

# HERALD of HOLINESS

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WHOLE NO. 798

## THERE IS NO SIN IN HEAVEN

**I**NDEED, there is no sin in heaven. How then can one who is both sinful and sinning ever hope to go there? His only true hope is based upon his getting rid of all guilt and depravity ere he knocks for admittance.

And let no one suppose that God has some sovereign way of putting away sin which does not involve the choice and will of the recipient. Dead men are no better than living men, for neither death nor the grave, nor judgment, nor eternity can suffice to wash away the deep-dyed stain which transgression and depravity have made.

Weak and cringing sentimentalists have ever labored to show that God is better than His Word. But the fact is we would have no knowledge of His goodness at all, except His Word had revealed it; and that Word which reveals His love, reveals also His justice, and announces most emphatically that no man can see God without holiness.

But why was the robeless man at the king's wedding feast speechless when asked "How camest thou in hither, not having on a wedding garment?" It was because in entering that festal hall he had come right through the room in which the proper garments, provided by the king's bounty, were kept. He had passed right by the servants who waited in readiness to lend any assistance required to make him fully ready for the company and occasion within.

And yonder at "The Marriage Supper of the Lamb" there will be no excuse for unpreparedness. Jesus shed His blood upon the cross to make full provision, the Holy Spirit waits to grant ready assistance to any who would adorn themselves in the "linen pure and white," which is the righteousness of the saints, and in that awful moment when God rises up, the improperly clad man will have no word to say—his case will be without defence.

"Today is the day of salvation"—tomorrow is the judgment. "Now is the accepted time"—tomorrow will be too late. "Prepare to meet thy God"—for meet Him you must. "Where will you spend eternity"—your preparation is your answer. Destiny is settled during life—there is no repentance after death. Jesus Christ stands at your heart's door knocking for admittance. Soon you will stand at His door wanting in. And He will treat you then as you treat Him now. If you let Him in now, He will let you in then; but if you bar your heart against Him now, He will bar heaven against you then. Therefore, "If you hear His voice, harden not your heart."

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## THE FREE METHODIST GENERAL CONFERENCE

The *Canadian Free Methodist* contains the following interesting summary of the work of the recent General Conference of the Free Methodist Church. We insert it here because we know our readers are greatly interested in the doings and plans of our sister denomination, which, like ourselves, is committed fully to the propagation and preservation of scriptural holiness, after the Wesleyan interpretation.

The twentieth session of General Conference has passed into history. Like those in the past it considered many proposed revisions but rejected most of them. The disposition to make every law iron-clad was very apparent. The liberal and conservative elements were present, but through all there was a marked sense of brotherly love. Especially was this to be noted when the debate on the music question came up in the revision committee. Each side was given thirty minutes to present its arguments. A most kindly tone and brotherly spirit prevailed. The church gave evidence that it was not yet ready to adopt this innovation in their worship by rejecting the proposed amendment on this subject by 16 to 42 votes in committee and 38 to 112 votes on the conference floor.

Several amendments were presented relative to extending the time limit for pastors. This resulted in the following enactment:

"No preacher shall be returned to the same field more than three successive years, except by the unanimous consent of the stationing committee, when in case of emergency a pastor may be returned for the fourth year."

Provision was made whereby in conferences having only one district elder, the conference may if it so desires elect one additional elder and layman to serve on the stationing committee.

Several allegations inferring mismanagement in some of the church departments have been made, a committee of five was appointed to investigate. This committee brought in a splendid business-like report, in the main exonerating all who were in any way connected with the various departments. That there had been unwarranted generosity in the appropriations in the days of the Forward Movement was clear. The Board had anticipated greater contributions than they received.

Perhaps the most progressive legislation was the provision made for the organization of a Young People's Society. It will function in connection with the Y. P. M. S., and will be under the direction of a superintendent appointed by the official Board. The officers must be members of the church and the membership shall consist of "any young person who desires to unite with the society for instruction, worship, and service."

Special attention was given to the need of the superannuate ministers and the Educational Secretary was instructed to give

half of his time to raising an endowment for this fund. The conference subscribed over \$8,000 to assist in wiping out the overdraft against the Superannuate Fund.

One night was given to the Canadians. While we did not wish to emphasize any national feelings, our American friends arranged that we should sing the National Anthem, and the congregation joined heartily in to help us sing.

As was expected there was some change made in the Board of Bishops. The Board now consists of Bishops W. A. Sellew, Wm. Pearce, G. W. Griffith and A. D. Zahniser. Bishop Warner would have been re-elected but for the fact of his declining health. The conference presented him, with an address of appreciation for his forty-eight years of service in various departments, and voted him half salary.

His reply was most affecting and many a fervent "God bless him" was heard.

The four general conference evangelists are Revs. E. Bal-lenger, C. V. Fairbairn, R. B. Campbell and A. L. Whitcomb.

The new editor of the *Free Methodist* is Rev. J. T. Logan, who had already served sixteen years in that capacity and is well and favorably known.

The closing sitting was marked with a gracious outpouring of the Divine Spirit. Weeping mingled with victorious shouts of praise filled the hall. The three bishops embraced each other on the platform. God bless these godly fathers of the church.

## THE GROWTH OF THE CHURCH OF THE NAZARENE

SOME think the Church of the Nazarene should grow much faster than it does and others think it is growing too fast for safety in the preserving of its traditions. It is therefore a pleasure to be able to say that a recent survey has convinced us that there is no cause for alarm either way.

When a church grows too fast the balance of legislative authority and the responsibility for the theological and spiritual atmosphere devolves upon the "new members" before they are experienced and seasoned enough to bear them! If a church grows too slowly it will fall victim to "moss backs," by which we mean the members who are so old that they constantly dream dreams, and never see any visions. A church composed too largely of new members will be visionary, one composed too largely of old members will be conservative to a deadening degree. A church must have new blood for conquest and old heads for wisdom in proper proportions if it is to accomplish its mission in the world.

And concerning the Church of the Nazarene, the facts are these: When the church was formally organized in October, 1908, there were a few hundred more than 10,000 members. That has been, now, eighteen years (counting to the date of the last statistics), and the membership is around 64,000, which means an average gain of about 3000 members a year. And since there was quite an accession around the year 1915, it is likely that the average will pretty nearly hold good for the two decades. This means that one-half of our members have been in the church for more than half of the church's history, and the other half have joined within the last ten years. And it won't do to vary these proportions very much, if

we are to remain both a united and an aggressive people. Too large a growth will cause us to break down under the weight of "green timber," too small a growth will cause us to perish at the hand of "dry rot."

But seeing we have grown as we have, in a proper proportional manner, let no one resort to artificial means either to spread or retard our growth. Let us go right on preaching holiness, and having revivals, and building churches, and supporting schools, and sending missionaries, and distributing full salvation literature, and doing whatever we can to propagate and conserve scriptural holiness in the earth, and God will help us in the matter of growth. He will add to us those who are of like mind and our devotion to duty will make it possible for Him to keep divisions from among us. About all a boy really has to do is to live a normal life and he will grow without trying to do so, and it is doubtless much the same way with a church. We know what our mission and purpose in the world is. Let us keep right on in pursuit of that mission and purpose.

### EDITORIAL COMMENT

Rev. R. J. Kirkland, pastor of the Church of the Nazarene at New Bedford, Mass., and other promoters of the Smith Mills campmeeting, located near the city of New Bedford, tried something new this year in securing a large first night attendance. Led by one hundred captains, more than twelve hundred people signed a promise to make special effort to be on hand the first night, for the opening of the camp; and of this number nine hundred were actually there. This was a record breaker for this camp and for any other camp in the East, so far as we know, and the plan is worth trying in other localities. The first thing is for the leaders to realize how much it means to the success of the meeting to have a good attendance the first night. The second step is to secure as many "captains" as possible. The qualification for becoming a captain is simply to agree to get ten other persons to sign the promise to come the first night. The next step is to keep the interest up until the very last moment. Kirkland and his collaborators have proved that the plan will work, when there is someone to work it.

"What is in the schools will soon appear in the lives of the people." This is said to have been the motto of the leaders of the later German Empire, and many believe it was demonstrated by the great World War, a consequence of more than a generation of militarism in the schools of that nation. But in this country we have shut religion out of the schools and have put materialistic science into them, and if the new generation is cursed by Atheism, and if the moral and spiritual ideals of the nation fall into the mire, we have but demonstrated the truth of the maxim which we have all believed from the start.

The Citizens' League Bulletin of Kansas City, Mo., has this to say: "The United States constitution prohibits congress from abridging the freedom of speech or of the press, yet this freedom of expression has its limitations. When freedom of speech is used to incite persons to do criminal acts, or when one's character is unjustly assailed in the public press, such freedom is justly restricted. The Supreme Court of the United States has recently upheld the California Criminal Syndicalism Act which prohibited 'any doctrine or precept advocating, teaching or aiding or abetting the commission of a crime, sabotage or unlawful methods of terrorism as a means of accomplishing a change in industrial ownership or control, or effecting any political change.' In other words, under our government persons do not have the right to advocate burning fields of grain, throwing monkey wrenches into threshing machines or the poisoning of drinking water. It is said that in England greater freedom of expression is tolerated than in America. But in England nearly all are of the same race. In Kansas City, one-fourth of our population is foreign born or children of foreign parents; in Chicago two-thirds of the people are foreign born or of foreign parentage; in Boston five-sevenths and in New York City nearly four-fifths are foreign born or children of foreign parents. With our mixed population unbridled freedom of expression is out of the question." To us this is but another illustration of the inherent truth that every man has a right to do right, but that it is impossible for anyone to possess the right to do wrong.

When Abraham Lincoln was a young man he failed in the grocery business and found himself handicapped by an indebtedness of \$1,100. But he stayed right among the men whom he owed and promised them he would pay them every dollar he could earn above his living expenses. It took him fifteen years to liquidate those debts, but in the meantime he had earned for himself the cognomen of "Honest Abe," and his neighbors wanted him to be President. A few weeks ago the following item appeared in various publications about Kansas City: "Following the collapse of cattle prices four years ago the Live Stock State Bank of Kansas City, closed its doors. The president, F. T. Platt, offered to liquidate the assets and give bond to pay all depositors in full. But as the law did not admit of that procedure, the bank went into the hands of a receiver. The last assets of the bank were recently sold at auction. A bid of \$3,000 was made. Mr. Platt asked the auctioneer how much was needed to pay depositors in full. '\$25,924.31,' was the reply. 'That is my bid,' said Mr. Platt, as reported in the *Star*. The bank will not be reopened. But Mr. Platt's fine sense of honor is vindicated and he has shown Kansas City that there are those among us whose sense of justice is stronger than the lure of possessions."

Evangelist P. P. Belew sends the editor a newspaper account of a "Benefit Circus" recently held by the Ladies' Aid Society of a certain church in Crawfordsville, Ind. The farce may not have been quite as bad as the reporter made it, but the fact that a church whose fathers specialized on old time mourner's bench religion can find it possible to promote their program by even an imitation of the filthy show is enough to make the angels weep. God's plan is to support His church by means of the tithes and offerings of His people, and every substitute for these scriptural means that has ever been proposed has been a hindrance, if not a disgrace.

Dr. A. M. Hills, during the years of his physical prime, was one of the most successful evangelists in the holiness movement. But his principal contribution to the promotion of holiness has been his work as college professor and administrator and as a writer. He has had to do with the training of more outstanding preachers than any other man who has wrought in the holiness movement during the last thirty years and he is still faithful to his great task as a professor in our college at Pasadena, California. No stronger or better book on the great subject of holiness has appeared than Dr. Hills' "Holiness and Power," and he is the author of many other books which are standards of excellence in their fields. And as a contributor to holiness papers in this country and in England, Dr. Hills no doubt holds the most outstanding position. His work has not been quite so much in the public eye as it would have been had he devoted his time to evangelism, but when the accounts are all balanced, we doubt that any man of the present generation will hold higher honors in the task of spreading scriptural holiness than Dr. A. M. Hills of Pasadena. His new book of brief sermons on the general theme of holiness is to appear from the presses of our Publishing House soon, and it will immediately attain a wide circulation and will accomplish a great service. Dr. Hills can teach others how to preach holiness, and besides this, he can do it himself with a degree of efficiency and success that is indeed remarkable.

While admitting that there is an increasing interest in prophetic study on every hand, a brother raises the objection that "The specialists do not agree among themselves. One says we are at one point in the book of Revelation and another says we are at another." There are we think, two things to be said about this: the first is that the "specialists" are somewhat responsible for this confusion, because of their indulgence in "speculations." It would be better for their cause if they would stay closer to the shore and stick closer to what they "know." In the second place we would remember that the intensive study of the prophetic portion of the Bible is a comparatively new science and there has not been sufficient time yet to test out

all the "theories." Time helps a great deal and we will do better as we go along. But on the one essential point, the fact that we are now living in or near the "time of the end," is agreed upon by all. To me, it matters little whether the Antichrist is the Pope of Rome or some king or politician yet unidentified, for he is soon to make his appearance; there is only one hope for me and that is found in the true Christ. To me, it matters little whether we are yet in the fourth chapter of Revelation or whether we are in the eleventh or seventeenth chapter; so long as I am aware that "His coming draweth nigh," the principal message is mine. It is interesting to speculate upon world conditions as they will exist in the Millennium, but the essential message is, "Therefore be ye also ready. For in such an hour as ye think not the Son of man cometh."

The means of education vary, but the results of education are not so very different. And we think Rev. Harry Wise, pastor First Church of the Nazarene, Nashville, Tenn., did well when at recent Commencement time he published the following clipping in his bulletin: "Has education given you sympathy with all good causes and made you espouse them? Has it made you public spirited? Has it made you a brother to the weak? Can you look an honest man and a pure woman in the eye? Do you see anything to love in a little child? Will a lonely dog follow you in the street? Can you be happy and high-minded in the meaner drudgeries of life? Do you think washing dishes and hoeing corn just as honorable as playing a piano or golf? Can you be happy alone? Can you see anything in the world beside dollars? Can you look into the sky and see beyond the stars? Can your soul claim relationship with God?"

A beloved brother writes: "I saw your editorial about the Seventh Day Adventists: you should also have said that they are insidious workers in favor of Sunday work and play. They try systematically to break down our Sunday Sabbath in the interest of their Saturday Sabbath. They try to get as many people to working on Sunday as possible and they encourage legislation looking toward a wide open Sunday." We thank you brother for supplying our omission, and we know you are correct in your indictments.

A brother asks us to reconcile Christ's condemnation of judging in Matt. 7 and Paul's assertion that we shall judge angels and also that we are "savor of life unto life or of death unto death." We believe that Christ's condemnation applied particularly to rash judgment, that is prejudice, and that proper and just judgment is practiced by the best Christians and commended of the Lord.

## THE DISTINCTIVE NOTE

By C. W. Ruth, Evangelist

**T**HE experience, testimony, and preaching of Bible holiness carries a distinct and clearly defined note, which differentiates the same from all other movements; and it is only in proportion as it adheres to this distinct emphasis that real progress is made,—both in the heart experience, and in the holiness movement itself. To generalize on holiness, as though other matters were of equal importance, is to neutralize and compromise this great truth, and lose both the objective, and effectiveness of the same. "Everything without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound who shall prepare himself for the battle?" (1 Cor. 14:7, 8). The lack of this "distinction in the sounds" has led to much confusion, and irreparable loss.

The distinction to which we refer does not relate so much to the use of terms and phraseology, as it does to the tone and the objective. Just as there is much good music that cannot be termed classic music, so in like manner there is much good preaching that would not be regarded as holiness preaching.

In the first place, we are persuaded that no one can become a real definite holiness preacher, who has not himself first experienced the same in his own heart. "The husbandman that laboreth must be first partaker of the fruits" (2 Tim. 2:6). No matter what the training or theological tenets of the preacher, his own heart experience and moral condition will invariably lend color to his vision, and determine the tone and the objective in his preaching.

A man may preach about holiness without himself having the experience: but the man who is revelling in holiness as a personal heart experience does not preach about holiness, telling us what he thinks, and what he believes about this subject, but will declare what he himself has experienced and knows to be the truth concerning this matter. And since "the Spirit" in his own heart and "the Word," agree, he speaks with an assurance, and an authority resulting from his own experience, that at once differentiates him from the one who is merely theorizing or preaching about holiness. It is this inner light, and this spiritual assurance which is characteristic of a heart experience that gives the tone and the "distinction in sounds" to which we refer.

Although a preacher occasionally uses the words "sanctification" and "holiness" and thus refers to the subject,—even favorably,—this does not prove him to be a holiness preacher. It is the theme he majors upon and the tone, and the objective in his preaching that determines the matter.

It may be a little difficult to make clear what we

mean by "the distinctive note," but they who have the experience discern the tone, or the flavor, or the program, just as they know by the jingle of the bells whether it be a silver bell or a brass bell, or, as they detect salt, or the absence of salt in their daily food, or as they know by the fragrance of the flower whether it be a dandelion or a tuberose—regardless of the label it may bear.

When holiness is a personal heart experience the entire thought and words and life become permeated and saturated, so that holiness no longer is merely a luxurious privilege, or perchance a side issue, or an addendum to the book; no, holiness now fills the horizon of his thought life and becomes the main line of his preaching, and the theme of his book. Other matters are incidental, and of value only as they relate themselves to the question of holiness. Even the experience of justification, however glorious, is of value only as it leads to holiness. God has "blessed us with all spiritual blessings." "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:3, 4).

Our God is a specialist on holiness. The objective of every blessing and of every commandment, and of every promise pertaining to redemption, is our deliverance from sin, and restoration to holiness. Someone inquires, "Should a holiness preacher preach nothing but holiness?" We answer, a true holiness preacher recognizes the fact that holiness is all-inclusive; that there is no relationship in life that is not related directly or indirectly to the question of holiness. Yes, a holiness preacher will preach on repentance, on regeneration and on any Bible theme, but he does so in the spirit of holiness, and his purpose and his objective is to lead his hearers into holiness—holiness of heart, and holiness of life. A true holiness preacher is a holiness preacher, first, last, and all the time.

No, we do not mean to say that every sermon he preaches must be a doctrinal sermon on holiness; nor that he cannot speak on any other subject; but he will keep holiness as his objective, and will season all his preaching with holiness, as the light of the sun pervades and shines upon all the earth.

A man who preaches holiness when at a holiness campmeeting or in a holiness church, and then uses the soft pedal when some great ecclesiastic is present, and when it is unpopular, and awakens criticism and persecution—such a one is not a true holiness man, and does not sound the distinctive note to which we refer in this article.

The man who preaches holiness only when it is convenient, or popular to do so, and when it costs him nothing, is a compromiser, and not a true holiness

man. While we recognize the fact that there may be a difference between a holy man and a holiness man, we do not believe that a compromiser, a man who plays to the galleries, and simply preaches holiness because it is the popular thing to do so, is a holy man, or a true holiness man. We insist that a truly holy man will always be a holiness man; and a true holiness man will always be a holy man. When holiness is a conscious reality in heart and life this distinctive note will characterize every detail of life; it will manifest itself in the home life, in the social life, in the business life, in the church life, yea, in every department of life. And when this is lacking the preaching may be good, the singing and the music may be good, the social atmosphere may be good, the lecture may be good,—just as the potatoes and the meat, and all the food may be good, but if it lacks salt, and the proper seasoning, there is nevertheless something lacking to make it really palatable to the man who has tasted and knows properly seasoned food. He knows there is a difference.

Yes, in our holiness churches, and in our holiness schools, and in our holiness college commencements, and in our holiness campmeetings all the while every-

where, we must keep the distinctive note emphatic and prominent or we will be shorn of our power and be like unto other people.

While we are not insisting on the use of any particular terms, or phraseology, we would insist that a true holiness man will be eager, and careful to sound the distinct note, and use Bible terms in such a way that the people will know what he is talking about; he will not purposely, or knowingly use ambiguous terms, and speak of the experience merely as "a great blessing," or a "higher life," or a "deeper work of grace," or as the "fullness," simply to avoid, and escape the stigma, and reproach, and persecution arising from the use of such Bible terms as "sanctification," "holiness," or "perfection;" he will not be evasive, and apologetic, and seek to popularize holiness in order to gain favor with a carnal ecclesiasticism and a worldly church. He will not preach holiness merely as a privilege, but as an absolute necessity in the hope of leading others into the experience. If holiness preachers will not sound this distinctive note, who will?

INDIANAPOLIS, IND.

## THE CLOUDS ARE HIS CHARIOTS

By Rev. C. H. Strong

**C**LOUDS, everyone has clouds—cloudy days. The learned and unlearned, billionaire and beggar, saint or sinner; there is no escape for class or kin. "Into each life some rain must fall, some days must be dark and dreary." But what a strange phenomenon, what a puzzle to the natural man, and what a gracious provision for the spiritually minded man that every cloud may be a chariot. In the old age chariots were sometimes made of silver, sometimes of ivory, wealth and power were often estimated by the material and number of chariots one possessed. Solomon was said to have had fourteen hundred chariots, the Philistines thirty thousand. Then, too, the chariot way was the fastest mode of transportation in their day.

