates, welcoming the student body of '28-'29. The thought of this thrills me! Here character is being made, minds are being trained, convictions are being formed in the cream of our youth that they may go out to stand in every place in life for the integrity of character through the power of Christ. There is nothing more compelling than a man or woman possessed of true refinement coupled with holy character. This

is the objective of our beloved institution. Every member of the faculty will bend their energies to this one end. We can afford to boost and pray and give for such a college! God's hand is manifestly upon it. Send your sons and daughters. E. N. C. is worthy of their best and they are worthy of the best—Christian education.

H. V. MILLER, District Superintendent.

Sunday School Lesson

For September 2, 1928

By M. EMILY ELLYSON

LESSON TOPIC: Paul in Thessalonica.

LESSON TEXT: Acts 17:1-15; Rom. 15:18-20; 1 Thess. 5:12-23.

GOLDEN TEXT: *The entrance of thy words giveth light* (Psalm 119:130).

THE officers at Philippi had committed a serious political blunder in beating and imprisoning Paul, who was a Roman citizen, without a formal trial in which he was condemned. Discovering their error they were in great fear and begged Paul and Silas to leave the city in peace. This they consented to do, so, after a farewell meeting, they left for Thessalonica. This city is now known as Saloniki and was an important military point during the World War. It now has a population of more than 100,000.

When Paul visited Thessalonica it was a Greek city and had a mixed population including many Jews. There was a Jewish synagogue in the city and, as was their custom, they went first to this synagogue and presented the gospel to the Jews. For three Sabbaths Paul reasoned with them out of the Scriptures. Paul believed the Old Testament and accepted its authority. To him it was the work of the Lord and what he found written there was final. He proved by these that the Christ to come must suffer, die and rise again. This Jesus had done, therefore Jesus is the Christ. It will be well for all modern preachers to observe this method. Science and profane history may help to enforce the truth but the final authority in Christianity is the Bible. All successful preaching must be Bible preaching. We must keep close to the Bible in our reasoning.

As was usual, only a few of the Jews believed and the large majority of the converts were from among the Gentiles. The Jews who did not believe began to oppose. So bitter was their opposition that they were ready to use any means, fair or foul. They made their appeal to certain lewd followers of the baser sort. This crowd hangs about every town and is a menace to society. But it is astonishing how politicians appeal to such in putting over their programs. And they seem to be always ready for action while those of the better sort are indifferent or slow to move. Who is it really dominates our cities and much of our politics, the better or the baser sort? And how easy does it seem to be for people who are otherwise conscientious to compromise a moral principle for party loyalty.

Hundreds of persons sell their conscience at this price.

They accused the apostles of turning the world upside down. This is a great tribute to the influence they were exerting in their missionary tours. It is also an illustration of the world's wrong standards and wrong thinking. The world was already upside down. It had been so ever since the fall in Eden. The apostles were now trying to set it right side up. It was for this purpose that Christ came into the world, and they were presenting Christ. But the world is ever calling good bad.

In their attack they missed the apostles, they were not at their stopping place. But the mob drew Jason and certain others before the rulers and forced them to go security for the apostles. The opposition had reached the pitch that it was thought best for the apostles to leave the city. A church had been established and would continue and the departure of the apostles would allay the persecution for a time. It is not always best to stay. Pastors might learn a lesson here. Those men were not cowards, they were wise.

Leaving Thessalonica, they came to Berea. Here they preached the same gospel but were received better. It is said that these Jews were more noble. Why were they more noble? Because they were open minded. When they heard the preaching, instead of rushing into opposition, they heard and searched the Scriptures to see whether or not the preaching was correct. Such open mindedness and loyalty to the Scriptures is certainly noble in any person or people. Prejudice and narrowness are never commendable. But an open mindedness without a guide is dangerous. The Bereans have it right, open minded but loyal to the Bible.

The cry of modernism is open mindedness, but it has no standard that is safe. Reason in a fallen race is not safe. But modernism takes offence at the thought of the fall and exalts reason to the place of authority. As a result, thousands are being misled and the cause of Christianity suffers reproach. The more noble of today are not those who go to philosophy and to science to see whether these things be so, but those who search the Scriptures. The Bible is still the authoritative source book.

Note the result. When this method was followed many of them believed and of those not a few were of the honorable class. Let us stick by the Bible.

ARKANSAS DISTRICT

As the summer revival season opens, our people find themselves in the midst of red-hot revivals. We are doing our best to make them state-wide in their reach.

The great State Camp has just closed one of its best. Dr. Henricks did some of the best preaching we have heard in a long time. Some of his sermons will long linger with the people. Dr. Johnson is in a class to himself, and he gave the big fellows something to think about in the days to come. Miss Ruth Harris did her part well, and the results were very satisfactory, but not what we had hoped. But when we remember the political scramble, it will be understood to some extent at least.

Rev. T. M. Anderson, Rev. C. B. Fugett, and Prof. Ben Sutton are the engaged workers for the coming year. None better could be selected. Let all who love the whole Bible and a full salvation begin now to make their arrangements for the coming year.

Rev. J. W. Henry is in the midst of building a new church in Batesville. God is certainly with these people.

Rev. Milton Smith is in the midst of a revival at Haynies Chapel with good prospects.

Rev. C. W. Johnson has just closed a good meeting at Beech Grove; and is now with Rev. Lee Hill at Pickens Chapel.

Rev. J. K. Davidson has just closed a good meeting with Rev. E. O. Tapley at Fort Smith.

Rev. W. O. Felts recently closed a good meeting with Rev. Lee Hill at Memph.

Rev. J. D. Brazil has just closed a good meeting at Vandervoort, one of his churches, with good results.

One of the outstanding blessings that came to us through the State Camp-meeting was the visit of Dr. J. G. Morrison who represented the general interests of our church. After that great man had made his speech our people rallied hilariously and gave him \$200. I shall never forget how I felt when he asked me if he might take an offering. It has been our policy to not allow any offerings taken other than for the workers. I finally drolled out, "You may let the people give voluntarily what they want to without any pressure." He did so, and God showed me. He could get the money without the "pressure," and He did. I am ashamed! I have apologized to the dear Lord, and when I see Dr. Morrison again I shall apologize to him, too. When we are in the will of the Lord an offering won't hurt, but do good.

Rev. McAnally will begin a revival in West Helena next week, the 17th. Let all Nazarenes in that part of the district take note, and run in and help him in the battle. This is a new place, and we are expecting a new church out of it. If we had the money to put into it, I would not be afraid to guarantee we could double our membership on this district in the next five years.

Rev. Landers has just closed a very fruitful meeting near Decatur, and organized a new church with about twenty members, and they are mostly heads of families. Have about two or three more churches to organize in that section.

With our 300 towns and cities with populations ranging from 250 up, our great rural sections to be evangelized, Arkansas offers at least one of the best opportunities for evangelistic work in all the country. But don't write me "If you will give me so much per, I will come," for I have not the "per." If you are willing to come and suffer with the rest of us and take your chances, there is a place for you, if not, we can't use you.

As we write these lines we are with Rev. J. S. Wallace, pastor-evangelist of Jonesboro, and Rev. E. D. Simpson and wife, at old historic Ozark camp. The

campers are few, but the meeting is opening up with good prospects. Its failure will not be on account of the workers, for they are among our best; and God is still on the throne.

The District N. Y. P. S. Convention held in connection with the State Campmeeting was the best yet. Reports showed advancement had been made along all lines. One of the advanced steps taken another year was the support of a native worker on the foreign field by each society where able to do so.

Rev. Lee Hill was re-elected President for the coming year; and Mrs. Ruby Holland, North Little Rock, elected Secretary. Rev. Sherman Blessing was re-elected Treasurer. These good officers are to carry the banner of the Arkansas District N. Y. P. Society on to victory the coming year.

One word to our pastors: Work under the old Manual until the new one is out, except in the matter of electing your Sunday school board and officers. See Dr. Ellyson's article in a recent issue of the *HERALD OF HOLINESS* for information regarding this matter:

We are a long way behind with our budgets. The assembly will be held at Searcy, October 30 to November 4. Dr. Goodwin will preside. It will require great effort to raise anything like the budgets in full, for less than one-half is paid on either of them.

JOHN W. OLIVER,
District Superintendent.

BETHANY-PENIEL COLLEGE CAMPMEETING

The first campmeeting undertaken by the Bethany-Peniel College, the town of Bethany, and the districts adjacent to the college has just closed and was certainly one of the very best campmeetings I have been in touch with for many years. The campmeeting was held under a temporary shed on the college campus and was well attended from the very first service to the last one. Visitors were present from several states and districts, and the people locally attended in large numbers. The crowds were always exceptionally good. The Lord was present to bless in every service and the altar was crowded with seekers day after day from beginning to end. I did not count the number of seekers but feel sure there were three hundred or more. The spiritual tide was very satisfactory always, and there was a general seeking after God on the part of the people. On the last Sunday the matter of building a permanent camp was presented to the people by Rev. J. Walter Hall, the District Superintendent of the Western Oklahoma District, and Rev. A. L. Parrott, pastor of the Bethany church. It was suggested that a permanent tabernacle could be erected on the college campus that would serve for a double purpose, first, to be used in a campmeeting for the Bethany-Peniel College Educational Zone, the camp to be held upon such date as would not interfere with the campmeetings of the various districts supporting the college. Second, the building would be used as a physical education building by the college during the school year as the school has been in great need of such building. The people were not urged to

contribute but simply given an opportunity.

It was explained by Brother Parrott that the money would not be taken from the regular tithes and offerings that support the local, District, and General Budget. The offering would have to be over and above the regular tithes. The people responded, giving about \$4,500. Sunday night was a climax in the campmeeting when between fifty and seventy-five souls were at the altar seeking and finding God. We had several District Superintendents present, Rev. J. Walter Hall of the Western Oklahoma District; Rev. S. H. Owens of the Eastern Oklahoma District; Rev. A. F. Balsmeier of the Kansas District and a large number of pastors and evangelists from a number of the surrounding districts. One of the blessed services during the camp was held in behalf of Rest Cottage, Pilot Point, Texas, at which time Rev. Mrs. Sandridge of Tishomingo, Oklahoma, was the main speaker and an offering was taken for this worthy cause. The campmeeting earnestly prayed for the home and for the recovery of dear Sister Roberts, who has been and is yet critically ill. Another outstanding service was a great missionary meeting in charge of Rev. W. A. Eckel of Japan.

