

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 911

SHEPHERDIZING OUR OTHER SHEEP

THE Church of the Nazarene was born in a revival and lives and thrives in an atmosphere of evangelism and missionary zeal. Before the first one thousand dollars for foreign mission work was actually in hand, our first workers were on the way to the field. And now in a little over twenty years our foreign missionary enterprise has grown until our fields embrace ten millions of souls, occupies the time of from sixty to one hundred missionaries, involves the annual expenditure of \$225,000 and more, and requires the shepherdizing of over 5,000 native Christians.

An enterprise so far-reaching and important certainly does merit more superintendency than we have been giving it. And especially since we are about to found a training school for native Christian workers in Japan, and establish the Reynolds Memorial Hospital in Western India. And since we have the Bresee Memorial Hospital in China and a splendid, growing constituency there. Also, since we are about to build permanent quarters in Jerusalem. In fact, the situation in all the fields mentioned is grave enough to require a careful study of our policies on the ground of operation. And for this very reason, in carrying out the order of the General Assembly to have two of our number visit each field during the quadrennium, the Board of General Superintendents decided to send two of its members at the same time in order that they may study the fields together and make decisions there and bring back to us a detailed report upon which we expect to base our program for years to come.

It is best for all concerned that we shall have "One Church of the Nazarene in all the world," and this tour of the General Superintendents works fully to that end; for they will take the message of the church at home to the church abroad and then they will return to inspire us with their messages.

Indeed, it is our obligation to give the same full shepherdizing to the other sheep of our mission fields that we enjoy at home. And may God grant journeying blessings to General Superintendents Goodwin and Williams as they sail for Japan and around the world.

J. B. CHAPMAN, *Secretary, Board of General Superintendents.*

HERALD OF HOLINESS

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THE TWOFOLD NATURE OF SIN

MR. FLETCHER in his controversial writings said, "There is always one doctrine, which like the first link of a chain draws all others with it." This doctrine in Christianity is the conception of sin. A clear understanding of the nature of sin makes possible a clear conception of the offices and work of the Redeemer; a definite conviction of sin brings definiteness in personal experience.

Sin is everywhere regarded in Scripture as twofold in nature: (1) Sin, as a diseased condition of the soul or depravity of nature common to the entire race since the fall of Adam. This is the "sin of the world" for which Christ, as the Lamb of God, came to give himself a sacrifice. (2) Sins (or sin when used of a single overt act), by which is meant actual transgressions of a known law. The first is a condition of the entire fallen race, and each individual inherits this state or condition by virtue of being a member of the fallen race. Sin in this sense, as the depravity of human nature, lies outside the range of volitional life, with its purposes and desires, back of the affectional nature, back of the intellect, and back of what is generally called conation—the blending of the will and the affectional nature in desire, which it must be admitted is in part affectional in its nature and in part volitional. The depraved condition of human nature is such that the intellect is darkened, the affections alienated and the will perverted. Sins are the outcroppings, the springing into action of this depraved condition of human nature. For sin itself we are not responsible, having this by inheritance; for sins we are responsible, these being the result of our own volitions, the cravings of our desires. The intellect is therefore greatly influenced by our will and our desires.

This conception of sin makes necessary a proper psychology and consequently Christianity gives us an insight to human nature that transcends the psychology of the world. Christianity is the religion which puts a condition back of an act, a nature as the ground of responsible activity. This is shown by the simple illustration of our Lord—if the tree is evil, the fruit will be evil. A good tree cannot bring forth good fruit, neither can an evil tree bring forth good fruit. First make the tree good and the fruit will be good. Modern psy-

chology, especially in the hands of devout and learned men, is coming close to the scriptural teaching in its distinction between (1) personality and (2) individuality. By "personality" is meant, that which comes within the range of consciousness, which is capable of change and development, and which marks the separateness and distinctness of each individual person. (2) By "individuality" is meant that which is common to us all as men, or alike in us all by virtue of being members in the race. That is, the human race is made up of separate individuals, each as such, being equally a part of that race with all its characteristics. The apostle Paul uses the familiar illustration as follows: "What man knoweth the things of man, save the spirit of man which is in him"—that is deeper down than the range of consciousness as applied to outward things, or even the knowledge of ourselves in what is called "self-consciousness," is something alike in us all, which gives us a common understanding of the things that pertain to human nature as such.

It is noticeable also that the apostle Paul carries this distinction in several places when dealing with the distinction between "personality" considered as a range of free responsible action—and "individuality" as applied to the fundamentals of human nature. In Ephesians 4:23 he uses the expression, "Be renewed in the spirit of your mind"—the mind representing the range of conscious activity, the spirit of the mind representing "the spirit of man" as used in the previously mentioned text in Corinthians, "What man knoweth the things of man save the spirit of man that is in him." It is this "spirit of the mind" that in its natural state is called "the old man" and in its renewed state the "new man." The man whose personal life is renewed by the new birth is commanded to present himself a living sacrifice, to "put off the old man."

The doctrine of the "flesh" as found in Galatians is another example of this teaching of the apostle. The allegory will be found in Galatians 4:22-31, the conclusion being, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

EDITORIAL CORRESPONDENCE

The past few weeks have been spent in Colorado visiting some of the churches and attending the Rocky Mountain Camp at Florence, Colorado. We are always given a hearty welcome by District Superintendent and Mrs. Davis and are made to feel at home in their churches and conventions. One service was spent with the church at Grand Junction where Brother Ray Poole is pastor in charge. Brother and Sister Poole entertained us hospitably and we were privileged to meet some former friends, especially Brother and Sis-

ter Littlejohn who for some time were in Nampa, Idaho. We also visited the Palisades and met Sister Musgrave and her daughters who were busily engaged in harvesting the pear crop. Brother and Sister Marvin Musgrave are students in Pasadena College. We also met Rev. Earl Manley, the pastor of the Palisades church.

In the evening we visited the church in Montrose, and spoke to a large and appreciative audience. Sister Weathers is carrying on the work until her husband, who has been elected pastor, closes his year at a former charge. The last District Assembly was held in the Montrose church and the good people were still talking of the blessings received in those services. We were hospitably entertained in the home of Brother and Sister George Miller. We were pleased to meet Brother and Sister Albert Miller also.

Colorado has mountain scenery which we suppose cannot be excelled anywhere. From Montrose we made our way through beautiful canyons, along sparkling mountain streams, and over the Monarch Pass, 11,200 feet high, rapidly descending to Salida, and following the Arkansas River canyon until we reached Canon City at the mouth of the Royal Gorge. In company with Mrs. Wiley, Evangelist Bona Fleming and Professor and Mrs. B. D. Sutton, we visited the Royal Gorge and from the cliffs above looked down upon the river and the railroad tracks three thousand feet below. It was an inspiring sight. At present a suspension bridge is under construction which will span the gorge and make it possible to drive from one cliff to the other, fully a half mile above the river. In all probability this will be the highest bridge in the world. The Sky Line Drive is another interesting feature. Above Canon City is a long ridge of mountains coming to a peak at the top with steep descent on either side. The enterprising people of this section of the state have made a road along the top of this ridge, some four or five miles in length, and a drive over this ridge furnishes a beautiful view of the country on either side, with a feeling of being in an aeroplane, so those who are informed tell us. The Sky Line Drive is certainly something unique in the way of natural scenery.

Florence is a beautiful little city, seven miles from the mouth of the Royal Gorge. There is located here one of the largest oil refineries in the state, and a short distance outside of the city is a large cement plant. The city itself is well kept and apparently prosperous. The business men hold Rev. Baxter, the pastor, in high esteem and a number of them subscribed liberally to the financial support of the campmeeting. Rev. Baxter has conceived the plan of making the campmeeting grounds financially profitable during the tourist season, and has erected several cozy and convenient log cabins, put in an attractive service station and will soon have one of the best tourist camps in the city, well located

on Highway Number 50. While new and hardly completed at the time of the campmeeting, tourists were beginning to patronize the Rocky Mountain Camp. The cottages furnished fine homes for the friends attending the campmeeting.

The camp was voted a success, although the inclement weather greatly interfered with the attendance. District Superintendent Davis had charge of the services and Mrs. Florence Davis, the District Evangelist, was one of the workers. The special workers were Evangelist Bona Fleming, Professor and Mrs. B. D. Sutton, and the editor. We were never associated with more congenial and spiritual workers than these good people. In 1920 Rev. Bona Fleming was the evangelist at the Nampa Camp. At that time he was not a member of the Church of the Nazarene, but our people were so drawn to him that District Superintendent Herrell took him into the church and he has been one of the most honored and successful revivalists in the church since that time. He preaches with unction, is kind in his dealings with the people, makes no false or strained tests and gets remarkable response from the congregation. While the attendance was not large, the number of seekers at the altar was proportionally large for the size of the congregations.

Professor and Mrs. B. D. Sutton were the song evangelists and rendered excellent service. It is to be regretted that a number of our leading song evangelists have found it necessary for various reasons to take up other lines of work in the church, but Professor and Mrs. Sutton have given themselves to this their chosen field of labor and God blesses them in their services. We were delighted with the pleasing manner in which Professor Sutton conducted the song services, and with the melody and unction in the special songs by Brother and Sister Sutton. They sing the blessing down and the people were always given a great spiritual uplift when the Suttons sang. They never sing jazz or jazzy songs. We were never made to feel the importance of the benefit and blessing flowing from the godly ministry of song more than in this camp. Both Evangelist Fleming and the Suttons were completing their seventh campmeeting for the summer and were arranging to enter upon their fall schedules in the churches, already filled almost too full for the physical welfare of the workers. Sister Baxter had charge of the children's meetings but the rainy weather greatly hindered her work. We were hospitably entertained in the home of Brother and Sister Moyer, who gave every attention to the workers' comfort. Great credit is due Rev. Z. H. Baxter for the financial success of the campmeeting. The last District Assembly endorsed this camp as a District Camp, but Rev. Baxter assumed the financial obligations. Next year the camp will be a full-fledged district affair. Memories of great blessings will ever fill the minds of those who were privileged to attend this meeting.

A SUGGESTION TO PASTORS

In traveling the various districts, we have been made to feel the slackness of some of our congregations in failing to put the name, "Church of the Nazarene" with the pastor's name and home address on a bulletin board. In some places we were unable to locate the church at all, no one apparently knowing that there was such an organization in the city. We found one pastor's address through the good fortune of inquiring of a postman who knew where he lived but could not recall his name. In another place we inquired at places within two blocks of the church but no one seemed to know anything about it. We finally located the church through a tourist camp manager who gave us proper direction, but when reaching it, there was nothing on the outside of the building to indicate that it was a Church of the Nazarene. Our people may know where the church is, but both pastors and people should bear in mind that there are strangers passing through the city who often would visit them were they able to locate the churches. They should also bear in mind that the name "Church of the Nazarene" would fix in the minds of the residents of the town the fact that there was such an organization there. There is a legitimate way to advertise and we believe that a bulletin board, prominently displayed, will yield more results than is usually anticipated. In this connection, a sister from Connecticut writes as follows: "Would it not be a good idea to publish a directory of the Church of the Nazarene in the different cities, with the address of the pastors, so that those who are traveling would know where to find them? The church, at least in the East is so little known that the way is fraught with difficulties. The idea came to me, over the week-end, while I was trying to help some people of the Church of the Nazarene from the West, and who were going on in their travels. If the idea is not feasible, why not have a directory published by the Publishing House for the guidance of travelers?"

AN ENCOURAGING REPORT

The Report of the Finance Committee made to the meeting of the Executive Committee of the General Board, recently held in Kansas City, may well be the cause of great encouragement to our people. The report shows that approximately \$37,000 was received during the past four months in excess of the four corresponding months of last year. The report further shows that the churches are increasing their giving through the General Budget and this indicates substantial progress. Confusion may easily arise by the various churches and districts sending in their funds designated for specific purposes, due to the fact that a proper balance of interests may not be maintained. This always works a hardship upon our executive officers and gives rise to many perplexing situations. We believe that our churches are coming to see the wisdom

of sending in their funds undesignated to the General Budget and through their properly constituted officers advancing every interest of the church proportionally. It should be borne in mind that all the items of the General Budget are fixed except that of Foreign Missions, and when these are met, all additional monies raised goes to the advancement of our foreign work. The Stewardship Committee believes that the churches are realizing the value of proportional and systematic giving, due to the fact that the summer months, usually regarded as the "lean" season of the year, have witnessed substantial increase over former years.

THE GENERAL SUPERINTENDENTS' TOUR

Our front page article this week entitled, "Shepherdizing Our Other Sheep," carries a message from the Secretary of the Board of General Superintendents regarding the visit of General Superintendents Goodwin and Williams to our mission stations in the orient. Our "other sheep" have had no immediate care from our chief pastors since the visit of General Superintendent Reynolds at the beginning of the World War. It is unjust as we view it, for the church at home to consume the time, the strength and pastoral oversight of our General Superintendents and allow those who have had but little opportunity to view Christianity in its wider reaches to be neglected. But not only will the mission fields be benefited by this visit, but the home church will receive fresh inspiration from the missionary intelligence which will be brought to it by our General Superintendents through our literature and in a widely planned series of conventions.

It is the purpose of the HERALD OF HOLINESS to use its columns for the dissemination of this inspirational literature. It will publish each week as nearly as possible reports from the General Superintendents, interesting descriptive matter, observations on the work of our mission stations, opportunities for preaching the gospel, the institutional work necessary, with illustrations and messages from the field, and other interesting material. It will be a fine opportunity for pastors and churches to interest the people about them, and to secure subscriptions for the four months' period covering this tour. For fifty cents the HERALD OF HOLINESS containing the account of the tour can be sent to friends and may prove an incalculable blessing, both to them and to the church.

In conjunction with Dr. J. G. Morrison, of the Department of Foreign Missions, we are preparing a special Foreign Missionary Number of the HERALD OF HOLINESS, to be published early in November. Much attention is being given to the preparation of this special number and it is hoped that it can be made an outstanding aid to the spread of the gospel in foreign lands. There will be material from the General Superintendents giving a general survey of the field, with observations concerning necessary future developments, interesting biographies, sketches of the field

and an abundance of illustrations. An attractive cover in colors will greatly add to the appearance of the paper. In another column, Dr. Morrison tells of the plan of the Department of Foreign Missions in distributing this number of the **HERALD OF HOLINESS** and the manner in which it will be made to serve the cause of holiness on foreign fields.

REALIZING THE VALUES OF THE WORLD TOUR

THE coming month of October fixes the date for the missionary world tour of our General Superintendents, Dr. J. W. Goodwin and Dr. R. T. Williams. They will start for the orient to survey the foreign mission fields of the Church of the Nazarene in the eastern hemisphere. They plan to study the fields where our foreign victories have been won, and return with a comprehensive plan for extension and reinforcement.

This is the most vital and important step that has been taken in connection with the Nazarene program for foreign missions in many years. The work has needed the impetus which this supervision and inspection alone can give. Workers become isolated. The consciousness of being hedged off from the rest of one's people tends to dispirit the bravest and best. A visit from the commander-in-chief of the missionary army will operate like a tonic on the missionary soldiery. Soldiers of every kind fight better under the eyes of their generals. Missionaries waging the fearful gospel battle in heathen lands are different. Great good will accrue to the foreign field workers by the visit of Dr. Goodwin and Dr. Williams.

We appreciate, also, that no little value will be found in their ability to supervise, suggest, advise and recommend in connection with the alignment of the foreign missionary work itself during the visit of these General Superintendents to the mission fields. New buildings are being planned by our missionaries; new fields are presenting themselves for entry by our gospel forces; new regions are asking for stations to be planted and a general forward movement in practically all fields is arranged for. All this needs the experienced oversight of our church leaders fresh from the homeland. The inspiration of their wisdom in a material way will be a splendid return to their tour.

There is bound also to be a great reflex action on the homeland forces from this visit. For several years there has been no church leader on these fields. Missionaries have come and gone and reported on the conditions in their respective localities. But to listen to a missionary is one thing and to listen to men with a comprehensive statesmanlike grasp of the whole eastern hemisphere field promises, we believe, a totally different thing. Our church in the homeland is bound tremendously to react to the missionary vision and prayed out missionary plans of these Spirit-filled men.

It is the expectation of the Department of Foreign Missions to inaugurate plans for bringing the missionary vision of these splendid General Superintendents clearly and emphatically to the attention of the church; first, while they are traveling, by publishing their frequent letters and articles in the **HERALD OF HOLINESS** and *The Other Sheep*. A preliminary step in the matter of keeping the church informed of this important tour will be begun in a Special Missionary Number of the **HERALD OF HOLINESS** in November. This will feature the history of our mission fields, the biography of some of our leading missionaries, missionary incidents, letters from our touring Superintendents, etc., etc. It is planned to reach every Nazarene in the church with this splendid number. It will be illuminated with colored covers and plentifully filled with illustrations. In order to enable our constituency to show their appreciation for the missionary cause and the Special Missionary Number of the **HERALD OF HOLINESS**, the extra numbers will not be sold, but pastors will be urged to donate them to neighbors, friends and interested constituents, *in return for an offering to missions!*

As soon as our General Superintendents complete their tour, it is planned to reach our whole church with a series of conventions. The Department desires to begin with a great general convention at Headquarters, at which the Nazarene clans may gather and inaugurate a new missionary vision, fervor and passion, by hearing the reports of these leaders. From there it is planned to date up four other great conventions throughout the United States.

Let all our Nazarene people pray frequently and with much fervor for this, the most important forward step in our church's missionary program that has ever been taken.

J. G. MORRISON, *Executive Secretary*.

TOBACCO IS COSTLY

The tobacco habit is not only very costly in the outlay of the millions in money that goes to support the tobacco trusts, but it takes a heavy toll out of the health and physical well-being of its users. Professor Irving Fisher, noted economist of Yale University, after making an exhaustive study of the subject in connection with the preparation of three articles for *The Dearborn Independent*, wrote the following summary:

"Tobacco is injurious to the human body. It injures the heart, it disturbs the blood pressure, it poisons the nerves, it hurts the eyes, it lessens resistance to alcohol, it reduces muscular power and accuracy, it impairs working efficiency, earning power and athletic power, it stunts the growth of the young, it probably shortens life, it probably reduces fertility, it probably reduces appreciably the vigor of the offspring of the heavy smoker. In short, tobacco acts as a narcotic poison, like opium and like alcohol, though usually in a less degree.

"With this the cost—why should women help?"—*Wesleyan Methodist*.

AT THE NOONTIDE

By General Superintendent Chapman

TODAY marks the forty-fifth anniversary of my birth, and as they say one reaches middle life "around fifty," I count that from today on I shall be nearer fifty than forty and that I am in the noontime zone. And as I thought of this, it occurred to me that while there are many sermons and addresses offering advice to the young and not a few offering compliment and consolation to the aged, there are not many bearing warning to those in middle life. And yet what a trying thing it is to be neither old nor young! And how heavy the hot sun beats down at noontime! In the morning the dew brings moisture, in the evening the breeze brings movement, but at noon there is the quiet which follows fever and the pressure which prefaces chill.

In the ninety-first Psalm, David speaks of the "destruction that wasteth at noonday," and while he may have been thinking of sunstroke, it has been suggested that his words apply quite fitly to those trials and tests and temptations which are peculiar to men and women in midlife.

Young men see visions of the yet to be, old men dream dreams of what was once, but the middle-aged are inclined to stand still. Neither the future nor the past is far enough away to be either interesting or different. The middle-aged man is almost young and is not quite old. Weary of the effort of "climbing the hill," he is wont to tarry a while before he starts "down the western slope." If he has failed, the middle-aged man is likely to be discouraged and not care to strive any more; and scarcely anyone is strong enough to bear the pressure of unbroken success.

Youth is often gushy, but the middle-aged are as often arrogant, and arrogance is bred of self-confidence. Perhaps no young man ever professed to be "a self-made man," this is the claim of the conceited and successful man of fifty; and when we hear it we are reminded of the fitting answer once given: "Well, that relieves the Almighty of a very heavy responsibility."

