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CLASSIFIED ACCORDING TO TRUTH

THERE is always a first link in the chain, says Mr. Fletcher, which determines the character of religious teaching. This first link is the conception of sin, which draws everything after it in logical sequence. Without a clear conception of the exceeding sinfulness of sin, there can be no high value set upon the work of redemption. To those who have felt the pangs of sin, Christ becomes exceedingly precious.

The apostle John, in his first epistle, classifies men according to the objective standard of truth, and passes judgment upon them in relation to the truth. He mentions three groups.

First, those whose testimony is out of harmony with their inner experience. "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth." Here there is a conscious violation of known duty, a sinning against light, and to such he applies the epithet of "liars" because they "do not the truth."

Second, those who are not sufficiently illuminated to understand the nature of sin, especially the distinction between sin as a depraved condition of the natural man, and sin as an act flowing from that nature. These he characterizes as self-deceived." "If we say that we have no sin, we deceive ourselves and the truth is not in us." It is a perverted theology, and narrow thinking, that can overlook the awful fact of "the sin of the world." Those who would build upon the goodness of the natural heart of man, deceive themselves, and the truth is not in them.

Third, those who have never been awakened to the enormity of sin, who pass by these things lightly, calling them shortcomings, infirmities or mistakes, but refusing to believe that their wound is mortal. "If we say that we have not sinned, we make him a liar, and his word is not in us."

Judged then according to truth, men may "lie" and "do not the truth;" they may "deceive themselves" and "the truth is not in them;" or they may "make him a liar" and "his word is not in them."

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SANCTIFIED THROUGH THE TRUTH

AS THE blood of Christ is the purchase price of redemption, offered for men as a sacrifice to God, so the truth is the instrument of the Spirit in making effective the benefits of the atonement in the hearts of believers. The virtue of the atonement which is administered by the Spirit is designed to effect the entire removal of sin from the soul, and is nowhere connected with any other means than that of the truth or the word. Jesus prayed, in His great high priestly prayer, "Sanctify them through thy truth: thy word is truth" (John 17:17). Paul writing to the Ephesians says, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26).

It is not enough to teach this great doctrine of entire sanctification in a merely speculative or theoretical way; we must teach it in such a manner that those who hear may press into this precious experience through the blood of Jesus. To do this, we must attach due importance to the word as the Spirit's instrument in bringing about the destruction of sin in the soul. As the danger to the seeker lies in attempting to make something within him the basis of his plea for the blessing, instead of something without him, that is the blood of Jesus; so also he wants the witness of the Spirit, before believing the word. We must rely upon the word, before we can rely upon the person of Christ for salvation; we must believe the letter of the Word, before it can be made spirit and life to our souls.

We think that the following paragraphs from David B. Updegraff furnish an example of clear teaching on this point, and sound instruction to the earnest seeker. He says, "To disbelieve the truth is fatal to success in this matter. 'According to your faith, so shall it be unto you,' is the law of the kingdom. Do you believe there is such a blessing? Do you desire it? Does your soul hunger for it? Will you, do you now to the best of your knowledge, comply with God's terms? Do you surrender all to the fire, that is for the fire, even your old self and self life? Do you entirely consecrate yourself and all your living powers unto God forever? Are you 'seeking the Lord with all your heart?'

"Now let us pause right here, and rest upon the

word of God. He says that 'every devoted thing is most holy.' Jesus said 'The altar sanctifieth the gift.' Is that true? *Believe the truth*, and it shall make you free. The truth is one witness for God. It is not the witness of the Spirit, but it is a true witness for all that. Many overlook this entirely. They are so anxious for 'the witness of the Spirit' that they forget to attach proper value to the witness or testimony of the word. I mean the written word; not the personal Logos, or Word, beginning with a capital W.

"Just here is the secret of failure with so many who do not receive the blessing they seek. They ignore one of God's witnesses, and cry for the other, and so get neither, because they unconsciously subvert the divine order. Let us remember, then, that the work and the witness of the Spirit in our sanctification is always subsequent to our 'believing the truth,' or receiving the witness of the truth. It seems very hard and rather foolish to men, just to believe what God says without any other evidence. A man is pretty readily believed who brings good news, but when God brings it, we say, 'where is the evidence?' The 'princes of this world' are too wise, too cautious, too self-important to believe any divine thing that they don't *know*."

The truth, therefore, occupies an important place in the sanctification of the believer. To accept the word and rely upon it with the whole heart, is the basis for the work of the Spirit in applying the virtue of the atonement and cleansing the heart from all sin.

OUR EDUCATIONAL INTERESTS

In this number of the *HERALD OF HOLINESS* we are giving special attention to the educational interests of the church. This month will mark the opening of hundreds of colleges, and thousands of young people will begin a new college year. What these young people are taught, the ideals they form and the preparation they receive will be a great factor in the work of the church in the next generation. It is as true in the intellectual as in the physical realm, that whatsoever a man soweth, that shall he also reap. The relation which the Church of the Nazarene bears to the work of education was at one time ably set forth by Dr. Bresee in an address entitled, "The Educational Work of the Church of the Nazarene." This was the last educational address delivered by Dr. Bresee, and has never before been published except in the college paper.

The Church of the Nazarene has no cause to be ashamed of its schools and colleges. They have had a useful past and can confidently look forward to a great future. Much was accomplished during the last quadrennium in solving the financial problems of the colleges, and attention can now be directed to a constructive educational policy. We are glad to note the attention which the educational institutions are giving

to the matter of attendance. Every available means is being used to bring our own work properly before the young people of the church. Our colleges, like our church of which they are a part, have a peculiar mission and the young people graduating from our own institutions will be better fitted for the work of our church.

There is a strange reversal which often takes place in the lives of young people, which only those who have given careful attention to these things can properly appreciate. We recall an incident of a young man who attended a worldly college, and throughout his entire course lived an exemplary life and was often pointed out as an example of God's wonderful power. Later under the stress of life he renounced his earlier views and accepted the evolutionary hypothesis which he so strenuously opposed during his college days. We recall the incident of another young man who, during his college days was not especially interested in spiritual things, in fact, there seemed to be no unifying principle for his scattered interests. Now he occupies a position of prominence in the church and is known as one of our most spiritual men. These things, on analysis, are not strange—they only seem strange. In the first case, the foundations of his faith were gradually being undermined, but so imperceptibly as to be unnoticed, while in the other, the foundations were being slowly but surely laid. When the storm and stress of life came, the one succeeded because he was built upon a rock; the other failed because his foundations had been destroyed.

Psychologists have discovered this peculiarity of the mental life. The memory preserves experiences which seem to bear no relation to each other, and no associations apparently are formed. These mental facts rest undisturbed until something in the experience of the person seems to serve as a center of organization, and these experiences of life then fall into orderly sequence. It is for this reason that great caution needs to be exercised as to what is furnished the mind as food for the thought processes. Reading which presents false views of life, philosophies which are subtle but false, scientific theories which appeal but cannot endure—these things, if stored in the mind, will if not carefully guarded crystallize into a false view of life. If these things are not a part of the mental life, the person is safer. Things which are not there cannot crystallize into action. The prodigal went into a far country, and joined himself to a citizen of that country. But the prodigal himself was not native to that country. He had been trained differently, he knew better, his mind had been stored with that which was highest and best. When the test came, he reverted to his earlier and better self. As sin weakens the life, so error undermines the faith. Sin and error are the enemies of holiness. It is due every young man and woman, that they be given a heritage of truth.

No stronger tie can be found to bind young men and women to the church and the kingdom than the associations in classroom, in the library or on the field, the literary societies, the class functions and rivalries, the church services and the special revivals—these may seem slender threads, but woven together they become a silken cord which cannot easily be broken. In after years when those they have studied with, played with, and prayed with, become the pastors and evangelists, the missionaries and professors, bearing the burden and heat of the day, there will be the mutual understanding and helpfulness which can come only from long and close association. The memories of college days become more beautiful and precious with the years. No young man or woman can afford to miss the early association in college, with those they intend to labor with in later years.

THE EDUCATIONAL WORK OF THE CHURCH OF THE NAZARENE

The following is the last educational address of Dr. Bresee delivered on "Recognition Day" in Pasadena, just a few months before his death. It has never before been published except in the college paper and should have a wider reading. It sets forth the relation which the church bears to the work of education and will be of special value as one of the standards of the Church of the Nazarene.—EDITOR.

By the courtesy of the brethren arranging for this "Recognition Day," I was pushed a little to the front to say a few things in reference to the work of education as we are related to it in our church.

This is a day of peculiar joy and gladness to me. With desire have I desired to enjoy this day with you. Young life thrills older life. The blessing of God comes in a peculiar way to older men and women through younger life. I suppose one of the most joyful experiences that came in connection with the young life of our Lord came to Simeon in the temple that day as he took the young child in his arms and blessed Him, and Anna, the dear old woman, had a great time. I suppose Mary herself was only a little farther along in real joy than those who felt the touch of God through His young life.

One of the last things that was seen by prophetic vision in the old dispensation which was to be accomplished in the new and better kingdom, was the care of young life. The very last prophet as he stood on the crumbling verge of the old dispensation and looked out over almost a half a millennium of dreary waste, when no prophet would be heard on earth, as he saw a new era with the mountain tops bathed in the light of the golden glory of the Sun of Righteousness and the hillsides purpled as he looked—the very last words that he said—the last look of the last prophet of the olden times, he spoke of the Prophet that was to come and said that He should turn the heart of the fathers to the children and the heart of the children to the fathers lest He come and smite the earth with a curse.

Children in the olden era meant youth and young manhood. In the old dispensation, the last message was that concerning the care of young life in the new dispensation that God might be glorified, and when Jesus came and prepared the way by His own loving heart, when He would give an idea of the kingdom, He took a little child and set him in the midst and made him the figure.

Just what the care of young life was to be in this new dispensation we may not be able fully to say, but it is evidently begun with the heart, and as the heart is the fountain of life—out of it “proceedeth the issues of life”—so it seems that this care began with the very fountains of life, which is to fill young life with the highest efficiency and greatest blessing.

So as I look out today and speak a few words in reference to the relations of the Church of the Nazarene to this educational work or care of young life, the very first thing necessary is that young life itself and the conditions of that young life. Not what we possess, even in mind, but young life itself.

Back of all power is personality and conditions of personality. The most wonderful verity that my mind ever tried to grasp in all the creation of God is human personality—individuality with a toll of years, few, short, eternal. It is a strange mixture but it takes it all to make a human personality.

When I begin to think about human personality, then I ask what should be done for young personality, and God seems to clearly indicate that it is to be fashioned according to the pattern shown in the heavenlies.

That great apostle in speaking to his disciples and young son in the gospel, and speaking of the pattern in the heavenlies—the word of eternal truth, said, “That the man of God may be perfect, thoroughly furnished unto every good work.”

The first thing then, is that young life have special divine relationship, become a man of God. That may not be quite in accordance with the ordinary college and university thought, but it is in accordance with the thought of the Church of the Nazarene that the first thing is to be a man of God.

In this college and in all our educational life we do not care to train men for the devil and we do not specially care to train men for the world. A man simply trained intellectually and strengthened and skilled, if it be over against our Lord, the more training, and the more strength and the more skill, the worse. If it is simply of the earth earthly, or of the world worldly, there may be something in it of value, but it is not our work to train men over against our Christ.

The very first thing for this institution and for all our institutions is to see that our students are led into the holy of holies and filled with all the fulness of God.

Mr. President, allow me to say today, your work may be in teaching philosophy or science or meta-

physics, *but your supreme work is to see that the young manhood and young womanhood of this institution get to Calvary and the upper room.* A man is far better off as a child of God without any culture than he is with all the culture that all the schools can give him without being a child of God.

One of the great papers of the land, a great weekly paper, a few weeks ago had an educational number. On the front page in large type was a great editorial on the “Assembly Room.” It referred to a great manufacturing institution like a great automobile factory—one part made over yonder, and another over yonder, but there was an assembly room where all the parts came together and every part had in view every other part and when it was brought together in the assembly room it fulfilled the pattern in view.

I have already intimated that with us the purpose is—that he shall be a man of God. You may teach science, you may teach philosophy, you may teach mathematics—no matter what you teach, when your part comes together with others, it fits into this one great purpose—that our students shall be men of God. If anything less than that, then the student is turned out from this institution a failure, and this institution is a failure concerning him. *It is not our job to turn out worldly men.* There are a thousand institutions in the United States that are engaged in that business; *it is our business to turn out men and women of God.* We mean that after a man has gone through this institution he shall be a man of God; his view is broader than ordinary scholarship; his gaze is higher than ordinary philosophy; the horizons lift for his gaze.

Perfect—that is the ideal. Perfect. If a piece of the machinery was not perfect when it came to the assembly room it would be sent back, and yet there are a good many people when we talk about perfection that say “You can’t expect anything to be perfect in this imperfect world;” but, thank God, there is perfection. Thank God that a man can be a perfect Christian; that he can come into the holy of holies where the blood of Jesus cleanses the very innermost parts of the temple; where all purpose and all desire and all ambition and all love is made as pure as the temple; where all purpose and all desire and all ambition and all love is made as pure as the golden throne up yonder.

The blood of Jesus can make a man clean and pure, and then he becomes the temple of the living Christ. Christ lives in him and takes possession of his purpose and of his desires and of his ministry. He may not be perfect in many things, but he is a perfect Christian, full of gentleness, tenderness—Christ living in him to keep him in perfect love and ministry. These young men and young women are to be taught the mystery of the kingdom of God.

A man of God—perfect. That is a high ideal but it is just the ideal that the Lord had in view. My grace, my blood, my presence can make a perfect Christian. It is the pattern that God has shown us.

He is to be a man of God, perfect, throughly furnished unto every good work, or completely furnished unto all good works, as one version has it.

We are to furnish this man that is a child of God, this man that loves God with all his heart. We have no other ideal only that this personality shall be made into the divine likeness, shall be furnished unto every good work.

In the first place we are to have a good body to do the work we have to do. We have no use for ordinary college athletics. As far as health is concerned, ordinary college athletics are the most supreme humbug I have ever heard of. They make bullies and pugilists and dispense with brains and get along without culture—just have a row and attract the crowds of men and women.

We may be out of order with all other institutions. Thank God, we don't have to be along with them. We don't need their recognition. Since I went out under the stars to preach holiness I have had no recognition except fellows hitting me over the head. I would not give a hill of beans for recognition.

We are not teaching our young men to be bullies. The athletics in college life do not tend to develop such bodies as will be of service to mind and heart.

We purpose to have good victuals for boys and girls to eat. We purpose that they shall have enough sleep so that they won't be sleepy, and exercise enough to develop muscle and nerve and strength but not to make a man a pugilist, rather to make him strong for service.

We are going to do the best we know that there may be strength. Weakness can do nothing. What we want is strength that the individual may be able to toil and labor and do for Him whose we are.

Furnished—not simply with a good incarnation and a good body, but being a man of God, perfect in purpose and love and devotion that there may be such intellectual preparation as shall enable a man to do the work that God shall call him to do. We believe, in this institution, largely in making manhood.

The first thing in this institution is the Word of God—its thoughts, its hopes, its strength that God puts through it. The Word of God is taught all through this institution.

Furnished is making a man to know the truth. What is it that makes fanatics and Pharisees ordinarily? It is because a man doesn't know as much as he ought to know. I am afraid of men that are simply determined to do right and have not the truth so that they know what the right is. We are to furnish young life with proper ideals so that they will not be fanatics or Pharisees, but knowing the truth they will be loyal in service.

We have here the proper atmosphere for furnishing. All life needs the right kind of atmosphere. We mean for this atmosphere to be so pure and holy that in some way it will permeate men and women. To this end we have undertaken that our teachers and pro-

fessors and all who are connected with this institution shall breathe out the very atmosphere of heaven; that there shall be such gentleness and love and righteousness and holiness—the divine breath of God in its sweetness and glory that men and women coming into this atmosphere shall thrive. The very atmosphere of our halls and our lecture rooms is to be pregnant with the divine glory and heavenly presence.

We purpose that our institution shall have a good atmosphere, but then a fellow can't live on atmosphere even in California. I have already said that the first thing is the Word of God. That will be taught all through the institution. Then we purpose to produce the very best scholarship. We believe in the old classics. How rich a man is to be able to lay hold on the fountains of knowledge in the old languages.

We are not in such a hurry that we can't take time to make manhood. What we want to do is to get the very best preparation for manhood. Some colleges are discarding philosophy. But philosophy—what men have dared to think and dared to hope in all ages, percolated with the divine glory will help everybody. All the branches of knowledge, God helping us, we purpose to teach to men and women, that they may be at their best advantage for God.

We believe in language, and rhetoric and oratory. We are teaching our young men and young women the very best things possible and sending them out to fill the earth with the highest ideals and the richest glory.

The Lord is going to lead us on in our educational work. What makes me happy today is, that the devil can't help it. God is above. Wendell Phillips said, "Whether in chains or in laurels, liberty means victory. God is on the throne. We may be in chains. We may have difficulties. We may seemingly be overthrown but it is only on the way to victory."

What we need is a vision of God, laying hold on Him with our might and bringing things to pass. You and I have had difficulties enough to kill us a thousand times but there is a divine Christ. Thank God, He has brought us up and on, and is opening up the way.

May the Lord of Glory lead us on and make us worthy of the cause that God has given us. So let it be.

"The spirit of sin, or inbred sin, technically called original sin, because it is inherited from Adam, is the state of the heart out of which acts of sin either actually flow or tend to flow. Until this state is changed, the conquest of love over the soul is incomplete. Regeneration introduces a power which checks the outbreaking of original into actual sin, except occasional and almost involuntary sallies in moments of weakness or unwatchfulness."—DR. DANIEL STEELE.

"Growth in grace involves no more than its terms indicate; an increase of our present grace, but not the extermination of remaining impurity. we are to grow in grace, but never into it."—J. A. WOOD.

MAY CHRISTIANS LIVE ABOVE SIN?

By Rev. R. H. M. Watson

FROM a Nazarene viewpoint, this of course is not a question, and I would not think of writing upon the subject, were it not for the fact that so many people believe, and so many ministers preach, that we cannot live in this world without committing sin.

We might look at this subject, from a point of reason, for God never does anything without reason and He says to man, "Come, let us reason together."

Now of course we all believe in salvation; we believe that God saves us; now the question is, would God save us and then leave us in the hands of Satan until we die, and then take charge of us after we have served Satan all of our lives. Of course we all agree that when we commit sin we are serving Satan; therefore, if we cannot live here without committing sin, it follows that God saves us here in this life, but still leaves us in the hands of Satan until death relieves us. What reason would there be for such a procedure on the part of the great God? Would God save man whom He loves, and then leave him in the hands of Satan helpless, to serve him whom He hates? If it is a fact that we cannot live in this world without committing sin, one of the two things is true; either God willingly leaves His children whom He loves, helpless in the hands of Satan, to serve him, or else He is powerless to save them from the power of Satan. To say we cannot live in this world without committing sin, is to accept one or the other as true. Who can say that either is true? Men believe some things without even stopping to consider that their belief is without any reason whatsoever.

In the second place: the Scriptures inform us that Jesus came to save us from our sins (Matt. 1:21), that He was manifested to take away our sins (1 John 3:5). Now if the above scripture is true (and surely no one will deny its being true), it follows that God does save us from our sins, or else He has failed in His purpose, and the great sacrifice on the cross is at least partly in vain. Does anyone mean to say that God has failed in His purpose? Surely no one would so charge the great God.

Now if anyone should answer that He saves us in our sins, I would humbly ask, why then did He say that He would save us from our sins, when He did not mean to do that, but knew He was going to save us in our sins instead? "Call his name Jesus, for he shall save his people from their sins." If we are saved from a thing, are we still in the clutches of the thing that we were saved from? If we say that man was saved from the burning building, do we mean that he is still in the burning building? If a man was saved from drowning, do we understand that the man is still struggling in the billows? God says, "Let us reason together." But God says, "Whosoever abideth

in him sinneth not." Can we take direct issue with God, and say we do abide in Him, but we sin all the time? "Let God be true, but every man a liar." That is, every man who will put his opinions above God's word is a liar.

Let us take the words of Jesus. In Matthew 6:24, He says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Will anyone say that we are not serving Satan when we commit sin? Now if we cannot serve two masters, if either we will hate the one and love the other, or else hold to the one and despise the other, how can any man say that we abide in Christ and at the same time commit sin? To say such a thing is to make the Son of God a liar, who says you cannot do it. Of course I know that no one means to do that, no one means to call our Lord a liar, but no one can fail to see that if we say that we can serve Satan (commit sin) and serve God at the same time, makes Him a liar, who declares you cannot serve two masters, that you cannot serve God and mammon.

But how may mortal man live a life free from sin in this sin-cursed world? Is not Satan stronger than man? Indeed he is; hence no man can live a holy life until he is made holy. "Ye must be born again." I really think that honest men have tried to live the life, and have failed because they failed to learn about the new birth, and have tried in their own power to live the life, which no man can do without the experience. The apostle Paul settles that, as is recorded in Romans 7th chapter, where he gives his experience under the law. The good that he would, he did not, and the evil which he would not he did, but having given his experience under the law in the 7th chapter of Romans, he proceeds to give his experience under grace in the 8th chapter, where the law of the spirit in Christ Jesus had made him free from the law of sin and death. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Nothing can be more misleading than the doctrine that we are in bondage to Satan throughout our Christian lives. This doctrine is as ridiculous as it is false. To say we are saved, means that we are saved from something, and there is nothing else to be saved from in this life but sin and the power of Satan, hence, to say that we are saved at all, is to say that God has accomplished in us what He gave His Son to accomplish, that is, He has saved us from our sins.