Our college at Bethany under the presidency of Rev. S. S. White, and the splendid faculty of consecrated men and women, and the business manager, Rev. A. L. Parrott, is making great headway. The girls' dormitory, a substantial brick structure, is nearing completion, and all preparations are being made for the opening of school this fall.

It was a great joy to be associated for ten days with such outstanding men as Brother Owens, Brother J. Walter Hall, Brother Balsmeier and Brother A. L. Parrott and the many other precious brethren who co-operated in the battle and who will participate in the victory.

It should be the passion of the entire church to reach a lost world through the preaching of the gospel of Christ. We must continue to have great campmeetings, church revivals, and in every other possible way strive to give the gospel to a lost world.

Other workers in the camp were Professor K. S. White and wife, and Mrs. Otis Peck, Rev. Mrs. Wood who had charge of the children's meetings, and others, all of whom contributed largely toward the success of the meeting.

R. T. WILLIAMS.

BEACON CAMPMEETING

It was my privilege to be one of the workers in the Beacon Campmeeting, Beacon, New York, this summer. The Beacon Camp is the district camp of the New York District, and it is one of the best equipped camps in the movement. They have beautiful grounds near the scenic Hudson river; a well built, commodious tabernacle, a splendid dining room, and many camp cottages, all of which are permanent buildings. The camp was attended this year and splendidly managed by the campmeeting board, Rev. J. A. Ward, the District Superintendent, and Brother Reed, the business manager. It has been a long time since I have held a meeting where it was easier

to get seekers to the altar and where it was easier to find God than it was in the Beacon Camp this year. I think that I never made a call for seekers that a goodly number did not come forward and in every case it seemed easy for them to get the victory. All through the camp God was present and His blessings were upon the services. We enjoyed as our coworkers Rev. J. A. Ward, August M. Nilson, Brothers Haas and Anderson of our Eastern Nazarene College and others. Brothers Haas and Anderson did the singing and did it well. They are fine, capable, godly young men. Let us all pray for dear Brother Ward, this splendid man of God and the great New York District, also the Beacon Camp.

R. T. WILLIAMS.

WORK AMONG THE FILIPINOS

Rev. Fred Feters, who was ordained an elder of the Church of the Nazarene at the last Southern California District Assembly and his wife, Mrs. Feters, who is a local licensed deaconess in the East Pasadena Church of the Nazarene, are doing most excellent work among the Filipinos during the months of July and August. Last year they held a number of successful meetings at Walnut Grove, Calif., where a number of Filipino boys were gathered into the fold. Since October 23, 1927, they have been conducting gospel meetings in East Pasadena Church of the Nazarene every Sunday afternoon; with different automobiles they gather many Filipino young men from different homes in the city, where they "work" to the church each Sunday afternoon. Since the beginning of these meetings, Brother and Sister Feters have been in touch with more than one hundred and twenty-five Filipinos. There have been about sixty different seekers in the meetings a number of whom have been saved, and a few sanctified. Some of these have been definitely called to preach, and have united with the Church of the Nazarene. Brother and Sister Feters have a great burden for the Filipinos and are typical missionaries. There is no holiness work of any kind in the Philippine islands at the present time. Bishop Mitchell of the Methodist church, who has lately returned from the Philippine islands, recently said: "The Philippine islands are the greatest fields for missionary work in the world," and gave the following reasons why: "(1) You do not have to teach the people of the islands that their gods of wood and stone are no help. (2) The people there believe most of the fundamentals of Christianity. (3) There is no difficulty in getting a hearing—our message is new. (4) Our message is in conformity with the Word of God. (5) The missionaries do not have to do anything but preach the Word, the government has charge of the schools and hospitals." Oh, that this needy field may be entered soon by real fire-baptized Nazarenes! They are calling, a number are now ready to carry the good news; it is hoped by many that provisions may be made to launch a work in this great mission field of the world—the Philippine islands.

EDWARD M. HUTCHENS, *Pastor*,
East Pasadena Church of the Nazarene.

CAMPMEETING AT PARK LANE, VIRGINIA

The ninth annual campmeeting conducted by the Church of the Nazarene at Park Lane, Virginia (suburbs of Washington, D. C.), closed Sunday evening, August 5th. The meeting was a glorious one all the way through. Rev. Wm. G. Heslop and Mrs. Heslop were the principal workers, assisted by Rev. Kochler, Mr. Blair Ward of E. N. C., and Miss Nora Orr Hutcheson, as singers. Brother Heslop proclaimed the whole truth fearlessly, and under the anointing of the Holy Spirit it was very effective, approximately one hundred seekers coming forward for prayer. Out of this goodly number, the most of them prayed and wept their way through to a place where they knew the work was done. Brother Heslop insisted that seekers pray through, and to this end there was little or no "talking" them into it or encouraging them to "take it by faith." The Lord gave this church, and many other churches represented, a great uplift, which is sure to have a telling effect in the future. Praise the Lord! The camp was one of unity, freedom and victory, such as is not often witnessed in these days. It was without doubt the best meeting from every standpoint that this place has experienced. Brother Heslop is a Bible student of the highest order and his expositions of the deep and difficult portions of the Scriptures were most helpful to all. Sister Heslop gave three great missionary services which stirred the very hearts of all who heard them. A splendid missionary offering was made at the closing afternoon of the camp. Instrumental music was furnished each day by the Park Lane Nazarene orchestra of eleven pieces; Rev. M. H. Cave, conductor. Preliminary steps were taken to effect the organization of an association under whose auspices the camp will be held in the future. One hundred and five members were enrolled within a short while. It is expected that at least two hundred more will be enrolled before the next camp. In closing, we want to say that Rev. and Mrs. Heslop, under the Lord, gave this camp a splendid meeting. It would be impossible to endorse them too highly to any church or camp, as evangelists.

M. H. CAVE, Reporter.

GEORGIA, OUR GREAT HOME MISSION DISTRICT

We are impressed more and more with the importance of the Georgia District as an unusually fertile field for home mission operations. The numerous and extensive industrial centers, hedged about

with vast stretches of fruit and horticultural enterprises; engage thousands of workers who listen gladly to our message and embrace it quickly. Scores of cities have never been touched by the Church of the Nazarene, or any other holiness church. A dozen bands of workers could be kept busy in cities and towns who want and need our gospel, if we only had tents for operations.

We are laboring under all but insurmountable handicaps, but definite progress is being made. The establishment of the work in the "Gate City," Atlanta, has engaged the major portion of our thought and time. We felt, as did members of the General Board, that this was the key to the district, and have spared no pains to establish a church here. God has stood by us, as developments show. Starting with nothing a year ago, we purchased two lots on a prominent corner and erected a commodious tabernacle. We had occupied this only a few Sundays when it caught fire in some unknown manner, at two a. m., July 31, and burned up completely with all its contents. Our people have arisen from the blow with greater zeal and determination, and plans have been perfected for rebuilding better and larger than before. We expect to have the sheeting and roof on the new building in time for the opening of Rev. Dunaway's revival campaign Sept. 30. We are having a steady growth in membership and the prospects for a strong church are very flattering. The parsonage, a six-room, brick veneer, modern bungalow, is nearing completion and will be occupied about Sept. 1.

Rev. E. W. Wells, of Dallas, Texas, held a good meeting at Cedartown, and we organized a church with sixteen substantial members, and a Sunday school with over one hundred. Miss Ruth Lanier was in charge of the music. These excellent workers endeared themselves to the people as was evidenced by a splendid offering.

Mrs. Hudson has just closed a successful revival at Hortense. Old-time conviction was in evidence and numbers found pardon and purity. There is an opening here for a Church of the Nazarene which may be set in order later. The writer is engaged at present in revival services with the Meansville church, where Rev. W. L. Clark is pastor. Pungent conviction is upon us and souls are plunging into the fountain. This church has completed a nice church building and has it about paid for.

Rev. E. W. Wells, while pushing a financial campaign for the Atlanta church, is engaging the enemy in a tent meeting at Chattahoochee. The District Campmeeting at Adrian, which was delayed on account of late crops, opens the middle of next week.

Rev. L. S. Huff, pastor at Columbus, reports that they have completed the basement of their new brick church and that work is progressing on the building. They have moved into a splendid residential section where they will be able to reach a larger number of people. Rev. J. T. Eason reports progress at Manassas and Hickox.

Some excellent people at Macon are calling for a campaign of sufficient magnitude to arrest the attention of the city, looking to the establishment of a strong center of fire. This can be done by the expenditure of a small amount of home mission funds. One lady at Cedartown made the campaign there possible by putting up \$50.00 to start the meeting. What an investment! More than fifty souls (one for every dollar) were blessed and a church established. A small sum, wisely invested, will enable us to get a foothold in other centers. Dollars spent in home mission work will mean hundreds to the church in succeeding months, and, in addition, many, many precious souls won to God.

Rev. D. W. Simpson, pastor at Donaldsonville, has just closed a successful Vacation Bible school, which gained splendid attendance and arrested the attention of, not only his immediate vicinity, but the leading newspapers of the state.

Everywhere our people are seeing that we have been operating on too small a scale. The territory lies before us. If we do not take possession of it the wild beasts of fanaticism, skepticism and worldliness will devour it. The situation is a challenge to our faith, sacrifice and heroism; but the effort is worth while. Will the church arise in her strength and supply the needed means for operation, or must we stand helpless and look upon this steady drift to perdition? The small membership of the district cannot carry an effective district organization, to say nothing of funds for home mission operations. We are forced to depend upon the general church to help us put the work on its feet.

OSCAR HUDSON,
District Superintendent.