But the worst feature about the estate of the middle-aged is that they tend to become "fixed." They will not learn any more and will not do any better. This is not because they are incapable of improvement, but because they are either too crabbed or too contented. Around fifty men either begin getting lean or they begin getting fat, and usually the lean are crabbed and the fat content—only one now and then carries his "usual" weight across the line and with it his temper and well-directed ambition.

Last week we talked of a preacher of fifty who has recently shown signs of deflection in favor of a cer-

tain shallow evangelistic movement. I suggested that I had hoped he was cured of this and that even yet he might break loose and go on down the old line. But another preacher of our approximate age said, "But he is too far along to ever change much." Just think of that: too far along to make any more excursions and yet get back to the true and tried ship—too far along at fifty.

The man of fifty usually feels that he has "done his part" in the difficult and worthwhile tasks of life. From now on he wants to enjoy the fruit of labors past. He may have been a successful pioneer, but now he wants a berth and a hearth. He will be content from now on to "let George do it."

Some physiologists think that man's body passes through several rather well defined periods of adjustment, periods which should be marked as "danger zones." The first of these periods is of course that early epoch when the child must purchase immunity by having measles, mumps, whooping cough and chicken pox. The second is about the time when the boy is becoming a man, and the third is around fifty when he must purchase further immunity by "running the gauntlet" of functional diseases of a new classification. Think of the men and women we have known who died "around fifty!" If they could have made it through to sixty they might have lived to be quite old on the basis of their new immunities.

And there is no doubt but that middle age marks a new "danger zone" for the mind and soul. In the home it is a time of breaking up, as the children leave the old roof-tree to go out and set up homes of their own. The husband and wife have been so busy with the children that when they are left alone they must almost get acquainted over again. And then to find one's self no longer able to direct the destiny of his own "boys and girls" is a fresh reminder of one's deterioration. New pressure is coming right at that time when the idea that he can himself do "practically anything" is drifting away. Once he joyed to be among the "shock troops," but now he is better adapted to a place in the "supporting corps," and the change is not easy to make.

David spoke of the noonday destruction as being "wasting"—"the destruction that wasteth at noonday." And wasting implies an imperceptible losing out as contrasted with a catastrophe of sudden occurrence. Youth meets the onslaughts of temptation and conquers or is conquered. But the middle-aged are the victims of an eking, unromantic consumption. Youth's temptations are fleshy and gaudy. Those of the middle-aged are temptations of the mind and spirit.

Youth's fight is to live clean. The fight of the fifties is to live spiritual. Youth is either white or black. Middle age may easily be just gray.

The Christian of fifty, having failed to recruit the freshness of his first days in Christ, is inclined to become a formalist. He reads so many chapters in his Bible every day through force of habit. He prays at his bedside night and morning, takes his place in the pew at church and does just about every religious thing by rote and memory. It seems to be understood that he has a truce with the devil and that if the devil will not trouble him he will not trouble the devil. He has seen about every effort made for the salvation of the community and he does not believe there is much use to be exercised over the matter. He is convinced that nothing is ever quite as good or quite as bad as it is reported to be and he is tempted to accept things as they are.

But in reality we of middle life have just now learned to live and we should live more in the next fifteen or twenty years than we have lived in all the years of the past. We have found our place in life and do not need longer to cast about for "opportunities." We must serve God and our generation in the calling we are now in, for now we cannot go back and learn a new trade. But this is an advantage, for from now on our work will be our art. We have made and brought through the years with us a few friends who are tried and true and who know us and love us anyhow, so now we do not have to worry so much about pleasing others. We have gained victory in so many battles that war scares us no more and we can fight more intelligently and sanely now than ever. What our heels have lost our heads have gained and we can win more races now than before. We know our limitations too well to become puffed up and we know the limitations of others too well to be cringing in their presence. We have tried the promises of God and found them true, so that our faith is purer than in the flush of morning. We have met temptation and have endured and suffered and borne until we can now anticipate the worst the future can possibly hold without flinching. We have the advantage of being here "where two seas meet," and we alone can appraise both youth and old age from a common perspective—everyone else is biased and lop-sided because their observation platform is too near one end.

And best of all, we are delivered by divine grace from the fear of the noonday wasting. We need be neither crabbed nor content. God's grace is sufficient to keep us from every demon's power and in His light, we find light. Hitherto we have been experimenting. From now on we shall make full proof of our calling. The morning wanted temper, the evening leans toward rest, but the noontide is the time to work. The rawness of youth and the senility of age both remind us that we of middle life are earth's most favored ones. Youth is busy putting on the harness, age is engaged in tak-

ing it off; but we have only to look to our task. While others are either beginning or quitting, let us make full hands in the field. We must direct youth and support age—this is our day indeed. We have been long in preparation, we shall ere long sit down in yonder shade, but we have our opportunity to justify our preparation and earn our rest.

May the God who loves little children and preserves the steps of the hoary headed bless you who are strong men and women of middle life. May He keep you from the temptations peculiar to your years and make you prosperous in every good word and work to do His will. Amen.

THE SEVEN WONDERS OF TODAY

An interesting study in history may be found in the following lists of world wonders, selected from ancient, mediæval and modern times. Observe that all the marvels of the past were local, while the present day conquests may be used throughout the world. Utility is another mark of the marvels of this age; their ability to relieve pain, extend life and bless humanity with the ability to live more intensively and extensively as well. The scientific knowledge of the ancients was limited mainly to the application of constructive forces to things visible to all, such as architecture and the making of statuary; the present is great in its ability to delve into the hidden resources of nature, bring them to light and apply them to the service of humanity. The paragraph quoted is selected from *The Silent Partner*:

The seven wonders of the world are the wireless, the telephone, the airplane, radium, antiseptics and antitoxins, spectrum analysis, and X-rays. Compare their value to mankind with those seven wonders of the Middle Ages. The Coliseum of Rome, the Catacombs of Alexandria, the great wall of China, Stonehenge, the leaning tower of Pisa, the porcelain tower of Nan-kin, and the Mosque of St. Sophia in Constantinople. Or, again, compare them with the seven wonders of the ancient world: The pyramids of Egypt, the Pharos of Egypt, the hanging gardens of Babylon, the temple of Diana at Ephesus, the statue of Jupiter by Phidias, the Mausoleum of Artemisia, and the Colossus of Rhodes.—*Wesleyan Methodist*.

"There were strange soul depths, restless, vast, and
Unfathomed as the sea;
An infinite craving for some infinite stilling;
broad,
But now Thy perfect love is filling,
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me."

The Christian is one who lives to die and dies to live; yet he is dead while he lives, and lives while he dies.—*Sel.*

THINGS CONCERNING ZION

By General Superintendent Reynolds

IT WAS the writer's privilege to accept the very cordial invitation of the District Superintendent of the Chicago Central District, also the invitation of the pastor of the First Church of the Nazarene, Chicago, Rev. W. G. Schurman, and to be present at the anniversary celebration of the twenty-fifth year of the organization of the Chicago First church and the twenty-fifth year of the organization of the Chicago Central District and also the anniversary of the union of the eastern and western holiness churches now known as the Church of the Nazarene.

The committee appointed on decoration of the church manifested great wisdom and skill in the beautifying of the church and at the same time having each of our foreign missionary fields represented by the flags of the several nations. Our host pastor with his excellent and well trained assistants saw that the members of the assembly and visitors were extended every courtesy for their physical comfort and enjoyment of the assembly and the anniversary programs. The music furnished in connection with the several programs reflected great care in the selection and preparation of every department for the several anniversaries.

It was very noticeable and congratulatory that the speakers on the program for the eight days were present and responded to their parts. The ranks of the charter members of First church and also of the Chicago Central District, as well as of those that attended the union October 16, 1907, were greatly depleted. However, there were more of the laymen than of the ministry. Among the laymen were three deaconesses, Mrs. Edwin Burke, Mrs. Johnson, Mrs. Surber and other laymen as Dr. Burke, Mr. and Mrs. David Anderson, Mr. and Mrs. Jack Berry and a number of others. In fact, on the closing Sunday afternoon when the roll of the charter members was called, there were only eighteen present.

It was the writer's privilege to visit each of the thirty classes of the Sunday school at First church where we found enthusiastic teachers and scholars. The program began the first Sunday with Rev. H. F. Schmelenbach's Memorial Service, an appropriate sermon by the pastor of First church. General Superintendent Williams gave an enthusiastic and inspiring message on Monday night, and General Superintendent Goodwin brought an appropriate and optimistic message on Tuesday night and opened the assembly on Wednesday morning and presided with great dignity, inspiration and unction. Brother Corlett, General Secretary of the N. Y. P. S., stirred the people with a message for our times and Dr. Morrison came

in with a great missionary message on Thursday night. The anniversaries properly came on Friday night when the writer endeavored to fulfill his part on the program and Rev. W. G. Schurman, pastor of First church, not only moved, but thrilled his hearers with the facts and figures that he presented together with illustrated maps showing a most remarkable growth of the Church of the Nazarene between the Rocky and Allegheny Mountains since the time of its organization.

Dr. J. W. Goodwin had his work about completed at noon on Saturday. Brother Chalfant was re-elected for the eighth time Superintendent of the Chicago Central District and he, with the various committees, was able to take the work for the coming year in hand. Sister Hoke brought an appropriate message on Saturday night and Sunday, the closing day at the assembly, was full of appropriate, inspiring and encouraging messages, beginning with Dr. Goodwin's sermon in the morning, the ordination and roll call in the afternoon, closing with a great message by President Willingham of Olivet College, at which time there were over forty earnest seekers at the altar, thus closing perhaps, if not the greatest, one of the greatest district assemblies and anniversary celebrations in the history of the Church of the Nazarene.

Several of the visiting preachers occupied the pulpit of other Nazarene churches in the city. Among them the writer had the privilege of preaching at Woodlawn church the closing Sunday night.

Believing that the assembly reporter for the HERALD OF HOLINESS would embody in his report the facts and figures of Brother Schurman's remarkable address, the writer will not attempt to mention them but thinking it may be of interest at least to some of the readers of the HERALD OF HOLINESS, I am giving below a few of the facts and figures with reference to the remarkable growth of the Church of the Nazarene and its several departments, especially the Sunday school.

1. In 1907 our church membership was 6,000. In 1928 the church membership was 78,000, which is an equivalent to each member bringing twelve other members into the Church of the Nazarene. Should these 78,000 members go out and gather twelve new members in the next twenty years, we would have 1,006,148 members. At the same ratio in 1968 there would be 12,000,000 members of the Church of the Nazarene.

2. Sunday school membership. In 1907 we had 4,000 registered in the Sunday schools. During the twenty-one years each has gathered an equivalent of forty-one new members, giving us at the present time

169,480 members. And should the 169,480 members go out and gather forty-one other members each during the next twenty years, in 1948 we would have 6,948,680 registered in the Sunday schools of the Church of the Nazarene. If they kept up the same ratio for another twenty years, in 1968 we would have 27,947,200 registered in the Sunday schools of the Church of the Nazarene. Why should we not do *as well* in the service of the Master the next twenty or even forty years as we have in the first twenty-one years?

3. Church organization. We now have 1,649. Our total property valuation in 1907 was \$333,000. In 1928 it had reached the encouraging amount of about \$11,215,226. Our total budget in 1907, including home and foreign missions and every other item included in the budget, amounted to \$106,000. In 1928 the total budget of the Church of the Nazarene amounted to about \$3,661,478. Let us praise God for the past victories and take courage and undertake greater things.

THE CONFESSION OF SIN

By Rev. T. M. Anderson

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).

TO CONFESS sin is the one and only condition God has imposed upon men in order that they might be saved. But much depends upon that small word "if" in the text. It implies the fact that confession of sin is left as a matter of the will of man. God does nothing to force a confession. He has no "third degree" methods to force a confession from any sinner. If the promises He has made are not sufficient in themselves to persuade the sinner to confess his sin, then God has nothing more that He can do.

The "if" of the text shows that the only way to obtain the forgiveness and the cleansing promised is by confession. Man cannot undo what he has done by sin, but he can find favor with God, whose nature is faithfulness and justice in properly dealing with the sin issue. God will be faithful in His word given, that if we confess, He will forgive and cleanse. He is just, in that, rather than condemn the confessed criminal to death, He justifies him, He exonerates him, for Christ's sake, and gives him life and peace. But this depends upon the sinner's confessing his sin.

Let us raise the question of what is involved in confession of sin. What does it mean to confess sins? The word "confess" in the Greek language is a combination of two words; the word "like," and the word "speak." It means to speak like. If it applies to a confessing of Christ, it means to speak like Christ. If it applies to sin, it means to speak like a sinner. Confession, then, means one is to speak like a sinner to God. Let no man who has a dark record of sins against God and men appear before God and ignore the fact that he is a sinner. Let him speak like one to God if he would be heard. Let him smite his breast and cry, "Lord, be merciful to me, a sinner." Such a one has no good thing to speak of that will help his case. He must drag to light the worst sins of his life. He must put no plausible construction on his wrong doings and excuse them. He must assume full responsibility for his crimes, confessing his guilt as his very own.

This is not a pleasant thing to do; nor is it an

easy matter to perform. Pride of the heart cries out against such a course. It is in the heart of every man to try to justify his doings and make them less offensive than they are. To escape this pitfall of pride the confession must be thorough enough to paint the picture of sins as dark as the light of God reveals them to be.

Confession is something more than a mere admitting of sin. Some will admit that they have sin when they will not confess their sin. They will frankly say that the preaching hit them; but to get them to confess is quite another matter. To confess means to expose to the light with a determination to have done with evil. It seeks the cure for the disease. The way of sin is forsaken when one confesses sin properly. Due sorrow for sin is expressed before God. Repentance is deep and thorough. The crooked is made straight. Wrongs are made right. Debts are paid. Old grudges are settled. Restitution is made. All these things are done when real confession is made. The very bottom of the soul is reached by such a confession. The heart is searched for every hiding place of evil. Nothing is left to be said on the subject of sin when one confesses in reality. Without such a confession faith cannot act. If one, who does not properly confess sins, endeavors to believe God for forgiveness and cleansing he will find that faith will not act, and nothing will result to the soul. There is a false and spurious form of belief which may be substituted at this point. It is that kind of belief that becomes a presumption on God, and takes things for granted without grounds for real faith. Persons who are caught in this trap of Satan are those who have sins in their past which demand some efforts to straighten up with other persons. It may be in business matters they have cheated. In some cases it is a form of stealing, or driving close bargains and pinching someone caught helpless. It may be a case of infidelity between husband and wife. Such persons will presume, that because this is in the past, and because they are now determined to do better, and have no more such practices, that they need not confess this to the others involved. They will try to have it out with God only. But God will not accept it; He de-

mands that the confession touch every phase of the matter, and be made to those who are wronged. If these persons will not confess as they should they will be persuaded of themselves eventually that it is not necessary, and will assume a profession of salvation which is no salvation. They are not right with God. They may be reformed in life, but they are not at rest on the past history they have made. God has not set His seal of approval on their souls. Within the church is to be found this deluded class who need to confess their sins.

A careful study of the text will show that both works of grace, forgiveness and cleansing from all unrighteousness are to be obtained conditional upon confession. The whole of sin is dealt with by the Lord, but a confession must be of such a nature as to include the whole of sin. This is to say, that if the nature of sin is such as to need God's forgiveness, then confession is the one condition necessary to obtain it. But if it is cleansing from depravity, the all of unrighteousness, the residue of evil, then a confession is necessary to obtain this from God.

Both regeneration and entire sanctification are taught by this text. It does not teach that both works are received at one and the same time; but it shows that the two phases of sin, namely, the acts of sin and the sin principle, both must be confessed. The lack of confession which drags carnality to light is responsible for the superficial type of professed holiness we meet with in this day. Exactly as the nominal church of today is passing over the confession of sins, and filling the membership roll with unregenerate sinners, so the holiness movement is failing to stress the confession necessary to the death of the carnal mind, and the ranks are being filled with persons who are deceived in themselves about being sanctified.

It is noticeable how many persons seeking sanctification are heard praying for the fruit and results of this experience, and passing over the death route to sin, which is obtained by confession. There can be no results without a work of grace; there can be no divine work of grace until sin has been confessed so faith can be free to act. The new wine cannot be placed in the old bottle. The Holy Ghost cannot dwell in the carnal heart, and carnality can only be eradicated from the soul by Divine power conditional upon confession and faith. Every prayer for cleansing in both Old and New Testaments includes a confession of carnality. God has set them as examples to be followed by all who would find deliverance from all unrighteousness.

Carnality is as truly sin to the soul as any wrong deed is a sin. It is a stain deep in the moral nature. It is the direct cause of all sinful deeds. It is the fountain from which flows the foul streams of filth which empty into the pit of hell. It lurks in every thought and motive, it insinuates itself into every word and deed. Carnality holds the soul in the bondage of its power. It defies the claims of Christ. It cheats

God out of His rightful possessions in the human heart and life. Carnality is ever at war with God, taking issue with His law. Carnality is treasonable. It is at enmity with God. It is not subject to His law, neither indeed can be. If anything in humanity demands to be confessed to God it is this work of the devil in the nature. Let the seeker after cleansing confess the very suspicions he has about his heart. Let him confess the questions he has about his feelings and thoughts. Confess the stirrings of sin. Confess the evil conscience. The evil felt under trial must be confessed. Then confess the inbeing of sin. Cry to God as one would cry who discovered a serpent hidden in the house. Plead as one would plead who felt the gnawings of a cancer, or the creeping death of leprosy. Let this sin become a worry to the mind, a trouble to the heart, and a sense of doom to the soul. Take full responsibility for its remaining in the soul. Do not feel any less guilt because it was born in the nature. We will not be held responsible for the cursed thing being bred into us, but we will be damned if we do not make all effort to get rid of it. Pray to die to it. Cry to be crucified to all unholy tempers and passions. Confess it until the last thing has been said about its evil nature; until every desire in the heart is wanting to be rid of it.

God will be faithful to meet the earnest and thorough confession. He will not fail to hear the cry that has the sincere note sounded in it. Justly will He deal with such a faith that casts itself at His feet pleading only sin, and hoping for mercy through Christ. The cleansing power will come from the cross where five bleeding wounds plead, "Let not that sinner die."

PROHIBITION NOTES

The New York Times of June 17 had the following note on prohibition that is worth reading. You won't find it in the Chicago Tribune, however:

"Conditions under prohibition, bad as they may be, are better than those during the day of the wide-open saloon," John Haynes Holmes said yesterday in his sermon at the Community church, Park Avenue and Thirty-fourth Street. He declared that prohibition was here to stay despite increased activity by anti-prohibitionists. He said:

"A law has no magical effect in itself. The important fact is that we have the Eighteenth Amendment and it has given us a strangle-hold on the viper (alcohol). It may take us one hundred years to stop his tail from wagging.

"Are conditions worse under prohibition? Yes, in certain classes of society. If you belong to the upper class of society—the rich and the idle—of course you'll find that conditions are worse because obtaining and drinking liquor is considered the smart, devilish thing to do. Also if you live in the gutter and the flophouse, you'll find that conditions are worse. And on that score I'll agree with my wet friends.

"But you'll find in history that nothing has ever been accomplished by the idle rich or the outcasts. The middle class is not drinking, and it is enjoying a degree of happiness and prosperity it has never had before. Prohibition has fulfilled its promise. Conditions are better with the people that count than they were in the days when there was a saloon on every corner."—*Free Methodist*.

NEW NATIONS

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

WHEN God created Adam and Eve He commanded them to be fruitful and multiply and replenish the earth and subdue it and have dominion. Adam and Eve were thus commanded to fill the earth with a holy, righteous, pure and innocent race. This command to be fruitful and replenish the earth was given *before* the fall. The idea that children are born into this world because of sin and the fall has no foundation whatever in the Word of God. It was God's plan and purpose to fill the earth with a race of holy, sinless, and pure boys and girls who would grow up and be holy, sinless, and pure men and women. Conception and birth are not the consequences of sin and the fall for it was always God's will and purpose to fill the earth with a race of men and women in His own image and His own likeness. Satan thwarted the plans and purposes of God, deceived Eve and brought about the downfall of the race. God's plans however shall not be thwarted or frustrated forever. It is still in His heart to fill the earth with holy men and women. In the meantime God causes the wrath of Satan and the sin of man to accomplish His greater glory as well as the greater good and glory of the race.