MERIDIAN, MISS.

CHRIST THE ONLY FOUNDATION

By Evangelist J. A. Kring

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

JESUS, the Christ of God, is the center of creation, redemption, revelation and the moral and spiritual universe. He "is the image of the invisible God" and "by him were all things created" (Col. 1:15, 16). We are redeemed, not "with corruptible things," but "with the precious blood of Christ" (1 Peter 1:18, 19). While "no man hath seen God at any time," yet "the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). The word "declared" in the Greek is *exegesato* and means to reveal, to make known, hence Jesus came in his first advent to make known to us the nature of God, which is love, His will, which is that all men should be saved, and the duty and destiny of the race.

Since Christ is the only foundation that can be laid, a brief study of the following should prove beneficial.

1. He is the foundation of the gospel. The Christian religion is based on certain scriptural writings that date back to the dawn of history and hence these give Christianity a historical basis. These writings culminated later in the life of Christ, the Founder of the Christian system, and in the exposition of His doctrines. During the three and one-half years of Christ's ministry He was busily engaged in communicating His gospel to men and giving them ample proof of His deity by the miracles that He wrought, in which department natural law, so-called, disease and death were no more in His hands than clay in the potter's hand. The gospel which He preached, which means the "good news" or the "glad tidings," deals with fundamental moral and spiritual themes. Of Him it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). What a boon to the poor, the broken-hearted, the captives, the blind and the bruised. Even the enemies of the Christ, when honest with themselves, were forced to admit that the doctrine which He preached, when believed and accepted, produced pure lives and developed a heroic, soldierly, saintly, pious type of character. What a wonderful gospel!

2. He is the foundation of the sinner's acceptance with God. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Here it is clearly stated that there is none other name, except the name of Jesus, nor is there salvation in

any other, except through Him. Hence it is worse than insane folly to mention and trust in the name or system of Buddha, Confucius, Mohammed, Joe Smith, Brigham Young, Mr. Russell, Mr. Dowie, Mrs. Eddy or any other as a sufficient guide of life and rule of conduct and an open gateway to the bright, beautiful Eden above. They are all physicians of no value because none of them, nor all of them taken together have been able to prove that they can save one from all sin, actual and original. But it is not so with Jesus, for "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Unless we come in the way God has prescribed in his blessed Book, and through the medium that he has provided in the person of Jesus Christ, we are doomed to defeat and failure here and now and in the end to an eternity of woe and everlasting misery. Christ himself has declared that to seek eternal life and heaven in any other way, except through Him, is to become a thief and a robber (John 10:1-6).

3. He is the foundation of the believer's hope (See Joel 3:16; Col. 1:27; 1 Tim. 1:1). This hope is the hope of eternal life (Titus 1:2; 3:7). It is a lively hope (1 Peter 1:3). It is laid up in heaven for us (Col. 1:5). But before we can come into the full possession of our future inheritance it is necessary for Jesus to come again; hence this hope looks for His glorious appearance (Titus 2:13); the resurrection of the holy dead and the translation of the holy living (1 Thess. 4:13-17), and both of these classes receiving a glorified body (Phil. 3:20, 21). Hail that glorious day when we shall not only "be like him," because "we shall see him as he is," but when the shattered and scattered household of faith shall be gathered to the house of "many mansions" and we shall meet our loved ones gone before.

4. He is the foundation of the whole church. He said to Peter, "and upon this rock" (Peter had just confessed that Jesus was the Christ of God) "I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Here it is clearly taught that Jesus *supports* his church and *protects* it against the onslaughts of hell. "Gates" in this passage is figurative of the wisdom and power of hell. The "gates" of ancient cities were used for courts of justice (Deut. 16:18); hence we may rest assured, not only that the wisdom and powers of hell shall fail in their combined efforts to defeat the divine ecclesia on her mission and in her work here in the outer world, but in the winding up of all earthly affairs and in God's final settlement with the federated forces of evil who have been her sworn enemy since the fall of man into sin, He will see to it that she shall be fully vindicated and rewarded for her excellent service and

sacrifice and her enemies rewarded according to their works. All glory to our Christ!

Since the security of any structure depends upon its foundation, it is soul-refreshing just here to remind ourselves of the strength, suitability and perpetuity of Christ the only foundation. He is infinite in His intellectual, emotional and volitional energies and hence fully able to support the entire Church and fight our battles for us. Christ as the only foundation is suitable for all classes for all nations, for all ages and for all times. Since he is coexistent and co-operative with God the Father, this foundation will be intact and continue to all eternity. So long as the earthly order continues, the benefits and blessings of this foundation will be available to all those who have not sinned away their day of grace and opportunity, to those who are walking in the light of God's truth and obeying the sweet voice of the Holy Spirit. And when the heavenly life shall begin and an intense, increasing interest shall appear among the finally redeemed, coming as the result of an enlarging vision of the knowledge of God and new unfoldings of his infinite perfections and glory, I say, all this hoarded wealth of eternity, all this splendor, beauty and brightness of the triune God, and the unending felicity of the purified who look on in wonder, love and praise, shall flow as a mighty river from this foundation, the Christ, who is now and ever will be the center of creation, redemption, revelation and of the moral and spiritual universe.

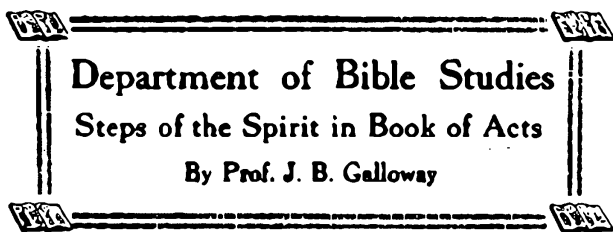
Further: to this scribe the folly of attempting to lay any other foundation appears in three particulars: by trusting alone to the dictates of an unsanctified reason; by relying on our own righteousness for acceptance with God; and by resting solely on God's mercy to the exclusion of the Savior's merit. While the present age is one of intense thought, reason and investigation and men are attempting to push their investigations into the realm of the spirit world, yet unsanctified, human reason is not a sufficient guide of life, or rule of conduct, because among those who claim to be directed by it, some attempt to worship the true God in the light of their own reason, others are worshiping his works, some their own works and others no God at all except their own intellect. That the dictates of an unsanctified reason are not sufficient is seen in the fact that even Rome and Greece in their best days with all their boasted wisdom and learning have been sunk in moral character. The folly of relying on your own righteousness for acceptance with God and offering this to Him in lieu of the righteousness of Christ, even though said righteousness may arise from the keeping of the law, as it did in the case of Saint Paul, is shown by him in Phil. 3:9-11 to be of no use and utterly worthless. For one to rest on God's mercy to the exclusion of the Savior's merit, is an error of the first magnitude, as seen by reference to John 3:18 and 1 John 5:10. The folly and criminality of laying any other foundation is seen in the

entire sufficiency of the one laid and to reject it is to reflect on the wisdom and goodness of Jehovah and Christ's sufficiency to save. Hence the invaluable-ness of the gospel foundation must be maintained; a personal acquaintance with Christ the foundation must be secured and a careful guarding of one's self against anything that takes Christ's place must be held. Otherwise it means to involve the soul in a remediless woe. Voltaire said, "I am abandoned by God and man. O Christ! O Christ Jesus!" To the doctor he said, "I will give you half of what I am worth if you will give me six months of life." The doctor answered, "Sir, you cannot live six weeks." Voltaire answered, "Then I shall go to hell," and soon expired. He had rejected the only foundation and sank to rise no more forever.

BAPTIZED WITH THE HOLY GHOST

By PROFESSOR C. A. MCCONNELL.

That the baptism with the Holy Ghost is an experience in grace to be ushered in with this present dispensation, is a fact clearly set forth in God's Word. The typology of the Mosaic ordinances prefigured it; prophetic utterances proclaimed it; the Old Testament saints, while not realizing this "better thing" as an experience, looked forward by faith to its perfecting power. John the Baptizer announced the advent of the One who would administer it. Jesus, in His teaching, held out this "rivers of living water" hope to His hearers. In His intercession he prayed that not only His immediate followers, but believers everywhere, might be partakers of its benefits. To his sad-hearted disciples He promised to send the Promise of the Father. Then, departing, He commanded them to tarry for the coming upon them of the Holy Ghost. While this pentecostal baptism signifies thorough cleansing—washing away of filthiness, consuming of dross, burning up of chaff—yet it is cleansing with an objective: the filling with divine personality. "He is with you but shall be in you." "Ye shall receive the power of the Holy Ghost coming upon you." "Out of your inmost parts shall flow rivers of living water." Obedient to promise and demand, Peter and the others tarried—and *suddenly* their hearts were purified by faith, and they were all filled with the Holy Ghost. Pentecost has come! Let us not make the fatal mistake of confusing the passing demonstrations which accompanied the ushering in of the pentecostal dispensation with the twofold and permanent objectives of the baptism. There were four demonstrations: sound, wind, fire, and speaking in other languages. There were two abiding results: "purifying their hearts by faith" according to Peter, and "they were all filled with the Holy Ghost," according to Luke. No demonstration, however marvelous, may be accepted as proof of Pentecost. Results in the life—purity, and the power of inward holiness—are proof. Pentecost is come!



Lesson Thirty-three

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Readings for the Week.*
 First day, Ezek. 17-20. Second day, Ezek. 21-23.
 Third day, Ezek. 24-28. Fourth day, Ezek. 29-32.
 Fifth day, Ezek. 33-36. Sixth day, Ezek. 37-39.
 Seventh day, Ezek. 40-43.

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

"I will feed my flock, and I will cause them to lie down, saith the Lord God" (Ezek. 34:15).

The Old Testament clearly indicates that primitive Israel was a pastoral people. In one of the earliest of their songs Deborah rebukes one of the tribes with these words, "Why abodest thou among the sheep-folds to hear the bleatings of the flocks?" Frequently the Lord is represented as Israel's Shepherd. The figure is very appropriate and beautiful. In Ezekiel 34:11-15 Jehovah is pictured as Israel's shepherd. Six things the Shepherd says, "I will do" for the sheep. 1. Seek. 2. Deliver. 3. Separate. 4. Bring home. 5. Feed. 6. Cause to rest. Jesus, the Good Shepherd is to His people what Jehovah was promised to restore Israel.

The Shepherd's Presence. The Eastern shepherd is always with his sheep. By day and by night he is ever with them. If the sheep are on the lonely and remote mountain side He is there also. If a thief or some fierce animal appears it meets the shepherd. So Jesus abides with His own.

The Shepherd's Protection. Being always with the sheep He is constantly caring for them. No evil can reach the sheep, nor any danger escape His ever watchful eye. He is deeply interested in His sheep and ever watching them, so that He comes to know them intimately. He knows the particular character of each sheep, even calling them by pet names. The Good Shepherd says, "I know my sheep, and am known of mine."

The Shepherd's Provision. He leads them out to the green pasture lands or strips down leaves from the branches for them. He leads them at noon to the shelter of some cliff or shade tree beside some brook where they are refreshed. During the long hours he gives music from his reed flute. At sundown he leads them back to the fold where they lie down safely for the night.

PART TWO. FOLLOWING THE FOOTSTEPS OF THE HOLY GHOST THROUGH THE BOOK OF ACTS
 Study Nine, Acts 11, 12.

1. *Build Your Own Commentary.*

How many times is the Holy Ghost mentioned in chapter 11? What activities is He engaged in?

Connect in verse 11:15, "As I began to speak," with, "the Holy Ghost fell."

Connect, "the hand of the Lord was with them," with, "a great number believed, and turned unto the Lord" (11:21).

By what new name are the disciples known at Antioch? By what other terms are they known in the book of Acts? (See 2:7; 9:2; 9:13; 15:1; 24:5).

Emphasize the word "but" in 12:5. "Kept in prison," but "prayer was made." Compare Peter's condition before and after the church prayed. Peter was asleep, bound and guarded in verse 6. In answer to prayer an angel awoke him, loosed him and led him (verse 7).

How many times are angels mentioned in the book of Acts? What are they doing?

Note the two smitings in chapter 12 (verses 7 and 23). Notice the price for an angel visit and touch. In prison for Christ's sake.

Note John Mark's advantages spiritually. A home of prayer (v. 12). Greater teachers (v. 25).

2. *Holy Ghost Certainties.*

Sure Leadings.

"And the Spirit bade me go with them, nothing doubting" (11:12). The effect of the vision that Peter had on the housetop was perplexing until it was explained by the Holy Ghost and he was bidden to act upon the new light that had come to him. The gift of the Holy Ghost was for the Gentiles as well as the Jews. This was entirely contrary to Peter's convictions and idea of how the work of the Lord was to be done. But God had spoken and the Spirit was leading. How could he do otherwise? Jesus had promised that when the Spirit should come, He should guide into all truth (John 16:13). The voice had spoken so clearly and he was bidden to go, "nothing doubting." Just as surely as you follow the Spirit's leadings you will be led aright.

Sure Reminder.

"The Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord" (11:15, 16). Peter was about to forget a great truth that God had given him previously by John, but the Holy Ghost brought it to his memory. The Holy Ghost is a great reminder. If it was not for this work of the Spirit the enemy of our soul would keep our minds so occupied with temporal things that we would lose the truth that God has given us, or our carelessness about spiritual things and our human weakness would rob us of the truth just when we needed it. Jesus promised us that this would be one of the works of the Spirit. "But the Comforter, which is the Holy Ghost . . . he shall bring all things to your remem-

brance, whatsoever I have said unto you" (John 14:26). May we so fill our minds with the Scriptures that the Holy Ghost will have a great storehouse of truth to point our attention to:

Sure Measure.

"And full of the Holy Ghost" (11:24). This is the description of one of God's men. God's measure is never scanty. He gives a running over measure. We need not be satisfied with a small measure of grace. The emptiness in your soul may be satisfied. The Holy Ghost fills wherever He has an opportunity. If you are not satisfied, invite Him to occupy all the corridors of your being.

Sure Prophecy.

"Agabus signified by the Spirit that there should be a great dearth throughout all the world" (11:28). This is a Spirit-given prophecy. It differed from many attempted human prophecies in that it was fulfilled. The rest of the verse says, "which came to pass in the days of Claudius Cæsar." What the Spirit has foretold for our day is just as certain as that which occurred in the days of Cæsar.

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

What the Holy Spirit Does for the Sinner

The Holy Spirit is not only dealing with the Christian but He has a relationship to the whole universe of God. The Spirit was one with the other members of the Godhead in creation. "By the word of the Lord were the heavens made; and all of the hosts of them by the breath [Spirit] of his mouth" (Psa. 33:6). Job says, "The spirit of God hath made me" (Job 33:4). The Spirit brooded over the chaos in the beginning.

Again the Spirit is concerned about every human soul. "There is a light that lighteth every man that cometh into the world." The Spirit comes to the sinner as One to prove, convict and testify to the truth. He speaks to the inner consciousness of the sinner. If His voice is heeded conviction will be increased until the poor soul is brought to a knowledge of salvation. If He is resisted and fought against He may continue to strive with the sinner for a while but the Spirit will be grieved and His effort to help the one who is fighting will be of a strained and abnormal character. The Spirit will resort to strenuous means to help the poor soul but of a different character and degree from that work He does for the one who is yielding. How kind and gracious He is to continue to deal with the one who is fighting Him. If He is spurned He may leave forever.

"An idea is going forth that when we are justified we are entirely sanctified; and to feel evil nature after justification, is to lose pardon. You may depend upon it, this is the devil's great gun. We shall have much trouble with this, and I am afraid we cannot suppress it."—WILLIAM BRAMWELL in "Memoirs."

A CHALLENGE TO HOME MISSIONS

By N. B. HERRELL, *Chairman of Department of Home Missions and Church Extension*

THE time was when the smaller towns and rural communities held the balance of power in voting, that largely determined what the government in America should be. But those days seem forever gone and the place of this rugged, hardy, sane, and middle-of-the-road folk, in whose hands the government was safe, the balance of power has slowly but surely shifted to the large cities and centers of population. The shift has created a very grave problem that challenges the best Christian talent of our time.

No purely city civilization has yet survived in history. This question demands an answer—will America be the exception to the rule? After a careful survey and a full knowledge of the germ that wrecks Christian civilization, we frankly answer, NO, America will not be the exception, but for one and only one hope, namely, a Holy Ghost, evangelical, evangelistic revival that will sweep the cities like a forest fire. The germs that wreck Christian civilization have always been a low mentality, poverty, vice and wretchedness in the hands of subtle, cunning leadership of those who appear as angels of light yet inwardly are as ravening wolves, city bosses who fleece their victims and wreck a nation. We have come to the cross roads as a nation and unless God Almighty can muster an army of souls who hate nothing but sin, and fear nothing but God, who will spend and be spent in the greatest battle of the ages, we confess that we see no other way of salvaging the salt that saves the nation from total wreckage.

When the balance of power shifted in the control of our government to the large centers, it fell largely into the hands of the foreign-born element. Hence, the foreigner within our gates has brought us this problem. We must either Christianize him or he will paganize us. To close our eyes and bewitch ourselves into a shouting optimism in the face of our present problem is foolish and will bring certain defeat. The Church of the Nazarene was doubtless raised up for this time, to promote a Holy Ghost revival in all the large centers of the earth. The challenge is upon us; the hour demands our best; shall we fail God and humanity in this the hour of the world's greatest danger of being engulfed into the tidal wave that will sweep the progress of the world back into the sea of the dark ages? The storm is upon us, it will soon break. God help us to pray, then work, then vote, then back up our prayers and votes by putting on the greatest full gospel, evangelistic campaign for the salvation of poor, lost souls that we are able to promote. The challenge of the world's greatest battle of the present day. *What shall our answer be?*

THINGS CONCERNING ZION

By General Superintendent Reynolds



Since the General Assembly the writer has had the privilege of presiding over what might be termed four summer District Assemblies. After listening to and reviewing the reports of District Superintendents, pastors, Sunday school superintendents, presidents of N. Y. P. S. and W. F. M. S., the writer feels he is quite safe in stating that our work in these respective districts indicates advancement—on some districts more than others.

The budget seems to be more in favor in these territories and there seems to be a desire on the part of all the departments of the local church to co-operate with the district officials and in turn the district officials with the general church. In each district the amount pledged for the emancipation of the general debt fund by the delegates of said district was unanimously and enthusiastically adopted by the members of the assembly, and hearty assurance given that the amount pledged by their delegates would be raised by Sunday, November 25, 1928.

The W. F. M. S. held very successful conventions on Monday and Tuesday preceding each assembly. In all of our assemblies we had one or more of the general officers, who rendered great assistance in the work of the several departments of the church. There were several changes in each district and one marked feature was that three districts elected new District Superintendents and the Central Northwest District was divided, the North Dakota District embracing the entire state of North Dakota and the Central Northwest District embracing the states of Minnesota and South Dakota.

The following districts elected new Superintendents: Nebraska, Rev. M. S. Cooper; North Dakota, Rev. H. J. Hart; Central Northwest, Rev. S. C. Taylor and Iowa, Rev. J. W. Short. Kansas re-elected Rev. A. F. Balsmeier.

A splendid evangelistic spirit predominated in the several assemblies and the night sessions were devoted wholly to evangelistic efforts, as a result of which there were many seekers and happy finders of the two works of grace. All of these districts not only seemed to catch a new vision of the greatness of the work of the Church of the Nazarene, but gave evidence of a desire of co-operating with the district and general officers in making the quadrennium of 1928-32 the most successful of our history.

The greatest change of territory was the Central Northwest District. The farthest fetched District Superintendent was by the Iowa District. The greatest number of pastoral changes was on the Kansas District. The greatest loss was sustained by the Nebraska District in the sudden and tragic deaths of Rev.

and Mrs. H. M. Chambers, who from all human reasoning were instantaneously introduced into the presence of the Lord by having been struck by a fast train while attempting to cross the railway tracks. However, our serious loss, is their great gain.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

When night is enveloped in glorious day! Here the world's shadows settle as a thick pall over our fondest dreams with the gloom of sorrow and heartache. There is no day, however grand and majestic, but it is doomed to die with the onslaught of the night. Be it a day when the heart sings gloriously, it will die with the settling storm of trouble. Be it a day of youthtime, when the heart is young and hopes arise mountain high, it will fail and pass into the night of old age, when hopes have been blighted. Be it a day of wealth, riches even take the wings of the air and fly away. Be it a day of friendship, there comes in the life of man a time when even friends forsake. Be it a day of fame and the receiving of the world's applause, it will die when fame passes into oblivion and the applause goes to another. Yes, there is no day of the world but is destined to be overshadowed with the night. Man is born for the night—he knows for a while the light of the day of prosperity, but it soon shades into the night. But—when the last ripple of time has struck the golden strand of eternity—"There is no night there." Then the night is swallowed up in the victory of the day. Here all is foreshadowed by the night—there all is thrilled with the glory of the day on high. Here the darkness of the night of sin and despair by far is more depressing than the short, fleeting light of the days of glee and gladness. But over on the other side, literally there is no night there, and spiritually all that the night signifies, gloom and sorrow, pain and disease, heartaches and broken ambitions, will flee away and all eternity will be one round of glorious days, for the night is enveloped in the day. The night of the sea—trouble—will be gone. The night of sorrow, will be missing. The night of the dread of growing old will then be swallowed up in immortal life, when even eternity will fail to streak the hair with gray. Of all the great hopes of eternity, this one is by far the most enticing and alluring. Then if this be true we can surely stand a few more dark, chilly nights when even stars of hope shade their faces, and the last ray of glory dies out for a while; for over there the nights when the soul is chilled to the marrow will never come. Let us battle on then, for the last campaign will then be concluded with a gracious peace and all eternity will be taken in retelling the tales of today's bravery and struggles.