CHURCH NEWS

EVANGELIST W. P. JAY—"Until our assembly in May, I served as pastor of the Hawthorne church for two years, where we labored with some of the finest Nazarenes in Southern California. Since then I have been in evangelistic work, and God is blessing our labors, both in revival work with our pastors and in digging out new churches in pioneer work. My first meeting after the assembly was a holiness rally at Somerton, Ariz., for the pastor, Rev. B. M. Kilgore, my old Texas friend, with Rev. Mike Roberts as collaborer. While the rally only lasted a week, we had large crowds, and a number of seeking and finding souls. My next meeting was a pioneer campaign at La Habra, Calif., in the district tent for

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six weeks, where I was assisted by my wife and daughters with their ministry in preaching, special singing with their instruments. This meeting resulted in the salvation of a number of souls and the organization of a new Church of the Nazarene with twenty-four charter members and a Sunday school with fifty-one pupils at the opening, with an increase of thirteen in two weeks. We are now engaged in a tent meeting at Fullerton, Calif., with our pastor, W. H. Johnson and his live church. We are having large crowds and many standing on the outside. During the two weeks we have scarcely had a service without seekers. We predict a strong work at Fullerton in the near future."

GUTHRIE, OKLAHOMA—"Our recent revival with Rev. James Miller of Indianapolis, Ind., as evangelist and Mrs. Trout of Oklahoma City as song leader, was the best in the history of the church here. Brother Miller is a real holiness preacher of the radical type that gives no quarters to sin or worldliness in any fashion or form. He believes in obtaining results through fasting and prayer and presenting an uncompromising gospel that saves from all sin. He is a sin digger and terror to carnality and the devil. God grant that his kind may increase in the Nazarene ranks! We had between seventy-five and a hundred professions and the work was deep and genuine. We immersed twenty last Sunday and others to follow. We greatly regretted that Brother Miller was able to give us only two weeks. Wife and I continued another week and had about twenty-five professions. Thank God, there are better days ahead for Guthrie church."—J. H. Crawford and Wife.

MINNEAPOLIS, MINN.—"Rev. John Wesley Henry has just concluded a pastorate of our local church over a period of nearly two years. Climatic conditions necessitated a change and Brother Henry has accepted a call to the Church of the Nazarene in Sacramento, Calif. We found in Rev. Henry many rare qualities. He is one of our very best preachers. His ability as a biblical expositor and a theologian stamps him as an ardent and careful student of the Scriptures. We have heard him preach many times but always he was unable to complete his sermon for lack of time. He 'never runs dry.' He delighted in singling out one word from a text and preaching on it. Brother Henry is plenty good enough for pulpit or campmeeting, any place where holiness or sanctification as a second definite work of grace is preached. Not only is he a great preacher but he is possessed of an unusual degree of good judgment, making his leadership of a church reliable. He never 'threw stones' at any other church or pastor, but confined his time and efforts in preaching to both works of grace and getting folks into the experience of them. His sermons were 'prepared' and the aftermath of much study and prayer. He made a host of friends and admirers in Minneapolis and we bespeak for him and his family God speed and a long and successful pastorate. We have called R. V. Starr, of Lansing, Mich., as our new pas-

tor and he plans to be here the latter part of August."—S. S. Bright, Reporter.

PASTOR EARL SINGHURSE, TERRE HAUTE, IND.—"We have just closed one of the best revivals the Church of the Nazarene has ever had in Terre Haute. The Indianapolis District furnished us a tent and two hundred song books. Rev. T. L. Terry and wife and Miss Rogers were the workers engaged. The first night an altar call was given, twenty-five souls came forward for prayer. There were but few nights that seekers were not at the altar. The meeting continued three weeks and in this time, counting them as they came, seventy-five souls bowed at the altar for salvation, besides a number for healing. Brother Terry is an old-time preacher of holiness, declaring the whole counsel of God without fear or favor. With the hearty co-operation of his wife as song leader and Miss Rogers as pianist and soloist, they make a successful evangelistic party. We never saw better co-operation of workers. There are in this city six or eight other holiness churches. Both pastor and people of each came and took part. The fellowship of God's people was enjoyed by all who attended. We took in fifteen new members as a result of this meeting. We believe there are better days ahead for the Church of the Nazarene in Terre Haute."

PASTOR E. D. MESSER, OLIVE HILL, KY.—"July 29th and August 5th were great days for our Sunday school. Four hundred and sixty-five and four hundred and seventy, respectively, in attendance. We won the contest for July and now hold first place as the largest Sunday school on the Kentucky District. About twenty-five professions among the children in the Sunday school these two Sundays. The twentieth annual camp, conducted by Revs. Haldor and Bertha Lillenas and their children, closed Sunday night. We feel that much real and lasting good was accomplished and our church is strengthened and we have a larger vision than before. The special workers certainly won a big place in the hearts of the people of Olive Hill. Their work is very constructive and will strengthen any church. We were also blessed by having Uncle Buddie and Professor Messer drop in on us for one service."

EVANGELISTS E. D. AND WINNIE SIMPSON—"God has led us out to new fields of labor and has been helping us in our work. A large number of souls have sought God at old-fashioned altars and have found the salvation that only Jesus can give. The months of April and May we spent on the Tennessee District with our precious brother and District Superintendent, Rev. C. B. Jernigan. I have never worked with a more faithful man than Brother Jernigan. He has one of the greatest burdens for home missions on the Tennessee District that anyone could have and is putting his all into the work. From there we went to the General Assembly at Columbus, Ohio, and there we received enough encouragement and help from what we heard to put us running for God and His work. Thank God for having a small place to

work in His vineyard. From Columbus we went to Sulphur Springs, Texas, for a meeting with Rev. J. E. Williamson and his people. Brother Hamric was with us there and his great messages under the power of God were inspiring and uplifting and God helped wife and me to sing the glory down. Not as many souls found God as we wanted to see, but God gave us several in the altar and almost all of them finding God, for which we give Him all the glory. From there we went to Bivins, Texas, to the thirtieth annual campmeeting and God gave us one of the best meetings of our lives. Rev. Milton Smith was our collaborator and did some of the greatest preaching I have ever heard. God honored our services with ninety-seven seekers out of which eighty of them prayed through. We preached and sang several nights to fifteen hundred and two thousand people. The workers were well paid and all called back for another year. Our greatest desire is to see souls saved and sanctified and that God will give us a greater passion for souls. Pray for us that God will give us many souls."

EVANGELIST MILTON SMITH—"The Lord gave us a good meeting immediately after the General Assembly with the good people of Lytton Springs, Texas. Brother and Sister Fisher, the pastors, were in charge of the music, and did good work. There was such a beautiful spirit manifested throughout the meeting that I thoroughly enjoyed the stay. The next meeting was at Bivins, Texas. This is

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one of the oldest holiness camps in the country. E. D. and Winnie Simpson simply sang heaven into the people's hearts and minds, while Miss Myrtie Sams accompanied them on the piano. There were ninety-seven who sought the Lord, with all but seventeen finding their hearts' desire, making a total of eighty professions. The workers were called back for another year. I am now at Haynie's Chapel, near Arkadelphia, Ark. We have a good beginning, have given only two altar calls thus far. We have had ten seekers, with seven professions and an increasing interest."

EVANGELIST J. L. GLASCOCK—"We have held three meetings since we last reported our work. The first one was held at Little Cooley, Pa., June 14-24, in a large tent, and at different times it was filled to overflowing. The attendance was good throughout the entire meeting, though it was a very busy time for the farmers. The work of salvation began with the first service, and the people were converted, reclaimed or purified in every service up to the very close of the meeting. At times the long altar was crowded from end to end with seekers of salvation. The conviction was deep and pungent, and the conversions and sanctifications were bright and happy. Some most remarkable cases of salvation occurred when some of the most wicked sinners in the town were converted. Nearly one hundred testified to having been converted, reclaimed or purified. Many people and a goodly number of preachers came from other towns and cities to attend the services and were blessed and were made a blessing to the meeting. This meeting was an interdenominational meeting, though the pastor of the local United Brethren church, B. H. Mead, was in charge of it, and was

the prime mover of it. We had associated with us in the work, the Davidson Party, who had charge of the music, and performed their part well. The two men of the party alternated in the preaching services Sunday afternoons. This writer did all the other preaching of the meeting. An interdenominational holiness campmeeting association was organized, comprising perhaps two hundred charter members. An elect lady deeded to this association five acres of land upon which will be built a commodious tabernacle. After closing the meeting in Little Cooley we hastened on to Spring Valley, Minnesota, where we found a very devoted, sanctified pastor, Rev. J. S. Hockett, a few loyal, self-sacrificing officials, but in the main a discouraged membership. The meeting continued from July 1 to 15. There had not been any revival in that church for many years, and we fear not many of the members believed any revival could be had. Many of the people living in the vicinity of the church were most indifferent as to spiritual things. We started preaching full salvation, and in the first service some were saved and in every service after that to the close of the meeting people were converted or sanctified, nearly half a hundred in all. A fine class of members, something like a score in all, united with the church in the last service, with more to unite later, a number of whom are among the substantial people of that place, and who will add much to the spiritual and financial strength of the church. After closing the meeting in Spring Valley, we went to Millers, Pa., where we held a meeting July 22 to August 5. This meeting was held under the same leadership as the one in Little Cooley, in the same tent, under the leadership of B. H. Mead, with the assistance of the Davidson Party, who rendered similar service to that in the Little Cooley meeting. Millers is considered a very difficult field in which to promote a revival of religion, and in which there is a strong prejudice against the doctrine and experience of entire sanctification. But the Lord gave us the victory and a goodly number were converted or sanctified, and the Christian people were greatly blessed. We are now making

dates for fall and winter meetings. Persons desiring to correspond with us relative to dates, should address us, 1350 Grace avenue, Cincinnati, Ohio."