In this present age God is calling out a special people for His own name, a peculiar people, a holy people, a spiritual people who shall in coming ages outshine the sun. Not only so, but, in one of God's tomorrows the Paradise which was lost in Eden by sin shall be more beautifully restored as a result of redeeming love and grace. This earth shall yet be filled with the glory of God. It is plainly revealed in the sacred Scriptures that this earth is to receive a baptism of fire as it already has received its baptism of water. God shall set fire to this earth, burn up and burn out everything that injures and offends and out from the fiery purgation there shall come a new earth. During the conflagration all thorns and thistles and everything that injures and destroys shall be burned up, the saints of God shall be in Jerusalem surrounded by the armies of Satan who shall make one last supreme attempt to sweep righteousness from the earth. Just as Satan is about to commence his onslaught and before a shot is fired God sends fire down from the skies as in the days of Sodom and the enemies of God and His saints are all destroyed. The earth shall then be set on fire and the saints shall pass through the fiery purgation and be miraculously preserved. They shall come through the fire and begin the new nations who shall populate the new earth and thus shall be fulfilled the original command to replenish the earth.

Every great fundamental truth of the New Testa-

ment has its shadow or type in the Old Testament. The first Adam and first man was a type of the second man and the last Adam. The first woman and bride was a type of the bride of Christ. Abel was a type of Christ suffering because he was righteous. Enoch was a type of the rapture of the saints who walk with God. The ark was a type of Christ, the only place of shelter and safety and security. Abraham was the typical believer, Isaac was the typical son, Jacob was the typical servant and Joseph the typical ruler. Moses was the typical priest and prophet and David and Solomon were types of Christ as the King. The Pass-over lamb was a type of the Lamb of God, the crossing of the Red Sea was a type of salvation and separation from the world, and the entrance into Canaan was a type of entire sanctification. Every important doctrine of the New Testament has its germ or seed or type in the Old Testament. There are no tongues mentioned in the Old Testament except the confusion of tongues and hence the tongues movement has no foundation in the Old Testament. There is no footwashing in the Old Testament and hence footwashing has no foundation in the Old Testament and should never be insisted upon. Every great fundamental essential truth has its foundation in the Old Testament. We cannot insist upon any doctrine unless its roots are in the Old Testament. Every important doctrine, all essentialities of the New Testament have their germ in the Old Testament. This is true concerning our subject which we are considering at this time.

Nebuchadnezzar the king made an image of gold and set it up in the plain of Dura in the province of Babylon. He sent to gather together the princes, the governors, and the captains, and the judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces to come to the dedication of the colossal image. When they were all gathered together unto the dedication of the image a herald cried aloud that at what time they heard the sound of six musical instruments the assembled hosts must fall down and worship the golden image that Nebuchadnezzar the king had set up. It was distinctly understood that for refusal to fall down and worship the image the penalty of such refusal would be death by being cast into the midst of a burning fiery furnace. Shadrach, Meshach and Abed-nego, three of God's people, whom the king had set over the affairs of the province of Babylon, refused to bend or bow. Certain Chaldeans came near and accused the Jews to the king Nebuchadnezzar. The three holy youths were brought before the angry king and given one more opportunity to fall down and worship the image and they

were again given distinctly to understand that if they refused they would be immediately destroyed by being cast into the midst of a burning fiery furnace. The three Hebrew youths refused to yield or compromise. The king full of fury ordered the furnace to be heated seven times more than it was wont to be heated. The most mighty men that were in his army were commanded to bind the three Hebrews and cast them into the burning fiery furnace. They were bound in their coats, their hosen, their hats and their other garments and cast into the fire. The furnace was so exceeding hot that the flame of the fire slew those men that took up Shadrach, Meshach and Abed-nego. The unpromising holiness youth fell down bound into the midst of the burning fiery furnace.

Sudden astonishment strikes the great king and in haste he rushes towards the furnace and announces to his counsellors or governors that he saw four men loose walking in the midst of the fire. Nebuchadnezzar orders them to come forth and they came forth and the record says that the princes, governors and assembled hosts saw these men upon whose bodies the fire had no power nor was a hair of their heads singed, neither were their coats changed nor had the smell of fire passed on them. There was nothing destroyed but the ropes that bound them together. Only that was destroyed which hindered their walk, freedom and progress.

The spiritual lessons may easily be seen. If we will be faithful God will take us through the hottest fire and not even will the smell of fire be upon us. The prophetic or dispensational lessons are generally missed or neglected. These three Hebrew saints are a type of the saints who shall be upon the earth when it passes through the purgatorial fires and those saints shall come through the fiery purgation without a hair of their heads being singed and with their coats and hats and stockings and shoes still upon them. There shall nothing be destroyed but that which hindered their progress and freedom in the things of God. When they pass through the fiery purgation they shall come out through the fires and be the nucleus of the new nations who shall fill the new earth. These new nations shall finally fill the new earth and as saved nations shall walk in the light of the holy city and the glory and honor of these new nations shall be given to the Lord. Paradise lost in the fall will be restored in the new heaven and the new earth and God's original plan to fill the earth with a holy race will be perfectly accomplished. Paradise lost in Eden has never as yet been restored and not until the new nations are upon the new earth will Paradise which was lost in the past be restored in the future. God's will shall be done on earth and in earth as it is done in heaven. We may deal more fully with the subject in a future message on Paradise Restored.

COLUMBUS, OHIO

THE GENIUS OF EFFICIENT MEN AND WOMEN

By Rev. A. G. Crockett

MOST church work is done by the few, by especially designated individuals who represent the group. Twelve men were chosen to represent Moses in spying out the promised land. The story of Moses' twelve men sent out to make a survey of the promised land offers some wonderful suggestions concerning the importance of those chosen for a sacred trust. Moses had led the children of Israel out from the bondage of Egyptian servitude, and had brought them to the very border of the promised land. The enthusiasm of the crowd was running high. With eager hearts they anticipated the experiences awaiting them in the promised land—the object of their hopes, the destiny of their search. Twelve men were appointed to make the survey of the situation, in order to see what disadvantages the people might expect when they entered. The twelve were all together, they saw the same things, yet they did not agree on the validity of the promises of their promised land. The attitude of these ten men reveals the tragedy of having leaders who have no vision and no faith. It is always fatal to entrust any responsibility to men and women who do not have faith in the proposition under consideration, or who are not interested in its realization. It is dangerous also to entrust responsi-

bility to people who are satisfied with what is easy to get, instead of laying claim to what is best. These twelve men held in their hands the destiny of Israel for forty years. It was a tremendous responsibility. No personal interest or personal fears should have influenced them, and yet ten of them allowed their personal prejudice to influence their report, and as a result, the children of Israel had to wander aimlessly in the wilderness of disappointment forty years.

Two of the men, Caleb and Joshua, who had the interest of the people at heart, and faith in God in their souls, wanted to enter in and possess the land at once, but there were ten men who were against them, and the majority ruled. The people took the opinions of the ten who were faint-hearted and without faith, instead of the judgment of the two young men of faith and vision. But they paid the price in having to wander in the wilderness forty years. What a tragedy that a whole nation had to suffer because of the lack of faith and vision of ten men! The opportunity of a whole generation was sacrificed. How often the same has been experienced by schools, by churches, by communities and by nations. A whole generation has had to pay the price for the lack of faith and of vision of

men and women to whom the responsibility of progress had been entrusted.

"Where there is no vision, the people cast off restraint." These two young men were the only two of the twelve who were qualified for such a task, they were the only men of the twelve who had vision and faith in God and in the future. They wanted to lay claim to the best. Young Caleb desired quick action. He said, "Let us go up at once and possess it; for we are well able to overcome it." These two young men had iron in their blood and faith in their hearts. The other ten said, "It can't be done," and as it was a case of ten to two, the people voted with the ten and ignored the two. No doubt the two young men who wanted to enter in and claim the promises of God were regarded as visionary, impractical dreamers, and were thought to be intoxicated with the enthusiasm of inexperience. If the people had followed the advice of the two young men, Joshua and Caleb, they would have saved Israel forty years in the wilderness, and all would have been permitted to see the promised land. But because Moses and the people listened to the men who had no vision and no faith, none of the ten nor any of those who shared sympathy with their faithless attitude were permitted ever to see the promised land. Even Moses himself, because he was influenced by the opinion of the ten, or because he permitted their report to thwart his holy purpose, was denied the privilege of entering into the Canaan of his hopes. Only Joshua and Caleb were permitted to enter in with the next generation. What a pity that they had to wait forty years for the privilege. That they had to wait for the generation of reactionaries to die before they could enter into the land which God had promised them and which he would have given to them forty years earlier. There is hardly any question in our mind but that God had to burn in the bush, because Moses would not let God burn in his heart.

If the majority do not have vision and faith, they can block the progress of a church, or God's work almost anywhere for forty years or even longer, at least until after they are dead and their positions of authority pass into the hands of those who are committed to progress.

The ten men wanted the promised land, but they were afraid of the difficulties in the way. It was a question of the giants vs. the Lord. They saw only giants. Caleb and Joshua saw the same giants, but they also saw God who would help them to overcome the giants. People who are committed to progress do not ignore or belittle the difficulties that lie in the way of progress. They recognize them all, but they see beyond to the God who says, "According to your faith." Such people do not consult their own prejudices, and weakness, they also consult God's will and His strength, believing that His promises are true and never failing. "In all thy ways acknowledge him, and he will direct thy paths." "Commit thy ways unto the

Lord, trust also in him, and he shall bring it to pass." Thousands have remained in the class of the typical cross roads village with the business life centered in a store or market; thousands have remained in this class that might have been much farther advanced, because someone back yonder somewhere who stood in a place of authority lacked wisdom, vision, and interest in their welfare and progress. Hundreds of churches remain forever small, a testimony to their lack of wisdom and faith; others grow and develop into great institutions, because of the vision and faith and the courage of the men and women to whom the life and progress of these churches have been entrusted. Thousands of churches are dead today that might have been growing institutions, pulsating with life and energy, active in the service of our Lord, but they are dead and lifeless today simply because back yonder somewhere in their history their destiny was entrusted to those who feared difficulties more than they trusted God.

No matter what qualifications people may have, if they are not interested in the work of God, or are in any way opposed to it, they will be but dead weights and will likely demoralize a whole group. Many a preacher has found it impossible to carry out his program, simply because someone else was not interested in what he was trying to do or who was opposed to what he was trying to achieve. The progress of hundreds of churches have been blocked by this treachery and the pastors' hopes and the welfare of the church have been crucified.

YOU CAN HAVE A REVIVAL

The quadrennial address of the bishops of the United Brethren church in their recent general conference held at Lancaster, Pennsylvania, calls attention to the need of a revival in no uncertain terms. The following paragraph from the address is quoted in the *Wesleyan Methodist*, under the title, "You Can Have a Revival:"

Quoting from the quadrennial address of the bishops of the United Brethren church in the general conference recently held at Lancaster, Pa., we find these stirring words. They constitute a challenge that we too should take seriously:

"A pastor willing to drag on year after year with no sweeping revival in his parish is sure to have friction and faction in the officary and membership of his church. Nothing so thoroughly and unfailingly establishes a minister in his influence with his people as for him to prove and demonstrate his godly character and spiritual leadership in a genuine revival of religion. Many a pastor has faced the humiliation of a request for his transfer to another parish when this would not have occurred had he qualified with adequate revival power in his ministry. A few pastors have reached an attitude of chronic consent to failure in revival effort, or the omission of any real revival achievement.

"Let this General Conference pass the word to the last man, woman, and child in our entire communion that we covenant in intercessory prayer until a pentecostal revival is upon us! We will break our hearts in holy urgency until our beloved Zion shall be immersed in revival power and passion."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of our wonderful convention in Chicago. On Saturday morning Brother J. W. Short, the District Superintendent of the Iowa District, and Prof. L. C. Messer and

old Bud made a run to Iowa and on Saturday night we opened the District Campaign at Davenport where our beloved Brother Jimmie Miller was in a campaign with our fine young pastor and his good wife, Brother and Sister Lupton. We opened on Saturday night with a fine crowd and had a lovely service and spent the night at the home of Brother and Sister Lupton, the mother and father of the young pastor.

On Sunday morning we got up and had a fine breakfast and had prayers and made a run to Muscatine for the morning service. Here Brother R. J. Richards took us to a fine restaurant and gave us a fine chicken dinner. Then we made a run back to Davenport and had a great afternoon service. Our good friends came across the river from Rock Island and gave us a big boost, and Brother Miller and Brother Lupton had a fine service on Sunday morning and we all had a fine afternoon service with a number of hands raised for prayer.

After telling the friends good-by we made a run to Iowa City where we had a fine crowd at night. Here Sister Lula Carter is the pastor, but we have no church but worship in one of the University buildings. We had a fine crowd and good interest but our little band was heart-broken for just before we arrived for preaching our Sunday school superintendent died with hardly a moment's warning. She had been to church that day and had a good Sunday school and church service and went home and ate a good dinner and was dead before we got there. It was very sad, and we spent the night in the home of the old mother and some of her sisters, but it was a sad home.

Monday, the 2nd of September, we left for an afternoon service in the First M. E. church at Rowley, Iowa, where the Rev. A. Calkin is the fine pastor and a red-hot holiness man. I had to beg his parson when I got to his home and church because I had met him at the District Assembly at Cedar Rapids and I was of the impression that he was one of our Nazarene pastors. He took part in everything and had some great shouting spells, so of course I thought he was a Nazarene. When I got to his home and found he was the M. E. pastor I had to beg his pardon, and it was quite amusing to him and he said, "Oh, well, I am a

Nazarene at heart and may be one almost any time now."

We had a most beautiful service and then made a run to Marshalltown. Here our good Brother A. Christensen is the fine pastor. We had a most beautiful service on Monday night and spent the night at the parsonage. Tuesday we made a run to Ames, Iowa. This is a most beautiful city and the State University is located there. It is one of the big things of the state and Ames is in the center of the state and in the finest corn belt probably in the nation, if not on the globe. The great state is all fine for corn but for seventy-five miles around Ames the corn is simply wonderful. All of my travels I have never seen finer corn. At Ames a fine young man is just taking the church, Brother Lester Kindred. He is taking the place of our beloved Brother Cronk who is leaving the Iowa District for Kansas and is taking the church at Buffalo, Kansas, where our beloved Brother Lehman has been pastor for eight or nine years. We stayed in the home of Brother Dogget and we had one fine time with those Dogget people. There are so many of them and such fine people. We enjoyed our stay every minute of the time but after dinner we left.

Tuesday after dinner on the 3rd, we made a run to Ft. Dodge, Iowa. Here Brother H. A. and Sister Florence Chaney are the fine young pastors that have just lately come to the Church of the Nazarene and are now located at Ft. Dodge and in their first week in the lovely city. They had prayed in forty homes and were determined to make good and I am praying and trusting that God will give those fine young people a great year at Ft. Dodge. We spent the night in the home of our beloved Brother Johnson who is taking care of the young people. Brother Johnson is one of the mail carriers of the city and makes fine wages and seems to give it to the cause of Christ.

Thursday, the 5th, we left for Webster City where Brother and Sister Nicholson are the fine pastors. We had a most lovely time with these fine Nazarenes and spent the night with them and enjoyed every minute of the time. On Friday, the 6th, we left for Iowa Falls. Here Brother E. D. Nelson is the fine young pastor. He was transferred to this district from the Chicago Central District. He and his wife are very beautiful young people. We spent the night in the country at the lovely home of Brother and Sister Schronk. Our stay could not have been more delightful than it was.

Saturday we left for Waterloo. This brings us down to September 7th and we reached Waterloo in time for dinner and spent the day and night in the lovely home of Brother and Sister Lucht and

their beautiful little family of three, two beautiful daughters and one fine boy. We had such a lovely time with them and at Waterloo. We have I judge the best pastor on the district in the persons of Brother and Sister M. C. Campbell. They have just been there a short time and the work there is new; just making a start but there is hope of a fine work there with Brother M. C. Campbell on the job. When it comes to fine manhood and womanhood, you can not improve on the Campbells. We left them on Sunday morning. But we had two great services in Waterloo in the large Grace M. E. Church. We had a fine service on Saturday in the afternoon and a fine one at night. The good Methodists were so very kind to us. May heaven smile on them.

Sunday morning we left for Mason City, which was some fifty or sixty miles but we stopped on the way and turned off the main highway and went three miles in the country to visit "The little Brown Church in the Vale," of more than national history. The little brown church has been sung about, around the world and people from all parts of the earth in visiting the United States, when it is possible make a tour to "The Little Brown Church in the Vale." It was built in 1862 and dedicated in 1864. The famous song was written by Dr. Pitts, a physician. He was the famous country doctor that we have all heard about. We enjoyed our visit to the little church very much and went in and had prayers and then made a run to Mason City. Here Brother R. D. Wiggins is the new pastor and also this is a new work. He had secured the high school auditorium. We had a great crowd. The Alliance people dismissed their services and the Evangelical church dismissed their services and we had people there from almost all parts of the country. This was indeed a beautiful service. Brother Wiggins has a fine outlook at Mason City which is a beautiful city of 25,000 population. After the fine service Brother Wiggins took us to a fine restaurant and gave us a lovely dinner. We enjoyed every minute of the stay at Mason City and after the fine dinner we made a run to Forest City, where our beloved Brother Thompson was and secured a large hall and it was packed to the door. We have no church at Forest City but we are expecting to have one there before long.

In love,
UNCLE BUDDIE.

Your prayer for the conversion of the heathen won't rise higher than the chandelier unless you put something handsome on the plate.

Foreign Missions

We are planning to soon issue a small memorial life of Rev. Harmon Schmelenbach. We desire to place in every Nazarene boy's and girl's hand the thrilling story of achievement that our late departed missionary wrought out in Africa.

Missionary McHenry has recently visited the Winans Mission field among the Aguaruna Indians. A good report of this visit will soon be published.

Sister Fairy Chism is the official reporter now for the great African camp-meeting. The Other Sheep will soon be enlivened with her graphic descriptions of this stirring occasion. We told Sister Chism when she sailed last year that when she furloughed home we fully expected to see her come on an airplane. The world tour of the Graf Zeppelin adds color to our prediction. Soon we will breakfast in Kansas City, eat supper in Los Angeles, and a few days later land in Africa!

Poor Lakeland, Fla., with four banks closed, many walking the streets looking for work; and many of our people gone north. The last missionary meeting of W. F. M. S. there were five present and received an offering of \$5.60. Praise the Lord! Through the aid of our W. F. M. S. we are \$84.00 overpaid on our General Budget.—C. E. D.

Our good church at Jackman, Maine, is not only raising its General Budget with faithfulness and enthusiasm, but is now inquiring about supporting a native preacher in Africa. Blessings on the Jackman Nazarenes. They have the vision.

"I fear some pastors and churches are asleep in the matter of giving to the General Budget. May God awaken every pastor, for his is the largest responsibility by far in this matter. Every pastor ought to bestir himself and be an example to the flock. Then, and only then, will the gospel go to all nations as God wills."—M. B. M., Mass.

Nothing blesses a local church like a strong, constant foreign missionary spirit. With that on hand they are ready to spread the truth of holiness in the homeland. Get tracts, buy literature, sow the good seed.

An Iowa pastor suggested to his church (which had failed on its General Budget the year before), to bring this year all the pennies each one chanced upon during

the week, and hand them in on the missionary offering. Slowly but surely, as the weeks rolled by, the sum thus realized rose. With a monthly exhortation on missions from the pulpit, the pennies jingled in each week, till at Assembly time the whole General Budget was covered. How different was the feeling of that pastor this time from what it was at the assembly the year before. Then he was apologizing and explaining *why he didn't do it*. Now he was smilingly expounding the little secret of *how he did do it*. Go and do thou likewise for, as we have observed before, where there's a will there are twenty ways—and only one is needed.

The purchase of a cow for the missionaries in Peru is now assured. Steps will be taken definitely in the matter just as soon as we learn from Peru the necessary procedure.