Now the application of the text is this. If a person wants class, spiritual class and rapid transit in grace: when clouds come, look for the chariot. Godly men who are blessing the world are the ones that are often in the storm, but in the storm alone with God they fight their battles and win their victories. Our problem is not whether we have clouds enough; everyone seems ready to admit he has more than his share, but our difficulty is in not being able to locate the chariot in the cloud. A bishop in a great church enjoyed greatly getting out in the storm, and often would stay for hours and come out dripping wet. In the storm he seemed to get better acquainted with God. A friend of his thought to try the same experiment, and

did. What did he get out of it? According to his own testimony, he got wet, that's all. Now the Book says, blessed are the pure in heart for they shall see God." Not only when they get to heaven, but see Him here and now when the sun shines or when the sun is in an eclipse. Paul saw God in the storm and for fourteen days cheered a whole crew on board ship until they reached shore.

Some clouds that may become chariots: We will begin in the minor key; loss of money; though this is the major note with many people, it is not with a child of the King. There are men that have made a financial success that ought to be pitied rather than praised, for they lost every trace of human sympathy in their greed for their golden goal. The poorest man in the world is the man that has nothing but money. Such men often take their own lives when they lose their earthly possessions. But a blessed man of God never considers committing suicide when he loses his money, neither will it be an occasion for getting happy very readily. To have the savings of years swept away in a day is no trifle. There is a lesson that God's people ought to learn about this money business, and that is that money is a rare bird; has wings, and that this bird always seems to be in the migratory season. Consequently as soon as one comes into possession of little or much of these winged goods he should clip their wings at once by way of giving tithes and offerings to promote the work of the kingdom. Poultry



people often do this to their fowls to keep them home and out of mischief. If Christian people will fulfill the divine requirement about giving, and then if financial losses becloud their spiritual horizon, they will yet have the promise of divine presence, and He will reveal to such the riches of His possessions that do not pass away; where thieves do not enter and where farm and business failures are never experienced. Many persons have testified of the great trial it was to them when first they lost their worldly possessions; but later they learned that their losses were the means of saving their souls, and then they thanked God for losses and crosses. What man would object to losing his second-hand Ford if it was replaced with a brand new Cadillac? If a saint of God loses his money and by reason of that loss is caused to go on crutches for a time ought not such a saint to cheer up if the crutches are to be the occasion for getting a chariot later? Please step aside, millionaire and multi-millionaire, and let this charioted saint pass by.

Loss of friends is another cloud. To be ignored, slighted, "left out of the picture" by old friends, casts a shadow. There is no use trying to bluff ourselves into saying we do not care, for we do. It hurts. The most of us are not overstocked with friends. I think the poet felt the sting of lost friendship when he wrote, "Farewell scenes and friends one cherished all are bid with tears good-by. Jesus now is my companion as I journey to the sky." In the cloud he saw God's chariot and in that chariot he nestled up beside the Friend that sticketh closer than a brother. A few days ago we received a card from an inmate of an old ladies' home, and on that card was part of a poem by James Russell Lowell, "Behind the door unknown standeth God within the shadow; keeping watch over His own." That's it, alone in the world, relatives all gone, old acquaintances all gone, friends of other days dead or otherwise occupied, yet God ever near, within the shadow. What a boon for an otherwise lonely life.

Personal afflictions often overshadow an otherwise clear sky. When it dawned upon you that you had an incurable affliction, how dark was the cloud. The best doctor was employed, only to be a disappointment. God did not heal in answer to prayer. The devil was ever present to tempt and try to discourage, then in that hour you learned to sing a song that you had been singing all your life, "Come sorrow or pain—I'll go every step of the way." It was His way of getting you into His chariot. Luther said, "I was at school yesterday and must mark it as a red letter day. It was the school of sorrow. I never knew the meaning of the word until I came into affliction." David said, "It was good for me that I have been afflicted, that I might learn thy statutes."

When the enemy marshals his forces against you, and seems to hedge up every way of escape, and clouds dripping with darkness are hanging everywhere, what

can one do? Stand still, look up and ere long the cavalry of God will gallop in and then you will behold the mountains are full of the chariots of God. It was in Bedford jail that Bunyan made his master stroke. In the prison Madame Guyon saw God. Paul and Silas sang the only song ever reported of their singing in a lock-up. John wrote his best book when banished to the island. The three Hebrews got a taste of companionship with the Son of God that they would have gotten no place but in a fiery furnace.

Faith's trial: Your faith had always obtained things with comparative ease. Then came a day when faith seemed not to function, and for days you floundered around trying to touch God, but seemed to grasp nothing. How the devil buffets a child of God at such times. But one day, almost to your surprise, your faith penetrated the clouds and you saw His chariot waiting to bear you along, and then the lesson that the trying of your faith is more precious than gold, came home with new significance. A lady walked six miles, then leaned against a post and prayed for a ride. In a moment a man driving a big car threw open a door and asked her to step in and he carried her the final two miles to her destination. Then she said, "Why did I not pray six miles sooner?" With the most of us when faith has won a victory it looks so easy, and we wonder why we were so slow. Joseph's faith must have been tried after he opened his heart to his brothers and they in turn sold him to slavery. Then he was falsely accused and imprisoned and later forgotten for two years. But with him, as with all others, faith had a reckoning time, and after twenty years of trials he got all his brothers and father into a chariot and took them home with him to live at the king's expense. Moses went to Mt. Sinai and the cloud enveloped the mountain. But God was with him in the cloud. Elijah met the enemy face to face, but God was in the mountain and there were chariots everywhere. Jesus walked with the disciples to Mount Olivet and there God turned the clouds into a chariot and took Him home. Now you and I did not see Mount Sinai, or hear the thunder, but we believe Moses did. We did not see the cavalry of God that Elijah did, but we believe he saw it. We did not see the chariot that swung low on Mount Olivet and bore away the Son of God, but men and angels attested His going and we believe it. But blessed be God if we plow through the storm and ride through the tunnel our day is coming. A round trip chariot ride has been provided; when He comes for His saints and when He comes *with* His saints. "Behold he cometh with clouds." And the clouds are His chariots.

*"If the dark shadows gather as you go along  
Do not flee for their coming, sing a cherry song.  
There is joy for the taking, it will soon be light.  
Every cloud wears a rainbow if your heart keeps right."*

# TO THE HEIGHTS THROUGH SUFFERING

By Prof. A. S. London

**L**IFE," said Goethe, "to us all is suffering." It is not ease and facility that tries men so much as suffering and difficulty. Adversity is truly called the touchstone of character. As some herbs need to be crushed to give forth their sweetest odor, so human nature needs to be tried by suffering to evoke the greatness that is in it. Trials often unmask virtues that would never have been discovered, and bring to light hidden graces. It has been said that there are no blessings that may not be perverted into evils, so there are no trials that may not be converted into blessings. The hollowest of all living is that of ease and comfort. Sufferings and difficulties are teachers of genuine worth. John Bunyan once said: "If it were lawful, I would even pray for greater trouble, for the greater comfort's sake."

A poor woman was suffering. When surprise was expressed at the patience with which she bore her trouble, she said: "When we look on God's face, we do not feel His hand." "What is it?" says a writer, "that promotes the best and deepest thought in the human race? Is it learning? No! It is not the conduct of business. It is not even the impulse of the affection. It is suffering; and that perhaps is the reason why God has permitted so much of it in the world." "The angel who went down to trouble the waters to make them healing, was not, perhaps, entrusted with so great a mission as the angel who inflicted upon the sufferers the disease from which they suffered."

If we even assume that happiness is the end to be sought, who knows but that suffering is the indispensable condition through which it is to be reached? Hence St. Paul's noble paradox describing the Christian life—"As chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." The best part of man's nature would sleep a long sleep, but for suffering. It chastens and sweetens the nature, teaches patience and resignation, and promotes the deepest as well as the most exalted thought.

Suffering is necessary to evoke the highest development in men of genius. Shelly, the great poet, said: "Most wretched men are cradled into poetry by wrong, they learn in suffering what they teach in song." It is often that a heart-break rouses an impassive nature to life. "What does he know who has not suffered?" Shiller produced his greatest tragedy in the midst of suffering. Handel gave forth his best works while struggling with distress and suffering. Mozart composed his great operas while struggling with a fatal disease. Beethoven produced his greatest sonatas amidst gloom and sorrow. Lamb's finest writings were given while going through deep sorrow.

Afflictions often prove but blessings in disguise.

"Fear not the darkness," said the Persian sage, "it conceals perhaps the springs of the waters of life." Sorrow is often bitter, but wholesome; only by its teachings can we learn to be strong. Character, in its highest form is "made perfect through suffering." "Consider," says Jeremy Taylor, "that sad accidents and afflictions are a school of virtue. It reduces our spirits to soberness, and our counsels to moderation; it corrects levity, and interrupts the confidence of sinning. God who in mercy governs the world would never have suffered so many sadnesses, and have them especially, to the most virtuous and the wisest of men; but that He intends they should be the seminary of comfort, the nursery of virtue, the experience of wisdom, the trial of patience, the venturing for a crown, and the gate of glory."

Life is made up of sorrows and joys; and the joys are all the sweeter because of the sorrows. The eyes that are all full of tears do not see, says a writer, though in course of time they come to see more clearly and brightly than those that have never known sorrow. The wise person keeps his mind open to enjoyment but submits patiently to suffering. Cheerful and continuous working in right paths, without complainings, are of real avail. Let us pray that God will help us not to rebel against adversity. It is often His way of developing us and guiding us into larger fields of usefulness and making us bigger and better Christians.

One has said that it is the smooth ice upon which we slip. Strength and vigor come through battling against sorrow, and without murmurings. Submit humbly to that which God permits to come into the life. One of the holiest messengers of God is suffering. There is an ancient aphorism which says: "All sunshine makes the desert."

It is not prosperity, so much as adversity, that stimulates the perseverance of strong natures and develops their character. Burke of England, said of himself: "I was not rocked and swaddled and dandled into a legislator." If there were no temptation, there would be no training in self-control, and but little merit in virtue; if there were no trial and suffering, there would be no education, patience and resignation. Adversity and suffering are often the best source of strength and soul-growth. Milton said: "Who best can suffer best can do."

It is while suffering that the large-natured man has a passion for spiritual perfection. The soul communes with itself and with its Creator until its energy becomes intense. Suffering and trials may be the boon of great spirits, they may be the death-knell of small ones. To the big man, suffering tends to make the heart purer, to the small man, it only serves to make the heart harder.



## DO YOU KNOW?



Do you know that hundreds of people are never approached with regard to their salvation because we *do not believe* that they can be reached? Do you know that many congregations eke out a miserable existence in the little old hall or church, or sometimes in a private house, because they *do not believe* they can afford to build? That many an interest bearing debt

is carried because some struggling little group of people *do not believe* that the debt can be raised, and the interest stopped? That many a revival is never held because hundreds of pastors and leaders *do not believe* that the money can be raised for it, or that the people will attend, or that an evangelist can be secured, or that any souls will be saved anyhow?

Do you know that hundreds of pennies and nickels are wasted because the owners *do not believe* that so small an amount can be of any use to the cause? That many a quarter or a fifty cent piece is never sent in, because the would be donor *does not believe* that so small a gift would be acceptable, or if acceptable, that it would not amount to anything, owing to its smallness? Do you know that annually we miss the salvation of several hundreds of souls because there is not a better way to gather up the Nazarene pennies, the Nazarene nickels, the Nazarene dimes and the Nazarene quarters? Will not the reader of these lines begin at once to save his pennies, and induce his family to do the same? Also his stray nickels, and dimes? Will not our readers try placing an occasional price of some little treat, that they are accustomed to indulge themselves in, in some receptacle where it can later be handed to the missionary cause, and thus start your stray bits of money to serving the cause for the furtherance of holiness? If the blessed cause of the salvation of the lost in foreign fields could secure only *one penny a month* from fifty thousand Nazarenes, we would, in a year, be able to add to our number of missionaries in the field **TEN MEN OR WOMEN!**

Do you know that the real reason that we do not do this, is because we do not *think* about it, and we do not think about it because we do not *love* souls as we ought to, for when a person loves as he ought to, he is thinking about the object of that affection all the time, and is sure to look after it. Would a loving mother forget her sick baby? Would an ardent husband forget his wife? Would a lover forget the trysting hour with his fiancee? If any of these forgot, then we would know that they really did not *love* as they were supposed to do.

If we were actually pulling drowning children out of the swollen waters of the defiant Mississippi, would

we sit down and wrangle about how many more we had pulled out, and carried up the bank than the friends in some other camp a little farther down the stream? Would we fuss and wrangle while more babies drowned? Or would we be elated because we could drag a few more of the pathetic little perishing ones from the torrent? Are the bodies of babies, whose souls if they died, would go straight to heaven, more precious in our sight than the souls of men and women? But we can wrangle and complain, and side step, and evade the burden, when it is the carrying of the gospel to those to whom it means eternal life, when we are sure that we would never do that, in case we were rescuing tiny children from a watery grave!

A company of Christians were once praying in India, and in their prayers were assuring Jesus Christ of their undying love, and devotion, when a native mystic arose and challenged them with the statement that their allegations of a willingness to die for their Lord were false, and that none of them really meant what he had said. Bishop Fisher, who was present, asked the educated mystic what it would take to convince him that they did really mean what they said, and the mystic replied sententiously: "A corpse!" Some months later the dreaded cholera broke out in that region, and no one could be found to bury the dead, carry the women and children who were yet unaffected by the disease from the plague-swept portion of the city, and minister to the ones who were stricken and ready to die. One of that missionary band offered himself for that purpose. He had just finished his dread task, when he, too, was stricken down. Lying forsaken in a pest building, he soon approached his end. The good bishop hearing of his condition prevailed on the doctor to swathe him in bandages soaked in antiseptic and allow him to visit the dying American missionary. He approached the bed with his body and face muffled with disinfected cloths. The dying man looked at him a moment, and detecting the white figure, thought that it was Jesus come to comfort him while he died. Already his body had burst open with the horrid disease, and pools of blood were forming under his bed. "O Jesus," he said, addressing the Bishop, "have you come for me? I did the best I could, Jesus, I got them all out!" And his soul had passed on to meet his Master! The Bishop retired, and finding the address of that educated mystic sent him word: "We have the corpse that you demanded!"

O reader, these are the kind of young men and women who are waiting, waiting, waiting, while Jesus beckons them from the shores of the distant seas, and they are answering His calls with hearts, minds and bodies that are ready! All that detains them is the lack of money! Could you not do a little more than the budget? Could you not join "*The Stray Dime Brigade*," and thus help to send another to that field where so many souls can be secured for your Master?

J. G. MORRISON, *Executive Field Secretary.*

## Department of Bible Studies

### Visions of Our Lord from the Word

By Prof. J. B. Galloway

#### PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

(The Twenty-eighth Week's Portion)

##### I. Read Your Bible Through Section

1. For the Morning Watch, The Book of Ephesians.
2. For Personal Meditation, Isa. 57-66.
3. For the Evening Devotion, 1 Sam. 15-23.

Is your time for Bible study limited? Gather up the moments here and there and use them. You will be surprised how much time you have if you use faithfully the little time you have. Jesus showed us the value of the fragments in His miracle of the loaves and fishes. "Gather up the fragments, that nothing be lost" (John 6:12). The fragments of time lost in a lifetime are enough to make you thoroughly familiar with the great truths of the blessed Book. A basketfull of fragments of bread contains as much food as a basket of whole loaves. Maintain a good conscience before God with your time for devotion. George Mueller attributed all his happiness during the seventy years of his beautiful life of fellowship to his keeping a good conscience with God in all things and his love for the Word of God.

##### II. A Choice Verse to Hide in Your Heart for Each Day

Scripture verses supporting the doctrines essential to Christian experience.

##### Agreed Statements of Belief of our Church

Sunday, 1. We believe in one God, Mark 12:29.

Monday, 2. We believe in the inspiration of the Old and New Testament Scriptures, 2 Peter 1:21.

Tuesday, 3. We believe man is born with a fallen nature, Rom. 1:21.

Wednesday, 4. We believe that the finally impenitent are eternally lost, Rev. 21:8.

Thursday, 5. We believe that the atonement is for all who repent, Isa. 53:6.

Friday, 6. We believe that the believers are to be sanctified and that the Holy Spirit bears witness to same, 1 Thess. 5:23.

Saturday, 7. We believe in the return of our Lord, the resurrection and the judgment, 1 Thess. 4:16

#### PART TWO. THE WEEK'S VISION OF OUR LORD

##### The Broken Heart of Jesus for You and Me

The mystery of suffering is one of the greatest problems of the ages. As men began to think upon the question and to ponder upon its philosophy other difficulties arose. Why should the innocent suffer? Why should the righteous suffer? Job's comforters

could not understand how Job could be holy and have to suffer. And many yet are inclined to think of those who have many trials to go through as being under the displeasure of God. And others get discouraged when they are overtaken with manifold temptations. The greatest truth of revelation is the fact that Christ suffered for you and me. Oh, what a marvelous wonder. A revelation of the heart of our Lord. Doubtless the Pharisees under the shadow of the cross after they had consented to the death of our Lord were trying to ease their consciences by saying that God would not let Him suffer if He were not worthy of death. They had forgotten the words of the prophet, "We did esteem Him stricken, smitten of God, and afflicted."

*Our Lord the Sufferer.* He was a Man of Sorrows and acquainted with grief. He came unto His own and they received Him not. He was born in a manger and buried in a borrowed tomb. He tasted bitter poverty and cruel scorn. His days were spent in labors, toils and privations, with not a place to lay His head. When the multitudes thronged about Him, He was grieved because they did not understand His messages or wishes. And when His disciples forsook Him He was in greater sorrow. The religious leaders of His day were not in sympathy with His ways. Those with whom He should have had spiritual communion were His bitterest enemies. Even the priests in His Father's temple were not His friends. He was misunderstood and misrepresented. Sitting at the well alone, weary and worn, His physical hunger and thirst were satisfied only with spiritual bread, as He ministered unto a sinful woman. We read, He was grieved in spirit and He wept. He spent many hours and even whole nights alone in solitary prayer on the mountain side. "Who in the days of his flesh when he had offered up supplications and prayers with strong crying and tears unto him who was able to save him from death and he was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:7). The Captain of our salvation was made lower than the angels and made perfect by His sufferings. He suffered being tempted and tasted death for every man (See Heb. 2). Paul says, "The sufferings of Christ abound in us" (1 Cor. 1:5). He suffered without the gate to sanctify us (Heb. 13:12).

*Peter's Vision of Our Suffering Lord.* By studying the First Epistle of Peter we may get a glorious vision of our Lord's suffering. We read, "The spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that shall follow" (1 Peter 1:11). "Because Christ suffered for us, leaving us an example, that ye should follow his steps" (2:21). "When he suffered, he threatened not" (2:23). "For Christ hath once suffered for us, the just for the unjust, that he might bring us to God, being put to death in the flesh, but

quickened by the Spirit" (3:18). "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (4:1). "But rejoice, inasmuch as ye are partakers of Christ's sufferings: that when His glory shall be revealed, ye may be glad also with exceeding joy" (4:13). "I exhort, whom am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (5:1). He also describes our Lord several times as precious, as the Chief Corner Stone, as a Stone of Stumbling, a Rock of Offence, as the Shepherd and Bishop of our souls. He exhorts us having such a Savior to lay aside all sin (1 Peter 2:4). 2. To abstain from fleshly lusts (2:11). 3. To submit to others (2:13). 4. To arm ourselves with the mind of Christ (4:1). 5. To follow His steps (2:21). 6. To gird up the loins of our minds, to be sober, and hope to the end (1:13). 7. To be holy (1:16).

*The Literal Heart Break of Our Lord.* We have a remarkable passage about our Lord in John 19:34. When the soldiers pierced His side with the spear there came out blood and water. Eminent physicians have pronounced the physiological cause for His death as the literal bursting or rupture of His heart, as a consequence of supreme mental agony and sorrow. Usually those who suffered on a cross lasted two or three days before exhaustion brought about their death. And there was no reason why Jesus should not have lived on the cross much longer than He did. But death due to the laceration of heart caused by great sorrow would occur immediately. The life blood would flow through the torn pericardium and coagulate into red clots (blood) and limpid serum (water). This is what the soldiers found when they pierced the side of our Savior after He was dead. Dr. Walshe, an authority on diseases of the heart in London says, that always a piercing shriek is uttered just before death in this manner. Remember the words of Jesus dying on the cross for us: "My God, my God, why hast thou forsaken me?" His heart was broken in grief and sorrow for you and for me. He was wounded, bruised, and the scourge plowed long red seams on His back. The sigh of a broken heart rung His lips. His heart was torn apart, and He died. What suffering! What pity! Oh, King of suffering, Monarch, of the marred face! We bow the knee to Thee, and own Thee as King of kings, and Lord of all.

#### THE LESSON ILLUSTRATION

One afternoon in a village in Germany a great number of people were gathered in an inn with only one door. The village blacksmith stood near the door. A large dog came and stood in the door; he was a great beast, frightful and with blood-shot eyes. "Stand back," said the pious brave-hearted man. "The dog is mad." He seized the beast with an iron grip and dashed him against the floor while his friends passed

out. He was bitten furiously. His arms and thighs were torn by the teeth of the dog. His friends, whose lives he had saved stood by weeping. He said, "Don't weep, I have only done my duty." Then he went into his shop and took a strong chain and riveted one end to his arm and the other to an anvil, and asked them to feed him until he went mad as he could do them no harm. Soon he was seized with madness and died in nine days. He died gloriously for his friends; but Christ died for His enemies. (Illustration from Newton).