THE HUFF-WHITE EVANGELISTIC PARTY—"We opened our first holiness tent campaign at Minonk, Ill. This was wholly a work of faith and God surely honored our faith, praise His name. This was the town of Professor Paul White and he is held in high esteem by his own townsmen. We opened here on June 3rd, with the power and presence of God felt in the very first service, and the Holy Spirit honored our efforts. We had with us Edson Crosby, the man with the silver bells, and he surely did his part well. We have a tent, forty by eighty feet, and had five hundred and forty chairs in it and many times the tent was filled to the overflowing and many took seats on the ground on the outside of the tent. God blessed in giving us twenty-eight precious souls who prayed through to real victory. We left a holiness praying band of about forty good people that we hope within another year will be the foundation for a Church of the Nazarene. The last Sunday night six young people came to the altar and consecrated their lives to God for life service. We are expecting all of them to go to school this fall to prepare for the service to which God has called them. Please put Minonk and these good people upon your prayer list and pray for them daily. We opened an independent holiness tent meeting at Streator, Ill., where we found a needy, hungry people wanting God and a place to worship. With hard work and much prayer, we gathered together about sixty families that wanted a Church of the Nazarene in the city. While we were there the Missel church, which belonged to the radical United Brethren, was struck with lightning and burned down. For some time this church hadn't any pastor and was rapidly becoming altogether a vacant church. This church was insured for \$2,500 and the trustees are ready and willing, as well as the majority of the people, to put that money into a Church of the Nazarene in the city of Streator and with the many families all ready to step into the work, a good self-supporting church is in the bud, just preparing to bloom. The thing that we need above everything else is an efficient man to put in charge of the work. Truly we were sorry to go on and leave this work just in the care and hands of local leaders. But our prayer is that it will soon develop. We had with us again Edson Crosby and these Musical Whites who were able to put on the program that drew the people. God surely did bless in a wonderful way our humble efforts to His glory. Evangelist Huff put his best into the preaching and the city knew that there was a holiness tent meeting in town. Let all of God's people pray that this work will soon be fully organized to His glory."—Reporter.

EVANGELIST EARL BURGER—"Our first revival after the General Assembly was at Middleport, Ohio, with Rev. Perry R. Rood, pastor, who has a fine class of saved and sanctified people and they are pushing the fight against sin and

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Satan. From there we started to help in a tent meeting at Racine, Ohio, with Brother Rood, but had to leave after a few days to fill an engagement with Rev. A. L. Ford, First church, Richmond, Va. This meeting was held under a large tent. For three weeks we preached, sang and shouted His praises. Large crowds attended, the seed was sown and several came to the altar. We then helped Brother Chas. Harrison, Superintendent of Virginia and North Carolina District, for one week. Brother Wesley Nuckles is the good pastor at Beaverdam, Va. We are now in a meeting eight miles from Richmond with Brother C. E. Landes as collaborator. This is a home mission work. The crowds are coming good and God is able and does hear and answer prayer, bless His dear name. Wife and daughter are working with me. They play and sing and I play the cornet as well as preach. Anyone needing help in an old-time revival, write us at New Weston, Ohio. We would like to get in touch with any church in need of help in the southern or eastern states."

EVANGELIST J. E. GAAR—"We had a real revival at the Sherman M. E. church, Steele, N. Dak. We enjoyed preaching holiness to those Methodists and seeing them get the blessing. Five days here at Selma, Ala., yesterday. Many more than we could seat under tent last night and a good service. We will be on the Alabama District during August, September and October. Arranging our winter and spring slate. Address me, Jasper, Ala., care H. H. Hooker, or at my home address, 1619 Beaver Ave., Des Moines, Ia."

WEBSTER CITY, IOWA—"We just closed our summer revival with Brother Theodore Ludwig and wife as workers. God gave us a good meeting. There were sixteen young people and eight fathers and mothers bowed at our altar and most of this number got saved or sanctified. So, taking everything into consideration, the Lord has done great things for us whereof we are glad. Brother Ludwig and wife are fine people and preach the truth in love, which brings results. May our blessed Lord and Savior bless them in all their labors of love for the Master. The pastor and church say, come again. They were a real blessing to our home. We gave them a good offering as a token of our appreciation for their labors among us. I think we will get some good members from this meeting. Brother Ludwig and wife secured five new subscriptions for our good church paper, the HERALD OF HOLINESS. Wife and I leave here after the assembly for other fields of labor. Please hold us before God when you pray.—C. C. Sellards and Wife, Pastors."

PASTOR CECIL SMITH, VIBORG, S. DAK.—"The writer was called to take this work, after being in a three weeks' meeting here with Rev. E. Coryell. A church was organized with fourteen charter members. We moved here the first of September and started in a hall. We held a meeting with Rev. A. McNaughton as evangelist, not much visible results were

seen, but the Word went forth with power. A lot was given us for a church, for which we praised the Lord. Then we started praying for a church home, which the Lord granted. We bought a school house 22x38 and moved it into town where we now worship. In January we held a meeting in Hooker where three found the Lord in saving and sanctifying power. June 20 we pitched our tent in Viborg, with Brother Connie Corbett to preach the Word. Four bowed at the altar and seemed to get victory. From there we went to Davis for a ten days' meeting. Two young girls were saved and some good was done that eternity will reveal. This has been a good year with some hard battles to go through. Some prejudice has been broken down. We have tried to do our best."

PASTOR JOE STEPHENS, LAMESA, TEXAS—"We are glad to report victory in the church here. We are moving on for God. Just closed a god revival with eighteen or twenty saved or sanctified, and we feel that there would have been many more but for the fact that several services of the last week were rained out. The church is greatly encouraged. Among those sanctified was Rev. Ira Townsend, pastor of the First Christian church here. Brother Townsend is an exceptionally fine man, a beautiful character, able to fill any pulpit and will preach second blessing holiness. We received some into the church and there will be more come in later. Rev. Mrs. Gussie Morris Gill was our evangelist. Her messages moved the people toward God and she made herself and our church many friends in Lamesa. She is very considerate and does not say hard, sarcastic things, but weeps over the lost and shouts with the redeemed. Professor Jack Carter and wife from Peniel, Texas, had charge of the singing, and it was great. The Carters have a wonderful gift of making friends and they stand by the pastor and bless the church with their beautiful lives as well as with their singing. Finances came easy for the workers and the people also gave the pastor a nice 'love offering,' which was greatly appreciated."

PASTOR M. M. SUMMERS, WILMAR, CALIF.—"We humbly recognize our indebtedness to God for so graciously keeping this church united and in blessed fellowship for these past three years of its short life. God has given us, under the circumstances, most encouraging and remarkable growth. He has helped us through the storms and difficulties of financial pressure and satanic opposition, from a beginning of eighteen members to a present membership of about one hundred twenty. We have not worked especially for numbers, but have held to a strict Bible standard. God has enabled us to keep loving a lost world in the spirit of Christ and to keep spirituality and the salvation of the people a continuous reality in our services. We are so grateful to Him for this. It can be truly said of the good people of this charge that they 'manage' somehow or other to keep a gracious spirit in the meetings. They meet together on the Sabbath and sing, rejoice, weep and praise God. It

has been so for these three years. Thank God. In answer to the earnest prayers of the people God has given us some remarkable cases of salvation in the life of this church. Brand-new converts out of the rough. Hard cases, infidels, Catholics, bootleggers and aged people in their sixties and seventies have been remarkably moved upon by the Spirit and changed into saints of God. In recent meetings several have been saved who had not been to church for five and ten years. A number of good workers have helped us, including Rev. I. M. Ellis, Rev. C. E. Toney, M. M. Bussey, and our own singers, Jones and Scroggins, and others. We are much in need of larger quarters and God is helping us to this end. Pray for us that we may keep true to Christ and souls."

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OMAHA, NEBR.—“The First church, Omaha, of which Rev. B. H. Edwards is pastor, has just closed a series of very fruitful meetings, held under the auspices of the young people of the church, with Brother and Sister Harvey Chrystler as evangelists. A number of young people found the Lord as their Savior and Sanctifier during these meetings, from whom God has called a number of young men to the work of the ministry, all of whom have been given the opportunity to preach the Word during this campaign. We feel that much of the success of these meetings is due to the splendid work of these evangelists, who seem especially well adapted to work of this kind among the young people. The services were held in our new portable tabernacle, the construction of which was mentioned in our last report to the *HERALD OF HOLINESS*. The plans and specifications of this building were revealed by inspiration to our Brother John Larson, and it was built and financed entirely by him. May the Lord bless this wonderful man of God. We might say right here, for the benefit of those interested especially in pioneer work, that this building has proved to be all that was hoped for it as a means for spreading the precious gospel in new districts. We have received an inquiry from a brother in Illinois, who is in need of a new and inexpensive build-

ing, and who feels that perhaps this tabernacle would best meet his needs, and we feel greatly encouraged to believe that before long a great many localities throughout the country will have the benefit of the unique features which this tabernacle combines. Last Sunday evening we had what was possibly the greatest meeting since the organization of our church. God came upon the scene in wonderful power and glory, and blessed his saints in an unusual way, and all felt the presence and the power and the glory of God in our midst. To the writer it seemed as though a funnel of bright light came down from heaven and filled the tabernacle with glory. The Holy Spirit took entire charge of the services of the evening, and all human plans and arrangements were swept entirely aside. God has His way, and only eternity will reveal how much good was done. Praise God for His goodness to the children of men! We look forward to still greater things and much more fruit for the kingdom as a result of meetings which we expect to hold in Good Tidings Tabernacle in the future. Praise God forever.”—Mrs. Rachel I. Cain, Reporter.