An earnest request comes from a South Dakota woman asking why we cannot urge our Nazarene women to quit powder and powder puffs in the interest of self-denial for foreign missions. We realize that such a request would be almost the limit of self-sacrifice for thousands of our precious women. Many would rather fast not only one meal a week, but *one meal a day*, and donate the proceeds to foreign missions, than to forego the pleasure of powder and powder puffs. A few, we fear, would die at the stake before abandoning such a universal custom. Nevertheless, a few noble and heroic women might be induced to go to this length. We wonder if the men would join them and abandon after-shaving powder? We confess to downright cowardice when it comes to suggesting such tremendous steps as these. There can be no question but that literal thousands of us are abject slaves to custom.

A PASTOR WITH A PASSION

"I preached last Sunday on the conditions of China, and India, and Africa. I cried in the pulpit until it seemed like my heart would break and told my folks that if they did not get the burden of missions on their hearts I believed I could not stand it. Many cried and wept aloud in the audience as I preached. I told them of no money to send to Brother Winans, and also about how great the need in India was at this time. It surely got hold of my church. They came to me this week and said they wanted to make an offering to missions. I said 'Amen,' so the good women got a club of subscribers for The Other Sheep and you may expect an offering from this small church with no property, only worshipping in a hall,

but we will at least pay what we owe up until August, and maybe can pay up until September."—R. A. T., Maine.

SAN FRANCISCO CHURCH WILL OVERFLOW

"San Francisco church has underwritten its entire General Budget, but beyond a doubt will go away over. We are having great services, and God's glory is on the people. This church is strong for all the general work."—J. W. Henry, Pastor.

On many districts the main financial problem is the lack of some good system in each church for raising its finances.

"I am devoting a little space in my new magazine to Foreign Missions. I can spare but little as we specialize on prophecy. What I do use I want to be full of punch." (Letter from F. M. Messenger).

GLADSTONE'S ADVICE

In regard to money as well as to time, there is great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between self on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest.

ONE MORE REVIVAL

One more revival, only one more, is needed—the revival of Christian stewardship; the consecration of the money power of the church to God; and when that revival comes, the kingdom of God will come in a day; you can no more prevent it than you can hold back the tides of the ocean.—HORACE BUSINELL.

COLGATE A TITHER

In America there are few houses better known than Colgate and Company, perfumers and soap makers. They have been in business for more than a century. William Colgate, the founder of the enterprise, early in life, when in humble circumstances, began to give a tenth of his earnings to religious and charitable purposes. His sons, who succeeded him in the business, followed the same principle. With increased wealth came an increasing sense of responsibility to the community at large. Mr. Colgate was one of the most prominent members of the Baptist church in America.



LESSON FOR OCTOBER 6, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Recognizing Our Debt to Others.

LESSON TEXT: Mark 12:28-34; James 2:14-17.

GOLDEN TEXT: *Look not every man on his own things, but every man also on the things of others (Phil. 2:4).*

WE are entering upon the closing quarter of the year, and will study during this quarter the social teachings of the Bible, and their application to human society. This is what all truly Christian people have been desiring, to see the time when righteousness will hold sway in society, for in no other way can we hope for a moral renovation in the social order of the day. So these studies on applied Christianity should lead us to an earnest study of the Bible plan, and also to faithful teaching of the same.

Jesus taught both by precept and example that the social disorder of any age could only be corrected by applied Christianity to the individual who constitute the social group. This is true of every phase of life, political, commercial and even the problems arising in international relationship.

We are, in this lesson, to study "our debt to others." There is no such thing as a "self-made man" for we are but the product of what others have accomplished. We are then deeply indebted to others for what we are that is of merit. "Surely we have a goodly heritage" and because this is so we should pass it on to others.

The first debt we would consider is that of co-operation. If one can not hook up with others in team work, he is doomed to a small place, and small results, in a lifetime of labor, for great service can only be rendered, and great results realized as we "labor together" with others. The forces that accomplish most are the forces that are best organized. We cannot get on without each other, and just in proportion as the Church realizes this truth will she make progress in the great task assigned her of world evangelization.

God's people were the first people to see the advantages of a well organized social body, and it is the organized church in this age that faces with deep concern our present social situation. But if we would realize the victory we long to gain, we must be "workers together." In so doing we are knit together in a great common cause, the betterment of society.

The lesson before us calls special at-

tention to the love-debt we owe others. Primarily all of our debts are to God. Adam had no moral responsibility to others for there were no others when he was created. His obligations were to his Creator alone. But when others came into being, his duty extended to each one. So our obligation extends not just to our neighbors and friends, but to society in general, and the greater the need the greater the obligation upon us. The secret of being able to keep the second command of Jesus lies in our being able to keep the first, for he who loves God with all his desires and emotions and with all his will power, and with all his intelligence and with all his physical powers, will understand and sympathize with others. There is no greater command than these, because love is the prime quality.

The latter part of our lesson teaches us that an experience such as is spoken of by the Master will bear a blessed fruitage in this world. We will seek to pay the debt we owe. Without the practice of Christian principles we have but a dead, formal faith. We are to be known by the fruit we bear, and if there be no fruit unto righteousness, no matter what the intentions may be, we are void of real saving grace. Let us examine our attitude toward the weak, toward the distressed, toward our servants and toward the destitute, and if we discover an absence of either *works* or *faith* we do not possess the spirit of our Lord. He said to the leper, "Be thou clean." He said to the adulteress "Neither do I condemn thee, go and sin no more." He ate with publicans and sinners. He was present at the wedding feast; He blessed the little children; He fed the hungry and comforted the bereaved; He went about doing good. "As we have therefore opportunity let us do good unto all men," and thus fulfill the debt of love we owe. It is the greatest ministry of a human life to labor for the edification of those near to us and remote from us. Distance does not count in this ministration.

TOO COMPLICATED

The objection is being made that the new Sunday school arrangement is too complicated and that it is made for the large school and cannot be used by the small school. It is probably not so complicated as appears at first sight. Some do not give it sufficient attention to understand it. However, there are a few changes that will need to be made. But changes should not be made hastily. We should not take snap judgment. Until it has been tried and proven a failure it should not be condemned. Probably it is

not so much changes that are necessary as adaptations. Did you notice that Article IX, page 191 of the Manual gives the cabinet power to make needed adaptations?

Of necessity the formal arrangement must be sufficiently large to meet the need of the larger schools and then be adapted by the smaller ones. A farmer once had an old cat and some kittens. He wanted them to have access to a certain closed part of his barn and did not want to leave the door open. To meet this need he first sawed a hole large enough for the big cat to go through. Then he sawed a smaller hole for the little ones, never thinking that these could go through the larger hole. Had he sawed the smaller hole first then it would have been necessary to saw the larger hole, but when he did this the small hole was made unnecessary. Only the one large hole was needed. Of course the kittens would not use all of the space provided, but they could use what was needed and go through.

Possibly no church has need of all that has been provided. Most of our churches have but a Sunday school, a few have either a week-day or vacation Bible school; it may be none have both. But these are multiplying rapidly so the arrangement must provide for them and the different schools make the adaptations needed. Again, not many of our schools can have full departmental arrangements; all but a very few can have some departments. There must be provision for all and adaptations made for those who have less. Where there are no departments of course there will be no departmental councils and adaptations may be made to include the teachers in the cabinet. Where there is no vacation or week-day school adaptations may be made to have the local church school board and Sunday school cabinet meet together. The Department of Church Schools will be glad to help you arrange such adaptations as may be needed if you will write them.

We submit herewith an illustration as to how one school that does not have the room, equipment and workers for Cradle Roll, Beginners and Primary departments has made adaptations to meet their need by combining these. We quote from a personal letter:

"We have an enrollment of a little over one hundred including the Cradle Roll. The children from the age of eleven on down are classed as the Primary Department and meet together for opening exercises. The Primary Department has an enrollment of about fifty. It is divided into four classes. First, the Cradle Roll class including children from the time

they are old enough to attend Sunday school class until four years of age. This class' attendance record is recorded separately from the other classes. Second, the Beginners class consisting of children four and five years of age; Third a Primary class of children six, seven and eight years of age; Fourth, a Junior class of children nine, ten and eleven years of age. The Cradle Roll has the largest enrollment, but the class which meets each Sunday morning is about the same size as the other three classes. We have a very efficient young lady to teach this Cradle Roll class, and she gives them simple stories and songs and exercises which we believe are very good.

"The reason we have the Cradle Roll department merged with the Primary department is that we do not have a separate room for them to meet in during the opening exercises, but we can give them a screened corner for the class period. Then too, the Primary secretary can relieve the Cradle Roll teacher of having to make up reports.

"The Primary Department has a card file in which there is a record card for each child. We have a large book in which the entire Primary department is listed and in which we keep attendance record for each child opposite his name. The Primary secretary hands a report of totals to the Sunday school secretary each Sunday as soon as that report is made up; the Cradle Roll totals being made up separately. The Primary secretary sits near the entrance to the Primary department rooms and takes the attendance record as the children enter. In this way the teachers do not have to be worried with making up reports. The offering is taken during the opening exercises of the Primary department, counted by the Primary secretary and sent in to the Sunday school secretary with the attendance record totals. The Primary secretary hands each Primary teacher a list of the absentees in her class and she is required to report the following Sunday in regard to her following-up on these absentees."

KANSAS DISTRICT ASSEMBLY

The Twentieth Session of the Kansas District Assembly convened in Hutchinson Kansas., Sept. 4 to 8. The business sessions of the assembly were held in the splendid auditorium of Bresee College and the evangelistic services were held in the First Church. Hutchinson is a beautiful little city of about thirty thousand, located in the heart of the great hard wheat belt of North America. It has always been and still is, rather a center for our Nazarene work in Kansas. Hutchinson First church is one of the older churches of the movement in the middle west. Then the school, which is now known as Bresee College, has been located here for many years. This school is now fully accredited by the State Board of Education for a complete high school course. It also has a thorough theological department. Through this school there has been pouring into the ministry and service of the church a steady stream of splendid

young men and women. The splendid, substantial building which houses this institution would be a credit to any institution. An efficient corps of instructors under the direction of President S. T. Ludwig, and a very marked increase in the enrollment of students this year makes Bresee College a very positive and aggressive factor in our district life.

The assembly proper was preceded by three district conventions; The N. Y. P. S. the W. F. M. S. and the Sunday School. The first of these began on Monday morning and the last one closed on Tuesday evening. The assembly proper convened on Wednesday morning with Dr. J. B. Chapman presiding. Our assembly members are greatly in love with Dr. Chapman and appreciate his efficient leadership, his wise counsels and brotherly spirit. The various meetings of the assembly passed along harmoniously; in fact there appears to be a wonderful spirit of harmony prevailing over the entire district. There is a good spirit of district loyalty and co-operation. Rev. A. F. Balsmeier, who has served the district so efficiently as Superintendent for the last three years, has labored faithfully and worked hard to bring about this spirit of loyalty and aggressiveness. The General Budget was overpaid more than 55 per cent and the District Budget lacked only about 2 per cent of being paid in full. We expect to see this more than repeated in the coming year. Five new churches were organized during the year. Several new church buildings and parsonages were built or purchased during the year, and some are now in the process of erection. Rev. A. F. Balsmeier was re-elected District Superintendent on the first ballot by a very large vote. Not many changes were made in district officers and boards. Quite a number of churches are changing pastors.

There was a very marked spirit of evangelism all through the assembly. About eighty-five people bowed at the altar during the evening services; twenty-three the last service. Some of the business sessions took on the spirit of a campmeeting. Especially was this so on Friday morning when Professor Kenneth Wells and wife and Rev. C. W. Ruth were present and ministered to us in their very effective way. Following this was the report of the District Superintendent, and his re-election which was also a time of much rejoicing. Several splendid young preachers were admitted into the ministry of the church and give promise of efficient service to God and the church.

A good number of visitors were present from other districts and lent their prayers, inspiration and service to push the good work of salvation forward. We were informed that there were twelve different districts represented in one evening service.

The Hutchinson First church did everything possible to make the members and visitors of the assembly comfortable. Rev. I. C. Mathis, who has just recently taken the pastorate of this church, was present to help push the work along.

The ministry and membership of the

district look forward to a great year of success; great revivals, new churches organized, new buildings erected or purchased, increased budgets, and above all a great ingathering of lost men and women. We look to Jehovah from whom cometh our help. The Kansas District is spiritual, aggressive and loyal, and God is in our midst. We count it a pleasure to be associated in this great work.

WM. LAMBERT, Reporter.

PITTSBURGH DISTRICT YOUNG PEOPLE'S RALLY

As a fitting conclusion to the Cherry Valley Interdenominational Pioneer Campmeeting, the young people of the Zone held a Young People's Rally on Labor day. The Lord very richly blessed throughout the entire day and a very blessed spirit of devotion and divine love pervaded the camp.

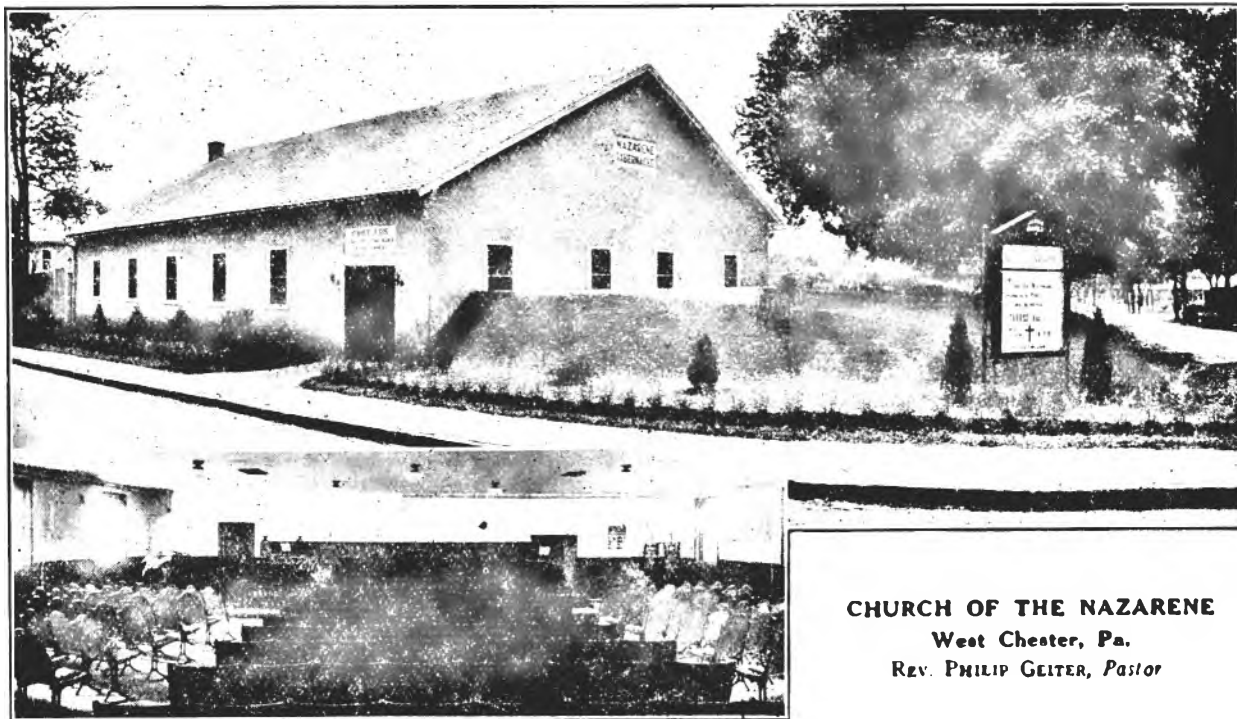
Our District Superintendent, Rev. C. Warren Jones, and the following pastors and evangelists were present: Evangelist J. N. Hampe and G. C. Morgan, Rev. H. B. Schlosser, C. B. Clark, Harry Schlosser, W. E. Posey, Rev. Snyder and Rev. Guyler. The rally was well attended, many people outside of our church being present and the Lord gave us glorious victory during the evening evangelistic service at which time Evangelist G. C. Morgan brought the concluding message, after which several knelt at an altar of prayer.

The following subjects were widely discussed during the day: "Keeping Young People Spiritual," "Training Leaders," "Youth and Opportunity," and "The Secret of a Growing Society."

WILLIAM G. KNAPP, Reporter, Austinburg, Ohio.

OAKLAND CITY, INDIANA, CAMPMEETING

The Thirty-fourth Annual Campmeeting of the Southern Indiana Holiness Association came to a close Sunday night, September 1. God's presence and power were manifested throughout the meeting and many bowed at the altar and prayed through in the old-fashioned way. We were very happy to have as our preachers Rev. I. C. Mathis of Hutchinson, Kans., and Rev. Earl Dunaley of Ashland, Ky. They are men of God and know how to preach the kind of gospel that touches the heart of the unsaved, causing them to repent and seek God with their whole heart; also putting such a hunger in the hearts of the unsanctified until they would seek and find the Pearl of great price. They are preachers owned and blessed of God. Rev. J. L. Schell and wife of New Carlisle, Ohio, were our leaders in song. And how they can sing the old gospel; not the new jazzy kind but the old-fashioned kind that touches your heart and stays with you. This was one of the best camps we have had for years. There was perfect harmony among the saints. We are planning and praying for a great camp in 1930. Pray for us. ARTHUR EMERSON, President, Association.



CHURCH OF THE NAZARENE

West Chester, Pa.

REV. PHILIP GEITER, Pastor

The First Church of the Nazarene, West Chester, Pa., was organized June 6, 1928, with twenty-nine members, and Rev. Philip Geiter became its first pastor. The organization was a direct result of a number of evangelistic campaigns conducted by Rev. Geiter in West Chester and vicinity the past four years. There was no holiness church in this vicinity, and when in the spring of 1928 Brother Geiter was planning, on the advice of several doctors, to leave the evangelistic field, a number of people who had been blessed under his ministry here, urged him to organize a Church of the Nazarene and stay as its pastor. He, feeling that his shattered nerves would not allow him to even take a pastorate, went to the Baltimore District Assembly, urging District Superintendent J. T. Maybury to organize a church and supply it with a pastor.

But General Superintendent R. T. Williams and the District Superintendent persuaded him to take the pastorate himself, for a few months, at least. He consented, moved his family from Ohio, and planned for a summer's tent campaign.

Rev. Geiter had many friends in this city and vicinity, not a few of which grew distant and cold when the church was organized. He was plainly told that West Chester was not in need of another church, that it had too many churches now. Its membership consisted mostly of young people who saw victory ahead. They began to look for a lot on which to pitch the tent which the district supplied for the season. There were a number of lots in splendid locations, but not for the Nazarenes. We were not wanted here, and the spirit of hostility was in the air everywhere. Just then a young man, a farm hand and a Methodist, gave us

one thousand dollars to buy a lot. A kind-hearted Baptist brother offered to loan us a thousand more at 4 per cent. Two hundred more was raised from friends and members, and we bought a fine corner lot, five blocks from the heart of the city. The tent was pitched and revival services started with Rev. J. J. Hunt as the evangelist. He was with us two weeks. Rev. W. J. Tompkins of Plattsburgh, N. Y., an old friend of the pastor, came for the next two weeks. They did us good and some souls were blessed, but prejudice kept our congregations small. Just then, in a way only God did plan, we secured Gloria Cherry, 15 year old girl evangelist, for a week's meetings. God used her to break down a lot of prejudice and crowds flocked under the tent. Evangelist J. N. Nielson next held a campaign for us twelve miles from here where we had opened meetings also, and these meetings helped the church here not a little. Then Rev. J. Parker, our pastor in Reading, Pa., gave us two weeks' meeting and the weather was now too cold to stay in the tent any longer. In the meantime we planned for a building. Brother E. Worth, the young Methodist who gave one thousand dollars on the lot, offered us two thousand more at three and one half per cent toward a building. He is now a red-hot Nazarene. Another Methodist family, seventeen miles from here, gave us the other seven thousand needed at the same rate of interest. Ten weeks more and we moved into our new tabernacle. We could hardly believe our eyes, and even now sometimes it seems a miracle. The charter and furnishings of the church cost us hundreds of dollars more and are all paid for. However, the piano and organ were donated by Presbyterian

families who believe in us. A beautiful silver baptismal font and a communion set for eighty were also donated by friends. Rev. J. T. Maybury, District Superintendent, dedicated the building on January 21st last, and now we can "sit under our own vine and fig tree."

The tabernacle is but a basement for a future and larger story to be added. The auditorium itself measures 47x55 and will comfortably seat 300 people. Our regular Sunday night congregations number between 150 and 200 people. We have comfortable seats, solid pulpit furniture, a Sunday school room in the rear, a men's lavatory, and next to it a ladies' rest room. The auditorium is steam heated, well lighted with eleven dome lights and is entered through swinging doors from a large vestibule. The grounds are nicely graded and beautified with shrubbery. The membership has grown to seventy-five and practically all of them are tithers. The pastor's salary has been raised twice within the past eight months, our bills are paid when they come due. Harmony prevails among the flock, more than half of whose membership are men, mostly young men. Prejudice is disappearing and there is victory ahead. Pray for us.
Reporter.

Those who see God's hand in everything can best leave everything in God's hand.—LEON TUCKER.

We may have the finest kind of literature in the form of tracts, books and booklets and achieve but meager results, unless we have live, wide-awake pastors who will see that the membership receives the stewardship literature with some degree of interest instead of the wastebasket.—N. B. HERRELL.

MISSOURI DISTRICT ASSEMBLY

The Nineteenth Annual Assembly of the Missouri District was held in the Lafayette Park church, St. Louis, Mo., recently purchased by Rev. A. L. Roach and congregation, with General Superintendent J. W. Goodwin presiding.

The W. F. M. S. preceded the assembly on Monday and Tuesday. A new impetus in the missionary activities was felt over the district during the past year and a commendable increase in members and funds raised was reported. Thus the windows of heaven were open by the time the assembly was called to order Wednesday morning. Dr. Goodwin presided with ease and grace and his kind words of counsel were deeply appreciated by all. A deep, rich, tender, mellow spirit characterized the entire assembly.

The general interests were spoken upon by Dr. J. G. Morrison, Rev. E. J. Fleming, Professor Bracken and Rev. Clive Williams. Sister Lue Miller gave a brief but interesting and convincing report of the work of Rest Cottage, Kansas City. Our hearts were made glad by the visits of our general officers. The assembly voted unanimously to accept the Contributory Reserve Pension plan as introduced by Dr. Goodwin and Brother Fleming.

Rev. E. C. Dees, the outgoing District Superintendent, by his untiring efforts and a faith that will not be denied established several new churches and greatly strengthened the weak places in his work on the district last year. There was a substantial gain in membership, and the General Budget was reported paid in full. Rev. J. W. Roach, who has been the pastor at First church, St. Louis, for the past six years, was elected District Superintendent for the ensuing year.

The business sessions were often interspersed by special songs by different visiting song evangelists. Each one by the anointing of the Holy Ghost sang heaven down upon those in attendance and happy was the time thus spent together.

Dr. Goodwin preached almost every night in the evangelistic service and souls bowed at the altar praying through to victory. A capacity audience was stirred Sunday night by the spiritual message by Professor Willingham as he poured out his very soul for the lost and dying. Many were the penitent seekers and happy finders in the closing service.

Assembly Reporter.

NORMAL, ILLINOIS, CAMP MEETING

The Normal Camp was a gracious victory for God and his truth. The attendance was good even though the Menonite conference was in session in Bloomington and the Nazarene Assembly in Chicago at the same time, and it was a time for schools to open and fairs all around.

The ministers carried the burden for souls and preached the Word to reach them. The song leader was humble, blessed and ready with messages in song. Two young men from C. E. I., Wm.

Any book or article for church or S. S. use may be secured from the Nazarene Publishing House, Kansas City, Mo.

Venard and Brother Griffith, had charge of the young people's services. The spirit of prayer rested on the people and God's presence was realized in a marked way. The altar was lined again and again with earnest seekers, who prayed until the answer of mercy came in reclamation or justification or sanctification.

Thursday afternoon was given over to the missionary cause. Rev. Glenn and family represented their work in Egypt. Miss Arenson, a returned missionary, spoke of her kindergarten work in India. Miss Janes of Ashland, another returned missionary, spoke a few words. It was our first missionary service, but was so satisfactory we wish another next year. A kindly spirit prevailed through the whole meeting. A number expressed themselves as so grateful to God for answering prayer for this camp, they were going to pray from now on for another gracious camp next year.

In personal testimony I wish to say God is nearer, Christ is dearer and my soul more eager for the meat of His Word and for the salvation of souls than ever before.

DELLA B. STRETCH.

NEW ENGLAND DISTRICT LABOR DAY CAMP

On Saturday night before Labor day there gathered from all over New England a fine host of young people, accompanied by many older ones, to celebrate the holiday by partaking in the activities of an old-fashioned campmeeting. The last District Assembly voted to make this a Young People's Camp by giving them full charge of all the activities. Rev. Lloyd B. Byron, the District President, presided with grace and dignity. The program was carried out as planned by the Executive Committee and from comments that reached our ears the camp proved to be one of, if not the best of, the Labor Day Camps held thus far. The attendance was beyond anything yet reached in previous camps; young people seemed to come from everywhere, and a finer crowd has not yet walked dirt. From the first service to the last a high tide of spirituality was maintained, and there was not an altar call given to which there were no seekers—and a call was given at each service. It seemed to be easy for folks to seek, and easy to find. Altogether there were approximately fifty seekers during the camp. The preachers consisted of the younger pastors and teachers of the district. Those preaching and the order were as follows: Rev. M. K. Moulton of Augusta, Me., Rev. R. W. Gardner of Wollaston, Mass., Rev. J. W. Turple of Worcester, Mass., Rev. S. D. Kelley of Malden, Mass., Rev. H. P. Jett of Bath, Me., Rev. J. Glenn Gould of South Portland, Me., and Rev. F. W.

Ncuse of Wollaston, Mass. God honored each of these messages of strength, and the selection of subject matter seemed to fit in as though prepared by one man. Brother E. S. Mann, District Vice President, had charge of the singing and rendered noble service. The testimony and praise services—devotional services—were conducted by different groups of local societies, and each one was blessed of God to the hearts of all. The finances of the camp came easily as God gave the people, old and young, a mind to give. How the young people did sing and shout and pray and give! And with just as much enthusiasm we would exclaim, how the older people did push and boost and sing and shout and pray and give! We just simply couldn't get along without the older folk, and we are sure this camp proved the fact that they would not prosper as well without us. Our District Superintendent, Rev. John Gould, was present to give his support to the camp and to encourage in every way. A beautiful banner for the largest attendance based on membership was awarded to the Cliftondale Y. P. S. which reported an attendance equal to eighty per cent of their enrollment. We returned to our churches with praise to God for the visible victories of this Labor Day Camp—The Young People's Camp.

Reporter.

VINCENT SPRINGS CAMP, DYER, TENNESSEE

August 11 brought to a close one of the greatest ten days' camps that has been seen at old Vincent Springs Camp for several years.

The attendance was cut down some on account of rain but what was lacking in quantity was made up in quality. We had old-time Holy Ghost preaching by Brother Allie and Sister Emma Irick, who were at their best. They stirred hearts and brought conviction to the hearts of many. Quite a number were awakened and saved and reclaimed and some sanctified.

Mrs. Etta Foiles sang the gospel at every service and was a blessed aid in every altar service. She cannot only sing but is right on hand until the last amen and the last seeker leaves. Vincent Springs is a real old-fashioned campmeeting where the people do not go to have a picnic but to save souls, where they believe in praying through until souls get the victory. Practically all the houses and the grounds were filled with campers from different towns over western Tennessee and Kentucky and the presence of God was wonderful. In the camp this year, in answer to intense prayer and preaching of a full gospel twelve or fifteen souls were saved, some believers sanctified and the saints were encouraged and built up in the most holy faith and went home praising God and more determined than ever before to build up and support Vincent Springs camp and push holiness and fight the battle of the Lord.

JOE T. HALL, Secretary.

NEWS IN BRIEF

The name, John Wesley Church of the Nazarene of Brooklyn, has been dropped by action of the church board and instead it will now be known as the Hoople Memorial Church of the Nazarene. Joseph Fletcher, secretary of the Hoople Memorial Church in Brooklyn writes that their present pastor, Rev. A. G. Crockett, and wife and the assistant pastor, Rev. Henry Elner, and wife are doing excellent work and the church is taking on new life since securing their new building. They hope to move in "with a swing" Oct. 6. They have a beautiful auditorium, ample Sunday school rooms, and accommodations for taking care of various conventions and assemblies. District Superintendent Miller opens the first campaign, and Mrs. Victoria Hoople, wife of the founder of this church, former pastors and many others will be present at the opening of this church. Mrs. Ruth Norberry has been secured to take charge of the pipe organ.

A telegram which came too late for the news items last week, brings encouraging reports concerning Pasadena College. "First day's registration at Pasadena College exceeds previous years. Have been able to secure position for working students who have applied. Have been fortunate in having more positions than usual. These positions will provide board, room, and major portion of tuition. Any who are interested should wire the college immediately."—Orval J. Nease.

Mrs. Jessie H. Snow, Saginaw, Michigan, sends two new subscriptions to the *HERALD OF HOLINESS* stating that the church has adopted the plan of giving the *HERALD OF HOLINESS* to each new member. We commend the wisdom of the plan this church has adopted, and feel certain that they will in this manner develop a loyal and well-informed membership. Who will be next?

A telegram from Eastern Nazarene College brings encouraging news of the opening of their Forward Movement Campaign. It reads as follows: "Opening of the Eastern Nazarene College Forward Movement Campaign at Everett, Mass., Rev. C. F. Austin, pastor, Sept. 15. Peavey and Knapp report wonderful enthusiasm and remarkable sacrifice by pastor and congregation. Over sixteen hundred dollars pledged on new Fowler Memorial Administration Building. Let the enthusiasm be contagious in all our churches."—F. W. Nease, President.

Word comes by wire that Mrs. W. D. McGraw, wife of the pastor of the Church of the Nazarene at Beaumont, Texas, died Sunday, 5:20 p. m., Sept. 8. We extend our sympathies and pledge our prayers for Brother McGraw and loved ones in this time of bereavement.

Rev. and Mrs. Pearl Rich, pastors of the Church of the Nazarene at Huntington, Indiana, were pleasant callers at the

Publishing House one evening last week. While it was after hours, we did our best to show them through the plant and make them feel welcome. They had been on a short vacation and were on the way home. They gave us an urgent invitation to visit their church, which we plan to do as early as possible. We appreciate the kind words also which Brother and Sister Rich spoke in regard to the *HERALD OF HOLINESS*.

Rev. W. G. Shelton, pastor of the church in Quanah, Texas, wires us concerning their revival as follows: "Just closed greatest revival in years. Largest attendance, greatest interest. Many praying through to victory including some of the best folks in the city. Rev. Geron Roberts, the Boy Preacher of San Antonio, Texas, at his best. Nuff said. Nice class received into the church. To God be all the glory."

OUR VISITORS

During the month of August the following people registered as visitors at the Publishing House. We are always glad to welcome any of our friends who are passing through the city. Stop over and see us. It is a pleasure to show you through our new Publishing House.

Mr. and Mrs. H. A. Wolf, Casa Grande, Arizona; Howard, Ada and Betty Jane Wolf, same address; Guermal Wolf, Hutchinson, Kansas; Rev. R. L. May, Tyro, Kansas; Lon and Goldie Conley, Louisburg, Kansas; Robert Hicks, Tyro, Kansas; Mrs. Vivian Cathey Hart and H. J. Hart, Fargo, N. Dak.; Mrs. Hugh Victor, Trinidad, Colo.; Mrs. Ruth Bonnett and family, Kansas City, Mo.; Lewis Clift, Kormich, Iowa; J. O. Newberg, Atherton, Mo.; Bert Parker, Smithland, Iowa; Mr. and Mrs. J. S. Bouton, Forreston, Ill.; Mr. S. M. Phelps, Jerico Springs, Mo.; Mrs. D. F. Secrist, Woodward, Okla.; Mr. and Mrs. W. A. Henry, Artesia, N. Mex.; Mrs. Nellie Sandsham, Kansas City, Mo.; Mrs. E. A. Ramquist, and E. O. Ramquist, Hutchinson, Kansas; Harry W. Ruble and Martha Ruble, Rock Island, Ill.; Rev. and Mrs. J. C. Tryon, Diagonal, Iowa.

Henry Bell writes that he has taken the church at Post, Texas, for a few weeks, until the opening of Southern Baptist Seminary, where he plans to attend this year, completing his work for his Ph. D. degree.

Rev. A. R. Meador, former pastor of the church at Post, Texas, has taken charge of the church at Olive Hill, Ky., and will attend Asbury College this winter.

AN EXPLANATION

We have met on various occasions recently the report that we had lost our health, that we had lost our sight, and that both Mrs. Aycock and myself were in the hospital from injuries sustained in an auto wreck. We have also received telegrams and letters of sympathy all of

which we appreciate, but as these reports are greatly exaggerated we are writing this as an explanation.

The facts are, something like a year ago we began to have trouble with our right eye, which was poisoned from an ulcerated tooth, and the medicine, given us to counteract this poison, upset our stomach and caused us much suffering and trouble. We also had a bad car wreck in Nebraska on August 26th, and tore our car all to pieces, and we were all bruised, scratched and cut, but nothing serious.

Suffice to say, we are not blind, and never expect to be. We still have our health, haven't spent an hour in bed because of sickness since I have been preaching, haven't missed a service, and thanks to God and Dr. Mangum, we are gaining every day, and haven't felt better in years than I feel this afternoon.—Jarrette E. Aycock.

CHURCH NEWS

EVANGELIST ED E. MIERAS—"We closed our tent campaign at Lansing, Michigan, last night with thirty at the altar. God answered prayer and gave us a fine meeting. There were many seekers and finders. About 160 different ones bowed at the altar. There were some remarkable cases of healing as well as of salvation and sanctification. The pastor and wife are fine people to work with. God is using Brother Lambert. I see a great future for our second church in North Lansing. A fine class was received into the church and more will come in soon. We begin a campaign at St. Johns, Michigan, today. Please remember us in prayer."

PASTOR E. O. TAPLEY, ANTLERS, OKLA.—"We have just closed a good meeting. Rev. I. M. Messer and Chas. Smith and wives were the evangelists and there are no finer folks in our movement. Daddy Messer is the father of this good work. He use to cut wood to pay the rent on a building to preach holiness in and today we have a nice church and free from debt. Thank God. Twenty-two prayed through in the meeting with five joining the church. Six were baptized, also four babies. We are closing out a good year. Our budgets are all paid up in full for the year and the church debt has been lifted and about forty have claimed to have prayed through around the altar this year. So we praise God and give Him all the glory."

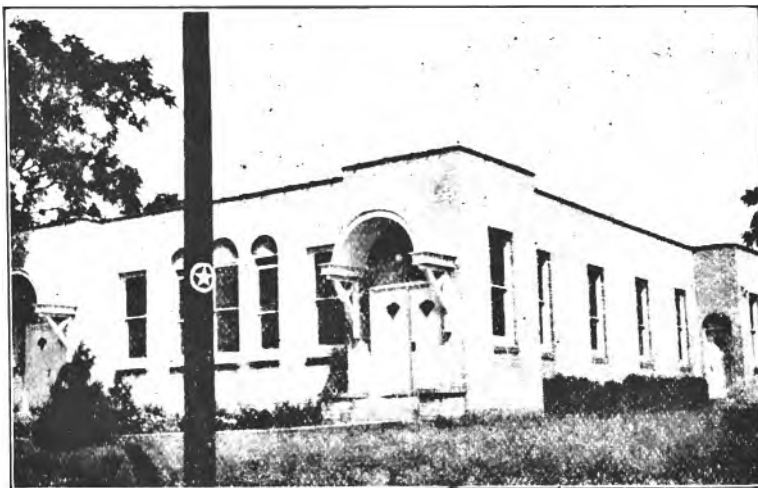
DAVENPORT, OKLAHOMA—"We have just closed a revival with Ray Davis as evangelist and Brother Jimmy McClure as song evangelist. They make a wonderful team. When it comes to singing and preaching they can do the job well. Brother Ray did some of the best real old-fashioned gospel preaching that I ever heard. God did bless the preaching and singing and people were stirred as never before here. We received sixteen into the church from the meeting. This

was the most far-reaching revival that we have had at this place since I have been here. We are coming up to the assembly with all budgets paid in full and an increase along all lines. For which we praise God. This is by far the greatest year of our life and I never loved the cause better and was never more determined to fight the devil until Jesus comes than I am now. This is a fine people here at Davenport and I love them better and there never was more perfect harmony than now, for which we give God all the glory and praise."—Elbert Dodd, Pastor.

PASTOR M. W. GUNN, VAN NUYS, CALIF.—"The work is moving on in the direction of our goal. At our assembly in June we reported one hundred per cent increase in membership with a clean slate financially; doubling our General Budget and I am sure we doubled spiritually. After assembly we commenced a tent meeting with Rev. O. B. Ong as our evangelist. It was our best meeting in many ways. Brother Ong's messages were God-honored, freighted with tenderness, faith and tears. An atmosphere of victory pervaded the services. We found Brother Ong a congenial brother to labor with. He seemed to be God's man for this particular meeting, the issue being to secure ourselves a church home. God encouraged us by means of this man's messages until we dared to trust Him. Works and faith succeeded in placing in escrow a deal for two lots (100x150) at a total cost of \$5,250, one of the finest locations in the city. We are in the heart of this great agricultural, San Fernando Valley, which is fast becoming an industrial center as well. Further, we are only fifteen or twenty minutes run to the southern branch of the State University. All these factors are bound to bring us in touch with hundreds of families who will move here because of the opportunities that lie within their reach. Eternity's records alone will reveal what will accrue from an investment here of a few hundred or a thousand dollars at this time. We have a small band of heroic, unselfish, sacrificing, united people, that love God and are proving it by their devotion to His cause. Pray for us that we do not fail God in this great opportunity for Him and the Church of the Nazarene. If you are planning on coming to California, let us hear from you."

MANCELONA, MICHIGAN—"Sunday evening, September 1, marked the close of a two weeks' tent meeting at Alba, Michigan, seven miles north of this place. This meeting, with Evangelist Lyman Brough of Nashville, Michigan, was a success; the forceful messages of the preacher under the power of the Holy Ghost struck conviction to the hearts of many and about thirty sought and found the Lord in saving and sanctifying power. This was a pioneer meeting directed by our local church which felt the burden of bringing the gospel of full salvation to

NEW CHURCH BUILDING AT SULPHUR SPRINGS, TEXAS



In the year 1924, under the leadership of the Holy Spirit, a few holiness people saw the need of an organized holiness work in Sulphur Springs, Texas. They were scattered over a wide area, most of them living in the country, but with a vision of the possibilities of a centralized organized work they launched a revival campaign with Rev. Farris Bates as evangelist. This revival effort proved the opening wedge which made it possible for the then District Superintendent, Rev. J. W. Bost, to organize the local Church of the Nazarene.

Rev. Ferrell was appointed to fill the pastorate until the coming assembly, at which time the local church called Rev. B. F. Nowlin as pastor, which office he filled three years. He labored under great disadvantages, but did a good work holding the church together and making friends for the work. The handicap under which the pastor and people labored those three years proved their merits, and with the church building located too close in town for the country people and too far in the country for the townspeople the growth was slow. But with faith which knows no defeat, and a vision undimmed, they pressed on.

In November, 1927, the present pastor, Rev. J. E. Williamson, was called to the pastorate. At this time the church had some twenty-one faithful, loyal members, many of them living too great a distance in the country to be regular attendants upon the services, and naturally were not very enthusiastic about the work, but

with preaching on prayer, faith and the possibilities of an all powerful God we caught the vision.

In the old tabernacle which had neither window, ceiling nor floor, except a dirt floor and it covered with sawdust, the old debt of some fifty-nine dollars against the property was paid, and a building program launched. The property was sold, but after clearing the title and getting up abstract we did not realize much out of it.

The present church building is forty by sixty feet, modern in every way, located only three blocks from the business district, on the Broadway of America and state highway No. 1, in one of the best residential sections of this little city of eight thousand people. It has seating capacity of four hundred with Sunday school rooms to take care of a growing school. The lot and building together with the pews are worth seven thousand dollars with an indebtedness of three thousand against it. About seventeen hundred of this is covered by other real estate which belongs to the church, and will be sold at the proper time and applied on the indebtedness. Much credit is due the people of Sulphur Springs, outside of our church membership, who have contributed largely to the building of this church.

God is blessing and a good spiritual condition exists and we are praising Him for all that has been done. Pray for us and visit with us when coming through Sulphur Springs, Texas.—J. E. Williamson, Pastor.

the citizens of our sister village who were starving spiritually. We found them hungry indeed for the full gospel. A number of those who found victory are children and young people and we thank God for these young lives and pray that they may ever be kept from the awful stain of sin. One precious man attended every service and in the last Sunday afternoon service he returned to the Father's house, after living the life of a backslider for twenty years. The new

converts are anxious to have the good work continue. A Sunday school has already been organized and prayer meetings and Sunday afternoon preaching services are being conducted by our pastor, Rev. F. J. Mills. More souls have already been saved in these meetings and we are praising God for the wonderful work that is being accomplished in Alba. We expect to see a Church of the Nazarene organized there in the near future."—Myrtle Barnard

EVANGELIST LYMAN BROUGH—"After our great District Assembly, held on our camp ground at Indian Lake, I was called to hold a tent meeting for two weeks at Alba, Michigan, for our pastor, Rev. F. J. Mills, who is pastoring our church in Mancelona, Michigan. He and his good people put this tent meeting on; and it was a success indeed. At this writing we are in a tent meeting at Hastings, Michigan, twelve miles from Nashville, Mich. We are in a real battle for God and lost souls. Remember us in prayer; we like the battle. Our health was never better and we have a good case of old-time salvation on board, and in this way to stay to go every step of the way. We are still pastor at Nashville, Michigan."

EVANGELIST A. O. HENRICKS—"Our meeting with the Holiness Association near Woodward, Oklahoma, resulted in the salvation, reclamation and sanctification of a number of fine people. Rev. Green, our good pastor at Woodward, is president of the association and had matters well in hand. He preached the first few nights, since we could not get there till the last week. The Methodist pastor and people and also the Christians co-operated beautifully in the meeting. Our next meeting was at Bethany, Oklahoma. This was our first visit to Bethany-Peniel College, and we must confess we were agreeably surprised and delighted at the forward march of this splendid institution of learning. There is an air of optimism and progress that is fairly catching. The splendid buildings and equipment with the beautiful spirit of unity and co-operation bespeak a great future. President S. S. White and Rev. A. L. Parrott, the much loved pastor and wide-awake business manager, work together like Jonathan and David. They have everything so well organized and oiled that there is no friction or loss of time, but all departments move forward hand in hand. It was a great privilege to meet and mingle with these brethren both in the campmeeting and in the morning classes, conducted by Professors McConnell, Wiman, Rees and others. The campmeeting was held in the large new Physical Education building, seating something like 3,600 people. This was well filled night after night, and the last Saturday night and Sunday it was taxed to its capacity. The last Sunday night hundreds were unable to find seats and had to listen from the outside. But best of all God was there in mighty power. During the ten days between two and three hundred sought the Lord, and there were many happy finders. There were about a hundred at the altar the last Sunday, including those in the Sunday school. More than fifty sought God in the closing service, and the last seekers prayed through and shouted the victory about one o'clock on Monday morning. This promises to become one of the greatest camps in this country and the people from far and near should plan to attend. The special workers this year were Dr. J. B. Chapman, our beloved General Superintendent, Professor Kenneth and

Ednice Wells, the Vaughan Radio Quartet and the writer. It was a great joy to be associated with these able workers. God graciously honored their messages in sermon and song to the salvation and edification of the people."

CHICAGO, ILL., ROSELAND CHURCH—"On July 21, we closed a three weeks' evangelistic effort in a tent pitched near our church. This meeting was very effective in many ways despite the fact that we were handicapped by the rains which fell plentifully the first two weeks of the campaign. The presence of the Lord could be felt in all the services and it was very evident the Holy Spirit did His office work in the hearts of many. God is giving us a wonderful opportunity to spread scriptural holiness in this part of the great city of Chicago. Rev. Edna Wells Hoke, pastor of the Church of the Nazarene of Peoria, was the engaged evangelist. Every evening people came far and near to hear Sister Hoke expound the Word of God. Sister Hoke is a very efficient speaker, strongly denouncing sin and crying out against the evils of the present day. Not only did she call to mind these evils but she gave the remedy for all sin, the efficacious blood of Jesus Christ, the eradication of carnality, and the infilling of the Holy Spirit. In figures we can report thirty-two different seekers who were at the altar praying for conversion or sanctification. We were very fortunate in having with us a quartet from the First Church of the Nazarene of this city. This quartet brought a good gospel message in song practically every night. The blessings from these good selections were indeed very rich. The Roseland church is three years old and has a membership of about thirty-five. For the past two years Brother Harold Small has pastored the church, and he and his wife have won the favor and friendship of scores of good people in Roseland. The prospects for the future of this church are great. We own our lot and church and are praying that God will let us build a tabernacle-church or secure a larger place in which to worship."—Herbert Leach, Reporter.

FLINT, MICHIGAN, CENTRAL CHURCH—"We are down to business for the new assembly year. We have spent one year with our Flint Central church. It takes time to get acquainted with the city and our constituency. However, some things have been accomplished. Two revivals were held during the past year. Some results were obtained, and some accessions to the church. At the close of the assembly year we had a net gain after careful revision of the membership list. The District Budget was paid in full and we went over the top with the General Budget as the District Treasurer's report reveals. Almost a thousand dollars was paid on the principal of our church debt here of approximately \$23,000 dollars and our membership is only one hundred reported at the assembly. On September 8 a Sunday school rally was put on and we had the largest attendance

the school has ever known. It was one hundred and forty-nine. While we do not consider this large yet it was quite a success to us locally. Organization work preceded the effort and we got the results. However, we are far from being satisfied and are planning for further campaign work. October is rally month with us and carefully laid plans have been worked out. The program is already under way at this writing, September 11. We are working for results. A teacher training class has been arranged and regular sessions will be held weekly during the winter months. Mrs. Wordsworth will conduct the same. She took special training for the work recently. Ere this report appears in print we will be in the midst of a revival campaign with Rev. Aug. N. Nilson of Oakland, California. It is a real old-fashioned siege meeting of five Sundays. We expect victory. The church board has definitely planned for three revival efforts during this assembly year. In addition to this conventions will meet in our spacious church auditorium so we expect to keep the fire burning all the year through. We are on our toes all the time in pastoral visitation work and we are constantly organizing our forces to assist us in winning for Christ. Our Sunday school classes are being organized more and more for real efficient work and we are getting everybody in the church to do some definite visitation work if possible. We have some problems here but our God is able. We covet your earnest prayers."—E. E. Wordsworth, Pastor.

EVANGELIST R. H. WILCOXSON—"I have been holding a meeting at Wolf Creek, Tenn., and up to this writing the Lord has given us fourteen for Him; six of which witnessed to conversion, eight reclaimed and one made the entire consecration to the Lord. Others were blessed and awakened to a newer and deeper love for Jesus."

EVANGELIST A. F. DANIEL—"This has been a busy year. God has truly been blessing me. I have held meetings at Mt. Pisgah with Rev. C. W. Sooter, pastor. God gave us a good meeting. Then at Iberia, Mo., with J. A. McNatt as pastor. Here God gave another good meeting with souls in the fountain. Next at Zion Church of the Nazarene, St. Louis, Mo. Here God gave a wonderful meeting. Brother C. F. Transue is their good pastor. The next meeting was at Rust Chapel near Eugene, Mo. Here we dug out and organized a new church. Rev. C. W. Sooter was my collaborator. Next was Tusculumbia, Mo. Here God gave us another good meeting. Following that we were with Rev. M. M. Mitchell at Fickens Chapel near Letona, Ark., where God did do wonders, then to my District Assembly at St. Louis. Now I am at Oakland Church of the Nazarene near Bradford, Ark. God is blessing; souls praying through to victory. I go from here to Tip, Ark."

EVANGELIST TILDEN H. GADDS AND THE MOSER SISTERS—"Our campmeeting season opened with Southern District Camp of the Pilgrim Holiness Church, Greensboro, N. C. Brother Joseph H. Smith, our collaborer ministered in his rich, spiritual manner. Good seeking, as many as thirty at a time at the altar. Next a county wide Methodist day with ten churches uniting and a revival campaign following in the Greenville, Ill., M. E. church. Then to Sault Sainte Marie, Mich. We found here a new but growing Holiness Association representing all denominations, and is a great open field for spiritual work. This is the second annual meeting with good attendance, as many as eighteen at the altar at a time and plans are laid for a greater camp. Our second year at Aliceton, Ky., that great old camp where the headlights of the holiness movement have preached for thirty years. Virgil L. Moore, our coworker, and we had delightful fellowship. Attendance larger than last year, filling tabernacle every night and thousands outside on Sundays. People found God who had never been saved before and some remarkable cases, among them two of Dr. W. B. Godbey's granddaughters, saved and sanctified and called in a glorious manner. Hurrying to the Connelly Springs, N. C., camp for Monday night we found Brothers John Owen and Jim Green shelling the woods. A good camp here and many found God. We engaged with them until the last Sunday afternoon when we left to begin a tabernacle meeting at Kannapolis, N. C. Brother Green came over to our help and what a time we had. The spiritual tide kept rising until on the last Sunday sixty people sought God and whole families were converted. Some were marvelously healed. Bonnie, Ill., was our next camp with Bona Fleming as our coworker. This was the 37th year of this great camp which is largely attended. It is difficult to get folks to the altar here, although some over a hundred sought the Lord. Our camp season closed with the annual tabernacle meeting of the Randolph county Holiness Assembly at Winchester, Ind. A very wonderful camp. They sure can shout and pray here. Good attendance and old-fashioned praying through. Altar was full three times on last Sunday with seventeen in the last service."

HICKORY LEVEL, GEORGIA—"The revival services of the Free Methodist church at Hickory Level were conducted from August 19 to September 1, by Rev. W. W. McCord of Sale City, Georgia. Brother McCord was here twenty-four years ago and preached with power sent down from heaven, as a result many souls were saved and sanctified. A goodly number of these have stood the test and kept true to the doctrine of holiness. They were pressing forward, holding up the banner of holiness against opposition in their own church, when a Free Methodist minister came along and invited them to join their forces with a holiness church and they did so. After these twenty-four years the church called

Brother McCord to come back and preach the everlasting gospel and he gladly responded. How it inspired the church to hear Brother McCord still preaching the old-time gospel in its purity and power. Since his serious illness his physician cautioned him to take it easy and preach twenty or thirty minutes, but all his messages were from one hour to one hour and forty minutes in length. Great crowds came to listen to the truth. God honored his Word through His servant and many souls prayed through in the old-fashioned way to justification or reclamation and sanctification. Quite a number were anointed and God touched their bodies in healing power. Miss Eula Nichols, a consecrated and talented young woman, of Rockmart, Georgia, made a great contribution to the meeting in her services as pianist."—Lucile Smith Young.

MIAMI, FLORIDA—"On August 16, First church of Miami, Florida, held its annual meeting for the purpose of making pastoral arrangements for the coming year, and Rev. Howard Eckel was called to be our pastor for the sixth year, which call he accepted. It speaks well for the love existing between pastor and people and the spirit of unity prevailing at First church when the fact is known that in the five years Brother Eckel has been our pastor there have not been half a dozen votes cast against him. We have recently closed a revival held under the auspices of the N. Y. P. S. with two girl preachers, Miss Alfreda Vehyl and Miss Baring Morrison, doing the preaching. This was a good meeting and was the means of attracting many strangers to our church. It closed on Sunday night, September 1, with precious souls at the altar, who prayed through to victory. Poor business conditions prevailing here during the past two years caused many people to leave Miami, which had a bad effect on our Sunday school attendance, but with prospects in a business way growing brighter, many families are returning, and our Sunday school is growing, an increase of almost fifty per cent being noted over last year. On Sunday night, September 8, the church was crowded, as friends gathered for a farewell service for Sister Estella Crutcher, an evangelist and licensed preacher on our district who is called to go out on faith, as a missionary to India. Sister Crutcher, her father and sister, were born in India, so for them it is merely going back home. Sister Crutcher told of her call to India in a stirring manner, and there was hardly a dry eye in the house, as we filed past to bid farewell to Sister Crutcher, her two young daughters, her mother and sister, probably to see them no more until we meet at the judgment bar of God. They left Miami September 10, with passage engaged on the Leviathan to sail on September 25. Our hearts will be more than ever drawn to the foreign field with five of our own members in India, and Brother Eckel's three children in Japan. Paul Eckel, youngest son of our pastor, left in August for Japan, where he will teach English in a Japanese college, so now

Brother Eckel has three children in Japan and only one in America. Brother Paul is greatly missed in First church, as he was president of the N. Y. P. S. and a faithful member of our orchestra and male quartet. God is blessing us as a people and we are in the battle for God and souls."—Mrs. S. G. House, Secy.

MALDEN, MO—"Sunday, September 1, we closed a two weeks' revival with Rev. J. L. Cox and wife as evangelists and Rev. J. F. Babb from Bernie, Mo., as choir leader. This meeting was a success from the very first night. Thirty-five bowed at the altar with twenty-two praying through to victory. The church is looking forward to greater things. God has encouraged our hearts and we are trusting in His precious Word and thankful for Brother Cox and wife who came to our rescue. We have called them to be pastors for the coming year. They are well known and loved in this community. By their help and the help of self-sacrificing and Spirit-filled people and God we expect to do great things in Malden this year. The last night of the meeting was one of great victory with seven at the altar and four praying through to victory. Brother Cox opened the doors of the church and four adults came into the church to help us fight the battle. Our meeting was growing in interest and we hated to close as the conviction on the people was growing each night. About fifty stood on their feet the closing night and said they wanted the prayers of God's people that they might be saved from their sins. We had to close for the assembly this week but we will have another revival in the near future. We earnestly desire the prayers of all God's people."—S. A. Absher.

SONG EVANGELIST KATIE LATIMORE—"The dear Lord has been blessing me in my work this year. I was engaged in a revival with our pastor, Rev. Miss Verna Floyd, in April and will say she did her best. The Lord blessed us, although no one found the Savior, nevertheless we believe our efforts were not in vain. The church was strengthened spiritually. Then in May we helped Brother J. A. Messer in a meeting at McAlester, Okla. There was seed sown there. We didn't see so much reaping, but a few found our Christ. Brother Messer did his best and the Lord blessed him. I was called to Texas in June for a few revivals and was helped wonderfully by going and trying to help others. We did what we could and the Lord blessed us in each meeting and saw some find God. From August 5 to 11, we attended the Young People's Encampment at Buffalo Gap, Texas. This indeed was a treat to me, this being my first time to have the opportunity to attend this great get-together meeting of young people on the district. It was worth while. I will never be able to number the blessings I received during the encampment. It was great just to hear Rev. Paul Goodwin preach. He is a Spirit-filled man and a wonderful preacher. The young people in Texas are on

fire for God as well as they are in the state of Oklahoma. I came back to Oklahoma and helped in our summer meeting here at Caddo, Oklahoma. The Lord blessed and we saw some forty-five pray through around the altar."

POTEAU, OKLAHOMA—"We are praising the Lord for two years of victory with the Poteau church. During the two years we have taken in forty members. We have just closed a great revival with Revs. Allie and Emma Irick as evangelists. A goodly number prayed through and wrongs were made right. Their preaching was straight, clean and filled with the power of the Holy Ghost. The church gave them a call to come again."—W. S. Harmon, Pastor.

EVANGELIST FRANK CASSIDY—"I have been in some good meetings and God has wonderfully helped me in preaching His precious Word. At Mitchell, Ind., God gave us a fine meeting, the battle was a little hard but the Lord answered by fire, several were taken into the church. Brother and Sister Atkinson were the pastors and no better to be found. They are true soldiers of the cross. I have just recently closed a fine meeting with Brother and Sister Grey at Yorktown, Ind. God came in power, some wonderful cases of salvation and a precious blind man was wonderfully saved. This man had been in the army with my precious brother who has gone to heaven. Had a fine closing out service, the altar lined. Brother and Sister Grey are fine people to work with. I am open for calls to hold revivals, the only aim is the salvation of lost souls. Please pray for us."

EVANGELISTS J. C. AND ESSIE HAFLEY—"During the winter and spring, we were engaged in evangelistic and Home Missionary work on the Southern California District, in which God blessed in a very special way. During the summer we have been in meetings in Texas, and have witnessed some great manifestations of God's power to save and sanctify. In two of these meetings it was our pleasure to have with us Sister Ruth Lanier as song evangelist, and when it comes to singing the gospel we do not hesitate to say we have never met her equal! At present we are in the midst of a good revival with our

great church at Abilene. Rev. V. B. Atteberry is their efficient pastor and is no doubt doing the greatest work of any pastor in Texas, having just completed a fine brick veneer church building, fully equipped with Sunday school accommodations and then had a unanimous call for another year. The revival was on when we arrived and it is gathering momentum with each service. We were never more delighted with the doctrine and experience of holiness and mean to stay in the fight. Home Address: Colton, Calif., General Delivery."

EVANGELIST J. E. BRASHER, CRESTVIEW, FLA.—"Since my last report to the HERALD OF HOLINESS I have been with the pastor of the Congregational church at DeFuniak Springs, Fla., in a meeting and I have assisted the pastor of the Congregational church at Crestview, besides three other places I preached and at each place, the Lord blessed us with some good results. Bless His great name. I am glad to state that I am recovering from a sickness that has been working on me for several months. Please continue to pray for me. I am trusting God for complete restoration."

PASTOR JOHN COCHRAN, CALAMINE ARK.—"We have just closed a great camp-meeting at old Calamine, Ark., with Rev. W. B. Dunkum of Louisville, Ky., and Rev. James C. Zuch, of Brooksborg, Ind., as evangelists. Rev. Raymond Wilder of Georgia song leader. These men delivered the old-time gospel and there were between forty and fifty souls prayed through to victory. The doors of the Church of the Nazarene were opened twice during the last day of this great battle and nine souls united with the church. These good men of God urged the people to get into the Church of the Nazarene where they could keep the fire on their soul. These men did not fail to declare the whole gospel. Our singer was a great worker at the altar. We give God all the praise and glory forever and ever."

PASTOR F. R. WHITLEY, LAMESA, TEXAS—"We have just closed a good revival meeting here. Rev. J. C. Hafley and wife and Sister Ruth Lanier are fine workers. They are real Nazarenes and

true to the cause they represent. The attendance was excellent, even more than we expected. The crowds were very attentive. The future looks good for the church here. A goodly number were saved or sanctified. We have some fine Nazarene people here in Lamesa. We are glad to report the budget being paid up to date. At it all of the time keeps us paid up. I would feel untrue if I did not try to pay it and by trying I find I have been able to pay the most of it all of the time and all of it most of the time even in the small and poor churches."

PASTOR W. C. FRAZIER, BURBANK, CALIF.—"Through the kindness of the church we were granted two months' vacation, which we greatly appreciated, and took advantage of same by taking a trip to our old home, Greensboro, N. C., which was one of the most delightful trips of our life, the family and I making the trip across in less than seven days. Our trip was more of an evangelistic tour than a vacation as we preached each Sunday from one to three times while there, with the exception of one and holding a five days' convention at our church at Greensboro, with Rev. S. S. Nelson, our old friend as pastor. All these services were greatly blessed and fruitful. Both the Nazarenes and Pilgrims gave us a warm reception and would have had us preach every night while there if we hadn't absolutely refused. I am sure I greatly appreciated visiting these churches which we helped to organize some twenty-five years ago. Truly this Southland is hungry and ripe unto harvest. They come from far and near, filling and overflowing the various churches. The many good friends, old acquaintances and relatives treated us royally while there. On our return we spent a week at Ft. Wayne, Ind. We had the privilege of attending the last Sunday of the Northern District Assembly which had the old-time Nazarene swing. Then on to Cedar Rapids, Iowa, stopping over one night at the District Assembly, met my old friend, Rev. J. W. Short, the District Superintendent, Dr. J. W. Goodwin, General Superintendent, Uncle Buddie and Professor Messer and others whom I was glad to see. My, they had the swing of victory on; Uncle Buddie preaching at night, "Why a Nazarene Church?" the folks shouted and gave to Home Missions until we were sure of the fact that great things will be accomplished on their district. I am more and more convinced we have the greatest people on earth. Then on to our journey's end, making over 7,800 miles, all told, on the trip. Sunday was a good day for our church at Burbank; both pastor and people were glad to meet. It seems like a reunion. We are going in to make this year the best of our lives."

ABERNATHY, TEXAS—"I believe this has been the best summer of our lives. God heard and answered prayer in a wonderful way in our revival. Evangelist Rev. C. E. Toney, brought such deep, soul-searching, Bible messages the church was really blessed, revived and led to higher ground. Oh, we believe we found, even

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a closer place, a more intimate, holy, relationship with God where we hope to dwell securely in the secret place of the most High. Many knelt in the altar and wept their way to the cross, trusted Jesus and shouted the victory. We believe those who lined up with the church are real Nazarenes, the way they have been working since the revival. They started a cottage prayermeeting in their community and invited the pastor to attend, some of their friends have been praying through and the good work is still going on. The church and large audience attending the meeting extended an invitation to Rev. Toney and wife to come as our evangelist next summer. Dr. Goodwin was with us in July and conducted our dedication service. Brother and Sister Cagle, visiting pastors and friends were present at that blessed service. How we do thank God that our little stucco church is free from debt. They are now erecting a nice, commodious pastor's home, six rooms and bath. They expect to have it all completed, new garage, windmill and storage tank, before the assembly. I know during my pilgrimage I have met some true, whole-souled, self-sacrificing soldiers of the cross, yes, many, but I do believe I have never met a band that surpasses the little flock here. They have recalled us again, and by the help of God we expect to be a better shepherd and accomplish greater things for God next year. Pray for us." —Rev. S. L. Wood and Wife.

MODESTO, CALIF.—"Rev. W. L. Fear came to us as pastor in July and is proving to be the right man in the right place. We are looking for great things from God during the coming months. Pray for us."—Doty L. Anderson.

BROWNWOOD, TEXAS—"Our work this year has been mostly very pleasant. We have had some very peculiar and unusual trials, but the Lord has helped and delivered us out of them. At the first of the year I was called to Oklahoma City, by the death of my oldest brother, who died suddenly. We held a meeting here in the spring, but the results were not what we hoped and prayed for, yet much good was accomplished. We held two summer meetings, the first at Brooksmith. The church was greatly helped and a number of professions had. Our next meeting was at Cross Roads, where the Lord gave us the best revival we have had in years. Practically every member of the church was helped to a higher experience. Besides the membership being greatly revived, there were twenty-seven professions. Splendid congregations were in attendance. The day services were times of special blessings. Our God was there."—I. L. Flynn, Pastor.

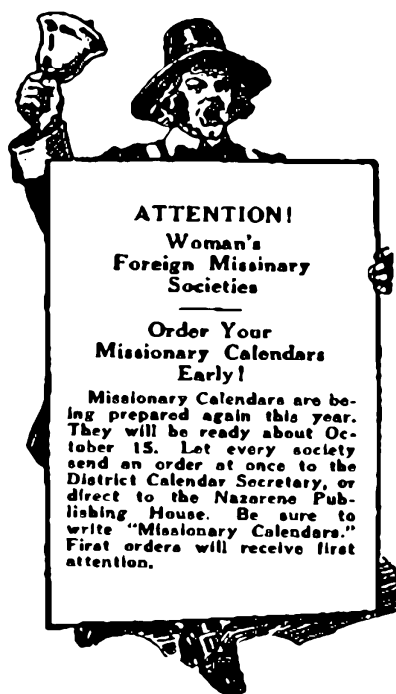
EAST LIVERPOOL, OHIO—"We have just closed what was declared by our entire membership, as well as folks from other churches, one of the best campaigns ever held in our city. The church had en-

gaged Dr. Wm. Heslop and wife for an eight days' convention. Our thought was to feed the saints and build them up in the deep things of God's Word. However, before the meeting had run long conviction was upon the unsanctified as well as sinners and backsliders and at the first invitation without singing or tests of any kind, the long altar was well filled with earnest seekers. Before the eight days had passed it was evident that God was mightily at work among both saint and sinner. In response to an urgent invitation of both the church and its friends, Dr. and Mrs. Heslop agreed to stay for a second week. It was all in divine order for the service took on even greater interest and conviction and closed with forty people seeking at the last service. This church can never be the same as a result of this meeting. The pastor, official members and the entire membership have gone deeper in the things of God. The blessed old Book has been opened to us in a larger way, the fragrance of its holy pages has reached our soul until we have been filled with holy delight. The messages of these dear people were of high order, delivered under the anointing of the Holy Spirit and carried to the hearts of people, and in response there was shouts of joy from many, while with others tears of joy and appreciation were seen, also a large company whose faces were lit up with a heavenly glow. Dr. Heslop spoke each evening and twice on Sunday. Sister Heslop spoke to the young people at a 6:30 service which was largely attended, and the blessing of the Lord was upon all these services. On the first Sunday afternoon Sister Heslop brought a missionary message which stirred the large audience in a way that is seldom seen. This church has always been active in foreign missionary work, but we have received an in-

crease of conviction. It is our firm conviction that more campaigns of this kind should be held, with the idea of establishment of the saints, this will of course result as it did with this church, a revival based on Bible truth will break out. We have engaged the Heslops for a return campaign in August of 1930. The Liverpool church has been blessed spiritually, numerically and financially as a result of this campaign. Unity prevails, budget is well overpaid, nice working balance in hands of the church treasurer and we are all happy. To God be all the glory."—O. L. Benedum, Pastor.

EVANGELIST AUG. N. NILSON—"Months have passed since I reported and during this time I am glad to say, that God has been gracious to me, and blessed me and kept me. My meetings have been kindly reported by the pastors where I have been permitted to labor, so, as far as the meetings, 'there's been 'nuf said.' God bless the following great pastors in whose church it has been my privilege to labor, since our last report. They are all of them as fine lot of men and loyal Nazarenes as can be found anywhere. I refer to Rev. F. W. Koehler of Wilmington, Del.; D. S. Higgs of Baltimore, Maryland; Rev. Chas. Andrew of North East, Md.; Rev. Chas. Curtis of John Wesley Church of the Nazarene, Washington, D. C.; Rev. Lyman Brough, Nashville, Mich; and Rev. John Mellish of Colling, Mich. In each of these churches God gave us fruit for our labors for which we acknowledge thanks to our dear Father. It is now twenty-two months since I left California, and during this time God has kept the doors of opportunities open, so that I just closed my thirtieth revival, praise His dear name. I had intended to run home and visit my dear wife for Christmas, but the calls have come in and I am prevented from this, so it will be impossible for me to go, as much as I would have desired to do so. When we left home we had intended to be gone for perhaps six months, but this is the way with us evangelists, we go and go, on and on, never hardly knowing where our next place will be, but thank God, like Abraham of old we are looking for the city, the home place where we at last will arrive, tired and worn from our pilgrimage and labors, and at last sing 'home sweet home.' Bless Him with me, pray for me. I love Him better, live closer to Him and know Him better than ever in all my life."

PASTOR A. T. McANALLY, HOT SPRINGS, ARK.—"This is the winding up of our assembly year at Hot Springs, and it has been a good year indeed. Both our District and General Budgets are paid in full, and have just closed a good meeting out at Pleasant Valley church, three miles in the country. My son-in-law and wife started the meeting and preached two weeks and as they had to go to their meeting at Memphis, Tenn., we went out and ran the meeting on for another week. In all we had something like one hundred fifty seekers at the altar and about sixty-



five or seventy professed Christ or were sanctified. It was one of the best meetings that I have ever been in. We closed Sunday night with about twenty at the altar, all adults. We will not pastor the church here another year as we feel that God would have us in the evangelistic work. Our assembly meets at Vilonia, Ark., and we go from there to our first meeting at Blytheville, Ark., October 17. If you are in need of someone to hold you a meeting we would be glad to figure with you on a date. When writing us address us at 7th and Greenwood, Hot Springs, Ark."

DECHERD AND COWAN, TENN.—"This has been the busiest year of my life. Have been on the go for God and souls night and day for the entire year, but

thank God he has been with me and given great victory. Rev. C. B. Jernigan was with us last December for a revival meeting in which many were saved and sanctified and fourteen united with the church at Cowan. God gave us a wonderful revival in the winter, even though some people do feel that it is impossible to have a revival in cold weather. Then Rev. C. J. Frost of Maplewood, Mo., came to us for our summer revival in Decherd. The meeting was held under our tabernacle and crowds came by the hundreds. Brother Frost endeared himself to the people with his preaching. We did not see the results that we had hoped but trust that the seed will be reaped yet. At the close of our meeting in Decherd we began in the church at Cowan with Rev. W. E. Ellis, of Los Angeles.

Brother Ellis is a mighty preacher of the Bible and God gave us a mighty revival with some forty or more professions and sixteen united with the church, for which we praise Him. The finances here came easy also and the people gave Brother Ellis a hearty call to come again next year. This closes our second year with each of these churches and they gave us a unanimous recall at both churches and are now raising funds with which to buy us a new car. We have just returned from our assembly in Nashville, where we gave in the best report of our life. The budgets at both churches paid in full with the outlook for the new year bright. We desire your prayers."—J. E. Smith, Pastor.

ANNOUNCEMENTS

NOTICE—Eastern Oklahoma District: The District Assembly of the Eastern Oklahoma District will meet at Sapulpa, Okla., Oct. 1 to 6. The District Board of Examinations will meet at 9 o'clock Tuesday morning, Oct. 1. All ministers taking examinations are requested to be present Tuesday, as no examinations will be given after the assembly opens Wednesday morning. The District Sunday School Convention will also meet Tuesday, Oct. 1, and all Sunday school reports will be given on that day. The District Woman's Foreign Missionary Convention will be held on Tuesday, Oct. 1. All church reports should be sent to Rev. W. H. Barlow, District Secretary, Hominy, Okla., not later than Monday, Sept. 23.—S. H. Owens, District Superintendent.

NOTICE—This is to certify that Rev. A. T. Burnett is an ordained elder in the Church of the Nazarene and a member of the Indianapolis District. Also that he holds evangelistic commission from the Indianapolis District. I hereby recommend him to any who may desire assistance in evangelistic meetings or to any church desiring a pastor.—C. J. Quinn, District Superintendent, Indianapolis District.

Rev. Burnett has had fifteen years of experience in Christian work and will render excellent service either in the pastorate or evangelistic field. Those desiring to get in communication with him may address him at 131 Wall St., Jeffersonville, Indiana.

NOTICE—Until recently Mrs. Bennett has expected to return to Trevecca College as professor of music. But owing to recent changes she will not return. This leaves all dates open for evangelistic meetings at present. Dr. J. B. Chapman says Mrs. Bennett is one of the best song leaders and soloists in our movement. Write in care of Trevecca College, Nashville, Tenn.—W. G. and Ruth Harris Bennett.

NOTICE—I expect to be in California for revival work during the winter and next spring. If there are those who desire my services while in the West write me at Wilmore, Ky.—Andrew Johnson.

NOTICE—After having had a gracious year of victory with the dear old Peniel church, I am again entering the evangelistic field and would like to begin making up my slate for the winter now, beginning at the close of our assembly, which is October 20. My home address will be Peniel, Texas.—W. F. Farmer.

NOTICE—Eastern Oklahoma District: The Sunday School Convention convenes this year, October 1, in the Sapulpa church. All Sunday school superintendents' reports will be given Tuesday, October 1, between 2 and 5 p. m. Sunday school reports are to be mailed now to Rev. Mark Whitney, 223 S. Osage, Okmulgee, Oklahoma. Church reports are

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Rock Island	Monday night, Sept. 30
Kewanee	Tuesday night, Oct. 1
Cornell	Wednesday p. m., Oct. 2
Ottawa	Wednesday night, Oct. 2
Bloomington	Thursday p. m., Oct. 3
Peoria	Thursday night, Oct. 3
Pekin	Friday p. m., Oct. 4
Canton	Friday night, Oct. 4
Macomb	Saturday p. m., Oct. 5
Jacksonville	Saturday night, Oct. 5
Springfield	Sunday a. m., Oct. 6
Decatur West Side	Sunday p. m., Oct. 6
Decatur, First	Sunday night, Oct. 6
Effingham	Monday p. m., Oct. 7
Olney	Monday night, Oct. 7
Mt. Vernon	Tuesday p. m., Oct. 8
Benton	Tuesday night, Oct. 8
Herrin	Wednesday p. m., Oct. 9
Cartersville	Wednesday night, Oct. 9
Danville	Thursday night, Oct. 10
Olivet	Friday a. m., Oct. 11
Champaign	Friday night, Oct. 11
Rantoul	Saturday p. m., Oct. 12
Joliet	Saturday night, Oct. 12
Racine Central	Sunday a. m., Oct. 13
Milwaukee	Sunday p. m., Oct. 13
Oshkosh	Sunday night, Oct. 13

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to be mailed to Rev. W. H. Barlow, Humlin, Okla. Assembly will be held in the Sapulpa Church of the Nazarene, Lincoln and Park St.—F. R. McConnell, President District Sunday School.

NOTICE—New England Preachers: The preachers' meeting will be held this year at the Lynn church, October 1 to 4. Dr. Wiley, Editor of the *HERALD OF HOLINESS*, will bring a message each morning and evening, beginning Tuesday. If you are coming please write the entertaining pastor, Ira E. Miller, 10 Story Ave., Lynn, Mass. Send your dues and church offering to Rev. A. B. Anderson, 155 Hungerford St., Hartford, Conn. Meeting closes Thursday night instead of Friday; leaving time to get home and prepare for Sunday.—Ira E. Miller, Secretary.

RECOMMENDATION—I understand that Rev. W. F. Farmer of Peniel, Texas, is entering the evangelistic field after the assembly which convenes October 15 to 20, at Beaumont, Texas. I have known Brother Farmer for several years and have worked in meetings with him. He is a true consecrated man of God, a good evangelist, carries a great burden for souls, and has been for several years a successful pastor and evangelist. He will render valuable service wherever he is called. Keep him busy.—Jack Carter, Song Evangelist.

WEDDING BELLS broke the matrimonial silence for the first time among the young people of the Buffalo Lake, S. Dak. Church of the Nazarene, when Miss McDora A. Brooks, daughter of Mr. and Mrs. Geo. Piles of Hector, Minn., and Mr. Virgil W. Jakobitz, son of Mr. and Mrs. E. W. Jakobitz of Buffalo Lake, Minn., were united in marriage at the home of the groom's parents, Wednesday, September 4.—Wm. H. Dietzman.

REQUESTS FOR PRAYER
Please pray for my sister, Nora Gray, who is in a critical condition due to nervous breakdown. Will appreciate the prayers of all the saints.—Mrs. Pearl Itoland, Moore, Okla.

Prayer is requested also for two daughters who were once saved but who have backslidden and are now away from God.—An Oklahoma Mother.

A request is made for the prayers of the saints that two young men who are in sin may be brought to God and saved.

Rev. J. P. Wear and wife have been suddenly called to the bedside of his brother who is suffering from a paralytic stroke. He writes that he desires the prayers of all the *HERALD OF HOLINESS* family for his salvation. Those desiring to get in touch with Rev. Wear may address him at Weslaco, Texas.

PASTORAL ARRANGEMENTS North Dakota District

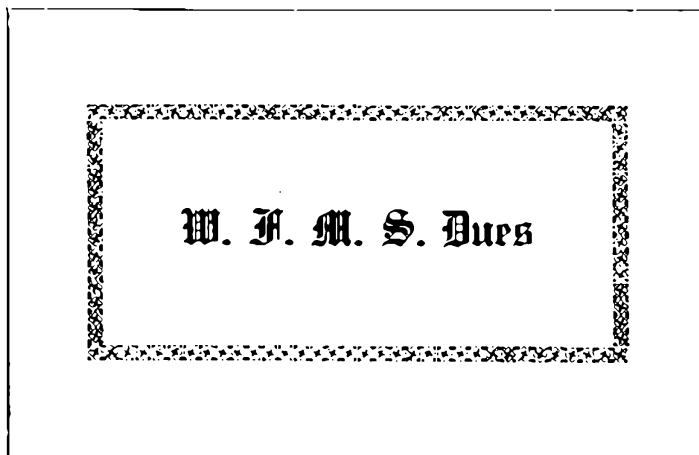
DISTRICT SUPERINTENDENT—Rev. H. J. Hart, Box No. 532, Fargo, N. Dak.

DISTRICT SECRETARY—W. M. Brown, Sawyer, N. Dak.

DISTRICT TREASURER—H. N. Haas, Jamestown, N. Dak.

PASTORS: Ashley, Neard Malmburg; Benedict, Louis Schroeder; Bethel, H. N. Haas; Boulah, to be supplied; Camp Creek, Edgar Thurlow; Denhoff, T. H. Ova; Dickinson, Ira E. Hammer; Ellendale, Neard Malmburg; Fargo, Mrs. H. J. Hart; Fessenden, T. H. Ova; Flasher, John H. Koch; Fort Clark, Walter Saddler; Jamestown, H. N. Haas; Juanita, H. C. Tittlemore; LaMoure, David Seewers; Larimore, Sheridan Arnold; Mandan, Walter Saddler; Minot, Harry V. Sorenson; Mohall, Geo. L. Chesemore; New Rockford, W. I. Gough; Norma and Pleasant View, Mildred Mowry; Oakes, R. L. Hubza; Rainy Butte and Regent, Herman Lintz; Sawyer and Velva, W. M. Brown; Surrey, to be supplied; Tuttle, Alma Ova; Valley City, H. T. Nyhus; Van Hook, Geo. L. Mowry.

For the use of our Woman's Foreign Missionary Societies we have printed a supply of envelopes as illustrated below. These are priced at 25c a hundred; \$1.15 for 500; \$2.00 a thousand.



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SEPTEMBER SPECIAL

September Special

Our August Special Offer was a great success. We know that no one was disappointed in the Cruden's Concordance at \$1.50. For September we are offering about 25 copies of a small Bible—large, clear type, India paper, flexible imitation leather covers (not overlapping), gold edges. A very high grade Bible, pocket size, 6 1/2 x 4 1/8 in., weighing only 14 ounces. It is worth \$3.50. We have been selling it at \$2.50 but are closing out our stock at \$1.85, plus 10c to help pay for packing and postage.

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Specimen of Type

The great

REVELATION, 13,

red dragon.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and

knoweth that he hath but a short time.

13 And when the dragon saw

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SEPTEMBER SPECIAL

SEPTEMBER SPECIAL

Kansas District

DISTRICT SUPERINTENDENT—Rev. A. F. Balsemeier, 29 West 16th Ave., Hutchinson, Kansas.

DISTRICT SECRETARY—Rev. Elmer Poole, 114 West 2nd, Emporia, Kansas.

DISTRICT TREASURER—Rev. Elmer Poole, 114 West 2nd, Emporia, Kansas.

