

HERALD OF HOLINESS

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WHOLE NO. 808

THE SECOND BLESSING IN CHRISTIAN TESTIMONY

I HAVE continually testified (for these five-and-twenty years) in private and public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith."—John Wesley, Methodist.

"I knew Jesus and He was very precious unto me. But I found something in me that would not always be gentle, kind and loving. I did what I could to keep it down, but it was there. I besought the Lord to do something for me, and He took it out and shut the door."—George Fox, Quaker.

"I will confess to all the world; and I declare unto you, in the presence of God, the holy Trinity, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ,' because some of our well-meaning brethren say, 'By this can only be meant a gradual dying;' but I profess unto you, I am dead unto sin, and alive unto God."—John Fletcher, Episcopalian.

"I was distinctly conscious when I reached it. . . . I was then redeemed by a mighty power and filled with the blessing of perfect love."—Thomas C. Upham, Congregationalist.

"I am ready to testify to the world that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please: 'faith of assurance,' 'holiness,' 'perfect love,' 'sanctification.' It makes no difference with me whether they give it a name or no name; it contains a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it."—James B. Taylor, Presbyterian.

"The evidence in my case was as clear and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. Oh, it was glorious, divinely glorious! I could not doubt it. Need I say that the experience of sanctification inaugurated a new epoch in my religious life? Oh, what blessed rest in Jesus! What an abiding experience of purity through the blood of the Lamb!"—Alfred Cookman, Methodist Episcopal.

"The last year (1873) has been an eventful one to me. . . . It includes a day memorable among all other days of my ministry, Thursday, July 31st, when God most graciously and sweetly cleansed me from all unrighteousness, and baptized me with the Holy Ghost as never before."—Francis Hodgson, American theologian.

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A SECOND, DEFINITE WORK OF GRACE

Can it be proved that the Bible teaches a second definite work of grace?

WITHOUT hesitation we answer that it can be proved that the Bible teaches a second, definite work of grace. And in support of such an assertion, we present the following:

I. The Bible teaches that sin exists in us in two forms, i. e. as transgression of the known law of God, resulting in guilt and condemnation, and as pollution or depravity of the moral nature, resulting in want of conformity to the holy character of God. And the Bible teaches that through Christ a remedy for sin in both forms is provided, and that by the actual, vital operation of the Holy Spirit this remedy is applied and made effective. In many instances the two-fold nature of sin and the double-fold provision through Christ is made clear, and in all the Scriptures this distinction is implied. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The remedy for guilt is pardon, and the remedy for pollution is cleansing.

II. The Bible teaches that all Christians are sanctified; and yet it teaches that not all are sanctified wholly. But since it is the will of God for all to be entirely sanctified, and since they did not get so sanctified when they obtained pardon and regeneration, then it remains that if they ever get it at all they will get it as a second work of grace—for surely none will deny that it is a work of grace.

III. The Bible teaches that God, in His dealings with men and with nations, ordered events so that they would be typical of His dealings with men's hearts in answering the sin question and in bringing His holy ones into glory. And yet in His dealings with men, things and nations there are quite often illustrations of the fact that in bringing men into full salvation God accomplishes it by means of two distinct works of grace.

(1) In the creation of the human race, God did not "do it all at once." Rather He created the man first, and as a second, definite creative act, formed the woman.

(2) In purging the literal earth from thorns and thistles and other material effects of the fall, God

baptized it with water (the type of regeneration), in the days of Noah, and will, in the judgment day, baptize it with fire (the symbol of sanctification).

(3) In bringing about redemption through Christ; God arranged that Jesus Christ should come into the world twice: the first time to die for the sins of men and the second time to take to Himself those who have made themselves partakers of the benefits of His first coming.

(4) In taking the Israelites into their promised land, God wrought two definite, epochal deliverances: one at the Red sea and the other at the Jordan river.

(5) There were two epochs in the experience of holy men: Abraham came out of Ur of the Chaldees with such faith in God that it was accounted unto him for righteousness. But twenty years later God commanded him, "Walk thou before me and be thou perfect." Jacob found "The house of God" at Bethel, but he saw "the face of God" at Peniel twenty years later. Moses "forsook Egypt, not fearing the wrath of the king," and yet forty years afterwards he was commanded, "Take off thy shoes, for the ground whereon thou standest is holy ground." Joshua came out of Egypt in the Exodus and "wholly followed the Lord." But forty years later he met the "man with the drawn sword" on Canaan soil and "stood on holy ground." Isaiah had been a prophet of the Lord for at least two years and a half, but as he heard the seraphim singing "Holy, holy, holy is the Lord of hosts," in the temple, he discovered that his own lips (the index to the heart) were not clean, and he cried, "Woe is me for I am undone." But a seraph flew to him and touched his lips with a live coal of fire and announced to him, "Thine iniquity is taken away and thy sin is purged." The disciples of our Lord were undoubtedly converted truly during that period of three years in which they were associated with the Master and during which they were themselves preachers of repentance and workers of miracles. But these same men tarried in obedience to their Lord's command in the city of Jerusalem until the Holy Ghost came upon them as purging fire and purified and sanctified their hearts. Then there were two epochs in the Christian experience of the Samaritans (Acts 8), in the experience of Cornelius and his household (Acts 10), in the experience of Apollos (Acts 18), and in the experience of the Christians who formed the nucleus of the church at Ephesus (Acts 19).

IV. But furthermore, the prophecies of the Old Testament which foretell the glories of the Pentecostal age frequently make clear its two-fold provision and application. Joel 2:27-29 is among the oldest of the Pentecostal prophecies, and it says: "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out of my Spirit," etc. Ezekiel 36:25, 26 makes distinction between the new heart

and a clean heart, "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh." Isaiah 35 distinguishes between the "high way" and the "way of holiness," Zechariah 13:1 distinguishes between sin and uncleanness—that is, guilt and pollution. And Malachi 3 presents the full purging from dross as a grace for "the sons of Levi," God's special worshipers.

V. The Psalms (the hymns of the Old Testament church) differentiate purging from pardon in Psalm 51, cleanness of hands (implying absence of guilt) from purity of heart in Psalm 24, and make the fullest rest (the rest of holiness) the heritage of the seeking follower of Jehovah in Psalm 116.

VI. In the New Testament, John the Baptist (Matt. 3:10-12) differentiated between forgiveness, which is the blessing back of water baptism (the type), and holiness which is inwrought by the Holy Ghost for those already in possession of that for which water baptism stands. Jesus taught His disciples (John 14) that they were to receive "another" Comforter in the person of the Holy Ghost; and when He appeared to Paul on the Damascus road (Acts 26) he made clear distinction between forgiveness of sins and the inheritance of the sanctified. Paul addressed the members of the church at Corinth as sanctified (1 Cor. 1:2), but found in them (chapter 3) indications of remaining carnality, but showed them (chapter 13) that the possession of perfect love would constitute a remedy for their want of inward grace. And for the Thessalonian Christians he made earnest prayer that they, well attested Christians, should be sanctified wholly (1 Thess. 5:23).

All this is illustrative rather than exhaustive; but we trust is sufficient to approve our statement that it can be proved by the Bible that there is a second, definite work of grace involved in the execution of God's plan for the full salvation of men.

MEET ME AT COLUMBUS!

ON another page we are printing the announcement from the commission which designates Columbus, Ohio, as the place for the meeting of the General Assembly of the Church of the Nazarene, and June 13, 1928 as the date for the Assembly. We had previously printed a telegram which announced Kansas City as the place for the meeting, and it has been a great disappointment to the pastor and people of First Church that this plan was changed. At a recent meeting of the membership, resolutions renewing the invitation and urging the commission to let its former decision stand were passed, and the pastor, Rev. G. M. Hammond, met with the commission and did his utmost to make the members feel that

Kansas City is the place for this great quadrennial meeting of Nazarenes. And there were many who shared his views and backed his urge. Our people would like to see their new headquarters building which has been erected since last General Assembly and they would like to see the inside workings of the shop where the *HERALD OF HOLINESS*, The Other Sheep, our Sunday school publications and tons of holiness books and tracts are produced, and we at headquarters were all set to welcome all our people and friends as our guests.

But of course the commission had to take the good of the whole movement into consideration, and upon this basis Columbus was selected; and so from now on we are all for Columbus. And it does seem, as the commission's announcement says, that "the conveniences available at Columbus, Ohio, are more adapted to our purposes." I have been in First church, Columbus, for two meetings of three weeks each in length, and for the first two of the district campmeetings held there, and if we cannot have the General Assembly in Kansas City, then I would as soon have it in Columbus as anywhere else in the world. So now, everybody please put me down for Columbus.

There is a general feeling among our people, a feeling shared by the members of the commission, that we should plan, not only for a General Assembly when our delegated body will attend to the quadrennial business of our church, but that we should also plan for the greatest convocation and the greatest time of spiritual power and vision that the Nazarenes have ever had.

Our people were never better united than now. Our leaders were never more highly respected and more fully trusted than now. The general confidence of our people in the various departments and institutions of our church was never greater than now. And everything is evidently ready for an epoch making convocation of our people and their friends. June is a better time of the year than the fall, since our school people can come, the conveniences at Columbus are in every sense splendid and above the average, our quadrennium has covered an extra eight months, thus making our people a little keener for the meeting. And finally, there are no motions on foot for radical changes in the polity or other vital factors of our work. Hence we are set for a great convocation which shall be outstanding for spiritual power and epoch making as a time for clarifying and enlarging of vision, and a proper beginning for a new era of progress.

So far we have not needed to fill our paper with pre-assembly discussions of various petty issues, and we hope this situation will not be materially altered during the next few months. But we plan to give all possible publicity to the Assembly's meeting and to furnish all available information to those who plan to attend. But just now we want to urge that all readers of the *HERALD OF HOLINESS* join that class—the class

who plan to attend the General Assembly. We believe that all who go will be many times repaid for their trouble and expense, and that the Assembly itself will be made the better by having our people and their friends there in the greatest numbers ever seen at one of our gatherings.

It is the impression on all hands that we shall have a record breaking crowd this time. Some have even estimated that there will be from six to ten thousand people on hands for the first Sunday. We have no very adequate way of estimating, but having been in the East this summer, we do know that the Nazarenes in that section are planning to come in such numbers as never before. And the Pacific coast people always do attend the Assembly. So now if we of the Middle and Central West and of the South, Southwest and Southeast will turn out, we shall practically all be there. But I understand that the auditorium at Columbus can be arranged to seat from ten to fifteen thousand, so let no one stay at home. Everybody begin now to plan to attend the General Assembly. From now on, in connection with our "adieu," let us say, "Meet me in Columbus."

EDITORIAL COMMENTS

The Gospel Minister calls the attempt of a person to adjust himself with the program of his church, when at least a portion of that program is out of harmony with essential truths and at variance with spiritual methods, "Involuntary compromise." Among examples cited is that of the budget of churches which, while providing for some good things, also includes schools which are sold out to Modernism, and institutions which do not contribute to the spiritual interests of the church. The editor goes on to show how it is impossible to give to part of the budget without turning money loose to be applied for the purpose to which you object, and how it is compromising vital principles to belong to a church and not pay to the support of its institutions, and then he says: "If a denomination has become so ungodly that you cannot trust your money in their hands, why trust your soul? If you refuse the support of your money, why consent to the support of your name? Is your money worth more than yourself?" Pretty strong meat for those who "stick to the old church" and teach others so to do, but we can see no escape from the logic. Looks as if it is going to be necessary for one to find a church whose principles and practices line up with pentecostal Christianity, or else compromise either voluntarily or involuntarily. And all compromise is dangerous, if not sinful.

The canker of divorce is eating the very heart out of the American home. It is claimed that America has more divorces than all other civilized nations of the world put together. Last year there was one di-

vorce in this country for every eight marriages. More exacting marriage laws for all the states, uniform marriage and divorce laws among all the states, and more legislation to help make marriage a success and more to make divorce more difficult may all help some. But really, as in the case of every outbroken evil, the divorce rage is but a symptom of the terrible disease of sin which afflicts us, and the only general cure for it is a wide-spread revival. We hear a lot about "incompatibility" among husbands and wives, and the intimation is that there is something unfortunate in the tempers and dispositions of the persons in question. But the fact is that it is the old man of sin, the old depraved, carnal nature that keeps husbands and wives from getting on together. Holiness makes husbands and wives compatible, and there has not been a divorce between two persons who have always lived morally clean, and who are sanctified wholly, since the world began. We are against divorce, and since holiness is the cure for it, we are going to preach holiness harder than ever before.

In New Zealand and in Victoria state, Australia, the churches are, with the aid of the Educational Boards, taking a vote of parents on the question of the Bible in the schools. And there are four questions in the questionnaire recently sent to London editors as follows: 1. Do you consider a strictly secular system of elementary education, cutting out all Bible, work, a right and proper education system? 2. Is an ordinary English education complete without a knowledge of the English Bible? 3. Would Bible reading increase a boy's vocabulary and give him a better command of the English language in its purity? 4. Would Bible lessons be a factor in the formation of character and an aid to good citizenship? Mr. Gwynne, editor of London's *Morning Post*, replied that "No man can aspire to be a writer of English unless he has a thorough knowledge of the Bible." Sir Samuel Sprigge of *The Lancet*, said on question two: "No—the most important as well as the most popular examples of English literature abound with biblical references, allusions and quotations whose value is lost unless they are familiar." On question three he answered: "Yes; the present version is founded on a seventeenth century version which is a model of pure, dignified, and forcible English—the really right word for most conjunctures can be found in the Scripture." But to us (for we have heard the objection that teachers in elementary schools are incompetent to read the Bible and give its meaning to their pupils) the answer of Stuart Hodgson, editor of the *Daily News*, is most interesting. He says, "Anything badly or unintelligently taught may do harm, but to prohibit Bible lessons in schools on this ground is manifestly absurd. It is putting out the eye lest it should squint."

NEEDED—A REVIVAL OF RESPONSE

By Rev. L. S. Tracy, M. A.

MAY it not be safely stated that in one respect all life is made up of appeal and response? God has been appealing to men throughout the ages, but in the aggregate has received but a meager response. He has been trying to get at the souls of men, but they are so enwrapped by the material that it is difficult to do so. The revelation of Himself in the Bible represents the effort to appeal to mankind through its poetry, its history, its prophecy and admonition in order to secure a response in personal salvation, holy character and service.

The Holy Spirit has been working with the heathen in all generations, but I, as a missionary, like to think that since the day of Pentecost when His special administration began, He has been diligently and more effectively convincing them of sin, of righteousness and of judgment. It has been my observation that the substance of at least eight of the ten commandments is familiar to those peoples who have not had gospel light. Though this is true, God has ordained that the full light of His truth shall be carried to the world chiefly through human agency, and He has been hampered through all these generations because of the lack of men to carry His revealed Word and to preach His message by human lips to human consciousness through human ears. The divine method given in Romans 10:13-17 is that some person must be *sent*, those who are sent must *preach*, the preaching must be of such a nature that the people will *hear*, those who hear must *believe*. Those who believe will be *saved*. A wonderful divinely-built stairway for all peoples everywhere.

It might have been possible for God to speak to the antediluvians directly, but He did not do so. He spoke to them through Noah, and when Noah heard he responded. Abraham also listened, responded and went out not knowing whither he went. Moses yielded after a protest and did what God told him to do. What if Paul had not responded to the appeal of Jesus on the day enroute to Damascus? I wonder if God's plan would have been blocked and he would have been under the necessity of looking for another man?

It is said that the secret of the great religious movement of the eighteenth century under the Wesleys, Whitefield and Edwards "is to be found in the rich outpouring of the living Spirit of God on the nation; and in the circumstance that at this particular moment the divine Spirit found, in a particular group of men, fit instruments, with fit measure of devotion and faith, for a work so great." No doubt but that there was as great a need for such a revival in the preceding generation, and probably there were other men as well equipped for the task as these four were,

but God could not find the men who would respond until these came to the stage of action.

Is it making too broad a statement to say that God is always wanting to do for men—it is His very nature—but that He is prevented because of the lack of response either in those whom He would send or in those in whom He would work? It is an appalling thought that possibly God's work is indefinitely delayed because He cannot find a suitable person who will respond. It has often come to me that God must have tried to get several others to do the work which He finally called me to do, and they all refused, and He had to come away down the scale of fitness and take me as a fourth or fifth choice just because I was simple enough to respond.

I often wonder how much God wants to do, but cannot find a man through whom to do it. In these days of cold formality and sinful compromise some saint may be praying for a real spiritual church to come to his town, and God is looking for a man to come and hold a revival and organize such a church; but the neighboring pastor, the District Superintendent, and the District Board of Missions, for some reason or another, do not hear.

A poor preacher or Christian student is pleading with God for financial assistance and God comforts him in the thought that He has heard the prayer. Then God tries to prompt someone who has the money to supply that need, but that person is too much engaged in making more money or in making himself more comfortable, and he is spiritually so phlegmatic that God cannot get his attention. So he does not respond to the prompting, and the poor preacher or student is perplexed.

A missionary in his field needs a little money to put a native preacher into a very needy station, so he sends an earnest, tearful, and full-of-faith petition to the Lord of the harvest for the money. God whispers to his heart, "Yes, my son, I know the need, I have heard your prayer, and will send you the money soon." Then God speaks to Brother Jones in the homeland about opening that station, but Jones is so spiritually dull of hearing that he mistakes these promptings to mean that he ought to open a new branch of his own business in another city. Then God mentions the matter to Brother Smith, but Smith is so phlegmatic in his spiritual life that he thinks the prompting is the result of his own mental activity regarding his business. So instead of adding a preacher to a mission station he adds an extra clerk to his own business staff at home. There were people in Christ's day who mistook the voice of God for the rumblings of thunder.

Then how often the cause of God languishes because of only partial response. A pastor or an evangelist

responds to God's call to serve a poor church, but the people do not respond with their prayers and support. A young man is called to prepare for the ministry of the Word, but the stewards of God's money do not respond to the promptings to help him, so he struggles and struggles and finally breaks down. Another is called to the mission field, but the church does not respond with confidence, understanding, patience and means, and so the work is not done.

The prayer of the penitent sinner for salvation is answered like a flash of lightning as soon as the necessary conditions for salvation are met, because God is dealing directly with the sinner himself; but how often do prayer and faith for the prosperity of God's work seem to go unanswered because in sending the answer God has to deal with a will other than that of the one who is praying, and because that will is

benumbed and satiated, and the vision of the party is narrow, he does not respond to the appeal of the Spirit.