PASTOR L. W. DODSON, OSKALOOSA, IA.
—“We wish to report again that God is still on the throne, and that He is reign-

ing supremely in our heart and life. Not only is He blessing us individually but also the church. We are closing up what we believe to be one of the very best years of all our ministry. We have worked hard, prayed much and preached with all our might and believed God for the increase, and He has not disappointed us. Our yearly meeting held the 24th of July was truly the best yearly meeting in every way that we ever held in all our ministry. The Spirit of the Lord was upon the meeting in a very wonderful way, and it seemed more like an old-fashioned campmeeting time than a yearly business meeting. All the reports were very encouraging and every department of the church showed very substantial gains. We have some of the finest and best people here that we have ever pastored, and we appreciate them very much. We already hold the record of the longest pastorate ever served here, and they gave us practically a unanimous call to return another year. Only one ‘no’ vote. Of course we would not think of moving on account of this dear one, but do our best to make that one love us and appreciate us enough to vote for us next year. We have also been reducing our church debt and are planning to lift the whole amount as soon as possible. God has been helping us and we praise Him for it. We have had some very fine revivals since coming here, with such evangelists as Rev. E. C. Dees, Rev. and Mrs. Will H. Nerry and we are planning another with Rev. Bona Fleming as evangelist. God has also helped us to get our church before the town and we believe we have made friends in the city for our church as well as some members. We have also been elected as president of the Oskaloosa ministerial association, and this has brought us in contact with many people that we would not have otherwise been able to reach. We are seeking ever to hold up the church before the people and let them know what the Church of the Nazarene stands for, and above all to hold up Jesus Christ as the Savior of a lost world. Our young people, under the leadership of Miss Loa Dales as president, have been making fine progress. They recently felt that God would have them push out into a new field, and they decided to put on a home missionary campaign in a neighboring town eighteen miles away. They engaged their pastor as evangelist and we went into the town total strangers, secured the use of one of the city parks to pitch our tent and thus began operations in a town that is almost entirely made up of Hollanders. They are courteous and attentive and the interest is deepening and conviction is settling down and we are believing God for a real old-time revival and a real Holland Church of the Nazarene. Please pray for us in this campaign. Our young people are working hard, and driving back and forth each evening and doing their best, but it takes mighty prayer and wrestling with God to have revivals today as it did in the days of Wesley and Knox.”

PASTOR F. C. SAVAGE, LA JUNTA, COLO.
—“Nearing the close of our third year at Joplin, Mo., we received a call to pastor

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this church. Although having a very urgent unanimous call back to Joplin, on account of my wife's health, we felt the Lord would have us make the change. Truly the Lord was with us the three years in Joplin. When we accepted the call to come there they had only the basement and \$1,400 debt against it. We left them with the beautiful church and a nine-room parsonage, worth \$20,000, with only \$5,500 against it. We count it a privilege to follow Rev. Thos. Hays, former pastor of this church. We have been on the job three weeks and there have been nine saved or sanctified, and 25 per cent increase in the Sunday school. We are delighted with the workers at La Junta. As many know, our District Assembly was held in this city and it gave us a still better standing with all the people. At present we are in the opening of a good revival, eight miles west of La Junta, with our local help, Mrs. Smith and Mrs. Dodd, doing most of the preaching. We are going in to make some Nazarenes out there to add strength to our church in town. Pray for us at La Junta."

TELEGRAMS

INDIANAPOLIS, IND.

Indianapolis West Side church, August twelfth was the closing day of the greatest revival ever held in the history of the church. Evangelists John Fleming and Dwight Peffley, workers. Approximately four hundred at the altar. Thirty taken into the church, more to follow. Great baptizing Sunday afternoon, twenty-nine were baptized. Crowd estimated at one thousand. Pray for us.—Jesse Towns, Pastor.

COLUMBUS, OHIO

Closed revival last evening. Howard Rowe evangelist, Frank and Helen Lehman singers. Great day Sunday. Doubled attendance of Sunday school. Sixty seekers at altar. Thirty new members. Workers paid well with finances easy. Raised pastor's salary ten dollars per week and gave two hundred dollars love offering on new auto.—Elbert Shelton, Pastor Shepard Church.

KONAWA, OKLA.

Pray for revival in Konawa, Oklahoma. Seventeen prayed through to victory. Will run until August nineteenth. Evangelist Rev. Andy Green and Miss Ethel Lunn of Durant, Okla. They truly are humble, Spirit-filled workers. Keep them busy, they will be a blessing to your church.—Ida M. Fretwell, Pastor.

KOKOMO, IND.

Evangelist Holland London with us in tent meeting. Great crowds, many turned away each night. Mighty conviction, many seekers and happy finders. Song evangelists, Paul and Dora Giel with us several nights and were a great help. We are contemplating buying the down town lot and building after meeting. Have been recalled for third year. Pray for us.—J. H. Baughman.

ANNOUNCEMENTS

NOTICE—The Board of Examinations of the Ohio District will meet at 10 a. m., Tuesday, Aug. 28th at the seat of the Assembly, Coshocton, Ohio. Licensed ministers and deaconesses desiring to take examinations please meet the board at this time. No examinations will be given after convening of the Assembly, at 2 p. m. The board requests the presence of all the licensed ministers and deaconesses of the district.—Millard R. Fitch, Secretary.

NOTICE—There is an opportunity for an evangelist who has a tent to go to Tahlequah, Okla., during the last of August and first part of September and have good meetings. Anyone concerned may address Mrs. M. S. Wheeler of Tahlequah, or Rev. Nancy Galbreath, Pueblo, Colo., R. 1, Box 246 for information.

NOTICE—I expect to be ready for evangelistic work by October 1st, after being laid up all summer with a crippled knee. I will go anywhere the Lord leads and opens the door. References: Rev. Delance Wallace, Seattle, Wash.; Mrs. Edith Whitesides, Portland, Oregon;

Rev. U. E. Harding, Santa Ana, Calif. Address me 1235 Milwaukie St., Portland, Oregon.—J. F. Harvey.

NOTICE—I am closing up my work as pastor of First Church of the Nazarene, Springfield, Ohio, having served in this capacity for four years and am entering the evangelistic field. I have had more than seventeen years in pastoral and evangelistic work and will be available for meetings after Sept. 1.—Rev. Ernest J. Haerr, 329 Glenn Ave., Springfield, Ohio.

NOTICE—There will be a holiness convention Aug. 30 to Sept. 9, under the direction of the Illinois State Holiness Association at the Roseland Gospel Mission, Roseland, Chicago, Ill. Rev. Thos. C. Henderson and Rev. Guy Wilson will

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be the evangelists and Rev. B. A. Nelson will have charge of the singing. Pray that God will make this meeting the greatest one in soul winning ever held in this community.—Mrs. B. A. Nelson, Secretary, 43 W. 111th St., Chicago, Ill.

SPECIAL REQUEST FOR PRAYER—Evangelist John T. Hatfield has had to cancel all engagements and is confined to his home broken down in health. He says, "I have fought a good fight, I am ready to live, I am ready to die, the will of the Lord be done, but I am not yet ready to believe that the angels in heaven need me as much as the saints on earth. Pray for me that if it is pleasing to the Lord to raise me up that He may do so."

OPEN DATES—Evangelist C. J. Garrett, 835 Princeton St., Ottawa, Kansas, has a few open dates for fall meetings. Rev. Roy J. Jacobs, West Tulsa, Okla., has an open date from Sept. 2 to 18.

WEDDING BELLS—A very pretty wedding was solemnized at the home of the bride's parents, Mr. and Mrs. Guy Lynch, at Nickerson, Kansas, when their daughter, Norma Lamella was united in marriage to Louis Commons of Anderson, Ind., on August 1st at 8:30 p. m. Rev. R. L. Dunham, assisted by the pastor, Rev. A. L. Hipple, performed the ceremony.

BORN—To Rev. and Mrs. Roy L. Holtenback, Richmond Hill, N. Y., a son on

August 9th. David Mervel.—To Rev. and Mrs. H. J. Brown, Pueblo, Colo., on July 28th a son, James Everett.

NOTICE—The annual meeting of the W. M. S., of the Kansas District will be held Tuesday, Aug. 28th, preceding the District Assembly which convenes Aug. 29th in Wichita, Kansas. Mrs. S. N. Fltkin, National President of the W. M. S., is expected to be with us. The meeting will begin Tuesday morning at nine o'clock. Pastors and delegates are urged to come early for this meeting.—Mrs. W. F. Klemel, District President.

PRAYER IS REQUESTED by a sister in Texas who feels that she has a call to preach but lacks preparation; by a sister in Tennessee who is very much burdened for the salvation of her children and the young people of her community and who is praying for a revival; by a sister in Nebraska for herself that she may be healed; by a mother for a daughter who is suffering from heart trouble.

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.

NOTICE—The opening date for Olivet College is September 11. It will be a saving to both student and school for the student to make advance reservation for rooms. Send the fee of five dollars at once so that your assignment may be made and your room be ready for you when you arrive.—T. W. Willingham, President.

DEATHS

TOWNSEND—Our hearts were made sad in the departure, on July 6, of our dear brother, M. J. Townsend. However, through our tears and sadness we had the blessed assurance that "he died in the Lord." Brother Townsend was sixty-nine years of age and a member of the Ft. Worth Church of the Nazarene, and a faithful elder on the Hamilton District. He was struck and run over by a car on the streets of Ft. Worth and as a result of the injuries received, died a few days later. Just a few days before he died he preached a most blessed sermon on "Heaven," in his home church, which he loved so well and where he liked so much to go. A little while before he became unconscious he told our good deaconess, Sister Teel, that heaven seemed so much nearer and dearer than ever when he had preached about it a few days before. Everyone who knew Brother Townsend can truly say that "He died in the faith." He leaves a wife, our dear Mother Townsend, and five children. He had been a faithful preacher of the gospel for more than thirty years. The funeral services were conducted by his pastor, Rev. Ralph C. Gray, assisted by Rev. Etta Mulanax, an old-time friend.

GIBSON—John F. Gibson, a well-known member of Old Orchard's summer colony for many years, died on July 4, at the age of 55, in Webber Hospital, Biddeford, Maine, where he had gone for treatment. Born in Amesbury, Mass., on May 15, 1873, the son of William and Mary Gibson, he continued to hold his residence there during the major portion of life. Besides his devoted wife, Mrs. Boris Gibson of 20 Fifteenth street, Old Orchard, Maine, he leaves three brothers: James H. of Amesbury, William H. of Andover, and George C. of Dorchester, Mass.; also a sister, Miss Susie Gibson, of Bradford, Mass., and a host of friends everywhere who remember him as a faithful and fruitful Christian. Converted in early youth, John Gibson was safeguarded from many of the snares and pitfalls that are laid for unwary feet. Some time after his conversion in Amesbury he was sanctified wholly in his own room and continued to use his voice for God in singing of His love to men, in halls, missions, churches, tent and camp meetings, as well as in open air services, with good success. About the year 1900, he attended the services of the Christian Advent church in Haverhill, Mass., where Rev. John W. Goodwin (now a General Superintendent in the Church of the Nazarene), was pastor, and became his song leader and soloist. After Dr. Goodwin left Haverhill, Brother Gibson attended the Holiness Mission in that city which was in charge of Isaac Hanson (now of sainted memory), and which work later developed into one of the Pentecostal churches of New England, and now known as a Church of the Nazarene. He was a lively and efficient song leader for many years and loved that line of gospel work so much that he really was spoiled for anything else. He and his companion had spent several summers in their cottage, where they operated a dining hall in Old Orchard, and had recently gone there to open the place for the tourist trade when he was stricken with the final illness and removed to the hospital. He was anticipating the soon coming of Dr. Goodwin and other old-time friends to the State Nazarene Campmeeting when the "last clear call" came, and he passed on to his reward before that meeting opened. A preliminary service was held in Biddeford for the friends living in Old Or-



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

chard and vicinity. Rev. C. F. Lanpher of Portland and others assisting. On July 6 the final service was conducted in the home of his brother James, in Amesbury, Mass., by Rev. F. W. Domina of Haverhill, together with other ministers, the writer of this sketch rendering appropriate solos. Interment was made in the family lot, not far from the grave of the poet Whittier, as we sang, "I will meet you in the morning, just inside the Eastern Gate."—Rev. Arthur F. Ingler, North Attleboro, Mass.

I have just received word from Mrs. Gibson of the homegoing, on July 4th, of my beloved friend and brother, John F. Gibson. Brother Gibson was my singer for three years while pastor of our Haverhill church. Brother Gibson was a true friend, one to be counted on at all times. He was one of the men who stood so nobly by us when we purchased the present church property of Haverhill, from the M. E. church. I had great opposition during the consummation of that deal, but Brother John stood true and shouted and sang and helped clear the atmosphere until the deal was closed and we entered the new quarters on Thanksgiving day and celebrated the event with a great all-day meeting. Subsequent events have proved the wisdom of that move. We were just in town one month when we moved from the old music hall into the church building, now occupied by our Haverhill people. It was a great time for us, and our pastorate there was one of our best. Hundreds of seekers were at our altars, and I can see Brother Gibson as he would sing and shout and make trip after trip around the church praising the Lord. He is gone now to sing around the throne. We expect to join him again in a service that shall never end. Pray for Sister Gibson in this trying hour.—Howard Eckle, Miami, Florida.

RISTER—Mrs. Bessie Rister, who departed this life July 22, 1928, at Merkel, Texas, was born May 5, 1899, at Buffalo Gap, Texas. She was the daughter of Mr. and Mrs. W. I. Avery of Coleman, Texas. She was married to Mr. Henry Edward Rister on March 2, 1919. To this union were born two children, Irvin Edward and Edith Leona. Mrs. Rister was converted early in life and joined the Methodist church. In 1924 she was sanctified and joined the Church of the Nazarene. She was a patient, loving and devoted wife and mother. Her life was a benediction to her many friends and neighbors. To know her was to love and appreciate her. We will miss her presence, yet her influence and memory shall never be forgotten. Our loss is heaven's gain. The funeral services were conducted by the pastor of the Church of the Nazarene, and her remains were laid to rest in the Rose Hill Cemetery to await the resurrection morning, while her spirit has returned to God, who gave it. This good wife and Christian mother leaves to mourn her departure a husband, two children, a father and mother, four sisters and two brothers, besides a number of other relatives and friends. Those present from a distance were Mr. and Mrs. W. I. Avery and family of Coleman, Texas; Mr. and Mrs. F. E. Crawford and children, Mrs. J. E. Crawford and Mrs. D. S. Avery all of Clyde, Texas.

CAMPMEETING CALENDAR

Aug. 23 to Sept. 2, Rocky Mountain Nazarene Camp. This is a new camp, just starting at the foot of the Rockies, less than one hour's drive from the Royal Gorge, at Florence, Colo. Workers: General Superintendent Chapman, District Superintendent Davis, District Evangelist Florence Davis. L. E. Gossett will have charge of the singing. This is an old fashioned tent camp. For further information, address Z. H. Baxter, Florence, Colo.

Aug. 23 to Sept. 2, Annual campmeeting of the Northwest Kansas Holiness

Association at Allphin's Grove, six miles south and one-half mile west of Palco, Kansas. Workers: Theo. and Minnie Ludwig, with local and other helpers. Bring bedding. For further information, address Bessie Fondable, Secretary, Palco, Kansas.

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.

Aug. 24 to Sept. 2, Eastern Colorado Plains campmeeting. J. B. McBride evangelist. For information write R. W. Cortner, Kirk, Colo.

Aug. 24 to Sept. 2, Cleveland, Ind. Twenty-seventh annual camp of Eastern Indiana Holiness Association. Workers: Rev. John T. Hatfield, Rev. Mrs. Mary Ellis, Miss Florence Wise. For information, write Hansel Williams, R. 3, Greenfield, Ind.

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 Erick, Professor R. A. Shank and wife, Mrs. J. R. Ewers. For information write Charles F. Benz, Secretary, Kampsville, Ill.

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, 618 S. Hall St., Princeton, Indiana.

August 25 to September 3, Local Preachers' Holiness Campmeeting, Fletcher Grove, Delanco, N. J. Workers: Theo. Elaner and wife, R. G. Flexon, and A. J. Dolbow. For information address G. W. Perkins, Delanco, N. J.

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TESTIMONIALS

Rev. John W. Goodwin, D. D., General Superintendent of the Church of the Nazarene:

I have read with interest your book entitled, "The Pilgrim's Pilot," and feel sure that it will accomplish much good and clear the pathway of many a thoughtful pilgrim. You have covered a large range of subjects with very helpful explanations. I bespeak a wide reading for this book.

Rev. H. W. Jerrett, D. D., pastor of the Church of the Nazarene, Detroit, Mich.:

I am writing you to congratulate you for your splendid book, "The Pilgrim's Pilot." I have read it with much profit and believe it will be used of God in many homes. The great family of common folk need counsel on so many subjects and in so many ways, and I feel your book will meet that need in a very special manner.

Rev. C. Warren Jones, Superintendent of the Pittsburgh District, Church of the Nazarene:

I am only too glad to recommend the book. I am more than satisfied with what I have read and purpose to read the remainder soon. It is a book that should have a wide circulation among the holiness people of this country. I am sure it will prove a blessing to the many that shall read it.

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Aug. 30 to Sept. 9, Ava, Mo. Mt. Zion camp on the campus of the Ozark Holiness Academy, four miles north of Ava. Rev. N. B. Herrell, Superintendent of Kansas City District, Church of the Nazarene will be the special preacher. Rev. B. F. Wininger, President of the school will be in charge. Other ministers and workers will assist. Entertainment free to ministers and wives. For information, address B. F. Wininger, R. 1, Ava, Mo.

Aug. 30 to Sept. 9, Pasadena, Calif. Sixteenth annual Nazarene campmeeting of Southern California District, Pasadena College campus. Workers: Rev. T. M. Anderson, Rev. W. R. Cain. Music director, Rev. Mandtler; pianist, Vernon Wilcox. For information write Rev. W. C. Frazier, Secretary, care Pasadena College, Pasadena, Calif.

Sept. 1 to 3, North Reading, Mass. Eighth Annual Labor Day campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller, District Superintendent, in charge. He will be assisted by the pastors of the district. First service, 7:30 Saturday, Sept. 1st. For rooms, write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

Sept. 7 to 16, Erma, N. J.; Annual Campmeeting of the Cape May Holiness Association. Workers: Rev. C. B. Fugett, Rev. A. F. Ingler and others.—Earl Woolson, R. D., Cape May, N. J.

Sept. 20 to 30, Sale City, Georgia. Workers: Rev. Raymond Browning, Rev. Chas. A. Gibson, Rev. O. J. Nease and the Vaughan Radio Quartet. For information write Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio. This camp is under the auspices of the Ohio District Nazarene Campmeeting Board.—W. R. Gilley, Secretary

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Arkansas (Bearcy)Oct. 31 to Nov. 4
Louisiana (Alexandria)Nov. 7 to 11
San AntonioNov. 14 to 18

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Northwest Nazarene College, Russel DeLong, Acting President, Nampa, Idaho.
 Olivet College, T. W. Willingham, President, Olivet, Illinois.
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 Ada, Okla. Sept. 2 to 10
 T. M. ANDERSON
 Kittanning, Pa. Aug. 10 to 20
 Pasadena, Calif. Aug. 30 to Sept. 9
 JARRETTE AND DELL AYCOCK
 Searcy, Ark. (Camp) Aug. 23 to Sept. 2
 Danville, Ill. Sept. 13 to 23
 C. H. BARCOCK
 Baldsville, Ga. Aug. 28 to 31
 Burr Oak, Kans. Sept. 7 to 17
 Thomas, Okla. Sept. 20 to 30
 Jamestown, N. Dak. Oct. 7 to 21
 P. P. BELEVY
 Portland, Mich. (Gen. Del.) Nov. 18 to Dec. 2
 W. O. BENNETT
 Detroit Holiness Tabernacle (2014 W. Hancock St.) June to Sept.
 LYMAN BROUGH
 Alexander, Minn. Aug. 26 to Sept. 9
 RAYMOND BROWNING
 Kearney, Nebr. Aug. 10 to 26
 Huntington, W. Va. Sept. 2 to 16
 Sale City, Ga. Sept. 20 to 30
 Cincinnati, Ohio Oct. 7 to 21
 C. C. BURTON
 Baton Rouge, La. Aug. 5 to 26
 Coeburn, Va. Sept. 9 to 23
 Chumbusco, Ind. Oct. 7 to 23
 Argo, Ill. Oct. 29 to Nov. 18
 R. C. CARRELL
 Ada, Okla. Sept. 2 to 10
 A. B. CAREY
 Bayshore, L. I., N. Y. July 31 to Sept. 2
 Clintondale, N. Y. Sept. 11 to 23
 Saratoga Springs, N. Y. Sept. 25 to Oct. 7
 Spring Valley, N. Y. Oct. 10 to 28
 Brooktondale, N. Y. Oct. 30 to Nov. 11
 Brooklyn, N. Y. Nov. 10 to Dec. 2
 JACK AND RUBY CARTER
 Waurika, Okla. Aug. 20 to Sept. 2
 Artesia, N. Mexico Sept. 4 to 10
 Wichita Falls, Texas Sept. 23 to Oct. 7
 F. P. CASSIDY
 Highway, Ky. Aug. 5 to 19
 C. C. AND FLORA CHATFIELD
 Radcliff, Ohio (Camp) Aug. 20 to Sept. 9
 Columbus, Ohio (Third St. Mission) Sept. 10 to 23
 Lincoln, Neb. Sept. 30 to Oct. 14
 Billings, Mont. Oct. 21 to Nov. 11
 Pergus Falls, Minn. Nov. 14 to Dec. 2
 CLEOPHORN EVANGELISTIC PARTY
 Cisco, Texas Aug. 15 to 26
 C. T. CORBETT
 North St. Paul, Minn. Aug. 20 to Sept. 1
 Montevideo, Minn. Sept. 2 to 10
 STELLA B. CROOKS
 Pocatello, Idaho Aug. 20 to Sept. 9
 Twin Falls, Idaho Sept. 10 to 30
 Emmett, Idaho Oct. 7 to 21
 JAMES M. DANIELS
 Morehead City, N. C. Sept. 2 to 30
 C. C. DAVIS
 Stilwell, Ind. Aug. 12 to 26
 E. C. DEES
 Holcomb, Mo. Aug. 21 to Sept. 2
 M. E. AND NINA DE VOLL
 Texas July and August
 H. N. DICKERSON
 Roswell, N. Mexico (Dist. Camp) Aug. 17 to 26
 Mitchell, Ind. Sept. 10 to 23
 Marcus Hook, Pa. Sept. 30 to Oct. 14
 Caro, Mich. Nov. 11 to 23

JOHNNIE AND JACKIE DOUGLAS
 Compton, Calif. Aug. 24 to Sept. 9
 C. M. DUNNAWAY
 Wichita, Kans. (Beulah Park) Aug. 16 to 20
 Decatur, Ga. (Clifton Camp) Aug. 20 to Sept. 9
 Greenville, Tenn. Sept. 12 to 23
 Atlanta, Ga. (Nazarene Tabernacle) Sept. 30 to Oct. 21
 CHARLES DYE
 Plaqu, Ohio Aug. 14 to Sept. 2
 EDWARDS EVANGELISTIC LADIES' QUARTET
 Trinidad, Colo. Aug. 17 to Sept. 9
 J. R. EDWARDS AND WIFE
 Madison, Ind. (Bryantburg Camp) Aug. 17 to 26
 Toledo, Ohio Oct. 4 to 21
 Newell, W. Va. Oct. 28 to Nov. 11
 Port Elizabeth, New Jersey Nov. 15 to 25
 Rio Grande, New Jersey Nov. 26 to Dec. 9
 I. M. ELLIS
 Post, Texas (Lynn Chapel Church) Aug. 15 to 26
 Hooker, Okla. Aug. 30 to Sept. 16
 THEO. ELSNER AND WIFE
 Delanco, N. J. (Camp) Aug. 25 to Sept. 3
 Owosso, Mich. Sept. 30 to Oct. 14
 Elkhart, Ind. Oct. 21 to Nov. 4
 Alliance, Ohio Nov. 6 to 18
 BONA FLEMING
 Boone, Ill. August 17 to 26
 REV. JOHN FLEMING
 Beebe, Ark. Aug. 17 to 26
 Andover, Ohio Sept. 2 to 16
 Rothsville, Pa. Sept. 7 to 17
 Akron, Ohio Sept. 25 to Oct. 7
 Newport, Ky. Oct. 9 to 21
 Chicago, Ill. (First Church) Oct. 29 to Nov. 11
 Richmond, Ind. Nov. 16 to 26
 C. J. FROST
 Des Arc, Mo. (camp) Aug. 23 to Sept. 9
 Des Arc, Mo. (Assembly) Sept. 12 to 16
 C. B. FUOETT
 Oakland City, Ind. (Camp) Aug. 24 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. 14
 Wichita, Kans. (First Church) Nov. 4 to 18
 Topeka, Kans. (First Church) Nov. 19 to Dec. 2
 J. E. GAAR
 Belma, Ala. Aug. 2 to 19
 Jasper, Ala. (Shoddy Chapel (R. J. care Tom Brown) Aug. 23 to Sept. 2
 Alabama District (Jasper, Ala., mail address) Sept. and Oct.
 PAUL AND DORA GEIL
 California, Ky. (Carthage camp) Aug. 17 to 26
 Bloomsburg, Pa. Sept. 16 to 30
 Toledo, Ohio Oct. 4 to 21
 GUSSIE MORRIS GILL
 Kingston, Okla. Aug. 24 to Sept. 9
 J. L. GLASCOCK
 Hurlock, Md. (Gen. Del.) Aug. 20 to Sept. 9
 RALPH C. GRAY
 Goldthwaite, Texas Aug. 18 to Sept. 2
 Merkel, Texas Sept. 9 to 16
 H. A. GREGORY AND WIFE
 Abilene, Texas (Bitter Creek) Aug. 22 to Sept. 2
 J. C. HAFLEY
 Bartlesville, Okla. Aug. 10 to 26
 Pawhuska, Okla. Aug. 29 to Sept. 23
 Cedarvale, Kans. Aug. 31 to Sept. 10
 LEWIS E. HALL
 Homedale, Idaho Aug. 20 to Sept. 9
 J. N. HAMPE
 Struthers, Ohio Aug. 19 to 26
 Richmond, Va. (convention) Sept. 16 to 30
 Pittsburgh, Pa. (Bible conference) Oct. 5 to 14
 Topeka, Kans. Oct. 18 to 28
 Tulsa, Okla. Oct. 23 to 28
 Los Angeles, Calif. Nov. 1
 LEE L. HAMMIE
 Bentonville, Ark. (camp) Aug. 24 to Sept. 9
 Hedley, Texas Sept. 13 to 21
 Amarillo, Texas Sept. 28 to Oct. 14
 W. H. HARDIN
 Atchison, Kans. Aug. 27 to Sept. 9
 B. H. HAYNIE
 Tyler, Texas Aug. 26 to Sept. 9
 Bloomsburg, Pa. Sept. 16 to 29
 Derry, N. H. Oct. 7 to 21
 Kenmore, Ohio Oct. 23 to Nov. 11
 N. J. HETBURN
 Brynmville, Mo. Aug. 5 to Sept. 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.
 Breese Theological College, Sylvester Ludwig, Acting President, Hutchinson, Kans.
 Central Nazarene Academy and Bible School, B. F. Neely, President, Hamlin, Texas.
 Eastern Nazarene College, Floyd W. Nease, President, Wollastoo, Mass.

WILLIAM HESLOP AND WIFE

Cumberland, Md.Aug. 12 to 20
 Norfolk, Va.Sept. 2 to 23
 Wilkinsburg, Pa.Sept. 28 to Oct. 7
 Richmond, Ky.Oct. 14 to 28
 Morristown, Ind.Nov. 4 to 18
 Coshocton, OhioNov. 25 to Dec. 10

LEE HILL

Prescott, Ark. (Caney) ..Aug. 24 to Sept. 2

HUFF-WHITE EVANGELISTIC PARTY

Joliet, Ill.Aug. 9 to 20

J. E. HUGHES

Irrington, Ky.Aug. 7 to 28

ALLIE AND EMMA IRICK

Kampsville, Ill. (Hillcrest Camp)
Aug. 23 to Sept. 3
 Erick, Okla.Sept. 5 to 17
 Hutchinson, Kans.Sept. 23 to Oct. 7
 Sioux City, IowaOct. 14 to 28
 Sapulpa, Okla.Nov. 4 to 18

ROY J. JACOBS

Kenefic (Bee), Okla.Aug. 10 to 20

A. H. JOHNSTON AND WIFE

Hopkins, Mich.Aug. 10 to 20
 Mendon, Ohio (camp)Sept. 6 to 10

LUM JONES

Duncan, Okla.Aug. 14 to 28
 Canute, Okla.Aug. 31 to Sept. 16

CLIFFORD E. KEYS

Bedlands, Calif.Sept. 30 to Oct. 14
 Pomona, Calif.Oct. 17 to Nov. 4
 Holtville, Calif.Nov. 11 to 25

FRANK AND HELEN LEHMAN

New Philadelphia, Ohio ..Aug. 19 to Sept. 2
 Middleport, OhioSept. 9 to 23

WM. LOVELESS

Logan, OhioAug. 11 to 28
 Columbus, Ohio (Gen. Fel.)Oct. 6 to 21
 Cosmopolis, Pa.Oct. 25 to Nov. 11

THEODORE AND MINNIE E. LUDWIG

Paleo, Kans. (camp)Aug. 23 to Sept. 2
 Lansdale, Pa.Sept. 30 to Oct. 3
 Richmond Hill, N. Y.Oct. 4 to 21
 Anderson, Ind.Oct. 25 to Nov. 11
 Belenue Hill, Ky.Nov. 15 to Dec. 2

OSCAR B. LYON

Elgin, Okla. (Mt. View M. E. church)
Aug. 13 to 20

JAMES T. MAFFIN

Ironton, OhioAugust 5 to 28

I. C. MATHIS

Seattle, Wash.Aug. 12 to 26
 Portland, Ore. (First church)Sept. 2 to 16
 Ellet, OhioSept. 23 to Oct. 7
 Dayton, Ohio (First Church) Oct. 14 to 28
 Grand Rapids, Mich.Nov. 4 to 18
 Newton, Kans.Nov. 25 to Dec. 9