He leadeth me! David knew well the glory of calm assurance when his hand was in that of the Shepherd of his soul. He could walk through the valleys of despair and still cry in gladness rejoicing, for the Master was leading him. When the soul languished in the desert heat, he would sing of the bliss of the Master leading him beside the still, cool and refreshing waters. When the pasturage for his life was lean, then he knew that the Shepherd would not forget to lead him into green pastures. When the enemies surrounded, David was certain that the Lord of battle would anoint his head with oil. And in splashing-over abundance the cup of his life was constantly running over, for the Lord had become his leader, and shepherd. There is glory in knowing that the Lord is leading on to victory, or be it to battle. There is peace in being certain that God is in the front when the enemies' darts are fast and thickly falling. There is blessed rest when the storm arises on the ocean of life, when one has the knowledge that the Jehovah of the storm is riding on the same bark with

you. With this assurance, this blessed assurance of the poet, when one knows that Jesus is his, there is a foretaste of glory divine.

Faith's Westminster Abbey! All nations have their cemeteries for their great dead, the mighty generals, the poets of flaming images, their statesmen of true wisdom. Ours is Arlington Cemetery where lie the mighty dead of the nation. In England it is Westminster Abbey, where can be found kings of the distant centuries, the Shakespeares, Miltons and poets supreme. Here while walking through the vaulted halls one will find a slab of marble in the floor which carries the record of the dead beneath. On some epitaphs unique and wondrous are seen, on others words of worldly warning as to the future are engraved. But, faith has its Westminster Abbey also, wherein can be found the worthy dead of the Lord. We call it the eleventh chapter of Hebrews. Read its message. Walk through its domain and you will find there famous worthies of faith and courage from the far-flung line of the centuries. Here lies an Abraham, who through faith achieved fame as the father of these who would dare to believe. There lies a Moses who had respect to the recompense of the future reward, and said a farewell to the glittering treasures of Egypt. There again is found a prophet of ancient day, and yonder lies a noble woman who did not stop at the impossibilities, but who through faith wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the sword—achieved the impossible. Noble heritage is this Abbey of Faith. Let us walk in the somber shade of the days of time amid these worthies and emulate their God-inspired virtues. Among them may our spirits find kindreds free and as they dare to fight to the end of the battle, and out of the struggles against sin wreathe for ourselves a crown of glory and a garland of victory.

*"This beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.*

*"A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing!'—he snapped and flung it from his hand,
And lowering crept away and left the field.*

*"Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hill-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted high he hewed his enemy down,
And saved a great cause that heroic day."*

—STILL.

The paths unknown! God has promised to lead us into paths that we do not know. If our hand is placed trustingly in His, He will lead us to glories far beyond our fondest dreams, and to heights of renown too lofty for us to conceive—yes, His hand will guide us safely to the gates of glory, when they shall swing wide for our entrance. From the fish boats He led Peter until he became the chief apostle. From the sands and the desert wilderness with the sheep for his charge, God led Moses to the position of the deliverer of his people, yes, to the station of the greatest statesman of the ages. David, God led, from the sheepfold to the throne of his nation—from the sling and the stones, to the harp and the bow—from the bleating of the sheep to the melody divine that rings through the ages in the Psalms. Amos was taken also from the fold of the sheep, and God led him to the post of the prophet of righteousness. Moody came from the shoe factory

and was conducted by the divine hand to the leading pulpits of the century. Bud Robinson was found by the Lord on the cattle ranches of the West, with a broken and stammering voice, but God led him to become the mightiest prophet of divine anointing of our century. The story is the same—if thou wilt allow God to hold thee by the hand, He will lead thee into paths that you do not know—they may be heights of renown, or depths of service, to the pulpit with holy eloquence, or to the shop to serve as a glowing light of righteousness, to the cathedrals of learning to astound the wisdom of the age, or to the lowly paths of service unseen and unnoted. But friend, follow on. There is glory in following the Lord. Yes, there is a beauty and grandeur that life cannot know when we will dare to follow though the light be dimmed, and through the night be the pathway, and over the mountains be the road.

"Be strong!

*We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.*

"Be strong!

*Say not, 'The days are evil. Who's to blame?'
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.*

"Be strong!

*It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song!"*

—M. BARCOCK

The rest at the close of the day! Kipling in one of his matchless poems speaks of the rest which shall come when earth's last picture is painted, and the tubes are twisted and dried. The Bible promises to the child of the Almighty a rest, yes, a rest at the close of the day. I wonder if as Kipling speaks—"Faith, and we shall need it!"—if this will not be true of the warriors in the battle of King Immanuel. Will it not be true of those who today unfurl the banner of righteousness in the face of the onslaughts of the evil one. There are the faithful missionaries without furlough—faithful servants who have worn out their lives in the struggle for the heathen—this rest at the close of life's day will be most welcome. One of the old saints writes of the beauty of leaving behind the tools of today's buildings and going home to rest, to sit under the shade of the trees of life and wait until an æon or two have rolled by before we arise to build again in that heavenly land. Sir, the man who lives in such a manner that the rest of heaven is not inviting, is saving too much of his strength and time and energy for this life. Life for the Master is one of weary toil, struggle in the battle, nights of agony in the gardens of prayer, the strenuous life of faith that achieves. The burdens of life are heavy, the cares of the day are terrific, the storms that sweep are furious, and the trail from the cradle to the grave, though spanned by threescore and ten years, is short at even its longest—and the sweet rest at the close of life's day will be most welcomed. And it shall be rest most enchanting amid the most gorgeous scenes of eternity, with the iridescent tints of the walls, the rainbow circled throne, the dawning light of the breaking day of eternity as it sweeps over the hilltops of time!

PITTSBURGH, PA.

It is an awful condemnation for a man to be brought by God's providence face to face with a great possibility of service and blessing, and then to show himself such that God has to put him aside, and look for other instruments—MAC-LAREN.

THE HOME GOING OF REV. AND MRS. H. M. CHAMBERS

How our hearts were shocked and saddened Friday, August 24, when the telephone rang, and we were informed that Rev. and Mrs. H. M. Chambers had been struck by a fast Burlington train that morning at 5:20 and instantly killed.

The accident which took the lives of these workers who have labored so heroically the last few years on the Nebraska District in the capacity of pastor, District Superintendent, and deaconess occurred at a country road crossing, twelve miles west of Hastings, Nebraska, near Kenesaw.

Brother and Sister Chambers, following the District Assembly, at which annual gathering he had resigned from the arduous duties of District Superintendent of this district, had been visiting relatives in South Dakota, and had just closed a revival meeting at Hemingford, Nebraska, at which place he had arranged to become the pastor of our church for the coming year. They had visited overnight with friends near Kenesaw, Nebr., and had started out early Friday morning for Hutchinson, Kansas, to visit their children before settling down in the pastorate. They took a road leading south, as they had been directed. Soon, however, they must have become confused in their directions, because they took a side road leading to the small town of Prosser, north of Kenesaw. They were traveling northward when the train struck their car. Death must have come instantly, but mercifully they were not mangled by the train. They looked peaceful in death, just as they had enjoyed such sweet Christian peace in life.

With heavy hearts (yet not sorrowing as those who have no hope), the pastors and friends of the Nebraska District hastened on to Hastings, Nebraska, to pay last tribute and respect to these workers who had "fought such a good fight." All the pastors of the district, with but three or four exceptions, were in attendance at the funeral; Dr. H. F. Reynolds, who was just closing the Iowa District Assembly, also being present.

The funeral was held at the Hastings, Nebraska, Church of the Nazarene, at three o'clock, Sunday afternoon, August 26. A mixed quartet, composed of Mr. and Mrs. Frank Bohlke and V. W. and Mrs. Littrell, sang "Faith of our Fathers," prayer was offered by Rev. H. J. Beaver of Kenesaw, Nebraska; Rev. V. W. and Marguerite Littrell of Lincoln, Nebraska, sang "Someone Will Be Waiting." Rev. Geo. L. Dech of Hastings, Nebraska, read the obituary. Rev. C. B. Johnson of Alliance, Nebraska, spoke briefly of the ministry of Brother Chambers on the district, telling something of what his work as District Superintendent, friend and brother had meant to him. Rev. Elizabeth Mead of Grand Island, Nebraska, spoke briefly of the beautiful, fragrant life of Sister Chambers as she had labored and sacrificed as the wife of the District Superintendent and in labors abundant as President of the Woman's Foreign Missionary Society. Rev. Mable Vaage of Newman Grove, Nebraska, sang, "When I've Gone the Last Mile of the Way." Dr. H. F. Reynolds read the scripture lesson, using passages from Isaiah, John 14, and 1 Thessalonians, emphasizing "Jesus Giving Comfort" and "The Holy Ghost the Comforter," giving comfort to the troubled hearts. Rev. Marvin S. Cooper, newly elected Superintendent of the Nebraska District, brought the message, basing his remarks on the words as recorded in 2 Samuel 3:38, "Know ye not that there is a prince and a great man fallen this day in Israel." The remains of these heroic laborers were sent on to Hutchinson, Kansas, for burial, to await the glad shout of the resurrection morning.—V. W. Littrell, Lincoln, Nebr.

Rev. Herbert Morrel Chambers was born April 19, 1871, at Elma, Iowa. His mother died when he was only six years of age. He grew to manhood on the farm, living with his father and other brothers and sisters. He was converted when a young man in his later teens and early felt his call to the gospel ministry. He taught school for a few years and at the

age of twenty entered Epworth Seminary where he began preparation for his chosen life's work. After spending four years in this institution, Rev. Chambers accepted his first pastorate in the Methodist Episcopal church at Jessup, Iowa. It was while serving the church at Jessup that he met the beautiful and talented young woman that became his devoted and loving wife.

Mary Evelyn Rich was born at Jessup, Iowa, September 1, 1872. She grew to womanhood in this community. She was a graduate of Jessup high school and taught school for two years. She was united in marriage with Rev. H. M. Chambers December 29, 1897. From this time on these two young people were one; they went down through life together, sharing each other's joys and sorrows, blessings and adversities.

They united with the Church of the Nazarene at Pilot Point, Texas, in 1908. Their first work in the Church of the Nazarene was done in Ponca City, Okla., where they were instrumental in organizing a church. After a brief pastorate in this place, Rev. Chambers accepted a call from the First church at Hutchinson, Kansas, which place he filled for four years.

In 1913 he was elected Superintendent of the Kansas District. These were years of arduous toil and sacrifice. The churches were small and scattering at that time, but this heroic soldier of the cross, with the spirit of a pioneer missionary, pushed out into new fields and was used of God in organizing several new churches. After spending four years in this capacity he accepted a call as pastor of our First church at Kansas City, Mo. Only one year was spent in serving this charge, but it was a year greatly blessed of God. While here he wrote that splendid little book entitled, "The Invisible Partnership." One year was then spent as pastor at Maplewood, Mo., after which he was elected president of the Missouri Holiness College at Clarence, Mo.

His next work was at Hutchinson, Kansas, where he served for two years as president of Bresee College. After serving this college, the call came again to enter a pioneer field. This time to Omaha, Nebraska. After two years of labor here, he was again called from his chosen work as a pioneer pastor to take the superintendency of the Nebraska District. Four years were spent in this field, traveling up and down the district, sharing the burden and toil of his pastors. These last years on the Nebraska District had been years of much toil and burden. There had been sorrow of heart, but always rejoicing in the Lord. He did not murmur nor complain under the heavy load that it was often his to carry. At the last District Assembly, held in July at Omaha, Nebraska, Brother Chambers withdrew from the superintendency and was again planning on entering a pioneer field.

During these years, as they have been thrust about from place to place by the leading of God and the call of the church, Mrs. Chambers has been a faithful helpmate. It has fallen to her lot to bear the burden of the home, rear the children, while her husband was many times away from home in his service for the Lord. Aside from the home duties, Sister Chambers found time to visit and pray with the sick and those in need of spiritual help. She had a special burden on her heart for the Woman's Foreign Missionary Society. She organized a number of societies in her pastoral work and took an active part in the District W. F. M. S. of Nebraska. As a result of her labors as District President the Nebraska W. F. M. S. was awarded two banners by the last General Assembly. She was made a life member of this organization at the last District Assembly of Nebraska District.

Eight children were born to Rev. and Mrs. Chambers, five surviving them namely, Mrs. Faith Wilson of Inman, Kansas; Mrs. Lois Wells of Hutchinson; Miss Laurene of Hastings, Morrel of Hutchinson, and Grace, age twelve, who made her home with her parents. Rev. Chambers is survived by one brother, William of Hot Springs, South Dakota, and one sister, Mrs. W. W. Meade of Devan, Kansas. Mrs. Chambers is survived by two brothers, F. S. and D. T. Rich of Chicago, Ill., and Cincinnati, Ohio, respectively.

This ends the career of a godly man and a godly woman. Their work and toil in this world is over but the seed they have sown will go on and bring forth fruit until the judgment of rewards. Brother Chambers frequently prayed that God would take him home before the period of his usefulness was over. Their oft-repeated wish that they might be taken together was strangely and providentially granted. Their life among us has been a great blessing and their labors of love have been appreciated by all who knew them.

The church has lost two of its most holy and fearless Christians; the family, the exemplary lives and counsel of their devoted parents; and those who have known them, true and loyal friends.

They "were lovely and pleasant in their lives and in their death they were not divided."

S. T. LUDWIG.

The Funeral Service at Hutchinson, Kansas, Tuesday, 3 p. m., August 28, 1928

Dr. H. F. Reynolds was in charge. Rev. E. W. Kiemel led the congregation in prayer and Rev. H. O. Davis of Sylvia, read the scripture lesson.

Rev. A. F. Balsmeier, District Superintendent, spoke a few words of appreciation, followed by brief remarks from Pastor A. L. Hipple and Miss Luc Miller from Kansas City.

Mrs. Elizabeth Hodges sang, "No Burdens Yonder," and Miss Edith Carter, "The Blessed Lights of Home." A quartet sang, "It Is Well with My Soul," and "When I've Gone the Last Mile of the Way."

The First Church of the Nazarene, Hutchinson, in which the funeral was held, was filled to capacity with between five hundred and six hundred friends and former associates of Brother and Sister Chambers. The floral offerings were many and beautiful. Brother and Sister Chambers were held in highest esteem by the people of Hutchinson and the Kansas District. Brother Chambers first served the church as pastor at Hutchinson First church for four years; later he served the district as Superintendent for four years; and again as president of Brescia College for two years.

Interment was made in beautiful Memorial Park Cemetery near Hutchinson.

A Tribute From Dr. Ward of Omaha

I desire to write a brief line of the work of Brother and Sister H. M. Chambers in establishing a Church of the Nazarene in Omaha, the first to establish a successful work here. Others had attempted but failed and the little handful of people assembled in an upstairs paint shop on a side street, bound in the depths of debt by an unsuccessful evangelistic campaign. There were only two or three persons that could be worked into a successful work of any kind. They were burdened with the problem of paying a large deficit to the pastor who had since left them and gone back to his first denominational choice. Rev. Chambers arrived in Omaha late one afternoon six years ago in October and sought to find the place where a sect called Nazarenes worshiped but not even the policeman on the beat could tell him. That evening he called the few together in the shop and laid before them the promises of God and bid them look to a better day which began to dawn immediately. Not long after, the few moved to a residence where they both worshiped and made a parsonage for Brother Chambers, and now his wife, as she had since come on to Omaha. There they worshiped and there the writer joined in membership. Worship continued here until moving to a rented building owned by the Missionary Alliance. From this place Brother Chambers went to the Nebraska District Assembly and was elected District Superintendent. The preceding winter he held and taught a class in New Testament prophecy out of which sprang a spontaneous revival the next spring. Omaha now has two solid churches with the third in the offing.—Dr. W. W. Ward.

There is deep sorrow in First church, Kansas City over the death of Rev. and Mrs. H. M. Chambers. Rev. Chambers was Superintendent of the Kansas District several years ago. Later, he served this church as pastor for one year. He did excellent work and he and his wife were greatly loved by the whole church. A rising vote of sympathy for the family was taken at the service Sunday morning, September 2nd, and a committee appointed to formulate resolutions of sympathy and appreciation.

CHOICE WORLD NEWS, TERSELY TOLD

By REV. C. E. CORNELL

Dr. Edward Stuart Best, said to be the oldest minister in the world, died at Malden, Mass., March 16, age 104. He was born in Newry, Ireland, Sept. 3, 1824. His ministry began in Liverpool 80 years ago. He came to this country with William Butler, father of the India Missions of the Methodist Episcopal church. He joined the New England conference with him in 1851.

After five years of experimenting, a Kansan has produced a seedless tomato.

There are no permanent roads in Newfoundland and Labrador; in summer the sea provides means of communication between the scattered hamlets, while in winter the whole snow-covered and frozen country is one broad highway.

The state of New Jersey is contemplating a \$31,000,000 highway construction program for this year.

Berlin is erecting homes for its municipal street car workers. Three thousand apartments are included in the plan, 1,100 having been completed. Several architects were employed in making the designs. All modern devices to lighten the work of housekeeping are included. One important feature for street car men is an electrically regulated clock in each kitchen. Grass plots for children's playgrounds are also provided.

Paris claims to have the first "Babel" newspaper in the world. It is called "L'Arlequin," and the first issue appeared recently. Articles in German, English, French, Italian and Spanish were included. Other languages may be added in subsequent issues should there be a sufficient demand for them.

Of the inhabitants of municipal Boston 32 per cent are foreign born.

A tribute to the system of good roads in the United States has been made by the Mexican government in the form of an Aztec Mosaic fireplace presented to the American Road Builders' Association at Washington. The fireplace has been installed in the Association offices.

Whatever troubles come on you, mind, body or estate, from within or from without, from chance or from intent, from friends or foes—whatever your trouble be, though you be lonely. O children of a heavenly Father, be not afraid!—J. H. NEWMAN.

More than twice as many passengers were carried by airplanes in Holland last year as in 1926.

That fish consume tons of sugar is the declaration of Prof. H. H. Gran, of the Norwegian Fisheries Bureau, who has just completed measurements of their activities. He says that microscopic ocean plants called diatoms absorb energy from sunlight and use it to make sugar from air and water, and that the fish eagerly eat the sweet.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

"MULTITUDES, MULTITUDES!"

By LULU H. FERGUSON

On June 24 there were five at the altar in the mission on Gaona street. One lady came asking God to forgive her for getting angry and harboring pride in her heart when she corrected her little 8-year-old boy. She received forgiveness. A married couple who were members here some years ago, but had backslidden and had not attended a service for over two years, came with tears, confession and prayers and again found peace to their souls. Two elderly ladies also, who are members, were forward for prayer and were helped.

On June 26 Mr. Ferguson and I left home about one p. m., and in less than an hour we were in a town of over five thousand souls, one of the many neglected nearby places. We found interested people and soon gave out all the literature that we had. One young woman came running, holding out a peso to buy a book. I had only a cheap testament, which she bought. Praise God for the privilege of helping to give the light to hungry hearts which we find on every hand.

On June 28 we went to Lujan. This is a town of about fifteen thousand people some two hours ride on the train from Buenos Aires. Here the patron saint of Argentina is located. A number of years ago some men were carrying an image, supposed to be of Mary, to Cordoba, the capital of one of the interior provinces. They were driving an oxcart and as the roads were muddy they stalled in the black mud. As the oxen refused to go on though goaded, and continued immovable, they cried out, "A miracle! a miracle! The Virgin wants a church here." So the image was unloaded and later a church was built in her honor, which today is known as the "Basilica." It is said to be the largest and finest Roman Catholic church in the Argentine. The Virgin of Lujan, as the image is called, is the patron saint of the republic, and this national shrine is visited by thousands of pilgrims each year. Some days as many as ten thousand people come to worship this image, which is said to be a doll about eighteen inches tall. Some of the pilgrims walk for blocks, from the station to the church, barefoot, carrying shoes in their hands. One woman doing penance was approaching the Virgin from the door of the church licking the floor of marble with her tongue. In the process she wore away the end of her nose until blood came. At the sight of blood in the sacred (?) place several fainted. Is she sincere? Does she need the gospel?

There are a few believers in this town and they are persecuted by the priest and his aids to the limit. We visited a lady who lives there. She was converted some years ago under our ministry. We found her downhearted and

oppressed. When she recognized us she was encouraged, and when we read God's Word to her and prayed she prayed also and was helped in her soul.

In 1805, when Henry Martin on his way to India touched South America, he took time to pray for its evangelization, and as he gazed from a battery over the people he repeated the hymn, "O'er the gloomy hills of darkness look, my soul, be still and gaze."

Multitudes, multitudes on their way to eternity, never having heard one time that Jesus saves now.

EARTHQUAKE IN PERU

By ROGER S. WINANS

Although I have not written for several months, yet the other members of our family and mission staff have kept you well informed regarding the work here. Today I am packing up for my trip to our Annual Assembly and Council Meeting. I expect to be gone a little longer than usual this year, or about two months and a half in all. While I am writing, some Indians have gathered about my window for medicine and settlement of a small account for labor. Some school-boys at my elbow are snickering because I have mispronounced the word for money, or silver, in their language. I must learn better.

No doubt you have read about the violent earthquake in this part of South America. Excitement was high among the Indians, and as the quake kept up at intervals with varying intensity for weeks afterward, the excitement naturally lasted. Now at the end of six weeks the quakes are growing very weak and irregular, and we all hope it will soon be over. Most of the destruction seems to have been caused by the first quake, which was long and violent. Our house, built on a strong, flexible pole frame, trembled and shook, but did not fall. Other more solid buildings were shaken down under their own weight. The buildings we had in Jæn were a complete loss. One woman, recently converted, was killed by the falling timbers, also one little girl. Nearly every house in Jæn was destroyed and about thirty people were killed. Other villages and towns also suffered considerably.

The priest in Jæn took advantage of the earthquake to warn the people against us, saying that we were the cause of it. Some of the more ignorant and superstitious believed him, and it appeared that a reign of persecution was setting in. The priest was having difficulties with some of the principal men of the town over money matters, and found it convenient to leave town. The people who participated in the persecution no doubt are a bit disappointed, and things are quieting down. Brother Castenada, our worker there, writes me that the brethren stood the persecution bravely, and many of the

weaker ones became bolder in their testimony and stronger in the faith.

At last the waterwheel is installed and furnishes power for our industrial work. It is now used to turn the lathe, and before long we expect to make it saw lumber. The Indians, like ourselves, look forward to the day when it will spin and weave.

WONDERFUL CAMPMEETING IN GAZALAND, AFRICA

It was my privilege to go to the campmeeting in Gaza this year. Mr. Jenkins divided his crowd and had two campmeetings. He has twenty native evangelists. Ten with their people came the first four days and ten came the last four days. Words cannot express what God did. It was by far the greatest campmeetings we have yet seen in Africa. Such outpourings of the Spirit, such shouting and rejoicing as newborn souls came into the kingdom and as others received the second blessing; such definite testimonies to both works of grace. It was simply marvelous! The evangelists are on fire for God. For the last five months they have had a real revival among their people, so they came to the meeting ready for business and things took place. Bless the Lord!

I suppose there were three hundred, at least, who testified definitely to being sanctified wholly in the old-fashioned way. Not all got it in these campmeetings, but all have received it since Christmas. I could sit here until midnight and write, but could not near tell you all of the *great victory* won in the meetings. The day before the first camp opened the little baby of one of the native evangelists died. The mother's heart was nearly broken, but God gave them wonderful victory and from the first meeting until the last they labored and prayed for souls with all their hearts. This to the native is an unheard of thing, but our God can do unheard of things. Praise His name!

REV. AND MRS. H. A. SHIRLEY.

MISSIONS OR O-MISSIONS

In missionary interest, some give themselves to foreign missions, some to home missions, and a good many to *omissions*. Among these last, the interest is often zero, as they are naught. Again, there are those who exclaim warmly, "O missions! Yes they are, O so needed!" but the O compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who for sufficient reasons cannot now be go-missionaries, be co-missionaries, "holding the ropes," supporting by prayer those who really venture their lives in missionary service.—Missionary Review.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week up here in North Carolina, as we were touring the district in the interest of Home Missions. When we consider the few members in the state of North Carolina and Virginia

that now make up the district, and the conditions, we have done well and we are not over the district yet.

I think that I left you at Charlotte. Well, on Monday, the 27th, we went to Pineville, N. C. Here we have a nice little band of faithful Nazarenes and a splendid young pastor and his wife, Brother and Sister Briggs. We haven't very many members, but they are doing nicely and have bought them a neat little church, and I think that they have about thirty members, and we had one great crowd. The house was packed and the yard was full; at every window that I could see out of there was a crowd and their eyes were shining through the window, and in taking the offering one gentleman gave a dollar on the outside and handed it through the window. Brother Charlie Harrison is a fine yoke-fellow and he is a hustler. He is planning to have no assembly this fall as they had one so late in the spring, but make this a long year and have their next assembly about a year from September or October, and by that time the way he is going, he will double his membership and more than double his churches. North Carolina and Virginia are an open field to the Church of the Nazarene, and if we don't work it it is our fault, for the field is open and we can preach to people by the hundreds and by the thousands.

After the big rally at Pineville we drove back to Charlotte and stayed at the parsonage with Brother and Sister Maish and on Tuesday we did a lot of work and after dinner we made a run of about fifty miles to Stateville and preached in the court house. We had a fine crowd and a fine prospect for a good Church of the Nazarene in the near future. After service we drove to Charlotte and had another fine night's rest and on Wednesday we drove to Kannapolis and preached in the First Southern Methodist church. We had a fine crowd—some said as many as four hundred, and the pastor and his board were very kind to us. We took supper with Brother and Sister Rodney, who are most excellent Nazarenes, and hold their membership at Charlotte. After preaching we drove back to Charlotte and spent the night in our own North Carolina bed, for old Prof. Messer and I found out that we really had a home in North Carolina. We found out that it was nearer to go by Charlotte and stay with Brother and Sister Maish than it was to go any other way, so we spent five nights in the parsonage at Charlotte. There is simply no

way to improve on Brother and Sister Maish—they are the limit for goodness, and Charlotte is the Pasadena of the great old Southeast. It could not be improved on for beauty, and it is a city of some 80,000 population. On Sunday, the 26th, we took in seven fine members and on Monday night they took in three more, and two of them were a fine young preacher and his beautiful wife. They are as fine young folks as you will find in the nation, Brother and Sister Brown, and two sweet babies.

Well, Thursday came around a corner of North Carolina and that meant that our stay was up at Charlotte, but we stayed as long as we could and just after dinner we loaded up and made a run up the beautiful mountains and by beautiful Lake Lurer and then on up the river to Hendersonville. This is a trip that nothing this side of the old Rocky Mountains can surpass. It is truly rugged and that river just tumbles over rocks and rolls and splashes in its beauty. There is no place in the United States that is a finer summer resort than the North Carolina mountains. After traveling for a million miles, I say this is one of the beauty spots of the globe. If I were able to do it I would get me a few acres of land out here in the mountains by a good spring and spend my summers here as long as I lived and then maybe go to heaven from the North Carolina mountains.

Well, we pulled into Hendersonville at six o'clock and drove to the home of Sister McClain and Sister Hill and they had one good supper for us and after supper we made our way to the courthouse which was packed and we had a most beautiful service. We have only a few Nazarenes in Hendersonville and they meet in a private home, but I believe the time will soon be here when we will have a good tabernacle and a fine band of red-hot Nazarenes. It will take a battle to do it but it can be done and the only use that the Lord has for us is to fight the good fight of faith, and then endure hardness as good soldiers of Jesus Christ, and then to make another dollar and give that to carry on the work of the Master, and then have a good season of prayer and then get ready to give the last dollar that we have to make the thing go. If we love our dollars better than we love the cause of Jesus Christ we would be very uncomfortable at the judgment bar of God.

Well, on Thursday night after preaching we left at once for Asheville. As it is only twenty some odd miles from Hendersonville to Asheville, it is a nice trip through the beautiful mountains. We spent the night at the home of a fine Nazarene lady and the next day, which was Friday, we moved to the home of Brother Lyda Crook at 159 Penn Ave. West, Asheville, and here we stayed until Monday of September third. Some of the HERALD OF HOLINESS readers will re-

member that when I wrote up the campmeeting at Camp Free at Connelly Springs the Rev. E. W. Black was one of the preachers. Well, he is pastor of the Wesleyan Methodist church here in West Asheville, and I wish to say to any campmeeting committee that Brother E. W. Black is one of the finest campmeeting preachers in North Carolina and no committee will make a mistake to call him for any campmeeting in the country—I have preached with scores of great campmeeting men and I count E. W. Black one of the fine campmeeting preachers of the country. Give him a call.

Well, here we are now preaching in the new Nazarene tabernacle. It is wonderful what the Nazarene boys have done here in the last month. When we came through here August 4th they were putting the material on the ground and today they have up a fine, large tabernacle that will seat several hundred. Brother Mathews is the fine pastor and Brother Lyda Crooks is the leading man here in the church. He was ordained at the District Assembly this spring at Greensboro. Well, the outlook for the Nazarenes in North Carolina is bright. It won't be long until we will have Churches of the Nazarene all over North Carolina and dear old Virginia. Well, amen, so may it be.

In my next letter I will tell you how we finished up in Asheville as we are now in the convention. Well, here we are in the great rains but we have had them all summer, but thank the Lord for full salvation. Amen.

In love,
UNCLE BUDDIE.

Sunday School Lesson

For September 30, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Review; Paul the Missionary.

GOLDEN TEXT: *Christ liveth in me* (Gal. 2:20).

THE lessons of the quarter now closing have been interesting and instructive as single units, but there is a distinct purpose running through the entire series, binding them together, that should make an impression of the unity of St. Paul's life upon the careful and observant student. The first three lessons deal with Paul's conversion, the others, ten in number, show the man at his life's work, fulfilling the great commission of taking the gospel beyond the confines of Judaism.

The ministry of Paul was difficult. We have been inclined to think that the Gentiles were beathen because the Jews excluded them from their system. But

this is not correct. They had their own philosophies and their religious thinking was tenaciously held and supported by superstition and greed.

To accept Christianity meant that all their superstitious beliefs were at an end. The religious leaders who lived by exploiting the fears of the masses were angered and fought against Paul with a fury born of fanaticism. Thus his life was always endangered, on the one hand by the Jews, on the other by the Gentiles. He lived and walked with death's shadows always over him. No wonder he wrote, "I count not my life dear unto myself," and again, "To me to live is Christ and to die is gain." Truly Paul gave to the world an example of a life hid with Christ in God, and the result of that life was the establishment of Christ's principles among men.

The first of the three lessons, dealing with Paul's conversion, treat of the early influences in his life that hid the foundation for his later success as a teacher and preacher of Christianity. Brought up at the feet of Gamaliel, the greatest teacher of that age, eminently qualified him to be an interpreter of Hebrew scriptures.

The second lesson deals with the influence of Stephen on Paul through his elegant argumentative defense of Christianity which silenced the enemies of Christ. Through Stephen Paul also obtained an understanding of the beautiful spirit of Christianity as manifested at the martyrdom of that hero of the cross.

The third lesson is a study of the conversion of this cultured and masterful Pharisee. A bit of conversation with Jesus on the dusty highroad, and a gleam of glory from the personality of that persecuted One, and the proud defender of the Jewish faith immediately surrenders. We now pass into the realm of service. In the fourth lesson we see this standard-bearer entering upon his life's work, and in lesson five we are shown how completely the early Church was under the leadership of the Holy Spirit in all their activities. How beautifully they were led in all their journeyings and deliberations as they honored the Executive of the Godhead for this age of church activity.

Our next lesson is a study of heroic fortitude in the midst of great persecution. Hardships and cruelties however could not daunt Paul. His was a life service and only gained impetus with opposition. The nations must hear, even though the path led through dangers from men and elements combined.

In lesson seven we are shown the proper position to take on the question of Christian liberty. Here we have a safe and sane exposition on this vital subject that in every age of Church history has confronted the Church. Liberty is not license. Paul stood for liberty.

Another study in the leadership of the Holy Ghost is before us in our eighth lesson. He closes doors as well as opens them to the God-appointed minister. But it takes a listening ear, a willing mind, and a devoted heart to hear the call and understand the vision.

In the ninth lesson we are taught what we may expect when the strongholds of the enemy begin to give way before the

onward march of the Church. A true evangelism will meet opposition and dingy prisons will be made luminous with glory when God's faithful ones are there.

We learn from lesson ten that Paul not only evangelized but organized churches as well. The fruit of our preaching should be safely gathered and securely housed.

Lesson eleven gives a fine contrast. Cultured Athens heard Paul critically with no established results, while uncultured, superstitious Corinth heard and embraced their opportunity.

Paul's first epistle to the Corinthian church is a magnificent plea for Christian unity, and if followed, his advices will successfully correct divisions in churches today. Factions are an indication of carnality and the carnal mind is enmity against God.

Further advices to the Corinthian church in the final lesson of the quarter furnish us with a standard of social life. The proper spirit of love for others will always lead one to a denial of self-indulgence for the sake of those who may not be strong.

KANSAS DISTRICT ASSEMBLY

The Nineteenth Annual Assembly of the Kansas District was held in Wichita, at the First church with the Westside church assisting, August 29 to September 2, with the blessing of God graciously present throughout. Dr. Reynolds presided, giving wise counsel and helpful exhortation from his vast storehouse of experience in godly living.

The W. M. S. held their convention Tuesday preceding, addressed by Dr. J. G. Morrison, who injected a stronger zeal for missions into many weak missionary pulses and brought much enlightenment and encouragement during the two days he favored us with his presence. Miss Eva Carpenter and Miss Neva Lane blessed the assembly with their testimonies and stirring talks of general interest and brought helpful suggestions for future work.

We were privileged with having Professor and Mrs. B. D. Sutton in the first few sessions, who rendered us a number of songs in their own special way of singing.

We were happy to have Brother C. W. Ruth as evangelist, who preached each night beginning with a message on "Repentance" Tuesday and the remainder of his sermons were with particular emphasis on "Christian Perfection," proving in his own inimitable way, conclusively, persistently and positively that sanctification is a second definite and necessary work of grace. There were many seekers at the altar, God graciously answering prayer in behalf of earnest petitions.

A precious scene was enacted when two hoary-haired veterans of the cross were introduced to the assembly. Brother Sheeks, who is eighty-nine years old, arose and with beaming face told of his seventy years in the Christian way and about his happy expectancy of his eternal reward which could not be far hence. Then taking Brother Mayberry's hand, he arose and in a feeble voice but with a clear mind and eye in spite of his eighty-seven years told of patiently

awaiting the summons to his heavenly home. With tears coursing down the cheeks of these blessed old men they shook hands as in a pact to meet beyond in that great assembly of the saints. Truly they were a benediction to this earlier assembly. Brother Mayberry has been a pioneer Nazarene on the Kansas District for twenty-five years.

Dr. E. P. Ellyson and Rev. E. J. Fleming paid us a day's visit, Rev. Fleming giving a timely address on distribution of finances of the church. Dr. Ellyson spoke on the great work done through the channels of the Sunday school and stirred our hearts to greater activity and made appeal for attainment to the Church School standard.

Miss Lue Miller represented Rest Cottage of Kansas City to the assembly and outlined the great work being done at that Home.

It was a great delight to have Brother U. E. Harding with Brother and Sister White, singers, for a few hours and their messages truly refreshed every heart.

A fine educational program was given Friday afternoon, Brother Balsmeier speaking of the progress made by Bresee College at Hutchinson in the matter of recognition by the state and general church. Prof Ludwig, president, gave an address on the possibility of the great work which can be done in our own educational institutions. A quartet, consisting of a representative number of the faculty, sang.

Rev. A. F. Balsmeier was re-elected District Superintendent on the first ballot for his third term, following an encouraging report by him and his good wife.

The definite stand of the church against repeal or modification of the Eighteenth Amendment was strongly stressed by the assembly body and also by some very pointed remarks of Evangelist Ruth.

The assembly voted to underwrite the emancipation debt and the N. Y. P. S. voted to raise a dollar per member for General Home Missions.

An impressive ordination service was held Sunday afternoon. The ordained as elders were Miss Adeline Kirk, R. A. Neese, R. C. Holmes, and Mrs. W. M. Lambert as consecrated deaconess. Also four babies were christened by Dr. Reynolds.

The church was well adapted to take care of the record attendance. A beautiful display of numerous floral donations were sent by florists and friends, enlivening the church with color.

The inspiration of such an assembly cannot be estimated. The spirit of cooperation prevailed throughout.

The invitation from Hutchinson First church was accepted for 1929.

Mrs. W. I. Cobb, Reporter.

TREVECCA COLLEGE

We accepted a five-year contract as president of Trevecca College two years ago last June and entered upon our duties with the full intention of remaining for the five years if the climate would permit. After prolonged and prayerful consideration we have finally decided that it is not the part of wisdom to remain in this damp, changing climate another winter, and for that reason have handed

in our resignation to the board of trustees.

In these little more than two years God has signally blessed our humble labors in Trevecca, and we have been able, under God, by the liberal donation of John T. Benson and the faithful co-operation of the trustees, District Superintendents, pastors and people of this Zone, with their friends from all over the country, to pay off fifty thousand dollars of the indebtedness. This in itself is a great thing for Trevecca and will enable her to forge ahead in the days to come and become a great institution of the church.

We want to say that the people of this great Southeast country have received us with open arms and have stood by us nobly, almost without exception. We could not ask for more kind and courteous treatment than they have given us and we shall ever cherish warm, tender memories of our days spent in Trevecca and this Southeastern country. Some of these people have made heroic sacrifices to save and establish this institution, and we pray God's blessing to rest upon them. We would love to have remained and finish the job but feel we must return to a drier climate for the winter lest our health become impaired.

We aim to remain with the school until after registration, September 18, and help Dr. C. E. Hardy and his collaborators get things well started for this school year. Then we aim to hold some meetings in this part of the country until December when we plan to return to our home in Pasadena, California. We shall be glad to slate meetings in Southern California and on the Pacific coast for the winter months, and then take a pastorate for next year if there is a providential opening; otherwise we will continue in the evangelistic field and shall be glad to slate campmeetings and other meetings over the country for next year.

A. O. HENRICKS.

OLIVET, COLORADO, CAMP-MEETING

The Eastern Colorado Plains Campmeeting for the year 1928 has gone into history. It was held in the Olivet tabernacle, August 24 to September 2. Rev. J. B. McBride of Pasadena, California, was our evangelist. We had just one called evangelist this year. Brother McBride preached each morning and evening. He brought some wonderful messages. At the afternoon services one of the Plains' pastors preached.

There were a few campers. The night crowds were good. The last night the tabernacle was filled; some were standing, and others were sitting in their automobiles around the building. We had one special service, Brother McBride represented the Berachah Home. His message was, "The Redemption of Erring Girls." This message stirred our hearts.

Brother L. O. Webber of the Bethel church had charge of the singing. The special numbers in song were rendered by home talent. A small orchestra also helped in the congregational singing.

Although there were only a few who prayed through at the altar we thank the Lord for the victory. He gave us. There were a few shouts in the camp.

Brother McBride's spirit throughout the camp was very Christlike. His messages were biblical, uplifting and convincing.

A sinking fund was started for next year's camp which amounted to \$135. This fund will increase during the year and next year's giving for the camp will not be so hard.

Considering the interest that was manifested the last Sunday, if Jesus tarries, we are looking forward to a better camp next year.

LLOYD M. LEVAN, *Secretary.*

NORMAL, ILLINOIS, CAMP-MEETING

God gave us a profitable and fruitful camp this year. We greatly missed our departed president, but God gave us victory. He blessed us with pleasant weather, two good preachers, Brothers Whitcomb and Morrow. Their messages were encouraging, instructive and directing to the saints and honored in the conversion of sinners, reclamation of backsliders and sanctification of believers, for which we praise Him.

Our singer was gentlemanly, sociable and of a beautiful spirit. It was his first work among us but God gave him a place in the hearts of the people. The spirit of prayer was on the camp all the time.

DELLA B. STRETCH, *Reporter.*

MANITOBA-SASKATCHEWAN DISTRICT W. M. S. CONVENTION

The Fifth Annual Meeting of the W. M. S. of the Manitoba-Saskatchewan District convened in the Canadian Legion hall, Regina, Saskatchewan, July 25, 1928.

The societies in the district were well represented with delegates and visitors. Opening with missionary hymns, prayer was led by Sister Welch, now of Nampa, whom we were glad to have with us. Reports were heard from the district officers and presidents of societies; and we were glad to note the sound of victory and advancement in these reports.

At the W. M. S. rally Friday afternoon, Dr. West addressed the assembly with his missionary work in China. We were glad for the privilege of having Dr. West with us; his messages were a blessing and inspiration to all.

The district officers for the coming year are as follows: President, Mrs. A. C. Metcalfe, 1074 Athol St., Regina, Sask.; First Vice President, Mrs. McDowall, Morse P. O., Sask.; Second Vice President, Mrs. L. A. Pugsley, 3300 Fifteenth Ave., Regina, Sask.; Secretary, Mrs. Vallis, Morse, Sask.; Treasurer, Mrs. E. Meckling, Morse, Sask.

Committees: Medical, Mrs. A. Olsen, Woodmountain, Sask.; Superintendent of Study and Publicity, Mrs. Irene Kriedler, 1135 Fifth Ave., Moose Jaw, Sask.; Orphans, Mrs. J. O. Clark, Mantario, Sask.; Calendars, Mrs. Irene Kriedler, 1135 Fifth Ave., Moose Jaw, Sask.; Boxes, Mrs. Wilkinson, 389 Simcoe St., Winnipeg, Manitoba; The Other Sheep, Mrs. C. Brousseau, Shackleton, Sask.

By vote of the convention the W. M. S. of Manitoba-Saskatchewan will give this year \$100 for medical work in East-

ern India and \$36 for the support of an orphan child in Western India. By the help of each society we trust to raise this.

GLADYS WATSON, *Reporter.*

CHICAGO CENTRAL DISTRICT ASSEMBLY

The Twenty-fourth Annual Assembly of the Chicago Central District convened in First church, Champaign, Illinois, August 28 to September 2, and was the most outstanding in the history of the district. This fact was expressed by Dr. Edwin Burke of Chicago, who has attended the assemblies these twenty-four years, and Dr. R. T. Williams, our beloved presiding officer, also stated it was the greatest Chicago Central District Assembly over which he has ever presided. Dr. Williams was never more masterful in any of the assemblies where we have had the privilege of enjoying his leadership. He never was more Christlike and brotherly. His addresses each morning were masterpieces, and his sermons proved him a great pulpiteer. Never was there a more wonderful spirit of unity and of harmony nor an assembly so exceptionally spiritual. The sessions were characterized by tides of spiritual power, and the presence of God.

The reports showed a substantial increase in every department, and along all lines. There were few changes in pastorates and the elections were remarkable. The committees, boards and officers were elected on the first ballot. Even the election of the District Superintendent, in the person of Rev. E. O. Chalfant, who was elected for his seventh year, with only five dissenting votes. Rev. Chalfant is a great leader and an outstanding Superintendent. His report for the year was unusual and the best in his six years of superintendency. As a token of love and appreciation for this good man the assembly presented Brother Chalfant with a brand-new traveling bag, and a \$1500 cash love offering for Sister Chalfant.

The evening services were devoted to evangelistic, missionary and N. Y. P. S. programs. To describe these services is impossible. The missionary service was in charge of Dr. Williams, District Superintendent Chalfant, and Rev. W. G. Schurman of First church, Chicago, who brought the message of the evening. There is no pastor in our movement more interested in missions, and none more sacrificing than Brother Schurman. At the close of the message, General Superintendent Williams raised \$4,000 for missions. In fact, the old Chicago Central District is a missionary district and is back of every interest of the general church, and unanimously adopted every plan to put the church out of debt, raise more money for missions, put the HERALD OF HOLINESS on a more solid subscription basis, support every cause and put over every proposition presented. We are thoroughbred Nazarenes.

The N. Y. P. S. service on Friday night was one of the outstanding services of the assembly in song, spirituality, enthusiasm and closed with a great altar service. Those on the program were Dr. Williams, District Superintendent E. O. Chalfant, District Superintendent J. W.

Montgomery and Rev. G. B. Williamson, pastor of the Austin church, Chicago, who brought the message of the hour.

The music of the assembly was the best ever. The musical staff consisted of the Vaughan Radio Quartet, Professor C. S. Carter, Professor Ladell, Joe and Helen Peters, and the musical Whites. No better musical talent can be found anywhere.

The Olivet College service with speeches by President T. W. Willingham, Rev. A. K. Bracken, Rev. E. O. Chalfant, and Dr. Williams, was a wonderful service. One thousand dollars for laboratory equipment was raised and the school has the most prospective year in all its history.

Our district organizations, especially the W. M. S., under the efficient leadership of Mrs. Edith Howe of Mansfield, Illinois, is making wonderful progress.

There were many visiting preachers, and District Superintendents Montgomery, Cox and Quinn were in attendance. Evangelist Rev. Kiel brought the message on Saturday night and Rev. T. W. Willingham brought the closing message on Sunday night. The Sunday services were marked with unusual spiritual fervency, and the messages of Dr. Williams in both the morning and the afternoon ordination services were unusual and owned and blessed of God.

The entertainment accorded the assembly by the Champaign church was in every way exceptional, and praise and gratitude were expressed by the entire assembly.

After invitations from Chicago First church, Olivet, Danville, Champaign and Springfield, for the assembly next year, the assembly voted to leave it in the hands of the Advisory Board to decide.

REPORTER.

OHIO DISTRICT ASSEMBLY

The Tenth Annual Assembly of the Ohio District of the Church of the Nazarene was held in Coshocton, Wednesday, August 29 to Sunday, September 2. The assembly was in charge of General Superintendent John W. Goodwin, D. D., Chairman; Rev. S. D. Kelley, Cincinnati Norwood, District Secretary; F. T. Sipton, Ironton, District Treasurer.

The folks began arriving Monday afternoon and kept coming for several days, many driving in for the closing Sunday. About two hundred and fifty were taken care of by the entertaining pastor, Rev. A. H. Perry, and his corps of efficient workers.

The assembly was preceded by the Annual District Convention of the Woman's Missionary Society, which held its opening session Monday evening, August 27. Outstanding among the speakers was Mrs. Wm. Heslop, a former missionary to China and Korea, who gave us an insight into the ignorance and superstition that hold these people in their deadly grip. Sister Heslop spoke of the great need, citing some remarkable answers to prayer, also some wonderful conversions which touched the hearts of all present. The Woman's Missionary Society, realizing in a greater way the imperative need, having a vivid picture fresh in their mind's eye of the thousands of heathen dying in superstition without any hope of salvation, are stirred to the

depths of their souls and are going out to put across the greatest missionary program ever known in the history of the district.

General Superintendent John W. Goodwin, as Chairman of the assembly, proved to be a master of every situation. The business was carried forward with precision and order that made a fitting example which our pastors ought to follow in their church work. Just at the right time Dr. Goodwin would call for a special message in song. This would break the tenseness of the business session and lift the delegates to spiritual heights that gave renewed zeal to carry on the work of God. Dr. Goodwin won the hearts of all present and their appreciation was shown in the generous love offering given him on Sunday. Dr. Goodwin brought a fitting climax to the assembly in bringing a wonderful message on Sunday morning, from these words of the Psalmist: "Out of Zion, the perfection of beauty, God hath shined."

We, as a district, feel grateful for having a District Superintendent who is so well-equipped, so capable of carrying on the work of the district. Rev. Chas. A. Gibson has been on the Ohio District three years and has seen the Church of the Nazarene double her membership. He has skillfully wielded an untiring, unflinching hand in leading forward the church to a record the last year, unexcelled in the history of the district. Brother Gibson has organized twenty-one new churches since the last assembly, all of which have made remarkable progress. These new churches have increased the membership of the district more than six hundred members. Fourteen of these have purchased property and have built or are in the process of building suitable places of worship. Within the last year the district has had a gain in membership of eight hundred forty-nine. The district has seen a financial gain of \$78,000. Brother Gibson's work is to be highly commended and showing its appreciation, the churches of the district almost unanimously re-elected Brother Gibson as their District Superintendent for the coming year, casting a vote of 176 in favor of him with only four scattering votes for other men. Also, as an act of appreciation, the churches of the district gave Brother Gibson a love offering of \$575, in order that he might purchase a new car to aid him in carrying on his work, his present car having been badly damaged in an accident a short time ago.

Our District Secretary, Rev. S. D. Kelley, elected trustee of Olivet College, deserves our commendation for the splendid and efficient way he has carried forward the work of the district.

Our District Treasurer, Rev. F. T. Sipton, also deserves mention. He undoubtedly has one of the hardest and most thankless duties of any officer.

We feel that this splendid corps of officers have led us through the greatest year the Ohio District has ever known and we have re-elected them to lead us next year in carrying forward the work of the church for God and the salvation of souls.

The superintendents of the Sunday schools of the district reported increased

membership which showed real progress within the last year.

We are realizing in a greater way, the importance of having a strong N. Y. P. S. Functioning under our new staff of district officers, with Rev. S. D. Kelley as our President, we expect to see, within the next year, the greatest progress ever seen in the history of the N. Y. P. S. To lose the interest of our young people in our church is to cripple the church. In this day and age, if the youth of our land are to be won for God, the N. Y. P. S. must lead them on. Shall we fail in the task that is laid down for us? By the help of God and the co-operation of the local N. Y. P. S. we shall not fail. We have set for our goal a N. Y. P. S. in every church, an increased membership of at least 500 members, a tabernacle to be built on our district camp ground before the next camp, and greatest of all, the making of our society a vital part of the church that will sweep in our young people and prepare them to step into the church proper and push the battle for God and holiness. We need your prayers. We need your co-operation in this undertaking. Members of the Ohio District, with your co-operation and help we shall not fail.

We were highly favored in having with us quite a number of visitors. Among them were Sister Goodwin, the wife of our beloved Dr. John W. Goodwin; Rev. Edna Banning, who preached for us, also being ordained by this assembly; Dr. and Mrs. Heslop, who brought us heart-searching messages, also being transferred to this district from the Washington-Philadelphia District; President Willingham, of Olivet College, appealed to the young people to attend a college where God is honored and salvation is emphasized. Among other things he said, "I expect to read at least 3,000 chapters of the Bible, pray every day, preach at least 200 times and pray with every student privately, at least once this coming year." Rev. C. Warren Jones, Superintendent of the Pittsburgh District dropped in for a little while. Rev. Byron Maybury of the Washington-Philadelphia District visited with us and preached to the assembly.

Johannes Karlson of Russia told his experience to the assembly. When he was seventeen he was compelled to forsake his home in order to preach holiness. Dr. Goodwin expressed his desire to see this young man sent back to organize Churches of the Nazarene in Europe.

The assembly closed with three great services Sunday. Dr. Goodwin preached with inspiration and power in the morning. The ordination service in the afternoon was impressive and evidenced in a marvelous way the power of the Holy Ghost.

The closing service, with a powerful sermon by District Superintendent Gibson, on the hopelessness of Saul after God had departed from him, was climaxed with more than twenty seeking God. This assembly is considered to be one of the greatest, if not the greatest in the history of the Ohio District.

CLARENCE W. PERRY, Reporter.

WASHINGTON-PHILADELPHIA DISTRICT CAMPMEETING

This campmeeting was held August 3 to 12 at Leslie, Md., in the beautiful grove owned by the district. Dr. J. G. Morrison was our evangelist and was certainly at his best, delivering great sermons in the power and demonstration of the Spirit. Able messages were also brought to an appreciative audience by Roy L. Hollenback of New York, John J. Hunt of Media, Pa., David Gorman of Philadelphia, E. E. Dixon of Darby, Pa., J. H. Parker of Washington, D. C., J. M. Price of Bloomsburg, Pa., and Philip Geiter of West Chester, Pa. A number of seekers knelt at the altar during the camp.

Mrs. Edna Hyatt was our soloist and leader of the daily children's meetings. Rev. J. H. Parker led the singing and Kathryn Hunsberger was pianist. An orchestra of young men and women from different parts of the district rendered valuable assistance in the song services.

An educational anniversary was observed with Professor Wayne Gardner of Eastern Nazarene College as speaker and H. Blair Ward, also of Eastern Nazarene College, as special singer.

Thursday, August 9, was missionary day, presided over by Rev. Monroe Hand, President of the District Missionary Board. Addresses were made at this service by Ida M. Jump, District President of the W. M. S., also R. E. Bower and Dr. J. G. Morrison.

The attendance was large, every church of the district being represented but two and every pastor present for some part of the time but three. On the closing Sunday the camp was visited by a fearful storm of rain and wind which kept many away, otherwise our attendance would have been record breaking.

E. C. Krapf had the bookstand with a consignment of books from our Publishing House on sale. J. N. Nielson had charge of the restaurant and managed the business affairs of the camp in an efficient and satisfactory manner. Finances came easily, the bulk of the money needed being raised in one offering on the second Sunday.

Plans have been made to build a hangar for the use of the caretaker to live on the ground and to greatly improve the place for next year's camp by constructing new cottages and building walks and streets.

The consensus of opinion is that this district camp is an indispensable necessity for the people of our district. We are inviting the best workers for next year. Let us pray, pay, and push for the 1929 District Campmeeting.

J. T. MAYBURY,
District Superintendent.

CHURCH NEWS

EVANGELIST W. E. HUDNALL, SEMINOLE, OKLA.—"I came from the General Assembly to Seminole, Okla. and began a series of tent meetings and am still engaged here. The battle has been very stubborn and no great results thus far, but some have prayed through. I have been engaged in a terrific battle against

sin around Wichita Falls, Texas, a considerable part of the year, and some two hundred souls prayed through to victory. I am an ordained elder in the Church of the Nazarene and a commissioned evangelist from the Arkansas Assembly, with headquarters at Conway, Ark., and ready for the battle anywhere. Have tent if needed. Pray for me."

CARROLLTON, KENTUCKY—"We started our summer revival July 1st with Rev. J. A. McClintock from Richmond, Ky., as evangelist. Brother McClintock came to us filled with the Spirit, and he preached the old-fashioned gospel in its fulness. We had hot weather, carnivals and the devil to fight, but in spite of it all, God came on the scene and several prayed through to real old-fashioned victory. At that time money matters seemed to be very close, the burden came on all our hearts for the church debt to be lifted. We went to prayer and God promised us the rest of the money in the meeting. We continued the meeting one more week and made plans to have the church dedicated on July 29th. Money began to come in. Rev. J. T. Johnson from Kingswood, Ky., preached the dedicatory sermon, and at this time all the debt had been raised but a small amount, for which we give the Lord praise."—J. Orvan Keller and Wife, Pastors, Pilgrim Holiness Church.

EVANGELIST P. P. BELEW—"The writer recently conducted two tent meetings—one in Iowa City, Iowa, the other in Harvey, Ill. Iowa City is the seat of the State University. A number of teachers from various holiness schools, who were attending the summer session of the university, were present a number of times and were a help to the meeting. This was a hard battle, but God gave victory. There were a number of seekers through the meeting and a good break the last night. Among those saved were a doctor and his wife. One singular feature of this meeting was the number of Catholics that attended regularly, one of whom claimed to get saved and sanctified. Miss Pearl Visser, from our church at Oskaloosa had charge of the singing and did it well. The pastor, Rev. Lula B. Carter, is a good singer, a great prayer, and deserves much credit for the sacrificial work she has done to build up the work there. We took pledges the last Sunday of the meeting to raise her salary. The meeting at Harvey was said to be the best they have had. There was some fine, definite work done. A good number prayed through at the tent and some in their homes. This church is composed of fine, substantial people and is as free from the external marks of worldliness as any church that I have seen in late years. They treated me royally. My entertainment was the best and the offering the largest that I have ever received, and they certainly do appreciate the truth. Rev. Laurence H. Howe is the wide-awake pastor. He is a splendid yoke-fellow and a fine Christian gentleman. His wife is a beautiful character and is an example of Christian modesty. Among the many singers that helped in the meeting was Thurlow Lid-

dell. He has a good voice, is an effective singer, and is a conscientious servant of the Lord. I am now in a few days for the District Assembly and will then be off again to the field."

EVANGELIST AUG N. NILSON—"Since leaving the Northwest Central District last June, after conducting ten more or less effective revival services under the supervision of Rev. E. E. Wordsworth, our able and efficient Superintendent on that district, I left for Columbus, Ohio, and attended the General Assembly. From there I went to Houghton, N. Y., and visited some old friends, and then went to Beacon, N. Y., and attended the New York District Campmeeting, and while there had the honor of preaching four times, at the same time getting acquainted with the good brethren. While there we were called to Norwalk, Conn., for a two weeks' meeting. Brothers Anderson and Haas, graduated students from our Eastern Nazarene College, were the singers and musicians in charge. This meeting proved to be a siege meeting and lasted four weeks, during which time a number of souls were happily brought to God, the church edified and several united with the church; others would have done so, but were first going to get their letters from the denominations that they belong to. Brother Edward Anderson, our pastor at Norwalk, and his fine people stood by us nobly from start to finish, gave us a substantial offering, and sent us on our way with their good will and wishes. We learned to love the Nazarenes and their fine friends at Norwalk and feel sure that before long they will soon be under their own roof and doing great exploits for our King. While there, Mr. A. Nettleton Paddock, a leading architect of Norwalk, who was gloriously reclaimed in the meeting, showed us (the singers and myself) no little courtesy in taking us around the beautiful places around Norwalk in his fine automobile, for hundreds of miles, thereby enabling us to see the beauties of the great state of Connecticut. May God continue to smile on the Church of the Nazarene at Norwalk. We are now at Upland, Pa., in a tent meeting with Brother Phil. Gieter, pastor of our church at West Chester, Pa. The fire is falling, the folks are praying and souls are finding God. Pray for this scribe, please. For meetings address me 309 Dean St., West Chester, Pa., until Sept. 9, and after that 814 Woodley St., Baltimore, Md., care of Rev. J. T. Maybury."

PASTOR VIVA C. CRAWFORD, LAKELAND, FLA.—"Our church here is moving along with God. He is blessing our efforts and giving us some souls for which we do praise Him. Sister Crutcher of Miami was with us for two revival meetings the last summer. She brought us soul-stirring messages and endeared herself to all of our people. We have several difficulties which confront us in the way of building up of the church, amongst which are a transient people and the financial stress which is upon us. But nevertheless, since our organization, a little more than a year ago, we have doubled our membership. There have been in the en-

time between thirty-five and forty seekers, the most of whom have been happy finders. I have been recalled as pastor for another year and expect to take up the work with renewed courage and faith in God. We entertain our Florida District Assembly from September 26 to 30. All visitors welcome."

SONG EVANGELISTS JACK AND RUBY CARTER—"After we returned from the General Assembly, we went to Lamesa, Texas, for a meeting, with our good pastor, Rev. Joe Stephens. Rev. Mrs. Gussie Gill was our collaborator and she did good preaching which brought definite results. We enjoyed our labors and had a good meeting with several coming into our church. We began our next meeting at Bowie, Texas. Rev. A. C. Gustin has been holding the fort there and is fighting a good fight against the enemy. Thirty-eight prayed through. Rev. H. A. Gregory, was the evangelist and did good work. Sister Gregory also assisted us there and was a great blessing. The next scene of battle was Waurika, Oklahoma. This was a great meeting, Rev. J. L. Bates and wife are the pastors and doing good work. Rev. H. B. White, was the evangelist. He certainly puts his soul into the work. We had as high as twenty at the altar at one time. There must have been one hundred seekers. Fifty-two prayed through to definite victory. Some came into the church. The Lord blessed our efforts here and at these other places. We are now in a battle at Artesia, N. M., which is our second meeting here. Rev. E. E. Hale, Superintendent of the New Mexico District, is the evangelist. His good wife is also ably assisting. Rev. W. A. Huffman is the efficient pastor. Brother Hale is doing good preaching. We are enjoying full salvation. The Lord is good to us these awful days."

LIGHT, ARK.—"Pastor C. W. Johnson of Ictona, Ark., and Evangelist W. M. Lusk of Beebe, Ark., just closed a very good meeting here. Brother Johnson and Brother Lusk brought some fine Holy

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CATECHISM

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Ghost sermons. Saints were blessed and sinners were convicted at each service but would not give up. It was a hard-fought battle but the Lord knows no defeat. Only eternity will reveal the good that was accomplished. Two were saved, one sanctified and one addition to the church, praise the Lord. Brother Lusk and Brother Johnson sang some special songs that were very touching. Souls knelt at the altar that didn't pray through and many hands were given for prayer. We believe much good was done. People came from far and near to hear the blessed word of God's eternal truth. Brother Shelton and wife from Manson, Ark., were with us the last Sunday and were a blessing to us. Please pray for us at this place."—Lillie Legg, Reporter.

PASTOR W. P. SIDLEY, JESTER, OKLA.—"We are closing our fourth year as pastor here and feel the church is in better spiritual condition than it has been since I have been here. The church called me back unanimously for the fifth year, and we have accepted. We were worshipping in a tabernacle both summer and winter, but the Lord and the good people have stood by us and we now have a splendid basement church with plans to build above as soon as convenient. This is a wonderful help in preserving our work. Our Sunday school is advancing under our young superintendent, Edgar Leonard, and the N. Y. P. S. is moving off nicely under Earl Sibley, president. The Woman's Missionary Society is advancing under Mrs. Verdie Knox, president. We have several young preachers who we feel will make their mark in the world, if they only hold true. All seem to have a greater vision of what we may expect from God. We are now engaged in a revival five and one-half miles from the church. We have had a number saved at each of the three revivals we have had at Jester this assembly year, thirty-three or thirty-four this summer and several accessions to the church."

PASTOR GEO. M. KNIGHT, COACHELLA, CALIF.—"Out here in the beautiful Coachella valley, seventy-six feet below sea level, is a little band of Nazarenes who request your prayers. We were organized February 1, 1928. We have no building, no money or property, but we have the glory of God in our hearts and are moving on. We are doing the best we can and are just trusting God to lead on. We are expecting things to move for Jesus in a way to take this valley for our King."

PASTOR B. V. SEALS, ESCONDIDO, CALIF.—"Sunday, August 26, we closed a four Sunday tent campaign with Rev. Clifford E. Keys and wife. This was the first meeting since the assembly and was in every respect a great success. Brother Keys is a fine young preacher with unusual ability and preaches close and searching messages and is blessed of God. Mrs. Keys' singing was much appreciated by all. The services were well attended throughout and seekers almost every service. We received a nice class into the church, making in all twenty-one since our report to the assembly. We had Rev. J. T. Little with us for the last

Sunday and took subscriptions for a new church. It was the most religious offering I have ever seen. God was with us in mighty power, and the people were weeping and shouting as they gave. In a very few minutes we raised over six thousand dollars in cash and subscriptions. To God be all the glory."

EVANGELIST HOWARD W. SWEETEN—"We have just closed one of the best summers of our lives. We have been in five camps and can report a marked degree of victory in every one. At Wallingford, Ky., we were associated with Rev. E. R. Overly and J. W. Foster. This was a new camp but one of gracious victory with altar lined with seekers. At Camp Roosevelt, L. I., we were associated with Rev. John F. Knapp. This was our first meeting with Brother Knapp and we found him indeed a brother. God gave us here, what the committee reports, the best camp they have ever had. Our next camp was Hollow Rock, Ohio. This camp is over one hundred years old, and fifty-five years under the present management. Our coworkers here were, Rev. Raymond Browning and Floyd Nease, with Kenneth Wells in charge of music. Here we enjoyed a great time of victory and salvation. Praise God. Then on to Alexandria, Indiana, with John Hewson and J. L. Glascock, with Prof. James Campbell and his good wife in charge of the music. Alexandria is coming up the line, more seekers, more people, more interest this year, than for a number of years. Now we are closing at Portage, Ohio, camp with Edna M. Banning and Dwight M. Peffley as coworkers. This is our third time at this camp and we were pleased to know that God continued to bless our ministry to these dear people. Will the readers of the HERALD OF HOLINESS please pray for God's blessing to abide upon our work wherever He may call us to go? We are busy for Jesus and His kingdom all the year through."

KENEFIC, OKLAHOMA, BEE CHURCH—"Revival services were held from August 10 to 28, by Rev. Roy Jacobs of Tulsa,

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Oklahoma. Being disappointed in failing to get the evangelist we had engaged, we were very fortunate in getting Brother Jacobs. He preached a clean, sound gospel with unction and power; stayed close to the Bible and took with the people. Our dear pastor was present also with his mighty praying and ever sacrificing efforts. We regret very much to lose Brother Ward next year, but he feels that God is leading to other fields. We pray God's richest blessings on him, wherever he may go; for he's a good pastor. Our revival was not all we had hoped for, but we believe some lasting good was accomplished. We are not discouraged but mean by God's help to go forward with a greater determination to do more for our Master and lost humanity." —Erma Smith, Secretary.

PASTOR T. C. INGRAM, MCKINNEY, TEXAS—"In our summer's work with the Valdasta and Shilo churches, we have had good revivals. Culleoka had July 1 to 15 with Rev. C. W. Johnston of Beech Grove, Ark., as evangelist, and seven prayed through. God blessed us and built the church up in the most holy faith. Brother Johnston did some great preaching. There have been fifty-seven to pray through on the Culleoka work this year, eighteen added to the church and our N. Y. P. S. is showing good growth. Shilo had July 20 to August 5, the writer holding the meeting with his two daughters as singer and pianist. We had a great meeting with twenty to pray through. We never heard such shouting and praising God as was done in that meeting. We organized a N. Y. P. S. with twenty members. There have been fifty-one to pray through at this church this year, and ten additions. Valdasta had August 13 to September 2, the writer holding this meeting, assisted by Brother E. P. Akin, one of our local preachers from the Culleoka church. God gave us a great meeting there with twenty-eight to pray through to victory at the altar and twenty additions to the church. There have been fifty-five to pray through at this place this year. We organized a N. Y. P. S. there with thirty-one mem-

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bers. This was an unusual meeting from the fact that only one soul that came to the altar failed to pray through. This has been a great year for us. We have been here at Culleoka for three years but we feel that God is leading us to other fields. We are open for calls as pastor. We never loved God and holiness better, and were never more determined to go through and fight sin and the devil. Anyone wishing to correspond with us may write us at McKinney, Texas, Route 5."

PASTOR J. S. EMMERT, ALTUS, OKLA.—"We closed our summer revival a few days ago in the midst of victory. The church people are saying that this was one of the best revivals in years. Rev. Allie and Emma Irick were our evangelists and they are great preachers and revivalists, winning their way to the hearts of the people with the message of full salvation. There were about forty professions, some reclaimed and sanctified. We took a class of eight grown folks into the church. A Sunday school rally was held while the meeting was on, that proved to be a great blessing to our Sunday school. We have a fine class of people in the Altus church. They have called us back for another year and we have accepted."

EVANGELIST D. M. SPELL—"Every meeting of the summer has been blessed of the Lord. My last meeting was with Rev. J. A. Sharp in McKinney, Texas. I then visited a meeting in Hico, Texas, which was being held by Sister Lula Williams and my daughter, Eva Spell. Sister Williams is certainly doing some good work. I heard her preach several sermons that should have been broadcasted so it could have reached thousands. Daughter and I are now in a meeting with J. E. Threadgill and his good people in Austin, Texas. We have had only three services but the salvation work has already begun. Please help us pray."

PASTOR ELBERT DODD, DAVENPORT, OKLAHOMA—"Our revival closed Sunday night, August 26, with victory. This closed the best revival we have had since I have been here. The Lord wonderfully used Brother Ray Davis as evangelist. He did some of the best preaching I ever heard. We appreciated his service very much. Sister Mae Russell had charge of the choir and sang for us. She is a good soloist and choir director and was a great blessing to our church. We took ten into the church Sunday. The church recalled us for another year and we accepted the call for the third year. Brother Davis got ten subscriptions to the HERALD OF HOLINESS. There are more of the HERALD OF HOLINESS papers coming to the Davenport postoffice than all the other papers of all denominations put together. Thank the Lord."

PASTOR A. B. AND ETHEL BARTAM, SALLISAW, OKLA.—"The ten days' revival here with Rev. J. E. Moore of Houston, Texas, as evangelist was a veritable landslide from beginning to end. Souls found God in the first service and there were only one or two barren services through the entire meeting. There were sixty-two professions and twenty-one

united with the church. Brother Moore endeared himself to the people with his unctuous messages and congenial manner. The Lord has been pouring out His blessings on the Sallisaw church in an unusual way. In the last eight weeks there have been one hundred and seventeen professions and forty-one new members received into the church. All glory and honor be to God. Our labors with this dear people have been very blessed and pleasant, and they have unanimously called us for the third year. Rev. I. D. Farmer of Cleveland, Oklahoma, was evangelist in the meeting with the Paw Paw church. His messages were all deep, unctuous, spiritual and scriptural, and some twelve or fifteen souls were brought to repentance or consecration in the meeting and three new members were received into the church as a result of his faithful labors. We get to visit the Paw Paw church only once each month and there are few members, but they are fine people to labor with. They have their budget paid up to date and are very prompt to look after the pastor's salary. They have given us a unanimous call for another year."

PASTOR C. C. CLUCK, BENTONVILLE, ARK.—"I have just returned home from the great campmeeting at Noonday, Texas. This made the 29th year of this great camp. They have had the greatest preachers of the holiness movement. This year the called workers were Rev. R. A. Young of Torrance, California, Prof. C. P. Gassett of Wilmore, Kentucky, and myself. Rev. Bob Young is a great preacher. Brother Gassett can't be excelled as a song leader. They did some of the greatest singing in the camp that I have heard in a long time. He had about fifty voices in the choir. Our congregations ran into the thousands. They have about twenty-five cottages on the ground and they were all well filled. This camp has a fine committee behind it, and they know how to run a camp."

IMPRESSIONS

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We had people from Kentucky, Kansas, California, Oklahoma and Arkansas. I met many of my old friends that I had met years ago. We are having a great meeting here in our home church. Rev. Lee L. Hamric of Hamlin, Texas, is the evangelist and he is doing some great preaching. Rev. E. D. Simpson and wife are the song leaders. Every department of the church is getting along fine. We have been called back for the third year. Will write more later about the meeting here."

EVANGELIST L. G. MILBY—"One more year of my evangelistic work has come to an end and I can truly say it has been the best year of my life. We have had many strange experiences and battles to fight and all of them have really been a blessing to us. During the year we have preached three hundred and ten times, have held fifteen meetings, have had nearly one thousand at the altar—this is not counting the members gathering around the altar; have taken nearly one hundred into the church; have secured many subscriptions to the HERALD OF HOLINESS; have raised \$6,000 on church debts many back salaries of pastors, and were used to raise one pastor's salary five dollars per week, another one ten dollars per week. Since my last report we have held meetings in Newport, Ky., Irvine, Ky., Augusta, Ky. Taylorville, Ill., Lacona, Iowa, Mason church. We had a fine meeting with Brother Albea in Newport, Ky. Brother and Sister Albea are among the finest folks in the movement. They know how to stand by the evangelist. They have overcome the most horrible difficulties, built a new church and have unity prevailing. Our meeting at Augusta, Ky., was my second meeting there. The best thing I can say about that meeting—it was a fight. A show troupe camped within one-half block of us. They got mad and drunk and came down to fight us but soon left. The Methodist pastor stood by us. When we were given the offering twenty-five of it in cash, so we would have some money to use to get home with. The twenty-five dollars got out of my pocket some way, and we tore up three tires before getting home. I say, thank God for these experiences. Our meeting at Taylorville, Ill., was good, and resulted in another call there beginning September 26. At this next meeting we expect to rebuy a lot and build up town, where they can do something. Brother and Sister C. E. Fritsch are pastors and they are fine; we will say more about them in our next report. Brother and Sister Hahn are the pastors at the Mason church in Lacona, Iowa, and are among the finest young people I ever met. The meeting didn't amount to what we expected, the church being out in the country and it rained three nights. When it was dry, four thrashing machines were going at once, but we had a good meeting anyway. The Mason church people are fine, they paid us well and stood by us nobly. We are now down in the Southland, Jonesboro, Ark., getting our feet down, looking for a great revival here. Brother and Sister J. S. Wallace are pastors here and are making good, and are loved by the church. This

church will soon see better days. Wife is having success in building the Sunday school and Young People's Societies. Pray for us."

EVANGELIST ALBERT B. SCHNEIDER, CANTON, OHIO—"Closed meeting at Du-Boise, Pa., Sunday. A very successful meeting. We organized Sunday with forty-three members with more coming. We had a gracious revival with close to ninety seekers. Deal for lot ready to be closed and building of church will start next week. Bless God who giveth the victory. The devil was not sleeping and there were times when it seemed the tent would be thrown over. God led us to gracious victory. This was my first meeting in the new field and the Lord surely did bless."

PASTOR H. A. FORESTER, JASPER, ALA.—"Our assembly year is rapidly nearing a close. The battles have been many and hard fought, but a mighty, victorious Christ has directed our warfare and victory has been ours through His dear name. Our good church kindly granted us a vacation and we used it trying to get souls saved and believers sanctified. We spent part of our time holding the annual campmeeting of the Nauvoo church. The presence of the Lord was manifested from the beginning, and a number of preachers attended and we had a great time. Rev. A. D. Kimbrell is the pastor and a true yokefellow. Rev. J. W. Chambers was in the meeting from start to finish, and rendered excellent services as platform manager; while Mrs. I. O. Forester directed the music and song to the edification of all. A number were saved and sanctified in the meeting, and a good class added to the local church. Our next meeting was with Rev. J. M. Martin of the Saragossa church. Old-fashioned confessions and restitutions were the order of the meeting. A large class was received in the church. Our annual fall meeting will

begin here at the Jasper church with Rev. W. R. Platt and wife as engaged helpers. Our Alabama District Assembly meets with our church, Oct. 24-28. This will close a two years' successful, happy pastorate with these good folks. Pray for our meeting and the annual assembly."

PASTOR A. M. BOWES, SEATTLE, CENTRAL CHURCH—"We rejoice to be able to report good tidings from Seattle. We have had good interest this summer in services in the large brown tent near our new building site. Rev. Fred Ross of Los Angeles, Calif., and Rev. U. E. Hard-

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ing each held a few days' services with us. We had one special revival with Evangelist I. C. Mathis, which was a great blessing to our church, and closed in good victory with twelve seekers at the altar the last service. The meetings brought us some fine donations toward the new building, and left our church finances in good shape. Brother Mathis is a gifted, strong evangelist and a clear, convincing preacher. His winning personality, and his tactful methods endeared him at once to our people. Our new District Superintendent, Rev. J. E. Bates, was with us one night of the revival, and preached in our midweek service last week. He will have a great work on this district. We are making good progress

with the new building, and hope to be ready for the opening in October, and the revival with Dr. Babcock in November."

PASTOR I. L. FLYNN, SHERMAN, TEXAS—"Our revival meeting, held by Rev. Elmer D. Russell of Kansas City, Kans., came to a close Sunday night, August 26. Brother Russell did some splendid preaching. We had the largest crowds to attend our services that we have had since we have been here. We had a large number to attend from Bonham where Brother Russell was former pastor. We didn't have a large number of professions, but we thank the Lord for those who prayed through. Some joined the church. The last week of the meeting Rev. Dewitt C. Palmore and family came by and helped push the battle. Brother Palmore preached from Wednesday night over Sunday after Brother Russell left. Brother Palmore is a fine young man and a splendid preacher. He holds good meetings. He is now located at Bethany Okla. We are closing up our work here. We feel the Lord would have us enter other fields of labor. Help us pray that His will be done."

EVANGELIST W. W. LOVELESS—"Last assembly year (which covered sixteen months), God permitted me to labor in nineteen revivals and camps. Some of these were hard battles, but God was with us on every battlefield, and it was my blessed privilege to see several hundred pray through to real definite experiences of regeneration and sanctification. I will report only my last two engagements. The first was at Warsaw, Ohio, Camp. The association have a fine new tabernacle that will seat 1,500 or more,

and as soon as they get some dormitories erected to take care of the people, this camp is bound to make rapid strides to the front. Rev. W. H. McLaughlin, D. D., was my preaching partner and did his part well. Virgel Sibera and Ernest Marsh, two fine, sanctified young men had charge of the music and singing and did their part well. The long altar was not crowded with seekers at any time, but we did have almost a steady stream of seekers clear through the camp, and the ones who prayed through, 'got it good.' This was my third consecutive year as a worker at this camp, and I have a warm place in my heart for Warsaw Camp and all who are connected with it. My last engagement was at Logan, Ohio, in a tent meeting on the Fair Grounds under the auspices of the Church of the Nazarene. Rev. A. J. Laird and his good wife are the pastors here. You would have to hunt all over the country to find more devoted, self-sacrificing, prayer-soaked pastors than these fine folks here. Rev. J. W. Steen, a fine, sanctified Methodist evangelist was my preaching partner in this conflict. He did his part well. We had hardly got started in the meeting until God showed us that there would have to be some digging and dynamiting done. Brother Steen and I were both surprised at some of the messages God laid on our hearts; but as the Holy Spirit directed we sent the gospel plow as deep as we could, while some of the saints rode the beam in earnest prayer. About a week passed before the break came, but when it did come 'there was something doing.' The altar was well filled several nights, and some real, 'honest-to-goodness' praying, confessing and dying out took place. Altar services ran to midnight and later. About fifty prayed through. It was a blessed victory. One woman lay prostrate from eleven a. m. until late in the afternoon, but came through with a real experience. Five adult members were received into the church, and about six more are in line to come in. Our slate is rapidly filling up for the winter, and it looks now as if we will have a busy year in the white fields of harvest. I covet your prayers."

EVANGELISTS JARRETTE AND DELL AYCOCK—"In July, our party, composed of Mrs. Aycock, our daughter Maridel and myself, made our way into the great Dominion of Canada to join the Canadian Nazarenes in their Annual District Camp at Red Deer, Alberta. It was with some misgivings that we went to this meeting, for we had never labored in Canada and we wondered if we would fit into their program and be able to work with them as we do with our people here in the States. We arrived on Thursday and were taken by Brother Thomson to our place of entertainment, which happened to be his home and where we were royally entertained throughout the camp. We found the most beautiful grounds and one of the best equipments of any camp we have ever attended. They have a large, enclosed tabernacle seating one thousand people, well seated, well ventilated and well lighted. We found a faithful people who seemed to enjoy our preaching and singing as much as



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anywhere we have ever been, and we were delighted with the response we found in their shining faces each time we came before them. The camp was well attended, every preacher on the district being there a part of the time, everyone seemed willing to do all he could to make the camp go. When the invitation was given the preachers and workers went out into the audience in personal work, which was greatly honored by the Lord and the long altar was lined with seekers again and again. On the last Sunday Brother Thomson presented a plan for the building of a two-story dormitory with a full basement on the ground, for the purpose of accommodating all who came, and several hundred dollars more than was asked for was pledged in less than ten minutes. We never saw people give so liberally and so spontaneously as the people of Alberta, more than seven hundred people ate at the dormitory during the camp, and not one cent was charged for meals, and yet there was bread enough and to spare. They have a great country and a great people. I am sure that we do not have all of them, and there are thousands, just as good, just as loyal and just as liberal scattered over western Canada if we could only reach them for Christ and the church. Brother Thomson, as the Superintendent, has some great plans, but there is a need of workers, the harvest is white but there is a great need for young men and women who will go forth into the fields to help garner the grain. In order that this great work may be augmented the Canadian brethren have launched a Christian worker's training school, giving five months' Christian training with board and room for one hundred dollars. In this way they hope to train young men and women who will go forth in western Canada and spread the gospel of full-salvation from province to province. We never labored with a people with whom we were more delighted than we were with those of the Alberta District, and we were indeed grateful to these good people when they invited the three of us to return to their campmeeting in the summer of 1930, and we shall look forward until that time when we can labor with them again."

PASTOR H. I. BASHAM, CUMBERLAND, MARYLAND—"We are glad to report victory for the Cumberland church. We are moving on for God. Just closed a glorious tent meeting with Dr. and Mrs. Heslop as the engaged evangelists, which proved to be a great blessing to the church, and won many friends. This was a remarkable meeting in several respects. The devil fought it hard, but we won out at last, to God be all the glory. In the beginning of the second week a hard hail and wind storm came and blew our tent down, tearing it quite badly, and we had to move back into our little church until the tent could be repaired which was an extra expense of \$50. However we were glad to get back into it again over the week end. The last Sunday was the crowning day of the revival. God came upon us in an unusual way. In the afternoon Mrs. Heslop gave a thrilling missionary address, at the close of which God came

down on the people and they pledged and gave \$2,075 toward a new Nazarene tabernacle here in Cumberland, which we greatly need. At night Dr. Heslop preached one of his marvelous Bible sermons and twenty-four went to the altar, some coming through shouting and praising God such as we have not seen in a long time. There were around fifty seekers in all during the meeting, and the saints had the Word preached to them in a way that they had never heard it before. Everyone fell in love with Dr. and Mrs. Heslop, and they were recalled for another campaign next year. Sister Heslop celebrated her birthday while here, and we took them out in the country to spend the day with some of our good members where we enjoyed a big

chicken dinner. The ladies of the church gave her a handkerchief shower, much to her surprise. Another important feature of this revival was the weddings which took place. We performed two marriages among our young people while the meeting was in progress. By the time this appears in the HERALD OF HOLINESS we will be in another revival meeting, with C. B. Fugett as the evangelist."

PASTOR C. E. RYDER, LANSDALE, PA.— "With a hearty 'praise the Lord!' we are plunging into the fall work. We believe the Lord has helped us plan some things which will rally and stimulate the flock to reach out with their prayers and efforts for others. We are preaching on 'Faith' and 'Works' and having our

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To me I think this book is far the better, and it should meet with a wider circulation than the "New Pastor." It is indeed interesting for the young as for the older person—and so true to life. May it reach thousands who are at the point of breaking with God and the church, that their lives be not wrecked.—Prof. L. C. Messer, Choir Director.

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prayermeetings given to scriptural quotations on 'Prayer'—and then praying. Some of the treats for the fall are having Evangelists Theodore and Minnie E. Ludwig with us September 30 to October 3; the Ingrams on the night of October 4; four sanctified Indians Sunday, all day, October 14; and in all probability the Schmelzenbachs for a Sunday just prior to their sailing for Africa, definite date announced later. Our people in the main are true blue and standing by us in prayer, faith, good works and in the finances which are in fine shape. We will again make a substantial payment on the parsonage debt. The storehouse tithing plan works when it is worked. Amen! Our faith reaches out for more souls and new recruits."

PASTOR U. E. HARDING, SANTA ANA, CALIF.—"We went one of the workers this year in the Annual Oklahoma State Campmeeting held at Blackwell, Oklahoma. This camp is under the auspices of the National Holiness Association; hence interdenominational. Dr. John Paul, president of Taylor University, Upland, Indiana, was our collaborator and we have never labored with a finer Christian gentleman than Dr. Paul. His knowledge of the Scriptures and experience in the schoolroom make him one of the most interesting Bible teachers of the holiness movement. It was a great blessing to thus labor with this good man for ten days. The music was in charge

of Mr. and Mrs. Kendall White of Bethany-Peniel College. They are beautiful, humble, sweet gospel singers. Their special singing was of a high order. The pastors of a number of the city churches co-operated in putting over the camp. The Methodists, United Brethren and Nazarenes, we shall not soon forget the warm fellowship of these Christian brethren. This camp is neither old nor large but is growing and a beautiful spirit of harmony prevails. They know how to take care of workers, they entertain them well and pay them well. I bespeak for them a glorious future. It was our happy privilege to drive over and visit the Kansas District Assembly for one session and speak to them on our favorite theme, 'Home Missions,' and meet again many of our friends of former years, Dr. Reynolds, Rev. C. W. Ruth, and the Balsmeiers."

PASTOR MRS. F. B. MINER, ATCHISON, KANS.—"One of the best meetings we have ever had a part in was the one we just closed with Rev. W. H. Hardin of Kansas City, Mo., as evangelist. The meeting was fairly well attended considering that we are located in a new part of town. Deep conviction came upon the people and they marveled at the victorious preaching of Brother Hardin. His sermons caused much favorable comment about town. This of course advertised the meeting and attracted others. Those who heard him fell in love with him be-

cause of his tender, compassionate way of preaching the searching truths of the Bible. His messages were indeed heart-searching and convincing. Brother Hardin is very prayerful and patient and is a man of great faith and preaching ability. He made friends for our church. Any church engaging him for a meeting will have nothing to regret. Address him at 2923 Troost Ave., Kansas City, Mo."

PRESCOTT, ARK.—"The Main Springs Campmeeting closed Sunday night, August 19. We had a good attendance, many were under conviction but wouldn't yield. We had something like fifty or sixty seekers during the meeting, quite a number of them prayed through. The saints were wonderfully blessed throughout the meeting. Brother A. C. Tunnell of Boise, Idaho, and Brother H. C. Johnson of Springfield, Ill., were the evangelists. They did some real preaching. Brother Thurmond White sang with power and Sister Tunnell played beautifully. May God's richest blessings continue to rest upon these precious people of God. We raised a nice offering for our workers, for which we thank the Lord."—Mrs. Lige Martin.

SONG EVANGELIST MISS MAE RUSSELL—"Since July it has been my pleasure to have charge of the music in three revival efforts. We were in Ft. Smith, Ark., with Pastor J. K. Davidson and E. O. Tapley as evangelists. I enjoyed working with these men who are so sacrificing. Then our next meeting was with Rev. I. D. Farmer near Muldrow, Oklahoma. We did not see the immediate results that we wished but Rev. Farmer did wonderful Holy Ghost preaching. My last meeting was in Davenport, Oklahoma, with Rev. Ray Davis, who seemingly was at his best throughout the revival. His method in presenting the gospel resulted in the most thorough conversions I have known. Rev. Elbert Dodd is our pastor in Davenport and he knows how the task is to be done because his continuous prayer life is convincing to all. I can truly say this morning God is marvelously blessing my life in the capacity of the evangelism of sacred song. I never loved the cause of God and holiness as much as I do today."

EVANGELIST J. O. SCITAMP—"On May 20 we had our farewell service with our precious North St. Paul Minnesota Nazarenes. We labored there as pastor for over five years, a 'heap big stay' for a formerly 'three-weeker' evangelist. The Lord was pleased to give us some wonderful victories in Jesus' name along various lines. There were no Nazarenes when Brother H. T. Nyhus and I opened up the gospel gun on Satan and sin in North St. Paul. We left a few who lustily sing, 'One of them,' some seventy or more. They now have a fine brick like 28x58 church house, full basement, and parsonage. The property is worth \$10,000; there is still some \$3,000 to be paid which is covered by pledges. General Superintendent Goodwin dedicated same over a year ago. The following harvesters have been with us as special workers. Dr. J. G. Morrison, Wm. Griffith, W. P. Jay, G. E. Coryell, Mrs. Stella B. Crooks.

Life and Work of Mary Lee Cagle An Autobiography

The subject of the autobiography is well known in the holiness movement especially in the southwest. Her life has been filled with interesting and thrilling events as she has done the work of a pioneer holiness preacher in the great state of Texas. This book will be of interest not only to those who are acquainted with the author but to every one who loves the work of God.

TESTIMONIALS

Reads like a romance, in fact it is a romance that interests both old and young.—Rev. J. B. Chapman, D. D.

The best purchase that I ever made was when I bought the book, *Life and Work of Mary Lee Cagle*; it drew me nearer to God.—Louie Delmont.

I have only read a few pages of the book *Life and Work of Mary Lee Cagle*, and would not take five dollars just for those few pages.—Lewis Tatum.

I could not lay it down until I read it through; it gripped me.—Mrs. J. P. Roberts.

My husband and I have both read the book *Life and Work of Mary Lee Cagle*, we enjoyed it so much we laughed and cried and got blest through and through reading it.—Mrs. J. B. O'Dell.

I would not take several times the money that I gave for the book *Life and Work of Mary Lee Cagle*.—E. H. Dodson.

We received the book *Life and Work of Mary Lee Cagle*. Husband and I both wanted to read it at the same time; it surely did bless our hearts and made us want to do more for God.—Rev. Maude Busby.

The book has 176 pages and is beautifully bound in cloth board covers.

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S. C. Taylor, C. T. Corbett, J. W. Henry, A. McNaughton, G. E. Johnson, E. F. Wordsworth, and A. N. Bickmore, who is their fine pastor. God's blessings were on all these good messengers. We have labored this summer in Norma, N. Dak., Poplar, Montana, Alexander, N. Dak., Fairview, and now Kruger, Montana. The Savior manifested His holy power in soul and body victories. A few evenings ago some people attended our services, one of whom was over thirty-seven years old stated that my message was the first sermon ever heard. Reader, if you cannot get away to the foreign field, come over on the home field. The case mentioned is not an isolated one; many out here have never heard His dear name, except in cursing. We are camping out here in the hills for over the winter, sixty-five miles from railroad, thirty miles from the nearest town. God helping we are starting a Sunday school. Mrs. Schaap will be the preacher here this winter, and I will keep on evangelizing. Pray for us."

HERSCHEL MURPHY AND WIFE—"Since our last report we have been in five good meetings. After supplying the pulpit for Pastor J. E. Threadgill, Austin church, during the General Assembly, we entered our next meeting at Peoria, Texas, six miles west of Hillsboro. A very hard place but for two weeks God helped us to give several dozen scriptures on Bible holiness and many were forced to admit that it was a Bible doctrine. Our good pastor, N. Edward Scott, and daughter Irene and a goodly number from Hillsboro church helped us push the battle. Their string band helped us wonderfully in the choir. There were only about eight seekers and four prayed through. Pastor Scott and good people invited us over to Hillsboro church for a few services. God gave us another, 'Big 4.' We had the largest crowds they said in several years but just about the time God got a good grip on the people we had to close out. Going to Shilo camp ground in Delta County, we fell in with Brother Ingrham, the pastor, for a good meeting. God gave us a good revival there with about twenty professions, a N. Y. P. S. organized and great interest manifested in the work of the society. Brownwood, Texas, was our next battlefield. Brother Z. T. Thacker of College Corner, Ohio, our coworker and a valiant one. We had about twenty seekers and fourteen prayed through, one a holiness fighting, backslidden preacher. He said he lost out fighting it but now was going to preach it. Four substantial members were taken in and the work revived and built up generally. We are now in a siege at my home church with D. M. Spell as evangelist and wife and I in charge of the singing. About twenty have prayed through and five nights to go. Brother Spell carries a burden for the lost."

EVANGELIST D. M. COULSON—"Since my last report I have been busy in the Master's work in the Dakotas, and have held five tent meetings. At Platte, S. Dak., with our good and faithful McDonald, God gave us a fine meeting with a goodly number either converted or

sanctified, and some of them received both of these blessings. Here we had one of the best healing services that it has been mine to assist in. An elderly lady and others were most wonderfully healed. My second meeting was at or near Irene, S. Dak., with our good and efficient pastor, Rev. C. C. Swallowell, (now of Platte church), and his fine people. God came to our rescue, and gave us quite a goodly number in the fountain for conversion and sanctification. My third meeting was at and with the Freeman church in the country with Rev. A. McNaughton and his good people. This meeting ran through the entire month of July. Here we were blessed with God's gracious presence, and He gave us a most glorious revival, although it was the busiest time of the year. Here we also had a most glorious Fourth of July meeting, having with us the pastors of three churches and Brother Connie Corbett, the boy evangelist. An urgent letter from Rev. Wordsworth caused me to hurry to Inkster, N. Dak., for my fourth meeting. I arrived on time but found that there was but one Nazareno in or about that place, but

she has her heart in the work. Her husband worked with her and they secured a place for the evangelist with a fine man and wife; but we were not favored with such reception as at the other places. Amidst it all we had a good week and God did most wonderfully help us. After attending the assembly at Jamestown, N. Dak., we returned to Larimore where we found a good number of Nazarenes, having for their pastor, a local man, Rev. Arnold. God came to our help and it was wonderful to see souls get through to God for pardon and sanctification.

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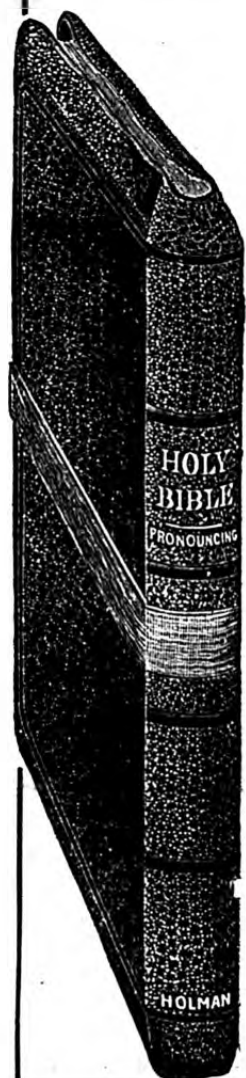
17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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There were from four to fifteen at the altar at every service from Wednesday until Sunday. On Sunday about thirty were at the altar. We closed in fine order Sunday night, Sept. 2, and now am headed for the South to put on fall meetings and also winter meetings as God opens up the way. Will you pray for this evangelist, that he may be useful to the end of life? I will be sixty-nine in November of this year and able to preach twice each day and am strong for the Church of the Nazarene and her doctrines, and her program."

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

AKRON, OHIO.

First church, Akron, Ohio, were in midst of Home campmeeting with I. G. Martin of Pasadena, California. Rev. Martin was at his best and the meeting was running high tide when he was called home by the serious illness of his eldest son. Let the brethren join in prayer for his recovery.—J. Howard Sloan.

READING, PA.

Organized good church and Sunday school here tonight, August 28. R. O. Perry called as pastor. Congregation owns a neat chapel nearly free of debt at 2nd and Washington streets, near center of town.—J. T. Maybury, District Superintendent.

BETHANY, OKLA.

Sunday great day Bethany Church of the Nazarene, over thirty received into church, seventy-three in last month, total membership 804. Great opening for Bethany-Peniel College. Largest number of college students enrolled in history of school.—A. L. Parrott, College Pastor.

BETHANY, OKLA.

Great convocation address by C. A. McConnell Monday night. 232 enrolled to date, 143 of these in college department. Sixty-four per cent increase in college department over last year.—S. S. White, President Bethany-Peniel College.

DEATHS

STEVENS—Our hearts were made sad by the home-going of our beloved sister, Fannie Stevens, nee Willson. She was born in Plantersville, Mississippi, March

15, 1854, and was married to James H. Stevens in 1871. To their union nine children were born, six sons and three daughters. Her husband and two sons preceded her to the world beyond, leaving three daughters and four sons to mourn their loss. She passed to her reward on August 12, 1928, being 74 years old. She was converted to Christianity when fifteen years old and lived up to all the light that the Lord shed on her pathway, but found a hungering for something more in her soul. Twenty-five years ago she met with the holiness people and soon realized that sanctification was what her soul needed and craved. She at once sought and obtained the blessing of sanctification and lived this experience. She was a member of the Church of the Nazarene at Peniel, Texas. She loved her church and pastor. She loved her Bible and read it daily, and how she did enjoy singing the songs of redemption story. I never knew a more sacrificing person in my life. She was never too tired to visit the sick, and would divide the last morsel of bread with the hungry. She was a regular visitor to the Orphans' Home and enjoyed so much helping to mend the clothes for these more unfortunate ones. She was an untiring member of the Woman's Foreign Missionary Society. It can well be said, "She hath done what she could." We as a church, Sunday school, Missionary Society, and town feel keenly the death of this beloved woman, but our loss is heaven's gain. She loved the hour of prayer and was always at the midweek prayer-meeting if able to get there. She was sick only three days, but bore her suffering so patiently. Just a little while before she lapsed into unconsciousness her pastor, Rev. S. M. King, asked her how it was with her soul and she said, "All is well." She leaves two brothers and two sisters with a host of friends to mourn their loss. Her funeral was held at Peniel, Texas, by her pastor, Rev. S. M. King, with burial at Leonard, Texas.

ANNOUNCEMENTS

RECOMMENDATION—Rev. C. A. Condon, Olivet, Ill., is open for evangelistic calls. He does good work and has been a good pastor. Use him.—E. O. Chalfant, Superintendent Chicago Central District.

NOTICE—We have an open date, Oct. 16 to Nov. 4, as our date for Hecla, S. Dak., has been cancelled. Any church desiring our services, wire or write us at once at Homestead, Mont., care Mrs. E. E. Gercholt.—Evangelist A. McNaughton.

PRAYER IS REQUESTED by a sister in Tennessee for herself and home; by a sister who is rapidly losing her eyesight; by a brother in Texas who has been called to special work, that he may do the will of the Lord; by a mother for her son and his wife who are unsaved, also for her brothers who are away from God and for her husband who is out of work; that the prayers of an aged couple may be answered in the salvation of their children's souls, and for an urgent and unspoken request; by a mother for the salvation of a stepson who is in the hospital as the result of an auto accident; by the pastor at Nauvoo, Ala., for Miss Nellie Cheatham who is in the hospital with a broken and badly mangled limb.

NOTICE—Western Oklahoma N. Y. P. S. Presidents: Please note on page 4, September issue of the N. Y. P. S. Journal among the changes effected by the recent N. Y. P. S. General Convention the following: "That the annual meeting for the election of officers shall be held within thirty days preceding the District Assembly" instead of immedi-

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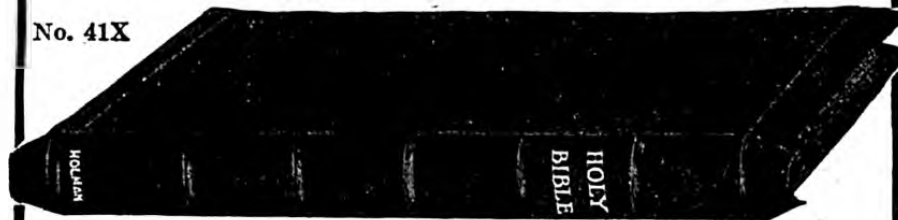
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from Galilee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 26.	13 And leaving Nāz'g-rēth, he came and dwelt in Cā-pēr'nā-tim, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 2.	14 That it might be fulfilled which was spoken by E-sā'jas the prophet, saying,
15 And Jē'sus answering said unto him, Suffer it to be so now: for thus	¶ ch. 2. 22.	15 The *land of Zāb'u-lon, and the
	¶ Dan. 9. 24.	
	¶ Mark 1. 10.	

GENUINE LEATHER, SEAL GRAIN, OVERLAPPING COVERS

No. 41X



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ately following the District Assembly, as it now appears. The names and addresses of the newly elected President and Secretary are to appear in the Assembly minutes.—Norene Southall, Member District Executive Board.

Notice—After having spent a number of years in the pastorate and as Superintendent of the Iowa District, I, with my wife, am re-entering the evangelistic field. We are making our slate and will be pleased to consider calls from any of our churches. References: our General Superintendents. Address us University Park, Iowa.—D. W. Dobson.

Notice—After spending three months as pastor and superintendent of the Detroit Holiness Tabernacle, I am again in the evangelistic field. I have open dates after November first.—W. G. Bennett, 2923 Troost Ave., Kansas City, Mo.

Notice—We wish to express our appreciation to the kind friends throughout the Nazarene movement and especially in Kansas and Nebraska who have shown us such sympathy and kindness since the loss of our parents, Rev. and Mrs. H. M. Chambers.—Mrs. E. E. Wilson (Faith), Inman, Kansas; Laurene Chambers, Hastings, Neb.; Morrell E. Chambers, Hutchinson, Kansas; Mrs. P. L. Wells (Lola), Hutchinson, Kansas; Grace Chambers, Hutchinson, Kansas.

Notice—I will be at Ashland, Okla., Sept. 19 to 23 and have open dates in October, November and December. Home address, West Tulsa, Okla.—Roy J. Jacobs.

Box September 7, at the Nazarene Hospital, to Professor and Mrs. Kent Goodnow of Northwest Nazarene College, Nampa, Idaho, a son, Robert Kent.

WANTS

WANTED—Two good boys to share my home and become farmers. Must be of holiness faith. Mrs. S. J. Briston, Damariscotta, Maine.

FOR SALE—Two new hymns—words and music—"The Glory I Ask" and "Jesus Bridged the Chasm." These two hymns on folder, 15c each folder; four folders, 50c. Order of Anna Howe, Mansfield, Ill.

NOTICE—My husband and I will give a limited number of Christian young men, who desire permanent positions in Chicago, free room rent while hunting positions, also any help possible toward securing jobs. We are interested in music and would like to hear from a pianist, capable of playing accompaniments. Particularly would we like to hear from some young man who has been studying music for evangelistic work and who would like to continue his training in Chicago. Write Mrs. Bertha L. Bailey, 3124 Walnut St., Chicago, Ill.

WANTED—At once a Christian young man to work in our Young People's Society and drive the church bus. We will give him room and board. He can go to high school or work. He must be a live wire. Church of the Nazarene, Ft. Dodge, Iowa, I. F. Metraff, Pastor, 724 N. D St., Ft. Dodge, Iowa.

WANTED—A lady stenographer and bookkeeper, preferably middle age or older, who would like to have a position in the Beulah Training Home for unfortunate girls and their babies, one of the greatest works in the world. There is no place on earth that affords a greater opportunity to lend souls to Christ than this institution.—A. J. Valley, 1051 Pearce St., Memphis, Tenn.

POSITION WANTED—School teacher with first grade certificate and several years' experience, wants position in community where there is a holiness church. Grace C. Bush, Owens, W. Va.

GREAT MISSIONARY CONVENTION

Greensboro, N. C., October 2-7
SPEAKERS—Rev. Chas. L. Slater, Miss Eva Carpenter, Mattie Elerick Wright, Miss Corrie Caudle.

FIELDS STUDIED—India, Latin America. Special songs, readings, costumes, scenarios, curios. Miss Carpenter, who spent several years in India, and who is now representing missions for the Church of the Nazarene, needs no introduction to our people. Mr. Slater, after spending several years in Africa and South America, is now Assistant Missionary Superintendent of the Pilgrim Holiness church. Mrs. Wright, of the Pilgrim church, and Miss Caudle, of the Church of the Nazarene, both spent a number of years in India. Arrangements are being made to take care of all visitors from out of the city. The Convention will be held in the auditorium of the Greensboro Bible and Literary School, on Silver avenue. A cordial invitation is extended everybody to come for the first session and stay

through the Convention. Sessions each evening at 7:30. Given under the auspices of the First Church of the Nazarene, First and Second Pilgrim Holiness churches, and the Pomona Friends church.

PASTORAL ARRANGEMENTS

Nebraska District

DISTRICT SUPERINTENDENT—Rev. M. S. Cooper, 4243 Erskine St., Omaha, Nebr.
PASTORS—Almsworth, J. B. Williams (Temp. Supt.); Alliance, C. B. Johnson; Arnold, Frank Mayhew; Atlanta, To be supplied; Broadwater, S. Rieh; Beatrice, A. R. Bean; Chadron, W. G. Ewers; Curtis, George Vogt; Fairbury and Jansen, H. C. Miller; Farnam, Anna Nutter; Grand Island, Elizabeth Mead; Guide Rock, Lillian Johnson; Hastings, George L. Dech; Hemingford, G. C. Miller; Homer, To be supplied; Hubbard, To be supplied; Kearney, A. R. MacDonald; Kenesaw, H. J. Beaver; Lincoln, V. W. Littrell; Litchfield, J. D. Williams; Lone Star, Frank Shea; Max-

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The author who is well known in the ranks of holiness preachers offers to refund the price of the book to anyone who will read

it through and afterwards decides that it is not worth the purchase price.

TESTIMONIALS

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

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

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

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

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

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

The book contains 687 pages, durably and beautifully bound in black cloth with gold title.

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Paul, A. N. Bickmore; Hewitt, Mrs. Flora M. Bardwell; Ortonville, Victor J. Erickson; Plano, R. A. Cunningham; Platte, C. C. Swallow; Rosholt, Lee C. Bates; Sioux Falls, C. A. Miller; Spruce Grove, Blackduck, C. C. Benson; Turkey Valley, To be supplied; Viborg, Cecil Smith; West Ann Lake, J. W. Gruver.

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DISTRICT SECRETARY—Rev. A. C. Metcalfe, 1074 Athol, Regina, Sask., Canada.
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- ARIZONA**—C. E. ToneySomerton, Arizona
- ARKANSAS**—J. W. Oliver, 621 Olive St., N. Little Rock, Ark.
- BRITISH ISLES**—George Sharpe, 8 Buchanan Gardens, South Mount Vernon, Tollcross, Scotland.
- BRITISH WEST INDIES**—J. I. Hill, P. O. Box 153, Port of Spain, Trinidad, B. W. I.
- CAROLINA DISTRICT**—C. M. Harrison, 1721 Spring Garden St., Greensboro, N. C.
- CENTRAL NORTHWEST**—S. C. Taylor, University Park, Iowa.
- CHICAGO CENTRAL**—E. O. Chalfant, Gen. Del., Danville, Ill.
- DALLAS**—F. E. WiseArlington, Texas.
- COLORADO-WYOMING**—C. W. Davis, 920 E. Avila, Alameda, 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.
- HAMLIN**—H. C. CagleBuffalo Gap, Texas
- IDAHO-OREGON**—A. E. Sumner, 422 14th Ave., S. Nampa, Idaho.
- INDIANAPOLIS**—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.
- IOWA**—J. W. Short.
- KANSAS**—A. F. Balsmeier, 29 W. 16th, 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 Belrnes, 923 Carleton W., Moose Jaw, Sask.
- MICHIGAN**—R. V. Starr, 917 West Genesee St., Lansing, Mich.
- MISSISSIPPI**—R. H. M. Watson, College Heights, Natchitoches, Miss.
- MISSOURI**—J. A. Williams, 2514 Blair Ave., St. Louis, Mo.
- NEBRASKA**—Marvin S. Cooper, 4943 Erskine St., Omaha, Nebr.
- NEW ENGLAND**—Howard V. Miller, Brooktondale, N. Y.
- NEW MEXICO**—E. E. HaleArtesia, N. M.
- NEW YORK**—J. A. Ward, 63 Walnut St., Bogota, N. J.
- NORTHERN CALIFORNIA**—Frank B. Smith, 2306 McKinley Ave., Berkeley, Calif.
- NORTHERN INDIANA**—J. W. Montgomery, 3510 Welser Park Ave., Ft. Wayne, Ind.

- NORTH DAKOTA**—H. J. HartDickinson, N. D.
- NORTH PACIFIC**—J. E. Bates, 235-12 St., Portland, Ore.
- NORTHWEST**—Jos. N. Speakes, W. 1418 Nura Ave., Spokane, Wash.
- OHIO**—Chas. A. Gibson, 1433 Meador Bld., Columbus, Ohio.
- PITTSBURGH**—C. Warren Jones, 726 So. Linden Ave., Alliance, Ohio.
- SAN ANTONIO**—O. F. Hatfield, 602 So. 11th St., Waco, Texas.
- SOUTHERN CALIFORNIA**—J. T. Little, 1558 Atchison, Pasadena, Calif.
- SOUTHWEST**—(Mexican)—E. Y. Davis, 3130 Pera St., El Paso, Texas.
- TENNESSEE**—C. B. Jerigan, Trevecca College, Nashville, Tenn.
- WASH.-PHILA.**—J. T. Maybury, 814 Woolley St., Baltimore, Md.
- WESTERN OKLAHOMA**—J. Walter Hall, Bethany, Okla.

SCHOOLS AND COLLEGES

- Alberta School of Evangelism, Chas. E. Thomson, Director, Red Deer, Alta, Canada.
- Bethany-Penzel College, Stephen S. White, President, Bethany, Okla.
- Bresee Theological College, Sylvester Ludwig, President, Hutchinson, Kans.
- Central Nazarene Academy and Bible School, B. F. Neely, President, Hamlin, Texas.
- Eastern Nazarene College, Floyd W. Nease, President, Woburn, Mass.
- Northwest Nazarene College, Russel Felang, President, Nampa, Idaho.
- Olivet College, T. W. Willingham, President, Olivet, Illinois.
- Pasadena College, H. Orton Wiley, President, Pasadena, Calif.
- Trevecca College, A. O. Henrieks, President, Nashville, Tenn.

EVANGELISTS' SLATES

- MACK AND ETHEL ANDERSON**
Salina, Kans.Sept. 18 to 30
Fannington, IowaOct. 7 to 21
- ALLINE ANDERSON**
Indianapolis, Ind.Sept. 5 to 23
- T. M. ANDERSON**
Birmingham, Ala.Sept. 16 to 28
Flint, Mich.Sept. 30 to Oct. 14
Cleveland, OhioOct. 21 to Nov. 4
Barberton, OhioNov. 8 to 18
Monroeville, Pa.Nov. 21 to Dec. 2
Lansing, Mich.Dec. 9 to 23
Webb City, Mo.Jan. 6 to 20
Olivet, Ill.Jan. 23 to Feb. 3
Seattle, Wash.Feb. 10 to 21
Portland, Ore.Feb. 26 to March 10
Cincinnati, OhioMarch 14 to 31
- C. H. BARCOCK**
Thomas, Okla.Sept. 20 to 30
Jamestown, N. Dak.Oct. 7 to 21
- C. E. BAIRD**
Pultneyville, Pa.Sept. 19 to Oct. 8
- P. P. BELEW**
Fergus Falls, Minn.Sept. 2 to 16
Portland, Mich.Nov. 18 to Dec. 2
- W. G. BENNETT**
Detroit Holiness Tabernacle (2014 W. Hancock St.)June to Sept.
Caldice, Mich.October
- BOWMAN EVANGELISTIC PARTY**
Levistown, Ill.Sept. 16 to Oct. 14
Cuba, Ill.Oct. 17 to Nov. 11
- MR. AND MRS. R. E. BRIDGEWATER**
Beatrice, Nebr.Sept. 23 to Oct. 7
Kearsaw, Nebr.Oct. 14 to 28
Hariland, Kans. (Prairie Flower church)Nov. 4 to 18
- RAYMOND BROWNING**
Slate City, Ga.Sept. 20 to 30
Cincinnati, OhioOct. 7 to 21
- C. C. BURTON**
Coeburn, Va.Sept. 9 to 23

- Chubbusco, Ind.Oct. 7 to 28
Argo, Ill.Oct. 29 to Nov. 18
- A. B. CAREY**
Clintondale, N. Y.Sept. 11 to 23
Saratoga Springs, N. Y.Sept. 25 to Oct. 7
Spring Valley, N. Y.Oct. 16 to 28
Brooktondale, N. Y.Oct. 30 to Nov. 11
Brooklyn, N. Y.Nov. 16 to Dec. 2
- JACK AND RUBY CARTER**
Wichita Falls, TexasSept. 23 to Oct. 7
Tempe, Okla.Oct. 11 to 19
Memphis, TexasOct. 20 to 28
Plainview, Texas (Assembly)Oct. 31 to Nov. 4
- C. C. AND FLORA CHATFIELD**
Columbus, Ohio (Third St. Mission)Sept. 10 to 23
Lincoln, Neb.Sept. 30 to Oct. 14
Billings, Mont.Oct. 21 to Nov. 11
Fergus Falls, Minn.Nov. 14 to Dec. 2
- COLLIER-McCORD EVANGELISTIC PARTY**
Bessemer, Ala.Aug. 28 to Sept. 30
- C. A. CONLON**
Fithian, Ill.Sept. 7 to 23
Herrin, Ill.Sept. 30 to Oct. 21
- C. T. COBBETT**
Clam Falls, Wis.Sept. 27 to Oct. 11
Minneapolis, Minn. (First church)Oct. 28 to Nov. 11
- C. C. AND MARGARET CRAMMOND**
Way City, Mich.Oct. 21 to Nov. 4
- STELLA B. CROOKS**
Twin Falls, IdahoSept. 16 to 30
Emmett, IdahoOct. 7 to 21
- JAMES M. DANIELS**
Morehead City, N. C.Sept. 2 to 30
- C. I. AND IRENE DEBOARD**
St. Louis, Mo. (Mt. Zion church)Nov. 14 to Dec. 9
- H. N. DICKERSON**
Mitchell, Ind.Sept. 10 to 23
Marcus Hook, Pa.Sept. 30 to Oct. 14
Bluffton, Ind.Oct. 21 to Nov. 4
Caro, Mich.Nov. 11 to 25
- JOHNNIE AND JACKIE DOUGLAS (SINGERS)**
Childress, TexasSept. 17 to 30
- C. M. DUNNWAY**
Greenville, Tenn.Sept. 12 to 23
Atlanta, Ga. (Nazarene Tabernacle)Sept. 30 to Oct. 21
- CHARLES DYE**
Maplewood, OhioSept. 7 to 30
Selma, Ind. (Harris Chapel)Oct. 7 to 28
- J. R. EDWARDS AND WIFE**
Mannington, W. Va.Sept. 16 to 30
Toledo, OhioOct. 4 to 21
Port Elizabeth, New JerseyNov. 15 to 25
Rio Grande, New JerseyNov. 26 to Dec. 9
- EDWARDS EVANGELISTIC PARTY**
Tope, Colo.Sept. 25 to Oct. 7
Pasadena, Calif. (Bresee Ave. church) November
- EDWARDS EVANGELISTIC LADIES' QUARTET**
Pueblo, Colo.Sept. 7 to 23
Grand Junction, Colo.Oct. 12 to 28
- THEO. ELSNER AND WIFE**
Orosco, Mich.Sept. 30 to Oct. 14
Elkhart, Ind.Oct. 21 to Nov. 4
Alliance, OhioNov. 6 to 18
- HONA FLEMING**
Dallas, TexasSept. 17 to 30
Henryetta, Okla.Oct. 1 to 14
Chicago, Ill. (First church)Oct. 28 to Nov. 11
Oskaloosa, IowaDec. 2 to 16
- REV. JOHN FLEMING**
Akron, OhioSept. 25 to Oct. 7
Newport, Ky.Oct. 8 to 21
Chicago, Ill. (First Church) Oct. 28 to Nov. 11
Richmond, Ind.Nov. 16 to 26
- R. P. FITCH**
Chillicothe, OhioSept. 9 to 24
- L. N. FOGG**
Chicago Heights, Ill.Sept. 23 to Oct. 7
Chicago, Ill. (Austin church) Oct. 11 to 21
Havre, Ill.Oct. 22 to 28

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C. D. FUGETT

Cumberland, Md. Sept. 17 to 2S
 Baltimore, Md. (First Church)
 Sept. 30 to Oct. 14
 Wichita, Kans. (First Church) Nov. 4 to 18
 Topeka, Kans. (First Church)
 Nov. 10 to Dec. 2

J. E. GAAR

Alabama District (Jasper, Ala., mail address)
 Sept. and Oct.

PAUL AND DORA GEIL

Bloomsburg, Pa. Sept. 16 to 30
 Toledo, Ohio Oct. 4 to 21
 Portland, Me. Oct. 28 to Nov. 18
 Bath, Me. Nov. 21 to Dec. 9
 Columbus, Ohio (Third St. Mission)
 Dec. 30 to Jan. 13
 Kurtz, Ind. Jan. 16 to Feb. 3
 Chumbusco, Ind. Feb. 10 to 20

H. A. GREGORY

Port Arthur, Texas Sept. 9 to 23

J. C. HAFLEY

Pawhuska, Okla. Aug. 29 to Sept. 23
 Cedarvale, Kans. Aug. 31 to Sept. 16
 Hominy, Okla. Sept. 28 to Oct. 14
 *Memphis, Texas Oct. 17 to 28

LEWIS E. HALL

Pullman, Washington Sept. 13 to 30
 Harvard, Idaho Oct. 2 to 21

J. N. HAMPE

Richmond, Va. (Convention) Sept. 16 to 30
 Pittsburgh, Pa. (Bible conference) Oct. 2 to 9
 Cherry Valley, Ohio (Convention) Oct. 10 to 14
 Topeka, Kans. Oct. 20 to 28
 Tulsa, Okla. Oct. 23 to 29
 Los Angeles, Calif. Nov. 1

LEE L. HAMRIC

Hedley, Texas Sept. 13 to 23
 Amarillo, Texas Sept. 23 to Oct. 14

CLARENCE J. HAAS

Auburn, Maine Oct. 14 to 28

B. H. HAYNIE

Bloomsburg, Pa. Sept. 16 to 29
 Derry, N. H. Oct. 7 to 21
 Kenmore, Ohio Oct. 23 to Nov. 11

WILLIAM HESLOP AND WIFE

Norfolk, Va. Sept. 2 to 23
 Wilkinsburg, Pa. Sept. 28 to Oct. 7
 Richmond, Ky. Oct. 14 to 28
 Morristown, Ind. Nov. 4 to 18
 Coshocton, Ohio Nov. 25 to Dec. 16

URAL T. HOLLENBACK

Ossian, Ind. (Gen Del.) Nov. 1 to 18

ALLIE AND EMMA IRICK

Hutchinson, Kans. Sept. 23 to Oct. 7
 Sioux City, Iowa Oct. 14 to 28
 Sapulpa, Okla. Nov. 4 to 18

LUM JONES

Childress, Texas Sept. 18 to 30
 Dodge City, Kans. Oct. 1 to 11
 Sublette, Kans. Oct. 16 to 28
 Somerton, Ariz. Nov. 4 to 18
 El Centro, Calif. Nov. 19 to Dec. 2

KELL EVANGELISTIC PARTY

Ipsyton, Ohio Aug. 12 to Oct. 21

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

Middleport, Ohio Sept. 9 to 23
 Lowell, Mass. Sept. 30 to Oct. 14
 Waltham, Mass. Oct. 21 to Nov. 4

T. T. LIDDELL

Lewistown, Ill. Sept. 16 to Oct. 11

W. W. LOVELESS

Bowling Green, Ky. Sept. 11 to 30
 Midway, Pa. Oct. 5 to 21
 Coraopolis, Pa. Oct. 25 to Nov. 11
 Columbus, Ohio, Gen. Del. (Smashline Mission)
 Nov. 17 to Dec. 2
 Columbus, Ohio, Gen. Del. (Third St. Mission)
 Dec. 8 to Dec. 23
 Pittsburgh, Pa., Gen. Del. Jan. 5 to 20

THEODORE AND MINNIE E. LUTAVJC

Lansdale, Pa. Sept. 30 to Oct. 3
 Richmond Hill, N. Y. Oct. 4 to 21
 Anderson, Ind. Oct. 25 to Nov. 11
 Selence Hill, Ky. Nov. 15 to Dec. 2
 Bloomsburg, Pa. Jan. 6 to 20

ERNEST B. MARSH

Dayton, Ohio (With Kell Evang. Party)
 Aug. 12 to Oct. 21

I. C. MATHIS

Ellet, Ohio Sept. 23 to Oct. 7
 Dayton, Ohio (First Church) Oct. 14 to 23
 Grand Rapids, Mich. Nov. 4 to 18
 Newton, Kans. Nov. 25 to Dec. 9
 East San Diego, Calif. Dec. 16 to 30

J. R. McBRIDE

Cincinnati, Ohio (Carthage Nazarene church)
 Sept. 6 to 23

A. McNAUGHTON

Homestead, Mont. Sept. 10 to Oct. 7
 Mitchell, S. Dak. Nov. 11 to 25

L. G. AND BERTHA MILBY

Jonesboro, Ark. Sept. 2 to 23
 Taylorville, Ill. Sept. 26 to Oct. 14
 Goshen, Ind. Oct. 17 to Nov. 4
 Cincinnati, Ohio (33 W. 65th St., Carthage
 church) Nov. 11 to 25

JAMES MILLER

Kalamazoo, Mich. Sept. 18 to 23
 Adrian, Mich. Sept. 23 to Oct. 7
 Arnel, Colo. Oct. 14 to Nov. 4
 Oklahoma City, Okla. (West Side) Nov. 8 to 25
 Oklahoma City, Okla. (Capitol Hill)
 Nov. 28 to Dec. 16

W. F. MILLER

Butler, Pa. Sept. 21 to Oct. 7
 Newell, W. Va. Oct. 10 to 28

HERSCHEL MURPHY AND WIFE

Bonham, Texas (Prairie Point)
 Sept. 23 to Oct. 14

WM. O. NEASE

Saghuar, Mich. Sept. 23 to Oct. 7
 Flint, Mich. Oct. 14 to 23
 Oroso, Mich. Nov. 4 to 18

WILL H. AND LILLIE B. NEMRY

Cedarvale, N. Mexico Sept. 9 to Oct. 7
 Cucamonga, Calif. Oct. 17 to Nov. 1
 Ontario, Oregon Nov. 11 to 25
 Burns, Oregon Dec. 2 to 16

AUG. N. NILSON

Reading, Pa. Sept. 14 to 30

DWIGHT M. PEFFLEY

Payne, Ohio Sept. 23 to Oct. 7

LAWRENCE REED

Kent, Ohio Oct. 7 to 21
 Bridgewater, Pa. Oct. 22 to Nov. 4

J. E. AND ADA REDMON

Bantoul, Ill. Sept. 16 to 30

LEWIS J. AND EDYTHE RICE

Pittsburgh, Pa. Sept. 9 to 23
 Auburn, Ind. Sept. 24 to Oct. 14
 Hamden, Ohio Oct. 15 to 28
 Radcliff, Ohio Oct. 30 to Nov. 11

O. F. RING

Congo, W. Va. Sept. 9 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

G. HOWARD ROWE

Silgo, 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

Cedarvale, Kans. Aug. 31 to Sept. 23

MR. AND MRS. R. A. SHANK

Denver, Colo. Sept. 23 to Oct. 6

E. E. SIMLHAMER

Cincinnati, Ohio (care God's Bible School)
 Sept. 29 to Oct. 7
 Lawrenceville, Ill. Oct. 14 to 28
 Lansing, Mich. Nov. 4 to 18

E. D. AND MINNIE SIMPSON

Jonesboro, Ark. Sept. 9 to 23
 Bethany, Okla. (Assembly) Sept. 26 to 30
 Searcy, Ark. (Dist. Assembly) Oct. 3 to 7

E. H. STILLION

Wadsworth, Ohio Sept. 19 to Oct. 7
 Washington, Pa. Oct. 19 to 28
 Portland, Maine Oct. 31 to Nov. 13
 Bath, Maine Nov. 21 to Dec. 9

F. W. SUFFIELD

Lynbrook, N. Y. (121 Garfield Place)
 Sept. 9 to 23

R. D. AND MARGUERITE SUTTON

Thomas, Okla. (Camp) Sept. 20 to 30
 Cincinnati, Ohio (First Church) Oct. 7 to 21

HOWARD W. SWEETEN

Moberly, Mo. Sept. 1 to 17
 East Liverpool, Ohio Sept. 22 to Oct. 7
 Mooers, N. Y. Oct. 14 to 28
 Darby, Pa. Oct. 29 to Nov. 11
 New Philadelphia, Ohio Nov. 12 to 26
 Indianapolis, Ind. Dec. 1 to 17

ELWOOD TAYLOR

Danville, Ky. Sept. 16 to Oct. 7

T. L. AND GERTRUDE TERRY, MISS MORRIS ROGERS

Czar, Mo. Sept. 10 to 30
 Sugar Grove, Mo. Oct. 1 to 21
 Belgrade, Mo. Oct. 24 to Nov. 18

SAMUEL THOMAS AND WIFE

Glenavon, Ill. (Mellflower, Ill., R. R.)
 Sept. 9 to 30
 Villa Grove, Ill. Oct. 1 to 20
 Frankfort, Ind. (R. R., U. B. church)
 Oct. 21 to Nov. 4

FRED THOMAS

Warren, Ohio (care Rev. E. D. Palmer)
 Oct. 18 to 28
 Clarksburg, Ont. Sept. 7 to 16

I. N. TOOLE

Morristown, Ind. Sept. 23 to Oct. 7
 Youngstown, Ohio Oct. 21 to Nov. 11

N. B. VANDALL

Atlanta, Ga. Sept. 30 to Oct. 21
 Boaz, Ala. Oct. 23
 Meade, Kans. Nov. 4 to 18
 Parsons, Kans. Nov. 25 to Dec. 16

VAUGHAN RADIO QUARTET

Sale 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

WEAR EVANGELISTIC PARTY

Red Oak, Mo. Aug. 19 to Sept. 30
 Dodge City, Kans. Oct. 1 to 11

E. W. WELLS

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

H. W. WELSH

Bloomington, Ill. Sept. 5 to 23
 Wauseon, Ohio Oct. 21 to Nov. 4
 Columbus, Ohio (Third St. Mission)
 Nov. 11 to 25

H. B. WHITE

Temple, Okla. Oct. 3 to 11

EVANGELISTIC AND EDUCATIONAL MISSIONARY CAMPAIGN, WASHINGTON-PHILADELPHIA DISTRICT

Rev. and Mrs. Robert Ingram of
 Central America

Chester, Pa. Sept. 22
 Darby, Pa. a. m. Sept. 23
 Philadelphia, Pa. p. m. Sept. 23
 Rio Grande, N. J. Sept. 24
 Port Elizabeth, N. J. Sept. 25
 Bridgewater, N. J. Sept. 26
 Deepwater, N. J. Sept. 27
 Trenton, N. J. Sept. 28
 Allentown, Pa. Sept. 29, 30
 Leighton, Pa. Oct. 1
 Bloomsburg, Pa. Oct. 2
 Norristown, Pa. Oct. 3
 Lansdale, Pa. Oct. 4
 Laurel, Del. Oct. 5
 Harrington, Del. Oct. 6, 7
 North East, Md. Oct. 8
 Capitol Heights, Md. Oct. 9
 Park Lane, Va. Oct. 10
 Indian Head, Md. Oct. 11
 Cumberland, Md. Oct. 12
 Baltimore, Md. Oct. 13, 14
 Washington, D. C., First Convention
 Oct. 15-18
 Washington, D. C., Second Oct. 19
 West Chester, Pa. a. m. Oct. 20, 21
 Reading, Pa. p. m. Oct. 21