God requires response on the part of those who can supply the need just as much as He requires prayer on the part of those who see the need. What is entire consecration if it is not an eternal affirmative response to the control of God? I believe that if we could know the workings of the Holy Spirit perfectly we would be convinced that He is ever trying to get people to respond.

There is no doubt in the mind of this writer but that God is calling the Church of the Nazarene to an heroic task of world-wide evangelism. Oh for a revival of response!

BINGHAMTON, N. Y.

ATHEISM, ANARCHY, OR A RENAISSANCE?

By Prof. A. S. London

ONE morning, when the teacher in the Eastern District High School in Brooklyn, New York, opened the Bible a young man by the name of Meyer Applebaum rose and started for the door. The principal of the school stopped him, "What does this mean?" he asked. "I'm not going to listen to that rot," young Applebaum answered, and walked out. Almost at the same time Meyer Konikow of the James Madison High School of Brooklyn, rose and walked out. The two young men were brought before the principals and there gave out some startling facts.

"We don't believe in the Bible, and we don't want it stuffed down our throats. We're members of the Society of the Godless," said the boys. "The Bible is out of date," said Konikow. "The odds are three million to one that there is no heaven and no hell, so why worry? That's what we learn in the Society of the Godless."

An investigation was started and it was found that the Society of the Godless was a flourishing organization in the high schools of New York city. It was discovered that the society had been inspired by the American Association for the Advancement of Atheism, and later had an offer of legal help from the American Civil Liberties Union.

When the school authorities looked into the matter to see what was the Society of the Godless, they found that the organization has one hundred twenty-five members in New York city and that it holds meetings every two weeks, when the Bible is openly scoffed at. The Society of the Godless is part of the national organization known as the Junior Atheist League, which functions in the high schools and colleges of the United States.

In Los Angeles the name of the Junior Atheists is "The Devil's Angels." In Rochester, New York, they

call themselves "The Damned Souls." In the University of Wisconsin they call themselves "The Circle of the Godless." In the University of North Dakota they call themselves "The Legion of the Damned." The head of the society is called "His Satanic Majesty."

It is said that the beliefs the promoters are encouraging their students to accept may be summarized as follows: "There is no God." "The idea of the virgin birth is laughable." "There is no heaven and no hell." "Religion is worship of the supernatural and should be abolished." "The church is a dangerous institution."

The organization seems to have two objectives: First, the removal of boys and girls from the influence of the clergy; and second, the attainment of happiness in this world rather than eternal bliss in a world to come. The names of twenty colleges in the United States are given which have these atheistic organizations within their walls.

A questionnaire was sent out by one of the leaders of this movement, and one of the questions asked was: "Do you believe in God?" "Yes," said 763; "No," said 188. "Do you believe in immortality?" "Yes," said 380; "No," said 548. When they asked the students of Dartmouth if they believed Jesus was divine the noes had it two to one. A religious questionnaire was circulated at Princeton and the students were asked if they believed in a personal God. Fifty-six per cent said "No." One hundred forty-five of the students said they had lost faith in God.

One of the leaders of the junior society made the following statement: "I went to church regularly, and then the foolishness of religious belief came over me and I got out. I could have drifted along with the multitude pretending I was religious when I wasn't,

but I decided to take my stand against all things religious. After all, just plain horse sense tells us there is no God, doesn't it?"

The Junior Atheist League has put out a small pamphlet with the following title on the cover: "Don't let the Bible make a fool of you." "Keep this Jew scrapbook out of our public schools." In smaller type it says: "Free our children from superstition, ignorance, bigotry, hypocrisy, and the mental diseases of so-called Christianity. The dirty stories in this fake 'Holy Word of God,' compiled by Bishop Eusebius of Rome about the year 280, are an insult to civilization."

Also it sends out among its literature a circular entitled "The Holy Bible in a Nutshell." It attempts to pick the Bible to pieces. It runs paragraph headings, some of which are: "The Bible Sustains Slavery; The Bible is Full of Lies and Deceptions; The Bible Sustains Adultery and Prostitution; The Bible Upholds Cruelty to Animals."

At one of the meetings of the Society of the Godless, the speaker launched into an attack on the subject of marriage. "First, we must get rid of the idea that marriage has anything to do with religion. Of course, there are pagan rites hanging on to it like mistletoe to a dead tree, but the Church grabbed marriage and for centuries had a throttle hold on it. Now, thank goodness, we're beginning to tear its fingers off." He attacked marriage as a worn-out institution: it had no logic, it wasn't good psychoanalysis, and it hadn't anything to do with morality. One girl expressed herself relative to marriage and said: "The more you know about marriage the less you think of it. It's like Christianity—fine in theory but doesn't work out."

One of the leaders of the society expressed himself relative to the percentage of college students who are atheists. He said that about one in three believed in atheism. And that they had more in college than they claimed, for the reason that they don't dare express themselves on the subject.

A magazine is published by the students at the University of Indiana, called "The Vagabond." In an article entitled, "Why I am an Atheist" may be found these words: "Gods are like gowns—in style today, out of date tomorrow. The Greek Zeus used to strike fear into the hearts of all but the most courageous. Today he is a harmless, powerless relic. Jupiter made the Romans hit the trail, but today even a Christian Fundamentalist isn't afraid to thumb his nose at this scepterless god. If history repeats itself—and they say it does—perhaps some day the be-whiskered Jewish Jehovah will no longer be 'Big Bad Bill.' I believe that life is entirely without meaning, except to the individual himself."

One of the most remarkable manifestations of atheism among the youth of our day is to be found in the person of Miss Queen Silver, editor and pub-

lisher of Queen Silver's Magazine. She started her magazine on her thirteenth birthday and it now has a national circulation and is a monthly of sixteen pages. Here are some paragraphs to be found in her magazine: "Fifty thousand Hebrews were ordered slain because one man looked into the 'ark of the Lord.' Probably he found there was no God inside, said so, and the people were slaughtered to stamp out atheism." "The true religionist is a man or woman who suffers from a compound fracture of reasoning ability."

When asked about the suicides among college students, one of the leaders made the following statement: "More than thirty college suicides have taken place up to the present and of that number only two were atheists." "No, atheism in the colleges has not increased suicides in the slightest degree. Atheists believe there is only one life and so we live to get all we can out of it, instead of being 'soft-soaped' along on the hope that there is another one off in the skies some place where everything will be perfect."

The propaganda of the atheistic societies constitutes a problem not only for parents and schools but also for the churches of our country. The above quotations are taken from the World's Work, of the June issue, from the article entitled, "Atheism rampant in our schools." And with such conditions existing among the youth of our day, it is no wonder that those of one society call themselves "God's Black Sheep." If we are to salvage our young people from such teachings it is an evident fact that we must have a great spiritual awakening and get back to simple faith in Christ and the Bible.

PREACHERS AND PREACHING

By C. E. CORNELL

A great church makes a great preacher. Rev. F. F. Brown as quoted in The Expositor says: "Every great preacher has had great laymen to hold up his hands, men and women in the church who have made it possible for him to come into his own and do his best service."

"Spurgeon said, when he went to the pulpit in London at nineteen years of age, 'Give me twelve consecrated, devoted laymen and I will move London.' God gave him consecrated people in his congregation, and Spurgeon came into his own and moved the world. Many a man with splendid powers, with great native ability, with zeal and religious enthusiasm, has failed to come into his own because he did not have consecrated people to back him. One man in Spurgeon's congregation undertook the publication of his sermons at his own expense. This good layman flooded the world with Spurgeon's sermons and had much to do with the world-wide influence of the great preacher."

How very important to have Spirit-filled laymen and laywomen to back the preacher and hold up his hands. But how disastrous to find this lack. Instead of boosters, not a few laymen become knockers. Such men hinder the preacher, cause him to show discouragement and seriously prevent the activities of the church. Laymen can make the preacher or else break him. Which shall it be?

Sin is the cause of turmoil and unrest, and salvation brings peace and comfort as its results.

DO YOU KNOW?



That many signs point to a great awakening before the closing days of this dispensation? That many Scriptures indicate that such an awakening is to be expected on the eve of the tribulation days? That indications in the homeland seem to manifest a greater interest in old-fashioned salvation than ever before? Increased attendance on the preaching of full salvation is

to be found in very many places in America. The mission fields are awakening in a wonderful manner. So many calls for help in those mission lands are coming to the attention of the church that our success has become our embarrassment. Practically every field is showing signs of a most amazing interest in the gospel of holiness, as proclaimed by the preachers and missionaries of the Church of the Nazarene.

This is the harvest time at home and abroad! A mighty effort now will mean infinitely more than many times that effort will mean a few years hence. As soon as the Chinese war is over, many thousands in that great land will be looking for the light of Jesus to shine into their darkened lives. Already Africa is reporting such a marvelous stirring among the natives at campmeeting, at kraal meetings, at regular church services, that all hands are too busy even to come home and visit the great General Assembly. India is reporting an awakening; South America declares that all the signs are most hopeful; Mexico, in spite of the troubles of that land, is pushing the battle for souls. The new work in the British West Indies, under District Superintendent Hill, has advanced with amazing success, and is challenging the attention of the church. A self-supporting worker in the Philippines desires to spread the work of the Church of the Nazarene in that great dependency of the United States. The cry is: *"Forward, along the whole line!"*

We believe that we are beginning on the first sprinkling of the great shower of gospel rain that is to characterize the gathering out of the Bride of Jesus Christ, just before the judgment terrors shall fall upon the guilty close of this dispensation. It looks as if God is making one more desperate effort to gather in His redeemed ones ere the "Tribulation Night" sets in.

We appreciate the fact that many writers on millennial themes have predicted that the Holy Ghost is being withdrawn, and that no great awakening can be had in these modern days, so filled with intellectual unbelief and moral and spiritual perversion. Nevertheless, we do not believe that they have struck the correct interpretation of the Scriptures in this respect. The mighty statements on faith, that Jesus made, and

the commands that He gave that His people should "occupy till I come," and the prophetic references to the salvation of a mighty remnant even in the closing days, all lead us to feel that He plans another great awakening before He rides His conquering steed forth to catch into heaven His bride. *We believe that awakening has already begun!*

There can be little doubt as to where God wants the Church of the Nazarene in that coming revival. Has He not called this church into being for just such a time as this? Has He not organized it into church units, with pastors to lead; and into district units, with superintendents to lead; and into a great general movement with leaders true to direct the whole battle line? This is His crisis hour, and we are His people! What, then, will He, the great Head of the Church expect of us?

Let us go forward in every district! Let us advance in the cause of missions! Let us take new ground! Great as are our achievements to date, let us pause only long enough to thank Him, and then forward to fresh accomplishments! This generation is the only one we can reach. The past one is faded from our view, much of it lost. The generation of tomorrow (if it comes at all) we shall never see. Let us save as much of this one as we can, for it is all that we can do. *It is sprinkling, let us believe for it to pour!*

J. G. MORRISON, Executive Field Secretary.

Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

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

(The thirty-seventh week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, James 1-5 and 1 Peter 1.
2. For Personal Meditation, Ezek. 15-21.
3. For the Evening Devotion, 2 Kings 9-17.

It may not be that we will be upon the mountain-top in our hours of devotion all the time. Sometimes it will seem we are in "the Valley of Despondency" and will never see the bright sunlight of the mountain-top. But geographical altitude makes no difference to the One who fills all space and the trusting heart may meet his Lord anywhere if he comes aright. True devotion will not allow us to gaze into heaven all the time, nor permit us to build a constant abiding habitation upon the mountain-top; but it persists in calling us down to the dusty plain where many problems press upon our shoulders and burdens are hard to bear. Our Lord paid no attention to Peter who re-

quested of his Lord that they abide upon the Mount of Transfiguration and build three tabernacles there. But He led them down to a place to see a distressed father, a sick child and a group of Christian workers who were brooding over their lack and a humiliating defeat.

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

What is Implied in Abiding in Christ

Sunday, Walking as He does, 1 John 2:6.

Monday, Loving the Brethren, 1 John 2:10.

Tuesday, Being Strong and Overcoming, 1 John 2:14.

Wednesday, Doing the Will of God, 1 John 2:17.

Thursday, Continuing in Christ, 1 John 2:24.

Friday, Having His Anointing and Instruction. 1 John 2:27.

Saturday, Having Confidence when He Comes, 1 John 2:28.

PART TWO. THE WEEK'S VISION OF OUR LORD

Christ the Inhabitant of the Human Soul

God's house in the old dispensation. One of the earliest instructions that God gave to Israel was that they should prepare a place for Him to dwell in. If God was to come in their midst there must be a place prepared for Him. All the elaborate ceremonies of the ritual of the Hebrew economy were for the purpose of making the habitation of God upon earth a fit dwelling place for the Jehovah to dwell within. All the material splendor that man could provide was only a faint representation of the glories of the Inhabitant of all space and time. Only God could give the pattern for such a dwelling place. The divine Architect knew the kind of house that He wished to inhabit. It was a dwelling place and He knew the dimensions, materials and arrangement that would suit His wishes. "Let them make *Me* a sanctuary; that *I* may dwell among them." It was only the duty of the workman that he follow the directions given to him by the Master and Lord. If the high and lofty One who inhabiteth eternity (Isa. 57:15) would condescend to come down and dwell upon earth who could question His wishes for a dwelling place while here? His wishes must be granted. If He says it must be clean, separate and holy it is either give it to Him or not be honored with His glorious presence. When everything was completed according to His plan the glory of the Lord filled the tabernacle (Ex. 40:34). When His wishes were not complied with, because of the sins of the people, the glory departed (Ezek. 10:18). And the glory was God himself. "And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord that brought thee forth out of the land of Egypt, that I may dwell among them" (Ex. 29:45, 46). "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

What has been said about the tabernacle in the

wilderness may also be said of the temple of Jehovah.

God's House in the New Dispensation. Our Lord is not only called Emmanuel, "God *with* us" (Isa. 7:14), but He is also called "God *in* the flesh" (1 Tim. 3:16). The new dispensation is a larger, fuller revelation of the relation of God's dealings with man. Our Lord is not satisfied to dwell in a physical habitation, a temple made by the hands of man. "For the kingdom of heaven is within you." His dwelling place is spiritual. "Ye are the temple of the Holy Ghost" (1 Cor. 6:19). "The saints, [are] the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). When He comes in to dwell the habitation must be swept and garnished. He desires a holy place, a holy heart in which to dwell. Will you prepare the way for Him? "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Then you may say in the words of St. Paul, "Christ in you, the hope of glory." Only by having the abiding presence of Christ in us may we fulfill the command of our Lord in the Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The saintly John Fletcher says, "In other words, Christian perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as our earthly relations, and, above all, perfect love for our invisible God through the explicit knowledge of our mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase, 'perfect love,' instead of the word 'perfection;' understanding by it the perfect love of God shed abroad in the hearts of established believers by the Holy Ghost, which is abundantly given them under the Christian Dispensation."

The Saint's Abiding Place. Not only may we have Christ as a Guest and an abiding Comforter in our heart but we may also abide in Him. When Jesus left this world He promised to go and prepare a place for us in His Father's house of many mansions (See John 14). While we are waiting for Him to prepare this dwelling place for us we have this beautiful thought, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode" (John 14:23). The same Greek word is used for mansion in verse 2 and "abode" here. Where Jesus is it is heaven. The fifteenth chapter gives us the beautiful story of the Vine and the Branches with the results of abiding in Christ given

as follows: 1. Abiding means fruit-bearing (vs. 5, 8). 2. Abiding means answered prayer (v. 7). 3. Abiding means love realized (v. 9). 4. Abiding means obedience (v. 10). 5. Abiding means fullness of joy (v. 11). 6. Abiding means knowledge of His will (v. 15). 7. Abiding means permanent results for our service (v. 16). By abiding in Him the believer is able to walk in purity of life and share with Christ the interests of His life, taking all our burdens to Him and there find rest and strength.

THE LESSON ILLUSTRATION

A soldier of Napoleon's army was wounded by a bullet, which entered his breast above his heart. He was carried to the rear, and the surgeon was probing the wound with his knife; when the wounded man said, "An inch deeper and you will find the emperor!" The Christian soldier, even when most sorely pressed and pierced by his foes, is conscious, that, were his heart laid open by their wounds, he would only discover the name of his great Captain engraved there.

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

That passage in the Bible, "Suffer little children to come unto me," finds illustration connected with the work of the German sculptor, Dannecker. For eight years he worked on a marble statue of Christ. At the end of two years the work was apparently finished. One day he called into his studio a little girl and asked her what she thought of the statue, and she replied that "He was a great man." The artist turned away disheartened. His artistic eye had been deceived. He had failed, and the two years of labor were lost. He began anew, and when six years more had passed he called a child again into his studio and asked, "Who is that?" After a long silence, her curiosity deepened into reverence and thankfulness, and bursting into tears, she said, "Suffer little children to come unto me." It was enough; the untrained instinct of the little child had divined the meaning of the sculptor, and he knew that he had succeeded. He believed that he had been divinely inspired to do that thing. He thought he had seen a vision of Christ in his solitary vigils. He had tried to transfer it to marble, and had succeeded. His fame attracted the attention of Napoleon, who requested him to make a statue of Venus for the gallery of the Louvre. He refused, saying, "A man who has seen Christ would commit sacrilege if he should employ his art in carving a pagan goddess. My art is henceforth a consecrated thing."

A very profane young man had married a lovely wife; but in spite of all she could do his profanity remained with him. Years later a little child came into their home to bless them. One Sunday morning while shaving the razor slipped and cut the man, and he said, "God." The little three-year-old daughter ran up to him and asked, "Is Dad here?" Ashamed for what he had done, he said, "Why?" "Cause I thot He was when I heard you speak to Him?" Then she said, "Call Him again, and I dess He'll surely come." Taking her in his arms he went to a nearby room and fell to his knees, and implored God to forgive him for his sin and to come into his heart. Surely "a little child shall lead them."

After an evening service at a mission, the preacher was rushing away to catch a late train. He had just three minutes to make it. Fortunately the station was close at hand. A man came rushing after him and said, "Sir can you speak to me?"

"Well," replied the minister, "my train is here, and it is the last one, but look up Isaiah 53:6. Go in at the first 'all' and go out at the last 'all.' Good night." The man stood staring after him until he disappeared in the station and then he muttered, "Go in at the first 'all' and go out at the last 'all.' What does it mean?" When he arrived home he got down his Bible, turned to the text and read these words, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "Go in at the first 'all,'" he repeated. "All we like sheep have gone astray." "Yes I see. It means that I am one of those who have gone astray. And go out at the last 'all.'" "I see. Yes, The Lord hath laid on him the iniquity of us all." I am to go out free with those iniquities laid on Christ." Through the aid of the Holy Spirit, that short, pithy comment led the man to Christ as his Savior. Let us then teach men to go in at the first "all," and to come out at the last "all." This is our only hope.