J. B. McBRIDE

Kirk, Colo. (Olivet Camp) Aug. 24 to Sept. 2
 Cincinnati, Ohio (Carthage Nazarene church) ..
Sept. 6 to 23

W. W. McCORD EVANGELISTIC PARTY

Bessemer, Ala.Aug. 23 to Sept. 16

A. McNAUGHTON AND WIFE

Froid, MontanaAug. 20 to Sept. 9
 Homestead, Mont.Sept. 10 to Oct. 7

E. C. MILBY

Normal, Ill. (Camp)Aug. 10 to 28
 Calamine, Ark. (Camp) Aug. 30 to Sept. 9

L. G. AND BERTHA MILBY

Danville, Ill. (Box 327) Aug. 18 to Sept. 1
 Jonesboro, Ark.Sept. 2 to 23
 Taylorsville, Ill.Sept. 26 to Oct. 14
 Goshen, Ind.Oct. 17 to Nov. 4
 Cincinnati, Ohio (33 W. 65th St., Carthage church)
Nov. 11 to 25

JAMES MILLER

Wichita, Kans.Aug. 27 to Sept. 2
 Evansville, Ind.Sept. 6 to 9
 Adrian, Mich.Sept. 23 to Oct. 7
 Arnel, Colo.Oct. 14 to Nov. 4

W. H. MINOR

Ryan, Okla.Aug. 19 to Sept. 2
 Freedom, Okla. (Ellendale Church)
Sept. 3 to 10

ARTHUR MORGAN

Turkey, TexasAug. 8 to 20

BERSCHEL MURPHY AND WIFE

Brownwood, TexasAug. 24 to Sept. 2
 Bonham, Texas (Prairie Point)
Sept. 28 to Oct. 14

WM. O. NEASE

Bellaire, OhioAug. 18 to Sept. 2
 Saginaw, Mich.Sept. 23 to Oct. 7
 Flint, Mich.Oct. 14 to 28
 Orosso, Mich.Nov. 4 to 18

G. F. AND BYRDIE OWEN

Newman Grove, Nebr.Aug. 8 to 21

DWIGHT M. PEFFLEY

Portage, Ohio (camp)Aug. 16 to 26
 Manchester, OhioSept. 2 to 10
 Payne, OhioSept. 23 to Oct. 7

LAWRENCE REED

Sebring, Ohio (Tent)Aug. 17 to Sept. 3
 Kent, OhioOct. 7 to 21
 Bridgewater, Pa.Oct. 22 to Nov. 4

J. E. AND ADA REDMON

California, Ky. (Carthage Holiness Campmeet-
 ing)Aug. 17 to 28
 Evansville, Ind. (Dist. Assembly) Sept. 5 to 9
 Rantoul, Ill.Sept. 16 to 30

LEWIS J. AND EDYTHIE RICE

Pittsburgh, Pa.Sept. 9 to 23
 Sidney, OhioSept. 30 to Oct. 14
 Hamden, OhioOct. 15 to 28

J. A. RODDERS

Cleveland, OhioSept. 9 to 23
 Lowell, Mass.Sept. 30 to Oct. 14
 Beverly, Mass.Oct. 21 to Nov. 4
 Cliftondale, Mass.Nov. 11 to 25

W. M. ROPER

Casper, Wyo.Aug. 21 to Sept. 2

G. HOWARD ROWE

Carthage, Ky. (Camp)Aug. 17 to 20
 Brooklyn, N. Y.Aug. 28 to Sept. 14
 Silgo, Pa.Sept. 10 to 30
 Lincoln Place, Pa.Oct. 7 to 21
 Dayton, OhioOct. 22 to Nov. 4
 Johnstown, Pa.Nov. 11 to 25

MAE RUSSELL

Davenport, Okla.Aug. 10 to 31

C. W. RUTH

Wichita, Kans. (Camp)Aug. 16 to 26
 Wichita, Kans. (District Assembly)
Aug. 23 to Sept. 2

J. D. SAXON

Stewart, Tenn.Aug. 22 to Sept. 2

J. O. SCHIAAP AND WIFE

Kruger, Mont.Aug. 16 to 20

G. H. SHAFER

Oasloo, Ind.Aug. 8 to 26

R. A. SHANK AND WIFE

Kampsville, Ill. (Camp) Aug. 24 to Sept. 2

W. C. SHELTON

Tipton, Okla.Aug. 10 to 20

E. S. SUELIHAMER

Springfield, Ohio (Camp)Aug. 17 to 23
 Greer, S. C. (Camp)Aug. 24 to Sept. 2

E. D. AND WINNIE SIMPSON

Alma, Ark. (Camp)Aug. 20 to 27
 Bentonville, Ark.Aug. 27 to Sept. 9
 Morrillton, Ark.Sept. 13 to 30
 Searcy, Ark. (Dist. Assembly)Oct. 3 to 7

BURL SPARKS

Beebe, Ark. (Camp)Aug. 14 to 24

C. V. SPELL

Goldthwaite, TexasAug. 17 to 29
 Aternathy, TexasAug. 30 to Sept. 10

E. H. STILLION

Andover, Ohio (Cherry Valley Church)
Sept. 2 to 16
 Wadsworth, OhioSept. 19 to Oct. 7
 Washington, Pa.Oct. 10 to 28
 Portland, MaineOct. 31 to Nov. 18

B. D. AND MARGUERITE SUTTON

Wichita, Kans. (Camp)Aug. 10 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

Portage, OhioAug. 10 to 20

ELWOOD TAYLOR

Calamine, Ark. (camp) ..Aug. 30 to Sept. 9

Danville, Ky.Sept. 10 to Oct. 7

F. V. TAYLOR

Cumberland, Ky.Aug. 19 to Sept. 2

T. L. AND GERTRUDE TERRY, MISS DORRIS ROGERS

Marshall, Ind.Aug. 12 to Sept. 2
 Evansville, Ind.Sept. 5 to 9
 Czar, Mo.Sept. 10 to 30
 Sugar Grove, Mo.Oct. 1 to 21
 Belgrade, Mo.Oct. 24 to Nov. 18

FRED THOMAS

Monongahela, Pa. (Box 352)Sept. 6 to 16
 Warren, Ohio (care Rev. D. D. Palmer)
Oct. 18 to 28

JOHN THOMAS

Kearney, Nebr.Aug. 17 to 28
 Clarksburg, Ont.Sept. 7 to 18

I. N. TOOLE

Indianapolis, Ind. (Westbrook church)
August 19 to Sept. 2

N. E. TYLER

Open dateAug. 17 to 28
 Mansfield, Ark.Aug. 30 to Sept. 9

N. B. VANDALL

Mt. Lookout, Ohio (Camp) Aug. 23 to Sept. 2
 Villa Park, Ill.Sept. 3 to 16
 Atlanta, Ga.Sept. 30 to Oct. 21
 Boaz, Ala.Oct. 27
 Meade, Kans.Nov. 4 to 18
 Parsons, Kans.Nov. 25 to Dec. 16

VAUGHAN RADIO QUARTET

Pekin, Ill.Aug. 15 to 26
 Champaign, Ill. (Assembly) Aug. 29 to Sept. 2
 Newport, Ky. (Assembly)Sept. 5 to 9
 Sale City, Ga. (camp)Sept. 20 to 30
 Kentucky DistrictOct. 8 to 20
 Springfield, Ill. (First Nazarene church)
Oct. 22 to Nov. 4
 Little Rock, Ark. (First Nazarene church) ..
Nov. 11 to 25

E. W. WELLS

Thomasville, Ga.Aug. 22 to Sept. 9
 Columbus, Ga.Sept. 16 to 30
 Dublin, Ga.Oct. 2 to 16
 Atlanta, Ga.Oct. 22 to Nov. 4

H. W. WELSH

Lincoln, Ill.Aug. 13 to 28
 Bloomington, Ill.Sept. 5 to 23
 Columbus, Ohio (Third St. Mission)
Nov. 11 to 25

JOHN WESLEY TRIO—Mr. and Mrs. Guy Nelson

and Pearl Kimbro
 Limon, Colo.July 29 to Aug. 19
 Casper, Wyo.Aug. 21 to Sept. 2

H. B. WHITE

Waurika, Okla.Aug. 17 to Sept. 2

EARLE F. WILDE AND WIFE

San Bernardino, Calif.Aug. 1 to 25
 San Jose, Calif.Aug. 29 to Sept. 16

LON R. WOODRUM

Cisco, TexasAug. 15 to 26
 Eula, TexasAug. 31 to Sept. 16

MISSSES LOLA YOUNG AND LOUISE CORNELL

Hamden, OhioAug. 5 to 26
 Coshocton, OhioAug. 23 to Sept. 2

SLATE OF THE HOME MISSION EVANGELISTIC TOUR**The Nebraska District**

Rev. Marvin S. Cooper, District Superintendent, with Mr. Kirby Fields and wife, special singers of Anderson, Ind., will tour the Nebraska District in the interest of Home Missions on the following dates:

August 19Lincoln
 August 20, 21York
 August 22, 23Fairbury
 August 24 (All day meeting) ..Beatrice
 August 26Omaha Central
 August 27, 28Kenesaw
 August 29-Sept. 2Kearney
 Sept. 4 (All day meeting)Atlanta
 Sept. 5 (All day meeting)Farnam
 Sept. 6 (All day meeting)One Star
 Sept. 7 (All day meeting)Curtis
 Sept. 9Alliance
 Sept. 10, 11Hemingford
 Sept. 12-16Chadron
 Sept. 18 (All day meeting) Scotts Bluff
 Sept. 19, 20Broadwater
 Sept. 21 (All day meeting) ..Maxwell
 Sept. 23Arnold
 Sept. 25, 26Hastings
 Sept. 27 (All day meeting) Guido Rock
 Sept. 30Homer and Hubbard

MARVIN S. COOPER