#### THOUGHTS FOR THE DEVOTIONAL LIFE

By BASIL W. MILLER

"Come Ye Apart"

Many times in the Bible the hand of God is mentioned as touching man. In the New Testament it is said that Jesus reached forth His hand and touched a man. David wrote, "Thou hast laid thy hand upon me." What a wonderful thought that is, the hand of God on one. It is a tender hand that falls gently on the broken heart. Even in chastisement it falls gently on the disconsolate. Circumstances may not care for the heart of a man; life may roughly treat one; fate may seem inexorable; but when God's hand falls on the soul how tender is the touch, how soothing where even balm fails to heal. It is also a thrusting forth hand. When the mother eagle thinks it is time for the eaglets to learn to fly she thrusts them out of the nest on the high rocks. But when they would fall, underneath are the strong wings to bear them up. So it is with God. He thrusts forth with the touch of His hand. He sent out Abram; He thrust out Joshua; His hand threw from the home of ease David to the rocks and the caves; the same hand thrust out Livingstone. But when they would fall, when the burden is too great, when the task seems humanly impossible "Underneath are the everlasting arms." It is also an empowering touch. When the hand—the Spirit—of God was upon Joshua, how mighty he became. When it was laid tremendously upon Sampson how powerful to the tearing down of the strongholds of his enemies he was. It was the same powerful hand of God that was laid upon Paul; this touch made Peter, it surged from his entire being all vacillation and all wavering. The touch of God's hand on any one makes out of him a moral giant, more than a conqueror. When God would form a movement for spreading the knowledge of full salvation to the ends of the world, He laid this hand on Wesley. Even devils trembled at the tread of this powerful man. When He needed a flaming evangel of light, God laid His hand upon a Finney, or a Moody. When He sought for a teacher, the same hand fell on a Daniel Steel, or an A. M. Hills. What else could we say? Human intellect fails to measure the difference in power and glory that the touch of the hand of God makes in a life. If one could measure the lowest hell from whence redemption draws a man, or could hope to scale the highest peaks of glory to which it elevates the ransomed soul, then he could measure the touch of God's hand. If one could be present at the dawn of time, when out of the everlasting hills of eternity the stream of Calvary's blood began to flow, and could stand when even the curtain of eternity is raised again, and could describe all the transformations of grace, then he might have hopes of knowing the majesty, the wonder of the hand of God. May that hand be upon us!

"Religion is always a surprise to any one who gets it. The story of grace is an old story. Apostles preached it with rattle of chain; martyrs declared it with arm of fire; deathbeds have affirmed it with visions of glory; and ministers of religion have sounded it through the lanes and highways, and the chapels and the cathedrals. It has been cut into stone

with chisel, and spread on the canvas with pencil; it has been recited in the doxologies of great congregations. And yet when a man first comes to look on the palace of God's mercy he exclaims with prayers, with tears, with sighs, with triumph: "The half was not told me."—TALMAGE.

The old captain of the *Merrimac* was an inmate of the Pennsylvania Soldiers' Home. He was a skeptic. For long, the chaplain had tried to get him to read the Bible, but he would not. At last he said to the captain, "Read it, and mark in red anything that you don't believe. Begin with the Gospel of John." He took up this challenge, though at the time he was sick in bed. Every few hours the chaplain would pass that way and ask the captain if he had marked anything yet. The old captain would grin, but say nothing. After two or three days the chaplain stepped in where he found the captain dead. The chaplain leafed through the Gospel of John. Nothing was marked in the first two chapters, but when he came to the third chapter and the sixteenth verse, written in red he saw these words, "I have cast my anchor in a safe harbor, thank God!" "He had found the only anchor that could grip, and the only rock that could hold," writes Dr. Elmer Ellsworth Helms.

It has been often said that the blood of martyrs has been the seed of the church. It is interesting to note the number of the apostles who suffered martyrdom. James the great, the elder brother of John, was beheaded; Philip, first called by the name of "Disciple," was crucified; Matthew was slain in Ethiopia where he was laboring; James the less, supposed by some to be the brother of Jesus, at the age of ninety-four was stoned to death by the Jews; Matthias, selected to take the place of Judas, was stoned at Jerusalem and then beheaded; Andrew, after preaching the gospel to many Asiatic countries, was crucified on a cross, the two ends of which were fixed transversely in the ground, hence the derivation of the term, St. Andrew's Cross; Mark was dragged to pieces by the people of Alexandria; Peter is supposed to have suffered martyrdom at Rome under the persecution by Nero, being crucified with his head downward at his own request; Paul was beheaded in Rome; Jude was crucified at Edessa; Bartholomew, preaching in India, was finally beaten and crucified by the idolators; Thomas, preaching in India and Parthia, was martyred by being thrust through with a spear; Luke was hanged on an olive tree by the priests of Greece; Simon was crucified in Britain; John was thrown into a boiling caldron of oil, from which he escaped as by miracle; though banished on the Isle of Patmos where he wrote the Book of Revelation, he was recalled by the successor of Domitian. He was the only apostle to escape violent death. Such was the persecution of the early followers of Christ. But at the end of the first century Christianity had been carried into all the known nations of the world at that time. Blood shed by Christians seemed to spring up in the form of multiplied converts to Jesus. Today if the persecution was so intense, I wonder how many of the supposed Christians would stand the test of death.

"Heaven is not reached by a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies.  
And we climb to its summit round by round.  
We rise by the things that are under our feet,  
By what we have mastered of good or gain,  
By the pride deposed and the passion slain,  
And the vanquished ills that we hourly meet."

When God spoke to Moses, had he failed to go, for him there would have been no leadership to win; no pillared fire, no magic rod, no wonders in the land of Zin would have been his. For him no sea would have divided at the command of God; no holy fire would have shone through his face when

he came down Sinai's steep. The ecstasies of burial on Nebo's heights by the angels of the Lord would not have been experienced. Many times God lets us have our own way in something; but when we fail to go as He directs, to go as soon as He calls, when we linger behind, the glories we miss, that bliss that another shall feel, the divine leadership into those places of wonder never come to us. When God calls, it is always to some towering peak where He converses face to face, to some rock where at His command we shall bring water to slake the thirst of the multitudes, to some burial place where we shall be escorted past burning world and flaming constellation to the gates of the City of Light by the armies of the Lord. We may not go, but if we do not, this majesty, these scenes of grandeur shall never be ours.

Somebody has said, "God struck Milton blind that he might write his greatest masterpiece." Fanny Crosby became blind when she was six months old, but the darkness was not inward. As one has well said, "She hewed through her walls as he sang,

"Blessed assurance Jesus is mine,  
O what a foretaste of glory divine!  
Heir of salvation, purchase of God;  
Born of His Spirit, washed in His blood.  
This is my story, this is my song;  
Praising my Savior all the day long."

In the awful darkness of Bedford jail there was born in the soul of Bunyan that wondrous story "Pilgrim's Progress." But it was conceived in prison. So it is. Many times God permits misfortune that He might lead us out into the paths of greatness and glory.

PITTSBURGH, PA.

## "THE BEST EVER"

By L. S. TRACY, M. A.

Viewing the Nazarene movement historically, I believe that we are now in the best position for work that we have ever been.

Our leaders are sound, and spiritually-visioned men.

Our general interests are synchronized under the General Board and working smoothly.

Our Publishing House, now on a paying basis, is pouring forth full-salvation literature with which to cover the world.

Our Mutual Benefit Societies are doing what they can to care for the aged, the dying and the dead.

Our Sunday school committee is pushing its branch of the cause.

Our districts and churches are keeping salvation to the front, as a rule.

Our schools and colleges are pretty well settled in their educational programs with a vision of the needs of the church and fair facilities for meeting them.

Our evangelists are known everywhere as among the best in the holiness movement.

Our young people's society is spiritual, aggressive and well led.

Our mission fields are pretty well defined with the best of prospects and with a goodly company of experienced missionaries, second to none, either on the fields or at home on furlough who have the languages and have been trained in our movement.

And now it seems that our general budget is becoming pretty well established as is manifest by the fact that we can close the year with a little balance and without a near panic.

"And best of all, God is with us."

If we will do what we are doing just a little better and work at it just a little harder and the next General Assembly will block out a well-balanced and sane program, I believe that we will see the greatest simultaneous advancement that we have ever seen.

## NEWS, NOTES AND TIMELY COMMENTS IN TABLOID FOR BUSY READERS

By REV. C. E. CORNELL

Does prohibition prohibit? Is there more drinking now than formerly? Note the following and answer the question for yourself. The Keeley Institute at Dwight, Ill., used to have as many as 1,200 patients. Since prohibition went into effect this large and formerly prosperous institution has only about fifty persons to be cured of the drink habit. About 100 Keeley Institutes were established throughout the United States; these are nearly all out of business. The big institution at Dwight, Ill., has been turned into a great military hospital. Where are the drunkards?

In New York City alone the increased consumption of milk has been over 1,250,000 quarts per day since prohibition. Will the farmers of the state stand by and allow an act so beneficial to them and to humanity at large to be nullified or repealed? Wake up, farmers, and defend your increased business.

A desperate effort was made in California to repeal the Wright Act by the foes of prohibition. But the dries snowed them under to the tune of about 70,000. The Wright Act stands, thanks to the good people. Prohibition lost nothing throughout the United States. Prosperity everywhere, why do we want to go back to the days of whiskey, beer and poverty?

The *Toledo Blade* remarks: Every time a member of the Moderation League takes a drink he comes out with a public statement that prohibition is a failure. And so far as he is concerned personally, he seems to be right. And every time a member of the Association Against the Prohibition Amendment takes a drink, that organization comes out with a public statement, declaring that the consumption of intoxicants is on the increase.

Here is a big fact often overlooked. The wet propagandist who declared the number of drunken automobile drivers has increased since prohibition went into effect, overlooked the fact that the number of *sober drivers* has increased in a far greater proportion.

I cannot feel  
That all is well, when darkening clouds conceal  
The shining sun;  
But then, I know  
He lives and loves; and say, since it is so,  
Thy will be done.

—S. G. BROWNING.

Hardly more than fifteen years ago Mussolini, the dictator of Italy, begged a job on the streets of Lausanne, Switzerland, so desperate was he for work. He asked only work enough to earn a meal at the time. Mussolini is credited with having stopped Signora Nava on a bridge in 1911, asking if she was Italian. Upon being told she was, the man destined to be dictator timidly pleaded for work. Mussolini has written Pietro Nava, a stone mason, acknowledging the incident.

"Old Ironsides" is to be reconditioned. The famous old frigate "Constitution" is to be placed in dry dock at the Boston Navy Yard, preparatory to beginning the work of overhauling the hull of the historic vessel and restoring it, as nearly as possible, to its original condition, including the whale-oil lamps and cast-iron galley. More than \$225,000 has been collected throughout the country by popular subscription, and about \$125,000 more must be raised to complete the work of restoration. The old "Constitution" is one of the

most venerated relics of the glorious days of gallantry of the American Navy, when the republic was young.

Although he was deprived of books and pen while incarcerated in an Italian prison, Cesare Cantu, the historian, passed the time by writing with a toothpick and candle smoke on the back of a map and on scraps of paper. The resulting book, *Margherita Pusterla*, with one exception, is regarded as the most popular historical novel in the Italian language.

"If Christ Jesus came to earth today, would He be any less persecuted than when He was among men, nineteen hundred years ago? Doubtless He would be rejected and persecuted by many who call themselves Christians. Human nature may become somewhat refined, but it is essentially the same throughout the ages."

It has been estimated that the average cat kills and eats on an average of 300 birds a year. Cats are death on young chickens also. But the lovely song birds and plumage birds of America are fast disappearing and cats are largely responsible. What are cats good for anyway? They cover everything with cat hairs and are not healthy for little children.

As a means of testing the packing of eggs, a crate full of eggs packed in regulation crates was allowed to drop from a plane 1,200 feet in the air, but not an egg was broken. A parachute was used in this test, but a crate dropped 100 feet without a parachute, sustained the impact so well that only nine of the thirty dozen were broken.

Steam has far from passed from the public utility field, especially in the eastern states, though in the last quarter of a century water-power has been developed on a large scale. In the Carolinas steam has been found more economical than waterpower, and the New England states, it is said, do not look with as covetous eyes on Canadian water power because long distance transmission is not always considered as cheap as steam production of electricity.

## WHAT IS A NAZARENE?

By SARAH L. SHADE

In answer to this question which was recently propounded to me, I would reply: A Nazarene is one who is a true follower of the meek and lowly, pure and holy Jesus, the Nazarene. One who is filled with the grace, love and power of the Holy Ghost so that all can see and feel the presence of God when in his company. Now I would ask this question: Do we as individuals realize that we are (or should be) representatives of the one altogether lovely, the pure and spotless Lamb of God, who left his Father's throne of glory and came to this sin-cursed earth, devoting His life, during the years of His earthly career to the relief of human suffering, ministering to their needs; healing the sick and afflicted and raising the dead?

Did not he say, "If ye abide in me and my words abide in you, the works that I do shall ye do also." And we know that in the days of the apostles it was so. Do we deny ourselves the pleasures of the world? Have the love of the world and its pleasures, and all self-love and carnality been forever eradicated from our hearts? If so, then the Holy Ghost has taken possession and makes it possible for us to be true Nazarenes. For He becomes our Counselor, our great and blessed Teacher, our Lawgiver, our Comforter, our Healer, our Intercessor.

So, if we share the burden for lost and erring souls, and willingly and earnestly give ourselves over to prayer, prevailing prayer, then and only then, have we the right to be followers of Him who spent whole nights in prayer, and who is still making intercession for us before His Father's throne.

FORT LAUDERDALE, FLA.



## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I left you last week at the close of my San Diego convention, and on Tuesday, July 5, I opened at Santa Ana, and I was there for two nights. Brother I. C. Mathis is the pastor. As some of the readers may remember he, for some time, has been doing evangelistic work, but at the District Assembly both R. T. Williams and Brother John T. Little put in a plea for him to take the church at Santa Ana and he consented to take the church. We had two fine days and the preachers of the valley were in attendance. Six of the valley churches were united in this campaign and in one week we made six churches, the Santa Ana church, Fullerton, Whittier, Brea, Anaheim, and Placentia. We had a fine week. During the week we took 102 subscriptions and turned in to the Publishing House, 102 subscriptions and \$88.50. So the reader will see that we did the job.

I stayed with Brother and Sister Mathis from Tuesday evening to Friday evening. We had one of the best times that was ever turned loose in that lovely valley, no finer folks on earth than that bunch of Nazarene preachers down in that lovely valley. There is not a scrub in that crowd, everyone is a thoroughbred. As the pastor for the Fullerton church had not arrived I stayed at Santa Ana with Brother and Sister Mathis and they took me to Fullerton and brought me back to their home after preaching on Thursday night, and we had a good service. They had called Brother C. P. Clayton from Fresno, and he had agreed to come, but when he got back up to Fresno his church would not let him off, so he had to cancel the engagement to serve the Fullerton church. They secured Brother Horst from First Church, Los Angeles, as he had been the Sunday school superintendent there for some time.

On Friday in the afternoon Brother Frank Stephens came for me and we drove across the valley to Whittier and Brother Stephens had advertised well and we had a splendid crowd. Brother Stephens has a beautiful church and people. He was so very kind and so brotherly. I had supper with him and his good wife on Friday evening. No finer man was ever born in beautiful old Maine than Frank Stephens. At the close of the service my son-in-law, Rev. George C. Wise, and George Welch came for me and took me up home for the night, and on Saturday evening Brother W. B. Corlett, the good pastor at Brea, came for me and took me to his home for Saturday night, and we had a most beautiful service on Saturday night. I was with them over night and for the Sunday school and preaching on Sunday morning. We had a fine Sunday school, and Brother Corlett preached at the morning service. He brought us a great message. It was

Brother Corlett that I had given this week to be placed in the valley churches, and he was unselfish and gave the week nights to the other churches, and he kept for himself Saturday night. I felt duty bound to give him Sunday morning in his church, but he had an understanding with me when he made the engagement for me to preach at Anaheim on Sunday afternoon and night, that I was to have Sunday morning off. All the pastors agreed to fill their pulpits on Sunday morning and in the afternoon Brother Corlett took me to Anaheim, and here all the churches had agreed to make this a general rally. We had five or six hundred red blooded Nazarenes in that service at Anaheim. Brother South is the fine pastor and he is doing well. They have there a large tabernacle, but it is too large to heat up in the winter, and too low to keep the heat out in the summer, so they are either going to buy a good church or they will build one. Brother I. C. Mathis at Santa Ana, and Brother South at Anaheim, are both planning to build or buy. We have a fine corner lot at Santa Ana, and we have a good church, but not half large enough. I want these young men to either buy a large church in these two fine cities or build a good one. They are able to do either one. Our people in these two cities are well off, and also we will have to buy or build one or the other.

We had a fine time in Anaheim, a great crowd for the afternoon and a splendid crowd at night. After preaching in Anaheim on Sunday night some of my old friends of a lifetime drove me to Pasadena. On Monday about five o'clock Brother Griffith, our fine pastor at Placentia, called for me in Pasadena and he also had with him an old friend, Rev. S. B. Roads, who is at this writing holding a meeting for Brother Griffith. We made a fine run to Placentia, and we had one of the best night crowds of any of the churches, and our HERALD OF HOLINESS list went over the top. Placentia gave us the best list of any church in the valley. We got thirty subscriptions that night. We also had a number of preachers, and at the close of this fine service Brother Griffith and Brother Roads all made a run back to Pasadena. I got off my subscription list and packed for an early start for the next morning, and, behold, it was after one o'clock on Tuesday morning when I tumbled in, but I had finished up one fine week's work, met so many fine people and had the best time in preaching almost of my life.

Well, I say, "Glory to Jesus." Today finds me saved up to the last minute, and my soul on the stretch for the home in the skies. How good the dear Lord is to us old globe trotters as we leave our homes for the work of the Master—He opens up dozens of other homes for us. Well, Amen, that is just like Him to do that much for His servants. May the

richest blessings of heaven rest upon us and all that call on the name of our Lord Jesus Christ, grace and peace be unto all the good Samaritans, from the waters to the ends of the earth. In perfect love and all for Jesus,

UNCLE BUDDIE:

### CENTRAL NAZARENE ACADEMY MAKING PROGRESS

Time carries us on. We are nearing the opening of school again. This year the school will be under new management. B. F. Neely, D. D., has accepted the call to the presidency of the academy, also to the Hamlin church as pastor.

Our school closed last year, May 11, with a record of success, and a year of progress. By special invitation from the president, Wm. H. Phillips, Dr. Neely was the leading speaker in connection with the commencement program, the baccalaureate sermon being delivered by him the previous Sabbath in the auditorium, which was well filled with an appreciative audience. The commencement programs were of a high character, and edifying to all. The success of our institution is largely due to the faithful work of sacrificing teachers.

The Nazarene people of Texas are becoming awakened to the increasing importance of a strong educational institution for our church in this great state. This was beautifully evidenced by the good representation of all the districts in the general board meeting which convened at Hamlin in May, and by the excellent spirit of unity and co-operation manifested at that time. The tide locally and generally is undoubtedly returning with strength in favor of our Texas school. It has not only gripped our Texas people, but the great and good leaders of our church are strengthening our arms for the important task before us.

We feel that in the election of Dr. Neely as president we have secured a man of ability under whose leadership we are expecting our school to make the greatest progress in its history. He seems to have things already well in hand. We understand provisions have been made to secure the necessary equipment for affiliation of the academy.

School opens September 12, 1927, with a revival meeting conducted by "Uncle Buddie" Robinson. Students who contemplate attending school should plan to be on hand for the opening revival. We have enjoyed our three years' labor with the church and school at Hamlin, and cheerfully commit our responsibilities to our noble successor, and shall continue to do our best to make the school a success. Our personal plan is to enter the evangelistic field, and we would be glad to communicate with those who have need of an evangelist.—Wm. H. Phillips.





## NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



### "WHAT SHALL I RENDER UNTO GOD?"

*A Meditation*

**W**HILE reading in the one hundred sixtieth Psalm recently I was struck with the twelfth verse, and the question asked by the Psalmist: "What shall I render unto the Lord for all his benefits toward me?" I pondered and meditated upon this thought considerably, making a very personal application of the thought: What shall I render unto the Lord? Others may have rendered what they could to the Lord, but what have I as a child of God to render to Him?

There is nothing that I can render to Him that will adequately repay Him for all His benefits toward me. His love, His tender-mercy, His kindness, the salvation He has provided, the deliverance He has wrought in my life, the consciousness of His presence, and His protection and care constantly over me; are some of the numerous benefits which I am enjoying. What have I to render that will equal such gifts as these? Nothing, that can in any way compare to the great and many benefits which God gives me. Shall I despair and fail to render anything to God since I cannot in any way render equal benefits to Him? No; too many seem to have taken that attitude. This I shall do, since I cannot render service and gifts in equal value to the benefits of God to me, I will give of my best, all I can, the best I have, my whole life to Him and His service.

I have a personality which is distinctively my own, with which He has endowed me and which can fill a peculiar place in His kingdom that perhaps no other can fill. Therefore I will give of my personality, my own true self to God to be used for His glory. I will endeavor to be myself in His service and work, knowing that this personality, peculiarly my own, can be used better as I am, than if in my service I endeavor to be someone else, or to do things as others do them. So I will give my personality to God for His glory.

I am living in this world, and since this is the only opportunity I have to live in this world, I will give this life to Him that He may have the service through my life that I am capable of giving. I will not seek to save my life for myself, to make everything of my associations and contacts with this world and mankind contribute something to me to make me bigger and better; but I will seek to lose my life for His cause, and endeavor to contribute something worth while in my associations and contacts with men. Since I have given my life to Him I feel it somewhat my duty to act as He would act, to do those things that He would do, and to render some of the service to my fellow man

that He would render; or to endeavor to represent Christ to this world. I will therefore endeavor to encourage those who are discouraged, to bring a message of cheer to those disheartened and down-trodden, to relieve the sick and suffering, to comfort those who are mourning, to bring a message of an ever-present Savior to the sinner who feels his need of a Helper and Deliverer. In this manner I may be able to render something to God for all His benefits toward me, for He has said, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." I will give my life to Him as a living sacrifice.

I have peculiar possessions which are mine; an intellect with which I may study and know things, a will with which I may choose, and a heart with which I may love. I will therefore render unto God my intellect that I may know Him; not merely that I may study about Him, learn of Him through the realm of Nature, or through His revealed will, the Bible; but that I may really know Him in personal reality, conscious of His acceptance of my life and service, and with the inward witness that I am His child. This I believe is the highest possible knowledge that I may have. I will choose Him and His ways, His pathway of service, and align my will with His will in my life. Endeavoring to have my will parallel the will of God for me. It is only in doing this that I can bring my life into that harmony with God; which will work to my best interests and for His glory. I will give my heart, or affections to Him, that I may love Him supremely; or with all the heart, soul, mind, and strength, all the time. This will in no manner repay Him for all His benefits to me, but it is rendering unto Him my best which is acceptable to Him.

God has blessed me with possessions, rightful ownership of God over these, that He has simply loaned them to me as a steward. These in reality are not mine, they have been loaned to me of God. I will therefore lay them all at His feet to be His; to permit Him to draw on them whenever He sees fit, for the amount He may need, trusting that He shall take care of me if He should take them all. The least possible thing I can do is as He admonishes me to do in His Word; to "bring all the tithes into the storehouse." This is my privilege and I will gladly render it all to Him. Since I am His, all I have is His likewise.

What shall I render unto the Lord? I will give my all; my personality, my life, my service, my heart, my intellect, my will, my earthly goods. Although this will not equally meet His sacrifice and gifts to me, it is the best I can do and He accepts it as such.—D. S. C.

### NEBRASKA ANNUAL ASSEMBLY

The fifteenth annual assembly of the Nebraska District is history. It was conceded by all who had the privilege to attend that it was the best Assembly the District has had. Not only from the standpoint of attendance but in interest as well. In spite of the crop conditions which have greatly hindered, there was a good report from all of the churches. The Woman's Missionary Society met on Tuesday and conducted the business necessary, such as hearing the reports from the various local presidents and those who were delegated to report for their presidents. One interesting feature of this work is that there is a good society at every church.

Generally speaking, the District seemed to appreciate the task which is assigned to us and plans were laid for an extensive, thorough-going campaign of evangelism on the field this next year. Already there are plans on foot where the churches are sponsoring a meeting in an adjacent town; this will be an entering wedge and no doubt will result in an organization before the next Assembly. There was a good increase of membership and one new church was organized during the year. There was only one church that was not supplied with a pastor, but no doubt will be before long.

H. M. Chambers was re-elected as District Superintendent and has plans already blocked out for going into new territory. Dr. Morrison was present throughout the Assembly and his messages on faith will no doubt bear fruit before the year has closed. Dr. Reynolds was the presiding officer and to say he presided in an efficient manner is putting it too mildly. He seemed to the Assembly to be getting more efficient in leadership and counsel. May he be spared to the church for a score of years! With faith in a great God we enter the new year to do more for Him than ever.—R. L. Major, Reporter.

### DIAGONAL, IOWA

We are enjoying rich blessings through our Lord and precious outpourings of the Holy Ghost. To make it short, our society has never seen better days. While we are few in number we are strong in the Lord and the power of His might. Praise His name. Our revival begins June 12 and our young people are bearing the burden, such as older people seldom bear. Two new members have been added to our N. Y. P. S. of late and others are looking our way. Pray for this important part in the work of the church. In fact, one visiting sister said we were the best part of the church. We held a street meeting in Tingley, Iowa, which proved a real success, and have planned others for neighboring towns. It is sixty miles to another Church of the Nazarene so you see we must be about our Master's business.—G. E. Baker, President.

## NEWS AND NOTES FROM DALLAS DISTRICT

### DISTRICT SUPERINTENDENT'S REPORT

Since our last report we closed the meeting at Port Arthur with over 40 professions and 7 new members added to the church. Brother Hampton is much encouraged and feels this, his fifth year's pastorate will be his best. Why should it not be for he is just now getting his feet down good and is doing a great work? Our pastors and congregations need to get a greater vision about longer pastorates.

We had the privilege of spending a few services with Brother and Sister Aycock at Beaumont. We consider them among the very best of our evangelists. They are safe, sane and sound in their doctrine and are boosters for the pastors for whom they hold meetings and do not leave the people thinking less of their pastor when they are gone. Sister Aycock's object lessons are great for the children and also for the grown people. We fell greatly in love with Brother and Sister Aycock and recommend them highly to our pastors.

We stayed with Brother McGraw, the Beaumont pastor, a few days after the revival and helped the church to get a subscription for the initial payment on a much needed parsonage. Brother McGraw and myself canvassed the town a few days for this purpose. The church then subscribed enough to take care of the monthly payments. Brother McGraw with his beautiful family has done a wonderful work at Beaumont the past two years. While we were there we had a meeting for the recall of pastor; 40 votes were cast, 39 "yes" and 1 ballot was blank.

On Tuesday night we went to Orange and preached for Brother Strickland in his meeting under a tent and during the hour we had the recall of Brother Lowrey, when 33 votes were cast: 31 "yes" one "no" and one blank. Brother and Sister Lowrey have done a great work at Orange and we predict for them in their second year a great time for the church.

On Thursday June the 29th we stopped with Brother Harmon at Lufkin. We arrived there about noon and he took us to Nacogdoches for their afternoon prayer-meeting. It rained, but we had a nice crowd, and God gave us a good service. Our new church there is keeping faith and believing God for a great future. We are looking to God for the right man as the pastor for the coming year. That night we had the meeting with the church at Lufkin and the church there felt it best to have a change of pastor for the coming year. Brother Harmon did his best year's work at Lufkin this year, in fact more members have been added to the church this year than in the two preceding years of his pastorate, at that place. We have learned to love Brother Harmon and predict for him a great year wherever God may lead him.

We arrived home on Friday night July the 1st and started out again the next morning for Johnsons Chapel where we spent Saturday night and Sunday with Brother S. W. Gregory who has been preaching for them the past few months one Sunday each month. God gave us some good services and we believe God helped us to make our position, in the Manual, in regard to tithing, clearer to at least some of the members and some opposition was broken down. Although we do not force any one to tithe our Manual is very clear that we are not to take our stand, at least publicly, against tithing.

Let every one who possibly can attend our District Campmeeting at Peniel, August 4-14, with Rev. Lum Jones as evangelist and Rev. and Mrs. Kendall White in charge of the singing. Don't forget the District N. Y. P. S. Convention. Bring your tents, come and camp, if you do not have a tent write us for particulars. All N. Y. P. S. members will be given board free provided you bring some eats along with you, such as canned stuff, vegetables or chickens. We are glad to note that there are a number of cars planning to come from the southern end of the District. There is no reason why we should not have a great N. Y. P. S. convention each year on the Dallas District. It ought to be done, and what ought to be done can be done, and if we will get back of it it will be done.

Let every church do your best on your apportionments for the Assembly will be here in a little over two months from the time you read this report.

We are glad to note that good revivals are being had on the District. **ON WITH THE REVIVALS—F. F. Wiese, District Superintendent.**

### BEAUMONT, TEXAS

We are forging ahead by God's help. The Aycock revival, June 16th to 26th, was a success from every standpoint. No less than one hundred different persons bowed at the altar during the meeting, and many prayed through to victory. These workers need no recommendation from me, being about the best known revival team in our church. I regard Brother Aycock as one of our ablest preachers. Any of his sermons would need practically no revision to print in pamphlet form, and they seem to be about the most exhaustive discourses on the subjects he handles that it has been our privilege to hear. Sister Aycock performs her part well in special solos, her object lectures, which cannot be improved upon, and leading in song, and assisting in duets with Brother Aycock. Last and also least (in size), is Maridel, who presides at the piano, and she seems to be about as essential as her father and mother. She plays well. The Ay-

cocks won the hearts of our people, and they voted unanimously for their return for a meeting next summer. A few members were added as a result of the meeting. Every department of the work is progressing. The Sunday school attendance averaged 125 for the month of June, which was 15 more than the previous month. The revival spirit is on. Five were blessed in the altar last night. We are expecting to purchase a parsonage within a few days. Feeling that God is not through with us here, we have accepted the pastorate for next Assembly year.—W. D. McGraw, Pastor.

### CORSICANA, TEXAS.

We are rejoicing because of another victory over the forces of the devil. We just closed a good revival with the Collier Band out in the oil field ten miles south of town. A number of professions resulted from our efforts. Sister Collier conducted a rescue service in the interest of the Pilot Point Rescue Home, on Sunday afternoon, the 10th, and a free-will offering was taken. Any one wanting a revival will make no mistake in calling the Collier Band. They have their own equipment, consisting of a gospel tabernacle, and small tents in which to live. Thomas is a good pianist, and they sing well. We are to have another revival effort in July, with District Superintendent Wiese, as evangelist. Help us pray for the work here. We are in much need of a new church, and a parsonage.—Mrs. Ellen Cellan, Pastor.

### SHERMAN, TEXAS.

We have just closed a good revival meeting with Rev. Jas. N. Cooper, pastor at McKinney, as the preacher. Brother Cooper did some fine preaching and the church is well pleased with the results of the meeting. There were a number of genuine professions. Rev. I. S. Redwine and wife, pastors at Denison, led the song service and did the special singing. They are splendid singers and workers. The church here was wonderfully helped by this meeting. We are pressing on with increased crowds and interest growing. The town is thinking better of our church as they find us out, and we are reaching out to touch more all the time. Our Sunday school is on the increase. The N. Y. P. S. is on the improvement. The W. M. S. is making fine progress. We are expecting this to be the best year Sherman has seen for some years. Help us pray to that end.—Ivan L. Flynn, pastor.

"All the helps of environment are but scaffoldings in building Christian character. We need the Rock foundation upon which to build, even Christ enthroned within."

## NEWS AND NOTES FROM NEW ENGLAND DISTRICT

### DISTRICT SUPERINTENDENT'S REPORT.

The best district campmeeting New England has ever seen at North Reading grounds closed July 4, amid a blaze of glory. We are ever prone to consider the last season of refreshing the best, but a careful appraisal of spiritual results easily places this year as the best. There were over 160 seekers at the altar. God's presence was evident from the first and the spirit of prayer was continuous and noteworthy.

No better preaching combination could have been chosen than that of Rev. Geo. Kulp of Battle Creek, Mich., and our own loved editor, Dr. Chapman. Each speaker supplemented the other and a beautiful spirit of unity graced their preaching. The music could not have been better. Under the splendid leadership of Rev. C. C. Rinebarger the people sang until heaven seemed very near. Brother Rinebarger was greatly assisted by Mr. Harold Chapman at the piano, as well as by a good orchestra.

We are now in the midst of tent meetings over the District. Important meetings are on at Augusta, Me., and Brockton, Mass. We trust by the next report to tell you of new churches in old New England. The District has been organized into zones with leaders and the battle line is laid for the greatest season of advance we have ever known. We want your prayers.—H. V. Miller, District Superintendent.

### PEOPLE'S CHURCH, PROVIDENCE, R. I.

Since our last report the Lord has been richly blessing us along many lines. The interest in the Sunday school has been increasing and at the recent group convention we carried off the banner for the largest percentage in attendance. The result of earnest endeavor on the part of the teachers is a splendid group of young boys and girls for whom we are praying, that they may be saved and sanctified and added to the church. At a recent Sunday evening service seven of these young folks were forward for prayers without any personal solicitation among them. They are now testifying with real victory. Early in June Brother Percy Fairfield, one of our faithful members, suddenly slipped away to be with the Lord, after an apparently successful operation in the hospital. The largely attended funeral and great number of floral tributes testified to the love and respect in which Brother Fairfield was held. His favorite song, "The Last Mile of the Way," was sung and we believe he has made a safe landing and joined the other three of our members who have so recently gone to be with Jesus. Last Sunday our N. Y. P. S. held a most inspiring song service at a home for aged and invalid ladies. Truly it seemed that Jesus was very near and that everyone

was blessed by the gospel songs. The ladies all urged the society to come again and they were assured that the young people would be glad to do so. We are thankful for this opening, and are praying that others will come, and that our young people will get the vision of the great things they may accomplish for God as they follow up every opportunity. Under the faithful, heart searching preaching of our pastor, and with an increasing faith in the power of God, we are looking for a real revival of salvation.—Reporter.

### "OVER AT DERRY," N. H.

The devil isn't dead yet—but, thanks be to God, our Christ is more than a match for him.—We are not setting the woods on fire, but we feel we are making some progress, in spite of the devil. It was voted in a recent board meeting to adopt for our financial system, God's own plan, namely, "STOREHOUSE TITHING." Having tested it the previous year, we feel it is just the thing for this year. So needless to say, our budgets are paid to date. Hallelujah! We have been doing a little "on the side," "working a little over time." Have been going over to Lincoln Park the past few months doing what we could for the folks there, who were "scattered as sheep having no shepherd." Last month we called Evangelist D. S. Deware and Frank Smith, song leader, for a two weeks' meeting. God gave a very good meeting, several in the fountain and the saints greatly blessed and helped. The following Sunday District Superintendent Miller came on and organized with sixteen members. There are six or eight more to come in. H. A. Park, Pastor.

### BATH, MAINE

We report victory in the name of our Christ here in Bath, Maine. Through the persistent and untiring efforts of our godly and self-sacrificing pastor, Rev. L. E. Mann, the work is steadily growing, "not by leaps and bounds," but growing nevertheless and causing the hearts of pastor and people to rejoice. The services are well attended and much interest is being manifested and strangers are coming into our midst. The messages are given with unction and power of the Holy Ghost. Our pastor is a fearless preacher and not afraid to preach the truth. Some have been at our altars of late and have found Christ as their Savior while others have united with the church. Several have expressed their desire to be baptized by immersion and a baptismal service will be conducted soon at the New Meadows river in West Bath. The Wednesday night class meetings are a source of spiritual blessing and much help is received from them. Our Friday night Bible readings, given by the pastor, are a great blessing and inspiration. God uses Broth-

er Mann in bringing the truth in a very clear and convincing way. Truly the blessings of the Lord are upon all the services. We are building an addition to our church and when it is completed it will add greatly to its appearance and the seating capacity will be almost doubled, which will be much more comfortable and convenient to our congregation. We had a missionary program Sunday evening, under the auspices of the Woman's Missionary Society, which was very interesting and profitable. The missionary interest is increasing. We had an afternoon and evening meeting on the 4th and the services were well attended and many from other towns were present with us, including the pastors from Livermore Falls, Auburn, Union, and Cundy's Harbor. Brother Ames brought us a very inspiring message at 2:30 on "Liberty." Brother Ames is one of our Eastern Nazarene College boys. We look for a bright future for the Auburn church with Brother Ames as pastor. The Young People's Society meeting was conducted by Brother Poole, pastor of the Union church. God was present in this service and souls were blessed. Brother Hurst brought the evening message on "The Church." Brother Hurst was greatly blessed of God and the shouts of praise were manifest. The saints were helped and our banner is "Holiness and Determination." Brethren, let us have more of these all-day meetings.—Reporter.

### SOUTH ELIOT, MAINE

The Lord is leading on His forces in South Eliot. We are praising Him for many spiritual blessings since our last report. On June 26 a pretty sight was witnessed when seven were "buried with him in baptism" during an outdoor baptismal service, Rev. F. C. Norcross officiating. On return to the church four of the above mentioned seven were received in full membership. We have seen salvation at our altar since writing before, but the coveted "break" is still ahead. "If God be for us who can be against us?"—Irva G. Phillips, Pastor.

### UNION, MAINE

Praise the Lord! We are glad to report for the work here in Union. We received a most cordial welcome upon our arrival in this new field. We found a loyal band of praying people who are determined to have holiness. The work here is largely pioneer. We have purchased a piece of property which is centrally located and we plan to build soon. There is strong opposition but we have faith that God will see us through and bring us out more than conquerors. We covet the prayers of God's people for this baby church.—J. W. Poole.

# WORCESTER, MASS.

We have just returned from our District camp at North Reading, Mass. I have not words to describe the blessing and refreshing our souls received there. There were very few services without seeking souls and there was the greatest anointing we have ever had on the women's prayer services. Many souls prayed through. Thirty of our Worcester folk attended. We are to hold a night of prayer this coming week for God's leading about building a new church. We are not using the chapel for any of our services, but the Sunday services. We have four cottage meetings a week. Our average attendance in Sunday school the last quarter was 51 a gain of ten over the preceding quarter. We had 77 to the Sunday school Children's Day program. We are moving into Worcester this week and our hearts are so encouraged for our God still answers prayer.—Mrs. Arletta Martin.

# AUGUSTA, MAINE

At Augusta, the capital city of Maine, nestling upon the hills and upon both sides of the beautiful Kennebec river on Sunday, June 19, was marked the opening of a real old-fashioned revival campaign, when Evangelist Donald Deware of the Nazarene Church of South Portland assisted by Frank C. Smith, the singing evangelist, opened fire upon the enemy of all the pure and holy and a fierce battle was on in the big state tent stretched on the spacious Pullen lot at what is known as Pettingill's corner. Fine weather ushered in the first service and although the days following were somewhat rainy, nothing could dampen the spirits or hearts of these inspired men of God. The first word spoken by Evangelist Deware seemed to be a veritable firebrand thrown into a mass of dead grass and bushes and a flame was started which bids fair to sweep all before it for miles up and down the Kennebec reaching out even unto the rural districts. So explicit and with such power have the messages of truth been hurled before all comers, many have sought the altar and on bended knees have asked, "What must I do to be saved?" About one hundred precious souls have confessed their sins, others have been reclaimed, and sanctified wholly and several wonderful healings have been demonstrated in the power of God thus far. A two-weeks campaign was originally planned but the power of God is so highly manifested that four weeks seem not to fill the need, and Augustans are believing for a mightier work of grace and visions of a Nazarene church in the city in the very near future seem in a fair way by faith to be realized, as already places are in view for the fulfillment of the vision. Meanwhile the work goes on, crowds are increasing, and we are persuaded that a definite work has begun.—Lottie Kerr, Reporter.

# NEWS IN BRIEF

Brother Edward C. Bennett of Illinois, asks prayer for his wife that she may be healed. She is in the experience of entire sanctification. Also, Brother T. J. Clay of Texas, requests prayer that he may recover his sight, and Mrs. Hart of

Washington, that she may be saved and healed.

Pastor F. C. Savage of Joplin, Mo., says, "Our brick veneer church is almost completed, and we will have cut ready for the HERALD OF HOLINESS in about three weeks. God is laying it on the hearts of the business men to help us out. We have a well equipped Sunday school addition, and our indebtedness will be only about two thousand dollars."

Miss Lula Gertrude Benedum, daughter of our pastor at East Liverpool, Ohio, was married to Mr. Lawrence E. Hulse at the church in East Liverpool, on the evening of June 2. The father of the bride officiated, assisted by Dr. Sloan, District Superintendent of the Pittsburgh District. These young people are both members of and workers in the East Liverpool church.

Mrs. Hattie Beckett of Indiana, says: "I sent a request for prayer two months ago and have been enabled to take the Lord as my healer. I give Him all the glory."

Evangelist R. P. Fitch of 4318 Franklin Ave., Norwood, Ohio, was to have been engaged in home mission work on the Indianapolis District during the month of August, but on account of their want of tents, this arrangement has been changed and he has the month of August open. Those desiring his services, please wire him at once at his home address.

# Sunday School Lesson

August 7, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: David Spares Saul.

LESSON TEXT: 1 Samuel 26:7-14, 17, 21.

GOLDEN TEXT: *Be not overcome of evil but overcome evil with good* (Rom. 12:21).

**A**S we pursue the studies in the life of David we are deeply impressed with the character of the man who was God's choice for leadership in Israel. Thus far we find no tinge of unmanliness in his character, but every act speaks of a magnanimity that surpasses by far the spirit of that age, or in fact any age either preceding or following it.

Ever since the conflict with the Philistine giant, David had been steadily rising in the estimation of the nation. That exploit made of him a national hero and placed him at the head of Saul's soldiers. But the splendid achievements of David brought no satisfaction to Saul. whose jealousy, like a consuming fire, ate its way into his nature, and made his life bitter with constant fears, that, even before his (Saul's) death, he would be compelled to abdicate the throne, for David was the idol of all Israel.

Because of the furious hatred of Saul, David became a fugitive from his wrath. But even in the midst of such terrors his faith in God shines out with greater splendor, illuminating the way for hunted souls in all generations to take. Oh the vast multitude of distressed ones who have taken heart as they have read and sung of a hiding place in God where "in the shadow of thy wings will I make my refuge, until these calamities be

overpast" (Psa. 57:1). Like David they have learned how to *exalt God* and keep a *fixed heart* in the midst of struggle, when enemies would swallow them up and consign them to a *pit they had digged*, but into which they themselves are fallen. Many of the Psalms of faith and praise were written during this fugitive period of David's life. Written as they were in caves, or under the open heavens with a great vault of blue overhead, from which blazed the scorching sun of the withered and burned up desert, yet they are the breathings of a soul whose confidence in God stands unshaken, and whose fidelity to the cause of Israel was surpassed by only One Who came unto His own and His own received Him not. "Great David's greater Son!" How near God was to this man! What a wonderful sense of the closeness of divinity there must have been when he, as a captive in Gath, sang, "Thou tellest my wanderings, put thou my tears into thy bottle." "In God have I put my trust: I will not be afraid what man can do unto me" (Psa. 56:8, 11).

Great spiritual progress is usually made under trying circumstances such as this, for the soul learns how to lean hard upon God and keep closely to His known will. David scorned to get his kingdom by an act of dishonor, or even hasten coming into power by using his influence to divide the forces of Saul's army, many of whom were his ardent admirers. He conquered out there in the wilderness of Ziph as his great antitype long years afterward conquered temptation in the wilderness, by steadfast adherence to what is written down. There was nothing in that night visit that would indicate that David and his nephew contemplated any act of violence, or even an attack at some future time. He was not wanting to take the life of Saul, he could have done so long ago had he so desired, but he was seeking to prolong his own life.

Abishai believed that this opportunity to kill Saul was providential, and doubtless David felt that such was the case, but he also read into it some things nobler than an opportunity to kill. Saul had been anointed king at God's command, and as long as God allowed him to live, he was king of Israel, and he (David) had no right to do him harm. It was a providential opportunity, but not to kill. It was an opportunity to protect the high and sacred office into which he himself had been admitted, and such an act of violence would have proven him unworthy of so holy and sacred a trust.

There can be no circumstances that will justify one to resort to retaliation, not even if your opponent were ten times worse than your fancy pictures him to be. Retaliation will not make you a bit better, but it does foster the spirit of revenge, and we are plainly taught that God reserves this right for Himself alone. We are trespassing on God's preserves whenever we take revenge on anyone. Never pull down another to advance yourself. You will have no permanent or satisfactory advancement by so doing. Just build up a character of real worth, stay in the path of plain duty and be content to leave everything

in the hands of God. He does not need our help to punish the guilty for vengeance is His and He will repay.

We note with much interest the rebuke of David to the whole army by addressing the general. It was the business of this man to safe-guard the king in every way, and he had fallen asleep on his job, as also did the army. The time had been when David was Saul's personal attendant, his armour bearer. No such thing had occurred then, nor would it at that time had Saul not sent him away in his mad jealousy. David's words were intended to arouse old memories in Saul, as well as to rebuke Abner for his ineffectiveness in guarding his royal master.

It is quite clear that Abner did not relish the sarcastic rebuke that was hurled at him across the ravine, and it is evident he did not recognize the voice, but Saul did. It was the voice of the one who in sweetest tones had many a time saved him from the dark spirit of madness that threatened him, and brought him back to nobler thinking. Wonderful voice! full of pathos and tenderness, and strangely appealing to the mad monarch! It came to him now in the night time across the yawning cavern. He could not see the face but he could not mistake the familiar tones clear and bell like.

Old memories revived, the father heart of the man was stirred again. Once more nobleness dominated that vacillating mind, and in that repentant mood, sincere at least for a moment, he came closer to saving truth than he had been for many a day. Confession of one's sins always lies at the very foundation of entrance into the kingdom of God. Saul saw his own self, dark with uncontrolled passion and murderous intent, a troubler of his own house and also of the kingdom over which he ruled, and there was wrung from his soul in confession the exact truth concerning himself. "Behold I have played the fool and have erred exceedingly." We could wish nothing better for this fallen king than that he might have continued in humble contrition and sought forgiveness from Jehovah. But alas! it was but a passing gleam of light that lasted but a moment and was gone. His dark sullen nature returned again. However he had his chance and had he heeded the pleadings of David for a return to his former kindness, and given up his fiendish passion for the life of David, history would have recorded a different account of Saul than it does.

David's attitude toward Saul should always be our attitude toward those who persecute us, and though it is not always easy to do, it is certainly the best way to do, for we hurt ourselves when we try to hurt others. It is human to resent an injury, but it is God-like to forgive.

#### NEW YORK DISTRICT CAMPMEETING, GROVEVILLE PARK, BEACON, NEW YORK

Once again the ten days of "the great feast" passed into history when last Sunday night, July 10, closed the last service of the New York District Campmeeting. The writer of this report is charmed with the natural beauty of this beautiful section of the famous Hudson Valley coun-

try. The camp lies right at the foot of historic Mt. Beacon, which rises some 2,700 feet above sea level and is the principal mountain of the Peekskill range, which borders the east coast of the Hudson river nearly to New York City. Westward across the Hudson lies the city of Newburg, which was Washington's headquarters during the Revolutionary War. Back from this city begin the foothills of the Catskill mountains. These mountains can easily be seen from Mt. Beacon and on a clear day the Berkshire mountains of Western Massachusetts can also be seen from the summit of Mt. Beacon.

A short distance south of Beacon begins the Storm King Highway rivaling the Columbia River Highway of the Pacific Northwest. This highway was cut out of mountain rocks and hangs hundreds of feet above the Hudson. It runs through West Point, our great military academy, and continues into New York's famous Bear Mountain Park, one of the largest and finest natural parks in the east.

There could hardly be a lovelier spot on earth than Grover Park itself. It is a veritable Garden of Eden of some twenty-three acres. The camp grounds proper consist of about five acres at the north of the park. The remainder has been sold to holiness people from New York City and Long Island who have built summer cottages and spend their vacations and week ends from early spring until late fall in this delightful country.

With some needed improvements practically completed the equipment of the camp is second to none in America. There are some seventy or eighty cottages with full sleeping equipment, a large dormitory, a commodious dining room, and a splendidly equipped kitchen. The improved tabernacle will seat some eight hundred persons with outside grounds where hundreds more may gather around to hear the speaker. Sides are provided to protect in case of storms. New and exceedingly comfortable benches seat the entire tabernacle.

It is but natural to suppose with such ideal surroundings that Nazarenes would have a great time. And a great time we surely did have. It was a feast of good things from start to finish. Rev. Louis A. Reed pastor of our church in Long Beach, California, preached at all the evening services. Pastors and evangelists of the District preached at the morning and afternoon services. Rev. J. A. Ward.

"A friend of mine from Nebraska sent me the book (Achieving Faith) to read and I have found it to be so good I want others to read it too. I am buying one to pass around for I am sure it is the greatest book of its kind I have ever seen." So writes Lloyd Montzingo of Chicago, Ill., accompanying his letter with remittance of \$2.00 to pay for two copies of the book. It seems that we receive more commendation of Achieving Faith than of any other book in our list. One dollar brings it to your door. Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

our beloved District Superintendent, was in charge of all the services. There could be no better nor abler man to guide this camp and the destinies of New York District than Brother Ward. God bless him.

Brother Reed is one of the greatest evangelists of our day. While still a young man, yet he has a reach of spiritual vision and depth of Biblical knowledge far beyond his years and usually seen in men of much more experience and years. God is marvelously with this man. May he be preserved for our work many, many years is our prayer.

The Fourth of July holiday spirit interfered somewhat with the revival tide, but on Thursday the fire fell, and from then on until the close was a continual salvation tide and heavenly blessing. It has been thought best to begin the camp next year on the Friday after the Fourth. This will be much better, we are sure.

Friday afternoon, the eighth, was a blessed occasion when Rev. A. H. Kaufman, our missionary from Jerusalem, brought a great missionary message at the close of which over a thousand dollars was subscribed for the church at Jerusalem.

The debt on the camp was nearly wiped out this year, as only a few hundred dollars still remain. The improvements were all paid for and enough money raised to finish the entire project. A splendid corps of workers is scheduled for next year. Arrangements are made to advertise the campmeeting extensively and make this worthy place the greatest campmeeting in the world—Paul F. Moore, Pastor Beacon Church.

#### SOME ASSEMBLIES AND A CAMPMEETING

In doing the work that has been set us by the General Board, we have recently visited several more assemblies and a campmeeting.

The North Pacific Assembly was held at Vancouver, Wash., with Brother Albert Schocke, as the pastor-host. Dr. Williams presided with very blessed efficiency. He sold several hundred dollars worth of books to the preachers and delegates, and sounded the much needed slogan of "Our Preachers Must Read More Books," if we are to be great thinkers and unctuous preachers on the needed moral and religious themes of the day. Evangelist Earle F. Wilde and Mrs. Wilde sang the glory down, many times, and the Assembly went over the top with the presence of God. Brother DeLance Wallace was re-elected District Superintendent, and Brother A. M. Bowes came from Kansas City to accept the pastorate of the new John Wesley Church of the Nazarene at Seattle. A great and successful College debt paying effort was launched by Dr. Williams, and Brother H. O. Jacobson was set to work organizing Sunday schools. This District, which lies along the Pacific ocean and contains some of the greatest of the coast cities, has one of the most promising futures of any District in the country. Here's a prediction that some of those possibilities are about to be realized this coming year. A great faith and hearty co-operation will do it.

The Northwest District Assembly met



at Moscow, Idaho. Brother Anderson, the retiring pastor, full of delight that he is to return soon to the mission field, was the pastor-host. Dr. Williams again walked the quarter deck, directed the shift of the helm and the set of the sails, and secured for this great Assembly a fine week's voyage. More books were enthusiastically purchased under the happy persuasion of the General Superintendent. Rev. J. N. Speakes was again confirmed as District chief with a bang! It only took one vote! A fine missionary rally was held, and several dozens of pledges for the Prayer and Fasting League were taken. A large group of missionaries in native costume were on the platform, which lent much color and interest to the occasion. Each group sang "Down at the Cross," in the dialect of the nation they represented. Then all sang it together, each in his native tongue, thus giving a sample of the way the thing must have sounded at Pentecost, when the gift of languages was on the infant Church. Then we all sang it in good old American! It was great! The District, at Dr. Williams' request, underwrote the College financial plan handsomely. The Assembly elected delegates to the coming General Assembly, which is to meet next June at Kansas City, Mo. Then the Assembly tinkered with the Manual some, by memorializing the great quadrennial meeting. Several important changes were suggested, which would tend, so this fine company of Nazarene preachers thought, to oil the church machine and make it roll a little more satisfactorily. Northwest District is out for victory for the coming year. The brethren who lead there have a good idea of what is needed and they propose to put it over. We believe that it will be safe to watch this District this coming year, if you desire to see one with banners of achievement well advanced.

From the Northwest District we, as the writer in the book of Acts says, "fetched a compass," and landed at Nampa, Idaho, where the Idaho-Oregon Assembly was to hold its annual session. The Nazarenes met at the Northwest Nazarene College, and in its freshly decorated chapel held their Assembly. Pastor Plumb, recently elected to the

Sellwood, Portland, Ore., church, and thus retiring from a successful and interesting pastorate at Nampa, was the host. What Brother Plumb does is always well done. The entertainment was of a high order, the food good, and of an excellent variety. Miss Alena Jacobson, the College dietitian, and Mrs. Mabel Swalm, the chief chef for the College, remained in their respective positions and thus made the Assembly entertainment successful. Dr. Williams, the Assembly president, led in the greatest effort that has yet been made in a plan to eliminate the debt on the College. He also sounded again here, the book-buying slogan, with happy effect. Many a preacher will have the General Superintendent to thank for the added zest, and thought that will creep into his sermons because of books purchased and read. District Superintendent Sanner was accorded another year of District leadership. The finances were found to be well in hand, and up to date. The hospital and Sanitarium were given an ovation and a great "God speed." The Missionary rally went with a shout and the signers on the Prayer and Fasting League pledges were fairly plentiful. General Assembly delegates were elected and some further memorial-projects were launched at the Manual. That good and ancient Nazarene book will surely have some dents in its shining sides, unless it succeeds in evading these projectiles! Idaho-Oregon is manned by a group of men who are in love with holiness and the church. They are making their mark on the situations that obtain in the great land. More and more strong churches are to characterize this District, and more towns will be entered with the gospel of full salvation.

We headed for the Nebraska Assembly. It was sitting in Hastings, a fine little city of that state. Dr. Reynolds was in command. Surely he is demonstrating to the church the fact that a man can "bring forth fruit in old age!" He spurred up the business, carried the elections through, attended to all the needs of the hour in a fitting manner, and then stopped the Assembly every day for two preaching hours, and many days for three! How the saints shouted and got blessed, and reported and elected one another in perfect love, and prayed for seekers at the altars, and gave for missions, and went shouting back to their fields with renewed grace and determination! District Superintendent Chambers was given a renewed vote of confidence, and launched into another year. Nebraska is a great Assembly. Some strong men and women are laboring there. They have caught the faith vision, and some unusual victories have already been won because of that fact. Watch Nebraska forge to the front.

From Hastings we "sailed" on the good ship "Burlington Route" to Denver. The "Pikes-Peak" Assembly was to sit there. Led by District Superintendent Davis, they had gathered from mountain, moor and glen; the determined Colorado air was in their nostrils and the tang of mountain achievement was in their reports. Again the grey-haired General Reynolds commanded the expedition. His leadership was nothing less than splendid

Three preaching services a day, business transacted up to the hilt, delegates to the General Assembly elected, District Superintendent Davis recommissioned as District leader, the mission cause featured and the W. M. S. given a great boost, all reports given, souls in the altar at the evening evangelistic service led by Evangelist McBride, and you have some of the high pressure work of the president of the Colorado Assembly! The Rocky Mountain boys and girls are surely on the stride for victory. Colorado is located "above the world," in more ways than one, and Davis and his preacher men and women are stirring all hands with the thrill of accomplishment.

From Colorado we hurried to the Jamestown, N. D., campmeeting. Having been president of this camp for the past ten years, we felt that we had to return to see it through its twenty-third session. Dr. C. H. Babcock and Dr. John Paul were the chief preachers. How they did pour out the good, old fashioned gospel of holiness of heart. The number at the altars was estimated to be in the neighborhood of three hundred. Many women prayed through to where they were willing to forsake the festive "bob," and to abandon the rouge pot, a double handful of which were picked up along the altar, after the meeting. The camp elected for workers next year, "Uncle Buddie" and C. W. Ruth, the "grand old man" of the holiness movement. The motto of Jamestown camp is "Hew to the line, let the chips fall where they will."

We are now headed for a ten days' campaign among the churches on Brother Gibson's great Ohio District, to see whether his fine people will put the missionary cause over for a blessed advance.

J. G. MORRISON  
Executive Field Secretary of  
General Board.

## CHOIR AND ORCHESTRA, CHICAGO FIRST CHURCH

Several years ago Mrs. J. A. Berry and Brother Schurman conceived the idea of a regular chorus choir and suggested the idea to the young people of the church

Rev. W. M. Tidwell, pastor at Chattanooga, Tenn., writes, "I have just read J. G. Morrison's booklet, 'Satan's Subtle Attack on Woman.' It is the most timely presentation of present day conditions I have seen. I read it myself and last evening at our mid-week prayer service, I read large extracts from it. God used it in an unusual way. Many desire a copy. Please send me one hundred copies by return mail."

The above is one of many glowing, enthusiastic commendations of this booklet. A third edition making a total of 15,000 copies has just been printed. The booklet sells for 8c a copy; 50c a dozen; \$3.75 a hundred. (We pay postage), Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

## THE SHADOWS IN LIFE

or Lessons in the School of Affliction

By Carl J. E. Nelson

Are you puzzled at God's dealings with you or others of His children? Does the enemy tempt you to doubt God's tender love and care? This little book will help you. The author has been in the school of affliction for years and his meditations already have been a blessing to many. Every pastor should have a copy to loan and every sufferer should read and re-read this message. 52 pages.

Price, 25c postpaid

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.



who immediately adopted it. Miss Beth Houseworth kindly consented to give one night a week to train and direct the choir. She was so successful in her work that it soon became apparent that someone should be secured who could devote time to the music department of the church as Miss Houseworth did not feel her physical strength would permit her to do so.

George A. Benson, a man with a family of boys, suggested to the church board that if our young men and women were to receive the greatest amount of benefit from the church in the development of character they should be given something to do in the program of the church and suggested a band or orchestra or both. Plans were immediately launched to organize a band. Mr. O. H. Creel, H. M. Messenger, Ray Schurman and others served as band directors, but all being busy men, they found they could not devote the time to it that was necessary.

About this time the church board elected a music committee to secure the services of someone who could devote his whole time to the work. Harold W. Gretzinger of Grand Rapids, Michigan, was secured as musical director the first of August, 1926. He has since given his entire time to the musical work of the church.

As a result, the evening service has been preceded by a great musical program starting with a band concert at 7:15. The congregational singing has been interspersed with instrumental and vocal solos, duets and quartets, and special numbers by various organizations such as the Junior Choir, and the Senior Orchestra.

At Christmas and Easter the choir and the orchestra put on a sacred program which packed the house. On Easter Sunday morning and the last Sunday in June the choir put on a Sunday school program which received the praise of the school. Thanksgiving and Washington's birthday the band gave two very good concerts which were both well attended.

Mr. Gretzinger plays the solo marimba and the congregation has been blessed time and again as he played the old melodies of the church and shouts and tears have been heard and seen. First Church is trying to tie up all the available talent to the church through the fifteen musical organizations in the church. This is a record for which we are justly proud. Every former member who can possibly arrange to be present on our great anniversary day will be thrilled and blessed by our musical program we are preparing for that day.

Our aim is not merely to entertain but to give our young people an opportunity to do their bit in the regular church program and at the same time incidentally win outsiders to the doors of the church where they can receive the gospel as we believe it should be preached. It has been wonderful to note the great crowd of strangers in our services every Sunday night. Nearly fifty per cent of our audience has been strangers throughout the winter months and with the exception of a very few nights we have been blessed with seekers and finders.

There is not a doubt in the world but

that this great musical program has brought the people to the church. And for whatever results have been accomplished we give God the glory.—H. Gretzinger.

### WHAT OF THE FUTURE OF TREVECCA COLLEGE?

By Z. T. JOHNSON, M. A.

Trevecca College was born in a passion for souls. Many years ago its founder saw the need of some place where Christian workers could be trained in the fundamentals of life for the great work to which they had been called. There was special need for a school in the Southland which would place emphasis on the Bible and full salvation as a necessary part of the equipment of men and women who entered special service for God. J. O. McClurkan said, "What can be done?" God answered, "Trevecca."

For about ten or twelve years Trevecca was located in a building on Fourth Avenue. The dormitory and school rooms were upstairs; chapel and church was downstairs. From this center the students, after a week in school, would go out on the streets, into the jails, into private homes and missions and sing, testify and preach. Soon missions sprang up around Nashville. They spread through Tennessee and part of Alabama. The school began to attract attention. Nashville saw the splendid character of its work, and gave every encouragement. The student body outgrew its quarters.

Brother McClurkan went out on the Gallatin road, about two miles from the public square, and bought a large country estate. He built a large frame building for the girls' dormitory; remodeled the old barn for the boys; used the "mansions" for class rooms; and turned the dance floor at the top of the building into a chapel, where full salvation preaching took the place of scraping feet and hilarious deviltry. But on the day the school was to open in its new quarters, its founder was taken home to God. Nothing daunted, Sister McClurkan re-

solved to carry on. With the help of such men as Brother Emmet McClurkan, Brother Benson, Brother Moore, and Dr. Hardy, she held things together.

During the intervening years the school has struggled bravely on; has had a great measure of victory under the

### WANTS

**WANTED**—Men and women experienced in all branches of dyeing and cleaning work. Steady work and good wages assured. Must be Nazarenes with good experiences. Experienced presser wanted immediately. Married men for men's work preferred. Classic Dyers and Cleaners, 1120 Sonoma St., Vallejo, Calif.

**WANTED**—Good barber with an experience of full salvation, to work for a Christian man in town where we have a Nazarene church. A. H. Langdon, 417 Jefferson St., Elkhart, Ind.

**FOR SALE OR EXCHANGE AT ONCE**—A ten room strictly modern home and five acres, bargain, terms. Write Olivet College, Olivet, Illinois.

**YOUNG MAN DON'T QUIT SCHOOL.** If you are not financially able to go to College, why not get a position in Chicago, work days and attend Evening School? Thousands of young people are taking Music, High School, Business, and even College Courses at evening schools, why not you? Particularly would I like to hear from some who are interested in band, orchestra, piano, or vocal music. My husband and I will help a limited number of ambitious, Christian young men to find suitable positions. No charge whatsoever for our help. For full information, write Mrs. E. L. Bailey, 3124 Walnut St., Chicago, Ill.

**STEADY, YEAR-AROUND WORK** wanted by single man, white; short hours, to memorize all New Testament. Box 17, Williamsburg, Ind.

**GOOD GOSPEL TENT FOR RENT**—70x50, reasonable rates. Chas. E. Mackey, 400 Walker Ave., Memphis, Tenn.

**GOSPEL TENT FOR SALE**—Two piece, 40x60; rope and tackle; price, \$17.50 cash. Rev. V. Buxton, 1015 First Ave., Cadillac, Mich.

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presidency of Brothers Hardy and Benson; and has built a girls' dormitory and a splendid college building. She has held to the principles for which she came into existence; and many students have gone from her walls to herald the gospel of holiness over this land.

In June, 1926, Dr. A. O. Henricks was called to the presidency. He found a heavy debt, but also a promise of \$25,000 as a gift from Brother John T. Benson on condition that the church would give \$25,000. Everybody went to work. The offer made by Brother Benson holds until October 1, 1927. If the church meets this staggering offer made by our beloved brother, Trevecca will face the school year 1927-28 with not a dollar of indebtedness. What will that mean? God only knows! It may mean a growth for the school unprecedented in school history. It may mean an increased student body beyond expectation. It may mean a Trevecca with unlimited opportunity to spread her influence over the entire South. We must not fail!

This past year we had 221 students. Indications are that nearly 300 will be here this fall. Trevecca ought to be doing full college work. She limits her

own opportunity by not doing so. She ought to have two—hundred young preachers and prospective missionaries in the School of Religion. The work of the school is on the "A" grade standard—so recognized by the Tennessee Association of Colleges and the American Association of Junior Colleges. Placing "first things first" Trevecca ought to stand in the gap for God in this section and wield a mighty influence in the salvation of the people.

God, worthy young men and women, and a needy, dying world, with faces turned this way are asking, "Trevecca, what of the future?" Like the worthy watchman who heard the anxious query from a distressed people, "What of the night?" let us rise up in the fear of God and say, "The morning cometh!" Let us face the dawn of brighter, more glorious day and say, "Lord God of hosts, lead Thou us on, and we will follow Thee!"

### CHURCH NEWS

CANTON, ILLINOIS, Maples Mill Church—"We have just closed a very successful revival meeting with Rev. Will H. and

Lillie B. Nerry, evangelists. This was a good meeting from the start, increasing in interest and numbers, until the close. Several were saved and sanctified during the meeting. A fine spirit of co-operation prevailed throughout the meeting, Methodists, Free Methodists, salvation Army, and Nazarenes praying, singing and shouting the victory together. The Nerry's are truly people of God. Brother Nerry preaches with unction and power, and Sister Nerry's messages in song were a great blessing to all. The church was wonderfully edified and blessed. A good offering was raised for the evangelists, and a love offering for the pastor and husband. We are leaving here this assembly year for the evangelistic field, which is really the field where God called us. Any one desiring us for a meeting can reach us as follows: Mrs. Mae Roland Budd, Star Route, Canton, Illinois."

EVANGELIST T. S. MASHBURN—"The first time I preached after our District Assembly a girl about sixteen years old was converted, and the second time I preached the funeral of our Sister A. W. Smith, wife of Rev. A. W. Smith, one of our preachers. As we have no church building in Van Nuys, this service was held in the Methodist Church, and we were assisted by Pastor Clark, and also Rev. Leanby, pastor of the Missionary Church. Those brethren repeatedly responded with a good hearty 'Amen' as we brought God's message from a text found in Revelation 14: 13. This service was very precious, well attended, and doubtless will be used of God."

PASTOR WILLIAM H. DIETZMAN, Buffalo Lake, Minnesota—"Since coming back to Buffalo Lake last year we have had a very good year in the glad service of the King. We have had four revival meetings and one very good campmeeting which resulted in seeing about seventy persons kneel at the altar of prayer. Brother Julius Miller was with us at Buffalo Lake in a very good meeting. Brother Coryell was with us at our Hector church. Hector is quite a new work, as yet. We held two other revivals, but the summer camp was the climax of them all. Brother and Sister Balsmeier of the Kansas District were our workers and more capable people we never worked with. There were about fifty-five seekers of the old time salvation. Our church at Buffalo Lake has increased over one hundred per cent in membership this year. We are staying another year to labor and advance in the service of our Lord with these blessed people whom we love."

PASTOR J. E. SMITH—"Truly these are busy days for us at Sylacauga and Alexander City, Alabama. God hath done great things for us whereof we are glad. We have just closed what the membership says is the best revival meeting in the history of the Sylacauga church. We began June 19, and closed July 3. Rev. E. T. Cox of Nashville, Tennessee, was our efficient evangelist for this meeting. God blessed him and helped him to preach the rugged gospel in a manner

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that gripped hearts and blessed the saints. We had twenty-three professions, some getting reclaimed and some sanctified. We took two fine ladies into the church who I am sure will prove to be a pest to the devil, besides we have made friends that did not join the church. We paid the evangelist well and they gave the pastor a good pounding. If you want to make your pastor preach and work as he never did just give him a good pounding. Brother Cox is a great soul winner, a fearless preacher of the gospel that saves and an evangelist that does not skin and blister but gets under the load and with tear filled eyes wins men to God. It is his delight to help the pastor and since he has been a pastor for twenty-five years he knows how to help him. Give him a call and you will never regret it. The church at Alexander City is moving on to victory. We begin a large tent campaign there August 5, with Dr. C. E. Hardy as evangelist. This is a fine prospect for a strong church but at present we are weak so please pray that God will undertake in a great way for us there. We have no property or building of any kind but it is our goal to have a good church by the assembly. On with the battle until Jesus comes."

**EVANGELIST MRS. S. A. KEEL**—"I went the first of January to Chariton, Iowa, to help Brother Buchanan. We had just gotten started well when everybody seemed to get the flu, the pastor and wife were among the first to take it, then the children of the manse came down with the measles. But we labored on, and how that church did pray. There were some seekers, perhaps fifty all told. We were at Chariton three weeks, then went to Rock Island, Illinois, to help Rev. Larrabee. I have been twenty years in the field for God but have never worked with a finer man, and God gave the victory. There were 175 either saved or sanctified. Our next meeting was with Brother Mitchell of Lomax, Illinois. We had about twenty saved or sanctified, and the meeting closed with a very good spirit, then we went to Montrose, Iowa, for a week of rest. These saints at this place are our spiritual children. They were brought to the Lord sixteen years ago when we were called the 'Little Girl Preacher.' Well, we went to rest a week, and preached every night and twice on Sunday, and God gave us souls almost every service. Brother Fetterhof is the pastor and he simply can't be beat. Next we went to Macomb, Illinois, where we began the battle with Brother Nelson. The meeting started well, but we had no competent song leader and no player, but we did the best we could. Eighteen were at the altar. There are some fine saints at Macomb. After this meeting we went home for rest, and we surely needed it. After a week we took the train for McNabb, Illinois, to help Brother Levene. This brother is not a Nazarene, but is a mighty fine, sanctified Campbellite, who attended our meeting at Macomb, Illinois, and asked us to come to him for a meeting. He has a mission church. They had never heard holiness preached. Well, God just gave us the whole church. Men quit their tobacco, railroad men were saved and sanctified, one infidel was

saved that people thought would never be saved, the men on the section were brought to God. We could only stay one week, but sixty were saved. Our next meeting was at Stockton, Illinois, with Brother Waltz. We were two weeks at this place. Twenty-six were at the altar, twelve were taken into the church. Some other churches don't like us, but they are willing to string our fish. Some of the converts went to other churches. Brother Waltz is a fine old warrior that is ready to live or die for Jesus. We are now in the battle at Forest Center, Wisconsin, and God that never fails is here, and we surely need Him, for the devil is roaring, but God is thundering forth His truth in a way that makes things move. Twenty-six were at the altar the first week, and there has scarcely been a barren altar since. There is praying and weeping, and crying their way to God in the old time way. God will get some preachers out of this meeting. Brother Cornelius is the pastor here, and everybody loves him and his good wife. They have one of the finest boys I have ever met. He plays, sings, and prays. May God give us more boys like him. I just asked Brother Cornelius how many had

been at the altar this far, and he says fifty-six, and three more days to go. Glory to God, we shall win the day. I never loved Jesus more, His glory is filling my soul."

**CHESTERTVILLE, ILLINOIS**—"The Illinois Interdenominational Camp held in the beautiful Davis Woods, one mile north of Chesterville, came to a close on Sunday night, July 10, with nearly a thousand in attendance. The engaged workers this year were Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Professor Edson Crosby and Miss Karine Kyolseth. Rev. Linn and Miss Quinn alternated each service with the preaching, which was of the highest type and many were the seasons of refreshing enjoyed by all. Rev. Linn is a nationally known preacher, while Miss Quinn is the well known "Hoosier Girl Evangelist" of Indianapolis. Mrs. Linn's solos together with the beautiful music by Professor Crosby, 'the man with the silver bells and the musical saw,' and Miss Kyolseth at the piano, charmed the great audiences which thronged the tent each evening. The workers were unanimously invited to return for the camp of 1928 and already



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extensive plans are being made for a bigger and better camp. Though this camp is one of the new camps of the state, yet the people came from long distances and enjoyed the fellowship of saints together. The children's services attracted old and young alike and many boys and girls were wonderfully saved. On Monday evening Rev. Linn told his life story, 'From Stage to Pulpit,' and the party left early Tuesday morning for their next engagement in Wisconsin. Thus closed the best camp the association has had the privilege of promoting.—Reporter.

EVANGELISTS CONNIE CORBETT AND JOHN MANDTLER—"At the close of the school

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year of Northwest Nazarene College at Nampa, Idaho; we were glad to be off to our meetings for the summer. The first campaign was in Baker, Oregon, June 5, to 19. The first week was a hard battle. During the last week there were something like thirty seekers, and pretty near all happy finders. Pastor Fairy Chism was in the height of her glory at times as the battle progressed and souls came through. She is a noble pastor. At the last service a N. Y. P. S. was organized with about a dozen members. Also several joined the church. Our next meeting was at Enterprise, Oregon, June 20 to July 10. This meeting was under the N. Y. P. S. Between thirty and thirty-five were seeking and God was surely on the giving hand. Brother Mandtler will stay and take Pastor Gilmore's place while he has gone on a couple months vacation, and we will go in meetings alone. We begin tonight in LaGrande, Oregon, and need your prayers."

EVANGELIST W. F. FARMER—"Since our last report we were in a tent campaign with Rev. P. L. Pierce in Dallas, and while not many prayed through, we had wonderful liberty in preaching the Word. We left Dallas July 1 and pitched a ten day battle with Rev. C. A. Alexander at old Mt. Hope, five miles out of Jacksonville, Texas. And when it comes to fine men C. A. Alexander is on the top round. Old Brother Gregory and wife were on hand to help push the battle. This was

the greatest little revival I have seen for years. There were only four services without seekers, and in one morning service there were ten seekers and ten finders. In all there were fifty seekers, counting them as they came, twenty-seven saved or sanctified, and ten united with the church. I have never witnessed deeper conviction possibly than in this meeting. One unsaved man had promised God to tithe his tomato crop and had failed to do so, and after struggling for some days and making some other things good, he went to the bank and borrowed \$22.00 to make his word good with God. Then victory came. We humbly give God all the glory. We go back for another revival October 1. We are now at old Martin's Chapel near Troop, Texas, with Brother N. E. Tyler. We go next to Elkhart, Texas, July 22 to 31, then plan to attend the Peniel camp, after which we have some open dates. If you need us write or wire, Route 2, Box 492, Dallas, Texas, or the above mentioned places."

EVANGELIST J. S. WALLACE—"We have just closed a great meeting at Eldorado, Arkansas, with our church there. Many souls were at the altar either to be reclaimed, justified, or sanctified. Our co-laborer was Brother J. E. Decany. God used this precious brother much in special singing. There are not any better people in the movement than our precious Brother T. C. Grigsby and wife who are the pastors of this work. They know how to pray and stand by the old rugged truth

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of the gospel of Jesus Christ. We go from here to Fordyce, Arkansas. Pray for us. I have some open dates. 'Anyone desiring to communicate with me can reach me at Carterville, Illinois.'

**EVANGELIST JAMES M. DANIELS**—"We have just closed a successful tent meeting in Fayetteville, North Carolina, with over four hundred professions. God gave us the victory in that place. They want us to come back to them for another meeting. We are in this little town of St. Pauls, North Carolina, in a wonderful revival at this time. God is blessing us, and many seekers are coming to the altar. This is a holiness fighting place. Pray for our meeting. Brother Sykes Smith, the choir leader, has a wonderful choir here."

**EVANGELIST FREDDIE THOMAS**—"On the last of June, 1927, I finished my fifth year preaching the gospel, and I have seen hundreds bow at the mercy seat and find the blessed Christ of Calvary for pardon and cleansing. But the last six months, since January 1, have been the best months of my life. I have traveled and preached more and held more real revivals and more people have prayed through since January, 1927, than I ever had in the same period of time. Since then I have preached and held revivals in these places: Miami, Fla., with our dear pastor, Brother Roby; Nashville, Tenn., with our good school there; Barberton, Ohio, with Brother Lehman; Canton, Ohio, with Brother Clare; Payne, Ohio, with Brother and Sister Morehead;

First Church, Fort Wayne, Ind., with Brother Himler for a five day convention, when District Superintendent Montgomery and dear "Uncle Buddie" came in on Sunday morning. Then to our First Church, Akron, Ohio, with Brother Haynie; First Church, Indianapolis, with Brother Paschel; South Side Church, with Brother Bashore; and now I am in Flower Memorial Church, St. Louis, Mo., with our good pastor, Brother Roach. I cannot report all the battles and great and glorious victories in these different places with our good pastors and Nazarenes as it would take too much space. But I have seen hundreds and hundreds this year pray through and shout their way to the cross of the Lamb, for which we praise God. Brother Bona Fleming of Ashland, Ky., is coming in this week as co-laborer in this great campaign in St. Louis. Brother Roach and his dear faithful people of Flower Memorial First Church have just finished a beautiful first story of what is to be about a sixty thousand dollar church. Brother Roach is surely doing well in St. Louis. We started Sunday with the new building full of people. A great revival spirit is on. A number were at the altar last evening. By the time Brother Fleming gets here this week, we hope to have things in great shape so we can go on with a great meeting. I have two camps after this meeting and then I am going to the state of Alabama, with our dear District Superintendent Hooker for a great time in the Lord."

## TELEGRAMS

### FLINT, MICHIGAN

Old time revival Central Nazarene Church. Rev. I. N. Toole and Suttons doing splendid work. Many finding God. Vacation Bible School, Gertrude Sill, Olivet, in charge. Enrollment of thirty-five, great success. This assembly year will close our work with Central Church. God has greatly blessed in last two years.—C. Preston Roberts.

### St. Louis, Mo.

New church basement completed. Great revival on, Bona Fleming and Freddie Thomas, evangelists. Thirty-five at the altar Sunday night. Fleming says we have the greatest location for a church in the Nazarene movement. J. W. Roach recalled for the fifth year as pastor Flower Memorial First Church of the Nazarene, St. Louis, Mo.—Earl Gorman.

### AFRICA

Wonderful hospital opening. Mrs. Fittkin and Mrs. Bresee present.—Schmelzenbach.

### TEXARKANA, ARKANSAS

Our church gave us a unanimous recall but because of failing health we have declined with regret. We have erected a twenty thousand dollar brick building this year and finances are in a working condition. Would consider a pastorate in a higher climate.—W. B. Walker.

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### Specimen of Type

**Christ ST. MATTHEW 16, 17**

10 To ver. 20, began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.  
22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

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**AUGUSTA, KENTUCKY**

Seventeen days' revival closed tonight with great victory. Rev. and Mrs. L. G. Milby, of Danville, Ill., evangelists. Eighty seekers at the altar, counting them as they came. Nine taken into the church. Evangelists well paid, pastor's salary raised, and love offering of \$80.00 for pastor and wife. Milbys recalled for next year by unanimous vote of entire church. Crowds exceeded four hundred.—O. E. Shelton, Pastor.

**CARUTHERSVILLE, Mo.**

Great revival on here with Rev. Otho Schwab and wife. Fifteen in altar yesterday, twelve professions; seekers nearly every service. Meeting started Friday night week ago. Brother Schwab is one of our best young evangelists. He and his wife make a good team. Tent too small for crowds.—A. T. McAnally, Pastor.

**GRANDSALINE, TEXAS**

Great revival on with the Collier band. Largest crowds in years. good interest. number prayed through to victory. Wonderful music and singing. One more week here.—George Kidd, Pastor.

**GADSDEN, ALABAMA**

Sick, need the prayers of God's children.—J. C. Hearne.

**JERUSALEM**

All safe.—Krikorian. (Cablegram received since the earthquake).

**ASHEVILLE, NORTH CAROLINA**

Organized good class of adults here after nine weeks' meeting. W. O. Self and writer workers. Putting on second meeting soon. Other meetings on at Gastonia, Albemarle, Spear, North Carolina. Pray for these meetings.—Charles M. Harrison.

**LANSDALE, PA.**

Fifty new subscriptions to the **HERALD OF HOLINESS** pledged by Lansdale Church toward thousand desired from Washington-Philadelphia District on forty thousand campaign, secured in June, but going so good we kept on to date. Seventy-five new subscriptions next move. At least five hundred **HERALDS OF HOLINESS** each month in Lansdale homes with parish news on back page.—C. E. Ryder, Pastor.

Oklahoma and should be engaged constantly in revival work.—Evangelists Alilo and Emma Irick, Bethany, Okla.

**NOTICE**—I will be here in the middle states and shall be glad to assist in evangelistic meetings any where I am called during the fall and winter months. Entertainment and a free will offering is all I ask. Can furnish good references. Address me Box 144, Alliance, Nebr., until Aug. 16, or at my home address, Box 68, North Portland, Oregon.—Homer C. Williams.

**REQUESTS FOR PRAYER**—Prayer is requested by a sister in Iowa, that she may be saved; by a sister in Texas, that she may find sale for her property and thus be able to pay her debts and enter the work of the Lord; by a sister in Kansas that she may be directed in a certain legal matter arising from the mysterious death of her brother in another state; by a sister in New Hampshire that she may be guided in the securing of proper employment for the support of her family; and by a sister in Texas, that her sister may be healed.

**NOTICE TO THE KANSAS DISTRICT**—The Board of Examiners will be prepared to give examinations to licensed preachers and licensed deaconesses on Tuesday, Aug. 23, at Plainville, Kans., the seat of the Assembly, commencing at nine a. m. No examinations to be given after the convening of the Assembly on Wednesday morning.—Wm. Lambert, Secretary Board of Examiners.

**ANNOUNCEMENTS**

**NOTICE**—I am an Asbury College graduate and am called to the pastorate in the Church of the Nazarene. Anyone desiring a pastor please notify me. I am desirous of work in the northern states, east of the Mississippi.—Henry F. Pollock, Box 218, Wilmore, Kentucky.

**SPECIAL NOTICE**—Rev. W. A. Terry, evangelist of our church, is now located at Tuttle, Okla. He is a very fine Christian gentleman, an excellent preacher, a soul winner. He loves our church and is faithful in doctrine and life. Let our pastors and churches in Oklahoma use this man of God. He is an elder in good standing in the Hamilton District, but has recently moved to

**CAMPMEETING CALENDAR**

July 18 to 31, Basin, Wyo. First Wyoming State Holiness campmeeting. Workers: Rev. James L. Hinker and Rev. Alston Fields, evangelists, and Rev. S. Hutcherson song leader. Address Miss

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Specimen of type

**CHAPTER 1**

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misdeeming thoughts are satisfied.

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām.

2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zā'rā of Thā'mari; and Phā'rēs

17 So all the generations from A'brā-hām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'y-lon are fourteen generations; and from the carrying away into Bāb'y-lon unto Christ are fourteen generations.

18 Now the birth of Jē'sus Christ was on this wise: When as his mother Mā'ry was espoused to Jō'seph, before they

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Grace White, Secretary, Basin, Wyo., for further information.

July 19 to 31, Hailtown, Missouri, twenty miles west of Springfield, Mo. Workers: C. B. Fugett and Wear Evangelistic Party. For further information, write G. W. Wilson, Hailtown, Missouri.

July 21 to 31, Warsaw, Ohio, Annual Warsaw Holiness Campmeeting, in the new tabernacle. Special workers: W. W. Loveless, Dr. W. H. McLaughlin, Mr. and Mrs. C. C. Chatfield, song leaders. For further information write the secretary, Adah Shepard, Warsaw, Ohio.

July 21 to 31, Fifteenth annual campmeeting of the Miami Valley Holiness Association. Special workers: Rev. and Mrs. A. H. Johnston, Jesse Whittecotton. For further information write Rev. J. L. Kennett, 33 North Kilmer Street, Dayton, Ohio.

July 22 to 31, Vilonia, Arkansas, Holiness Campmeeting. Workers: C. C. Cluck, evangelist; C. W. Johnson, pastor. For further information, address L. S. Thompson, Secretary Campmeeting Board, or Mrs. J. E. Gray, Route 3, Vilonia, Arkansas.

July 24 to August 7, Erick, Oklahoma. Workers: J. Walter Hall, T. C. Leckie, pastor; Ernest Hall. Free entertainment for preachers and their wives. For information, write T. C. Leckie, Erick, Oklahoma.

July 28 to August 7, Fourth Annual Campmeeting of the Ohio District, Columbus, Ohio. Workers: Rev. F. W. Nease, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, Rev. Charles A. Gibson, Vaughn Radio Quartet. For further information write Rev. Orval J. Nease, 146 King Avenue, Columbus, Ohio.

July 27 to August 7, Wheeling Annual Campmeeting, Hazelton, Indiana. Workers: J. A. MacClintock, Miss Ethel Baldwin. For further information, write Miss Stella E. McRoberts, Secretary, Hazelton, Indiana.

July 28 to August 7, Arkansas District Campmeeting, two miles north of North Little Rock. Workers: John Fleming, Bona Fleming, C. C. Rinebarger. For information write Anna L. Oliver, Secretary, 716 Magnolia, North Little Rock, Arkansas.

July 29 to Aug. 7, Letts, Ind. Decatur County Holiness Association camp. M. Vayinger, evangelist; Dwight M. Peffley, song evangelist; Lena Holcomb, pianist. For further information address Rev. Arthur McQueen, Westport, Ind., or Mrs. J. E. Carder, Letts, Ind.

July 29 to August 7, Northern California District Campmeeting, Santa Rosa, California. Workers: E. J. Lord, H. Orton Wiley, Mrs. I. W. Young, Mrs. J. W. Farr. Manager in charge, F. B. Smith, District Superintendent. For information, write Rev. E. J. Ewell, 767 Mill Street, Santa Rosa, California.

July 29 to August 7, Park Lane, Virginia on the Lee Highway. Evangelists: Rev. B. F. Neely of Oklahoma, Dr. John Hunt of Media, Pa. One mile from the national capital. Fine accommodations. Special attraction, Saxophone Quartet composed of the Misses Neely. For other information write Rev. C. R. Mateer, Box 396 Rosslyn, Virginia or Phone Clarendon 1036.

July 29 to Aug. 7, Portsmouth, R. I. Workers: Chas. H. Stalker, W. R. Cox, Cora Slocum, Alvin Young, Mrs. Chas. H. Stalker. For further information address Andrew B. Starbuck, Newport, R. I.

July 29 to Aug. 14, Oregon, Wis. Fourth Annual Hallelujah camp. Workers: Rev. Tilden E. Gaddis, the Musical Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. For information, address Rev. Jack Linn, Oregon, Wis.

July 29 to August 7, Waco Annual Interdenominational Holiness Campmeeting, Waco, Texas. Rev. Harry S. Allen, evangelist. For further information write John W. Beresford, Secretary, or C. V. Bailey, Vice President, both of Waco, Texas.

July 29 to August 9, St. Croix Falls, Wisconsin. Workers: W. R. Cain, Theo. W. Stagg, Daisy Dean. For information write Mrs. C. A. Taylor, St. Croix Falls, Wisconsin.

Aug. 4 to 14, Peniel, Texas. Workers: Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev. F. E. Wiese, P. O. Box 38, Arlington, Texas.

August 4 to 14, Campmeeting of the First Illinois Holiness Association, Sherman, Illinois. Workers: A. L. Whitcomb, J. E. Hewson, Halder Lillenas and wife, Della B. Stretch. For further information address Mrs. Julia Short Hayes, 2217 East Capitol Avenue, Springfield, Illinois.

August 4 to 14, Idaho-Oregon District Campmeeting, Nampa, Idaho. Workers: Bud Robinson, Jarrette and Dell Aycock. For information write A. E. Sanner, Chairman, 422 Fourteenth Avenue, South, Nampa, Idaho.

Aug. 4 to 14, Lily Lake Camp, twelve miles north of Binghamton, N. Y. Workers: Rev. Herbert Moore and others. For information write Rev. R. Dyer, 12 Home Ave., Binghamton, N. Y.

August 5 to 14, Twenty-fifth Annual Campmeeting, Pearl, Texas. Workers: Ralph C. Gray, Mrs. Gray, Mr. Clyde Dilley. For information, write Rev. G. R. Doster, Pastor, Goldthwaite, Texas, Box 185.

Aug. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, G. Arnold Hodgkin, J. C. Brillhart, C. C. Mourer. Many visiting evangelists and preachers, including all the district workers. For full particulars, write Rev. A. M. Ewing, Frankfort, Ind.; Rev. R. W. Chatfield, Frankfort, Ind., or Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.

August 5 to 14, Annual Campmeeting of the Washington-Philadelphia District, Northeast, Maryland. Workers: J. B. Chapman, B. F. Neely and daughters, Miss Christine Williams. For further information write Rev. J. N. Nielson, Business Manager, 212 Parker Avenue, Collingdale, Pa.

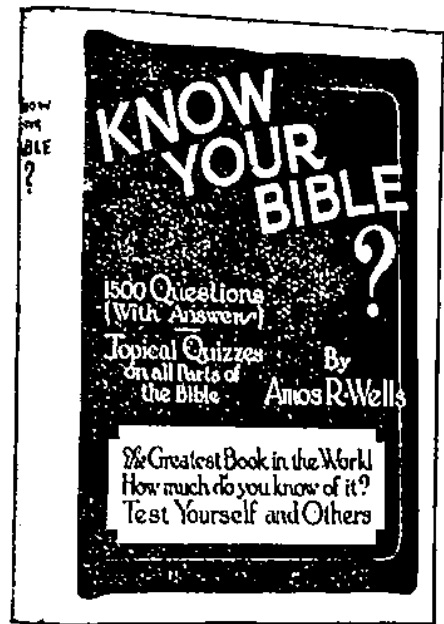
Aug. 11 to 21, Sale City, Ga. Holiness campmeeting. Workers: Chas. A. Gibson, O. J. Nease, Frank Watkin, Mrs. Frank Watkin. Special singers, The Vaughn Radio Quartet. For further information, write W. W. McCord, 412 Harrison St., Toledo, Ohio.

August 11 to 21, Annual Campmeeting Southeastern Michigan Holiness Association, Maybee, Michigan. Workers: Edna Banning, J. C. Walker and wife, the Douglas brothers. For information write Mrs. Clara Palmer, secretary, 544 Thompson Street, Ann Arbor, Michigan.

August 11 to 21, Annual campmeeting, Batesville, Arkansas. Workers: Johnnie and Jackie Douglas, Morris Gill. For information, write E. A. Mashburn, Batesville, Arkansas.

August 11 to 22, Thirty-fifth annual holiness campmeeting of Beebe and Arkansas Holiness Campmeeting Association. Special workers, Josiah Tucker, Willard B. Davis. For further information, write Mrs. Callie Harrison, Secretary, Box 12, Beebe, Arkansas.

August 11 to 22, Holiness camp, Cleveland, Mississippi. Workers: E. E. McKelthen, E. E. McKelthen, Jr. For further information, write Mrs. S. C. Taylor, 297 S. Court Street, Cleveland, Mississippi.



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Aug. 12 to 21, Ramsey, Ind. The 24th annual campmeeting of the Harrison Co. Holiness Association. Workers: M. G. Standley, J. B. Kiefel, Mrs. J. C. Gray and C. C. Rinebarger and wife. For information address, Geo. F. Pinalre, Secretary, Ramsey, Ind.

August 12 to 31, Atlanta, Texas. Workers: Dr. R. T. Williams, the Latham sisters, musicians and song leaders, with other local workers. Mary E. Perdue, Secretary.

Aug. 12 to Sept. 11, Billings, Mont. Workers: Evangelist Arthur E. Lewis and Co-operative Evangelistic party. For information, write Rev. Hattie E. Goodrich, Secretary, Billings, Mont.

August 18 to 28, Thirtieth Annual Campmeeting, Vincennes Spring, Tenn. Workers: Dr. A. O. Henricks, S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Secretary-Treasurer, Dyer, Tennessee.

August 18 to 28, Thirty-eighth annual campmeeting of the Kansas State Holiness Association, Wichita, Kansas. Workers: Charles H. Babcock, E. E. Shelhamer, T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman, Prof. B. D. Sutton and wife. Address W. R. Cain, Secretary, 515 South Vine Street, Wichita, Kansas.

August 18 to 28, Tennessee Holiness Association Campmeeting, Holmes Gap, Tennessee. Workers: C. B. Jernigan and family, S. H. Shelton. For information, write J. W. Taylor, Brush Creek, Tennessee.

Aug. 18 to 28, Portage, Ohio. Workers: Geo. B. Kulp, John E. Hewson, A. H. Johnston and wife. Missionary day, Aug. 25 in charge of Mrs. Chas. E. Cowman of the Oriental Missionary Society. For information, address, E. L. Day, 74 Oakwood Ave., Newark, Ohio.

August 18 to 28, Sixteenth Annual session Western Michigan Holiness Association, Hopkins, Michigan, near Grand Rapids. Workers: I. N. Toole, C. W. Butler, G. Arnold Hodgkin, Mrs. Fred DeVeerd, Kenneth Wells, Lillian Scott. For information, write Secretary, Dr. L.

E. Hensley, Route 9, Grand Rapids, Michigan.

August 18 to 28, West Nebraska Holiness Association Campmeeting, Kearney, Nebraska. Workers: Jarrette and Dell Aycock, E. O. Hobbs, Mrs. C. P. Turner. For further information, address B. J. Patterson, Secretary, Route 4, Kearney, Nebraska.

August 18 to 28, Eastern Colorado Plains Campmeeting, Yuma, Colorado. Workers: L. N. Fogg, H. N. Dickerson, Mrs. J. Hester Peck. For further information, address E. O. Walden, Yuma, Colorado.

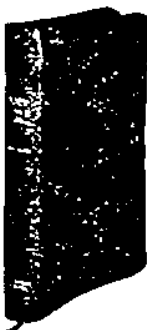
August 19 to 28, Drainesville, Virginia Campmeeting. Workers: Rev. John Norberry, evangelist; Mrs. Marion Birrell, song leader. For further information address Anna L. Hyatt, Secretary, 163 Adams Street, N. W., Washington, D. C.

August 19 to 28, New Mexico District Campmeeting, Hagerman, New Mexico. Workers: Bud Robinson, with a number of other preachers and musicians as helpers. For information write E.

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### I. CHRONICLES 6 *The singers appointed by David. Aaron's office*

24. Ta'-hāth his son, U'-ri-ēl his son, Uz-zī'-āh his son, and Shā'-ūl his son.

25 And the sons of Ēl-kā'-nāh; A-mā'-sā, and A-hī'-mōth.

26 As for Ēl-kā'-nāh: the sons of Ēl-kā'-nāh; Zō'-phāh his son, and Nahath his son.

of Ba'-sēl'-āh, the son of Māi'-chī'-āh,

41 The son of Ēth'-nī, the son of Zē'-rāh, the son of Ā-dāi'-āh,

42 The son of E'-thān, the son of Zimmaḥ, the son of Shīm'-ē-l,

43 The son of Ja'-hāth, the son of Gēr'-shōm, the son of Levi.

z Or, Zū'āh.

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E. Hale, District Superintendent, Box 1036, Artesia, New Mexico.

August 19 to 28, Dodsonville Camp, Dodsonville, Texas. Workers: W. H. Minor, O. W. Lewis, A. M. Paylor and daughters. Address Mrs. Georgia Owens, Hollis, Oklahoma.

Aug. 19 to 28, Carthage, Ky., Holiness Campmeeting near California, Ky. Workers: Rev. Freddie Thomas, J. E. and Ada Redmen and visiting preachers. For information, address, J. R. Moore, R. D. 1, California, Ky.

August 19 to 28, Bryantsburg Campmeeting, near Madison, Indiana. Workers: Monroe Vayhinger, Payne Evangelistic Party. For information, write Charles Cleek, Secretary, Route 9, Madison, Indiana.

August 19 to 29, Thirtieth Annual campmeeting, Main Springs, four miles east of Prescott, Arkansas. Workers: Steven White and O. V. Galloway. For information address Mrs. Lige Martin, Prescott, Arkansas.

August 22 to September 4, Michigan District campmeeting and Assembly, Indian Lake, four miles from Vicksburg, Michigan. Workers: J. B. Chapman, R. T. Williams. For further information, address Rev. W. W. Clay, Milford, Michigan.

August 25 to September 4, Ozark Holiness Association annual campmeeting, Mount Zion Camp Ground, four miles northeast of Ava, Missouri. Workers: A. P. Breneman and wife, C. E. Woodson. For further information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

August 25 to September 4, Eleventh Annual Campmeeting of the Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: Rev. Charles Babcock, Rev. George Bennard, Willard Davis, song leader. For further information address Mrs. A. L. Wright, Secretary, 307 East College, Blackwell, Oklahoma.

Aug. 26 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 26 to September 4, Thirty-second annual campmeeting of the Southern Indiana Holiness Association, Oakland City, Indiana. Workers: J. B. McBride, Ira Akers, C. C. Rinebarger and wife, A. Emerson, president. For information write Mrs. Warrick Yeager, Secretary, 518 South Hall Street, Princeton, Indiana.

August 26 to September 4, Twenty-sixth annual Campmeeting, Eastern Indiana Holiness Association, Cleveland, Indiana. Workers: J. T. Hatfield, G. Arnold Hodgins, Wright Brothers, Miss Florence Wyse. For further information, write Rev. C. E. Ellsworth, Secretary, Route 3, Greenfield, Indiana.

August 26 to September 4, Calamine, Arkansas, Holiness campmeeting. Workers: B. Freeland, Jack Easter and wife. For information, write J. D. Sullivan, Secretary, Calamine, Arkansas.

August 27 to September 6, Local Preachers' Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Rev. and Mrs. Theo Eisner, Richard G. Flexon, Jr.

August 28 to September 11, Twelfth annual campmeeting of the Randolph County Holiness Association, Winchester, Indiana. Workers: T. M. Anderson, evangelist; Alvin Young, song leader. For further information address, William E. Barr, Secretary, Route 2, Winchester, Indiana.

Sept. 9 to 18, Erma, N. J., Capa May Holiness Association camp. Workers: C. B. Fugett, K. Hawley Jackson and

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wife. For information, write Earl Woolson, R. F. D., Cape May, N. J.

September 15 to 25, Custer County/ Holiness Association, Annual campmeeting, Thomas, Oklahoma. Workers: Rev. C. H. Babcock, Allie and Emma Irick. For further information, write Miss Anna Kraybill, Secretary, Thomas, Okla.

## DIRECTORIES

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Meeting of the Department of Foreign Missions.....  
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Georgia.....Sept. 29 to Oct. 2  
Florida.....October 5 to 9  
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Hamilton (Wichita Falls, Texas).....October 19 to 23  
Arkansas.....Oct. 25 to 30  
Mississippi.....November 2 to 6  
Louisiana (Shreveport) .....November 9 to 13  
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July 27 to 31

### FALL ASSEMBLIES

North Dakota (Jamestown) .....Aug. 9 to 14  
Minneapolis (Jamestown, N. D.) .....Aug. 9 to 14  
Iowa (Marshalltown) .....August 17 to 21  
Kansas City (Webb City, Mo.).....August 24 to 28  
Missouri (Des Arc) .....August 31 to Sept. 4  
Kentucky (Lexington) .....Sept. 7 to 11  
Tennessee (Lawrenceburg) .....Sept. 14 to 18

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### FALL ASSEMBLIES

Kansas.....August 24 to 28  
Michigan.....August 31 to September 4  
Northern Indiana.....September 7 to 11  
Indianapolis (C. J. Quinn appointed to act as chairman).....August 24 to 28  
Eastern Oklahoma.....September 21 to 25  
Western Oklahoma.....September 28 to October 2  
Alabama.....Oct. 20 to 30

## EVANGELISTS' SLATES

T. M. ANDERSON  
Sharon Center, Ohio .....July 29 to Aug. 7  
Frankfort, Ind. ....Aug. 8 to 16  
Wichita, Kan. ....Aug. 18 to 25  
Winchester, Ind. ....Sept. 1 to 11  
Neodesha, Kan. ....Sept. 18 to 25  
Ottawa, Kan. ....Sept. 20 to Oct. 9  
Minneapolis, Minn. ....Oct. 10 to 30  
Indianapolis, Ind. ....Nov. 6 to 20  
Topeka, Kan. ....Nov. 27 to Dec. 11  
JARRHETTE AND DELL AYCOCK  
Nampa, Idaho (Camp) .....Aug. 4 to 14  
Kearney, Neb. (Camp) .....Aug. 18 to 28  
Hominy, Okla. ....Aug. 31 to Sept. 11  
C. H. BABCOCK  
Toronto, Ohio (Hollow Rock Camp) .....  
July 28 to Aug. 7

Wakefield, Va. ....Aug. 6 to 16  
Wichita, Kan. ....Aug. 18 to 28  
Blackwell, Okla. ....Aug. 29 to Sept. 4  
Thomas, Okla. ....Sept. 15 to 25  
J. L. AND CHRISTINA DATES  
Jester, Okla. ....July 15 to 31  
Reed, Okla. ....Aug. 6 to 21  
P. P. BELEW  
Franklin, Ind. (Gen. Del.) July 17 to Aug. 7  
Vicksburg, Mich. (District Assembly) .....  
Aug. 29 to 31  
Olivet, Ill. (District Assembly) Sept. 1 to 3  
W. G. BENNETT  
Manchester, Ohio .....Aug. 10 to Sept. 1  
J. W. BOST  
Walters, Okla. ....July 10 to 31  
Bethel, Okla. (Temple, Okla., P. O.) .....  
Aug. 4 to 21  
NAOMI BOST  
Walters, Okla. ....July 10 to 31  
Bethel, Okla. (Temple, Okla., P. O.) .....  
Aug. 4 to 21  
FRED BOUSE  
Farmland, Ind. ....July 11 to 31  
Auburn, Ind. ....Aug. 7 to 23  
LYMAN BROUGH  
Antigo, Wis. ....July 13 to 31  
C. C. BURTON  
Kendallville, Ind. ....July 12 to 31  
Bremen, Ind. ....Aug. 7 to 23  
Merrysville, La. ....Sept. 18 to Oct. 2  
Leesville, La. ....Oct. 5 to 23  
Hornbeck, La. ....Oct. 25 to Nov. 6  
M. M. BUSSEY AND WIFE  
The Dalles, Ore. (Tent meeting) .....  
July 17 to Aug. 1  
W. R. CAIN  
St. Croix Falls, Wis. ....July 28 to Aug. 7  
Wichita, Kan. (State Camp) Aug. 18 to 23  
JAMES E. CAMPBELL  
Johnstown, Pa. (Camp) .....July 20 to Aug. 7  
Mt. Vernon, Ohio (Camp Sycar) Aug. 8 to 14  
Alexandria, Ind. (Camp) .....Aug. 14 to 21  
Shamokin, Pa. ....Sept. 4 to 18  
Kendallville, Ind. ....Sept. 25 to Oct. 10  
Elgin, Ill. ....Oct. 23 to Nov. 13  
Akron, Ohio .....Nov. 20 to Dec. 11  
ROSCOE C. CARRELL  
Guymon, Okla. (U. B. Church) Aug. 1 to 14  
Bonham, Texas .....Aug. 14 to 23  
JACK AND RUBY CARTER  
Snyder, Texas .....Aug. 2 to 14  
Calamine, Ark. ....Aug. 20 to Sept. 4  
Belen, N. Mexico .....Sept. 9 to 23  
C. C. AND FLORA CHATFIELD  
Warsaw, Ohio (Camp) .....July 28 to Aug. 7  
Radcliff, Ohio (Camp) .....Aug. 14 to 23  
Columbus, Ohio (3rd St. Mission) .....  
Aug. 20 to Sept. 11  
Durand, Mich. ....Sept. 10 to Oct. 2  
Ellet, Ohio .....Oct. 3 to 16  
W. F. CLEGHORN  
Howe, Texas .....July 29 to Aug. 7  
Oakman, Ala. (Care J. R. Rutledge) .....  
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Lamberton, Minn. (Tent) .....July 14 to Aug. 6  
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Mora, Minn. (Tent) .....Sept. 11 to Sept. 30  
F. W. COX AND WIFE  
Crawfordsville, Ore. (Wesleyan Church) .....  
July 20 to Aug. 7  
J. H. CRAWFORD  
Gray, Okla. ....July 23 to Aug. 12  
FRANK DANIEL AND WIFE  
Searcy, Ark. ....July 15 to 31  
Cedar Hill, Texas .....Aug. 5 to 21  
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Eldon, Mo. ....July 10 to 31  
Portland, Ind. ....Aug. 7 to 21  
WILLARD D. DAVIS  
St. Joseph, Mo. (304½ Alabama St.) .....  
July 25 to Aug. 7  
Beale, Ark. (Camp) .....Aug. 11 to 21  
Blackwell, Okla. (Camp) Aug. 25 to Sept. 4  
M. E. AND NINA DE VOLL  
Toledo, Iowa .....July 28 to Aug. 14  
Iowa Assembly .....Aug. 17 to 21  
H. N. DICKERSON  
Bloomington, Ind. ....July 17 to 31  
Kirk, Colo. (Eastern Colo. Camp) .....  
Aug. 18 to 23  
JOHNNIE AND JACKIE DOUGLAS  
Duncan, Okla. (15 S. Tenth) .....  
July 22 to Aug. 7  
Batesville, Ark. (Camp) .....Aug. 11 to 21  
Antlers, Okla. ....Aug. 23 to Sept. 4

R. E. DUNHAM  
Colby, Kan. ....Aug. 7 to 21  
Omaha, Neb. ....Sept. 18 to Oct. 2  
CHARLES DYE  
Fisher, Ky. (Camp) .....July 24 to Aug. 7  
EDWARDS EVANGELISTIC LADIES' QUARTET  
Great Bend, Kans. ....August  
Elkhart, Kans. ....Sept. 22 to Oct. 9  
Chase, Kans. ....Oct. 13 to 30  
Iola, Kans. ....Nov. 3 to 20  
Pittsburg, Kans. ....Nov. 24 to Dec. 11  
J. R. EDWARDS AND WIFE  
Lette, Ind. (Camp) .....July 29 to Aug. 7  
Gardendale Mission, East Liverpool, Ohio .....  
Oct. 2 to 18  
Newtonsville, Ohio .....Oct. 23 to Nov. 6  
I. M. ELLIS  
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Buffalo Gap, Texas .....Aug. 4 to 14  
Amarillo, Texas .....Aug. 18 to Sept. 4  
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Sept. 8 to 25  
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THEO. ELSNER AND WIFE  
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Wilmington, Mass. (Spring Lake Camp) .....  
August 5 to 14  
Delance, N. J. Local Preachers' Camp) .....  
Aug. 20 to Sept. 5  
Amersout, Ind. ....Oct. 3 to 17  
Owosso, Mich. ....Oct. 20 to Nov. 6  
East Liverpool, Ohio .....Nov. 8 to 20  
Rochester, N. Y. ....Nov. 27 to Dec. 11  
W. F. FARMER  
Elkhart, Texas .....July 22 to 31  
Peniel, Texas .....Aug. 4 to 14  
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Oct. 2 to 10  
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West Chester, Pa. ....July 3 to 31  
Springfield, N. Y. ....July 31 to Aug. 21  
Ashtabula, Ohio .....Sept. 4 to 25  
Wellsville, Ohio .....Oct. 2 to 23  
Romansville, Pa. ....Oct. 25 to Nov. 13  
Warwick, Ohio .....Nov. 15 to Dec. 4  
ARTHUR WM. GOULD  
Moers, N. Y. (Camp) .....July 31 to Aug. 14  
RALPH C. GRAY  
Belton, Texas (Live Oak Church) .....  
July 25 to Aug. 3  
Pearl, Texas (Camp) .....Aug. 5 to 14  
Coleman, Texas .....Aug. 16 to 23  
JIM GREEN  
Bostic, N. C. (Tent) .....July 17 to 31  
Connelly Springs, N. C. (Camp Freek) .....  
Aug. 7 to 14  
H. A. GREGORY  
Brownwood, Texas .....July 21 to 31  
Snyder, Texas .....Aug. 2 to 14  
J. C. HAFLEY  
Donham, Texas .....Aug. 14 to 23  
LEWIS E. HALL  
Eagle, Idaho .....July 14 to 31  
LEE L. HAMRIC  
Marshfield, Ore. (Camp) .....July 21 to 31  
Wellington, Texas (Camp) .....Aug. 4 to 14  
Sulphur Springs, Texas .....Aug. 13 to Sept. 4  
Tyler, Texas .....Sept. 7 to 18  
B. F. HARRIS  
Dillard, Okla. ....Aug. 1 to 14  
Riley, Kan. ....Aug. 17 to Sept. 4  
N. J. HEPBURN  
Bucklin, Mo. ....July 17 to Aug. 14  
Brynmere, Mo. ....Oct. 2 to 30

- WILLIAM HESLOP AND WIFE**  
Leslie Camp, Ind. .... Aug. 5 to 14  
Indiana District ..... Sept. and Oct.
- LEE HILL**  
Arkansas Dist. N. Y. P. & S. Convention ..... Aug. 2 to 7  
Bells Chapel, Ark. .... Aug. 12 to 21
- URAL T. HOLLENBACK**  
Wilmington, Del. (701 Washington) ..... July 19 to 31  
Norristown, Pa. .... Oct. 2 to 16  
Darby, Pa. .... Oct. 23 to Nov. 6  
Bloomsburg, Pa. .... Nov. 7 to 20  
Bridgeport, N. J. .... Nov. 21 to Dec. 4
- JAMES AND JESSIE HUNDLEY**  
New York City, N. Y. (Old Faith Mission) ..... July 28 to Aug. 5  
Brooklyn, N. Y. (Holiness Convention) ..... Nov. 4 to 14
- AARON HULSE**  
Oklahoma City, Okla. (Harmony Church, Tent) ..... July 10 to 31  
Letonia, Ark. .... Aug. 8 to 29  
Bradford, Ark. .... Sept. 2 to 23  
Nashville, Kans. .... Oct. 1 to 15
- J. ROSS HURST**  
Okemah, Okla. .... July 17 to 31  
Okmulgee, Okla. .... Sept. 4 to 18
- ALLIE AND EMMA IRICK**  
Goddard, Ky. (Mt. Hope Camp) ..... July 21 to 31  
Cambria, Ill. (Camp) ..... Aug. 4 to 14  
Bonnie, Ill. (Camp) ..... Aug. 19 to 29  
Millport, Ala. (Camp) Aug. 31 to Sept. 12  
Thomas, Okla. .... Sept. 15 to 25
- A. H. JOHNSTON AND WIFE**  
Dayton, Ohio ..... July 21 to 31  
Portage, Ohio (Camp) ..... Aug. 18 to 28
- LUM JONES**  
New Rockford, N. D. .... July 18 to 31  
Peniel, Texas (Camp) ..... Aug. 4 to 14  
Shawnee, Okla. .... Aug. 15 to 28
- LYMAN JONES**  
Brodhead, Ky. .... July 17 to Aug. 21
- MRS. S. A. KEEL**  
Menomonie, Wis. (R. F. D. 3) Aug. 4 to 25
- LULA KELL**  
Wadsworth, Ohio ..... July 8 to 31  
Mineral City, Okla. .... July 26 to Aug. 7
- J. M. KEMP**  
Andalusia, Ala. .... July 24 to 31  
Oneonta, Ala. .... Aug. 3 to 14  
Cullman, Ala. .... Aug. 17 to 28  
Armiston, Ala. .... Sept. 1 to 30
- FRED KERST**  
Indianapolis District ..... July and August
- J. B. KIEFEL**  
Corinth, Ky. .... July 21 to Aug. 7  
Bamsey, Ind. (Camp) ..... Aug. 12 to Aug. 21
- HALDOR AND BERTHA LILLENAS**  
Carmichael, Pa. (Camp) ..... July 21 to 31  
Sherman, Ill. (Camp) ..... Aug. 4 to 14  
Connersville, Ind. .... Oct. 2 to 16
- JACK LINN AND WIFE AND IMOGENE QUINN**  
Oregon, Wis. .... July 29 to Aug. 14  
Sandford, Ind. .... Aug. 18 to 28  
Louisville, Tenn. .... Sept. 1 to 14  
Knoxville, Tenn. .... Sept. 13 to 25
- V. W. AND MARGUERITE LITTELL**  
Uhrichsville, Ohio ..... July 22 to Aug. 7  
Charlton, Iowa (Mason Camp) Aug. 14 to 28
- W. W. LOVELESS**  
Warsaw, Ohio (Camp) ..... July 21 to 31  
Des Arc, Mo. (Camp, Gen. Del.) Aug. 13 to 28
- THEODORE AND MINNIE E. LUDWIG**  
Hector, Minn. .... July 20 to Aug. 7  
Nokomis, Ill. .... Aug. 9 to 21
- WILL H. LYNN**  
Post, Texas (Grassland Camp) ..... July 20 to Aug. 14  
Dalhart, Texas ..... Aug. 18 to Sept. 4  
Gould, Okla. (Brownlow Church) Sept. 8 to 18
- ERNEST B. MARSH AND GEO. H. WARD**  
Mineral City, Ohio ..... July 19 to 31
- J. B. MCBRIDE AND WIFE**  
Hollis, Okla. .... July 27 to Aug. 7  
Hallville, Texas (Noonday Camp) Aug. 11 to 31  
Oakland City, Ind. .... Aug. 24 to Sept. 4  
Cincinnati, Ohio (Norwood Camp) Oct. 2 to 23
- J. A. MACCLINTOCK**  
Hazelton, Ind. .... July 29 to Aug. 7  
Portsmouth, Ohio ..... Aug. 14 to 28  
Elkhart, Ind. .... Oct. 2 to 18  
Stinesville, Ind. .... Oct. 17 to 30  
Kendallville, Ind. .... Nov. 6 to 20
- ERNEST B. MARSH AND GEO. H. WARD**  
Mineral City, Ohio ..... July 20 to Aug. 7  
Pittsburgh District ..... Aug. 22 to Sept. 4  
Ashtabula, Ohio ..... Sept. 5 to 25  
Mandeville, W. Va. .... Oct. 13 to 30  
New Philadelphia, Ohio ..... Nov. 8 to 20  
Warwick, Ohio ..... Nov. 28 to Dec. 4
- L. C. MESSER**  
Ablene, Texas ..... July 18 to 31  
Lawrence, Kans. .... Aug. 7 to 21  
Cherokee, Okla. (Camp) ..... Aug. 28 to Sept. 4  
Chillicothe, Texas (Hayhurst Camp) ..... Sept. 5 to 11  
Sterling, Okla. .... Sept. 13 to 18  
Hugo, Okla. (E. Okla. Dist. Assembly) ..... Sept. 21 to 25  
Hominy, Okla. .... Sept. 27 to Oct. 2
- L. G. MILBY**  
Dunkirk, Ind. .... July 20 to 31  
Lafayette, Ind. .... Aug. 7 to 28
- C. O. MILLER AND FAMILY**  
Caruthersville, Mo. .... July 20 to Aug. 7  
Malden, Mo. .... Aug. 10 to 21  
Mangum, Okla. .... Aug. 25 to Sept. 4  
Hugo, Okla. (Assembly) ..... Sept. 21 to 25
- JAMES MILLER**  
Hope, Mich. (Camp) ..... July 31 to Aug. 14
- JULIUS MILLER**  
Ortonville, Minn. .... July 20 to Aug. 7  
Jamestown, N. Dak. (Minneapolis District Assembly) ..... Aug. 10 to 14
- W. H. MINOR**  
Byne, Okla. .... July 15 to 31  
Dowell, Okla. .... Aug. 1 to 14  
Dodsonville, Texas (Camp) ..... Aug. 19 to 28  
Oklahoma City, Okla. (Union Mission) ..... Sept. 3 to 18
- ARTHUR MORGAN AND RUBEN BRIDGEWATER**  
Woodbine, Kan. .... July 28 to Aug. 14
- R. L. MORGAN**  
Milwaukee, Wis. .... July 27 to Aug. 14
- B. F. NEELY**  
Clarendon, Va. (303 R. R. Terrace) Camp. .... July 29 to Aug. 7  
Datersville, Ark. (Camp) ..... Aug. 11 to 21  
Antlers, Okla. .... Aug. 23 to Sept. 4
- S. S. NELSON**  
Hillsboro, N. C. .... Aug. 26 to Sept. 4  
Organ Cave, W. Va. .... Oct. 1 to 10  
Ronceverte, W. Va. .... Oct. 12 to 25
- WADE L. NELSON**  
Oklahoma City, Okla. (Packingtown Mission, R. E. Gibbs, Supt.) ..... Aug. 13
- WILL H. AND LILLIE B. NERRY**  
Science Hill, Ky. .... July 17 to 31  
Highway, Ky. .... Aug. 7 to 21
- EDWARD C. ONEY**  
Salem, Ohio ..... Sept. 14 to 25  
Bradford, Pa. .... Nov. 6 to 20
- G. F. AND BYRDIE OWEN**  
Climbing Hill, Ia. .... July 29 to Aug. 7  
Bath, Maine ..... Aug. 28 to Sept. 11  
South Portland, Maine ..... Sept. 18 to Oct. 2
- FANNIE PAYNE EVANGELISTIC PARTY**  
Hayden, Colo. (General Delivery) ..... July 14 to Aug. 14  
Madison, Ind. (Bryansburg Camp) ..... Aug. 19 to 28
- DWIGHT M. PEFFLEY**  
Leta, Ind. (Letta Camp) July 29 to Aug. 8  
Cooperdale, Ohio ..... Aug. 14 to 29  
Toledo, Ohio ..... Sept. 1 to 25  
Walbridge, Ohio ..... Oct. 2 to 23  
Darling Run, Ohio ..... Oct. 30 to Nov. 13
- T. J. PRICE**  
Mechanicsburg, Ohio ..... Aug. 7 to 21  
Woodstock, Ohio ..... Aug. 24 to Sept. 7
- J. E. AND ADA REDMON**  
California, Ky. (Carthage Campmeeting, care J. H. Moore) ..... Aug. 19 to 28
- LAWRENCE REED**  
New Albany, N. Y. (Seven Oaks Camp) ..... July 31 to Aug. 14  
Richland, N. Y. (Camp) Aug. 21 to Sept. 5  
Cumberland, Md. .... Sept. 10 to 26
- JAY AND VIRGINIA RICE**  
Imperial, Nebr. (Camp) ..... Aug. 10 to 28
- LEWIS J. AND EDYTHE RICE**  
Flora, Ill. .... July 13 to 31
- C. C. RINEBARGER**  
North Little Rock, Ark. .... July 28 to Aug. 7  
Ramsey, Ind. .... Aug. 12 to 21  
Oakland City, Ind. .... Aug. 20 to Sept. 4
- PERRY ROOD**  
Athens, Ohio ..... July 15 to 31  
Waterloo, Ohio ..... Aug. 7 to 28  
New Port, Ky. .... Sept. 7 to 11  
West Liberty, Ohio ..... Dec. 27 to Jan. 7
- J. A. ROGERS**  
Pittsburgh District ..... June 1 to Aug. 21  
Andover, Ohio ..... Aug. 28 to Sept. 18  
Youngstown, Ohio ..... Sept. 25 to Oct. 12  
Cleveland, Ohio ..... Oct. 10 to Nov. 6  
Brazil, Ind. .... Nov. 13 to 27
- C. W. RUTH**  
Toronto, Ohio (Hollow Rock Camp) ..... July 28 to Aug. 7  
Gaines, Mich. .... Aug. 26 to Sept. 4
- N. B. SHADE**  
Park Lane, Va. (Camp) ..... July 29 to Aug. 8  
Knobsburg, Pa. .... Aug. 14 to 24  
Columbia, S. C. (Tent) ..... Sept. 1 to 11  
Plant City, Fla. (Tent) ..... Sept. 18 to 30  
Aron Park, Fla. (Assembly) ..... Oct. 5 to 9  
Blacksburg, S. C. .... Sept. 12 to 17
- R. A. SHANK AND WIFE**  
Romex, Mich. (Camp) ..... Aug. 5 to 14  
Kampsville, Ill. (Camp) ..... Aug. 18 to 28
- E. E. SHELHAMER**  
Ashville, N. Y. .... July 20 to 31  
Owosso, Mich. .... Aug. 6 to 14  
Wichita, Kan. .... Aug. 18 to 28  
Greenville, Ill. .... Sept. 1 to 12  
Binghamton, N. Y. .... Sept. 25 to Oct. 9  
Allentown, Pa. .... Oct. 10 to 30
- E. D. AND WINNIE SIMPSON**  
Hixson, Texas (Camp) ..... July 22 to 31  
Wellington, Texas ..... Aug. 2 to 14  
Altus, Okla. .... Aug. 15 to 28
- C. W. Sooter**  
Dixon, Mo. .... July 15 to Aug. 7  
Tusculum, Mo. .... Aug. 12 to 28
- DURL SPARKS**  
Bloomington, Ind. .... July 16 to 31  
National Park, N. J. .... Aug. 13 to 21  
Pawnee, Colo. .... Sept. 11 to 23
- D. M. AND EVA SPELL**  
Denison, Texas ..... July 17 to 31  
Quannah, Texas ..... Aug. 4 to 21
- FRED ST. CLAIR**  
Portland, Ore. (Tent Meeting) ..... July 31 to Aug. 28  
La Grande, Ore. .... Sept. 4 to Oct. 2  
Spokane, Wash. .... Oct. 9 to Nov. 6  
Colfax, Wash. .... Nov. 13 to Dec. 18  
Dayton, Wash. .... Dec. 31 to Jan. 20
- E. H. STILLION**  
Kylertown, Pa. .... July 31 to Aug. 14  
Pittsburgh District ..... Aug. 18 to Sept. 4
- B. D. SUTTON AND WIFE**  
Columbus, Ohio (Camp) ..... July 27 to Aug. 7  
Wichita, Kan. (Camp) ..... Aug. 18 to 28  
Kingswood, Ky. (Camp) ..... Sept. 2 to 11  
Cincinnati, Ohio (Norwood Church) ..... Oct. 2 to 16  
Minneapolis, Minn. .... Oct. 10 to Nov. 7  
Allentown, Pa. .... Nov. 13 to 27
- HOWARD W. SWEETEN**  
Toronto, Ohio (Hollow Rock Camp) ..... July 28 to Aug. 8  
Circleville, Ohio (Camp) Aug. 11 to Sept. 5
- T. C. TAYLOR**  
Richmond, Ky. .... July 29 to Aug. 14
- ELWOOD TAYLOR**  
Crab Orchard, Ky. .... July 31 to Aug. 14
- T. L. TERRY**  
Indianapolis District ..... Aug. 1 to 28  
Edinburgh, Ill. .... Sept. 5 to 20
- W. A. THOMAS**  
Waldron, Okla. (Schoolhouse) July 17 to 31  
Tuttle, Okla. .... Aug. 23 to Sept. 4
- JOHN THOMAS**  
Moore, N. Y. .... Aug. 1 to 14  
Clarkburg, Ont., Canada ..... Sept. 9 to 18
- I. N. TOOLE**  
Grafton, W. Va. .... July 31 to Aug. 14  
Hopkins, Mich. (Camp) ..... Aug. 18 to 28  
East Palestine, Ohio ..... Aug. 31 to Sept. 18  
Alliance, Ohio ..... Oct. 2 to 10
- N. B. VANDALL**  
Pittman, N. J. (Camp) ..... July 20 to Aug. 3  
Findlay, Ohio (Camp) ..... Aug. 11 to 21  
Mt. Lookout, Ohio (Camp) Aug. 25 to Sept. 4  
Rochester, Pa. .... Sept. 9 to 18  
Baltimore, Md. .... Oct. 2 to 16  
Brooklyn, N. Y. .... Nov. 4 to 13  
Carmichael, Pa. .... Nov. 20 to Dec. 4
- MRS. DE LANCE WALLACE**  
Anacortes, Wash. .... July 18 to 31  
DeMolines, Wash. .... Aug. 5 to 14
- WEAR EVANGELISTIC PARTY**  
Halltown, Mo. .... July 6 to 31
- KENNETH AND EUNICE WELLS**  
Hollow Rock, Toronto, Ontario, ..... July 28 to Aug. 7  
Conneautville, Pa. .... Aug. 8 to 14  
Hopkins, Mich. .... Aug. 18 to 28
- H. W. WELSH**  
Sterling, Ill. .... July 24 to Aug. 7
- WM. WERKHAUSEN**  
Royal Oak, Mich. .... July 24 to Aug. 7
- R. F. WHITEHURST**  
Magnolia, Ark. (Warmock Springs Camp) ..... Aug. 4 to 14
- EARL F. WILDE AND WIFE**  
Portland, Ore. (District Campmeeting) ..... July 21 to 31  
Lethbridge, Alberta, Canada ..... Aug. 7 to 21  
Vancouver, Washington ..... Sept. 1 to 18  
Camas, Washington ..... Sept. 21 to Oct. 9  
Portland, Ore. (First Church) Oct. 13 to 20  
Spokane, Wash. .... Nov. 3 to 20  
Portland, Ore. (Brentwood Church) ..... Nov. 24 to Dec. 11



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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb-jah,
86 Behold, <sup>d</sup> we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	<sup>d</sup> Deut. 28. Ezek. 9, 10.	26 And Ā-hī'jah, Hā'rim,
87 And <sup>e</sup> it yieldeth much increase	<sup>e</sup> Deut. 28.	27 Mā'luch, Hā'rim,
		28 ¶ And the rest the priests, the Lē'vī the singers, the Nēth'i they that had separa

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<i>God defends his church.</i>	ZECHARIAH, 9, 10.	<i>The suffering of Christ</i>
these are things that I hate, saith the LORD.	B. C. 607.	8 And I will encamp about mine
18 ¶ And the word of the LORD of hosts came unto me, saying,	CHAP. 9. 1 Pro. 6, 10.	house because of the army, because of him that passeth by, and because of him that returneth: and no op

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