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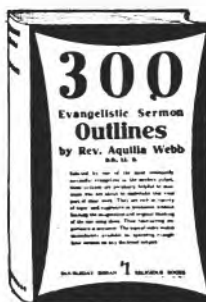
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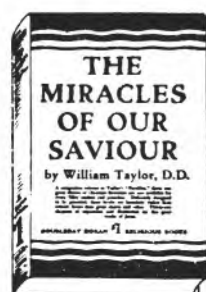
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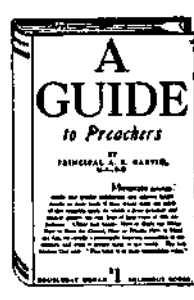
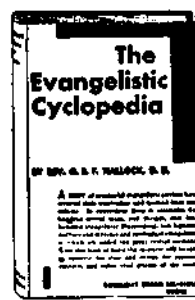
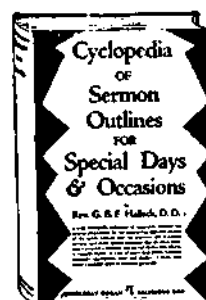
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 Chicago CentralAugust 27 to 31
 Kansas CitySeptember 3 to 7
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 MissouriSeptember 17 to 21
 Western OklahomaSeptember 24 to 28
 Eastern OklahomaOctober 1 to 5
 Arkansas (Vilonia)October 8 to 12
 MississippiOctober 15 to 19
 LouisianaOctober 22 to 26

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Western Oklahoma (Bethany) September 24 to 29
 Eastern Oklahoma (Bapulpa)October 1 to 6
 Arkansas (Vilonia)October 8 to 13
 Dallas (Beaumont)October 15 to 20
 Hamlin (Abilene)October 22 to 27
 San AntonioOct. 28 to Nov. 3

SLATE FOR 1930

AlbertaMarch 28 to 30
 North PacificMay 23 to 27
 NorthwestMay 27 to June 3
 Idaho OregonJune 6 to 10
 MichiganAugust 6 to 10
 OhioAugust 26 to 31
 KentuckySept. 3 to 10
 AlabamaNov. 5 to 9
 GeorgiaNov. 12 to 16
 CarolinaNov. 19 to 23
 FloridaNov. 26 to 30

DR. J. W. GOODWIN'S AND DR. R. T. WILLIAMS' TENTATIVE SLATE ABROAD

JapanOct. 14 to Nov. 1
 Care Rev. W. A. Rikel, 18 Okazaki Cho, Kyoto, Japan.
 ChinaNov. 10 to Dec. 20
 Care Rev. Peter Klehn, Tamingfu, Hopel, China
 Eastern IndiaJanuary
 Care Rev. Geo. J. Franklin, Kishorgauj, Mymensingh Dist. India.
 Western IndiaFebruary
 Care Rev. Prescott L. Beals, Buldana, Berar, India.
 PalestineMarch
 Care Rev. A. H. Kauffman, Box 176, Jerusalem, Palestine.

EVANGELISTS' SLATES

E. C. AND GERTRUDE ALLEN
 Sylvia, Kans. (Pleasant Hill)Oct. 8 to 21

MACK AND ETHEL ANDERSON

West Chester, Pa.Sept. 15 to Oct. 6
 Norristown, Pa.Oct. 10 to 27
 Lansdale, Pa.Oct. 31 to Nov. 17
 Columbus, Ohio (875 Stobert St.)Nov. 19 to Dec. 1
 Huxie, Kans.Dec. 8 to 22

JARIVETTE E. AYCOCK

Ulmet, Ill.Sept. 19 to 20
 Hamlin, Okla.Oct. 6 to 20
 Sapulpa, Okla.Oct. 22 to Nov. 3
 Kansas City, Mo. (1st Church) Nov. 10 to 24
 Decatur, Ill. (1st Church) Nov. 26 to Dec. 8

C. H. BABCOCK

Columbus, Ga.Sept. 18 to 29
 Atlanta, Ga.Sept. 30 to Oct. 14
 Collinswood, N. J. (1st M. E. Church)Oct. 20 to Nov. 3

F. P. BELEV

Elkhart, Ill. (Gen. Del.)Sept. 17 to 29
 Plattsburg, N. Y. (Gen. Del.)Oct. 3 to 20
 Richmond Hill, N. Y. (10805-95th Ave.)Oct. 21 to 27

DOROTHY BRIDGWATER

Kenesaw, Neb.Oct. 6 to 20
 Augusta, Kans.Oct. 27 to Nov. 10
 Lyons, Kans.Nov. 17 to Dec. 1
 Plainville, Kans.Dec. 8 to 22

A. B. CANNY

New Bedford, Mass.Sept. 24 to Oct. 6

JACK AND RUBY CARTER, Song Evangelists

Goose Creek, TexasSept. 11 to 29
 Port Arthur, TexasOct. 2 to 13
 Beaumont, Texas (Dallas Dist. Assembly)Oct. 15 to 20
 Abilene, Texas (Hamlin Dist. Assembly)Oct. 22 to 27
 Wichita Falls, TexasNov. 3 to 17

C. R. CHILTON

Wooster, OhioSept. 25 to Oct. 13
 Coshocton, OhioOct. 14 to Nov. 3

ARTHUR AND FRANK COOPER, Song Evangelists with String Instruments

Chester, W. Va. (Nazarene Church)Sept. 16 to 30
 Rogers, Ohio (Nazarene Church) Oct. 16 to 31

HARVEY AND MARIE CHRYSLEER

Piedmont, Mo.Sept. 15 to 29
 Beatrice, Neb.Oct. 6 to 30
 St. Louis, Mo. (LaPayette Park Church)Oct. 27 to Nov. 10
 Iowa City, IowaNov. 17 to Dec. 1

C. T. CORRETT AND WIFE

Boone, Iowa (1215 Boone St.) Sept. 10 to 30

C. D. COX

Burlington, Vt.Sept. 29 to Oct. 20
 Wolcott, Vt.Oct. 23 to Nov. 10

PROP. C. C. AND MARGARET CRAMMOND, Song Director and Evangelist

South Bend, Ind. (1314 N. Freemont St.)Sept. 29 to Oct. 13
 Otisville, Mich.Nov. 3 to 17

STELLA B. CROOKS

Fitchburg, Mass.Sept. 22 to Oct. 6
 Everett, Mass.Oct. 13 to 27
 Cliftondale, Mass.Nov. 3 to 17
 Cambridge, Mass.Nov. 24 to Dec. 8

M. E. AND NINA DEVOLL

Brookwater, Neb.Sept. 8 to 29
 Ontario, Neb.Oct. 6 to 27
 Grand Island, Neb.Nov. 15 to Dec. 1

H. N. DICKERSON

Marcus Hook, Pa.Sept. 29 to Oct. 13
 Delmar, Del.Oct. 14 to 27
 Harrington, Del.Oct. 28 to Nov. 10

JOHNNIE AND JACKIE DOUGLAS

Springfield, Colo.Sept. 13 to 20

C. M. DUNAWAY

Thomas, Okla.Sept. 19 to 29
 Los Angeles, Calif. (First Church of the Nazarene)Oct. 6 to 20
 Tampa, Fla.Oct. 27 to Nov. 10
 Ft. Wayne, Ind. (First Church of the Nazarene)Nov. 17 to Dec. 1
 Ottawa, Kans.Dec. 2 to 22

R. E. DUNHAM

Oakley, Kans. (P. M. Church)Oct. 13 to Nov. 3

CHARLES DYE

Chester, W. Va.Sept. 15 to 29

J. R. EDWARDS AND WIFE

East Liverpool, Ohio (Gardendale Mission)Oct. 6 to 20
 Mt. Vernon, OhioOct. 24 to Nov. 10
 Greentown, OhioNov. 17 to Dec. 1

EDWARDS EVANGELISTIC LADIES QUARTET

Dodge City, Kans.Sept. 27 to Oct. 13
 Sultille, Kans.Oct. 18 to Nov. 3
 Oklahoma City, Okla. (First Church of the Nazarene)Nov. 8 to 24

HARRY J. ELLIOTT

Homedale, IdahoSept. 12 to 29
 La Grande, OregonNov. 8 to Dec. 1

THEO ELSNER AND WIFE

Canton, OhioSept. 29 to Oct. 13
 East Liverpool, OhioOct. 17 to Nov. 3
 Columbus, Ohio (First Church of the Nazarene)Nov. 10 to 24
 Rochester, N. Y.Dec. 1 to 15

KIRBY FIELDS

Spottisburgh, Neb. (Tabernacle) Sept. 2 to 20

BONA FLEMING

Brownstown, Pa.Sept. 15 to 29
 Detroit, Mich. (Gen. Del.)Oct. 6 to 20
 Winchester, Ind.Oct. 21 to Nov. 3
 Grand Rapids, Mich.Nov. 10 to 24
 Hutchinson, Kans.Nov. 26 to Dec. 8

JOHN FLEMING

Cincinnati, OhioSept. 22 to Oct. 6
 Detroit, Mich.Oct. 6 to 20
 Akron, OhioOct. 29 to Nov. 10
 Binghamton, N. Y.Nov. 13 to 24
 Owasco, Mich.Dec. 1 to 15

MRS. H. A. FORSTER, Song Evangelist

Cherryville, N. CarolinaSept. 18 to 29

C. B. FUETT

Sharon, Pa.Sept. 24 to Oct. 6
 Cleveland, Ohio (First Church) Oct. 13 to 27
 Elkhart, Ind.Nov. 3 to 17

GADDIS-MOSER EVANGELISTIC PARTY

Deratur, Ill.Sept. 29 to Oct. 13
 Fargo, N. Dak.Oct. 16 to 27
 Freeman, S. Dak.Oct. 27, 28
 Wauwata, Neb.Oct. 30 to Nov. 10
 Denver, Colo.Nov. 11 to 14
 Wichita, Kans.Nov. 17 to Dec. 1

DORA GELL, AND LILLIAN HASSELBRINO, Singers and Players

Bloumsburg, Pa.Sept. 15 to 29

PAUL GOODWIN

Litchfield, Minn.Sept. 23 to 29
 Kewanee, Ill.Oct. 2 to 20
 Springfield, Ill. (313 South New St.)Oct. 25 to Nov. 10
 Jacksonville, Ill. (223 1/2 S. Main St.)Nov. 13 to 24

MRS. GUSSIE MOKRIN GILL

Okmulgee, Okla. (Home Mission Campaign)Sept. 7 to 29
 Bapulpa, Okla. (East Okla. District Assembly)Oct. 1 to 8

RALPH C. GRAY

Goose Creek, TexasSept. 11 to 29
 Merkel, TexasOct. 4 to 20
 Abilene, Texas (Hamlin Dist.) Oct. 21 to 27

H. A. GREGORY

Mason, TexasSept. 15 to 29

THOMAS D. GIBBENE

Flushing, N. Y.Oct. 1 to 13

ERNEST J. HAERRE
Laurie, Ohio (Mission) Oct. 20 to Nov. 3
Williamsburg, Ind. Sept. 29 to Oct. 13

J. C. HAPLEY
Tulsa, Okla. (2740 E. 12th St.)
..... Sept. 24 to Oct. 6

J. N. HAMPE
Philadelphia, Pa. (C. & M. A.) Sept. 16 to 22
Washington, D. C. (C. & M. A.)
..... Sept. 23 to 28
Pittsburgh, Pa. (C. & M. A.) Oct. 1 to 12
(Annual Missionary Convention)
Cleveland, Ohio (Bible Conf.) Oct. 13 to 20

A. O. HENRICKS
Dallas, Texas (First Church) Sept. 16 to 29
Chattanooga, Tenn. (First Church) Oct. 3 to 13
Pittsburgh District Oct. 15 to Nov. 17
Seattle, Wash. (Central Church)
..... Nov. 24 to Dec. 8

LER HILL
Hindsville, Ark. Sept. 16 to 29
Stockton, Calif. Oct. 20 to Nov. 3
Yakima, Wash. Nov. 10 to 24

J. M. HUFF
Lehigh, Pa. Oct. 3 to 27

HUFF-EBY EVANGELISTIC PARTY
Manning, W. Va. Sept. 5 to 29

J. E. HUGHES AND WIFE
Louisville, Ky. Sept. 18 to Oct. 1

ALLIE AND EMMA IRICK
Blount City, Ia. Sept. 29 to Oct. 13

K. HAWLEY JACKSON
Pittsburgh District (Missionary Conventions)
..... Sept. 15 to Oct. 13
Flint, Mich. Oct. 20 to Nov. 3
Clarendon, Va. (Park Lane Church)
..... Nov. 10 to 24
New Brighton, Pa. Dec. 1 to 16

C. B. JERNIGAN
Carrington, Ohio Sept. 22 to Oct. 13
New Gallitz, Pa. Oct. 16 to 27
New Castle, Pa. Oct. 31 to Nov. 17

LUM JONES
Tobe, Colo. (Plumb Valley Church)
..... Sept. 22 to Oct. 6
Denver, Colo. (First Church) Oct. 7 to 10
Portland, Ore. (Seward Church) Oct. 13 to 27

MRS. S. A. KEBL
Bloomington, Ill. Sept. 9 to 29

J. F. KNAPP
Wollaston, Mass. (Eastern Nazarene College)
..... Sept. 1 to Nov. 1

MRS. GERTRUDE KNIGHT AND AMY SHULTZ
Evangelist and Singer
Corydon, Iowa (Gen. Del.) September
Arrin, Calif. (Gen. Del.) Oct. 6 to 20

JOHN AND BEULAH KNIGHT
Snyder, Texas September 27 to Oct. 8
Merkel, Texas (Nazarene Church) Oct. 7 to 20
Abilene, Texas (Assembly) Oct. 22 to 27
Merkel, Texas (Home Mission Campaign)
..... Nov. 3 to 17

C. C. KNIPPERS AND SONS EVANGELISTIC PARTY
Malone, Texas (Tent) Sept. 17 to 29
Natchitoches, La. (Tent) Oct. 1 to 13

MASON LEE
Owensboro, Ky. Sept. 15 to 29
Cumberland, Ky. Oct. 3 to 20
Mt. Hope, W. Va. Oct. 25 to Nov. 10

THE LEHMANS AND SON JAMES, Song Evangelists
Pittsburgh District Work, Sept. 20 to Oct. 30
Providence, R. I. Oct. 27 to Nov. 10
West Somerville, Mass. Nov. 12 to 27
Brazil, Ind. Dec. 1 to 15

W. W. LOVELESS
Greensport, Ohio (118 No. Hague Ave., Colum-
bus, Ohio) Sept. 21 to Oct. 6

THEO. AND MINNIE E. LUDWIG
St. Louis, Mo. Sept. 7 to 29
Newell, W. Va. Oct. 3 to 20
Jamestown, N. Dak. Oct. 24 to Nov. 10
New Rockford, N. Dak. Nov. 14 to Dec. 1
Pessenden, N. Dak. Dec. 2 to 15
Glendale, Ariz. Jan. 12 to 20
Athens, Calif. March 16 to 30

MABEL R. MANNING
Union, Maine Sept. 29 to Oct. 20
Berry, N. H. Oct. 27 to Nov. 17
Lincoln, N. H. Nov. 24 to Dec. 8

J. B. McBRIDE
Nashville, Tenn. (Trevecca College)
..... Sept. 17 to 30
Mt. Sterling, Ky. Oct. 3 to 20
Toledo, Ohio (General Del.) Oct. 24 to Nov. 10

J. A. McNATT
Mexico, Mo. (Care Rev. L. Welsh, 314 N.
Wade St.) Sept. 15 to 30
Moberly, Mo. (Care Rev. H. T. Davis, 1014
Concannon St.) Oct. 3 to 20

A. McNAUGHTON AND WIFE
Powell, Wyoming (Tent Meeting) Sept. 8 to 29

F. M. MESSENGER
LaFayette, Ohio Oct. 13 to 20
Marion, Ohio Nov. 10 to 24
Dayton, Ohio Dec. 27 to Jan. 1
Hertford, West Side Jan. 5 to 12

E. C. MILBY
Atlanta, Ga. Sept. 29 to Oct. 14

L. G. AND BERTHA MILBY
Canton, Ill. (Gen. Del.) Sept. 22 to Oct. 13
Rantoul, Ill. (Gen. Del.) Oct. 15 to Nov. 3

W. H. MINOR
Baxter Springs, Kans. Sept. 29 to Oct. 13

HERSCHEL MURPHY AND WIFE
Trumann, Ark. Sept. 20 to Oct. 6

WILL H. AND LILLIE B. NERRY
Kalama, Wash. Sept. 29 to Oct. 13
Portland, Ore. (Brentwood Church)
..... Oct. 16 to Nov. 3
Merced, Calif. Nov. 10 to 24

AUG. N. NILSON
Flint, Mich. Sept. 15 to Oct. 13
Cadillac, Mich. Oct. 17 to Nov. 3
Highland, Mich. Nov. 7 to 24

EDWARD C. ONEY
Wadsworth, Ohio Sept. 22 to Oct. 6

EDDIE E. PATZSCH, Song Evangelist
Akron, Ohio (Arlington St.) Sept. 29 to Oct. 6
Cleveland, Ohio (1st Church) Oct. 13 to 27
Livermore Falls, Maine Nov. 3 to 17

D. M. PREFFLEY
New Castle, Ind. Oct. 6 to 20
Springfield, Ohio Oct. 27 to Nov. 10

PURKHISER EVANGELISTIC PARTY
Bethany, Okla. Sept. 24 to 29

J. E. AND ADA REAMON
Roxana, Ill. (Gen. Del.) Sept. 15 to 29
Centerville, Iowa (Gen. Del.) Oct. 4 to 20

LEWIS J. RICE
Richmond, Ky. Sept. 15 to 29

J. A. RODGERS
McDermott, Ohio Sept. 19 to 29
Lynn, Mass. Oct. 6 to 20
Providence, R. I. (First Church)
..... Oct. 27 to Nov. 10
West Somerville, Mass. Nov. 12 to 28
Brazil, Ind. Dec. 1 to 15

FERRY RUND
Boone, Iowa (Primitive Methodist Church)
..... Sept. 29 to Oct. 27
Olney, Ill. (Church of the Nazarene)
..... Oct. 29 to Nov. 10

O. HOWARD ROWE
Troy, Ohio Oct. 6 to 20
Bartleson, Ohio Oct. 27 to Nov. 10

RICHARD AND DOROTHEA SHARP
North Platte, Nebr. Sept. 16 to 29
Arnold, Nebr. (Convention) Oct. 1 to 4
Panama, Nebr. (Low Star Church) Oct. 6 to 20
Scottsbluff, Nebr. Oct. 25 to Nov. 10

E. D. AND WINNIE SIMPSON
Bethany, Okla. (Dist. Assembly)
..... Sept. 24 to 29
Sapulpa, Okla. (Dist. Assembly) Oct. 1 to 6
Lamar, Colo. Oct. 8 to 20

E. H. STILLION
South Eliot, Maine Sept. 15 to 29
Portland, Me. Oct. 8 to 27
Rath, Maine Oct. 30 to Nov. 17
Ashtabula, Ohio Nov. 20 to Dec. 8
Norfolk, Va. Dec. 29 to Jan. 12

MRS. LOLA YOUNG TAYLOR AND MRS. LOUISE CURNELL SHRUM
Franklin, Ohio Sept. 29 to Oct. 13
Coshocton, Ohio Oct. 30 to Nov. 3

T. L. TERRY
Spencer, Ind. Oct. 6 to 27
Bedford, Ind. Nov. 3 to 24

E. E. AND ORA J. TURNER
Climbing Hill, Iowa Sept. 29 to Oct. 13
Muscatine, Ia. (301 Stewart Rd.)
..... Oct. 20 to Nov. 10
Logansport, Ind. (2005 N. St.)
..... Nov. 17 to Dec. 1

O. D. AND AGNES B. URSCHEL
Bloomington, Ill. Sept. 8 to 29
Coulterville, Ill. Oct. 3 to 20

N. B. VANDALL, Song Evangelist
Indianapolis, Ind. Sept. 22 to Oct. 6
Johnstown, Pa. Oct. 13 to Nov. 3
Glassboro, N. J. Nov. 10 to 24

VAUGHAN RADIO QUARTET
Bethany, Okla. (College Zone)
..... Aug. 31 to Oct. 1
Nashville, Tenn. (No. Nashville Church of the
Nazarene) Oct. 6 to 20
Detroit, Mich. (Holiness Tabernacle)
..... Nov. 11 to 24

HAROLD VOLK
Burlington, Colo. Sept. 15 to 29
Armel, Colo. Oct. 6 to 20
Greely, Colo. Oct. 22 to Nov. 10
Colorado Springs, Colo. Dec. 1 to 10

H. W. WELSH
Wapakoneta, Ohio Sept. 9 to 29
Auburn, Ill. Oct. 1 to 20
Arenville, Ill. Oct. 25 to Nov. 10
Columbus, Ohio (Sunshine Mission)
..... Dec. 8 to 22

LON R. WOODRUM
Merkel, Texas (Noodles) Nov. 3 to 17

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