The 19th of May, 1788, was a very dark day in Connecticut. Candles were lighted in many houses; the birds went to roost. The people were greatly impressed that the judgment day had come. In the state legislature, at that time in session in Hartford, this opinion prevailed. The house of representatives adjourned. And the council proposed to follow the example. Colonel Davenport objected. "The day of judgment," he said, "is either approaching or it is not. If it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought." Is not this the right spirit to prompt us in every act that we do? If we shall live thus, may we so carry out our duty that even the day of judgment, should it arrest our action, will only find us doing that which is right and honorable before men and God.

Years ago the parsonage at Epworth, England, was on fire. The minister thought that all the family were safe, when suddenly one of the children appeared at a window crying to be saved. The peasants made a ladder of themselves by standing one upon the other's shoulders, and in this way the lad was brought to safety. That boy was John Wesley. Had the ladder failed to be made, the destiny of the world would have been different. But today there is as great a call for human ladders to reach for the souls of men as there was to reach up to the little lad in the flaming building. And the results in the eternal world will be the same as they were when the men saved the boy Wesley.

The case is told in the Watchman-Examiner of how D. L. Moody loved lost men. One afternoon, it is stated, there was some confusion a little way from the pulpit. Mr. Moody stood quiet without a word or gesture. Presently the man rose and climbed awkwardly over the feet and knees of his neighbors in the pew and went out into the aisle. For a moment the audience lost sight of Moody, and watched the man as with uncertain step he shuffled down the aisle. Just as the door shut behind the man Moody said with the most impressive sadness, "There goes our brother, our imperiled brother, and who can tell where he will go and what his end will be? Must he go alone? Does no one care for his soul?" The words were gentle and moving; instantly several men stepped from their seats and ran down the aisle after him. Moody went on with the sermon, and made no further reference to the matter. So great was his mastery of the service that all forgot about the poor drunken man. After the service, back between two pews, two men were seen on their knees. One had his arms around the other, who was sobbing brokenly? It was Moody and the drunkard who had been brought back. And Moody was praying for him. This is the attitude that Moody carried with him in his successful meetings. He lived for the lost, and portrayed a love for them that men could

not forget. Is not this a characteristic of the Master, that He loved men so supremely that He gave His life a ransom for them? We too, if we would win, must love the lost world with a moving love.

It is told of a London merchant who had a dispute with a Quaker concerning the settlement of a certain debt. After some few moments of arguing, the Quaker left the building to return to the home of the merchant the next morning. When the merchant heard the voice of the Quaker, recognizing it, he said to his servant, "Tell that rascal I am not at home." The Quaker, hearing this, looked up the stairs and said, "God put thee in a better mind." This struck the merchant, and after some deliberation he became convinced that the Quaker was right concerning the bill, and requested to see him. He asked, "How were you able to bear my abuses on various occasions with such patience?" "Friend," replied the Quaker, "I will tell thee. I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful, and I found that it was imprudent. I observed that men in a passion always spake loudly, and I thought, if I could control my voice, I could repress my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by a careful observance of this rule, I have by the blessings of God entirely mastered my natural temper." Wellington, like Napoleon, was naturally irritable in the extreme, but he made it a habit to control his temper. Even at Waterloo, in the most critical times, he gave his commands without the slightest excitement and in a tone of voice almost more than usually subdued.

General Gordon, on his campaigns in Africa, at a certain hour of the day, would draw the curtain of his tent together and no man dared enter for any cause whatsoever. The army knew that at that hour each day the general was having his devotions, which consisted of reading the Bible, and a season of secret prayer.

One day while Luther was taking refuge in Wartburg Castle and was translating the Bible into German, we are told that as he was sitting in his room he was sorely tempted. So strong did the temptation come that he fancied the devil came in bodily form and stood on the other side of the table at which he sat. He resisted him bodily, and threw arguments and texts at his head, and finally becoming excited he picked up the heavy inkstand standing nearby and hurled it at his imaginary foe. It crashed against the wall, and to this day the traditional mark is shown to visitors in a room at the castle. "Resist the devil and he will flee from thee."

PITTSBURGH, PA.

THE GENERAL SUNDAY SCHOOL COMMITTEE

By REV. E. P. ELLYSON

FROM its beginning the Church of the Nazarene has been doing Sunday school work and has been much blessed. The work has been prospered and has grown to be one of the most outstanding departments of the church's activities. At the last General Assembly memorials were sent in from several different District Assemblies asking that a General Sunday School Committee be created. These memorials received a favorable consideration and a General Sunday School Committee was ordered.

On page ninety-seven of the Manual is now found an article of three sections dealing with this committee. The first section reads as follows: "The General Sunday School Committee shall be composed of the editor of Sunday school periodicals and six members elected by the General Assembly, to serve until the final adjournment of the next General Assembly." The following are the seven members of this committee: E.

P. Ellyson, P. H. Lunn, A. K. Bracken, O. J. Nease, Carl McLain, D. J. Smith, and David Anderson.

The second section reads as follows: "The General Sunday school interests and all matters relating to our Sunday school School Committee shall have full charge of all general Sunday lesson courses and helps, providing for teacher training courses, courses of study for daily vacation Bible schools and standards of efficiency for Sunday schools." In compliance with this section, all of the lesson helps that were being published have been continued and a new group graded course for the primary department has been added. A teacher training course has been arranged, together with a diploma and special seal for graduation therefrom, and a descriptive pamphlet has been issued and is being circulated. Quite a number have been and are taking this course. A standard of efficiency for our Sunday schools has been arranged, and a pamphlet of this standard has been issued and sent to all the superintendents. Some study of the vacation Bible school has been made, but as yet the committee has not been able to arrange a course of study for this. Also, the following pamphlets have been issued and sent forth: "The Pastor and the Sunday School," "Building the Sunday School," "Departmentized Sunday School," "The Cradle Roll," "The Beginners Department," and "Graded Lessons in the Sunday School," and the committee keeps these on hand for free distribution. Another pamphlet on the six point system of record is in preparation and will be sent out soon. Besides this, conventions have been held, statistics and information gathered, and the general work encouraged as largely as has been possible.

The third section reads: "The committee is authorized to ask an annual contribution from the Sunday schools of the church for general Sunday school purposes, not to exceed five cents a member." We have been raising this fund for three years. We have fourteen hundred schools and 120,000 members. If all were to pay, we would have six thousand dollars to put into this work annually. Think how much splendid work could be done with this amount! To get what we have received it has been necessary to write at least three circular letters each year. This has been a bit embarrassing and quite expensive, for each letter costs around seventy-five dollars. Only 641, less than one half of our schools, have responded to these letters and during no one year have more than 360 responded, so that less than four hundred schools have been carrying the work for the entire twelve or fourteen hundred. This has greatly handicapped us in the work but it is quite remarkable what has been accomplished with the funds that have come in, and the Lord has wonderfully blessed the Sunday school work so that we have grown by the thousands each year.

At the coming General Assembly it is our plan to have a Sunday school honor list of all those that pay up for the four years. We are compiling a list of all the schools that have responded during the past three years. First is a list of those who have responded for all three years. There are now ninety-four of these and they will need to pay but one year (for 1928) before the General Assembly to be on this honor roll. The next list is those that have paid for but two of the years. There are now 192 of these and they will have to pay two more years to get on the honor roll. The last list is those that have paid but for one year. There are 355 of these and they will need to pay for three years to get on this honor list. Sunday schools whose names do not appear have paid nothing to the General Sunday School Committee during the quadrennium. These will have to pay for the entire four years to get on this list.

For the year 1925 there were 333 schools that responded, and for 1926 there were 360 responses. For 1927 thus far 354 schools have responded, and we have three months more. We shall need at least \$600 more to come out clear this year. There is other work that should be done if more funds were at hand, but it will require the \$600 for the bare necessities. We are hoping that a goodly number of schools will respond

very soon. Do you want your name on the honor roll? Why not look into this matter? The General Sunday School Committee will be glad to give you the information relative to your present standing.

QUESTIONS ANSWERED

Q. Please tell me whether or not it is stealing to take money for the church collection and missionary society from funds intended for groceries and living expenses.

A. I take it that the inquirer is a woman, and that the question regards using money which the husband has provided and which he is unwilling to have used for the church, etc. And thinking of it from this standpoint, I would say, Don't do it. You will get into trouble with your own conscience and you will injure the confidence of your husband. Do your best to serve God and pray and wait. God can get along without the money which you would have to get in a manner which raises doubt in your mind, and He will find a better way for you if you will pray and believe and wait. On the other hand, those of us who are situated so that we can do it legitimately will be greatly profited spiritually if we can establish a sort of "do-without" standard for ourselves and use some of the money intended for living expenses for the cause of the Lord. Nothing makes God's cause more real and precious to us than a little conscious and willing sacrifice in the interest of its promotion.

Q. Please explain 1 Cor. 7:10, "For godly sorrow worketh repentance to salvation not to be repented of."

A. The American Revised Version gives as a marginal reading: "For godly sorrow worketh repentance unto a salvation which bringeth no regret." And we think this is the real meaning of the passage.

Q. Is there any difference between "The gift of the Holy Ghost" and "The baptism with the Holy Ghost"?

A. No, these are synonymous terms.

Q. In Mark 9:44, "Where their worm dieth not and the fire is not quenched," to what does the word "worm" refer?

A. Doubtless to the human conscience, or as we would say to the suffering moral personality.

Q. Is there any difference between the "Sin against the Holy Ghost" (Matt. 12:31) and the "Sin unto death" (1 John 5:16)?

A. Only this, the sin against the Holy Ghost is a specified instance of sin unto death.

Q. Does 1 John 1:8, "If we say we have no sin, we deceive ourselves, and the truth is not in us," refer to the unconverted or to the regenerated man?

A. It refers to both. The previous verse has posited the power of the blood of Jesus Christ to cleanse from all sin, and this verse makes the observation that "If we say we have no sin [to be cleansed from] we deceive ourselves," etc. There is sin in everyone born into this world, and we all require the blood of Jesus Christ to cleanse us to make us ready for heaven. If an unconverted man says he has no sin, that is, no depravity to be cleansed from, he is deceived. And if a regenerated believer says that all his depravity was purged away in regeneration and that he has nothing further to be cleansed from, he is deceived. But if we confess our sins and our unrighteousness (verse 9) we can have both our guilt and our depravity washed away by the blood of Jesus and thus we can be clean and holy in this life. It is not of us but of grace.

WORLD NEWS OF GENUINE INTEREST TERSELY TOLD

By C. E. CORNELL

Homer could recite the *Odyssey* and the *Iliad* from memory.

Smallpox was known in India in 2,000 B. C.

A whale shark has 24,000 teeth set in 80 rows of 300 each.

Shoes that retail at \$12.15 a pair in Australia, the land of cattle, may be bought for \$5.80 in London or \$7.80 in the United States.

All business in Niles, Mich., was suspended on proclamation by the mayor during the funeral of Tom Davis, negro ash man and son of a slave.

William L. Saunders, New York engineer, has offered two prizes of \$50,000 each for discovery of the cause, prevention and cure of cancer. The American Society for the Control of Cancer, the American College of Surgeons will handle the awards.

The Geological Society at Leningrad announced an unknown chain of mountains in the Yatutsk region along the Indigirka river. The chain was said to extend for 1,000 miles and to have peaks 11,000 feet high. It is to be named Lenin mountains.

The town and harbor of Tamatave, Madagascar, were completely wrecked by a cyclone which took a toll of lives estimated at 500 and destroyed \$4,000,000 worth of property. The town has a population of 13,000 while the island contains 3,400,000 persons. It has several times been the scene of destructive storms.

One of the greatest diamond rushes in history occurred in the Transvaal, near Potchefstroom, with the opening of the Grasfontein farm, where diamonds were recently discovered. The runners were lined up for a distance of two miles and were in some places 14 deep. In the race, over rough country, the women were left far behind. The choice prizes went to syndicates which had hired Olympic runners, who being the first to arrive pegged out their pick. Several men were found hidden on the route in advance and were arrested. The day was very hot, and ice cream sellers had more profit than most of the diamond runners.

Then every tempting form of sin,
Shamed in Thy presence, disappears,
And all the glory, raptured soul
The likeness it contemplates wears.

—P. DODDRIDGE.

For the first time in 30 years the corporation of McGill University at Montreal issued a decree affecting the attire of students. Skirts, said the order, "must be of plain black stuff, falling not less than half way between knee and ankle."

It was announced at Moscow that Russia, or "The Union of Soviet Republics," is now the third country in the world in population, being surpassed only by China and India. The population was given as 165,000,000, which represents a 30 per cent increase in the last 30 years. The largest increase was in the cities.

Vital statistics for 1926 just out showed England's birth rate lower than at any other time in history except in 1918. There were 17.8 babies born to every 1,000 persons, and the rate for the last quarter was lower than at any of the others. The death rate was also low, being 11.6 to every 1,000. For the whole year there was a total increase in the population of 241,000.

Know that the lofty point which oft appears
To one who stands beneath the mountain top,
Is to the daring climber who hath reached it.
Only a breathing place from whence to see
Its real summit, bright and heaven illumined.

—JAMES BAILEY.

CHANGING PLACES WITH THE OTHER FELLOW

By EVANGELIST W. W. LOVELESS

TEXT: I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you (Job 16:4).

HOW prone we are to look upon the shortcomings, failures, afflictions, etc., of our fellow men and find fault, criticize, and heap words of condemnation upon them, and say, "Well, if it had been I [notice that big I] in their place, I could have done the job much better. I know I would never make such a miserable failure as he did." Or, "I am sure I would never be afflicted as he is. It is all his fault."

This was the attitude that Eliphaz, Bildad, and Zophar, the miserable comforters of Job, took toward him. They heaped upon poor Job cutting words of criticism, condemnation, and denunciation, until I imagine I see grand old Job wave his hand at them and say, "Stop a moment, brethren. I want your pity. I want your love. I want your sympathy. I want your prayers." And then in the language of the text Job continues, "I also could speak as ye do: if your soul were in my soul's stead, I could heap words against you, and shake mine head at you." But Job was too magnanimous and good to stoop so low as that. Notice what he says in the next verse: "But I would strengthen you with my mouth, and the moving of my lips should assuage your grief." In other words Job says, "If you fellows would just change places with me, I could skin, blister, and denounce you, and tell you it was all your fault; but I wouldn't do it. Instead I would try to assuage your grief, console your broken heart, and help you carry your heavy burden."

Brethren, is it not a sad fact that the kinsfolk of Eliphaz, Bildad and Zophar are far too numerous among us, while those who would follow the example of Job under similar circumstances are few and far between? This old world is dying, and the cause of Christ is suffering, because of the scarcity of folks that will bear and forbear, and will pray for, sympathize with, and lend a helping hand to their fellow men, in their adversities, troubles, shortcomings and failures. Perhaps if we knew the circumstances of other folks we would not be so quick to criticize and condemn. The following story will illustrate:

"A man was on a crowded train nursing a baby. The baby became fretful and began to cry. The man tried to quiet it by petting it, and carrying it up and down the aisle of the car. But the babe still continued to cry. Many of the women frowned and the men scowled and grumbled. Finally one man in a harsh tone said, 'Why don't you let the mother of that babe quiet it, instead of letting it disturb everybody on the train?' The man with hot tears bursting from his eyes said, 'I wish my sweet little babe's mother could quiet it, but she is lying in the baggage car in her casket.' Instantly a different feeling swept through the car. The man quickly begged pardon for his harsh rebuke, and the frowns left the faces of others, and instead of murmurings came consoling words of pity. Tears flowed from the women's eyes, and quickly three or four of them begged the man (who had been on the train a day or so), to let them care for the babe while he lay down to take some rest." Let us learn this lesson; not to be too quick to criticize and find fault, until we know the circumstances; for circumstances often alter cases.

Again, how quick we are to see other folks' faults, and how slow we are to see our own. I shall never forget a picture I saw when a boy. It made a lasting impression on me, and taught me an invaluable lesson that I trust I shall never forget. In the picture was a tall, old man, very stoop-shouldered, trudging along the road. Behind him followed a little hunchback, who was pointing to the old man's stooped shoulders with a self-satisfied, egotistic grin on his face, utterly oblivious of the miserable hunch on his own back.

Then let us look at the fellow who is full of conceit and thinks he can do things just a little bit better than anyone else. See him strut, swell and look down from his pinnacle of vanity on other folks. I have had mingled feelings of disgust and amusement as I have heard some little conceited, self-important fellows tell how they would do if they were General Superintendent, or District Superintendent, or pastor of a leading church. Poor little fellows! When I hear them talk I think of the little dog that was chasing the train. I wondered what the little dog would do with the train if he should catch it; and I also wonder what they would do with the proposition they feel so confident they could fill so much better than anybody else, if they had it.

Some of these little animated specimens of pomposity need to be "taken down" in the manner that Alexander H. Stephens once took the wind out of the sails of a conceited opponent in debate. Stephens was little in stature, but a giant in intellect. While his opponent was heavy in avoirdupois and egotism, but light in intellect. In the debate Stephens beat his opponent to a frazzle. In anger, mortification, and wounded pride the big fellow looked down on the little, composed Stephens and blurted out, "Humph! You think you are so important. Why, I could swallow you." "If you did," replied Stephens, "you would have more brains in your stomach, than you ever had in your head."

I am more and more convinced of the fact that nearly all of us filling the place for which we are qualified, and when we can qualify for that higher position (which our conceit and egotism prompt us to believe we can fill), then the place will open for us. There is always a place open at the top for the one who can qualify. If the President of the United States could hear one thousandth part of the wonderful advice given out by store-box politicians, what a wonderful help it would be to him in filling the President's chair!

But on the other hand, it is possible that the fellow who has not made a success (in the eyes of the people), can be unjustly criticized and misjudged. I know dear, godly men who are saved and sanctified and say they have the call to preach (and I have no right to doubt them), and who have large families to support; but their meager income from preaching would hardly keep their family in food and clothing three months in the year. If you don't believe it, come and go with me into the mountains of Kentucky, Tennessee, and other places where I have evangelized, and I can show you plenty of them. Now can these good men look on unconcerned and see their wives and children suffer for the necessities of life, when they have good strong right arms, and coal mines, oil fields, and city factories give them an opportunity to supply their needs? God forbid that I should ever criticize and find fault with men in these circumstances, and say if they are called to preach, that is their job, and they ought to stay with it.

I am aware of the fact that there are some lazy, shiftless fellows who carry credentials to preach; but because they are either too lazy to preach or have missed their calling, they are selling life insurance, real estate, etc. They ought to be ashamed of themselves and surrender their credentials at once. But I am talking about the dear man of God who feels his call to preach, and who has not thwarted nature, but has let God bless him with a fine family of children, and his meager income from preaching will not begin to feed and clothe them. If that noble man has a spark of parental love for his offspring he will work his finger nails off to have their needs supplied.

Perchance there might be some preacher who is drawing a sure salary of from \$25 to \$50 a week, that would criticize and find fault with these dear men who cannot possibly support their families on their slim income from preaching. If there be any such that read these lines, will you be willing to do what Job proposed to do with his miserable comforters? Just change places with them, and then maybe they could talk to you as you talk to them.

FOR ALL THE FAMILY

Dear Boys and Girls:

Several years ago I wrote you a little incident which took place in the life of Rev. J. O. McClurkan. It was to show you that it is possible for a man to have great qualities as a leader, to be both a well-known preacher and Bible teacher, and yet to be thoughtful and courteous to those about him in his every-day life, even to the humblest person who crossed his path. Now when I wrote that little incident for you it was with no thought that it would go farther than to you boys and girls. I have found out, however, that it traveled all the way to India. To tell you how it happened I must recall the story itself for those of you who did not read it. In the weeks which followed the home going of Brother McClurkan, many incidents in the life and labors of that man of God were related by writers and speakers. The one we have mentioned was told by a man prominent in Christian work who had come to Nashville at one time to consult Brother McClurkan about certain important plans.

"We were walking down Fourth avenue on our way to the Tabernacle, earnestly discussing the subject," said the gentleman. "We were both absorbed in the conversation, but there was this difference between us. I was utterly oblivious to our surroundings, while the keen, observant eye of Brother McClurkan was taking in everything that was going on about us. He therefore saw what I did not even notice, that just abreast of us in the street was a decrepit old colored man, driving a decrepit old horse, hitched to a decrepit old wagon. He was peddling coal from the few bushels piled in the back of his express. The day was cold, and one of the lines slipped from the numb old fingers and dropped to the frozen street below. Now it would be a somewhat painful and laborious undertaking for the old man, stiff and rheumatic in all his joints, to climb down and get the reins. Before he had time, then, to unwrap a ragged quilt from his knees, Brother McClurkan had stepped into the street, picked up the line, handed it to the astonished old man, waved his hand in a friendly, courteous salute, touching his hat, smiling as he did so, and was back on the sidewalk as intent in our plans as if nothing had happened. Well, most of us would say that nothing important had happened. But that would be because most of us are mistaken in our estimate of things. Now I was used to putting the emphasis on what appeared to me to be the important things in life. But here was a man to whom *everything* in life was important, whether it was a kindly, courteous act to an old colored man, or the discussion of serious religious problems. All things, the little as well as the great, were just so many opportunities to him, and he took as much delight in putting his best into one

as into the other. I think I realized that day why Brother McClurkan was truly great in character, while the most of us are only mediocre," concluded the gentleman.

And now I must tell you the sequel to the little story. Our missionary, then Miss May Tidwell (now Mrs. John McKay), was in India her first time. Brother Bud Robinson and his Good Samaritan Fund see that all our missionaries get the *HERALD OF HOLINESS*, and like all our missionaries Miss Tidwell watched for the home paper and read it eagerly. So it was in far away India that she turned to your page in the *HERALD OF HOLINESS* and read the little incident. At that time, with missionaries from other denominations, she was at the school in Poona where they were studying very hard to get the language under Indian teachers. One day a teacher announced in class that he was going to call on each student to recite in the Marathi tongue any little incident which might come to his mind. "It will be a very good test of your ability to use what you have learned of the new language," he said. When it came Mrs. McKay's turn to speak, she rose and told as simply and naturally as she could, the little story about Brother McClurkan and the old colored man. The teacher had paid close attention to each student, that he might make corrections and suggestions. But as Mrs. McKay proceeded with her story he leaned forward, his keen, dark eyes fixed intently upon her face, and when she had finished he made no corrections as he had done with the others. Instead he was silent for a few seconds, then nodded his head thoughtfully and said, "That was a very fine thing to do, very fine. Evidently this man of whom you spoke had the spirit of the Master he followed."

You see then, boys and girls, that the world isn't such a big place after all, if what a Christian man does on the streets of an American city has its influence on a Hindu man across the seas in India. But missionaries tell us this is true. That in these days of fast trains and ships and airplanes, of telegrams and cables and wireless, of newspapers and Associated Press, the people of India—particularly the educated class—know a great deal more about the way professed Christians live in this country than we think. Well, Jesus said we are to be His witnesses at home, in the neighborhood, the community, and unto the uttermost parts of the earth. And this little incident shows that not only the missionary who goes, but the Christian who remains, is a witness to those far off regions.

What sort of witness are you? Am I? God help us so to live in America that what we say and do here will ring as clear and true in their ears as the gospel message we send them through our missionaries.

WITHOUT MONEY AND WITHOUT PRICE

Campbell Morgan says: A collier came to me at the close of one of my services and said, "I would give anything to believe God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap." I said to him, "My friend, have you been working today?" "Yes. I was down in the pit as usual." "How did you get up out of the pit?" I inquired. "The way I usually do. I got into the cage, and was pulled to the top." "How much did you pay to get out of the pit?" "Pay? Of course I didn't pay anything." "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." Without my saying a word, the truth of the admission broke upon him, and he saw that if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.—Sel.

HIS DROP

It is told of a certain man in a big city that every night he was in the habit of visiting a haunt where poor wretches were accustomed to seek a temporary shelter, and of providing at least one man with bed and breakfast. A friend undertook to argue with him about the uselessness of it in the face of so much want and misery, adding: "It is only a drop in the bucket!" "That's all right," was the reply; "I'm just attending to my drop."—Sel.

NO ONE ELSE TO TAKE IT

One stormy Sunday the famous preacher, Edward Payson, had a congregation made up of only one man. The doctor went through his sermon as earnestly as if hundreds were listening, and some months afterward the man told him that the sermon had converted him. "Whenever, sir," he said, "you talked about sin and the sinner, I looked around to see who was being hit, and there was no one there but myself, so I had to take it all." Many a sermon would bear fruit in our lives if we would only apply it to ourselves.—Sel.

TWO QUESTIONS

Someone once asked George Mueller how much it was right to give to God. He replied, "I would rather put it another way. How much have you the right to keep?"—Inland South America.

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:

I left you last week down about Chillicothe, Texas. Our meeting at the Hayhurst shed opened on September 2. The workers were Rev. John Threadgill, Brother Marvin Paylor and his daughter at the piano, and Rev. Bud. We all made our home with Brother J. H. Hayhurst. We had quite a band of us workers: Brother Threadgill and wife and their son and Brother Paylor and wife and daughter and little son, so we had quite an army at the Hayhurst home. Our meeting was not large but it was good. I think we had about twenty-five seekers and there were thirteen saved and some of them sanctified. We didn't have a large crowd. Our day crowd ran from twenty-five to fifty and the night crowd ran about 125 to 150. Our Sunday night crowds ran close to three hundred, and our day crowds on Sunday were about 125 to 150.

We had many fine people to come to the meeting. I think we had sixteen different towns and cities represented. One reason for the small crowds was that three other meetings were going right close to us at the same time, two Baptist and one Methodist, and none of them over six or eight miles from us. The country is thinly settled and it made it difficult to get a big crowd. With me it was a reunion with old friends to be in the home of Mother and Father Hayhurst and to meet with their children. And to be with Brother Marvin Paylor and Sallie was almost like going home, as Marvin and Sallie used to be in our home so much at old Peniel back in the good old days. And to yoke up with Brother and Sister Threadgill—I have known them for more than thirty years, and when it comes to preaching the Bible and nothing else but the Bible, I know of no man in any church in the United States that is the equal of Brother John Threadgill. He can stand flat footed and prove everything by the Bible as no man that I have worked with in a lifetime. To me he is a wonder, and I know of no man that we need in the field for a few years worse than we need Brother Threadgill. Our young men are not taking the time to memorize the Scriptures and get them down in their head and heart as some of these older fellows have done. Today we need a great revival to sweep the land on the line of full salvation, but we need a revival of memorizing the holy Scriptures almost as badly as we need the other. The time is come when we ought to have classes in every one of our Nazarene colleges that ought to meet once a week and study the Scriptures in a different way from what they are taught in theology classes. A man might be well up in theology and at the same time very lame in proving what he says by the Bible. The old Book is the one thing that the devil hates and sinners and in-

fidels fight, and the man that doesn't know that book is almost helpless in the hands of the unbelievers. But you let a man be able to stand up and say, "Thus saith the Lord God Almighty," and the other fellow is knocked out. The Bible is the last appeal, and the man that knows the Book is in great demand.

Well, that is the reason that Brother John is so well loved and respected. It is because he just tells the people in love what the old Book says. We had some fine preachers and workers with us during the meeting. Brother Cagle came over from Hadly where he and Sister Cagle were in a fine meeting. Brother Cagle is bringing the Hamlin District to the fore front. He thinks that he will have a net increase of at least five hundred this assembly year. He has organized four or five churches but the most of his increase has been brought about by him and Sister Cagle going to the little churches that were ready to close up and putting on a fine missionary campaign, having a fine revival and taking in a fine band of good folks. In that way they are bringing the Hamlin District to the front. Some of their churches were down to a half dozen members and no pastor, and today some of the same churches have forty to fifty fine members and more than a hundred in Sunday school. Seven or eight churches have been saved and today they are paying their pastors a good salary, some of them as much as twenty-five dollars a week, where at the opening of this assembly year the church was without a pastor and ready to sell the building.

Thank the Lord, our good boys are coming to the front from one end of the nation to the other.

Our good pastor from Quanah was with us most of the time, and his fine people. We had for one night Brother Wood from Lubbock and his fine daughter. They were on their way to Bethany-Peniel College to place her in the school. Also Brother and Sister Gilmore from Altus, Oklahoma, were with us over one night, and many other fine people whose names are in the Book of Life. While in the meeting I arranged to give Monday night to Brother Emmert at Quanah, and he had it well announced, and we had a fine crowd. Mother and Father Hayhurst and their son John and his wife and two sweet girls, about seven and nine, were with us from the Hayhurst community. Brother John was beautifully saved during the meeting at Hayhurst, and we were almost blessed to death to see John so beautifully saved.

We had a fine home at Quanah with Brother and Sister Caldwell. Sister Caldwell is an old Peniel student; she was in those days Miss Jenkins. At Quanah Professor Messer joined me and so we have yoked up as far as I know for life, or at least until I get too old to evangelize. We enjoyed the stay in Quanah very much. We had a fine night service, and placed the HERALD OF HOLINESS in eight homes. We had with us Dr. Lewis, the pastor of the First Baptist church, a most excellent Christian gentleman. Brother Emmert has been pastor at Quanah for the past four years and has done well. I think that he is giving up the church at their assembly, which meets at Wichita Falls, October 19. I think that he is planning to go out around Hamlin and take a circuit near Hamlin and enter school. He is one of the finest young men that you will meet in a life time's travel.

Well, we left Quanah, Texas, on Tuesday morning, September 13, at eight o'clock. We stopped at Altus, Okla., at the Gilmore parsonage, and got a cold drink and drove on to Sterling by one o'clock, and so we are now in Sterling. More later.

*In perfect love and all for Jesus,
UNCLE BUDDIE.*

The very least and the very greatest sorrows that God ever suffers to befall thee, proceed from the depths of His unspeakable love; and such great love were better for thee than the highest and best gifts besides that He has given thee, or ever could give thee, if thou couldst but see it in this light. So that if your little finger only aches, if you are cold, if you are hungry or thirsty, if others vex you by their words or deeds, or whatever happens to you that causes you distress or pain, it will all help to fit you for a noble and blessed state.—J. TAULER.

SLATE OF REV. BUD ROBINSON AND PROF. MESSER FOR KANSAS CITY DISTRICT CAMPAIGN

Atchison	Thursday, Oct. 6
Goff	Friday, Oct. 7
Topeka	Saturday and Sunday morning, Oct. 8, 9
Lawrence	Sunday evening, Oct. 9
Ottawa	Monday, Oct. 10
Iola	Tuesday, Oct. 11
Chanute	Wednesday, Oct. 12
Buffalo	Thursday, Oct. 13
Neodesha	Friday, Oct. 14
Cherryvale	Saturday, Oct. 15
Colfeyville	Sunday, Oct. 16
Tiro	Monday, Oct. 17
Caney	Tuesday, Oct. 18
Independence	Wednesday, Oct. 19
Elk City	Thursday, Oct. 20
Lafontaine	Friday, Oct. 21
Joplin	Saturday and Sunday morning, Oct. 22, 23
Carl Junction	Sunday afternoon, Oct. 23
Webb City	Sunday evening, Oct. 23
Malltown	Monday, Oct. 24
Monett	Tuesday, Oct. 25
Carthage	Wednesday, Oct. 26
Lamar	Thursday, Oct. 27
Fort Scott	Friday, Oct. 28
Pittsburg	Saturday and Sunday, Oct. 29, 30
Drexel	Monday, Oct. 31
Hooperwater	Tuesday, Nov. 1



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



YOUNG PEOPLE AND REVIVALS

YOUNG people have figured largely in the revivals of the world. Sometimes their delinquency has been the cause of much prayer from which a revival has followed; sometimes they have been the ones who have put forth the effort to bring about a revival of religion; and again young people have reaped great benefits from the results of revivals which have been the cause of their being saved, sanctified, and called into the service of God.

In the days of what has been known as the "Great Awakening" in America, about 1735-1740, young people were the ones first to become awakened and revived. Jonathan Edwards, a young man then about thirty years of age found the condition among the young people of his parish and surrounding country to be deplorable. In writing of the conditions and moral decline in his own parish, he said: "It seemed to be a time of extraordinary dullness in religion; licentiousness for some years greatly prevailed among the youth of the town; there were many of them very much addicted to night walking and frequenting the tavern, and lewd practices, wherein some by their example exceedingly corrupted others. It was their manner very frequently to get together in conventions of both sexes, for mirth and jollity, which they called frolics; and they would often spend the greater part of the night in them, without any regard to order in the families they belonged to, and indeed family government did too much fail in the town." This almost pictures the present conditions among youth, does it not?

Jonathan Edwards began preaching the gospel in this town, and for some months labored in Northampton without success. But in 1733 the attitude of the youth had changed, until now they had a disposition to be guided by pastoral teaching and advice and in a few months the revival had commenced. This revival, great to such proportions that "there was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world."

It is well to remember also that it was the influence of the young men who had formed the Holy Club of Oxford colleges, later known as Methodists, that brought George Whitefield to God; and from this group of young men spread the great Wesleyan revival.

These and many other incidents may be given from history to show what young people have done in revivals. We are entering upon a ten-week campaign to pray for a Church-Wide Revival before the General Assembly in which the young people of the Church of the Nazarene will give themselves to prayer for this revival. What God will do through the

efforts, prayers and faith of this army of twenty-three thousand young people remains to be seen. Conditions are truly bad if we look at the world about us, but when we look to God with His power and ability we are well able to have a revival in these trying times.

That we need a revival every spiritually minded person will agree. That we can have a revival is surely within the realm of the possible. That God is able to give us a revival is certain. Then the only thing remaining is for someone to pay the conditions in prayer and faith that this revival may be brought to us. Let us concentrate upon it for these weeks, at least, and expect God to break in upon us with a spontaneous outbreak of revival fires and glory. Let us pray until each member of the N. Y. P. S. is on fire for God. Let us pray until each member of the church, along with the young people, is carrying a burden for souls and for a mighty revival. Let us pray until our faith will take hold and bring from God the greatest revival that the holiness movement has ever seen.

It makes little difference with God whether young or older people take upon their hearts a burden and concern for the present conditions and pay the price for a revival. But it is certain that revivals never have come until someone has been willing to put himself in the breach with prayer and supplication, and in strong burden of heart bring the people to God in intercession.

The challenge is out for the members of the N. Y. P. S. world-wide, to give themselves to a ten-week prayermeeting of one night each week for ten weeks, beginning October 23rd, to pray for a Church-Wide Revival before the General Assembly of June, 1928. Will you accept the challenge? If the entire society of which you are a member will not accept the challenge, form a prayer group within the society and have a few of the members meet for prayer during that time. We would like to know how many of our societies are going to accept this challenge to pray. Send a card or note to the N. Y. P. S. headquarters, telling us that your society will accept the challenge.—D. S. C.

WESTERN COLORADO ZONE CONVENTION

The Western Colorado Zone N. Y. P. S. Convention was held at Montrose, September 5 with all societies represented but one. The morning session opened at ten o'clock with Rev. P. G. Smith of Montrose in charge of the devotional service. Following that a paper was read by Sister Don Cole of Delta entitled, "If Our Society were Judged by Me," which was very good. Brother Hardin of Centerville, Iowa, then gave a very good sermon which was enjoyed by everyone present. Sister Nettie Horr of Grand

Junction then read a very good paper entitled, "The Monthly Business and Fellowship Meeting." The morning session closed with a hand shaking service, followed by a picnic dinner served by the Montrose society. This was greatly enjoyed by all.

The afternoon session started at 2:30 with the devotional service in charge of Sister Cole of Delta. Good reports were given by the various societies showing a growth in spirituality and deep interest among the young people. A special song was given by the Montrose Girls' Chorus. The election of zone officers for the ensuing year then followed. The officers elected were as follows: Mrs. Don Cole, Delta, president; Rev. Earl Manley, Palisado, vice-president; Miss Mildred McCuniff, Montrose, secretary; Helen Wages, Grand Junction, treasurer; Mr. Marvin Musgrave, Palisado, chorister; Miss Etna Moore, Montrose, assistant chorister.

The next convention was decided to be held during the holidays at Delta. Remarks were given by the newly elected officers. A paper entitled "Interesting Young People in Missions" was read by Brother Lloyd Burlinson of Delta. A praise service in charge of the newly elected president closed the afternoon service, followed by a luncheon given for the visitors. The convention closed with a blessed evening service with a good sermon by Brother Hardin entitled "Flowing Wells."

MISS MILDRED MCCUNIFF, Secretary.

N. Y. P. S. AT THE MICHIGAN ASSEMBLY

The N. Y. P. S. of the Michigan District was well represented at our recent Annual Assembly. Preceding the evening evangelistic services the N. Y. P. S. conducted rousing, inspirational song services, and these N. Y. P. S. gatherings were addressed by speakers interested in N. Y. P. S. work.

Saturday afternoon was entirely devoted to N. Y. P. S. district business. This was a lively meeting. Following adjournment of the business session, the N. Y. P. S. folks and friends gathered in a nearby park for a picnic lunch, which proved to be a delightful event.

We returned to our various churches with new enthusiasm and ideas to push the N. Y. P. S. cause in Michigan. To God be all the glory for past achievement, and we depend on Him for future success.—Benjamin F. Kranich, Reporter.

EASTERN OKLAHOMA

The Young People's Rally for Zone Number Two of Eastern Oklahoma District met in Shawnee, August 31 and September 1. On account of a morning shower only three out-of-town societies were represented. They were Ada, Holdenville, and Harrah, forty-two visitors being present.

The first service was held Wednesday night with Rev. Ernest Armstrong, a young minister of Skedee, Oklahoma, as speaker. Thursday morning the program began at nine o'clock. Special numbers, both vocal and instrumental, were given by young people of various societies. Also very interesting papers were read, some of the subjects being, "Why We Believe in Old Time Religion," and "Sanctification the Panacea for Backsliding." At eleven o'clock Rev. R. E. McCain, pastor at Ada, brought a very helpful and inspiring message to the young people, which encouraged us to be more zealous about our Master's business. At noon an old-fashioned basket dinner was served by the ladies to about 125 people in the basement of the church.

The afternoon program was given enough variety to be unusually interesting and the presence of the Lord was in our midst to refresh the hearts of His children. A talk on, "Evangelistic Work of the N. Y. P. S." and discussions on "The Supreme Task of a Christian," gave us a vision of our opportunities to do evangelistic work, and made us feel the responsibility of giving the gospel to others in the same measure as we have received it. Musical numbers and round table discussion on "Incidents of Answered Prayer," helped to complete the program.

We feel honored to have such a capable and efficient young lady as Miss Mary Orr Nelson as our zone leader, and we are expecting a great year. We were also glad to have Rev. Lum Jones with us during the rally. The next rally for this zone will be held at Ada, November 24 and 25.—Reporter.

WESTERN OKLAHOMA DISTRICT

The first rally of Zone 11, since the District convention, convened at El Reno, Oklahoma. Rev. Edgar Pierce is our pastor there. Rev. John Roberts, wife, son Gerron, and two little children were in the midst of a revival there, so the people were in good condition for a rally.

Four societies were represented. Despite the small representation, God was with us. Rev. Gerron Roberts brought the eleven o'clock message. It was especially to the young people. He gave us a greater vision, and a broader view of life. Six knelt at the altar at the close of the service and five prayed through to definite victory for pardon or purity. Praise the Lord.

Rev. W. H. Burton, assistant zone chairman, had charge of the afternoon business session. Rev. Burton was elected zone chairman for the coming year, Miss Floy Gates assistant zone chairman, and Miss Bertha Eicholds secretary-treasurer. Rev. Harrold Volk, a boy preacher from Colorado, who is attending school at Bethany-Peniel College, brought the afternoon message. It was fine, and one soul was sanctified.

We think it was the best rally we have had and are expecting greater ones in the future. We are on the upward climb, as a zone and greater usefulness is our aim. Our next rally will be at the Alpha church, nine and one-half miles west of Kingfisher, Oklahoma, on the first Saturday after Thanksgiving.—W. H. Burton, Chairman.

NORTHERN CALIFORNIA

More than four hundred delegates and visitors attended the Northern California Nazarene Young People's Convention in Sacramento, September 3-5. It was a wonderful gathering of young Nazarenes, and, according to some, was better than the District Assembly.

The convention had an unusually good beginning with twenty-four societies out of twenty-seven reporting the first night. Such enthusiasm was demonstrated on the part of the reporting presidents that it was almost necessary to limit the time of the reports.

Wilbur Cornelius and E. R. MacDonald gave an illustrated talk to the Sunday school Sunday morning on Sunday school work, Brother MacDonald drawing an airplane before the school with Brother Cornelius bringing out lessons from the airplane.

Rev. A. K. Bracken, on leave of absence from the presidency of Bethany-Peniel College, while attending the University of California for his Ph. D. degree, preached Sunday morning on "God's Call to Abraham." Dr. Bracken quoted the oft-repeated question, "What is the matter with our young people?" He answered the question by saying that the same thing is the matter with young folks today as with the old folks of today when they were young.

An inspiring home and foreign missionary service was held Sunday afternoon in which missionaries took part.

The Sunday night evangelistic sermon was preached by Rev. E. M. Graves, pastor of the San Jose society, on "The Tragedy of Hoshea." An appeal for loyalty was made to the young people, following which forty-one knelt at the altar.

The rapid growth of the societies from almost nothing seven years ago makes it a problem for the entertaining church to handle the crowds. But Sacramento, headed by their able pastor, Rev. I. W. Young, surely did well.

A feature of the convention was the singing, which was in charge of Mrs. E. M. Graves of San Jose. Our young people surely know how to sing. Miss June Cummings of East Oakland, did splendid work organizing and directing the district orchestra.

The following officers were elected for the coming year: Earl Adams of Fresno, president; Wilbur Cornelius of East Oakland, vice president; Miss Beatrice Vallow of Berkeley, secretary; Mr. E. J. Lindsay, treasurer; Mr. Haney of Fresno, editor of the N. Y. P. S. Bulletin. Earl Adams was elected delegate to the General Convention at Kansas City next June. San Jose was chosen as the convention city for next September 5-7. They plan to have their new church seating 350 ready by that time.—E. M. Graves, Reporter.

WEBSTER CITY, IOWA

Testimony is unanimous that the N. Y. P. S. of our city is a growing, clean-cut society. Since last reporting we have conducted our annual meeting for the election of officers and adoption of plans for the coming year. We are happy to report that our officers are all of noble character and deeply spiritual. The so-

ciety is qualifying as a standard society, and we hope, by God's help, that this will be the best year in the history of our church. Any of our people passing through the city are invited to stay over. The weather is ideal, attendance is splendid, and sweet harmony prevails.—EDNA VANDEVENDER, President.

Sunday School Lesson

October 16, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Elijah in Naboth's Vineyard.

LESSON TEXT: 1st Kings 21:5-20.

GOLDEN TEXT: *Be sure your sin will find you out* (Num. 32:23).

A BRIEF glance at the historical setting of this lesson reveals to us that the chapter between this and last Sunday's lesson records war with the king of Syria, which resulted favorably for Ahab, but owing to the failure on the part of Ahab to acquaint himself with God's plan in the making of peace terms, he let Ben-hadad the Syrian king go, and made a covenant with him.

For this stroke of policy Ahab was sternly rebuked by God's prophet, and his death foretold as a penalty. It is not only necessary to find out God's will and plan for fighting campaigns, but it is equally important to know His will regarding peace terms. How true it is that after a terrible conflict one may lose all he has gained and more by an unwise settlement. What could Ahab hope for in the line of peace, even though there was a covenant between them, with Ben-hadad at large? How foolish such a move.

This lesson records another instance of Ahab's folly and wickedness. It would seem that Ahab's sinning and the displeasure invariably incurred, would have taught him some lessons in prudence, but it seems all in vain. He was always thinking to reap some advantage, but he reaped penalty instead.

We notice in this study four outstanding types of people met with today and represented by the characters of this lesson. First we have a weak, petulant, covetous man in king Ahab, the representative of a vast crowd of people who are controlled by selfishness. Everything they set their hearts upon must be attained, or life is made miserable for everyone about them because of sullenness and a spell of the pouts. But this is exactly the state of mind one gets into who gives way to selfish desires. Selfishness, like a cancerous sore, will eat out the vital principles of spiritual advancement as rust eats the edge from the sword.

Another group is represented by Jezebel. Unscrupulous and crafty and masterful in her wickedness, capable of planning and executing her designs without a twinge of conscience. If Ahab was too weak to get what he wanted she could get it for him. Practically Israel was ruled by the machinations of this iniqui-

tous woman, who not only debased her husband but the whole nation. We have seen this type in as great as well as lesser degree—according to the position held—exercising their unholy and unwholesome influence, until countries, institutions and homes are made to suffer the dire results of their God-dishonoring, devil-pleasing, hell-populating policies. There is but one way of dealing with such characters, and that is to cast them out; and the sooner it is done the quicker will turmoil and contention cease.

But another representative class is found in those subservient elders who carried out the dictations of Jezebel. They gave themselves readily to her shameless plot, which showed how little shamelessness and regard for freedom remained among the ten tribes. Their senators were but time servers. Is not that spirit in the world today? Naboth is in the way! Well, remove him! Oh, we won't stone him to death, but we will use some refined method of doing away with him; but he must be killed for we must win out. But any gain realized by the crushing out of another will prove but a snare into which the oppressor himself will become entangled and eventually destroyed. But we must consider another class, not numerous, but still there are some: Elijah represents them. As then, so now, you need not look for them reclining upon downy silken divans, and feeding upon the sumptuous fare of the world, for it is not thus that strong, purposeful character is formed. They are trained by Jehovah in rugged schools of experience for missions that require great fortitude and endurance, and unwavering faith in God. His men must needs go to the back side of the desert, or out in the wilderness of Judea, or among the solitudes of Gilead, or into the rigorous severity of a cloister in Saxony. In some cases it means a lonely Patmos experience before a revelation of truth concerning final events could be given. Some place where God can be the sole confidant, where in meditation the soul will expand as it grasps hold of infinite truth and love. God does not require exceptional gifts and great genius to do His work well, but He must have men who are willing to go alone with Him and who will live at the foot of the cross. Ten thousand men had brighter prospects and were more brilliant than the Tinker of Elstow, Spurgeon and Moody were not youths of remarkable promise but were men who considered the acquisition of spiritual knowledge of greater value to themselves and to the world than any material or external gain could possibly be. They gave themselves to the pursuit of those things that do not pass away with the passing of time, regardless of cost or loss.

God does not send His servant on a dangerous and trying mission without giving him explicit information regarding the work under consideration. We may always know where Ahab is and why he is there if we are within listening distance of the Lord. To Ahab, Elijah was a troubler of Israel, and an enemy of his. He failed to recognize in this

THE GENERAL ASSEMBLY GOES TO COLUMBUS, OHIO

The Commission to which the General Assembly of the Church of the Nazarene delegated the task of selecting the place for the holding of the seventh session of said Assembly, had previously agreed upon Kansas City, Mo., and announcement to that effect was made in July. But when the Commission met in Kansas City, on September 22, 1927, it was the opinion that the Assembly halls available for the evangelistic sessions of the Assembly were either inadequate or else not conveniently located for our purpose. And, upon this further consideration, it was the opinion of the Commission that the conveniences available at Columbus, Ohio, are more adapted to our purposes, and therefore, we do hereby announce that the General Assembly of the Church of the Nazarene will meet in Columbus, Ohio, on Wednesday, June 13, 1928.

More detailed information, with a portion of the tentative program for the first few days of the Assembly period, will appear in these pages soon. Will not all our people pray and plan for the most epoch making convocation the Nazarenes have ever had?

John W. Goodwin, Chairman
H. F. Reynolds, Secretary for the Commission.

rugged son of the wilds of Gilead, the messenger of God to awaken him to the doom that was certain because of his abominable evils, and give him opportunity to repent. God is good to the sinner.

Be sure that no matter what the inducements at the time may be sin will never bring desirable returns in the end. The highest official will have no advantage over the humblest citizen, for God is no respecter of persons and this king who sold himself to work evil found his bargain a miserable failure.

MICHIGAN DISTRICT W. M. S. ANNUAL CONVENTION

The Ninth Annual Convention of the Michigan District Woman's Missionary Society was held in the new tabernacle at the Nazarene camp grounds on Indian lake, near Vicksburg. The sessions were held Monday and Tuesday of the week beginning the Assembly of the District, and were preceded by a week of camp-meeting. Many people were on the grounds, and the W. M. S. had almost a full representation at the first roll call.

Reports from district officers and local societies showed a decided progress spiritually and materially.

Mrs. R. G. Coddington, returned missionary from India, had visited all but five of the societies in a missionary tour of the district last October. Four new societies have been organized. We have raised for all purposes during the year a total of \$3,564, an increase of \$1,730 over last year. We have supported

several native workers, students and orphans, and financed one Sunday school in far-off lands. With the help of the Junior Bands and N. Y. P. S. we have raised \$1,500 toward the transportation and support of Rev. Alvin Kaufman and family, who are soon to return to Jerusalem. A love offering of considerable value was given for the Kaufmans in the way of clothing, bedding and linen.

During the year we have furnished a room in the Fitkin Memorial Hospital in Africa, besides sending many boxes of clothing, bedding and other necessities to our missionaries on the field.

Bedding: quilts, sheets pillow cases, towels, etc., to the amount of over one hundred dollars, was given to the district camp.

The following officers and committee chairmen were elected:

Pres.—Mrs. C. J. Studt, 208 West Slosson Ave., Reed City.

1st and 2nd V. P.—Mrs. C. E. Ling, Halfway.

Sec.—Mrs. Mary A. Wiederhold, Middleville.

Treas.—Mrs. Dorothea Hayter, 227 North Broadway St., Hastings.

Supt. of Study—Mrs. Ione Plowman, Lansing.

Box Com.—Mrs. Lillian Clay, 1025 Maple Ave., Jackson.

The Other Sheep and Indian Head Penny Fund Committee—Mrs. Hattie Houghtaling, Vassar.

Prayer and Fasting League and Mile Box Committee—Mrs. Jennie Jones, 14,450 Scripps Ave., Detroit.

Calendar Com.—Mrs. Mabelle Putnam, Caro.

MARY A. WIEDERHOLD, Sec.

WESTERN OKLAHOMA DISTRICT

As we look back over the work of our churches and district during the assembly year and think of the many revivals God has given the churches, also buildings and parsonages with the numerical and financial increase, we all have reasons to praise God for the victories of the year.

Some of the churches are yet behind on their budget. Let all go carefully over your report before filling out your blank report sent you by the District Secretary and see if you are willing for it to read at the assembly as it now stands. Let all who will bring up in full your local, district and General Budget.

We urge our churches and pastors to observe Friday, Saturday and Sunday before the assembly as a time of special prayer and fasting that God will give the greatest assembly, because of the divine presence, that the Western Oklahoma District has yet experienced. Many of our ministers, laymen, deaconesses and other officers of the district need at this annual gathering to get their spiritual strength renewed, and their courage strengthened for the great task of promoting Bible holiness. Let us fast at least one meal a day and give the time to special devotion and prayer for the work of the assembly. Let all ministers, delegates, and members of the assembly write Mrs. J. C. House, Bethany, Oklahoma, chairman of entertainment committee, that you are coming, and state

whether men or women, so that the committee may arrange for your entertainment. Free room and board for all members of the assembly and visiting ministers. Meals at twenty cents each for visitors. Time, October 5 to 9, 1927. Pray, plan, and come.

J. WALTER HALL, *District Superintendent.*

THE PASSING OF MOTHER ROBERTS

AN APPRECIATION

About midnight, August 18, a Western Union messenger boy called at our door, bringing us a message announcing the death of Grandmother Roberts, mother of our Roberts boys. With that announcement came a request that the writer conduct the funeral services, and in accordance with this request, on August 20th, at 2:30 p. m. we gathered in the Church of the Nazarene, Pilot Point, Texas, to pay a tribute of love and respect to this wonderful life.

The writer was assisted in the service by Rev. Esco, pastor of the Methodist church. What an hour, what an honor and privilege was mine! I never expect to be any nearer heaven this side of the city. Truly to the child of God, "Death is swallowed up in victory." We knew that the lifeless form lay there before us, but every trace of worry, care, or suffering had been kissed from that brow, and even the wrinkles, produced by age and responsibility, seemed to lose every trace of such, since the Master had come.

Long before the cortege arrived from the home of our dear Brother and Sister J. P. Roberts, the church was well filled with sympathetic friends, most of whom had known Grandmother a number of years. Among these were men and women from every walk of life whose lives had been blessed by the influence from the life of this saint of God. This splendid congregation joined heartily in singing the congregational hymns, thus giving to the service a note of victory and triumph. We were also favored with special songs rendered by Brother Gordon Elmore, Mrs. Earl Selz, a teacher of voice in the city, and one who has done much for our dear girls of Rest Cottage, and no doubt had brightened many an hour for dear Grandmother with her songs, and also Brother C. S. Gregory, who has been a close friend of the family since his beginning in the work of the Lord in his young manhood. Brother Elmore helped us follow this pilgrim from her early life right up to the throne of God, as he sang to us; "The Wayworn Traveler." Our elect sister, Mrs. Earl Selz, sang for us "The Land of Endless Day," and our hearts were blessed and thrilled, for we knew that Grandmother was there. Our dear Brother Gregory, who felt more that he was attending the funeral of his own dear mother than that of a friend, and Mrs. Jamie Roberts, wife of E. G. Roberts, sang for us the last song requested by Grandmother "The Toils of the Road Will Seem Nothing When I Get to the End of the Way." Again we were blessed in the consciousness of knowing that she had reached the end of the way, and we could all but hear her shout back that she had found it so.

At the conclusion of a brief review of her life according to the text suggested by her to be used, Mark 14:8, and a personal tribute by the writer, others were given an opportunity to speak of what this life had meant to them. Brother Esco had spoken of the beauty of this life as he had known it for almost a year. Among others who spoke were bankers, merchants, and a host of others who had known Grandmother for the past twenty-four years, and among this last number were a number of the dear ones from Rest Cottage. How far reaching was this plain and simple yet saintly life!

When the services were concluded at the cemetery the grave was completely hidden beneath a mound of beautiful flowers, and as we were returning home Brother Esco remarked to the writer that he had never witnessed such a scene in his life. Ten children and a number of the grandchildren were present. Her six living preacher sons were the acting pall bearers. Who could more tenderly carry their mother to her last resting place, then her own loving sons! And when the family came to view the remains for the last time, instead of the wails that one so often hears, there was a shout of victory and praise for this wonderful mother, and a vying with each other that they would meet her again. On Sunday the Baptist pastor announced to his people that he had never attended such a service before. God was there, heaven seemed more consciously real than ever before.

The life of this precious saint has been such a benediction to my own life for the past seven years as from time to time I have met her at her home or in Rest Cottage when I have gone there to take some wanderer, or to attend the annual meeting of its board. God bless the memory of this precious saint, and may the mantle of mother truly rest upon her children and grandchildren, yea, and great-grandchildren. Amen.

O. F. HATFIELD, *District Superintendent,*
San Antonio District.

ARIZONA DISTRICT

These are busy and prosperous days with us as we push the work of the Lord. Some problems have been solved and victories won for which we are profoundly grateful to Almighty God. Several new fields have been entered which resulted in either a new work or a prospective work for the future. Every church in the district has had revival campaigns with gracious results and many additions to the Church of the Nazarene.

We have been very fortunate in securing J. L. Scroggins and W. K. Jones of the Southern California District for campaign work and pioneering in Arizona. These beautiful singers and sweet spirited men cannot be beat for this kind of work. They are zealous, enthusiastic, wholehearted, spiritual and of pleasing personality, free from fanaticism, and capture the people wherever they go.

Our first campaign was launched at Prescott, with pastor Rye, who is a real pastor and liked not only by his people but by the entire town. This meeting resulted in some thirty-five professions, prejudice broke down, and at the close of the meeting plans were launched

for the securing of the old Baptist property, including church and parsonage, within one block of the square. Later purchased the buildings, and they are now worshipping in the church.

We went from there back to Tucson for another tent campaign. My wife joined me there, and assisted in the preaching. The meeting was blessed and owned of God. Many prayed through to victory and some joined the church. The pastor, Rev. L. M. Payne, was away, being in Oklahoma making preparation for moving his family. Brother Payne has succeeded in doing the almost impossible in this town. They are now worshipping in their lovely new church and the parsonage will be ready within the next few days.

Pastor T. L. Rye assisted by Rev. Barnette and wife held a campaign at Cheno valley, which was a very fine meeting. The Scott and Miniken Band, consisting of Rev. T. M. Scott and wife, Rev. M. Miniken and wife and Miss Hinchshaw, held a revival with the Chandler church of which Sister Hammond is pastor. It is needless to say that Sister Hammond is doing the job well. Sister Hammond being previously a mission worker has continued to carry her mission zeal into the church work and is having service somewhere almost every night.

We are now in a revival here in Somerton, with Rev. H. N. Dickerson as evangelist and Jones and Scroggins as singers and musicians. The outlook is good for a great revival here. Rev. P. R. Jarrell of Peoria is doing some home mission work in the upper part of the state at Cottonwood and Camp Verde. We are planning several other campaigns in new fields. It seems that time is so short and what we do we must do quickly. As it is nearing assembly time we want to urge every pastor and church to spare no effort to bring up every phase of the work in full, district, general and local budget as well as the spiritual line.

C. E. TONEY, *District Superintendent.*

NORTH PACIFIC DISTRICT

The tent and campmeeting season ending with August this year has been taken advantage of to get into new fields and to strengthen our weak churches. We are indebted to Evangelists J. A. Kring and wife, Miss Ava Adams, Floyd Hawkins, and Mrs. Wallace for time given us in Klamath Falls, Oregon. Victoria, B. C., and Anacortes, Washington. While many other evangelists have given their time for some real home missionary work in the district, these gave us the very best of their summer's time, receiving less in offerings than their actual expenses.

Since our District Assembly we had the pleasure of dedicating churches at Newberg and Beaverton, Oregon. Rev. A. S. Dean is now in a good meeting at Cloverdale, B. C., where Rev. R. N. Sanders is the pastor. Mrs. Edith Whitesides and Mrs. Hoy are in a meeting at Hoquiam, with Brother MacCahill, reporting good prospects. They recently closed a meeting at Elma, Washington with good success. Our work at Elma was formerly located at Malone. Rev. Canary, who was called to pastor our Bellingham church, has been hindered from coming to us from Northern Cal-

ifornia, and Rev Arthur and Della Boicourt have accepted the work. Their address is 2200 F street. Rev. J. E. McShane, who serves our churches at Snoqualmie and Kirkland, Washington, now lives at Kirkland. Our churches at Mukilteo, Tacoma and Kelso, Washington, are making valuable improvements on their buildings. Rev. J. Stewart Maddox, our pastor at Oak Harbor on Whidby island, Washington, aided by Floyd W. Hawkins of Tacoma, as song leader, is in a revival meeting with Pastor V. W. Anglin, at Kalama, Washington. Rev. A. H. Beiner of Omolaska, Washington, reports a revival meeting with Rev. Waltz and they are now awaiting organization into a Church of the Nazarene.

We are much in need of funds for our local home mission work, and covet the prayers of our people and friends that we may strengthen what we have, and also enter new places where we are being called for.

DELANCE WALLACE
District Superintendent.

NEW MEXICO DISTRICT

Almost five months have passed since our assembly, with not more than two reports from churches in the district. However as a whole we have been making some progress.

Over half of the churches have had, or are now having, revival efforts. The Charity church with Rev. I. E. Forbes as pastor and Rev. P. B. Wallace as evangelist, had an exceptionally refreshing time, large crowds came, a good number were at the altar and a class came into the church. G. I. Hutchins was the song evangelist. Tucumcari, Rev. A. G. Johnson, pastor, had the services of Rev. D. A. Davis in their campaign, which resulted in a pleasing number of victories and a nice class in the church. The churches of Roswell, Albuquerque and Cedarvale used the District Superintendent as evangelist, where we had some victories and some defeats. Song evangelists Jack and Ruby Carter were our efficient helpers at Albuquerque. Rev. B. M. Kilgore rendered pastor R. C. Gunstream and his people of Portales efficient service which resulted in some excellent victories. Rev. Mrs. Mary I. Hartline and her people of Clovis, had with them evangelist W. H. Phillips, former president of our school at Hamlin, Texas, at which time a good number of friends were made for the church and a better foundation laid for our work in Clovis, and before next assembly we shall have a nice new church building there. Clovis is where we had our fine campmeeting with Uncle Raddie as leader. We preached to good crowds from start to finish in spite of the fact that Rev. Jack Winsett, one of the strongest evangelists of the Baptist church was in town with a large tent. Probably seventy-five were at our altars first and last.

We regretted very much that our campmeeting conflicted with that of the good Baptist, but as some may know we were forced to change the location of our camp at the last moment, owing to an epidemic of infantile paralysis in the vicinity of Hagerman where the camp was

to be; and we were not aware of the Baptist campaign until we arrived to put up our tent. However there was nothing but the sweetest of fellowship. We traded workers, helped each other in every way possible, and found every mark of a Spirit-filled minister in our dear Brother Winsett and his good singer Brother Heyet.

Our Hollene church is at present in a campaign with Rev. P. B. Wallace and I. G. Hutchins. Pastor W. A. Huffman and his people of Artesia are at present in a campaign with Rev. W. H. Gregory and Jack and Ruby Carter.

We have been fortunate in securing as pastor at Hagerman, Rev. J. W. Bell of Atwood, Okla., also Rev. P. B. Wallace as pastor at Roswell.

Almost all our churches are reporting seekers right along in their regular services, and we are expecting this to be a good year for the district.

Last but not least is our pioneering. We have a group of men and women who will go the limit in labor and sacrifice to make a success for God. We have conducted about twenty pioneer campaigns since the assembly, and have about the same number planned for the rest of the year.

Rev. D. J. Waggoner was successful in organizing a nice little church at Highway, near Tatum, of some of the most substantial members of the community. Rev. Mrs. Anna Benson, pastor of our church at Tularosa, conducted a stirring campaign near Mountainair, and organized with twenty-eight of the country's best. The new church called Rev. Henry Norris, local preacher, to be their pastor. The new church will have a new place of worship ready to dedicate by assembly.

Two campaigns by Rev. Davis at Norton are resulting in an organization of a small but worth-while church of about fourteen members.

Rev. L. M. May of El Paso, is arranging to buy a beautiful brick church well located, and their outlook is very pleasing.

Our special need in this district this year has been good, new, substantial tents. When one of our men goes out with one of our old tents he has no assurance that it will stand the first wind that comes. We trust that by next season we shall have the needed tents. With proper equipment we shall have no trouble getting the men to help do the job.

New Mexico is more prosperous than in former years and offers an opportunity for successful pioneer work.

EDWIN E. HALE, *District Superintendent.*

Have You Ordered Your Copy?

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NEW ENGLAND DISTRICT ZONE PLAN

We are doing our best here in New England to make holiness a factor in the life of the east. We find a few problems especially prominent in our endeavors, one of them being the scattered location of our churches. Our territory extends over an area of a thousand miles in length including all of the new England states (save for a slice of Connecticut) and two Canadian provinces.

We have, moreover, felt the need of more unified effort and clearer objectives. With these thoughts in mind some time ago the District Assembly authorized the division of the district into zones according to location that we might secure more efficiency of co-operation and vital endeavor. With this division as a basis of operation we have placed a leader over each group who will work in co-operation with the District Superintendent. We have chosen certain objectives and started a contest among the churches which we trust will result in genuine progress for His glory.

For our objectives we have the following: number of new churches organized, number of new Sunday schools started, largest number of members both for churches and Sunday schools, subscriptions for the HERALD OF HOLINESS, and monthly all-day holiness meetings in the several groups. Points of credit are given for these several aims and the zone accumulating the largest number of credits during the year will lead in the race.

Already the idea is catching fire and group leaders are doing their best to help put it over. This summer in our pioneer campaigns we have found this plan of great assistance. At present there are prospects for churches in several fields, and under this plan a given group can assume the responsibility for beginning a new work and thus spreading the fire over New England. The groups and their leaders are as follows: Boston group leader, G. E. Waddle; Cape group leader, R. J. Kirkland; Connecticut group leader, H. P. Jett; Maine group leader, C. F. Huret; New Hampshire group leader E. E. Martin; North Massachusetts group leader, Irva Phillips; Providence group leader, A. F. Gallup; North Shore group leader, H. K. Jackson; Vermont group leader, Ray Haas; Canadian group leader, J. W. Turpel.

We shall watch the progress of this plan with interest and trust that many will pray God to bless and get glory to Himself.

H. V. MILLER, *District Superintendent.*

HALLELUJAH CAMPMEETING

The 1927 Hallelujah Campmeeting, at Oregon, Wisc., closed August 14, and was the best meeting the camp has had so far. Rev. T. H. Gaddis was the evangelist. He is sweet, but frank, and is gifted in getting the people into a place of prayer. F. T. Briggs, missionary to China, gave addresses on missions and helped with the preaching. The Moser Sisters were in charge of the music, and Miss Imogene Quinn conducted the children's meetings. People from five states and from fifteen different denominations

were in attendance, and over one hundred seekers were at the altar. There were several healing meetings and a number were anointed for healing. Father and Mother Linn deserve much credit for the beautiful condition of the grounds, and Mother Linn for the wonderful meals that were served during the camp. The 1928 camp will be held August 3-19. Plan to be with us.—JACK LINN, Secretary.

FINDLAY CAMPMEETING

This camp is located in the suburbs of the little city of Findlay, Ohio. The citizens of the town do not seem to take much interest in the camp, its constituency being a well-to-do class of families. This camp is a holiness association camp. I was associated in this meeting with Rev. Charles Stalker. I had heard of Brother Stalker for a number of years, but never met him until I met him at the camp ground. You who know Brother Stalker know already he is a real war horse and gives no place to sin or the devil. So we started into this battle for victory and we prayed and shouted and fasted and the Lord met us and we saw many at the altar. But I must say the people were harder to move than in any place I ever worked. Brother N. B. Vandall was the singer, and to say that is to say enough for all to know it was done well.

One of the drawing cards of this camp is the Farmers' Quartet composed of four farmers. They are the best I have ever heard. I think I never saw more beautiful harmony than was manifest in this camp. No special offering was taken, and yet all the obligations were met beautifully. I really do not know how they got the money. All I can say is, the Lord seems to supply every need. It will linger long in my mind, the sweet fellowship I had with these good workers and the leaders of this camp: men like Lem Cole, V. V. Thomas and so many others. Everybody seemed to love everybody. I believe they had the finest corps of workers in the dining hall I have ever met, they were so kind and thoughtful to us at all times. May God bless them with many more fruitful camps. The committee gave me a call for another year. Pray for me that I may be used of the Master.—B. H. HAYNE.

CENTRAL NORTHWEST DISTRICT

I have visited a number of churches since the District Assembly. Our baby church at St. Paul, Minn., received somewhat of my attention. You know the baby must have care. Well, the baby is doing well and growing and looking well. Pastors Mathisen are planning for a great campaign this fall. At Minneapolis Pastor Henry has just passed through a good revival, or perhaps I had better say it was a combination of the revival idea, a Sunday school and young people's inspirational gathering and a children's meeting. Pastor Henry has set as his goal for the year an increase of membership so as to bring it up to 250 by next

assembly time. Just watch things move now. I made two trips to Faribault, Minn., where I found Evangelist Williams, a Wesleyan Methodist brother, in a tent meeting. He is very friendly to the Nazarenes. He did a great work there for holiness but the plums are not quite ripe yet so we could not organize, although Williams would like to see us do it. I preached for them and had a good time in the Lord.

I have visited our work at Juanita. Pastor Tittlemore was away getting his family. I regretted not seeing him. Some good folks are there and they love the dear Lord. Pastor Tittlemore will foster the work and the church at Juanita. Then I sped on to New Rockford, N. D., where I found Connie Corbett, the shouting and devoted evangelist, in a revival with Pastor Gough and his young people. Pastor Gough is our state group president, and he is planning for his state. He expects to organize some new churches within the year. Next I went to Minot, N. D., and spent the Sabbath with them. We surely have some good people there and they were blessed under my feeble ministry. Brother Ruman will take care of the work for the present. Some day we must build a good, commodious church in that northwestern city and move down town into a good business center, Minot must have help. There are three branches of "Tongueism" in that city and real, true holiness has a black eye, but a real hero for a pastor who has the vision and burden and who will stay on the job or die in his tracks can put the job over. It will take a long pastorate to do it and our Minot church wants it done. Our building there is small and poorly located. We should have a nice brick structure and a building that would seat several hundred people. Your superintendent strongly urges you to pray mightily for Minot.

We also visited our Sawyer, North Dakota, church. Sawyer is the old stamping ground for holiness, as it is where the district camp of North Dakota Nazareneism has been held for years. There Lum Jones, Dr. Goodwin, Dr. Reynolds, Dr. Chapman, Bud Robinson, L. E. Swaney, W. L. Brewer, Shelby Corlett and a host of others have held forth, so in that place we found some well-seasoned holiness saints and true blue Nazarenes. It was a delight to minister unto them in

things divine. I expounded the twenty-third Psalm and got blessed.

Journeying to Mohall next I found Pastor Koch leading the forces on. Evangelist Coryell will labor there soon. Brother Koch is well liked and we believe he will make things go for God and holiness.

By motor I traveled to Norma and met our church at that place. Pastor Mowry is much beloved, and let me tell you a great secret: he is all the time boosting his people, and they think he is the greatest preacher to be found. Moral: It pays to boost your people. The Norma saints are O. K.

Next I returned to Sawyer and Velva and preached at Velva for our people. Pastor Vogt has three charges: Sawyer, Velva and Surrey. Vogt is a great worker and the oftener he preaches the better he likes it. He wants to preach at least four times on Sundays and thinks a Nazarene preacher is not quite up to par unless he preaches about that often on Sundays.

From Velva I came to Benedict, N. D. Brother W. M. Brown has been called to this pastorate. Here we found some mighty fine folks, just as good as can be found on the face of the earth. They are worshipping in a hall at present, but I spent a day among the people and stirred up interest in building a church. In fact we raised in good substantial pledges about \$650 for a new church, got out some plans for the building, submitted them to the lumberman, and got things moving toward a church home. They will build this fall and I expect to preach in their new church when I visit them again. They will build a church that will cost somewhere between \$1,000 and \$1,500. They will hire a carpenter at once and all hands will help. Then they plan a revival in the new church and then what they will do will be a plenty. They have the vision, fire and glory.

From Benedict I hastened on to Van Hook accompanying our returned missionary, Brother Sutherland. I greatly enjoyed the fellowship of this good man. Here we found Pastor Dixon and his good wife, happy and pushing the battle. They too are returned missionaries and beautiful saints of God. Our Van Hook people are looking up and praising the Lord.

Following this I spent a Sabbath with Brother and Sister Ova at Fessenden. What a glorious time we had together. I preached only three times that Sabbath, very hot day. Well, anyhow, we had a good day. Our Fessenden church are wonderful people and the pastors are simply great.

From Fessenden I came on to Surrey and made my initial visit with our church there. They are good folks. Pastor Vogt will supply there for the present. Next I stopped off at Larimore. Our church is struggling to get on its feet in a financial way. They have faith and vision and want to see things move, but they are quite poor. Larimore offers a fine opportunity for the right man. The work there can be built up under good leadership. The saints are looking up.

From there I sped westward to Jamestown. Pastor Davis was away to perform a marriage ceremony. Our Mt.

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Pleasant pastor has taken unto himself a wife. I had a delightful visit with our church there and raised one hundred dollars for home missions. Our Jamestown people are always ready to push the district work. God bless them!

Spending a little time in Fargo, I did my best to locate a vacant church for a campaign this fall or early in the winter. We plan to enter this city as soon as arrangements can be perfected. Pray for Fargo.

At Fergus Falls I tarried for a service. The pastorate is still unsettled, but God has the right man somewhere.

I spent Sunday at Mora, Minn., where I found Evangelist Coryell, the faithful pioneer evangelist, in a tent campaign. On account of a severe cold he was quite a little indisposed but seemed to be rallying. He plans to re-enter there next summer. It frequently takes two or three good campaigns to get our work established.

I preached on Sunday morning for

our West Ann Lake church and of course had a good time with those dear people. We have some of the finest people on earth at this place. From there I went on to Clarkfield, Minn., and found Brother Shea in a tent campaign. We have not organized at this place yet but Brother Shea is determined to stick it out and press the battle. We believe he will make good. It will take time, prayer and faith but we will win. He has some good backing there. Pray for Brother Shea and Clarkfield.

Brother Wesley Armstrong is busy evangelizing. He has just closed a good campaign at Dawson, Minn. He goes to Edgeley, N. D., and then on to other places. Pastors, let me say to you that we must keep this man busy. He is a fine preacher and expounder of the Word. Engage him, and he will do you good.

In closing I want to say that I have the blessing and am pressing the battle in the district. Group meetings are planned for the four states, and you will hear from them later. Our men have the vision and the spirit and burden of evangelism. On with the battle!

E. E. WORDSWORTH,
District Superintendent.

THE MILLPORT, ALABAMA, CAMPMEETING

The Millport campmeeting was held this year August 30 to September 11. The camp has been held for a number of years by the local church. The camp was greatly blessed of the Lord in the conversion of sinners and the sanctification of believers, and the edification of God's saints. Rev. Allie and Emma Irick were the evangelists. Mrs. H. A. Forester and H. O. Shelton had charge of the music and singing. This is one of the most ideal spots for a camp ground. Sixty-five acres of beautiful woodland, with a fine spring of fresh, cool water that furnishes abundance of water for every need, and one of the best tabernacles you will find in the Southland. This has been made possible by the Millport church folks. A number of our Nazarene preachers and workers attended the camp: Rev. P. C. Ramsey and family, Rev. W. R. Platt and wife, and many, many others whose names are written in the book of life were there to help put the camp over with the old-fashioned Nazarene swing of victory. The same workers were recalled for 1928, and the date changed back to the last weeks in July, with plans being made by the president, Rev. P. M. Covington, and the executive committee for a greater Millport campmeeting the coming year.

H. A. FORESTER, Reporter.

ST. CROIX FALLS, WISCONSIN, CAMP OF 1927

For the number of years this camp has been going God has been meeting and blessing His people. He did not pass us by this year, but was present in power and great manifestations. The six o'clock prayermeeting was well attended at each service. Numbers got interested in these early services, got under the burden of the meeting, learned to prevail in prayer,

and held on with a deep burden until victory came. These early meetings proved to be a source of power to each individual and to the meetings.

The evangelists were greatly blessed while delivering the messages. The preaching was straight and doctrinal, on old salvation lines, and was owned of God. Rev. D. Vance from University Park, Iowa, made the attack on the devil with the Word of God in Spurgeon style. Rev. W. R. Cain plowed deep on sin and the judgment. These men worked together like two old war horses, pushed in the battle, pulled in prayer, sang and shouted. The power of God was present in every service up until the close. Daisy Dean took charge of the music in the usual way, great blessing was felt. The Holy Ghost honored in the singing and music.

The spirit of unity was felt among the people in general from the beginning. The workers and campers all worked together in perfect harmony. We feel that in many respects this was the best camp ever held in this part of Wisconsin. One of the outstanding things was the old standbys of the camp and of this organization who have taken such loyal stands for the promotion of holiness and have been so faithful in backing the work. One other outstanding thing is noticeable: the new ones that are coming in with us are falling in line and catching the vision, wanting to keep the old standards of salvation and hew to the line.

God is raising up a holiness people in northern Wisconsin who know how to trust Him and believe for great things. They have stood the test and trials of severe opposers, but they know how to lay hold on God and believe for great things. A few remarkable cases of healing were at the altar that made some of the services very remarkable. This proved without a doubt the very presence of God. The expenses of the camp were all well taken care of and met, also a missionary fund was taken up to further the work in Wisconsin over the needy fields.

P. A. Dean was again elected president by a unanimous vote at the regular business meeting, Mr. A. J. Knupton, vice president, Rev. A. J. Drake, treasurer, and Mrs. Ida Yates, secretary. Plans are already on foot to make the 1928 campmeeting a greater camp than any previous one, by reaching new fields and by the extra work that will go on throughout the year.

P. A. DEAN, Reporter.

CHURCH NEWS

EVANGELIST S. S. NELSON—"The Lord gave victory at Chincoteague Island, Va. in a revival meeting. The first night there were only seven present, the second night there were four, and it looked as if the meeting would be a failure. The Lord helped us to hold on. The people began to come out and the meeting kept increasing in numbers until on the last night there were as many outside as inside the building. The spirit of the meeting kept rising until it reached a high plane. It has been many years since we

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have heard such singing and shouting. The meeting went on a week longer than expected. It was as hard to close the meeting as it was to start it. A number prayed through, either in the meeting or at home. This island has been swept by holiness people who years ago went into free-lovism. It has again been swept by the no-hellites, all in the name of beliness. Nothing works like Bible holiness. The writer is called back for next year for an evangelistic campaign."

PASTOR ELMER D. RUSSELL, Kansas City, Kansas, Quindaro Blvd. church—"We just closed one of the best short meetings this church has ever known. Professor A. S. London and family were with us just one week. About fifteen persons professed at the altar and eight presented themselves for membership in the church. Brother London cannot be surpassed as a song leader and special worker and Holland, the preacher boy, is exceptionally good; his messages are inspirational, brief and to the point. Any church desiring a Spirit-filled song director and worker or a young preacher on fire for souls will certainly make no mistake in calling these workers. They can't be beat for all round workers."

MOREHOUSE, Mo.—"Our church came to the close of the assembly year with good victory. Our pastor, Rev. G. C. Browley, surely did his best for the church and for lost souls. God's blessings were on us, and folks prayed through in almost all our regular services. Brother Browley is not so boisterous in his preaching, but we thank God for his humble and Christ-like spirit, and pray God will abundantly bless him in his new work. We have had a good revival with our former pastor, Rev. A. J. Mitchell, as evangelist. After much prayer and holding on to God for the right man the way was opened for Brother Mitchell. He was assisted by Rev. J. L. Cox of Sikeston. A goodly number were at the altar, almost all praying through to victory. Every department of the church is progressing, the attendance at all services is good, the Sunday school is increasing. We have a fine class of young people through the leadership of the good teacher, Mrs. Edna Woods. Many are being saved. They have organized a N. Y. P. S. and are doing things for God. Our new pastor, Rev. Frank Wosson, and wife are now with us. They are well liked by the people and we feel sure they will be a blessing to the church. On the evening of their arrival we met in their home with a good donation of groceries. The Lord gave us a good service with them and two were saved. Sister Flower of St. Louis, preached for us before Brother Wosson came. Her messages were a blessing to all. Don't forget us when you pray."—Lucy Owings, Reporter.

PASTOR W. O. FELTS, Mena, Arkansas—"The Lord is blessing us here in a special way at this time. We have just closed a good meeting with Rev. Julia Standridge as evangelist. The preaching was of the highest type and the special songs sung by the quartet were a great asset to the meeting. The work done among

the children by Miss Green from Tishomingo, Oklahoma, was great in many ways. The meeting was the best that has been at Mena for a number of years. The crowd was large from beginning to end and on the last Sunday night the people crowded the building to hear the woman evangelist. A few souls found their way to God, but the break never did come in the meeting that we had hoped to see, but the large congregation gave the evangelist a hearty welcome to return to Mena and conduct a tent campaign next year. The writer has been recalled for another year for full time and we expect by the grace of God to build a strong Church of the Nazarene here. We are closing our seventh year of pastoral work at Pleasant Grove church and there is no finer people on earth than the people at Pleasant Grove. We had a good meeting conducted at this church by Rev. E. G. Winfield and Rev. J. B. Fisher, these brethren make a fine gospel team. We close this year's work October 25 and go to the District Assembly with grateful hearts for what our heavenly Father has helped us to accomplish this year."

PASTORS JOHN AND NANCY GALBREATH, Cooleemee, N. C.—"After much prayer we accepted a call to the church here. It is just one year old, but we have a new church building with a small debt. The people are so good to us we could not help but love them. The church was in a revival with Rev. S. S. Nelson as evangelist, when we arrived. Brother Nelson is a humble man of God as well as a safe and sensible evangelist. There were nineteen seekers and fourteen professions. There are good prospects here for a good church but it will take some time to educate the people to our standards. Most of the people, both men and women, use tobacco and have had little teaching against it. It will take much patience and careful pastoring to win out but we believe God is going to give us some great victories here. There is much land to be possessed, but we are well able to overcome it with Jesus as our Captain."

PASTORS C. H. AND MARY L. HOPKINS, Newberg, Oregon—"We accepted the call to this church in May and arrived on the field right after the assembly. Things did not look very promising here but we knew that we had a great God and that He had blessed us on every field where we had ever been. The church built here some few years ago a very nice building but never completely finished it. The outside had only the priming coat of paint put on it and the inside walls never were finished, and benches were used for seats. We believe God wants the church inviting. God should have our best. We now have the church nicely painted on the outside and beautifully finished on the inside. It is nicely furnished with brussels carpet and laid with carpet runners, fine new pews. A new pulpit and pulpit chairs, new choir chairs and a beautiful altar railing, make the front of the church very attractive. Since our dedication service August 27, God has set His ap-

proval on our church, and every Sunday we have had seekers at the altar. We give Him the glory. Last Sunday we had our largest attendance in the Sunday school that we have had since coming here. Dr. H. C. Dixon, our Sunday school superintendent and also mayor of Newberg, is very much interested in the Sunday school as well as in every branch of our work. Our young people are on fire for God and souls, and they pray things to pass. Joe Haley is the president. The young people will put on a revival campaign in October with Evangelist Godfrey and wife. We feel very grateful to God for His blessing upon our work here and ask your prayers that the good work will go on and that we shall add many to our church, such as shall be saved."

PASTOR F. R. MCCONNELL, Sapulpa, Oklahoma—"This has been the best year of our life. God has marvelously blessed

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us. During the year 131 have prayed through at our altar. Our crowds have increased until people are turned away from our tabernacle often on Sunday nights. We have built a stone basement, in reality a one story building, which cost us three thousand dollars, but which is valued at eight thousand. We were able to save about five thousand because we did not hire a superintendent or let it by contract, but all went together and did the work. Our Sunday school has averaged 175 for the year in spite of the fact that we have had to have seven classes out of doors every Sunday. We did not tear our old tabernacle down but will use it for Sunday school rooms. Practically all bills are paid and within ninety days we expect our new building will be clear of

debt. God is still on the throne. We have some of the greatest boosters in the world. The future looks bright. We are coming back to Sapulpa for another year, feeling good, are happy and have the victory in our soul. If heaven is better than this world, and especially Sapulpa, it will surely be great."

EVANGELIST MADEL R. MANNING, Bristol, England—"I am glad to be able to report victory through our Lord Jesus Christ. Our trip across the Atlantic was wonderful. God richly blessed my soul all the way. While there seemed to be no opportunity to do anything for Him on the boat, as the folks were bent on pleasure and having a good time, yet the last Sunday on board the folks asked me to have a farewell service in the afternoon. The lounge room was packed, and all around on the outside. Everybody took hold of singing old hymns and God mightily undertook while this humble servant read the Word and gave a pointed message on seeking first the kingdom of heaven. The Spirit backed home the truth. Many wept and came to me and said, 'I shall never be the same again.' Business men agreed that that was the sort of thing which was needed. While the devil's crowd had run things for a whole week, God finally took hold of things, and I do not think the last night on board the Cedric will soon be forgotten. We give God all the glory. During my stay in Bristol, England, for one short month, I preached in seven different churches, held seventeen services, had quite a number of souls definitely seek God—about twenty-five in all—and thirty sought for a clean heart and the baptism of the Holy Ghost. Praise God. The mission hall was packed to overflowing each evening of the week we held the special meeting. It was not large enough to hold the folks. We tried to get several churches, but they had so much planned for in the way of concerts and outings that they had no time for a revival. England is in a dreadful condition spiritually, and the folks I met that were spiritual all were burdened for an old-fashioned revival. I was sorry my stay was so limited. We had a good grip upon the community, folks came for miles, old friends and associates as well. I had the pleasure of preaching to twenty-five of my own immediate family. The last Sunday I preached three times, in the morning at the Salvation Army, in the afternoon at the Wesleyan church, in the afternoon at the mission hall, which was packed before six o'clock. I praise God for this privilege of being able to return to my old home city and preach the gospel there. I think they will not soon forget it, for God gave me liberty and the Holy Ghost accompanied the messenger from time to time and folks were deeply convicted. While they did not all come forward, they came to me with tears in their eyes and thanked me for the messages and said they would never be the same again. I am returning September 10 on the Cedric to take up my work again for the fall and winter. I feel fit and ready to enter a pitched battle with the enemy. Praise God. I

begin at Waterville, Vermont, September 28. My address is Nahant, Mass."

EVANGELIST J. F. METCALPE—"We are glad to report a successful trip from our home in Santiago, California, to Sioux City, Iowa, to our dear daughter, H. L. Barric. We were listed for a meeting at Fairview, Iowa, on July 17. Sickness prevented me from keeping the appointment until July 24. Upon arriving we found the folks ready for the battle. Large crowds were in attendance at every service. We closed the meeting on Sunday evening with the thought that the appointment had been filled, but we would come back and continue the meeting later. From there we went to Tipperary, Iowa, commencing a tent meeting there August 2 and continuing until the fourteenth. Good crowds were in attendance considering conditions, as this is a mining town and the mine had closed so many folks had gone away to get work. Quite an interest was taken in this meeting. Folks attended this meeting who never were known to attend before. One soul prayed through to definite victory for which we give God all the glory. Many others asked for the prayers of God's people. While in this meeting we were favored by the following visitors: Brother and Sister Dobson of University Park, O. L. Mossman from Lacona, Glen Rodefer from Bloomfield, L. I. Kinsey from Kansas, and Brother and Sister Reed Richards from Mason."

SCIENCE HILL, KENTUCKY—"Quite a number of people from our church attended the assembly services at Lexington and all came home with a strong determination to make this a good year. Our pastor, Brother Joe Tyson, preached his first sermons Sunday morning and night for the assembly year. Some said they were the best sermons he has ever preached. He is much enthused and means to make this his best year. We covet all prayers that this will be a great year for Science Hill church."—Eliza Bough, Reporter.

EVANGELIST JAMES M. DANIELS—"I have just closed a good tent revival at Fayetteville, N. C., with Brother and Sister Fouriss. God blessed our meeting, many were saved and sanctified, and we organized a church. Fayetteville is a fine little town of about fifteen thousand population. Brother and Sister Fouriss are two fine people. Sister Fouriss is a fine singer. I am in a tent meeting in Moorehead City, N. C., now with Rev. Robert I. McCluskey, and Clarence Winslow as singer. Brother McCluskey is a fine young preacher. God is giving us victory. This place needs holiness. Some are being saved and sanctified. Pray for our meetings. My next meeting will be in Wilson, N. C."

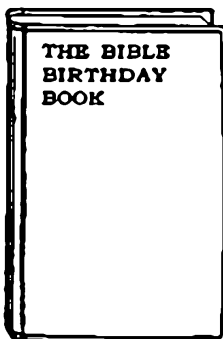
LIGHT, ARKANSAS—"Rev. T. W. Barnett, our evangelist of Bernie, Mo., and Rev. J. E. Moore, our pastor, just closed a two week's meeting. The Holy Ghost was manifested in every service.



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Brother Barnett sang some fine specials that blessed the hearts of the people. Brother Tatum from Pruett sang several specials. Eleven were saved and sanctified, five joined the church which increased our membership to fourteen. The singing was fine. Eleven babies and children were sprinkled and four persons were immersed. Our prayermeetings were times of refreshing with souls praying through to victory. Brother Legg led the singing. We believe much good has been accomplished for which we give God the glory. Brother Barnett is greatly loved by the people here and has been called for a meeting next year. He goes from here to Manson, Ark. Pray for us, we are encouraged to press the battle."—Lillie Legg, Reporter.

WEBSTER CITY, IOWA—"God is blessing our efforts in this city, the work is moving along fine, the Sabbath school is increasing both in numbers and interest. Under the leadership of Sister Carl, our efficient superintendent, the Young People's Society is taking on new life. But best of all we have had several seekers at our altars this new assembly year and some have been blessed, for which we praise our God. We are expecting a great year at this place. Our God is able. We are planning to have Dr. Morrison with us for a meeting before Christmas. Brethren, remember us when you pray."—C. C. Sellards and wife, Pastors.

PASTOR F. A. HAIN, Mason, Iowa—"We came here as pastor following the Iowa District Assembly and found the church in tent meeting with Evangelists V. A. and Marguerite Littrell. God used these workers in this community and gave souls in the fountain closing with a great service the last Sunday evening. Pastors Buchanan and Mossman from the Chariton and Lacona churches, came over and gave good assistance in the meetings and we appreciate this brotherly co-operation. At our new field of labor here we find a fine group of people who were faithfully served by R. J. Richards for two years. Our people have given us a good generous pounding which was appreciated. Pray for us and the work here."

PASTOR E. R. BORTON, Council Bluffs, Iowa—"The summer season is past, which time we used to good advantage conducting street meetings to profit, and through the entire hot weather period our Sunday services kept up with a fine attendance. We have proved to ourselves that a good, live program can be carried on in the summer time with interest and edification. As we launch out into another assembly year we feel the God of battles is with us leading us on to victory. Following the assembly, the Sunday services have indeed been gracious times of refreshing. In one Sunday evening service a spiritual cloudburst descended upon us, and seekers prayed through to definite and glorious victory. We just closed a profitable week-end

convention (Sept. 15-18) with our Dr. J. B. Chapman, whose ministry was beneficial and soul-deepening. Thank God for our general leaders. We are going on to know more of the Lord in our own hearts, and what He can do in the hearts of men who stand in need of this great salvation. Pray for us over here."

PASTOR FRED M. WEATHERFORD, Oakland, Calif.—"Activities at Oakland First church have been varied the past few months. It was through its efforts that a new church was recently organized by Superintendent Frank B. Smith in Richmond. Richmond is a thriving suburb of Oakland, with a population of 25,000. The Daily Vacation Bible School, conducted under the supervision of Miss Ivah Conner, proved to be a stimulating success. This is the third season that we have conducted such a school. The work consisted principally of Bible drills, story narrating, handicraft work of various kinds and training of the memory. There were about seventy pupils enrolled. 'Uncle Buddy' (Rev. Bud Robinson), was with us for a four-day convention in the middle of July. The attendance was unusually large and increasingly so to the closing night. He spoke three times on Sunday and was as nimble through the last message as the first. He preached it hot, thick and fast and many believed his report. Every one that believed found the gospel of Christ the power of God unto salvation. The church was edified and blessed. By a series of questions we ascertained that 'Uncle Bud' has landed about three hundred preachers as a result of his gospel angling, committed about a fifth of the Bible to memory, written fourteen books, and traveled over a million miles. He is truly one of the mysteries of the age; and one of the most outstanding miracles of God on exhibition today. The last three Sundays in August the church enjoyed a most fruitful and effective series of meetings under the ministry of evangelist Earl E. Curtis. Those who are acquainted with his ministry know that when he ceases firing, there is no sin left in the heart of a man that has not been shot through. He was enabled by the aid of the Holy Ghost to give us one of the best church meetings we have had; and won to the church a constituency from which to draw in the future. A number have joined the church. Curtis plumbs the line to the trail blazed by John Wesley. He preaches with penetrating force, plucks sin from its hiding and sees the salvation of the Lord attending the penitents. He is a thoroughly pious and wholly consecrated prophet of God. Through my warm-hearted, generous parishioners' granting me an extended leave of absence to accomplish the ambition of my Christian lifetime, I am leaving for Palestine in company with Evangelist G. F. Owen on October eleventh, from the Boston seaport, aboard the S. S. Patria. The church is most fortunate in obtaining the services and ministry of President A. K. Bracken, of Bethany-Peniel College, to direct the activities of the church in the absence of their pastor. Having been granted a year's furlough from the

college, Rev. Bracken is taking work at the University of California, pursuant to receiving the degree of Ph. D. With the church left in these competent hands I fear nothing but my inability to meet the quality of service he shall have rendered ere my return."

CARTHAGE, Mo.—"We have just closed one of the best revival meetings ever conducted in our church here. Our good pastor, Rev. W. A. Menneke, and our beloved District Superintendent, Rev. N. B. Herrell, who with his family are resi-

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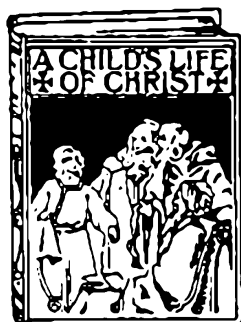
dents of our city and also members of our church, decided on a three-fold campaign, namely: spirituality, membership and finance. Rev. U. E. Harding of Pasadena, Calif., who with his family are also members of this church, was called as the evangelist. Mrs. Harding came to help; she having full charge of the congregational singing and doing special solo work. The meetings were announced to continue over two Sundays, but the interest was such that it was decided to extend it over the third Sunday. On the last Sunday of the campaign eleven new members were taken into the church. In the afternoon ten were baptized in Spring river, just north of the city, with our pastor officiating. This was a very beautiful and impressive service. A goodly number sought pardon, reclamation or holiness during the campaign. The financial part of the campaign—and a very important one—was to lift the church indebtedness. On the night this campaign was launched in the church nearly \$600 was raised. Soon the pledges from the church reached the \$1,000 mark. This campaign was then put on throughout the city, assisted by the evangelist, Rev. Herrell, Rev. F. C. Savage, pastor of the Church of the Nazarene of Joplin, Mo.; Rev. Ira Stevens of the Pittsburg, Kansas, church, and members of the local church. The people of the town were both courteous and generous in their gifts. The campaign will continue with the pastor and some of our own dear people as solicitors for a short time. Several local members did some of the best work. This campaign was heartily endorsed by the ministerial alliance of the city, the chamber of commerce, and the mayor. The newspapers opened their columns to the meeting, sometimes as much as two columns being given daily in which a great deal of the sermons was published in detail. Much credit to the success of the campaign is due to the kind co-operation of the local newspapers. The Church of the Nazarene in this city has never received so much publicity and co-operation from newspapers and citizens as during this campaign. Rev. Harding has proved to be one of the best all-around church building evangelists we have ever had in Carthage. His type of evangelism is constructive, he gives special attention to all departments of the

church, and builds these interests around the pastor so that when the evangelist is gone the work that has been accomplished in the meeting continues. The interest was such in this meeting that the support of the meeting came easy. Mrs. Harding was a real strength and inspiration to the meeting, being a co-partner to her husband. She fit right into the meeting, and especially with the young people and their work. Her singing melted the hearts of her listeners and won her a place among us that will be lasting. On the last Saturday night of the campaign, which had been designated as rest night, Rev. Harding announced that members and friends would meet on the lawn of the parsonage and have an old-fashioned pounding for our good pastor and family. A large body of people gathered there and we have never seen a more generous pounding. Brother and Sister Harding remained over Monday night with us and attended an important business meeting of the N. Y. P. S., with sixty-two present, which was held in the home of Brother and Sister J. W. Grewell. Our District Superintendent and his family were present also. Brother and Sister Harding were taken into the N. Y. P. S. and we feel greatly favored to have such honored members, as well as the Herrell family. In the second week of the campaign the young people very pleasantly surprised Sister Harding with an outing at the Tourist park, honoring her birthday. This church can never express its heartfelt appreciation for the good work of Brother and Sister Harding among us."—Miss Eunice Hildreth, Revival Reporter.

PASTOR L. E. WRIGHT, Independence, Kans.—"At the Kansas City District Assembly at Webb City, Missouri, we engaged Mr. and Mrs. Lester Price, who are members of the Rosedale Church of the Nazarene, Kansas City, Kansas, commissioned song evangelists of Kansas City District, to come and help us in a revival meeting. Brother and Sister Price manifested a real spirit of co-operation and fellowship with the pastor and the church. They did not try to take the reins into their own hands or to run away with the job. Rev. Mrs. Gladys Davis of Elk City, Kansas, preached four

times during the revival and Rev. M. T. Brandyberry, pastor of the Church of the Nazarene at Coffeyville, Kansas, preached one evening, the pastor doing the preaching for the other services. Several seekers were at the altar, and some finders. The evening that Brother Brandyberry preached we had five seekers at the altar. The spiritual condition of the church was improved and some prospective new members were brought into fellowship with the church. I want to take this occasion to heartily recommend Brother and Sister Price to any Church of the Nazarene wanting song evangelists. They are good singers, considering they are just beginning in the evangelistic song service, and we anticipate a great future for them in our church. They will answer calls for entertainment and free-will offerings. They know how to pray as well as to sing, and will be a blessing to any church that calls them."

PASTOR G. C. MORGAN, York, Nebraska—"We just closed a very successful revival with Evangelists Mack and Ethel Anderson, of Hutchinson, Kansas. It would be hard to estimate the value of this meeting." The Andersons have a sane, constructive program that helps the church and pastor along every line. Brother Anderson manifested much love and sympathy for his audience, yet his messages were clear and without compromise. Sister Anderson is a beautiful singer; together they make a strong team. A goodly number were saved or sanctified, and eight fine members were received into the church the last night. The last day of the meeting we had the largest number in Sunday school in the history of the church. The evangelists were well taken care of financially, and a substantial offering was taken for the pastor. We came to York church three months ago. Since that time our membership has increased from twenty-five to thirty-five and a number are looking our way. Our predecessor, Rev. A. R. MacDonald, had done a most commendable work and had laid a foundation upon which any pastor ought to build a strong church. He had the confidence of the people, built the membership up from five to twenty-five, and at the same time constructed a nice church building



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that is a credit to our church, with a comparatively small debt on it, and with the help of our good pastor, Rev. Victor I. Abbey, of Kearney church, we have raised about \$250 of this debt. These are busy days, but God is helping us and we are going in for larger and better things." On with the battle."

PASTOR C. R. BRIGHTWELL, Heber Springs, Ark.—"The revival at Heber Springs can never be reported on paper so that the other party can appreciate or understand it. To do so would mean to be there. Evangelist C. C. Knippers, and Y. D. Whitehurst pastor at Beebe, spared no pains, language, or sweat to uncover sin, and God abundantly rewarded their efforts. Such digging down, confessing out, and straightening up as you seldom see in these modern times took place. Such shouting by old men and young men, to say nothing of the women and girls! People say the town and country for miles around are stirred as never before in the history of Heber Springs. Old denizens say it reminds them of forty-five years ago. On the 15th of September District Superintendent John W. Oliver came to us and organized a Church of the Nazarene with thirty-nine charter members, with several others to follow. On the 18th of September, at the request of the District Superintendent who could not be there, Rev. Y. D. Whitehurst organized a Church of the Nazarene at West Pangburn, where the writer and wife held a meeting last month, and the writer was given the oversight of these two new-born Nazarene babies until the assembly. Please pray for us."

EVANGELIST H. M. STROPE—"I was called to Onalaska work on the North Pacific District. I reached the place Thursday, September 1. Rev. O. W. Waltz and wife of Nampa, Idaho, and Rev. A. Beiner were in the battle when I arrived. There were only two services while we were there that someone did not get to God. We closed on Sunday night, September 18 in a blaze of glory with the altar full. Souls prayed through

in the old time way. To God be all the glory. Many calls are coming for our services. I covet the prayers of the **HERALD OF HOLINESS** family."

BRADFORD, ARKANSAS—"We have just closed our revival meeting at Oakland church with Brother Aaron Hulse and wife of Hutchinson, Kansas, as evangelists. While we did not have as many souls blessed as we desired, there were several who prayed through and were saved, reclaimed, or sanctified. Brother Hulse delivered powerful messages which blessed saints and convicted sinners. We have never listened to better sermons. Sister Hulse also did her part well as song leader and altar worker. Her special songs were a blessing and were greatly enjoyed. Truly they are among God's chosen and carry a burden for unsaved people. We are still encouraged to press the battle, knowing that victory is ours because our Captain never lost a battle. He knows no defeat. Thank God."—Flossie Stuart.

PASTOR J. W. SITORT, Bresee Avenue church, Pasadena, Calif.—"We praise God for His many blessings. We have had a good summer at Bresee Avenue with salvation and victory at the altar. The congregations have been splendid and a

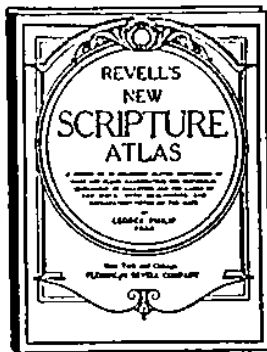
good spirit in our services. Our Sunday school averaged over five hundred every Sunday through the last year, we had 600 in attendance last Sunday. October 2 is rally day and we are boosting for much larger attendance. Our daily vacation Bible school, conducted by Dr. Widmeyer, was largely attended with an enrollment of 270 and an average attendance of 160. Pasadena College, under the efficient leadership of Dr. Wiley, is forging ahead. The school opens with an increase in attendance and a beautiful spirit in their midst. I am writing these few lines especially to ask you to pray for our coming revival services October

WANTS

SMALL PLACE FOR FARM AND CHICKEN RANCH wanted by Nazarene preacher and wife. Must be in community where they can preach holiness at school houses, etc. Have been in evangelistic and pastoral work 14 years. Good recommendations given. Rev. J. C. Hobbs, 700 Ave. A, Cisco, Texas.

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11 And Jō-sī'as be nī'as and his breth the time they were c to Bāb'ŷ-lon:

12 And after they w to Bāb'ŷ-lon, Jēch-

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2 to 23. Evangelists Lum Jones and John T. Hatfield will be with us. Pray with us that many souls will get in the fountain."

EVANGELIST J. W. COOK—"Since we entered the evangelistic field July 1 we have held five meetings in which we have seen one hundred souls pray through. Our last meeting closed Sunday night in which sixty knelt at the altar during the meeting. Twenty-three prayed through at the last service. After reading the church Manual to them we invited all who wanted to become Nazarenes to come up and take their vows, and fourteen of the finest people in the community came forward. We have a fine start for a strong church. Our meetings are slated until the assembly. Then we will assume pastoral work again."

EVANGELIST W. E. ELLIS—"I greet you from beautiful Southern California. I am regaining my health, for which I praise the Lord. God is helping me preach His Word with the old-time swing of victory of days gone by. Since coming to California, I have held two meetings and am in the third one now. Our first meeting was at Compton, California, where God gave us a good meeting, and the District Superintendent, Brother Little, organized a new church with twenty-four members. This church has a great opportunity and will be heard from in the future. Rev. W. C. Frazier was my collaborator in this battle, and it is hard to find a better man to work with. Brother Frazier closed out the campaign and I joined dear Brother and Sister T. V. Cox in a glorious battle at San Bernardino. God gave us a good revival. Some said the last day was one of the greatest days in the history of the church. Blessed unity and victory prevailed throughout the meeting. Brother and Sister Cox are dearly loved by these people, and are

doing a wonderful work in that beautiful and fast growing city. Rev. W. C. Frazier and the writer opened up another home mission campaign in the city of Burbank, Sunday, September 18. It was indeed a great opening. God's power in an unusual way was poured out on the people. We are looking for a great revival and another new church before we leave. Pray for us."

TELEGRAMS

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

OIL CITY, PENNSYLVANIA

Great revival Oil City, Pa., Nazarene church. Church filled to capacity and whole city stirred. Charley Mourer great singer and preacher. Will broadcast over station WLBW Sunday afternoon.—Warren A. Henry, Pastor.

FT. WAYNE, INDIANA

Closed great convention with Dr. and Mrs. William Heslop, returned missionaries from the orient. Great preaching. The people were stirred. About three thousand dollars raised for missions. God is with us. Detailed report following.—Morris M. Himler, Pastor.

SHREVEPORT, LOUISIANA

Greatest revival in history of church. Crowds, great altar services, good preaching, great singing. Bona Fleming and Misses Joy and Mary Latham workers. Another week to run.—G. M. Akin and wife.

SPRING VALLEY, NEW YORK

We organized a Church of the Nazarene in Buffalo, N. Y., Sunday, Septem-

ber 11, out of a fine class of folks, who are already proving to be loyal Nazarene workers. Rev. R. J. Kunze is called as pastor and is already on the field.—J. A. Ward, District Superintendent.

(This telegram, published in our issue of September 21, contained an error in stating that the church was "reorganized." We are glad to make correction).

DEATHS

FARRER—Clarence Crosby Farrer was born in Granville, North Dakota on January 18, 1911, and departed this life on August 20, 1927, at Hersey, Mich., at the age of 16 years, 7 months and 2 days. He gave himself to Jesus when nine years of age. He lived a consistent Christian life. When injured at the gravel plant he left this testimony: "It pays to get right and keep right; I have not always been right, but I'm all right now." He leaves to mourn their loss, his father, mother, four sisters and many relatives as well as a host of friends. He was a loving son and brother. The funeral was held Tuesday afternoon at the Congregational Church, Rev. C. E. Taggart of Reed City, officiating, with Rev. W. H. Fowler of the Hersey Evangelical church assisting. A male quartet rendered the music, using the favorite songs of Clarence. Burial was made in the Oakdale cemetery.

LISLE—George W. Lisle was born in Troy, Davis county, Iowa, Aug. 26, 1855 and died at his home in Olivet, Ill., Aug. 25, 1927, being 72 years, 11 months and 25 days old. He was united in marriage Sept. 23, 1879, to Miss La Vancien House of Bonaparte, Iowa. To this union were born six children, of whom two infants and one son, Clarence, preceded him to the better world. Mr. Lisle spent the greater part of his life on a farm in Van Buren county, Iowa. He was converted in an old-fashioned camp-meeting when he was sixteen years old. Later on in life he was brought into the experience of holiness under the faithful preaching of Evangelist Aura Smith. For the past forty years he has been a faithful, devoted Christian, having united with the M. E. Church when a young man. He was a successful

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class leader for a number of years. In his days of vigor and strength we never knew him to be too busy to have family prayer or too tired to attend prayer-meeting. When the Church of the Nazarene was organized in Farmington, Iowa, by Brother Agnew, he and his family became charter members. Thirteen years ago Mr. and Mrs. Lisle moved to Olivet, having a desire to move into a community where they would have church privileges and a spiritual environment in which to live. In this they have not been disappointed. Mr. Lisle has been a faithful attendant to most of the revivals and camp-meetings held here. He has also been interested in the progress of the school. While he has not had large sums of money to contribute toward its support he has earnestly prayed for its success. He was able to attend the camp-meeting in June and greatly enjoyed it. He leaves to mourn their loss his wife and three children, Mrs. M. T. Brandyberry of Coffeyville, Kansas; Mrs. Hoyt Pizer, Hammond, Ind.; Glen Lisle of Olivet, eleven grandchildren and a host of friends. In the death of Brother Lisle the community loses a good citizen, the friends a kind neighbor, the church a faithful worker, the wife a loving, devoted companion, and the children a praying father. The funeral service was conducted by his pastor, Rev. J. E. Williams, and interment was in the Ridgefarm cemetery.—J. E. Williams.

BUCKINGHAM—W. J. Buckingham was born in Stewart county, Tennessee, October 7, 1863, and died at his home in Mathison, Mississippi, August 15, 1927. Brother Buckingham was married to Miss Mollie Skelly over forty years ago, and to this union were born nine children, two dying in infancy. Six sons and one daughter, together with their mother, remain to mourn their loss, "for it was a loss indeed." Twenty-six years ago he moved to Mississippi where he spent the remainder of his life. He was a member of the Methodist Church, South, for twenty-five years and about six years ago he united with the Nazarenes, living a consecrated Christian life. While he never professed holiness, yet he lived it. It was an inspiration to anyone to be in his presence. He lived each day as though he expected the Master to come, for he said to the writer on more than one occasion, "Brother Carter, I am looking for Jesus to come any day," and on Saturday before he went away, he said that he expected Jesus to come at any time and said, "I am ready." Little did he know that Jesus would come for him so soon. Brother Buckingham was at work when the summons came. He was gone in a few minutes, but all was well. We miss him, but our loss is heaven's gain. He is richer and we are poorer by his going. Weep not, loved ones, as though you had no hope, but look forward to that blessed day when there will be one united family again in the glory world. With loving and gentle hands he was laid to rest near Mathison, Mississippi, to await the dawning of a more glorious day, with the writer officiating.—H. E. Carter, Pastor M. E. Church, South.

ANNOUNCEMENTS

NOTICE—On account of a date's being cancelled I could give the month of October to some pastor or church desiring my services. Wire or address me at 1235 East Second St., Hastings, Nebr.—George Vogt, Evangelist.

NOTICE—I have October and November open for meetings.—Lee L. Hamric, Hamlin, Texas.

NOTICE—The fall convention of the Chippewa Holiness Association will be held at the Montevideo, Minnesota, camp grounds, October 7, 8, 9. The new tabernacle will be dedicated Sunday the ninth. Rev. H. O. Jacobson of Portland, Oregon, will be the preacher in

charge. All lovers of holiness are invited to come and enjoy this feast.—A. G. Dahl, President.

SPECIAL NOTICE TO HAMLIN DISTRICT. Church of the Nazarene—Let every church take an offering at once of at least three dollars for everyone coming as a delegate or member of the assembly which is to meet at Wichita Falls, Texas, October 19 to 23. This offering is to defray the expense of feeding the assembly, and is very important. Let all those who are coming to the assembly, send in their names at once so we can provide a place for you to stay. A nominal charge will be made for meals of visitors, other than ministers and their wives. We will do our best to provide a place for all members of the assembly, and for as many visitors as possible. We will be responsible for no one's entertainment who fails to notify us of his coming. We want to do our best for all. