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## LEARNING CHRIST

WE HAVE not so learned Christ" is an expression peculiar even to the apostle himself, and marks a departure from his usual terminology. It is, however, fully explained in the sentence which follows, "if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." Those who have "learned Christ" are those who know Him by spiritual communion, having heard Him, and having been taught by Him. It is an unusual expression but a strong characterization of the regenerate.

The conditional form of this statement serves to emphasize the truth that those who "learn Christ" and are taught by Him will early come to a recognition of the inner antagonisms of sin in the soul and the necessity for a "further work of grace." Under the illumination of the Spirit they discover the "old man" as the source of their "former" vain conversation or mode of life, and see the necessity of the destruction of this depravity in their hearts. The apostle seems to indicate that this discovery is one of the marks of the regenerate—"if so be that ye have heard him," then you understand the truth in Jesus, that you are to "put off the old man."

The "old man" is a personification of the natural depravity of the heart as a living organism with affections and desires reaching out for fulfillment in "deeds" or "works" of the flesh. The fulfillment of these desires marked their "former conversation" or sinful mode of life. The guilt of these transgressions was removed and the power of sin broken when they were justified and regenerated. They have now discovered that in addition to these there is the "being" of sin which is only removed by the further work of grace which we call "entire sanctification."

In this further work of grace there is both the human and the divine factors. To "put off" the old man is a human requirement in the sense of bringing him to the cross for crucifixion. There is also a divine work, to "be renewed in the spirit of your mind," which Christ accomplished by the baptism with the Holy Ghost and fire.

# HERALD OF HOLINESS

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## EVIDENCES OF THE BAPTISM WITH THE SPIRIT

WE HEAR much concerning the "evidences" of Pentecost, by which those who hold to such false doctrines usually mean some one of the gifts of the Spirit, especially what is commonly known as "tongues." The true evidence of a work of grace is to be found, not in the "gifts," but in the "fruit" of the Spirit—that which flows from it as a natural result or consequence.

There are two accounts recorded in the Acts of the Apostles—one a description of the immediate results of Pentecost (Acts 2:41-47), and the other a description of the results of a later manifestation of the Spirit (Acts 4:32-37). Even the most casual reader cannot fail to notice the similarity of these two accounts. A study of these scriptures will furnish the true "evidences" of a genuine outpouring of the Spirit. What does not correspond to this is not scriptural and will be found to be false. These results may be briefly summarized as follows:

I. *Steadfastness.* "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The pentecostal baptism made the disciples steadfast (1) in scriptural doctrine. What is not based on the Word of God will be found to be false. Any experience which is not in harmony with the clear teachings of the Bible will sooner or later be found to be deceptive. To the law and to the testimony, if they speak not according to this word it is because there is no light in them. (2) In the fellowship of the apostles. They belonged to a holy order and were subject to holy leadership. They were not free lances, splitting up into factions over every difference of opinion. (3) In breaking of bread. They conformed to established customs. It is a mistaken notion to look upon formality as a mere observance of forms. Formality is the absence of life from the forms. We are to rid ourselves of formality, not by doing away with forms but by filling them with life and content. Doubtless the reference here is to the observance of the *agape* or love feast. (4) In prayers. They were a devoted people and gave themselves to communion with God in prayer. Prayerlessness is one of the surest evidences of a lack of grace.

II. *Reverence.* "And fear came upon every soul: and many wonders and signs were done by the apostles." Where the Spirit is there is a reverence for God and for holy things. Lightness, frivolity, using sacred names or scriptural terms in a commonplace manner, going through services without any sense of spiritual things—all of these things are evidences of a lack of the Spirit.

III. *Equality.* "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." There is no scriptural ground for teaching communism from this text. What is commonly called "socialism" reverses the divine plan. It says, "What is thine is mine," but Christianity says, "What is mine is thine." There is here, first of all, a spiritual equality. They were on common ground religiously and loved each other with divine love. There will always be social inequalities, there will always be grades of mentality, there will always be distinctions according to gifts or possessions, but spiritually, God's people will always be one in divine love. There is secondly, a manifestation of this love in service to one another. They saw certain of their number in distress and need, and out of love for each other, they sold their property that they might convert it into ready cash, in order to assist those having need. Doubtless the apostle John had his display of love in mind when he wrote, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

IV. *Naturalness.* Holiness makes people natural. It takes away all cant, strut, strain and false pretensions to sanctity. Nothing is more indicative of the falsity of certain religionists than the strain which their profession brings upon them. Pentecost did not put the early Christians under the strain of a false manner of life. (1) "They continued daily with one accord in the temple"—they delighted in their worship, (2) "and breaking bread from house to house"—they visited one another, separated into natural groups, friends with friends, young people with young people, took their meals together and enjoyed each other's company; (3) "ate their meat with gladness and singleness of heart"—no extreme fasting and no feasting. They made even the ordinary meal a means of grace; (4) they were thankful and full of praise to God, and so lived as to win the confidence of the people.

How much saner is this position relative to the "evidences" than some unnatural, strained, erratic and often erotic manner of life, resulting from false claims to some fancied gift.

The way to hell is paved with good resolutions, and there are millions now hopelessly lost who resolved to be saved—sometime. "Today is the day of salvation, if you hear his voice, harden not your hearts."

## THE QUESTION OF MARRIAGE AND DIVORCE

There seems to have been considerable agitation concerning the question of marriage and divorce in the Protestant churches recently, and at least two denominations in their legislative bodies have given attention to the subject—the Presbyterian general assembly and the Methodist general conference. The Methodist general conference passed the following action:

*Marriage.* That Christian standards of marriage may prevail and that divorce may be prevented:

We instruct our board of education to prepare courses of study setting forth the practical and spiritual values of marriage; such courses to be designed for use in all our church schools, colleges and universities.

We urge our young people to seek parental, medical and pastoral advice before entering upon a relationship so vital to the maintenance of the home, the state and the church.

We urge legislation in all the states requiring that licenses to marry shall be issued only after public notice and the lapse of a reasonable period of time to be fixed by law.

*Divorce:* We hold that true marriage is an institute both human and divine. It is the function of the state to determine the grounds upon which a valid divorce may be granted. We recognize as lawful a divorce granted by the state.

It is the function of the church to determine the regulations that shall govern ministers in the solemnizing of marriage of divorced persons and in the reception of divorced persons into the church membership.

No minister shall solemnize the marriage of a divorced person whose divorced wife or husband is living and unmarried; but this rule shall not apply (1) to the innocent person when it is clearly established in the mind of the minister that the true cause for divorce is adultery, or its full moral equivalent, nor (2) to divorced persons seeking to be reunited in marriage.

A divorced person seeking admission into membership in our church who manifests a proper spirit and satisfactorily answers inquiries may be received.

The Presbyterians in their last general assembly appointed a special committee to prepare a report to be submitted to the church, and this committee recommended that only the biblical ground be recognized as a cause for divorce, eliminating desertion which has been sanctioned by the Westminster Confession as a sufficient cause. This report has been sent out to all Presbyterian ministers in the United States, numbering about ten thousand, and includes also, along with the report by Dr. Macartney, a statistical report by Dr. Covert. The following are a few excerpts from this report.

One out of every six marriages ends in the divorce courts. It is easy to demonstrate from history that the increase in divorce, the loosening of family morality, and the breakdown of the sanctity of the home have been the heralds of national decline and decay.

The attitude of the Church of Christ toward divorce is not a matter of expediency, or of particular application to conditions as they may exist in this or that society or community of men, but loyalty to the spirit and teaching of her divine founder, Jesus Christ.

Jesus lays down as truth that monogamy, one man living together with one woman, is the divine and original plan for marriage. Jesus declares that the race started in a monogamous relationship, but through sin fell away from it into polygamy and divorce and kindred corruptions. Christ goes

back of all temporary legislation and indulgence on the part of Moses and takes His stand upon the great principle and law of human nature with which the world commenced. In the light of this law there can be no such thing as divorce. Man and woman brought together in marriage form a union which is indissoluble, for they have become one flesh.

## EDITORIAL COMMENTS

The Baptist World Alliance was recently held at Toronto, Canada. There were about eight thousand Baptists in attendance. Much attention seems to have been given to the discussion of industrialism, militarism and racialism. Dr. John McNeil was elected president for the next quinquennium. The place of the next world congress was fixed at Berlin, Germany, where the congress was to have been held in 1916 but was prevented by the World War. The editor of the Baptist gives an interesting description of the different races and peoples present. He says:

Variety was manifest. Nobody could fail to observe it. Nobody sought to ignore it. Nobody seemed to regret it. Nobody apologized for it. Everybody welcomed it and rejoiced in it. Physically and racially it was evident from the small, spirituelle Canadian woman, with fair hair and blue eyes and almost transparent skin, to the big black man from Mississippi or Texas, and through many intermediate types of size, race and color. There were many backgrounds or racial and religious consciousness, from the Telugu, just emerging out of long generations of outcaste poverty, to the Chinese who looks back through more than forty centuries of high civilization during which God spoke to his fathers by their own prophets in preparation for the coming Savior. There were many languages and it was necessary often for the speaker to have the aid of an interpreter. There were different radiances of genius and talent, from the slender, blue-eyed, bewhiskered, staccato Hungarian, one of the genial humorists of the congress, to the whirlwind oratory of an American negro, or the abounding virility of the stout German, or the calm masters of assemblies representing the British race in all lands, or to the lightsome grace and playful mood of the Italians, or the deep, brooding mysticism of the Russians.

Some people seem to think that opposers of evolutionary philosophy are primarily interested in refuting the notion that man originated with the lower orders of life, and that it is simply a question of preference for a simpler and more adequate explanation of what is. But this does not touch upon the serious phase of the subject from the Christian's point of view; for it is like Dr. R. A. Meek, editor of the Southern Methodist says, "What room is there to talk of our being renewed in knowledge or holiness after the image wherein we were created if we never have lost that image?" And like Dr. Robert Dick Wilson, in the Princeton Theological Review, says, "If a man is not a fallen being, not only does our whole theology need to be radically reconstructed, but the need of redemption is annulled, and God's revelation of free and abundant grace through Jesus Christ, the Son of God, becomes an absurd delusion."

# LOSING GOD, AND CONSEQUENT DOWNFALL

By A. M. HILLS, LL. D.

*Judges 16:20, And he awoke out of his sleep and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.*

**S**AMSON was a man purposely raised up of God. Possibly more of us are, if we only knew it. He was a child of promise, and the angel directed that he should be a Nazarite unto God from the womb to the day of his death. "No razor shall come on his head: . . . and he shall begin to deliver Israel." Thus he was a man called of God to a heavenly appointed destiny. Horace Bushnell taught that every man's life was a plan of God. Well were it for all if we realized it.

## I. THIS FACT, DILIGENTLY TAUGHT HIM BY HIS PARENTS, HELPED TO MAKE HIM GREAT

Suppose every child were carefully trained into that way of thinking that he was called of God, belonged to God, and had before him a destiny of divine service! I believe it would tend to redeem multitudes from the flagrant curse of aimlessness.

1. The supernatural was a great factor in Samson's life; the touch of God upon him was what made him so outstanding among his fellows. The artists from Dore down have all misrepresented the man. They have with one accord pictured him as a giant Hercules with colossal limbs and knotted muscles and sinews. Nothing was farther from the truth. There was not a thing in his physique that remotely hinted to his enemies the source of his power. It was not the mighty sinews of athletic self-development; it was God.

So, in passing, we may say, it is not what man may do for himself in self-reformation, or catechetical instruction and rites and confirmation, it is what God does in and for the soul that makes it great. Whom God blesses is blessed indeed.

2. The Holy Spirit came upon him mightily (Judg. 13:25; 14:19; 15:14). There is no mention of any touch of feeling about it; but while he was in covenant relations with God there were special blessings for special emergencies and special needs. When the Spirit was essential He was always there to be used.

We, too, have lions of temptations to face, and enemies to fight. They will come upon us suddenly: the only thing to do is to be always in connection with God, prayed up, and filled, and prepared. He won great victories for Israel and gave honey to his father and mother (Judg. 14:9). What a beautiful life to live, to be a joy to those around you, and a blessing to all the people! That comes from being in connection with the "Fount of every blessing." But,

3. After all power and achievement, he had to pray for himself. "He was sore athirst." Though

under the power of the Spirit, he could slay a thousand men "with the jaw-bone of an ass," yet he still was liable to be overcome with thirst like an ordinary mortal (Judges 15:14-17). And is it not so with all of us? We may cut a great figure in public, and then faint like Samson at Lehi or like Elijah under the juniper tree. All our power will leak out, without prayer. O God, keep me low down at thy feet, where Thou canst use me, and I faint not.

## II. NOTICE THAT, NOTWITHSTANDING THAT WONDERFUL PAST, THIS FAVORITE OF HEAVEN LOST GOD.

One would suppose he would not have done it. But it is very common, even among the favorites of grace. Mary lost Jesus right in the midst of a religious gathering in Jerusalem itself. She "supposed" He was with them, but He wasn't.

Precisely so, thousands of greatly used Christians and evangelists, veritable Samsons in past service, "suppose" that God is still with them, when He isn't. We may well ask, therefore, how this favorite of heaven lost God. We answer:

1. By unscriptural alliances. God's eternal law is, "Come out from among them and be ye separate." His people were forbidden to unite with the uncircumcised and idolaters in marriage. Samson did it, in spite of the protest of his parents (Judges 14:3).

Be very careful about your associates. A student of mine, converted from an utterly godless family, and evil life, and soon sanctified and called to a life of remarkable service, said to me, "I dare not go with my old chums in San Antonio." You can lose Jesus in no way quicker than to chum with the ungodly. In my long life I have seen a multitude thus lose their salvation.

2. Samson was always amiably hanging around the enemies' camp. He was not sent there by God. Tell me where a convert goes and I will tell you what will become of him. When Lot pitched his tent toward Sodom, he was soon in Sodom, and then of Sodom, and painfully like Sodom. Willis Cooper, the famous Y. M. C. A. leader, did not abandon theatres and theatre-going: and when the great Iroquois Theatre burned in Chicago, he was in the vast audience and perished with the rest.

3. Samson was off his guard. He fell asleep in the lap of his tempter. He had sufficient and timely warnings. He knew that she had sold herself to his enemies to entice him, betray him and destroy him. But still he presumptuously placed his head in her lap and went to sleep! "O God, keep back thy servant also from presumptuous sins. Let them not have dominion over me!"

This is chiefly the way the sanctified fall. They have been so signally used, and have been divinely

kept so long, they vainly imagine there is no danger anywhere in anything. They foolishly presume that they can go to any place, with any company, and trustfully sleep with the foes of God, when they ought to be most thoroughly awake. There is no safety for a child of God on the enemy's territory, companionship with the wicked. They lose out unconsciously and unintentionally, but surely, just the same. God was not potentially with Israel at Ai, though the people "supposed" He was. The five foolish virgins "supposed" that they had replenishing oil in their vessels with their lamps, but woke up at the testing hour to find themselves mistaken.

4. Samson broke his Nazarite vow, and gave away the divine secret of his life, that the foes of God had long wanted to know. God has secrets with His own, as Finney learned, things that the Holy One did not want him to proclaim to others.

Now God can overlook many delinquencies in His favored ones: He can ignore many foolish mistakes. But when His devoted servants get too careless and presumptuous and venturesome, God is often compelled to assert His majesty, and the grieved Spirit withdraws Himself. Sad day that, when the soul wakes up to find that God is gone!

### III. NOTICE THE RESULTS OF LOSING GOD.

1. As with Samson, there came the loss of power. "He awoke out of sleep and said, 'I will go out as at other times and shake myself free,' but he knew not that Jehovah had departed from him." He could not do as at other times, because God was gone!

Rev. Collins was on a committee that went to Chicago and engaged Moody to hold a series of meetings in Somerville, Mass. The first night of the meetings, two eminently holy women testified to sanctification. Dear Brother Moody instantly jumped to his feet and told a silly story to raise a laugh on them. Dr. Collins told me: "The meetings fell instantly and never regained power during the whole series of meetings, and I made up my mind that the Holy Spirit would not always endure to be insulted even by His dear servant Moody." Dear Moody did similar things on other occasions until, as he confessed to a Dr. Parkhurst of Chicago, who repeated it to me: "I have not the power I once had, and I do not know why." No man living can keep the Holy Spirit power upon him and ridicule sanctification or holiness! There are infallible indications which show when God is gone.

2. Samson lost his eyes. So the people whom God leaves lose their spiritual vision. You hear people say: "I used to think it was wrong to dance, and play cards and go to theatres, and enjoy Sunday sports, but I do not see things now as I used to do." Poor things! they do not realize that they have surrendered to Delilah and the Philistines of the world have put out their spiritual eyes, till they do not see at all. Their spiritual perception of evil is entirely gone.

B. Fay Mills was once a Spirit-filled man and a great power in the kingdom of God. He began to play with modernistic theology. A ministerial brother saw him in a great city book store loading up with semi-infidel books for his summer vacation, and he said to himself: "If his religious faith survives that, he will be fortunate." Mills came back from that vacation and announced to the world his change of views. His preaching was so changed that the ministerial body, responsible for his ministerial standing, summoned him before them to state his new theological opinions. After proclaiming his infidel views for a time, a Doctor of Divinity arose and moved that "The examination be suspended on the ground that it is too embarrassing to the brother and too painful to us." B. Fay Mills' eyes were out; His spiritual vision was gone, and the Spirit was gone.

3. Samson became an object of scorn and derision to the enemies of God. How Satan exults when one of God's mighty warriors goes down. What a carnival of rejoicing is held when the hero of faith and power, now blind, is grinding in the mill for the sport of his heathen foes!

We believe Samson was forgiven and saved, his last prayer was heard and the power returned to overwhelm his enemies in the moment of his death.

One may break with God and be restored, but he will not get back all. The lost eyesight and the continued life of service irretrievably gone!

A brakeman was sent back to flag an oncoming train. By his neglect to fill his lamp, it went out and the disaster came. Some, once signally useful, lose their light and power to keep others out of hell. God will require of us what we might have been.

The lessons are plain: "Watch and pray that ye enter not into temptation." "And let him that thinketh he standeth, take heed lest he fall."

### SAMPLES

The manufacturer offers to the public samples of his product to be tested that its value be proved. When the Holy Spirit has put man through the process of cleansing and filling, Jesus dares to say, "Here is the product of my salvation—a Sample. Try one." And as the world, the flesh, and the devil subject you to this and that trial, *and you meet the test* through the spirit of Christ, the efficacy of the grace of Jesus is established, God is honored, and confidence of men attracted, and Satan shamed and defeated. There may be sound wheat beneath the enveloping husk, but it is the tribulum which reveals the golden grain. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

We do not trust God, but tempt Him, when our expectations slacken our exertions.—M. HENRY.

## FIVE ESSENTIALS IN INTERCESSION

By D. Shelby Corlett

**M**ANY of the parables of Jesus are filled with much greater meaning than the casual reader is apt to catch as he hastily skims the surface. There is one of the shortest stories, but one filled with deepest meaning, given to us in the eleventh chapter of Luke in answer to the expression of a disciple; "Lord, teach us to pray." It simply states a common occurrence of one's being visited unexpectedly by his journeying friend; and in his need he appeals to another friend for help. He won because of his persistence, or unwillingness to be defeated.

There are three actors in this parable. The man in need, the man whose resources supplied the need, and the friend who interceded for the one in need. The central thought of the parable gathers around the fact that the interceding man was related to both the man in need and the man whose resources supplied, by friendship, that need. Note his appeal, "Friend, lend me three loaves." Note his reference to the needy man, "For a friend of mine in his journey has come to me." The lesson may be gathered thus: the man in need represents the man of the world; the man whose resources supplied the need represents the God of all grace, whose abundant resources are sufficient to supply our every need; the interceding friend represents the true Christian in intercessory prayer for his lost friend.

The fact presented to us then is, If we are to save the man in the world and sin, we must be his friend. There is nothing more disgusting and discouraging to a man in sin than to have a Christian show his superior piety, and endeavor to stoop from a stilted position to reach the man in sin. We have but to look to our experiences to learn this lesson—that those who were the greatest blessing to us in bringing us from sin to God were those who convinced us they were our friends, and were not afraid of getting close enough to us to let us feel their friendship. If we are ever to reach men we must get down where they live and bring them up to higher ground. Jesus was surely the great friend of sinners. He ate with them, He associated with them, but always for the purpose of bringing them to Himself. He made a great distinction between the sin and worldliness of the man's life and the man himself. He hated his sin and worldliness, but loved that man with an infinite love. May we not do the same? Do we not sometimes show our hatred for the sin of the world by apparently hating the people in the sin? But let us well remember from this parable of Jesus that if we are to win men and truly pray we must be a friend to men. We are never a true friend when we do not seek the highest good of our friends. So let us seek their salvation, as this is the highest possible good that can come to a sinner.

Another great fact is taught in this short story, that

is, If we are to be real, true, Christian intercessors—if we would know "how to pray"—we must be friends of God. Just as this interceding one was a friend to the man whose resources supplied the need, so we must be a friend to God. This implies an intimate relationship, a close acquaintanceship. This friendship is not gained by short snatches at prayer, by making prayer a small item in our lives; but we are made true friends of God by courting a close fellowship with Him. Abraham is our wonderful example in this. Was he not called "the friend of God"? It was Abraham's faith, his obedience, his willingness to please God, that made him God's friend. We may have friendship with Him on the same basis. Abraham was on such friendly terms with God, that he could talk with Him about the destruction of the cities of the plain as with another man, and thus intercede for them. May we not then cultivate such an intimate friendship with Him that we may talk with Him about our friends who are in need of salvation? Do we feel at home with God when we pray? Is there that friendly relationship that causes us to unburden our hearts for our friends? This, says Jesus, is being taught to pray.

Another fact worthy of study in this short story is the attitude of the interceding friend toward himself. He felt his utter helplessness when he said, "I have nothing to set before him." He could not scrape up anything to feed the poor famished traveler. This sense of utter need drove him to his prosperous friend in order to have the necessary food to sustain the life of his traveling friend. As long as we can find anything to substitute for what God can give, we are apt to use it. But it will be a happy day in our lives when we are made to realize that as preacher or people we have nothing to set before men. We have no power to convict them of sin, we have no power to convert them, we cannot sanctify them. God alone can do this. May we not cultivate a sense of our own utter inability to convict men and get them saved, and have this feeling drive us to God? Salvation is not a work of natural powers or efforts, it is a supernatural work of God's grace. Since this is the case, why will we be content to expend our energies and powers in efforts to save men, and refuse to resort to God's only means of bringing conviction to their hearts?—that of intercessory prayer. We may rest assured that as long as we are willing to rest upon anything we can do we shall get only the results of these efforts; but if we rest upon intercessory prayer and faith, we may expect and get what God can do.

The willingness of this man to make the unselfish sacrifice to feed his hungry friend, is another point worthy of note in Jesus' short story of teaching us how to pray. He arose from his bed, made a trip

across the city at an unseasonable hour of the night; subjected himself to danger of robbers; and at the price of embarrassment by being received as he was by his friend; all because he had a desire to get something for his friend. He made a willing, unselfish sacrifice to obtain food for his hungry and weary friend. Does this not suggest to us that prayer that obtains anything from God costs something? May it not be that we do not have our prayers answered because we are not willing to make the sacrifice necessary to obtain the answer? Love of ease, selfishness, and indifference are the greatest enemies to intercessory prayer. If we were interested enough in our sinful friends to show that interest by fasting and praying, or denying ourselves sleep and other comforts in order to pray for them, we would soon learn the fruits of intercession. We can never know "how to pray" as long as we live selfishly for ourselves.

The last great thought of the short story is that we must not easily become discouraged. This man refused to be defeated by the first answer of refusal from his friend. He persisted in his seeking the necessary food. The thought of his hungry friend spurred him on. The thought of his disappointment if he should return without the bread gave him courage. He continued in his asking until he obtained. Do we not become discouraged too easily? Not that God keeps His ears closed to our cries, but that many times we cannot bring ourselves to the place where faith will take hold for the answer until we have been importunate in our praying. We are too often like the boy whose father had promised him anything he desired that day, as they went to town. His eyes fell first on roller skates, so he asked for them. Next he saw a wagon, so he asked for that. His eyes then fell on a gun, and he requested his father to buy that. His last wish was for a bicycle, and he asked for that. But he received none of them at the first asking. Finally he centered his asking upon the bicycle, and by convincing the father that he really wanted it, he went home the proud possessor of the bicycle. To pray today for our friend and forget him for a week will never bring the answer. It is only as our hearts are possessed by a sense of our friend's need of God, and as we are spurred on by his soul hunger, that we shall persistently intercede for him. We shall never have fruitage in our prayer-life until we learn the lesson of being importunate or persistent in our praying.

Let us earnestly strive to bring our sinful friends to our great Friend by way of intercession, that they may have their souls' needs supplied. This is the lesson of the short story given by Jesus.

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Whatever the place allotted to us by Providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—TRYON EDWARDS.

## HOLINESS: OUR BUSINESS

By REV. P. WISEMAN

AT THE Methodist conference in 1765 the question was asked, "What is the rise of Methodism?" To which the following answer was given: "In 1729 my brother Charles and I, reading the Bible, saw that we could not be saved without holiness, followed after and incited others so to do. In 1737 we saw that holiness comes by faith. In 1738 we saw likewise that men are justified before they are sanctified, yet holiness was our object, inward and outward holiness. God then thrust us out to raise up a holy people" (Wesley's Catechism No. 2).

Dr. Adam Clarke said, "If the Methodists give up preaching entire sanctification they will lose their glory."

Dr. Lovick Pierce, in a sermon to the general conference of the M. E. church, South, said, "Just so far as our church has ceased to believe in entire sanctification, and to seek after it as the only phase of religion revealed in the New Testament that saves from all sin, just so far are we a corrupted and God-forsaken church, and it is useless to try to sustain ourselves on what we have been."

Rev. John Wesley, a year before he died, wrote to Dr. Adam Clarke thus: "Dear Adam: The account you send me of the continuance of the work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it. And this should be strongly urged on all who have tasted perfect love. If you can prove that any of our preachers or leaders teach or preach either directly or indirectly against it, let him be a preacher or leader no longer. I doubt whether he should continue in the society. Because he that could speak thus in our congregation cannot be an honest man. Let me reaffirm. Your church is for holiness or for nothing. Take that out of your preaching and it is emasculated. Take it out of your living and you have nothing left worth your time and effort. Outside of heart-purity received and enjoyed now, you hold to no tenet that is not held and taught by some other church, and in many instances can be better urged by them. To raise up a holy people is our peculiar and exclusive mission."

What is true of Methodism with respect to the precious doctrine and experience of holiness is true of all the holiness churches. This is the purpose for which we exist; and aside from this, it matters very little about us. We are not called to advance new theories, or to speculation in any field of thought. We are called of God to spread scriptural holiness over the world. When we cease to do this—if we do cease—and turn aside to other things, our mission in the world is ended.

OTTAWA, CANADA

## HEAVEN

By REV. R. PIERCE

WE were a little startled the other Sabbath by hearing the question propounded, "When did you hear a sermon on heaven last?" and our memory began to work; but we were compelled to say, "A long, long time ago." We know that the same question is sometimes—but less and less as time goes on—asked in reference to "Hell," but as the Universalists and Russellites have put out the fires of the eternal pit, it is no longer thought to be a suitable theme for a sermon these days. But we were further startled by the assertion made after our answer to the first question on heaven. "No, our preachers have now blotted heaven from their preaching, and are calling attention of the people to a 'renovated earth' instead." No, thank God, heaven is not "blotted out," though it is in these days a neglected theme, and should be preached *often* as an incentive to a holy life.

How the holy soul is lifted up above all things earthly as it meditates upon the possibilities of the divine provisions beyond this life. Peter speaks of an "abundant entrance into the everlasting kingdom," and Paul seemed to catch a glimpse of the glories of the other world when he was bidding farewell to the Ephesian elders, and commending them to God, who, he said, was able to give them an inheritance among all them that are sanctified. Both of these men of God taught that we must be prepared here for our inheritance hereafter. We must be children to get the inheritance. No unholy being can receive that inheritance, for it is only for the sanctified. To be among the glorified hereafter, we must be among the sanctified here. If I had only one message to give to the readers of this article, it would be, "Be ye holy," for "without holiness no man shall see the Lord." Oh, to be "clothed upon from heaven" with that nature which will fit us for an inheritance among all them that are sanctified.

One of the wonders of the unsaved—who only know things as they handle and see them—is how the Christian can be "so sure" of the "things unseen" and get in the future. The reason we are "so sure" of things to come is that God has sent us a "remittance"—an earnest or part—of that which shall be ours hereafter. We are sure of the kingdom because we have had a consignment of the luscious fruits; we know of the nature of that kingdom by its pure waves of glory wafting our souls, and we know that there is an "inheritance for the saints in light," because the Holy Ghost has given us an "earnest of our inheritance," which is a sample of the "purchased possession" which awaits us. We have tapped the precious promises enough to make us "quite sure" of the glory which the Lord has prepared for them that love Him; and as we have obtained our first draught of the promised blessing, we found in it a sure pledge of our full and

final enjoyment of it. Beloved, do you know anything of the earnest of things to come?

Oh, if we could get the thought of the "joy that is set before us," and of the "crown of glory that fadeth not away" to take hold of our beings as it should, there would be a great loosening of the grasp on things of this world. Thank God for the seasons of refreshing from His presence on the journey home; but oh, the eternal joy when we get home. Spurgeon has said that "Grace given to us day by day is our spending money for traveling expenses on the road home; but it is not the estate."

Oh, no! I do not want to blot out heaven, as I feel that I am nearing its portals. If my Lord does not come, I want a place to go to when I am through with my earthly pilgrimage. Let us sing:

*"My heavenly home is bright and fair  
No pain nor death can enter there;  
Its glittering towers the sun outshine;  
That heavenly mansion shall be mine.  
I'm going home; I'm going home;  
I'm going home to die no more."*

Oh, thank God for the good old-fashioned heaven, where the angels are stringing their harps of gold—that home of joy and peace, about which dear Brother Wilde so sweetly sings:

*"Don't you hear the bells now ringing?  
Don't you hear the angels singing?  
'Tis the glory, hallelujah jubilee."*

That heaven that used to pull upon the soul strings of our fathers and mothers; that heaven that used to make the saints of long ago weep and shout for joy; that heaven that used to move the sinners to tender contrition, and make it easy to deal with them at the altar, and bring them through with a shout of victory; that heaven that robbed death of its sting, and was the source of peace and rest in the dying hour. O Lord, give us back the heaven that we have been robbed of. Amen.

*"I'm going to heaven, and there I'll see  
My Savior divine, who has died for me;  
I'm going to heaven, so come along  
And join with me in the heavenly song."*

LOS ANGELES, CALIF.

One prayer while the Holy Spirit yet calls is worth an eternity of prayer after He has withdrawn and the soul has become indifferent.

While the blood of Jesus Christ is the potential cause of our salvation, the Holy Spirit is the efficient cause and faith is the conditional cause. Therefore, "He that believeth not shall be damned."

Seeing God provided one way of human salvation at infinite cost, no one can justly complain if He refuses to accept those who "come up some other way."



## NEW ENGLAND—NO. 2

By John W. Goodwin, General Superintendent



What a charming land to the writer is this delightful New England country. I have never seen its landscape more beautiful. The abundant rains this spring and summer have given its rolling hills and rich valleys a fresh beauty most charming to one coming from the bare and rocky mountains of the West. No wonder that tourists are seeking the northern

part of New England for their summer outings. The lakes and rivers afford congenial places for camping in the cool breezes from the Atlantic.

What changes mark the places of our childhood! The old dirt and mud roads have given way to modern boulevards for autos. Many old friends have passed on to eternity. However, the writer had some special opportunities in meeting a few relatives whom he had not seen in many years. I discovered one of my old playmates had found Christ and was at the camp at Old Orchard. I have another old playmate of special favor, and have been praying for his salvation for over forty years, and believe he is coming to Christ very soon.

Very early Monday morning, after the close of the camp at Old Orchard, we started west; but made a number of calls on relatives and friends, and passed the old home place where I was born. The old elm trees have been cut down, but the beautiful maples planted by my grandfather are still growing, giving grace and beauty to the old home which has been remodeled and beautified. The old blacksmith shop still stands on the corner, and one of my old schoolmates still carries on his trade there.

On reaching Berwick, Maine, the old village of our early days, we went to Rans Crook's barber shop. This barber, Brother Crook, has been noted for his piety as an earnest follower of our Lord. He was sanctified in Inskip's meeting at Old Orchard many years ago, and afterward became the leader of that noted "Berwick Praying Band." This band of devoted men started a revival which swept over the country for ten miles around Berwick. It was this method of Brother Crook's that gave me the inspiration to start secret prayermeetings when I went to Haverhill, Mass., as pastor some thirty-three years ago. As a result we had a revival which lasted four years. Several of the young men from my home town came to the camp at Old Orchard, among them was Frank Guptel of Berwick. They have been asking that I return for a revival campaign, which is really the desire of my own heart.

Before leaving it was a great privilege to have Brother Crook cut my hair and hear him relate the experiences of the past. He was the first barber to cut my childish hair some fifty years ago. And now, in the same room he has occupied for nearly fifty-four years, he again gives his old friend a wonderful hair cut for nothing. During the process an old friend came in and offered to pay for the job, but Brother Crook refused by saying, "I had rather cut this man's hair for nothing than yours for one hundred dollars this morning." It surely was a joy to preach to this man, and see his shining face Sunday afternoon at the camp.

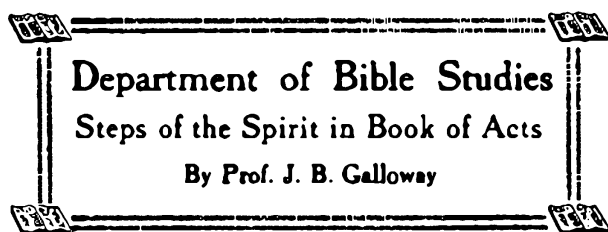
How this town needs a revival of old-time religion. Just more evidences that God has raised up the Church of the Nazarene to promote revivals. Another urgent call for a tent and workers to carry on this holy battle for souls. The whole New England country is waiting for our message. But it takes men and money to do the work. We seem to have more men than money. Oh, for a few men who will make money for the glory of God and the salvation of the lost! The Home Missionary Department now needs ten thousand dollars at once to put tents and men in the fields. We are believing that our young people will come forth in this time of great need. Don't fail us, young people. We are depending on you. Now is the great opportunity to gather the young people of New England.

When starting to write this article it was my purpose to tell about our work in Worcester. Some twenty-five years ago I preached for an old friend of mine here in Worcester in a rented hall. He had stepped out on holiness lines and was trying to do something for Christ. Again at the invitation of Brother Martin I preached in a rented hall. Brother E. E. Martin and wife were constrained to step forth and open our work in Worcester. He has been able to gather around him a noble band of men and women, but they need a place of worship. They simply *must* have a place in which to worship at once. I am asking every Nazarene to earnestly pray for Worcester and Brother and Sister Martin. Here again is the call for Church Extension funds. What a wonderful thing it would be if one hundred of our men and women would provide a thousand dollars each to create a fund which would help in carrying forward this great work.

We are battling against great odds in New England. Here we have generations of customs and prejudice, a large foreign element, and liberal Unitarianism strongly entrenched. Then with all of this, financial limitations, which make progress slow and tedious. There must be a united effort in planting new churches in the larger cities like Worcester and Springfield. But it can be done and must be done by the grace and help of God. If we will all work together and toil hard

we can do this job. Whatever comes we must never become discouraged or back off and fail. We must hear from the lips of our Lord at last, "Well done, thou good and faithful servant."

The state of Maine offers a better opportunity to secure vacant church property than any other field in New England. It will take co-operation and a united effort to plant the church in some of the larger cities. Could we pour a few thousand dollars into helping plant the work in a few more of these larger cities in New England, it would mean large returns in a few years. My soul was greatly stirred when I saw the spiritual deadness among the people. No revivals, no prayermeetings, no sweet Christian fellowship. Many good people starving for the bread of life. Others praying that God will send the Church of the Nazarene into their town or city. Shall we fail them? What shall we answer?



### Lesson Twenty-eight

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

1. *The Day by Day Scripture Reading for the Week.*  
First day, Prov. 25-31. Second day, Eccl. 1-6.  
Third day, Eccl. 7-12. Fourth day, Songs of Sol. 1-8.  
Fifth day, Isa. 1-6. Sixth day, Isa. 7-10.  
Seventh day, Isa. 11-16.

2. *A Choice Morsel from the Week's Bread-Basket.*  
"Holy, holy, holy is the Lord of hosts" (Isa. 6:3).

Holiness is a strain of the heavenly chorus. It is an attribute of the triune God. The original term for holiness is not positive but negative, as used in the Old Testament. The Hebrew word for holiness springs from a root which means to *set apart, make distant, put a distance from*. Holiness is equivalent to separateness. It shows the marked difference between God and sinful man. It was the holiness of God that made it necessary for Moses to take off the shoes from his feet. He is the unapproachable. "Who is able to stand before this holy Lord God?" (1 Sam. 6:20). He is exalted, He is sublime. "I am God, and not man, the Holy One in the midst of thee" (Hos. 11:9). He is called the Holy One for the purpose of withdrawing Him from the presumptions of thoughtless and sinful man upon His majesty. He is entirely separate from all sin, will have no tolerance for it. It was so repugnant to His very nature that He could show sinful man no mercy without the death of His own Son to make a way for its forgiveness. How dare mortal

man plead for any sin. Who would say that He, with all power and such abhorrence of sin, would not eradicate sin from our nature. Sin separates from God, and holiness makes one with God.

#### PART TWO. FOLLOWING THE FOOTSTEPS OF THE HOLY GHOST THROUGH THE BOOK OF THE ACTS

##### OF THE APOSTLES

##### Study Three, Acts 3 and 4

##### 1. *Build Your Own Commentary.*

Notice as Peter and John went to prayer they found a place of service. Note again that while they were poor in temporal things they were rich in spiritual possessions.

Do those filled with the Spirit talk of the Spirit or of Jesus? What does Peter say about Jesus in this second sermon after Pentecost? What different terms does he use in referring to Jesus? How many of these indicate that Jesus is divine?

Notice how Peter preaches on the very thing that the people are guilty of. "Ye denied the Holy One," "and killed the Prince of life" (3:14, 15). Compare with 2:32 and 36 in his first sermon. Notice how he presses home the application: "Repent ye . . . and be converted" (3:19).

Study the statements about the power he claims and possesses. "As though by our own power or holiness" (3:12) with "And his name through faith in his name" (3:16) "By what power?" (4:7) with "By the name of Jesus" (4:10).

Compare "And being let go" (4:23) with "they lifted up their voice to God" (4:24).

What results follow being filled with the Holy Ghost? (4:31-34).

##### 2. *The first Acts of the Holy Ghost through the Spirit-filled Disciples.*

The initial acts of the Holy Ghost through the disciples indicate His methods and manner of operation throughout this age. To be sure there will be a growth in His work, but it will be the development of the original germ of operation, as the acorn holds all the life that grows into the oak tree. May we liken the day of Pentecost to the acorn planted in the earth and germinating into spiritual life? And the operations of the Holy Ghost which have followed to our day as the great, sturdy oak? How flourishing have some of the branches been as the Holy Ghost was poured out in great revivals of the past and present. Whoever gets too far off from the original manifestations of the Spirit in his life that appeared when the Holy Ghost came into his life surely must have cut off the true branch and have in its stead a wild branch growing.

We may profitably study these first steps and initial operations of the Spirit. No sooner had the Holy Ghost come upon the disciples than they began to witness for Jesus to the people. This is the most prominent operation performed from the first. When the Holy Ghost comes into the human heart Jesus is seen. Jesus is first. The Spirit speaks not of Himself, but of Jesus. A love for prayer was created in the heart.

"Peter and John went up together into the temple at the hour of prayer" (3:1). The Spirit-filled found a way to help the one in need, even though they themselves had no silver or gold. They not only undertook but actually achieved a great work in the name of Jesus. The lame man leaped up and walked (3:8). They honored God and caused the people to praise Him (3:9). They took Jesus as the source of their power and exercised great power, not in their own strength, but in the name of Jesus (3:12, 16). They magnify Jesus and call the people to repentance (3:19). They were very courageous and willing to suffer for Christ (4:13, 31). Persecution followed. They were filled with joy and praise in the midst of trials (4:24). They pray for greater manifestations of glory, and boldness to be the channel of operation for the Spirit (4:29). Their prayers moved things for God (4:31). They had a spirit of oneness of heart and soul (4:32). They exercised a spirit of liberality (same verse). And lastly we read that great power and grace was upon them all (4:33). What a great life to live. Who would reject this great privilege? The Spirit-filled life is the life for this age.

The words of King Robert II of France who sang almost a thousand years ago are appropriate to close with.

"Come thou Holy Spirit, come,  
And from Thine eternal home  
Shed the ray of light divine."

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

##### *Personality of the Holy Spirit* (Proofs continued)

According to our church Manual (1923) the Spirit is efficiently in and with the Church of Christ. His labors are many and marvelous. The personal act probably the most often mentioned is that of speaking. An example is found in Rev. 2:7, "Hear ye him." It was the Spirit that spake through the disciples. "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20). If the voice of the Holy Spirit is so prominently mentioned in the early Church should not the Spirit-filled hear His voice and be guided by it? But we need to be warned against other voices which will lead us astray. We must try the spirits, and be sure that it is the Holy Spirit that is speaking. Another act of the Spirit is that of groaning, or interceding, according to the Revised Version (See Rom. 8:26). Still other personal acts mentioned as those of the Spirit are: calling of missionaries and laborers, overseeing the Church, guiding and commanding the life and practices of the whole Church. See such passages as: Acts 13:2; 16:6, 7; 20:28.

We must never undervalue any person. The workman loves not to have his work despised in his presence. Now God is present everywhere, and every person is His work.—DESALES.

## SILVERY LININGS

*Messages of Hope and Cheer*

By BASIL W. MILLER

*Gems of purest ray serene!* The glittering gem studs the queen's coronet—the flashing emerald bedecks the king's scepter—the glimmering opal and the sparkling emerald enhance the charm of the pearly white shoulders of the lovely maiden. Such settings seem to be the ideal for gems of purest ray serene. When surrounded with loveliness, and charmed with the fragrant spices as the breath of flowers, gems glitter as befits their beauty. The pearl is formed by nature's workmen as a masterpiece to be set in the gold and ivory of some medieval monarch's throne. But the poet seemed to catch something of the Master's spirit of lovely humility when he penned:

"Full many a gem of purest ray serene  
The dark, unfathomed caves of ocean bear."

And from the coronet of the queen, and the crown of the king, He takes the gem and hides its beauty in the dark, unfathomed caves of the ocean, never to be noted, nor its glory heralded to human gaze. But on through the night of this seclusion the gem sparkles and glints and scintillates in all its splendor and glorious magnificence as though it were granted to adorn the breast of a maiden fair, or take its place with the crown jewels of some fabled empire. Unnoted it shines, and unsung it glows. It is but filling the place the Lord of nature in the great cathedral of the universe has set it to shine. Is there not beauty as wondrous and nobility as grand here throwing out its sparkling wonder as though it shone where the eyes of the multitudes beheld it constantly and kings bartered empires for its possession? Ah, yes. It shines where the Master's hand has set it, and in so scintillating it has fulfilled its mission! Nor is the story yet told. The flower of flaming glory, velvety petaled, fragrant with the breath of perfumed zephyrs that yonder blooms in the love garden of the princess, to be plucked by royal hands and to adorn royal attire, seems befitted to its surroundings. Its fragrant breath is too bewitching for nostrils of the common herd—its celestial tinted petals are too enchanting for hands other than princesses and queens and lovely shebas in whose veins flows royal blood. It seems that the Lord of nature's workmen has blown upon it the breath of Paradise to bewitch it with fragrance, and has dipped the brush of nature in the tints of the sunsets, royal purple and flaming golden colors, and bedecked the flower for eyes more celestial than earthy. If gods could have gardens (in ancient day of mythology) it would seem but proper that such flowers should bloom only where they would catch something of their beauty. But the poet reminds us that

"Full many a flower is born to blush unseen  
And waste its sweetness on the desert air."

On the desert air many a one as grand as those of the queen's gardens throws out its perfumery to be scented only by God when on earth He now walks in the cool of the day alone with the grandeurs of inanimate creation. But do its petals shine less grandly, or its colors bloom less nobly, or its fragrance seem less bewitching and glorious because it is to remain unnoted by human eye? In the seclusion of the commonplace on the desert it blooms with as much luster as though it were to be plucked at the dawn by the queen's hands, or to bedeck a royal occasion. Life rolls on—flows on—sweeps in and out as rushing tides—some flowers on the desert air waste their fragrance—some gems of purest ray serene shine on in dark caves of seclusion—while others no more noble and no more grandly fashioned are called to positions of praise, applause. Some are destined to shine in the firmament as lone stars of magnificence—while another as grandly fashioned is set to a life of being unnoted by human gaze and unsung by poetic masterpieces. In thus living—if this be the place where the Master would have it shine—it is doing as much and shining as grandly as its more fortunate brother flower or gem. Art thou an unnoted gem—a desert flower? Then shine on, bloom on, for the Master will deign some day to walk thy way and note thy grandeur and behold thy loveliness and beauty.

He has marked thy sphere, and eternity, not time, will see the rewards granted, and God, not man, will be the distributor of such decorations. Shine on unheralded—bloom on though unplucked by princess' hand—live on in thy humble place and the Master of all good workmen will deign to raise thee ere the day's toil be completed to the position which suits His desire and is in accord with thy beauty and nobility of soul.

*"If you cannot on the ocean sail,  
Sail among the sunniest fleet,  
Rocking on the highest billows,  
Laughing at the storms you meet,  
You can stand among the sailors,  
Anchored yet within the bay,  
You can lend a hand to help them,  
As they launch their boats away.*

*"If you are too weak to journey  
Up the mountain, steep and high,  
You can stand within the valley,  
While the multitudes go by.  
You can chant in happy measure,  
As they slowly pass along;  
Though they may forget the singer  
They will not forget the song.*

*"If you have not gold and silver  
Ever ready to command,  
If you cannot toward the needy  
Reach an ever open hand,  
You can visit the afflicted,  
O'er the erring you can weep,  
You can be a true disciple,  
Sitting at the Savior's feet.*

*"Do not then stand idly waiting  
For some greater work to do;  
Fortune is a lazy goddess,  
She will never come to you.  
Go and toil in any vineyard,  
Do not fear to do or dare,  
If you want a field of labor,  
You can find it anywhere."*

—ELLEN H. GATES.

*The sun that never goes out!* The sun is never out—behind the clouds it shines on—somewhere its brilliant rays are lighting the pathway of man. The clouds may come for a while, they may settle as a pall over the earth, but there is certain to come a time when they will rift asunder and out behind them will triumphantly ride the sun. It is this characteristic which is emphasized of Christ when He is termed "the sun of righteousness." He is shining for the soul—the glory of His light never goes out. The beauty of His smile never fades and dies. The magnificence of His personality never shades down nor departs. He is royal in glory to the soul—He is brilliant in love and its overflowings and outreachings. He is as a stream raging through the centuries, which overflows its banks with floods of blessings. In the gloomiest day, when murky heavens drop low, the smile of "the sun of righteousness" will find a way to break through and to flood the soul with His beauty and divine beneficence. The sun may fade, but Christ will never fail. The rays of Sol may die out but the tender mercies of the Lord will never be dimmed down. As gentle dew He shall throw His spirit and presence around His children until they shall be anchored as the roots of Lebanon, and as the lily for spotlessness they shall be, and for attractiveness they shall be as the olive trees and the nobility of the spread of their branches. When His glory rises upon the soul it is as the rays of the sun which draw out of the earth the tender shoots of greenest grass.

*"We must not hope to be mowers,  
And to gather the ripe gold ears,  
Unless we have first been sowers  
And watered the furrows with tears.*

*"It is not just as we take it,  
This mystical world of ours,  
Life's field will yield as we make it  
A harvest of thorns or of flowers."*  
—GOETHE.

*An arbor of caroling nightingales!* It is said that the nightingale is the sweetest singer of all God's creatures, save the melody produced by the human voice. In Persia's fabled land at eventide they are heard as they break forth in harmonies grand and almost celestial. Through the highest trills they warble, and in falling cadenzas they break with golden glee in the trail of their song. When the night rages through and the storm breaks with its wildest fury, as the darkest hours just before dawn come, it is then that this golden throated warbler breaks into his sweetest song. When from an arbor a multitude of these serenaders of God break forth in holy gladness it is as if a host of bright winged angels deigned to visit men and sing some of the noble anthems from the golden strand. How wondrous it would be to listen to an arbor of these caroling nightingales! Songs there are of the world, melodies in poetry and rhymes of flowing beauty and perfect diction. But the testimony of the human heart is that the book of Psalms is the only arbor of poetic caroling nightingales. There is herein a song for every broken heart, a carol of glee for every rejoicer, an anthem for every choir, and a dirge for every funeral. For the night it seems that God tuned David's sentiments to His thoughts and fit a song for the darkest hours of trouble. For the days of rejoicings and gladness it is as if angels taught him to sing some of the favorites of the celestial inhabitants, or that a Gabriel from that other shore had left a tune and a hymn for the human heart. It is indeed an arbor of glorious nightingales. They will warble at the hour of birth, or lament at the siege of death. They will beat out a tune and melody for one in the heydays of life, or for one as yonder his feet struggle down the western slope to the land of the "setting sun." For the hours of bright sunlight there is melody; and for the siege of darkness of hatred and pain there is a song. For the youth whose blood rages ardently in his veins there is a symphony, and for the old man with form bent and shoulders tortured there is an overture. Through the last thirty centuries these noble psalms have sung on and cheered the heart of humanity, and methinks that on the other shore when some redeemed inhabitant of earth shall call for a song of remembrance to mingle with the new song of heaven, it will be one of the majestic songs of David that will be struck up!

*No never alone!* The beauty of the Lord of hosts is that He never leaves one alone. He has promised to be with His children always—yes, even to the end of the age. When the circling brow of the heavens of the soul seems darkened with damp clouds of despair, Christ is there. When the nights rage on in the fury of the storm, Jesus is there. When the vessel is at sea, with chart gone and compass broken, and clouds hanging low, and sun and stars gone out, with those brave sailors the Lord of battle is there. With the courageous missionary on the firing line, when cannibals rush at his dwelling place with drawn spear, the Christ of our salvation is present to intervene. When the heart bleeds, it is His hand that rests gently upon the breast of the bereaved. When the brow is seared and the body is torn with pain and anguish, it is the cooling touch of His hand which brings back health and causes the blood once again to course through the veins with normal flow. When the battle is lost, and no victories are in sight, the Lord of hosts does not forsake. When the storm rages, He is a shelter from its fiercest furies. When the sun drives

with blighting heat upon the wanderer in life's blazing desert, the Christ of Calvary becomes a towering rock under whose shade one can come to rest. When the strength fails and forsakes, He is to one as the wings of eagles to lift to higher heights and nobler altitudes. In the parched land of the soul's agony, Christ is springs of refreshing water flowing up into eternal consolation. His glory to abide, His gentleness to inspire, His power to lift to nobler ideals, pile as high as the mountains, and in their glorious flood are as the tides of the seas.

PITTSBURGH, PA.

## CHOICE WORLD NEWS NOTES AND COMMENTS BRIEFLY TOLD

By REV. C. E. CORNELL

Current is turned into a new electric flatiron only when a user depresses a switch with a thumb.

An electrically warmed fountain pen has been invented for use in temperatures so low that the ink in an ordinary pen would not flow freely.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

Buccleuch Hunt of Scotland recently held its centenary, having been organized in November, 1827. George Summers, who has been with the pack for more than thirty years, was presented a portrait in oils of himself and gifts were made to Duke Buccleuch, descendant of the fifth duke of Buccleuch, who established the pack. Hunters have used the estate since 1787.

Using synthetic gasoline made by a chemical process from coal, automobiles in Germany are winning races from cars propelled by ordinary gasoline.

Miss Marion Stewart of Scottstownhill, a student at the Glasgow Veterinary College, has been awarded the Highland and Agricultural Society's silver medal for stable management at her second professional examination. Miss Stewart passed with second class honors, and is the first woman to earn such a distinction in Scotland.

Finland is more dependent upon the productive capacity of its forests than any other civilized country.

Be not so much discouraged in the sight of what is yet to be done, as comforted in His good will toward thee. 'Tis true, He hath chastened thee with rods and sore afflictions; but did He ever take away His loving kindness from thee? or did His faithfulness ever fail in the sorest, blackest, thickest, darkest night that ever befell thee?—I. PENNINGTON.

New Zealand is estimated to have more than 25,000,000 sheep, a gain of almost 8 per cent in three years.

Rudyard Kipling, whose poetry is known and quoted in all parts of the civilized world, recently celebrated his sixty-second birthday. He was born in Bombay, India, on December 30, 1865—in the same year as King George.

English, Swiss and Spanish interests have acquired about 120,000 acres of alluvial land in southern Spain for the production of cotton and other crops.

Bottles are being turned out at the rate of 1,000,000 a week by a new machine in London. First tests have been satisfactory and it is believed the device will be adopted generally. It was invented by a London attorney who, without any experience in machine construction, started some years ago in

improving the machinery of the firm of which he was a director.

Though today may not fulfill  
All thy hopes, have patience still;  
For perchance tomorrow's sun  
Sees thy happier days begun.

—P. GERHARDT.

With a new shorthand typewriter of French invention an expert operator can write from 200 to 250 words a minute in standard characters on a paper tape.

Artificial heating of the ocean is to be tried at Westerland, Germany, to provide bathing all the year round. Huge electric heaters will attempt to raise the water's temperature and take the chill out of a winter dip.

More than 60,000,000 miles of wire are in use connecting the 18,000,000 or more telephones in the United States.

"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princess" (Psalm 118:8, 9).

We see not, know not, with Thee alone is day;  
From out the torrents' troubled drift,  
Above the stars our prayer we lift;  
Thy will be done.—WHITTIER.

Dr. S. Adolphus Knops of New York City speaking before the Third Race Betterment Conference at Battle Creek, Mich., said: "The filmy modern dress of thin material, sleeveless waist and short skirts, low shoes and silk stockings worn in the coldest weather constitute the first cause of disease among young women. The insane desire for a boyish appearance, causing intentional undernourishment, fear that in spite of a good appetite a good meal will produce overweight, and ignorance of the fact that 10 to 14 pounds overweight between the ages of 15 and 25 are far less dangerous than the same number of pounds underweight."

The largest electric locomotive in the world running under its own power, in operation in Indiana, is equipped with a storage battery weighing 39 tons.

According to carefully compiled statistics less than 5 per cent of traffic accidents in the United States are due to faulty vehicle mechanism or improperly designed highways.

Love worketh no ill to his neighbor; love therefore is the fulfillment of the law. And this, knowing the season, that already it is time for you to awake out of sleep; for now is salvation nearer to us than when we first believed.—Rom. 13:10, 11.

Many persons eat themselves into premature graves. Americans are notorious for overeating, for careless and irregular eating and for eating improper foods. This is a deadly practice. Many lives are sacrificed on the altar of over-rich dinners.

The lives which seem so poor, so low,  
The hearts which are so cramped and dull,  
The baffled hopes, the impulse slow,  
Thou takest, touchest all, and lo!  
They blossom to the beautiful.

—SUSAN COOLIDGE.

Geologists have estimated that there are at least 60,000,000 tons of 99 per cent pure salt in the nine square miles of the Malagash peninsula of Nova Scotia, where it has been mined for several years.

Four million and 63,000 persons are employed in motor transportation in the United States, including workers in vehicle parts and tire factories, dealers, salesmen and chauffeurs.

A word to the wise may be sufficient, but the wise frequently ask for further enlightenment.—*St. Louis Globe-Democrat*.

The Amazon basin in South America—which covers more than 2,000,000 square miles—has a population of less than one person per square mile. The country is covered with an almost impassable jungle of natural vegetation.

Struggle diligently against your impatience, and strive to be amiable and gentle, in season and out of season, toward everyone, however much they may vex and annoy you, and be sure God will bless your efforts.—*St. Francis de Sales*.

North Carolina peanut growers received \$8,000,000 last year for their crop.

Tongs invented by a San Francisco fireman to rescue persons entangled in high power electric wires have been tested at a voltage of 225,000 without leakage.

If you are a slave, you may write your own emancipation proclamation. Freedom from bad habits beats any other kind of freedom.

National advertising in American papers increased from \$50,000,000 in 1913 to more than \$225,000,000 in 1927.

No difficulty stands in the way of a determined will.

Live as though Jesus was coming in a few minutes; work and study as though you were going to live forever.

"The United States has become the leading lending nation of the world. American investors have lent almost \$7,000,000,000 in the seven years from 1920 to 1927. Floating of American capital in foreign countries reached a new high level in 1927. There is abundance of money in this country. And there is abundance of faith in foreign investments. Nor is there any lack of faith in domestic investments, which run into many billions. Americans are an investing people."

The sun dial, as a means of telling time, was first used by the Chaldeans.

American ideas are being introduced in flats under construction in Johannesburg, South Africa. This type of abode is becoming popular there, 3,000 people being flat dwellers now, and it is estimated that the number will increase to 8,000 within two years. Many flats and business houses are under construction. Since 1921 more than \$10,000,000 a year has been spent on new buildings in South Africa, and last year the figure was \$12,500,000.

After long negotiations the Western Union Telegraph Company was given permission by the French government to land one of its transatlantic cables in France. One of the company's speediest cables has been diverted from Penzance, England, to Havre, France. At Havre the cable is connected through automatic repeater to 200 miles of underground cable, making direct connection between New York and Paris. Havre, the cotton center of France, is also in direct touch with New York through this new facility. The opening of the cable was on the 150th anniversary of the signing of the Treaty of Alliance between France and the United States.

## SOME SUGGESTIONS FOR BIBLE STUDY

By H. O. FANNINO

ONE of the encouraging signs of the times is the increased interest in Bible study that is manifest in many quarters. The best antidote for higher criticism in its multitudinous forms, is a first-hand knowledge of the Word of God. The best safeguard our people can have against the inroads of Modernism is a working acquaintance with the Book of books. While the Bible is unlike all other books in many things, it is like other books in this one thing: to be known and understood, it must be studied. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is the apostolic admonition. To those of us who are especially interested in the study of the Bible, some simple suggestions may prove encouraging and helpful. What has helped others, may prove helpful to us, and is well worth passing on.

We are all agreed that we should come to the study of the Word of God in a prayerful spirit. It is becoming that we should pray with the psalmist of old, "Open thou mine eyes, that I may behold wondrous things out of thy law . . . Make me to understand the way of thy precepts: so shall I talk of thy wondrous works . . . Teach me thy statutes." To come to the study of the Word in a prayerful spirit, is to come with a consciousness of our need, of our utter dependence upon God, and with an assurance that He will hear our cry, and grant our petition. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."

We should come to the study of the Bible in dependence upon the Holy Spirit as our Teacher and Guide. God has given Him to us to teach us all things, to guide us into all truth. The fact that He has come to be our Teacher involves the necessity of our becoming His students. Diligence in the study of the Bible under His guidance is absolutely essential to progress in knowledge of things divine. To have the Author, the Inspirer of the Word, as our Instructor is our best assurance that we will be rightly instructed. Error has crept into the Church as men have deposed the Holy Ghost from His position as Administrator of the affairs of the Godhead among men, and set up other teachers.

We may safely come to the study of the Bible with absolute confidence in its divine inspiration, its complete inerrancy, and its absolute indestructibility. It is the faith of the people, and not the Word of God, that is endangered by the flood-tides of infidelity that are sweeping over the world at this time. Such storms have raged around the Word of God from the day God spoke in the Garden of Eden, saying to Adam and Eve, "In the day that thou eatest thereof, thou shalt surely die," and the serpent said to Eve, "Ye shall not surely die." But they did die, and men have been dying for six thousand years, proving that God spoke the truth concerning the wages of sin, and that the devil is a liar and a murderer from the beginning. These attacks on the Word of God have all come from the same source originally. The instruments used have been many and varied, but the agent back of these floods of infidelity has ever been the same. But not one jot or tittle of the Word of God has been destroyed. We may come to it with the utmost confidence in its immutability. The Word of God is as indestructible as the God who uttered it. It is as infallible as He is infallible. The fallibility is all in human understanding of it, or misunderstanding. The Word of God is in as little danger of destruction as God is in danger of destruction. It will endure as long as God endures. "Heaven and earth shall pass away, but my word shall not pass away." "Forever, O Lord, thy Word is settled in heaven." And forever it is beyond the power of men and demons to unsettle it.

We should come to the study of the Word of God in a spirit of inquiry. It is not likely that any of us know any portion of the Bible so well that we could learn no more from it. The Bible is an inexhaustible fountain of truth. No mortal has ever yet exhaustively explored its breadths and lengths, scaled

its topmost heights, or sounded its infinite depths. We should study the same passages over and over again. The oftener we study them, the more we will see in them, and the more we will get out of them. James Hamilton said, "The Word of God is solid: it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there." Our knowledge is increased as our capacities of appropriating it are improved. We know as we develop our capacities for knowing. To come to the study of a passage of scripture with the idea in our minds that we know it completely, is to bar our way to a fuller knowledge of its contents.

To use the Bible merely as a repository of proof texts to demonstrate that one is right in his views is a dangerous way to use it. Not only individuals and local churches, but whole denominations have adopted this method, only to continue in error, and remain in darkness, because they have shut out the light by tenaciously clinging to unscriptural views. "Proof texts," so-called, have been found for every form of doctrine that the malignity of Satan could suggest, or the ingenuity of man devise. We have but to refer to the great central truth of the Bible, the truth about holiness, to illustrate this. Whole denominations come to the Bible to prove that holiness is an impossibility for human beings in this present life. This, by the use of portions of scripture detached from their contexts, and carelessness in their methods of application, they have proved to their own satisfaction. By the same methods they have proved to their own satisfaction that believers cannot live without committing sin in this present world. In some instances, at least, this is due to unscriptural conceptions of sinning and holiness. In the light of Scripture, it is safe to say that any conception of sinning that makes it impossible for the humblest child of God to live without committing it, is unreasonable, and unscriptural. "Whosoever is born of God doth not commit sin." "He that committeth sin is of the devil." These passages are in the imperishable Word of God, and are there to stay. Any conception of committing sin that makes it impossible for a regenerate child of God to live without committing it is contrary to the plain teaching of the Word of God. Any conception of holiness that makes it impossible for the weakest child of God to enjoy it, and enjoy it in this present life, is inconsistent with the plain teachings of the Scriptures. "Be ye holy," is a command, not only for the world to come, but for the world that now is. God not only calls us to holiness in the world to come, but He calls us to holiness here and now. To come to the Word of God to be sure you are right, is a vastly different matter from coming to the Word to prove that you are right. The former attitude leaves you open to conviction concerning any defects there may be in your views, and ways whereby they may be corrected and improved. The latter attitude practically closes every door against conviction, or for change or improvement in your position. In seeking to prove that you are right, only certain "proof texts" are used. In seeking to be sure you are right, the whole light of Scripture is turned upon your position, and the foundations of your belief are examined in that light. Any "belief" that will not stand such treatment is unworthy of a place in your heart.

We should come to the Bible in a spirit of obedience; come with the intention of being, not a hearer only, but a doer of the Word. "If any man will do his will, he shall know of the doctrine." "The entrance of thy words giveth light," and light is given that we may walk in it. God gives more light as we walk in what we have. Not he that heareth, but "He that doeth the will of God, abideth forever." Doing the will of God is the all important thing in this life, as it will be in the life to come. The heroes and heroines of the eleventh chapter of Hebrews immortalized themselves, revolutionized affairs in their day, and changed the history of the world for all time, by doing the will of God.

We should come to the study of our Bibles with the consciousness that Bible study is the most important of all study.

Joseph Cook said, "Do you know of a Book you are willing to put under your head for a pillow when you lie dying? Very well; that is the Book you want to study while you are living. There is but one such Book in the world." With John Wesley, we want to know the Book that tells us the way to heaven; that tells us what to expect when we get there; and how to live while we are on the way to that good place. The Book that tells us how to escape the quagmires of sin, and the quicksands of infidelity along the course of time; how to avoid making shipwreck of our faith, and to so live and serve God and our fellow-men that we shall reap a glorious reward in the world to come, is the Book we want to know here and now. We shall know it only as we study it.

HAMLIN, TEXAS

## AS WE SEE IT

By DR. C. E. HARDY

In 1 John 1:7, we see that the cleansing efficacy of the blood of Christ is associated with fellowship. Without it we can have no true fellowship with the Father. A hungering and thirsting soul, holding in the hand of faith the blood of Jesus, may come with boldness to the mercy seat and there have fellowship with the Father of our Lord Jesus Christ and by observing the same requirement, may have fellowship with the Son also.

The seeking of true fellowship of believers with believers on any other basis than the cleansing blood is a failure. The death of Christ is the bond of their union. They all alike have within them sin, so there is no hope of fellowship save by the cleansing blood. It must be borne in mind that as the fellowship of believers with the Father, Son, or with other believers, began by the reception of the cleansing blood, it must ever be maintained by the continued application of it. We can never come to God otherwise but we may always come by the peace-speaking blood of Jesus.

The failure of man to have fellowship with God, or with man has ever been due to sin; so the blood of Jesus, His Son, proposes to cleanse from all sin—not "sins," but from that which sins spring from—a principle and not from the separate manifestations of sin. It is not the coming to the fountain to be cleansed, but the remaining in it, that it may go on cleansing. The force of the tense is present, always a present tense, not a present which the next moment becomes a past.

Cleansing from sin is not a mere remission; it is not merely averting punishment; it is not merely calling that which is unjust, just; it is all of this and more. By cleansing from sin, we mean making that pure which is foul; by making that which is loathsome, a thing to be desired; by making that which is vile a thing of sacredness. We believe there is virtue in the blood of Jesus to transform the sinful nature of man into an imperfect, but a real image of the holiness of God, that before its might all that is base and unclean fades away.

If the work of cleansing from all sin is done at all, it must be done in time or eternity. If it is not done in eternity, and it is not, for nothing "unclean can enter there," then it is done in time. Shall we ask how long before the spirit quits this tabernacle before the cleansing effect of the blood is realized? Five minutes? An hour? A day? A week? Why then not a year? Why then not now? Yes, as the blood of typical sacrifices purified ceremonially, so the blood of the anti-typical offering purifies now from moral uncleanness.

To say that the blood of Jesus does not cleanse from all sin is to deny a direct statement of the inspired Word. To say it can cleanse but does not, is to say the shedding of His blood was of no avail, or it is to say that God wills for man to keep that which He says is *death*. To say it *can* cleanse from all sin, but that it does not cleanse from part, is to make it possible for the enemy to tantalize God's own blood-bought child, as he struggles against the inward death determined foe, by accusing his God of being a cruel God, or by saying to Him, "thus far and no farther."



# MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

## MISSIONARY "GRIEF"

By J. G. MORRISON, General Missionary Secretary

The Church of the Nazarene has thirteen missionary fields. The recent General Assembly voted to add to that number the American-Mexican field, consisting of the northern tier of counties in Mexico, and the border states in the United States. This makes fourteen.

They are all like growing children—hungry all the time. Each leader sees so very much that could be done, did he but have a bit more means; he sees the absolutely necessary buildings, the long needed assistant workers, and all else. He is helpless except to call on the Department of Foreign Missions, as a hungry boy calls on his mother for bread. The department gives and gives and gives again, but unless the good Nazarenes in the homeland faithfully replenish the treasury, there is quickly an end to the ability of the department to grant the needs of the solicitous mission fields.

One day in the General Missionary Secretary's office, will be, we believe, an interesting recital to the readers of the *HERALD OF HOLINESS*.

The mail comes in during the early morning. It is generally considered as a "pile of grief." The letter on the top of the pile is from District Superintendent E. Y. Davis, of the newly acquired American-Mexican field. "Please, please, please," he says, and then follows the tale of a deficit that it will take only \$1,340 to make up, and how dreadfully handicapped they are, and almost unable to proceed, unless that is paid. Then follows the pathetic request for a church building at Ensenada, Mexico (where they are compelled to meet in a private house, if they meet at all, and meeting in a private house is contrary to Mexican law), which will cost \$2,000. Then a few, just a few, repairs on the property for dear Sister Elizondo, who is doing such a glorious work in Juarez, Mexico, only \$339. Then the little Spanish publication, called the "Herald of Holiness," only they call it that in Spanish, and not in English; this will cost a little over a thousand dollars. The total, without the deficit, is over \$5,000.

A visit to the General Treasurer's office, and we learn that the expense of the big quadrennial meeting at Columbus, Ohio, drained our treasury dry, and all we can write to dear Brother Davis, is to tell him that we will have to wait till more means come in before we can reasonably expect to bring these needs before the department.

*Letter No. 2:* It is from Africa. The quaint looking stamp tells of that. It is from our devoted, hard-working Dr. David Hynd, who is caring for the multiplied interests of the Fitkin Memorial Hospital. He does so much need an ambulance. It will cost only between

fifteen hundred and two thousand dollars. Then dear Brother Jenkins, who is now acting as District Superintendent, in the absence of Brother Schmelzenbach, needs, desperately needs, a car, to reach all the outlying regions of that immense field. What can be done? Nothing. An empty treasury doesn't buy ambulances and motor cars to ship to Africa. We reply that we will bring these matters before the next meeting of the department.

*Letter No. 3:* This is from Dr. Morales, in Mexico. We will let our readers look over our shoulder, and read with us: "After reaching Mexico," so the good doctor's letter runs, "I did not write at once, waiting for the rushing days to pass over, and bring the best time for approaching you." Then follows an earnest plea for the following:

A church building (for they cannot worship in a private house in Mexico) \$5,000. A missionary automobile for Mexico City \$250. A printing press \$500. A Mexican deaconess \$360. Support of charity students \$180. A communion set (he evidently did not know the price). A primary and normal school. A horse and buggy. A 1928 Manual in Spanish. A Spanish Nazarene Hymn Book. W. M. S. course of study in Spanish. Repairs on several churches that are in great need.

*Letter No. 4:* From Brother W. A. Eckel, en route to Japan:

Cannot the Department enable us to open several new and pathetically needy fields in Japan, which are calling?

We have ten native preachers which need support so badly, this will cost only \$12.50 each per month. Can we get that?

We have no place now to educate our native preachers. Must have a school, or lose them all. It will cost \$125 per month. Can you help us?

*Letter No. 5:* From Brother Peter Kiehn and wife. They are ready to leave for China, as soon as their children's education can be provided for. This will involve a considerable sum. Can the department undertake it?

*Letter No. 6:* This is a telegram. Brother Diaz, of Brava, Cape Verde Islands, en route to his home, suddenly stricken with appendicitis. Must go to the hospital for operation. Also it is discovered that all his teeth must be removed. Will the Department be ready to care for the expense?

Thus, and thus, and thus, readeth the "pile of grief." Join us dear reader in a deep, passionate prayer, that all these interests may be cared for to the furthering of the cause of spreading holiness in the lands beyond the sea. And, also, if you will, reinforce your prayer, by mailing the General Treasurer a check for replenishing the depleted treasury. If you will, the Lord will give you a blessed credit mark in His great Book of accounts.

## ARE MEXICANS WORTH WHILE?

A Mexican boy from a humble home above the border was early left an orphan. A Christian student missionary, from Wisconsin, Thomas Harwood, back in 1869, heard Christ calling him to be a pioneer in the Spanish Southwest. He set up influences that reached this orphan Spanish boy. He worked his way by printing on the mission press. He finally finished high school, graduated from a great university with highest honors and completed a law course at Harvard with a degree *cum laude*. Afterward, he became the Y. M. C. A. secretary of Mexico City. Then his health broke. Now he is molding opinion and guiding the affairs of a great southwestern state. You should visit the home of this brilliant young Spanish-American statesman with his charming, Christian family circle.

Another young Mexican in California, the son of a pastor, has worked his way through the great state university where he is president of the large international Students' Association. As a delegate to the last Student Volunteer Convention, his message on the "Call of Mexico" awakened the only applause permitted during all the sessions. These and other like illustrations show the possibilities of these people. As Madero said, "The Mexicans are a great and noble people, but they need enlightenment."

A visit to the industrial schools, the young people's societies and clubs, the churches and Sunday schools, with their childhood, youth and adults, all with "eyes of midnight" filled with the glory of Christian character and hope, will more than once bring tears to the eyes of folks who, hitherto, have wasted many years in ignoring or despising the Mexicans. We simply have not gotten acquainted with them and their struggles toward character and light.

## A CALL TO PRAYER

1. *For a Missionary Spirit*—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. *For a Spirit of Prayer*—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice*—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. *For a Spirit of Unity*—That the whole Church of Christ may desire and experience a new unity in Christ.

It is too often seen that the wiser men are about the things of this world, the less wise they are about the things of the next.—GIBSON.



## FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

### IF I WERE A WOMAN IN AFRICA

By ANNE W. HILL

(A letter from Sister Terre, one of our missionaries in Africa, says: "I am forwarding you an article from the Canadian Missionary Monthly, which is so true to life as we find it here, that I thought the readers of the Family Page would like it." Yes, but it will give quite a little tug to our heart strings).

**I**F I were a woman in Africa, in a heathen village in West Central Africa, what a lot of worry I should be saved! I shouldn't be tortured by seeing the sitting-room carpet grow threadbare, the dining-room oilcloth wear into holes, the paint come off the kitchen floor, and the curtains get torn and soiled. For I should have but one room, my cook-house, to do duty as sitting room, dining room and kitchen, and it would have neither carpet nor oilcloth, paint nor curtains. The walls would be of mud and the floor of mud, and there would be no windows to put curtains to. I shouldn't have to hear noisy boys racing downstairs, their great boots tearing the stair carpet, and the door slamming as they rush off to school, for I should have no stairs and no stair carpet; my boys would have neither boots nor stockings and there wouldn't be any school for them to rush off to.

No! No boots to wear out! No stockings to darn! No trousers or coats to mend! For both boys and girls would be easily clothed with a big red bandana and a yard or two of blue and white calico just torn off and tucked round them.

"Such an easy life!" do I hear you say, with a sigh? Wait a bit till I tell you more about my African home, and then you can decide whether or not you would like to change. But let me begin at the beginning and take you through just one whole day so that you may understand it better.

There's my rooster crowing, my alarm clock! No it's not light yet, for it's barely four o'clock, but I must be off to the field just after daylight, and the corn I hulled yesterday must be pounded now, so that supper won't be late tonight. My husband and sons must have plenty to eat or they will abuse me, and my husband might threaten to send me home to my own village or to get another wife to cook for him. I'm used to that threat, though, and I know he will bring home another wife some day, but that's the way in our country and I must make the best of it.

#### GRIND THE MEAL

Here's my big mortar and pestle. Yes, the pestle is heavy, for it's about five feet long and four inches across the base, but it must be heavy to pound the corn up fine so that my mush will be smooth and free from lumps. Our men folks do not like lumpy mush any more than yours like sour bread. Is it tiring work? To be sure it is: but stomachs must be filled so I must pound away. I ought

to be used to it for I have been at it since I was a little girl.

There, I have done now! Isn't it nice and fine, almost like flour? Now I must get some squash or sweet potatoes cooked, to leave the family a bit while I am away, just a snack you know—for we have only one real meal a day, about five o'clock in the evening and one is all I can provide for, I can tell you.

#### WORKS IN THE FIELD

There's the sun now coming up over the hills, I must soon start. Don't my husband and sons go to the fields with me? I should think not, I shouldn't want my men jeered at for doing woman's work. My man cleared the field and built me a hut to shelter in from the rain; he will give a morning or two to hoe a bit if the weeds get very high, and at harvest time he will bring home a bag or two of corn on his shoulder. Surely that's all you could expect of any man! No you mustn't call him lazy. The men have the grass to cut for the thatch; they have to cut the timber and build the houses, keep the village fences in repair, look after the cattle, the goats and the pigs, make stools, doors, bedsteads, mortars, pestles, hoe handles, and do many other things. Then they are away so much on long trading journeys that they have to rest up a little when they are at home.

#### BABY GOES TOO

Well, I'm off! Coming too, are you? It's a good three miles across that stream to be out of the way of pigs and goats. The grass is generally very wet to walk through, but you soon dry off when you work in the sun. Yes, of course the baby goes on my back, but the other little ones can play about the village till I get home again. They look after themselves pretty well, but, if they get a tumble, there's always some old grandfather about ready with a bit of comfort for any child in trouble.

Here we are at the field. No, there is nothing to show where my field ends and my neighbor's begins, but when you've bent your back over these rows, you make no mistakes. Now I must work hard, for I see that my corn and beans, my squash and peanuts, my manioc, and sweet potatoes, all need a lot of weeding and hoeing. I hope baby won't hinder me. Generally she stays quite contentedly on my back, but sometimes I hollow out a cosy little spot in the soft earth with my hoe and let her sleep there awhile so that I can work faster.

#### LOADS UP FOR HOME

Three o'clock! The sun is going down now and I have done a big day's work. But how my back does ache from stooping over so constantly, and the sun was cruelly hot. Just wait till I load up my big basket with sweet potatoes, tuck in some roasting ears of corn round the side for the children, pile some manioc greens

upon it, and on top of all some good pieces of firewood which I cut at the side of the field. Now I'm ready to go home. I'm glad the rain kept off. We have terrible storms out here sometimes. I once had four cousins, from fifteen to nineteen, and the lightning struck the hut in which the four sisters were sheltering and all were killed. It was dreadful!

#### IF IT RAINS

What do we do if we get caught in a storm going home? Why we get wet, of course. Change our clothes when we get home? What a funny idea. How could I? These are all I have except, of course, my eight-yard piece of good cloth I keep in my husband's box and wear only at the big beer drinks to please the spirits.

Here come the children running out from the village to meet us. They are always pleased to see mother coming home and it makes my heart glad too. Now for the water! I wish it were here, for the climb is steep up from the stream with a big heavy water-pot on your head. My boys, dear me, no! No boy would be seen fetching water. It is woman's lot, and even if she is tired, she has to go right ahead.

#### THE EVENING MEAL

While the water is heating, I'll pound these manioc leaves so that they will cook quickly, and the mush will not take long. Then I'll dip the mush out into this basket I made myself in my odd moments, and the greens go into this black clay dish. When all ready I shall carry both mush and greens over to the men's sitting room where the men and big boys of the village sit and eat together. The children and I eat here at the cookhouse off the edge of a sifting tray, an old basket, or a piece of a broken shard. Anything is good enough for us. Yes, the house is a bit crowded when the children roll down their sleeping mats round the fire, but it is only for the night, and it doesn't matter much. There's lots of other work to do in our African homes. There are pots to make and burn, and field baskets to weave. These are so big they do take a lot of time to finish! Then at the proper season we gather and dry mushrooms and also manioc to put by and keep for the men when they go on journeys, and so much other work to do that it seems as if it never would be done.

#### A SAD MEMORY

Do I not wish I had a daughter to help me? Ah, don't speak of it. It makes my heart sore. I had a little girl once, so sweet she was, my first baby! But someone cast a spell over her, when a few months old, and though I fed her nice, soft mush with an occasional taste of beans or a sip of my new beer, she just sickened and died and I wanted to die too. We paid the witch doctor a goat to divine who had caused her death, and what do you think? It was a neighbor

who had always seemed so kind and friendly. I could hardly believe it, but the witch doctors can always tell. They made her drink the poison test and she died too, so she must have been guilty. But it didn't bring back my baby again. She went down into the black grave.

#### WANT TO HEAR "THE WORDS"

I met a woman who had lost her baby, her only one. She was visiting her relatives in a village where I was. She had accepted "the words" that the white people teach, and she called herself a "Jesus woman." She cried when her baby died, but her face looked so different, and she said her little one was happy in some beautiful place where she would have him again some day. I've never heard those words yet. We live far from the white man's place, and they haven't time to come here. My husband says more evil might come to us if I went there and listened. We have to pay out lots of cloth, as it is, to keep the wicked spirits away. But my boys mean to go some day and perhaps when they know they will come back and tell me, for in my heart there is a hunger for I know not what, and maybe these "words" would satisfy my longing.

The evening is over now, and it is time to rest. You have seen just one day in an African woman's life. Do you think you would like to change?

### Sunday School Lesson

August 26, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul in a Roman Prison.

LESSON TEXT: Acts 16:16-40.

GOLDEN TEXT: *Rejoice in the Lord alway: and again I say, Rejoice* (Phil. 4:4).

**W**E HEAR much said about personal rights and about religion mixing in politics and business. But there is much that is ludicrous put out under the caption of wisdom along this line. Paul in his evangelistic missionary tour came up against this same thing, so it is nothing new. But Paul did not pay as much attention to it as some preachers do today. He went straight ahead with his work, even if it did cross some business arrangements.

In Philippi a company of men were making gain out of an unfortunate afflicted girl. Business so often cares only for profits and is willing to profit at the expense of others. This was an unworthy and wicked business and when Christianity comes in contact with such it is always opposed to it. Also Christianity is always ready to take the part of the unfortunate and help the afflicted. Business, however, would have the conditions to continue for the prophets and protest any interference on the ground of personal rights. But they forget that no man or company of men have any right to do wickedly or to profit on the affliction of others. Justice and mercy both demand interference in such cases.

Paul was brought in contact with this girl by her continued following him and testifying. But she was no fit witness. Discerning her condition, he commanded the evil spirit to come out of her. Delivered from this spirit, she could no longer ply her occult art and her masters could no longer profit with her. We have here a revelation as to the source of all this divination and occultism.

The persons who were profiting from this girl had no joy in her recovery, but resented this interference with their business and determined on vengeance. But they were cowards and would not present the facts. They rather appealed to the religious prejudices of the people and stirred up a riot. Paul and Silas were mistreated and cast into jail. A pretty plight for missionaries to be in! How can they work now? They have missed their calling, or mistaken the call to Europe. Shall they give up? Certainly not. They are going straight after a man and his household that probably could be reached in no other way. It is not every preacher or evangelist that would be willing to go through such suffering and the jail to win souls.

The conditions for sleeping were not very good that night, so they decided to spend the time in prayer and song. This was heard by the other prisoners. Strange sounds for a jail. Such had never before been heard there. This was also heard by God. He just reached down and shook the earth all around the jail. Yes, it was a real earthquake, but God can use earthquakes to accomplish His purposes. We do not know what is being done often in that which we call a physical disaster. This was God's way to open the prison doors and to bring Paul before the jailer.

It was the law of that day that when a prisoner escaped the life of the jailer went for the life of the escaped one. Supposing the prisoners were escaping, the jailer was about to commit suicide. Paul, knowing this, either by revelation or by sight, informed him that they were all there. This was the last straw in the jailer's awakening. He sprang in where the apostles were, fell at their feet and brought them out. His first inquiry was as to how he could be saved. This pleased the apostles, and though they were still suffering from their mistreatment, they gladly explained the way of salvation. The jailer then washed their stripes and was baptized. His entire household were also convinced and were baptized. From that on the missionaries had a good place to sleep and good things to eat as long as they remained.

It has been often so. The cases are not few where at the beginning of a work the workers have suffered deprivation and sometimes scorn until someone has been genuinely converted, then they have been given shelter and food. And there are many places that can only be entered this way. But there are not so many workers who are willing to go this way. The heroic and sacrificial is too often lacking.

When the town officers came to know what had occurred, they saw their mistake in thus hastily condemning the apostles, and so would release them.

But they would do this secretly in order to hide their blunder as far as possible. Paul would not consent to this, but appealed to his Roman citizenship. His punishment had been public and now he demanded that his acquittal likewise be made public on the grounds of his privileges of citizenship. Christians have the right to maintain the rights delegated to them through the privileges of citizenship.

### CAROLINA DISTRICT

It may be interesting and helpful to our readers to hear from our Carolina District. Even though it's a small beginning and seemingly a long hill ahead of us to climb, the outlook is encouraging and we expect to reach the top before many days. We are making progress in our established places, also in our new places. Generally speaking we do not believe there is a greater field in the whole Nazarene movement than in this district (the Carolinas and Virginia). Our Superintendent is receiving calls almost daily from various parts of the district for revival meetings in which places there are fine opportunities for strong Churches of the Nazarene. But owing to a lack of funds he is forced to disappoint them by not being able to launch a campaign and stay until the victory might be won and a Nazarene work begun. It has been proved that the people of these three states are just as responsive to old-fashioned religion as are people in any other state. And with the prayers and financial help of our brothers and sisters we see no reason why we shall not be able to fill these calls and make our Carolina District the greatest in the entire connection.

I believe our greatest need is tents. There is only one tent on the district, so our progress along this line is slow indeed. We have recently been engaged in a tent meeting at Elkin, N. C., with Rev. James Daniel and Miss Gladys A. Hadley, song evangelist. It was a hard place but God gave us a few souls who were genuinely saved and sanctified, and had it been possible for us to have stayed a few weeks longer we believe there could have been a Nazarene work started. But owing to the fact that our Superintendent was unable to back the party with any financial help we were not able to continue the meeting longer.

We have a most faithful and loyal Superintendent who has the burden of lost souls on his heart. He and his wife are surely denying themselves and working untiringly for the sake of the cause. Brother Harrison is filling every place where there is not a regular pastor, also holding revival meetings in the churches.

We are praying and holding on in faith believing God is soon going to send in money to purchase tents and equipment to enable us to take care of the people when they come, and by so doing win many souls to Him and enlarge the borders of our church. We have not been in the Church of the Nazarene long, just long enough to learn to love it so that we are willing to sacrifice if needed and give our life service to this great work that lies out before us.

PAULINE SAUL, Roanoke, Va.

## NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

**RICHMOND, VA.**—We are moving along nicely here in this city of 210,000 people. We have our gospel tent up for the entire summer. We have large crowds attending the services. From three to six hundred people out each night. During the month of July we had Evangelist Earl Burger of Dayton, Ohio and also his family as workers. They gave us a good meeting. Also the following pastors and evangelists stopped in a night or more to assist us. Rev. E. L. Hess of Roanoke, Va., Rev. Charlie Harrison of Greensboro, N. C., and Rev. Byron Maybury of North Richmond, Va. There were quite a number of seekers, a few finders and a few joined our church. During the month of August we will have Evangelist Bona Fleming of Ashland, Ky. for two weeks, also Uncle Bud Robinson a few nights and other workers. There was a special addition to our fold in July; God gave to wife and me a nice, ten-pound baby boy, whose name is Lorenzo Ford. I ask the *HERALD* readers to pray for us that we may never cool off for Jesus, but keep at the front of the firing line.—Alfred Lorenzo Ford, Pastor.

**MORRISTOWN, PA.**—Under the leadership of our new pastor and wife, Brother and Sister Grosse, we are glad to report victory and progress in the church here. Brother Grosse has been preaching soul-stirring and soul-searching sermons. There is a good revival spirit on, the saints are being blessed, sinners saved, and believers sanctified. We have very fruitful evangelistic services on Sunday evening with souls praying through definitely to victory almost every service. We have also had some pray through at our Thursday night prayer services. This is a praying people and as we read in God's Word that "the effectual, fervent prayer of a righteous man availeth much," we are looking forward to great things. Progress is also being made in the Sunday school, and it is growing in numbers and classes. We have been able to reach quite a few unsaved and unchurched folks through our Tuesday night cottage prayermeetings, which are held under the auspices of the N. Y. P. S. There is a spirit of prevailing prayer among our young people, who are able to pray the glory down, for which we give God the praise. The organization of a Woman's Missionary Society is now under way here. There is a strong missionary spirit existing among our people, and where this spirit exists we feel sure of victory. Pray for us, we expect to keep pressing on in the head of the battle by His grace.—Ella B. Hoopes, Reporter.

**WILMINGTON, DEL.**—I want to give my personal testimony to the thousands that read the *HERALD OF HOLINESS*. I am just recovering from a long and serious illness, having had a bad case of Bright's

disease, being so bad that four doctors despaired of my life. My heart gave out and I sank very low several times, but glory to our Jesus, it is just like Him to renew or give new kidneys and to heal all manner of diseases. I believed God's Word, was anointed and prayed for, and such mighty holding on that the saints of God did, I never before witnessed and God heard. He could not turn away the cry of His dear children. Glory to His precious name! I am healed. I wish all our dear people could or would believe God's Word in regard to their bodies. In regard to our work here, the saints have remained true to God; during our illness some prayermeetings were held. Just as soon as we are able, we will again get into the harness and work for God and souls.—Vincent B. Pershing, Pastor.

**NORTH EAST, MD.**—We are pushing ahead at North East, and planning a big campaign in September, when James T. Maffin of Marion, Ohio, will be with us. Prospects look good for a good time in the Lord. Yesterday (Sunday) was a great day here. The saints shouted around the communion table. In the afternoon we had a blessed baptismal service at the river. Last night was the climax, such shouting and praying had not been heard for a long while in North East. One soul prayed clear through gloriously. Amen!—Brother Andrews.

**LEIGHTON, PA.**—We hope and believe that the prayer offered to God by some one at the Seventh General Assembly held at Columbus, Ohio, last June, namely, that a thousand revivals might spring up all over the Nazarene connection as the result of that assembly's having been held, has in a large measure been answered already. God has answered the prayers of His people for a genuine revival in the church here. The meetings extended from July 6 to 22. Three Indian boys, saved and sanctified, natives of the San Blas island, now attending the Beulah Park Bible School at Allentown, Pa., were with us all through the series of services. Their American names are, Peter Miller, Fred Philips, and Frank Wilbur. They are in this country preparing themselves to go back as missionaries among their own people. They labored faithfully with the pastor and members of the church here. A meeting for prayer was held each morning at nine o'clock, with the exception of the three Sunday mornings, when it was held at six o'clock. A dozen or more came to the altar as definite seekers. The weather was oppressively hot, yet saints and sinners came night after night. The Lord was surely leading, the devil was using all the instrumentalities he could command to resist the work, some people were mad, and others were pleased, shouting the victory. I also wish to say that

Rev. Monroe Hand of Allentown gave us five powerful messages during this wonderful series of meetings. Finances came easy. To God be all the glory. Amen.—E. C. Krapf, Pastor.

**LANSDALE, PA.**—Thinking that we might be overdoing in reporting our work and taking up too much precious space in our beloved *HERALD OF HOLINESS*, we have not reported for some time. Suffice it to say we are still on the Lord's side and that being the case He is still on our side. We have been very sorry to lose some of our best saints who have moved to Montana, among them the founder of the church here—our dear Brother E. E. Grosse. His place will be hard to fill. We are thankful, however, for the strong timber remaining and for the newcomers. Had a great day yesterday (July 29) with Prof. R. Wayne Gardner, registrar of our Eastern Nazarene College, as the preacher. Received five adults into membership in the morning and baptized four adults in a great outdoor baptismal service at Penn Brook. The blessings of the whole day linger sweetly. God is helping us to reach out with our open air service on Main street each Saturday evening. We appreciate the co-operation of our own flock in this valuable service and the interest and respect of the crowd. A Jewish merchant furnishes us with electric light for the occasion. Other Jews seem quite friendly. We have no quarrel with the Jews and Catholics but love everybody. We might add, however, that there is not one vote in the flock for A. S.—C. E. Ryder, Pastor.

**BRIDGETON, N. J.**—Since our last report we have had some pleasant things and blessings from the Lord. A few weeks ago the pastor and wife were given a reception, which was by surprise, and were presented with a beautiful gift by the members of the church. We were also privileged to have with us Rev. J. C. Chamberlain, of Chester, Pa., who preached for us a few nights and indeed was a great blessing to the church. While this meeting was very short, it proved to be worth while, and we are looking forward to another meeting of longer duration, with this dear brother as our evangelist. We are steadily moving forward, trusting God to defeat the foe and give us constant victory.—F. D. Ketner, Pastor.

A minister is to be a real man, a live man, a true man, a simple man; great in his love, in his life, in his work, in his simplicity, in his gentleness.—JOHN HALL.

A strong and faithful pulpit is no mean safeguard of a nation's life.—JOHN HALL.

**NEBRASKA DISTRICT ASSEMBLY**

It becomes my privilege and pleasure to once more report a Nebraska District Assembly. This one, the sixteenth, was held at the Central Church of the Nazarene, Omaha, July 18-22. The folks began arriving Monday afternoon, and kept pouring in until Saturday. About one hundred and fifty people were taken care of by the entertaining pastor, Rev. Marvin S. Cooper, and his corps of efficient workers. The W. F. M. S. and the N. Y. P. S. held their rally on Tuesday preceding the assembly, when reports were given and Miss Neva Lane addressed the meeting in the evening.

General Superintendent H. F. Reynolds opened the assembly with a stirring talk on "Faith in God." He said in part, "Oh, that our faith were more simple." In illustrating his remarks he spoke of the patriarchs and prophets who believed God was, and is a rewarder of all those who trust and believe Him, and he said, "If they had faith to believe God when they were not yet sanctified, what ought we to do who have already had our Pentecost?"

The assembly was favored with the presence of three of our missionaries on furlough, Rev. H. F. Schmelzenbach, of Africa; Miss Neva Lane, Central America, and Miss Maud Cretors, Africa. Prof. Ludwig, President of Bresee College, was present and spoke in the interests of his school. His address on "What Meaneth This?" was a masterpiece, and brought out the fact that the college at Hutchinson is more than brick and mortar; that it represents a living body of young people who are the coming leaders of our church.

Then we were highly favored by the presence of our General Secretary, Rev. E. J. Fleming, who gave us a brief report of the General Assembly. He said in part, in beginning his report, "If the workmen will take care of the work, God will take care of the workmen and the Church of the Nazarene will advance." The very presence of Rev. Fleming, whose cheerful personality radiates hope, advanced the spiritual thermometer of the assembly to a high degree, and cheered the hearts of the toil-worn ministers and delegates who had gathered from all over the state of Nebraska, bringing their reports and bearing their sheaves of a year of labor in their respective fields.

Our Field Secretary, Dr. J. G. Morrison, blessed us and put new life into us when he spoke on "Missions." He said in part, "The women are doing most of the work for missions, and they will get the greater reward." In closing his stirring address he urged the men to be more zealous in the work of missions and so share in the reward of the women workers. His brief stay in Omaha was much enjoyed by the folks.

But best of all the wonderful things we enjoyed at the assembly was the address of our beloved missionary from Africa, Rev. H. F. Schmelzenbach, who told us about his conversion and his call to Africa, his journey across the continent and the beginning of his great work. In another address in the evening he spoke

again to a large audience, describing in his unique way the gatherings of the different churches to the great annual camp-meeting. There was a hush over the congregation; some wept, some laughed and some shouted, and all were profoundly stirred, feeling themselves in the presence of a great man, who has been termed by the British officials in South Africa, the greatest missionary since Livingstone, yet we were all impressed by his humility and his undying love for his people in the dark continent. It was indeed a wonderful privilege for our Nebraska delegates to hear firsthand of the marvelous achievements performed by God through the consecrated and obedient life of one humble man. The spiritual thermometer of the assembly seemed to mount higher and higher as reports were given and victories proclaimed. There has been a decided advance along all lines, and everybody was much encouraged. When the Newman Grove delegation sang, "God Is Still on the Throne," there was so much demonstration in weeping, laughing and shouting that Dr. Reynolds called them back to the platform to repeat the song. He said if two words were left out, "God is," the song would not be worth the paper it was written on.

On Thursday our hearts were made sad when our beloved District Superintendent, Rev. H. M. Chambers, in concluding his good report, stated that he would be unable to serve us another year. Some of the delegates expressed their sorrow in speeches before the assembly at the prospect of losing this good and humble man of God, but desired God's will in the matter. When the voting began for District Superintendent it became evident that one man was from the first receiving a large number of votes, and on the third ballot Rev. Marvin S. Cooper was declared elected and by acclamation his election was made unanimous by a rising vote. Rev. Cooper is the organizer and pastor of the Central Church of the Nazarene, Omaha, and in the report of work accomplished since November 27th last, the church was third in raising finances, with over two hundred seekers. Brother Cooper had won all hearts by his sweet spirit and southern hospitality as entertaining pastor of the assembly. Sunday was a great day, with a people's meeting at nine and Sunday school at ten, with Prof. Ludwig teaching the lesson to the whole school, and then church service with a great sermon by Dr. Reynolds on "Holiness." In the afternoon, after the ordination of Rev. Shay, the N. Y. P. S. had charge of the service and was addressed by Prof. Ludwig and Rev. Chrysler. The closing service in the evening was fraught with God's blessing and power, and our new District Superintendent was the preacher. Dr. Reynolds then adjourned the greatest District Assembly Nebraska has ever had and delegates and visitors returned to their various fields with expressions of appreciation to the entertaining churches for their hospitality.

MRS. ETHEL MEDLIN,  
Assembly Reporter.

**CENTRAL NORTHWEST DISTRICT**

(Organizing in four states)

At the last District Assembly the District Budget provided for home missions as one of the departments and the sum of \$2,100 was placed therein. Two thousand dollars was also placed in the budget for the annuities at Headquarters and an additional two thousand dollars for Nampa College. This made the District Budget unusually heavy this assembly year.

At the beginning of the year a drive was put on for Nampa College and Business Manager Henson of Nampa College with the District Superintendent toured the district. Subscriptions were made and have been paid.

Because of the drive for Nampa and the unusually heavy budget the district is at this time (at this writing two weeks from the assembly) quite a little in arrears. Many of our churches are far behind with their budgets and some have not paid a penny during the entire year. It must be evident to all who think clearly that a district cannot function efficiently with a great deficit in the budget.

We believe an earnest effort is being made to meet the budget and when the assembly session is on much of the unpaid budget will be met by our faithful churches. However, because of the great deficit in the district funds home missionary work has been retarded greatly and this is regrettable for the needs are many and the opportunities unlimited.

But in spite of our many difficulties and problems the work has advanced and organizations have been perfected. Among those organized are Clarkfield, Minnesota, and Lac Qui Parle, Minn., Beulah, N. D., and Denhoff, N. D. An organization is being effected at Miles City, Montana, and one at Lakeview, S. D. Others are in the making.

We had fondly hoped to enter Fargo, this great center of North Dakota, but as afore explained, funds were not available and this strategic center had to be passed by for the present.

The group presidents with their co-laborers have done good work during the year and during the summer months an earnest effort has been made to enter new territory. Evangelist Coulson, from Tennessee, has labored hard and his tent has been pitched in a number of places. Swallow, McDonald and others have been in the front of the battle. Coryell has done good work in Minnesota. Gough and the New Rockford church engaged Evangelist Brough for evangelism and they have been busy all summer long and we still look for fruitage from their labors. Shelor and Harrell are pushing the battle in Montana and results will follow. Our faithful pastors and churches are more and more seeing the necessity of pushing into the regions beyond. Let our slogan be: "Every church start a new church." The Bible says, "The righteous shall flourish like the palm tree." A palm tree always gets another palm tree started.

E. E. WORDSWORTH,  
District Superintendent.

### ALABAMA'S ACTIVITIES

God is helping us in a wonderful way and we are about to come to the place where we can do business on a large scale for God and the church in this great state. We have raised over \$1600 in cash since our Assembly with which to buy tents. The district has four tents in use and had one to burn down in Birmingham, July 4th. It was reported the tent was set by criminals who tried by this means to foil the officers who were after them. Someone with whom God has trusted means could make no greater investment for His kingdom than to donate Rev. C. C. White, 126 Richardson Ave., a new tent in which to carry on full salvation gospel work in this great and growing metropolis. Our work has made substantial gains this year and we yet have a great program to carry out. Bud Robinson, Prof. Messer, Sergeant Alvin C. York and Vaughan Radio Quartet are to be there for a great revival campaign Sept. 16-30. We hope also to have one of the General Superintendents with us the last day. This revival will be attended by people from all over the state and out of the state. God would have us plant a great church in this center. We desire that the whole church join us in prayer for the success of this campaign. We would like for a thousand people to drop Brother White a card stating that you are and will be praying for this revival.

Since our last report the writer has conducted revivals in Pensacola, Alabama City, Tarrant City, Cullman, and God has given us many souls, with a goodly number to come into the church. Miss Alice Hawkins was appointed pastor of the work in Pensacola and she is proving the right one for the place. They have had souls to pray through in their regular services with quite a class to come into the church. Pensacola is coming to her own and will be heard from in the future. Pray for this young work in this beautiful coast city.

Our meeting in Cullman was hard fought with victory crowning our efforts. God gave us some most remarkable cases of salvation and a fine organization of fifteen members. A good place of worship was secured right in the heart of the city. This revival was sponsored by Brother and Sister Burns and we have no better people than they. Rev. W. R. Donaldson and wife were our collaborators and we have no finer young people.

The Platts have held revivals at Holt, Uniontown, and many have found God under their ministry. At Holt they are building a church and when it is finished they say they are going to send for me to organize them. The Iricks conducted revivals at Jasper and Millport with souls praying through in each campaign and a general uplift spiritually. They are a great team.

Our people at Union Hill have erected a new house and at this writing they are in the midst of a great revival with the Evangelists Platts. Sacrifice on the part of the church is usually attended by a great outpouring of the Spirit. We also have campaigns going as follows: Nauvoo with Rev. H. A. Forester and wife, Tus-

caloosa with Collier-McCord Evangelistic Party, Piney Grove with Rev. J. W. Heathcock, Phenix City with Evangelist M. E. Redford, Selma with Evangelist J. E. Gaar, Sulphur Springs with Evangelist L. M. Blackburn, Calera with Ramsey Evangelistic Party, and the District Superintendent and wife with Pastor Kemp in Huntsville. We are praying for the greatest harvest of souls and members between this and the assembly that the Alabama District has known for the length of time. Join us in prayer to God to this end.

Every church and pastor should begin now to plan wisely and work faithfully to bring up their budget in full. There is not a church on the district that will fall down with its budget if the pastor and every member will do his duty between this and the assembly. We should remember this, that no church should expect a better pastor unless you have paid the one you have, and no pastor should expect a better church if you have failed with the one you have. I hope there will not be a church that will fall down with either pastor or budget. We hope to get in shape spiritually and financially for the greatest Assembly ever held in Alabama.

H. H. HOOKER, *District Superintendent.*

### ALBERTA NAZARENE DISTRICT CAMP

The recent Alberta Nazarene Campmeeting at Red Deer was the greatest success in point of numbers, and indeed in every way, that has yet been held in Red Deer. Over seven hundred different people availed themselves of the services of the cafeteria on the ground. Probably there is no gathering of such nature and dimensions held anywhere that entertainment is offered free to all and the expenses of the gathering is covered solely by voluntary contributions. The attendance at the various services of the camp was in advance of previous years, and there is no doubt that this annual evangelistic meeting is likely to fill an increasingly large place in the thoughts and plans of the people, both locally and provincially. It now appears that, large as it is, the auditorium will have to be added to in the not far distant future. Rev. and Mrs. Jarrette Aycock and daughter, the evangelists, won for themselves a large place in the appreciation of the people. Their messages were eminently scriptural, sane and convincing, and it is thought that the spiritual results of their preaching will be widespread and enduring. Many will be interested to know that Mr. and Mrs. Aycock have been secured for the Red Deer Camp for 1930. Next year the services have been secured by the camp directorate of Mr. and Mrs. Haldor Lillenas and daughter. Rev. Mr. Lillenas is one of the most widely known gospel song writers of our day. Arrangements were entered into during the camp for the erection of the first unit of a set of buildings for the housing of the Alberta School of Evangelism, the Nazarene school for the training of Christian workers in western Canada. This will be

erected on the beautiful eight-acre campmeeting grounds of the church at Woodlea Park, Red Deer, and thus will also serve to provide additional accommodation for the campmeeting. At present the thought is to build a two story building plus full basement, the superstructure of stucco, and the whole to cover a ground plan of 36x72 feet. The top floor will provide twelve student rooms, the ground floor six student rooms, also classroom and office accommodations. The dining room, kitchen, heating plant, etc., will be in the basement. The new building will be available, it is expected, for the camp of 1929 and for the accommodation of the School of Evangelism in the fall of 1929. Other units of the plant will be added as the increase of the student body requires, and the increase of financial strength permits. This fall, the school will again be accommodated by the renting of several large houses, the classes being held in the local church. Now that the school has received recognition by the denomination, students will be drawn from all over western Canada. As in other years, the necessary money for the financing of the camp and the projected building program came without undue effort or strain. The only method employed was the scriptural one of voluntary contributions. In the main, the people seemed delighted to give, and gave more than the management asked.

*Reporter.*

### COLUMBIA RIVER CAMP

The Columbia River Nazarene Campmeeting, held at Portland, Oregon, July 19-29, has gone into history as the largest and most successful of the three sessions held thus far. This was the second year on the association's wonderful new grounds, the finest in the Northwest, and located on the very outskirts of the beautiful city of Portland. Though the camp has been inaugurated by the South End group of the North Pacific District, it became in reality the district camp this year, at which the churches, north and south, were widely represented.

Rev. Donnell J. Smith, pastor of First church, Portland, and Chairman of the campmeeting association, presided. The special speakers were Dr. H. Orton Wiley, president of Pasadena Nazarene College, and newly elected Editor of the *HERALD OF HOLINESS*, and Rev. U. E. Harding, now pastor of the Church of the Nazarene at Santa Ana, Calif. These men are too well known throughout the denomination, as among our oldest exponents of the full gospel, to call for extended comment. But we must say that we doubt if they were ever more graciously used of God than during this camp. Dr. Wiley's daily exposition of the book of Ephesians could not have been more rich in exegetical study, clear analysis and spiritual deduction. Powerful altar services often followed these expositions, when souls prayed through to blessed victory.

Brother Harding's messages were of the purely evangelistic type. He again demonstrated the fact that he occupies a place among the foremost of our splendid corps of Spirit-filled soul-winners. With a voice of rare quality and compass, coupled with a natural flow of humor hardly surpassed

by that of our famous "Uncle Buddie" Robinson; with the touch of a master in word-painting, and a fascinating store of Hoosier, mountain reminiscences, he fairly captivates his hearers and carries them with him to his final thrilling climax. Some of the altar services that followed these appeals were remarkable. The fruitage of this camp has been most gratifying.

Dr. J. E. Bates of San Diego, Calif., newly appointed Superintendent of the North Pacific District, arrived at the camp on the second Friday and preached an excellent sermon Saturday afternoon.

The children's meetings were under the able leadership of Mrs. A. J. Schocke, assisted by Mrs. Ruth Ames Smith and Mrs. R. J. Plumb. The attendance was large and their work crowned with good success.

The closing Sunday was the great day of the feast. It was ushered in at two a. m. by the Nampa College Quartet singing softly in a tour of the grounds. We must not take space for details. It was a gracious day, with many seeking souls and shouts of victory ringing through the forest air. In the afternoon the Cotton Blossom Colored Girls' Quartet, of Piney Woods, Miss., roused the great audience, which overflowed the big tabernacle, to a high pitch of enthusiasm.

The financial needs were met and important plans made for improvements before next season rolls around.

The musical end of the camp was one of its most delightful and inspiring features. Rev. Floyd Johnston and Mrs. A. J. Schocke proved themselves excellent leaders in song. The Northwest Nazarene College Quartet, Nampa, Idaho, composed of Messrs. Lauren Seamans, Thor Gudmonson, W. D. Godfrey and Harold Nevin, was the special attraction throughout the camp. However, we were favored with other quartets, solos, etc., by others. These included the famous Cotton Blossom quartet; the Girls' Quartet of First church, Portland; the Young Ladies' Quartet of Sellwood church, Portland; Mrs. Grace Fewless, Portland First church; Evangelist and Mrs. W. D. Godfrey, and Mrs. Lorena Koenig of California.

Mrs. Ruth Ames Smith presided at the piano.

The committee whose labors contributed so largely to the success of the camp consisted of Chairman Smith, A. J. Schocke, R. J. Plumb and Floyd Johnston. These faithful pastors toiled almost incessantly for the comfort and blessing of all.

D. RAND PIERCE,  
Tacoma, Washington.

## CHICAGO CENTRAL DISTRICT Tents and Summer Meetings

During the past few months there has been twice as much demand for tents as I have been able to supply. In previous years I have always been able to supply tents for everybody that wanted one, but the demand this year is such that we have been unable to supply the tents. However, we are doing our best and when we cannot get tents, we go into churchhouses, schoolhouses, and

brush arbors, and push the battle for God and for souls.

Pastor J. Y. Jones has been assisting Mary Cooper in our new church at Sheridan. They have been having good services there. Quite recently I met with the Ottawa church and they have called Brother J. Y. Jones to be their pastor. We have a very fine people at Ottawa. Brother Wm. McPherson has done some very fine work at that place. Quite recently we have had the Manville Camp between Springfield and Ottawa over three Sundays with J. Warren Lowman and wife as evangelists. They report a good campmeeting.

Sister Edna Wells Hoke is doing fine work at Peoria. God has recently greatly blessed her in assisting in a fine meeting at Lomax with Sister Alta Fisher. Brother Hoke is supplying the pulpit at Pontiac. Brother and Sister Hoke have done a most remarkable work at Peoria.

Evangelist J. M. Huff is in a good tent meeting at Streator, Illinois. The Vaughan Radio Quartet will assist the Pekin church in a tent meeting in August. We have lately organized a new church at Farmer City. The tent was used there and now the same tent is being used at Villa Grove, which is another new place. Pastor J. E. Williams, of Olivet, is assisting in a tent meeting at Paris. Edith Long and the people around Hegeler and Lyons are now in a tent meeting at Home Gardens.

A number of the Olivet boys are holding meetings in and around Olivet in old churches and in tents. Quite recently a student party had a tent blown to pieces at Oakwood, but they went into a United Brethren church. Brother William Clark is putting on a tent meeting at Mattoon, Ill.

Brother A. J. Mitchell and Brother John Kelsy and family have been for a number of weeks holding a tent meeting at Flora. They are taking this same tent to Olney. Brother C. A. Condon has lately held a meeting at Herron and organized a good Nazarene church.

In fact, there are endless details and I have not space to tell of Helen Peters and Welsh at Lincoln and Mason City and the Home Missionary campaign at Beardstown and the meetings that Brother and Sister Haworth are putting on around Macomb and the meeting that Brother Hester is going to hold in and around Tilden. The fact is, there is no end to the amount of good that is being

done in these summer campaigns by the pastors on Chicago Central District who are working at the job.

E. O. CHALFANT, District Superintendent.

## OHIO DISTRICT CAMPMEETING

Our Fifth Annual Camp which closed July 29, was the best in every way that we have had. We had a most excellent corps of evangelists and singers. They preached and sang with the unction and glory of God upon them. The messages of Brothers Anderson and Browning dug deep for a foundation, cut uncompromisingly close to the line, stirred the laggard conscience to action, awakened the soul, reproved the carelessness of the holiness people, inspired and uplifted the most spiritual of the saints and urged all on to a better and more sacrificing service to the Lord. "Truly, we never heard closer preaching that dug so deep and showed the works of carnality so clearly and yet given with such tenderness and sweetness of spirit" was a remark often heard regarding the preaching.

Rev. F. M. Messenger's lectures and Bible readings on prophecy were most helpful and inspiring to God's children. The camp board so greatly appreciated Brother Messenger's work among us they have invited him back to the camp as a speaker on prophecy until Jesus comes again or for the balance of his life.

Uncle Buddie was with us two days and gave us two of his unique messages, showing and conclusively proving that the Bible does teach sanctification as a second definite work of grace. He is still working his job of getting subscriptions to the HERALD OF HOLINESS and gathered up over one hundred in the camp. He will be with us the whole of 1929 camp, D. V.

Simply to name our singers is enough to let readers of the HERALD know we had messages in song that greatly blessed the saints and drew the attention of masses of the unsaved to a hearing of the gospel. They were Rev. and Mrs. B. D. Sutton and the Vaughan Radio Quartet.

The executive committee of the board was much concerned since the General Assembly lest the large attendance at that great gathering should hinder the attendance at the campmeeting. Well, perhaps some were hindered from coming, but if so others took their place for the crowds came and filled the large tabernacle to overflowing at nearly every evening service, and in many of the day services it was nearly full.

Some distinguished visitors looked in on the camp, among whom were two of our General Superintendents, Dr. Williams and Dr. Goodwin stopped over with us on their way from the East. Dr. Goodwin preaching once for us. Rev. Joseph H. Smith, president of the National Holiness Association, was with us a day. He also preached a great message to a large congregation in a morning service.

This was only our third camp on this ground which was secured two years ago. At that time one prominent evangelist said we were overdoing it in

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building so large a tabernacle. But this camp proved to us our vision was too limited, for our capacity in tabernacle, lodging quarters and dining room was taxed to the limit to provide for the accommodation of the people who came.

Our treasurer, Rev. O. J. Nease, though laden with many other burdens connected with the camp, undertook the job of running the kitchen and supplying the "cats." He did the job well, for many remarked that, though they had been attending campmeetings for many years, they had never attended one that served so good meals and at such moderate price as this camp.

District Superintendent Chas. A. Gibson was our platform manager and looked after the raising of the finances. Our financial burdens were heavy, owing to the fact we have had such rapid growth and have had to build more largely than seemed possible to do. We are like a boy continually outgrowing his clothes. But the faith of Brother Gibson in the Lord to supply all our needs never wavered and God heard and answered prayer for our financial needs, and though no very large amounts were given yet the sacrifices of the many common people in smaller gifts combined to fully make up the amount asked for.

Several new cottages were built this year and a number of new leases on lots made which assures a healthy growth of the camp in the future. Our Nazarenes in this state are catching the vision of the advantages and benefits to the church in a large, centrally located annual campmeeting. And why not? This has always been one of God's means for the promotion of His truth and salvation.

Best of all, God smiled upon us and poured out His Spirit in conviction and brought many to the altar where they prayed through in genuine old-fashioned style. One happy incident of the camp was on the Monday evening following the close of the camp. A young man under conviction to be saved, who had failed to yield during the two or three services he attended during the camp, came out from the city and asked for help to get saved. A number of the campers and helpers had remained on the grounds and they gathered in the tabernacle, sang a song and after a short exhortation he came to the altar and prayed through to a good experience.

W. R. GILLEY, Secretary.

#### NEW YORK DISTRICT

Following the District Assembly, we were called to dedicate the Beulah church, Brooklyn. The presence of God was felt, and the good pastor, Rev. Levi Franklin, and the membership are praising God for prayers answered, in giving them a larger place of worship. After this we left for the northern part of our district, visiting the churches en route, and on May 20th, we organized a fine, live church in Port Henry, N. Y., made up of loyal people who were saved at our altars. We appointed Rev. J. Vaughan pastor. We continued visiting the churches and arranging for aggressive campaigns until we left for the General Assembly, which proved to be one of the best assemblies held. Glorious

things were told of our beloved Zion, and the many good things that were launched bespeak victory for the next four years.

After the General Assembly we hurried home to open our District Campmeeting. This camp, with the able help of General Superintendent Williams as evangelist, and Haas and Anderson in charge of music and song, was a grand success. A number of our pastors were present and preached. Rev. August N. Nilson was a visitor for the first time at our camp, and did some good preaching. The best of all, there was not one dry service. Many bowed at our altars and were saved in the old-fashioned way.

At the close we left for Danbury, Conn., where the pastor and people broke ground for a new place of worship. This is a forward move for our Danbury church, and it assures success for the future. God is in this move, and is going to carry this work on to victory.

On this trip, we visited the tent campaign in Norwalk, where Rev. Aug. N. Nilson and Haas and Anderson are the workers. The Lord is blessing, and the loyal members and friends are expecting a glorious time of soul saving.

The last two Sundays we were in Rochester, where Rev. C. J. Forcey built up a good work. The church is made up of strong men and women, with a large number of young people on fire for God and souls. We were very sorry to lose Brother Forcey as pastor of this church. He is a strong preacher, a godly

man and a fine pastor. Our prayers and also the prayers of the whole church will follow him to his new field of labor. After some time spent in prayer and labor, we were able to secure Rev. Gene Phillips, of the Ohio District, as pastor of the Rochester church. Brother Phillips is a good Nazarene, a very spiritual man, a college graduate, evangelistic and a fine pastor. He will prove a strong man on our district. He held a tent campaign last August for our Spring Valley church. Brother Phillips has held several campaigns in New York, and is well acquainted with our work. We welcome him to our big district, with all its privileges and possibilities.

Our pastors are pushing out, and are being blessed on their fields of labor. We believe this year will be one of fruitfulness in every branch of our work. We are looking forward to a grand time at our coming Preachers' Convention, to be held in our Bedford church, Brooklyn, N. Y., some time in October. The date will be announced later. We expect to secure our new Editor, Dr. H. O. Wiley, to be the special speaker. He told some of us at the General Assembly that he wanted to visit the East this fall, so we are planning to have him take his trip during October. Let every pastor plan to be present, and hear this strong man deliver some lectures. At this writing we are in Canastota, looking after our work on this part of the district.

I am glad to report that I am being blessed of God, and have a longing to see souls saved and sanctified, and our great district built up.

J. A. WARD, District Superintendent.

#### CHURCH NEWS

PASTOR Wm. H. SMITH, Beloit, Wis. — "We have just closed a most gracious revival here. The meetings were held in a large tent, which were well attended. The evangelist engaged did not arrive until Saturday, July 21, but we held the fort until the workers arrived. Rev. B. A. Nelson did the preaching and Brother A. W. Gustafson led the singing. These brethren are from Chicago, and were welcome indeed. Sunday morning, July 22, was a wonderful meeting. Over twenty bowed at the altar of prayer, some for salvation and some for holiness of heart. Every service brought new victories and fifty-one souls prayed through to victory during the ten days of preaching. God surely was with the evangelist as he poured the truth with holy unction upon the hearts of the people. Prayers were answered for the salvation of loved ones and all in all it was a glorious time of refreshing from the Lord. Rev. E. O. Chalfant, our District Superintendent, paid us a welcome visit on Friday evening, and his presence added greatly to the success of the meeting. We are a new church, just lately organized, and thank God, we are growing in numbers as well as in spiritual things. These meetings have brought new interest to our community and we are looking for new faces in our services from time to time. The closing service

## Five Hundred Bible Questions

(With Answers)

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Young People's Society

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

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

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was one long to be remembered as it closed in a blaze of glory. The preacher spoke on the "Unpardonable Sin," and held his audience in rapt attention as he brought his message, and three souls came to the altar and prayed through. This service brought a full tent and a large audience on the outside. It was a gracious climax to a blessed revival. Pray for us that the revival spirit will go on."

**PASTOR C. E. PENDRY**, Bloomington, Indiana.—"We are glad to report how the Lord is so wonderfully blessing in our services. Hardly a barren service since the General Assembly. Fifty-five seekers in the month of July in our regular services. One of the hottest evenings of this summer found 109 at prayer-meeting at church, and 69 at cottage prayer-meeting the same week. The service last night (July 29) shall never be forgotten by those present. Thirteen seekers; such praying, repenting and shouting! Service lasted until twenty-five minutes after midnight. A number requested prayer before leaving the house. My, such a crowd! The end is not yet for the Bloomington, Ind., church. A people who love their pastor, pray for him while he preaches, and go in every Sunday night for real victory are sure to be appreciated."

**PASTORS A. B. AND ETHEL BARHAM**, Sallisaw, Okla.—"We are glad to report great victory for the Sallisaw church. In the last three weeks (July 8-28) thirty-five souls have been saved, reclaimed, or sanctified in the regular services, with no special revival meetings in progress. Out of this number, fifteen have united with the church and fourteen were baptized. Some who have been saved since members were received have applied for membership and will be received later. The Lord is truly good to His people, and we are pressing on, expecting greater victories yet. Our revival begins Aug. 10, with Rev. J. E. Moore of Houston, Texas, as evangelist. The week before the meeting is set apart by the church as a week of prayer, and we are expecting the greatest revival we've ever known. This church observed the week of prayer and day of fasting as asked

for by our General Superintendents and we believe God is now giving us the answer."

**EVANGELIST J. C. HAFLEY**—"We closed our meeting at Ocean Side, Calif., June 3, and at midnight we were headed for Columbus, Ohio, to attend the General Assembly, where we had a wonderful time and met many with whom we had labored in the Lord's vineyard in the past years. Our first meeting after the assembly was with Rev. Mark Whitney at Lyman, Okla. Coming into the home of Brother and Sister Whitney after our long drive of over four thousand miles, was like a wanderer coming upon an oasis in the desert. There is simply no way to describe the blessedness of being in the home of these saints of God. We found the church in perfect harmony and they love the pastor to the extent that they 'take care of him.' God gave us a gracious revival and we took seven fine members into the church, all adults. Finances came easy and we closed with victory. Prof. R. C. Carrell presided at the piano, and that point needs no elaboration, as all who know Brother Carrell will agree that his work is a 'finished' product. Brother O. W. Lewis of Knowles, Okla. had charge of the choir and did the job acceptably. At present we are in the midst of a hard fight in Idabel, Okla. and we are doing fairly well. God is giving us souls in almost every service. This is a young church but Brother S. O. Pace, the efficient pastor, is leading them on to maturity and success. Brethren, pray for me that above all things else God may give me souls."

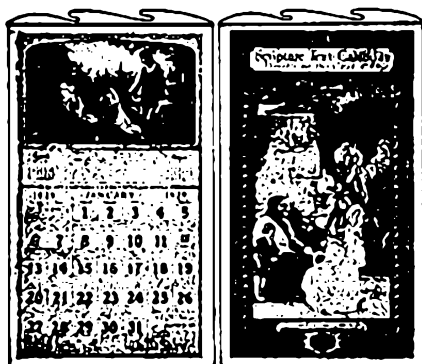
**TRICKHAM, TEXAS, Cross Roads Church**—Just closed a very successful series of meetings with Evangelist Rev. Dewitt C. Palmore. There wasn't any great landslide, but it was a good meeting. Because of the faithfulness of the good pastor and wife, the solid co-operation of the good people of our Cross Roads church and friends of the church, their efforts were anointed by the blessed Holy Spirit. We had several seekers, and eight that found God in clear regeneration and entire sanctification. There were two valuable additions to our noble band. We had with us Brother

Sam Shields of Whon, Texas, as our song evangelist, whom we believe to be one of God's most humble and Spirit-led men. Brother Palmore was greatly appreciated because of his humility of spirit and willingness to be pliant in the hands of God. There is no foolishness in his preaching, but he continually carries a burden on his heart for lost souls and spends much time in fasting and prayer. He also is very definite in seeing that souls who come to the altar pray through. Pray for Cross Roads church.—Mrs. Beula Kingston, Reporter.

**EVANGELIST V. L. NABORS**—"After school was out in May, we left Cleveland, Miss., and moved to Bruce, Miss., which will be our home for some time. Since that time we have held three meetings. The first one at Rosebloom, near Grenada, the first of July. There has been so much rain this spring that the people were not all up with their work, so the crowds were small in the day services, but good crowds at night, and I think lots of good was done. Rev. N. O. Nabors, our pastor at Gulfport, helped me in that meeting. Then we went to Pittsboro, Miss., the county seat of Calhoun Co. This was new territory and the Lord blessed us. We had good crowds and we had a time of seed-sowing from which we are hoping to be able to harvest later. A goodly number of people held up their hands for prayer, prejudice was broken down and many said that second blessing holiness was clearer to them than they thought it possible to make it. Our next meeting for the last of July was at Derma, beginning on Friday night. The following Wednesday, Sister Ruby Maxey arrived from Jonestown, Miss. She is a power for God and God blessed our efforts. The hill was covered with folks and a number prayed through. One man, who seemingly cared very little for religion, got under conviction one night, went home and retired, but could not sleep. About midnight he got up, dressed and went to the cemetery where he had three children buried, and there poured out his heart to God. He came to church the next morning with a shine on his face and the glory in his soul; you ought to have been there to see his good wife and the rest of us rejoice with him. Keep praying for us."

**PASTOR ROBERT A. HUFF, ALEXANDER, N. D.**—"We just closed a meeting with J. O. Schaap as evangelist, assisted by his wife in the singing of special songs. God was blessedly with us. There were two people saved and there was special victory along the line of holiness. These meetings were especially blessed with the addition of five people to the church. We praise God for his wonderful grace; that He consents to bless even us. Bless His name forever. These meetings were held alongside the church, in a big tent that we borrowed from the Poplar church in Montana."

**EVANGELIST J. E. HUGHES**—"The Lord gave us a great meeting at Cloverport, Ky. Old-time conviction was on the people and they rushed to the altar, prayed through with shining faces, told



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what God had done for them; praise the Lord! There were forty-eight either saved or sanctified. We will be at Irvington, Ky., Aug. 7 to Sept. 1. I ask the prayers of the HERALD family."

**EVANGELISTS ARTHUR McNAUGHTON AND WIFE, FREEMAN, SO. DAK.**—"Just closed a good revival meeting here with Rev. D. M. Coulson of Loudon, Tenn., known as the cowboy preacher. His messages were instructive, upbuilding and encouraging to all the saints, and I am sure we will not soon forget them. Quite a number were at the altar and some real definite work was done that we believe will last for eternity. We will soon close our pastorate here as wife and I are entering the evangelistic field again. We have surely enjoyed our labor of love with the dear people here. They have stood by us nobly. A beautiful spirit of harmony, unity and co-operation is felt in all our services. As we soon leave here we feel the prayers of many will follow us. We have some open dates after Oct. 22, and in November we can give to any church wanting our services. We will give you our best. Address us at 2923 Troost Ave., Kansas City, Mo."

**EVANGELIST JAMES MILLER**—"From January 20 to April 8 I was on the Nebraska District, conducting meetings and conventions in the following places: Grand Island, Lincoln, Paxton, Broadwater and Alliance. In each of these places God's presence was manifested in a wonderful way. Time and space will not permit us to detail. Sufficient to say that many were the slain of the Lord. My next two meetings were in Indiana at Worthington and the Winter Avenue Church of the Nazarene, Indianapolis. We did not see the results for which we had hoped at either of these places, but some definite work was done. While in the Indianapolis meeting our baby boy went home to glory. We did hate to see him depart from us so early in life and did everything we could for him, but our Father saw fit to take him. My next meeting was at Joliet, Ill. This was my fifth time there and it was by far the best meeting of them all. The altar was filled time and again. From this meeting I went home and on to the General Assembly. This was a great privilege indeed for me. The business sessions of the day were of much interest to me and of course I enjoyed the preaching services at night. I am sure we know better how to pray for our leaders, preachers and laity than ever before because of being at this gathering. My first meeting after the assembly was at Guthrie, Okla. At this place we had a battle but we also had victory. There were very few barren altar calls and the last night the front of the house was filled with seekers. The pastors, Brother Crawford and wife, went on with the meeting another week after I left and they report good victory for that week also with a good class taken into the church. At this time I am with the First church, Oklahoma City. We have been having seekers and finders throughout the meeting and are expecting many more before we close, Aug. 5. The pastor, Rev. F. H.

Bugh, and people just recently completed a nice new church building. It is one of the nicest and most convenient I have seen in our connection. The auditorium and three galleries seat about 1,200 people when full. They have a beautiful full basement with many nice classrooms. We are expecting a great day Sunday."

**EVANGELIST J. B. McBRIDE**—"Since my last report I have held four splendid meetings. The campmeeting at Willow Lakes, S. D., June 1-10, was a fine meeting, and we found as fine a class of people out on the South Dakota prairies as you will find anywhere. This was their first campmeeting. I assisted them in reorganizing the camp, making it an auxiliary to the state camp at Mitchell, South Dakota, and next year will go back and hold their second annual campmeeting. It bids fair to be a fine camp. Its officers are farmers and bankers. I went next to Minot, North Dakota, for their first annual campmeeting in the city, it was held under a large tabernacle. It rained and stormed almost every day while we were there but we missed only one service, and had only one barren service in the ten days and nights. It was a signal success, and will serve to put our church before that city as never before. There were twenty-one prayed through the last Sunday. Rev. Floyd Kingsler from Jamestown led the singing. Floyd is a splendid young man with a great future, and will render good service anywhere he has an opportunity. The quartet from Nampa College gave us one fine service. Rev. F. V. Rumann is the good pastor; and he is a fine man, he and his wife are among the best people in our church. Our next meeting was in Columbus, Ohio, with Rev. W. E. Zimmerman and his young growing church. We were hindered by rains and the Mattie Crawford big healing meeting nearby, but God gave us a number of fine people saved, or sanctified, and some good folks for our church. Brother and Sister Zimmerman are new among us but are doing a wonderful work. Our next meeting for ten days was the first annual meeting of our new Church of the Naza-

rene on Mt. Washington, Cincinnati, Ohio. Here everything was new, pastor and all, but we had a wonderful meeting, souls saved and sanctified, and a fine class lined up for our church. There is such a wonderful opportunity on Mt. Washington that the pastor and the church are going to stage another meeting for next year, but moving the date up ten days. Some of the finest people and property owners are coming among us. One man and his wife bought a lot, giving eight hundred dollars for it and deeding it to the church for their new building, and another man and his wife gave the entire foundation for the church, and an excavating man is going to excavate for their church gratis, and many others were ready to give help and money and the church is on the way now. Brother O. A. Singleton, while new in the ministry, is one of the finest and best loved young men among us where he is known. His wife is a fine lady and her heart is with him in the work. Brother Singleton has 'achieving faith' and demonstrates it. They treated the workers with real royalty on every line. Sister Ethel Moxley led the singing and was assisted by several quartets, the Bible School Orchestra coming out once, and the whole music program was up to our best camps. Brother and Sister Moxley are both fine workers and preachers. Sister Moxley is a wonderful soloist too. This was a great meeting indeed. God bless and prosper this new church.

I finish my campmeeting work at Kirk, Colorado, the Colorado-Wyoming District Campmeeting, September 2. I then will be in a great campaign with our Carthage Church of the Nazarene, Cincinnati, Sept. 6-23, and then I am ready to enter in upon the fall and winter work with a new zest and vigor for souls, and to build up the Church of the Nazarene. Let those who correspond with me about meetings east of the Rocky Mountains address me in care of our Publishing House to be sure of reaching me quickly."

**EVANGELISTS ALLIE AND EMMA IRICK**—"The Lord of the harvest is giving us one of the greatest years of our life in His great white harvest field. We never

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enjoyed His Word as now, and we never appreciated the grace of salvation and of holiness better and deeper than now. The revivals at Beaumont, Texas, with Pastor McGraw; at Jasper, Ala., with Pastor Forrester; at Cordova, Ala., and at Millport Camp, Ala., and now here at Bethel camp, Temple, Okla., have been times of heavenly power and scenes of salvation. Many have been converted and reclaimed and sanctified wholly, and goodly numbers have cast their lot with the Church of the Nazarene. We have held over thirty-two revivals in Alabama, twenty-eight in Walker County, within the last twenty years, and yet the dear saints down there seem to want us to return for more work. Millport Camp was a gracious occasion this year. They urge our return next year. Bethel Camp starts off with power and blessing. Looking for a great time of victory here with Pastor Bates and his good people. Our slate runs us up to West Tulsa campaign which closes Sunday night, Dec. 9, with Pastor Morgan. We are now making out our winter, spring, and summer slate and will be pleased to hear from pastors, churches, camps and committees for evangelistic campaigns. Address us Box 918, Bethany, Okla. These are the best days and times of our lives and labors. We never were confronted with such wonderful opportunities and rich and rare privileges to spread the gospel of Christian holiness to all the world as now. Mighty revivals of salvation await our coming, towns and cities long and yearn for this very gospel that we preach and teach. Communities and localities yearn for churches that will stand for and maintain what the Church of the Nazarene offers and provides. Let us keep hot, clean and humble and aggressive. Our day is here. We have the gospel, we have the machinery, God has the grace and wisdom to give, the time is ours, the field is white and the harvest must be abundant."

**EVANGELIST LEE L. HAMRIC, STONEWALL, OKLA.**—"We are in the beginning of a good revival here. Crowds are good and there is deep conviction. We will continue here until Aug. 5. Rev. L. H. Pitter is the good pastor of the church here. We are keeping blessed of the Lord and He is giving us revivals and precious souls for our hire."

**MOREHOUSE, MISSOURI**—"Although this has been a very trying year from a financial standpoint, this being a sawmill town and the mills having 'cut out' has indeed made it hard for us. Many of our members and friends have moved away. But God is here, and is with us and blessing our regular services. Our good pastors, Rev. Frank Wasson and wife, are fine young people, and have been a great blessing to the church. Brother Wasson is one of God's faithful preachers of the old rugged truth. Sister Wasson stands loyally by her husband and is a real pastor's wife. We thank God for their patience and stickability through trying times. Rev. Arthur Jones of Malden was with us for a ten days' revival, which was mightily owned of God. Brother Jones is a great Bible preacher of the old-fashioned type. His messages were stirring and convincing. A number were saved and sanctified. The meeting closed with good altar service, and with conviction on many. We have a good N. Y. P. S. with splendid Sunday evening services. They hold cottage prayer meetings. Our Junior N. Y. P. S., with Sister Wasson as superintendent, is doing good work, also our W. M. S. Our Sunday school has decreased about fifty per cent, but we are not going to quit, for we still have faith in God, the one who doeth all things well. Please pray for us."—Lucy Owings, Reporter

**EVANGELIST CHARLES DYE**—"Just one year ago, through the providence of God, we pitched a battle against the devil in East Columbus. The meeting went far

beyond our expectation, so a church of thirty-six members was organized. We felt led of God to stay with them until they got started. After many skirmishes with the devil, we located a good lot for \$1,500, bought it, and then built a nice 36x40 building with full basement. We stayed with them five months, then recommended to them an able pastor in the person of Rev. Elbert Shelton, who is leading them on with great success. Praise God! Since December we have been busy fighting the devil at the following places: We went to Havens Corner, nine miles north of Columbus, and started a battle in a church that was against holiness as a second work of grace. We preached eleven nights and some thirty bowed at the altar and were born again. Then we preached on 'Who's going to heaven?' brought in the second work of grace and nine converts prayed through and were sanctified. Several more prayed through and are still standing. We next went to old Third Street Mission. God gave a packed house and a landslide from heaven and many prayed through. Our next meeting was at Mitchell, Ind., with Pastors Everett and Helen Atkinson. God gave an excellent meeting there. This is a great church and they are carrying out the great mission God has given them. Our next meeting was at Selma (Harris Chapel), Ind. Brother Wasson is the good pastor there. This was a hard battle but God gave us a few souls and some good services. We next went to Lockland, Ohio, and God gave us a fine meeting. Brother Boso is the able pastor and God has used him to do a great work. From there we went to Columbus, Ohio, and pitched a battle in the Mt. Vernon Ave. M. E. church, and it was a battle too. There were not many at the altar, as they were not used to that method of getting religion, but those that came forward we managed to get on their knees and pray them through. Brother Geil was with me three nights there and rendered valuable help with his music. The next meeting was with the Middletown church, Rev. George and Flora Brinkman pastors. The results in this meeting were a disappointment to me. There was an epidemic of the 'flu,' measles, scarlet fever, and even mumps showed up. Almost every home in the city had sickness, but a few prayed through. Thank God! Our next field was Columbus, Ohio, again, at Leonard and St. Claire Mission. For eleven days God gave us a grand time and several souls prayed through. We stopped off next at Goshen, Ind. This was a home mission campaign and a hard fought battle too. Out of the four weeks we were there I don't believe we had over twelve days of favorable weather. God gave us a good meeting with several praying through, and they have organized a church. Praise God! Professor Geil and wife had charge of the music and you know what that means. They are some of the most congenial workers we have ever labored with. Valuable service was rendered by Miss Ruth Wade of Elkhart, Ind., in singing and playing. She is with the Edwards Evangelistic party now and I'm sure is glorifying God. We preached twice in the great Elkhart church and enjoyed

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the refreshings from above with them. Also some prayed through. Both pastor and church stood by us in the Goshen meeting. We were greatly blessed by having the Edwards Evangelistic party for one service. Sister Edwards brought a fine message on 'Holiness.' Our next field was at Sidney, Ohio, with our church there, Rev. T. J. Price, pastor. Professor Geil and wife were with us in the meeting. God gave us an excellent meeting. Sinners were converted, backsliders reclaimed and believers sanctified. I enjoy the battle and go wherever the Lord leads. My next meeting is in Piqua, Ohio, Aug. 14 to Sept. 2. Have some open dates for fall and winter."

**PASTOR IDA M. FRETWELL, ADA, OKLA.**  
—"I have had a nervous breakdown and a serious operation; but through the mercy and healing power of God I am able to be back in the gospel work to which God called me twenty-three years ago. I have been pastor of the Church of the Nazarene at Konawa, Okla., since May 1. Their pastor, Brother Lybarger, died last April. God is blessing our labors there in the salvation of souls at our regular services. Our summer revival begins Aug. 1, Brother Andy Green, of Durant, evangelist, and Miss Lum as singer and helper. Please pray for us, as we are expecting a hard fought battle there, but we know our God is able to give victory, when we meet conditions."

**PASTORS G. O. AND BERTHA CROW, MEDFORD, ORE.**—"We closed a very successful revival at our church Sunday night. Notwithstanding the extremely warm weather we had good crowds at every service. The pastor and wife did the preaching and Mrs. Coanig from California was the soloist. Brother Irwin, our pastor at Ashland, was with us some and gave us a boost, also our old war horse, Brother Langdon, was with us and sang some of his railroad songs which lifted our souls heavenward. We also had with us Evangelist Griffin who sang and prayed, which helped us up the hill. No exact account was kept of the number at the altar, but quite a number were saved or sanctified, and we baptized twelve Sunday afternoon by immersion in Rogue river. We are expecting next Sunday to string some of the fish we caught. We feel encouraged with the outlook. Keep on praying for us."

## TELEGRAMS

**COUNCIL BLUFFS, IOWA**  
Sixteenth Iowa District Assembly will convene Aug. 22-26, in First Baptist church at Council Bluffs. Dr. H. F. Reynolds, presiding officer.—E. R. Barton, Secretary.

**MEMPHIS, TENN.**  
Am entering evangelistic field. Ready to accept calls anywhere God may lead.—J. D. Saxon.

**CINCINNATI, OHIO**  
Closed week convention in Central church, Rev. W. Sherman, pastor. Souls every night, record crowd. They are excavating for new church. Sherman God's

man. Go to Ramsey, Indiana, camp-meeting this week. All of our churches in Cincinnati growing fast. My eastern address, Nazarene Publishing House, Kansas City.—J. B. McBride.

**KENT, OHIO**  
Evangelist G. Howard Rowe closed revival Sunday night with greatest victory ever known in Kent church. Fifty seekers during ten days' meeting. Nineteen members united with church and the end is not yet.—Reporter.

**BETHANY, OKLA.**  
Bethany-Peniel College campmeeting great success. Ministry of General Superintendent Williams unexcelled. Many conversions and sanctifications. Five thousand dollars pledged on permanent tabernacle. Building will also be used for physical education by College. Total cost of building and equipment to be seventy-five hundred.—S. S. White, President of Bethany-Peniel College.

## DEATHS

**MORRIS**—Vivian Ann Walker was born December 24, 1859, passed away at her home in Mangum, Okla., July 6, 1928, age 69 years, 6 months, and 21 days. She was married to Abner Wallace Morris October 3, 1882, who survives to mourn the loss of his faithful companion of 46 years. To this union were born nine children, Dora (deceased), Mary (deceased), Mrs. Hays, Mrs. Floyd, Mrs. Barton, Carl, Ed, Bedford and Lewis. Sister Morris came into the Christian service at an early age, and always lived a true Christian life. She has been an example and an inspiration to her family and church people, that will last throughout their lives. She has belonged to the Church of the Nazarene for a number of years and will be sadly missed by friends and loved ones. We sat by her bedside and held her hand as she fell asleep in Jesus. The sweet smile that lingered upon her face truly made us remember the words of the Psalmist, "Yea though I walk through the valley of the shadow of

death, I will fear no evil for thou art with me." Funeral services were held at the Church of the Nazarene July 7, at 3:00 p. m., conducted by her pastor, T. E. McWilliams. The body was laid to rest in the Rock Cemetery.—Mrs. T. E. McWilliams.

**LENTON**—Mrs. Alice S. Lenton was born in London, England, January 20, 1860, and died July 17, 1928 at the residence of her son, Herbert P. Lenton, Jamestown, N. D. In 1882 Mrs. Lenton, then Miss Alice S. Perkins, came to Jamestown to join Mr. Lenton and on July 26, 1882 they were united in marriage. Mrs. Lenton is survived by six sons, all living in or near Jamestown: William E., Edward P., Reginald H., Herbert P., Francis L., and Harry F.; eight grandchildren, a brother, William Perkins of London, and a sister, Mrs. Florence H. Deacon of Liverpool, England. Two children, a son and daughter, died in infancy. She was a faithful friend and kind neighbor, ideal in her family relations, generous and unselfish in her community life and above all, a sincere Christian. During her last illness she exhibited an unselfish patience and cheerfulness with resignation, bidding farewell to the joys and sorrows of earth, looking forward with hope and faith to the rest of eternity. She was a member of the Church of the Nazarene of Jamestown, and a campmeeting was held for a number of years on the Lenton place in which many have sought and found the Lord. She was an inspiration to all, loyal to her Christ, church and pastor. The funeral services were held at the First M. E. church, conducted by Rev. E. E. Wordsworth, assisted by Rev. H. N. Haas, her pastor, and Rev. C. H. Phillips of the Congregational church.

**PIGG**—George W. Pigg was born in Pittsylvania County, Va., July 14, 1842, and died on his homestead near Erick, Okla., on June 12, 1928 at 6:15. He fled here in April, 1900. He was a soldier in the Civil War. He moved from Pittsylvania County, Va., to Patrick County in young manhood, where he met and married Miss Margaret Jane Dunkley. To this union were born nine children: Ida, the oldest and Ella, the second, had families of their own but preceded him to the heavenly home. Texas M. and Sallie remained at home to com-

# Sixteenth Annual Campmeeting

Southern California District Church of the Nazarene

PASADENA COLLEGE CAMPUS

PASADENA, CALIF.

AUGUST 30th—SEPTEMBER 10th

**WORKERS:** Rev. W. R. Cain of Wichita, Kans.

Rev. Tony Anderson of Wilmore, Ky.

Prof. John Mandtler, Soloist and Choir Director.

Rev. Clifford Keys and wife of Asbury College, leaders of Young People and Children's Services.

Vernon L. Wilcox, expert Pianist.

Rev. J. T. Little, District Superintendent, in charge.

For information write Rev. W. C. Frazier, Secretary, in care Pasadena College

fort their parents in their declining days, and three boys lived near to see that every need and comfort possible be supplied. Bettie (Cochran), Mangum, Okla., and Susie (Eagan), Jester, Okla., were present often and his wife now ever near. He grew dearer and dearer as the years passed by, and for seven months we realized the end was near. He was brightly converted and joined the M. E. church, South, but went back into the world, but was reclaimed near the last. Possibly his greatest work was to encourage ministers of the gospel of all denominations, but especially the Nazarene, and he pronounced his parting blessings on his own son, Fletcher Pigg, and daughter, Susie Eagan, who are ministers in the Church of the Nazarene. He regretted so much that he had wasted so much of youthful life. He desired to live longer to help and comfort the family at home and to help the preachers. The funeral was conducted by Rev. Gilmore, pastor of Erick Church of the Nazarene, and was placed in the Erick Cemetery to await the resurrection where we will be reunited to part no more.—Susie Pigg Eagan, Assistant Pastor, Jester, Oklahoma.

**MCANALLY**—Miss Eunice Evelyn McAnally passed away July 13, at the Breco Hospital, Ada, Oklahoma, where she had undergone an operation for appendicitis. Sister McAnally was born in Izard County, Arkansas, Dec. 3, 1898. Two years later she was moved with her parents, Mr. and Mrs. W. L. McAnally (now deceased), to Ada, Okla., at which place she spent the most of her life. She was converted at the early age of eight years, and soon after felt the call of the Master to do service for Him who had become so real to her, and she conducted her first public service at the age of thirteen years. She felt very keenly the need of preparation for the work to which she felt she was called, and after finishing in the public schools of Ada, Okla., she attended Bethany-Peniel College, Bethany, Okla., three terms, then she spent one term studying in Trevecca and Peabody Colleges in Nashville, Tennessee, and was attending East Central State Teachers' College of Ada, Okla., when she was taken ill and the death angel called for her. She was sanctified August 8, 1915, and united with the Church of the Nazarene of Ada, Oklahoma, where she held her membership until in September, 1924, she moved to Hominy, Oklahoma, to accept a position as teacher in the public schools of this city, at which time she transferred her membership to the Hominy Church of the Nazarene and was still a member here at the time of her death. Her

funeral sermon was preached by the writer Sunday, July 15, to a large audience of friends and loved ones, in the Nazarene church of Ada, Oklahoma, with Rev. R. E. McCain, local pastor in charge. We were assisted by the pastor of the First Methodist church of that city; also Dr. A. Linschied, president of East Central State Teachers' College. After which her body was laid to rest in Rosedale Cemetery. She leaves to mourn their loss three brothers and four sisters: Rev. A. T. McAnally, who lives at Caruthersville, Mo.; Mrs. W. H. Scott, of Hominy, Oklahoma; Mrs. J. T. Kent, of Wewoka, Okla.; W. J. and C. L. McAnally, Mrs. Frank Smith, and Mrs. Harvey Luther all of Ada, Oklahoma, also a large number of other relatives and friends.—W. H. Barlow, Pastor.

**LOOMAN**—Charles G. Samuel Looman departed this life to be with God Sunday morning, July 15, 1928, at the age of fourteen years. He was born at Osage, Oklahoma, and early gave his life to Christ, renewing his covenant with God Saturday morning before his home-going Sunday. Samuel received a slight wound in his left hand caused by the discharge of a toy gun, from which lockjaw developed, terminating in his death twenty-four hours later. Though his stay with us was brief, memories of his fragrant life linger near. His courage, fortitude and faith in God remained firm unto the end. He did not slip into death unaware; he knew, and smiled the smile that spoke peace and confidence. When spoken to he said, "Jesus is with me now." Samuel leaves a father and mother and three sisters, Rev. and Mrs. E. L. Looman and Louise of Hollis, Oklahoma; Mrs. Rosalee Sisson and Mrs. Hazel Byers of Cleveland, Okla., besides a host of relatives, fellow-playmates and friends who mourn his absence, but who, by the grace of God, expect to greet him in the heavenly country where it will be morning forever. Rev. J. Walter Hall, assisted by Rev. Meadors, of Dodgeville, Texas, conducted the funeral service. Rev. Hall's message was directed to the living with a solemn warning to make preparation to meet death with victory. The remains were shipped to Cleveland, Okla., for burial. Rev. Morgan and a large company of friends met the funeral party. After a short ceremony and a floral offering the body was laid to rest to await that morning when the dead in Christ shall rise and we who are alive and remain shall be caught up together to meet the Lord in the air (1 Thess. 4:16-17).—L. Charlotte Poole.

**COOPER**—Cora B. Cooper was born October 29, 1856, and departed this life June 4, 1928. She leaves a husband, Elliot A. Cooper, to whom she was married December 31, 1874, a daughter Ruth, who is a commissioned song evangelist in the New York District, and a beautiful Christian worker, also a son to mourn their loss. Sister Cooper lived in Canastota, N. Y., the greater part of her life. She was converted in 1876, with her husband, and later was sanctified wholly. In 1913 the Church of the Nazarene was organized in Canastota, N. Y., and Sister Cooper became a charter member, maintaining a beautiful Christian experience, and became a most devoted Christian worker, being known especially for her sincere spirit and devotion and support of missions and orphans. Was at one time president of the W. M. S. During her last sickness, and in the midst of intense suffering, her Christian life stood out apparent until the end. On Thursday, June 7, the funeral service was conducted by the writer, assisted by her pastor, Rev. M. J. Smith, and Rev. A. R. Brooke and wife, our pastors at Syracuse, N. Y. The floral tributes speak of the many friends and tokens of love for the deceased. Their loss will be felt by the church and community in which her Christian life was lived.—J. A. Ward.

**PIERCE**—Fred Asa Pierce, a Nazarene for above twenty-one years in the Middle West and California, passed away June 2nd last, at 62 years of age. Brother Pierce, at the time of his death, was a loyal and valued member of Grace Church of the Nazarene, Los Angeles. He had formerly been a charter member of two Churches of the Nazarene, those of Greeley, Colorado, and Webster City, Iowa. Sickness was contracted after a fishing trip on the ocean on Decoration day. He was sick but a brief time before he died. The funeral was conducted at Grace church and the large number of attendants and the beautiful array of flowers attested the love and esteem in which this good brother was held in the hearts of his brethren and friends.—Earle H. Mack.

## ANNOUNCEMENTS

**NOTICE**—Owing to a meeting being canceled, we have an open date, from Sept. 30 to Oct. 14. We could give some church this date. Write us 2923 Troost Ave., Kansas City, Mo.—Lewis J. and Edythe Rice, Evangelists.

**NOTICE**—I will be ready to make my slate for fall and winter meetings after the Indianapolis Assembly, Sept. 5-9.—C. C. Davis, Evansville, Indiana, Sta. B.

**NOTICE**—Having disposed of my business, I am now in position to accept a pastorate. I am willing to go anywhere my services can be used in the salvation of souls. Will furnish references.—Rev. U. C. Robbins, 2923 Troost Ave., Kansas City, Mo.

**NOTICE**—Kentucky District: The Kentucky District Assembly will convene at Newport, Ky., Sept. 5-9, Dr. Williams presiding. The Vaughan Quartet will be with us for part of the time, at least. To induce more of our people to come, the District Advisory Board, at their last meeting, agreed not to charge the four dollars per member as they have heretofore, but will ask each church to make arrangements to pay for the meals for their delegation. In case a church cannot or does not make such arrangements, each delegate will make such arrangements personally as the assembly will not serve any meals at all but will arrange with restaurants for reduced rates. Rooms and beds will be free and

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also breakfast where those entertaining will serve same. The church is at the corner of Seventh and Putnam Sts. The pastor's phone is South 540Y. The W. M. S. will have a good service on Monday night, Sept. 3, and an all day business meeting Sept. 4. Let all the W. M. S. presidents and as many as possible be present. Miss Elsie Muse will be with us, also other returned missionaries.—L. T. Wells, Superintendent of Kentucky District.

**NOTICE**—Feeling strongly drawn, as I believe, by the Holy Spirit, to enter the work of an evangelist, I am giving up the regular pastorate to that end and will be available for engagements after Sept. 15.—Ralph S. Griswold, Peck, Michigan.

**NOTICE**—Right after our Ohio District Assembly I have some open time, which I would be glad to give some church or mission that might need me. I could give one meeting from Sept. 6 to 23 or if it would suit better from Sept. 13 to 30. Or I could give two shorter meetings, one from Sept. 6 to 16 and the other from Sept. 13 to 30. Write or wire me at London, Ohio.—W. W. Loveless.

**WEDDING BELLS**—A very pretty lawn wedding was solemnized at the home of Mr. and Mrs. John Schrader, of Roca, Nebr., when their daughter Miss Leona Schrader and Mr. Leslie Belknap of Lincoln, Nebr., were united in holy matrimony. These young people will make their home in Lincoln, where they are active members of the Church of the Nazarene. Rev. V. W. Littrell, Pastor of the Lincoln church officiated.

**PRaise FOR ANSWERED PRAYER**—We know that all who have been praying for the restoration of our granddaughter Frances to health will join us in praising God. After a careful examination by Dr. Harvey Cushing in the Peter Bent Brigham Hospital he called Mrs. Reynolds and the writer into his office and stated to us with glad emphasis that, while he did not know what might have been her condition when she was operated on last November, at this time he could find nothing wrong with her, and emphatically stated that she is now a normal child. Surely we will praise our God and press forward with a greater faith in God than ever before. Continue to rejoice with us and to pray for us.—H. F. Reynolds, 2901 Troost Ave., Kansas City, Mo.

## CAMPMEETING CALENDAR

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

August 16 to 26, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 616 S. Vine St., Wichita, Kans.

Aug. 18 to 26, Portage, Ohio, Fiftieth Annual meeting. Evangelists: Howard W. Sweeten, Rev. Edna Banning. Song leader, Rev. Dwight M. Peffley. Missionary day, Aug. 23rd with Rev. M. G. Standley in charge. Entertainment very reasonable. No gate fee. Address H. J. Ickes, President, Helena, Ohio, or Rev. E. L. Day, Secretary, 74 Oakwood Ave., Newark, Ohio.

August 16 to 26, Fourth Annual campmeeting of the Armstrong County Interdenominational Holiness Association, three miles from Kittanning, Pa. Workers: T. M. Anderson, Raymond Bush, J.

E. Walter, Leslie Conley, Mrs. G. R. Churchill. For particulars write Rev. Carl Hammerly, McGrann, Pa.

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

August 17 to 26, Carthage, Kentucky, Holiness Campmeeting, California, Ky. Workers: G. Howard Rowe, J. E. and Ada Redmon, Paul and Dora Gall. For information write J. R. Moore, California, Ky.

Aug. 17 to 26, Roswell, N. Mexico. New Mexico state campmeeting. Rev. H. N. Dickerson evangelist, Rev. R. C. Gunstream leader in song. Other preachers and workers will be present and render valuable service to the camp. For particulars, write Rev. E. E. Hale, Artesia, N. Mexico.—L. M. May, Secretary.

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

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

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

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

Aug. 23 to Sept. 2, Annual campmeeting of the Northwest Kansas Holiness Association at Allphin's Grove, six miles south and one-half mile west of Palco, Kansas. Workers: Theo. and Minnie Ludwig, with local and other helpers.



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

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

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

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Andrew L. Johnson, Rev. Charles L. Slater. For information write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio, Secretary.

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

August 24 to September 4, Thirtieth Annual Campmeeting of the Southern Indiana Holiness Association, Oakland City, Ind. Workers: George B. Kulp, C. B. Fugett, C. C. Rinebarger

and wife. For information write Maudo Yeager, 518 S. Hall St., Princeton, Indiana.

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

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

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

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

Sept. 20 to 30, Sale City, Georgia. Workers: Rev. Raymond Browning, Rev. Chas. A. Gibson, Rev. O. J. Nease and the Vaughan Radio Quartet. For information write Rev. W. R. Gilley, Sec.

retary, 2104 Revere Ave., Dayton, Ohio. This camp is under the auspices of the Ohio District Nazarene Campmeeting Board.—W. R. Gilley, Secretary.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

H. F. REYNOLDS  
Office, 2928 Troost Ave., Kansas City, Mo.

#### SUMMER AND FALL ASSEMBLIES

Central Northwest (Jamestown, N. D.) ..... August 15 to 19  
Iowa (Council Bluffs) ..... Aug. 22 to 26  
Kansas (Wichita) ..... Aug. 29 to Sept. 2  
Missouri (Ives Arc) ..... Sept. 12 to 16  
Eastern Oklahoma (Holdenville) ..... Sept. 19 to 23  
Western Oklahoma (Bethany) ..... Sept. 26 to 30  
Southwest (El Paso, Texas) ..... Dec. 5 to 9

J. W. GOODWIN  
Office, 2928 Troost Ave., Kansas City, Mo.

#### SUMMER AND FALL ASSEMBLIES

Michigan (Vicksburg, campground) August 15 to 19  
No. Indiana, (South Bend) ..... August 22 to 26  
Ohio (Coshocton) ..... August 29 to Sept. 2  
Indianapolis (Evansville) ..... Sept. 5 to 9  
Arkansas (Scary) ..... Oct. 31 to Nov. 4  
Louisiana (Alexandria) ..... Nov. 7 to 11  
San Antonio ..... Nov. 14 to 18

M. T. WILLIAMS  
Office, 2928 Troost Ave., Kansas City, Mo.

Kansas City (Joplin, Mo.) ..... Aug. 22 to 26  
Chicago Central (Champaign, Ill.) .....  
..... Aug. 29 to Sept. 2  
Kentucky (Newport) ..... Sept. 5 to 9  
Tennessee (Nashville) ..... Sept. 12 to 16  
Dallas (Dallas, Texas) ..... Oct. 24 to 28  
Hamlin (Plainsview, Texas) ..... Oct. 31 to Nov. 4

J. B. CHAPMAN  
Office 2923 Troost Ave., Kansas City, Mo.

#### SUMMER AND FALL ASSEMBLIES

Florida ..... Sept. 20 to 30  
Georgia (Atlanta) ..... Oct. 17 to 21  
Alabama (Jasper) ..... Oct. 24 to 28  
Mississippi ..... Oct. 31 to Nov. 4

# Special Advantages Offered by Bethany-Peniel College

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6. A two-year intensive ministerial course for licensed preachers
7. A four-year accredited course leading to the Bachelor of Arts Degree
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Rev. S. S. White, M. A., B. D., President, Bethany, Oklahoma

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 ALBERTA—Chas. E. Thomson.....Red Deer, Alta.  
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 ARKANSAS—J. W. Oliver, 621 Olive St., N. Little Rock, Ark.  
 BRITISH ISLES—George Sharpe, 8 Buchanan Gardens, South Mount Vernon, Tolleross, Scotland.  
 BRITISH WEST INDIES—J. I. Hill, P. O. Box 153, Port of Spain, Trinidad, B. W. I.  
 CAROLINA DISTRICT—C. M. Harrison, 1724 Spring Garden St., Greensboro, N. C.  
 CENTRAL NORTHWEST—E. E. Wordsworth, 1911 E. 30 St., Minneapolis, Minn.  
 CHICAGO CENTRAL—E. O. Chalfant, Gen. Del., Danville, Ill.  
 DALLAS—F. E. Wiese .....Arlington, Texas  
 COLORADO-WYOMING—C. W. Davis, 920 E. Wilmette, Colorado Springs, Colo.  
 EASTERN OKLAHOMA—S. H. Owens, 610 W. 9th St., Ada, Okla.  
 FLORIDA—Howard Eckel, 535 N. W. Eighth St., Miami, Fla.  
 GEORGIA—Oscar Hudson, 45 Mortimer St. S. E., Atlanta, Ga.  
 HAMILIN—H. C. Cagle .....Buffalo Gap, Texas  
 IDAHO-OREGON—A. E. Sanner, 422 14th Ave., S. Nampa, Idaho.  
 INDIANAPOLIS—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.  
 IOWA—D. W. Dobson.....University Park, Iowa  
 KANSAS—A. F. Balsmeier, 1526 No. Washington, Hutchinson, Kans.  
 KANSAS CITY—N. B. Herrell, 1500 S. Main St., Carthage, Mo.  
 KENTUCKY—L. T. Wells, Box 132, Science Hill, Kentucky.  
 LOUISIANA—W. M. Nelson, 313 E. 69 St., Shreveport, La.  
 MANITOBA-SASKATCHEWAN — George Belroes, Northch, Sask.  
 MICHIGAN—S. D. Cox, 2202 Francis St., Grand Rapids, Mich.  
 MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.  
 MISSOURI—J. A. Williams, 2514 Blair Ave., St. Louis, Mo.  
 NEBRASKA—Marvin S. Cooper, 4013 Erskine St., Omaha, Nebr.  
 NEW ENGLAND—Howard V. Miller, Brooktondale, N. Y.  
 NEW MEXICO—E. E. Hale, 1701 Montana St., El Paso, Texas.  
 NEW YORK—J. A. Ward, 83 Walnut St., Dogota, N. J.  
 NORTHERN CALIFORNIA—Frank B. Smith, 2300 McKinley Ave., Berkeley, Calif.  
 NORTHERN INDIANA—J. W. Montgomery, 3510 Welser Park Ave., Ft. Wayne, Ind.  
 NORTH PACIFIC—  
 NORTHWEST—Jos. N. Speakes, W. 1418 Nora Ave., Spokane, Wash.  
 OHIO—Chas. A. Olbson, 1433 Meadow Rd., Columbus, Ohio.  
 PITTSBURGH—C. Warren Jones, 13708 Claborn Ave., Cleveland, Ohio.  
 SAN ANTONIO—O. F. Hatfield, 602 So. 11th St., Waco, Texas.  
 SOUTHERN CALIFORNIA—J. T. Little, 1558 Atholton, Pasadena, Calif.  
 SOUTHWEST—(Mexican)—E. Y. Davis, 3430 Pera St., El Paso, Texas.  
 TENNESSEE—C. B. Jernigan, Trevecca College, Nashville, Tenn.  
 WASH.-PHILA.—J. T. Maybury, 814 Woodley St., Baltimore, Md.  
 WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

Kittanning, Pa. ....Aug. 16 to 26  
 Pasadena, Calif. ....Aug. 30 to Sept. 9  
 JARRETE AND DELL AYCOCK  
 Atlanta, Texas (Camp) ....Aug. 10 to 19  
 Searcy, Ark. (Camp) ....Aug. 23 to Sept. 2  
 Danville, Ill. ....Sept. 13 to 23  
 C. H. BABCOCK  
 Indian Springs, Ga. ....Aug. 9 to 19  
 Reidsville, Ga. ....Aug. 23 to 31  
 Burr Oak, Kans. ....Sept. 7 to 17  
 Thomas, Okla. ....Sept. 20 to 30  
 Jamestown, N. Dak. ....Oct. 7 to 21  
 P. P. BELEW  
 Harvey, Ill. (Gen. Del.) July 30 to Aug. 19  
 Portland, Mich. (Gen. Del.) Nov. 18 to Dec. 2  
 W. G. BENNETT  
 Detroit Holiness Tabernacle (2014 W. Hancock St.) .....June to Sept.  
 LYMAN BROUGH  
 New Rockford, N. D. ....July and August  
 RAYMOND BROWNING  
 Kearney, Nebr. ....Aug. 16 to 26  
 Huntington, W. Va. ....Sept. 2 to 10  
 Sale City, Ga. ....Sept. 20 to 30  
 Cincinnati, Ohio ....Oct. 7 to 21  
 C. C. BURTON  
 Baton Rouge, La. ....Aug. 5 to 20  
 Coeburn, Va. ....Sept. 9 to 23  
 Churubusco, Ind. ....Oct. 7 to 28  
 Argo, Ill. ....Oct. 29 to Nov. 13  
 A. B. CAREY  
 Bayshore, L. I., N. Y. ....July 31 to Sept. 2  
 Clintondale, N. Y. ....Sept. 11 to 23  
 Samotoga Springs, N. Y. ....Sept. 25 to Oct. 7  
 Spring Valley, N. Y. ....Oct. 10 to 28  
 Brooktondale, N. Y. ....Oct. 30 to Nov. 11  
 Brooklyn, N. Y. ....Nov. 18 to Dec. 2  
 JACK AND RUBY CARTER  
 Bowie, Texas ....Aug. 3 to 19  
 Waurika, Okla. ....Aug. 20 to Sept. 2  
 Artesia, N. Mexico ....Sept. 4 to 10  
 F. P. CASSIDY  
 Highway, Ky. ....Aug. 5 to 19  
 C. C. AND FLORA CHATFIELD  
 Augusta, Ky. (Fisher Tabernacle) Aug. 5 to 19  
 Radcliff, Ohio (Camp) ....Aug. 26 to Sept. 9  
 Columbus, Ohio (Third St. Mission) ....Sept. 10 to 23  
 Lincoln, Neb. ....Sept. 30 to Oct. 11  
 Billings, Mont. ....Oct. 21 to Nov. 11  
 Fergus Falls, Minn. ....Nov. 14 to Dec. 2  
 CLEO BORN EVANGELISTIC PARTY  
 Cisco, Texas ....Aug. 15 to 20  
 C. T. CORBETT  
 Jamestown, N. D. (Assembly) Aug. 15 to 19  
 North St. Paul, Minn. ....Aug. 20 to Sept. 1  
 Montevideo, Minn. ....Sept. 2 to 10  
 STELLA B. CROOKS  
 Pocatello, Idaho ....Aug. 26 to Sept. 9  
 Twin Falls, Idaho ....Sept. 16 to 30  
 Emmett, Idaho ....Oct. 7 to 21  
 JAMES M. DANIELS  
 Concord, N. C. ....July 20 to Aug. 19  
 Morehead City, N. C. ....Sept. 2 to 30  
 C. C. DAVIS  
 Stinesville, Ind. ....Aug. 12 to 20  
 F. N. DEBOARD  
 Bridgeport, Okla. ....Aug. 6 to 19  
 E. C. DEES  
 Star Lime Works, Ky. ....Aug. 7 to 19  
 Holcom, Mo. ....Aug. 21 to Sept. 2  
 M. E. AND NINA DE VOLL  
 Texas ....July and August  
 H. N. DICKERSON  
 Roswell, N. Mexico (Dist. Camp) Aug. 17 to 26  
 Mitchell, Ind. ....Sept. 10 to 23  
 Marcus Hook, Pa. ....Sept. 30 to Oct. 14  
 Caro, Mich. ....Nov. 11 to 25  
 JOHNNIE AND JACKIE DOUGLAS  
 Wellington, Texas ....Aug. 5 to 10  
 Compton, Calif. ....Aug. 24 to Sept. 9  
 C. M. DUNNWAY  
 Mt. Vernon, Ohio (Camp Sychar) Aug. 9 to 15  
 Wichita, Kans. (Beulah Park) Aug. 10 to 20  
 Decatur, Ga. (Clifton Camp) ....Aug. 29 to Sept. 9  
 Greenville, Tenn. ....Sept. 12 to 23  
 Atlanta, Ga. (Nazarene Tabernacle) ....Sept. 30 to Oct. 21  
 CHARLES DYE  
 Hamden, Ohio ....Aug. 1 to 20  
 Piqua, Ohio ....Aug. 14 to Sept. 2  
 EDWARDS EVANGELISTIC LADIES' QUARTET  
 Trinidad, Colo. ....Aug. 17 to Sept. 9

J. R. EDWARDS AND WIFE  
 Madison, Ind. (Bryantsburg Camp) .....Aug. 17 to 26  
 Toledo, Ohio ....Oct. 4 to 21  
 Newell, W. Va. ....Oct. 28 to Nov. 11  
 Port Elizabeth, New Jersey ....Nov. 15 to 25  
 Rio Grande, New Jersey ....Nov. 20 to Dec. 9  
 I. M. ELLIS  
 Post, Texas (Lynn Chapel Church) .....Aug. 15 to 20  
 Hooker, Okla. ....Aug. 30 to Sept. 16  
 THEO. ELSNER AND WIFE  
 East Wareham, Mass. (Camp) Aug. 10 to 19  
 Delanco, N. J. (Camp) ....Aug. 25 to Sept. 3  
 Owosso, Mich. ....Sept. 30 to Oct. 14  
 Elkhart, Ind. ....Oct. 21 to Nov. 4  
 Alliance, Ohio ....Nov. 6 to 18  
 DONA FLEMING  
 Bonnie, Ill. ....August 17 to 26  
 REV. JOHN FLEMING  
 Indianapolis, Ind. ....Aug. 1 to 15  
 Beebe, Ark. ....Aug. 17 to 28  
 Andover, Ohio ....Sept. 2 to 14  
 Rothsville, Pa. ....Sept. 7 to 17  
 Akron, Ohio ....Sept. 25 to Oct. 7  
 Newport, Ky. ....Oct. 9 to 21  
 Chicago, Ill. (First Church) Oct. 28 to Nov. 11  
 Richmond, Ind. ....Nov. 10 to 26  
 C. J. FROST  
 Malden, Mo. ....Aug. 3 to 19  
 Des Arc, Mo. (Camp) ....Aug. 23 to Sept. 9  
 Des Arc, Mo. (Assembly) ....Sept. 12 to 10  
 C. D. FUGETT  
 Oakland City, Ind. (Camp) Aug. 24 to Sept. 2  
 Cape May, N. J. (Camp) ....Sept. 7 to 16  
 Cumberland, Md. ....Sept. 17 to 28  
 Baltimore, Md. (First Church) ....Sept. 30 to Oct. 14  
 Wichita, Kans. (First Church) Nov. 4 to 18  
 Topeka, Kans. (First Church) ....Nov. 19 to Dec. 2  
 J. E. GAAR  
 Alabama District (Address Jasper, Ala.) ....July and August  
 PAUL AND DORA GEIL  
 Frankfort, Ind. ....July 23 to Aug. 14  
 California, Ky. (Carthage camp) Aug. 17 to 26  
 Bloomsburg, Pa. ....Sept. 16 to 30  
 Toledo, Ohio ....Oct. 4 to 21  
 OUSSIE MORRIS GILL  
 Batesville, Ark. (Camp) ....Aug. 9 to 10  
 Kingston, Okla. ....Aug. 24 to Sept. 9  
 J. L. GLASCOCK  
 Alexandria, Ind. (Beulah Park Camp) .....Aug. 16 to 20  
 Hurlock, Md. (Gen. Del.) Aug. 26 to Sept. 9  
 RALPH C. GRAY  
 Goldthwaite, Texas ....Aug. 18 to Sept. 2  
 Merbel, Texas ....Sept. 3 to 16  
 H. A. GREGORY AND WIFE  
 Bowie, Texas ....Aug. 8 to 19  
 Abilene, Texas (Bitter Creek) ....Aug. 22 to Sept. 2  
 J. C. HAFLEY  
 Bartlesville, Okla. ....Aug. 10 to 26  
 Pawhuska, Okla. ....Aug. 29 to Sept. 23  
 LEWIS E. HALL  
 Des Moines, Wash. ....Aug. 5 to 19  
 Homedale, Idaho ....Aug. 26 to Sept. 9  
 J. N. HAMPE  
 Struthers, Ohio ....Aug. 19 to 26  
 Richmond, Va. (convention) Sept. 18 to 30  
 Pittsburgh, Pa. (Bible conference) Oct. 5 to 14  
 Topeka, Kans. ....Oct. 18 to 28  
 Tulsa, Okla. ....Oct. 23 to 28  
 Los Angeles, Calif. ....Nov. 1  
 LEE L. HANRIC  
 Canadian, Texas ....Aug. 9 to 19  
 Bentonville, Ark. (camp) Aug. 24 to Sept. 4  
 Hedley, Texas ....Sept. 13 to 23  
 Amarillo, Texas ....Sept. 28 to Oct. 14  
 B. H. HAYNIE  
 Findlay, Ohio (Camp) ....Aug. 9 to 19  
 Tyler, Texas ....Aug. 26 to Sept. 9  
 Bloomsburg, Pa. ....Sept. 10 to 29  
 Derry, N. H. ....Oct. 7 to 21  
 Kenmore, Ohio ....Oct. 28 to Nov. 11  
 N. J. HEBURN  
 Bynumville, Mo. ....Aug. 5 to Sept. 4  
 WILLIAM HESLOP AND WIFE  
 Cumberland, Md. ....Aug. 12 to 20  
 Norfolk, Va. ....Sept. 2 to 23  
 Wilkesburg, Pa. ....Sept. 28 to Oct. 7  
 Richmond, Ky. ....Oct. 14 to 28  
 Morristown, Ind. ....Nov. 4 to 18  
 Coshocton, Ohio ....Nov. 25 to Dec. 10  
 LEE HILL  
 Letona, Ark. (Pickens Chapel) Aug. 10 to 19  
 Prescott, Ark. (Caney) ....Aug. 24 to Sept. 2

## EVANGELISTS' SLATES

E. C. ALLEN  
 Centerville, Kans. ....Aug. 5 to 19  
 MACK AND ETHEL ANDERSON  
 Hazleton, Ind. (Wheeling Camp) Aug. 10 to 20  
 South Bend, Ind. (Assembly) Aug. 22 to 26  
 Ada, Okla. ....Sept. 2 to 10  
 T. M. ANDERSON  
 Mowers, N. Y. ....Aug. 3 to 13

**HUFF-WHITE EVANGELISTIC PARTY**

- Joliet, Ill. .... Aug. 9 to 26
- J. E. HUGHES**  
Irrington, Ky. .... Aug. 7 to 26
- J. ROSS HURST**  
Mangum, Okla. .... July 30 to Aug. 19
- ALLIE AND EMMA IRICK**  
Altus, Okla. .... Aug. 6 to 19  
Kampsville, Ill. (Hillcrest Camp) .... Aug. 23 to Sept. 3  
Erick, Okla. .... Sept. 5 to 17  
Hutchinson, Kans. .... Sept. 23 to Oct. 7  
Sioux City, Iowa .... Oct. 14 to 28  
Sapulpa, Okla. .... Nov. 4 to 18
- ROY J. JACOBS**  
Kencik (Bee), Okla. .... Aug. 10 to 26
- A. H. JOHNSTON AND WIFE**  
Hopkins, Mich. .... Aug. 18 to 28  
Alendon, Ohio (camp) .... Sept. 6 to 16
- LUM JONES**  
Duncan, Okla. .... Aug. 14 to 26  
Canute, Okla. .... Aug. 31 to Sept. 10
- CLIFFORD E. KEYS**  
Redlands, Calif. .... Sept. 30 to Oct. 14  
Pomona, Calif. .... Oct. 17 to Nov. 4  
Holtville, Calif. .... Nov. 11 to 25
- FRANK AND HELEN LEHMAN**  
Pittsburgh District .... Aug. 2 to 26  
Near Philadelphia, Ohio .... Aug. 19 to Sept. 2  
Middleport, Ohio .... Sept. 6 to 23
- WM. LOVELESS**  
Logan, Ohio .... Aug. 11 to 26  
Columbus, Ohio (Gen. Tel.) .... Oct. 6 to 21  
Cornopolis, Pa. .... Oct. 25 to Nov. 11
- THEODORE AND MINNIE E. LUTAVIG**  
Oregon, Wis. (camp) .... Aug. 3 to 19  
Palo, Kans. (camp) .... Aug. 28 to Sept. 2  
Lansdale, Pa. .... Sept. 30 to Oct. 3  
Richmond Hill, N. Y. .... Oct. 4 to 21  
Anderson, Ind. .... Oct. 25 to Nov. 11  
Science Hill, Ky. .... Nov. 15 to Dec. 2  
Hoxie, Kans. .... Dec. 6 to 23
- OSCAR B. LYON**  
Elgin, Okla. (Mt. View M. E. church) .... Aug. 13 to 26  
Open dates, July, September, October, November
- JAMES T. MAFFIN**  
Ironton, Ohio .... August 5 to 20
- I. C. MATTHEW**  
Seattle, Wash. .... Aug. 12 to 26  
Portland, Ore. (First church) .... Sept. 2 to 16  
Ellet, Ohio .... Sept. 23 to Oct. 7  
Dayton, Ohio (First Church) .... Oct. 14 to 28  
Grand Rapids, Mich. .... Nov. 4 to 18  
Newton, Kans. .... Nov. 25 to Dec. 9
- J. B. MCBRIDE**  
Ramsey, Ind. (Campmeeting) .... Aug. 9 to 19  
Kirk, Colo. (Olivet Camp) Aug. 24 to Sept. 2  
Cincinnati, Ohio (Carthage Nazarene church) .... Sept. 6 to 23
- A. McNAUGHTON AND WIFE**  
Froid, Montana .... Aug. 20 to Sept. 9  
Homestead, Mont. .... Sept. 10 to Oct. 7
- E. C. MILBY**  
Hinton, Ky. .... July 30 to Aug. 15  
Normal, Ill. (Camp) .... Aug. 16 to 26  
Calamine, Ark. (Camp) Aug. 30 to Sept. 9
- L. O. AND BERTHA MILBY**  
Lacona, Iowa (Mason church) Aug. 1 to 10  
Danville, Ill. (Box 327) Aug. 18 to Sept. 1  
Jonesboro, Ark. .... Sept. 2 to 23  
Taylorville, Ill. .... Sept. 26 to Oct. 14  
Cincinnati, Ohio (33 W. 65th St., Carthage church) .... Nov. 11 to 25
- JAMES MILLER**  
Wichita, Kans. .... Aug. 27 to Sept. 2  
Evansville, Ind. .... Sept. 5 to 9  
Adrian, Mich. .... Sept. 23 to Oct. 7  
Ariel, Colo. .... Oct. 14 to Nov. 4
- W. H. MINOR**  
Kyan, Okla. .... Aug. 19 to Sept. 2  
Freedom, Okla. (Edenfield Church) .... Sept. 3 to 10
- ARTHUR MORGAN**  
Turkey, Texas .... Aug. 8 to 26
- HERSCHEL MURPHY AND WIFE**  
Cross Plains, Texas .... Aug. 3 to 19  
Brownwood, Texas .... Aug. 24 to Sept. 2  
Bonham, Texas (Prairie Point) .... Sept. 28 to Oct. 14
- WM. O. NEASE**  
Bellaire, Ohio .... Aug. 16 to Sept. 2  
Saginaw, Mich. .... Sept. 23 to Oct. 7  
Flint, Mich. .... Oct. 14 to 28  
Owosso, Mich. .... Nov. 4 to 18
- G. F. AND BYRDIE OWEN**  
Newman Grove, Neb. .... Aug. 8 to 21

**DWIGHT M. PEFFLEY**

- Portage, Ohio (camp) .... Aug. 16 to 26  
Manchester, Ohio .... Sept. 2 to 16  
Payne, Ohio .... Sept. 23 to Oct. 7
- LAWRENCE REED**  
Sebring, Ohio (Tent) .... Aug. 17 to Sept. 3  
Kent, Ohio .... Oct. 7 to 21  
Bridgewater, Pa. .... Oct. 22 to Nov. 4
- J. E. AND ADA REDMON**  
California, Ky. (Carthage Holiness Campmeeting) .... Aug. 17 to 24  
Evansville, Ind. (Dist. Assembly) Sept. 5 to 9  
Rantoul, Ill. .... Sept. 18 to 30
- LEWIS J. AND EDYTH RICE**  
Kendallville, Ind. .... Aug. 6 to 10  
Pittsburgh, Pa. .... Sept. 6 to 23  
Sidney, Ohio .... Sept. 30 to Oct. 14  
Hamden, Ohio .... Oct. 15 to 23
- J. A. RODGERS**  
Cleveland, Ohio .... Sept. 9 to 23  
Lowell, Mass. .... Sept. 30 to Oct. 14  
Beverly, Mass. .... Oct. 21 to Nov. 4  
Cliffondale, Mass. .... Nov. 11 to 25
- W. M. ROPER**  
Limon, Colo. .... July 20 to Aug. 19  
Casper, Wyo. .... Aug. 21 to Sept. 2
- G. HOWARD ROWE**  
Carthage, Ky. (Camp) .... Aug. 17 to 26  
Brooklyn, N. Y. .... Aug. 23 to Sept. 14  
Silco, Pa. .... Sept. 16 to 30  
Lincoln Place, Pa. .... Oct. 7 to 21  
Dayton, Ohio .... Oct. 22 to Nov. 4  
Johnstown, Pa. .... Nov. 11 to 25
- MAE RUSSELL**  
Davenport, Okla. .... Aug. 10 to 31
- C. W. RUTH**  
Wichita, Kans. (Camp) .... Aug. 10 to 20  
Wichita, Kans. (District Assembly) .... Aug. 28 to Sept. 2
- J. D. SAXON**  
Birmingham, Ala. .... July 20 to Aug. 10  
Stewart, Tenn. .... Aug. 22 to Sept. 2
- J. O. SCHIAAP AND WIFE**  
Kruger, Mont. .... Aug. 10 to 26
- O. H. SHAEFFER**  
Osslin, Ind. .... Aug. 8 to 26
- R. A. SHANK AND WIFE**  
Frankfort, Ind. (Camp) .... Aug. 10 to 20  
Kampsville, Ill. (Camp) Aug. 24 to Sept. 2
- W. G. SHELTON**  
Tipton, Okla. .... Aug. 10 to 26
- E. E. SHELHAMER**  
Springfield, Ohio (Camp) .... Aug. 17 to 23  
Greer, S. C. (Camp) .... Aug. 24 to Sept. 2
- E. D. AND WINNIE SIMPSON**  
Ozark, Ark. (Camp) .... Aug. 9 to 19  
Alma, Ark. (Camp) .... Aug. 20 to 27  
Rentonville, Ark. .... Aug. 27 to Sept. 4  
Morrilton, Ark. .... Sept. 13 to 30  
Searcy, Ark. (Dist. Assembly) .... Oct. 3 to 7
- BURI SPARKS**  
Beebe, Ark. (Camp) .... Aug. 14 to 24
- E. H. STILLION**  
Homestead, Pa. .... Aug. 2 to 19  
Andover, Ohio (Cherry Valley Church) .... Sept. 2 to 16  
Wadsworth, Ohio .... Sept. 19 to Oct. 7  
Washington, Pa. .... Oct. 10 to 28  
Portland, Maine .... Oct. 31 to Nov. 18
- B. D. AND MARGUERITE SUTTON**  
Wichita, Kans. (Camp) .... Aug. 10 to 23  
Shreveport, La. (Camp) .... Sept. 1 to 15  
Thomas, Okla. (Camp) .... Sept. 20 to 30  
Cincinnati, Ohio (First Church) Oct. 7 to 21
- H. W. SWETTEN**  
Alexandria, Ind. .... Aug. 13 to 16  
Portage, Ohio .... Aug. 16 to 26
- ELWOOD TAYLOR**  
Williamson, W. Va. .... August 1 to 10  
Calamine, Ark. (camp) .... Aug. 30 to Sept. 9  
Danville, Ky. .... Sept. 10 to Oct. 7
- F. V. TAYLOR**  
Cumberland, Ky. .... Aug. 10 to Sept. 2
- T. L. AND GEORGE TERRY, MISS DORRIS ROGERS**  
Marshall, Ind. .... Aug. 12 to Sept. 2  
Evansville, Ind. .... Sept. 5 to 9  
Czar, Mo. .... Sept. 10 to 30  
Sugar Grove, Mo. .... Oct. 1 to 21  
Belgrade, Mo. .... Oct. 24 to Nov. 18
- FRED THOMAS**  
Monongahela, Pa. (Box 852) .... Sept. 6 to 10  
Warren, Ohio (care Rev. D. D. Palmer) .... Oct. 18 to 28
- JOHN THOMAS**  
Conneautville, Pa. .... Aug. 3 to 12  
Kearney, Neb. .... Aug. 17 to 20  
Clarksburgh, Ont. .... Sept. 7 to 10

**I. N. TOOLE**

- Indianapolis, Ind. (Westbrook church) .... August 19 to Sept. 2
- N. E. TYLER**  
Open date .... Aug. 17 to 26  
Mansfield, Ark. .... Aug. 30 to Sept. 9
- N. B. VANDALL**  
Findlay, Ohio .... Aug. 9 to 19  
Mt. Lookout, Ohio (Camp) Aug. 23 to Sept. 2
- VAUGHAN RADIO QUARTET**  
Pekin, Ill. .... Aug. 15 to 28  
Champaign, Ill. (Assembly) Aug. 29 to Sept. 2  
Newport, Ky. (Assembly) .... Sept. 5 to 9  
Salem City, Ga. (camp) .... Sept. 20 to 30  
Kentucky District .... Oct. 8 to 20  
Springfield, Ill. (First Nazarene church) .... Oct. 22 to Nov. 4  
Little Rock, Ark. (First Nazarene church) .... Nov. 11 to 25
- E. W. WELLS**  
Savannah, Ga. .... Aug. 5 to 19  
Thomasville, Ga. .... Aug. 22 to Sept. 9  
Columbus, Ga. .... Sept. 16 to 30  
Dublin, Ga. .... Oct. 2 to 16  
Atlanta, Ga. .... Oct. 22 to Nov. 4
- H. W. WELSH**  
Lincoln, Ill. .... Aug. 13 to 26  
Bloomington, Ill. .... Sept. 5 to 23  
Columbus, Ohio (Third St. Mission) .... Nov. 11 to 25
- JOHN WESLEY TRIO—Mr. and Mrs. Guy Nelson and Pearl Kimbro**  
Limon, Colo. .... July 29 to Aug. 19  
Casper, Wyo. .... Aug. 21 to Sept. 2
- H. B. WHITE**  
Waurika, Okla. .... Aug. 17 to Sept. 2
- EARLE F. WILDE AND WIFE**  
San Bernardino, Calif. .... Aug. 1 to 25  
San Jose, Calif. .... Aug. 29 to Sept. 16
- MISSES LOLA YOUNG AND LOUISE CORNELL**  
Hamden, Ohio .... Aug. 5 to 26  
Coshocton, Ohio .... Aug. 28 to Sept. 2

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

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

- August 19 ..... Lincoln  
August 20, 21 ..... York  
August 22, 23 ..... Fairbury  
August 24 (All day meeting) ..... Beatrice  
August 26 ..... Omaha Central  
August 27, 28 ..... Kenesaw  
August 29-Sept. 2 ..... Kearney  
Sept. 4 (All day meeting) ..... Atlanta  
Sept. 5 (All day meeting) ..... Farnam  
Sept. 6 (All day meeting) ..... Lone Star  
Sept. 7 (All day meeting) ..... Curtis  
Sept. 8 ..... Alliance  
Sept. 10, 11 ..... Hemmingford  
Sept. 12-16 ..... Chadron  
Sept. 18 (All day meeting) ..... Scotts Bluff  
Sept. 19, 20 ..... Broadwater  
Sept. 21 (All day meeting) ..... Maxwell  
Sept. 23 ..... Arnold  
Sept. 25, 26 ..... Hastings  
Sept. 27 (All day meeting) ..... Guide Rock  
Sept. 30 ..... Homer and Hubbard  
MARVIN S. COOPER

**BUD ROBINSON AND L. C. MESSE****North Carolina and Virginia District with Rev. Chas. M. Harrison, District Superintendent**

- Romoke, Va., Tuesday and Wednesday, Aug. 14, 15  
Beaver Dam, Va., Thursday, 3 p. m. and night, Aug. 16  
Richmond, Va., Friday and Saturday nights, Aug. 17, 18  
Norfolk, Va., Sunday, 11 a. m., 2:30 and 7:30, Aug. 19, 20  
Greensboro, N. C., Wednesday and Thursday nights, Aug. 22, 23  
Salisbury, N. C., Friday night, Aug. 24  
Charlotte, N. C., Saturday and Sunday, Aug. 25, 26  
Pineville, N. C., Monday night, Aug. 27  
Statesville, N. C., Tuesday night, Aug. 28  
Hendersonville, N. C., Thursday night, Aug. 30  
Asheville, N. C., Friday, Saturday mid Sunday, Aug. 31-Sept. 2  
Atlanta, Ga., Tuesday, Sept. 4-16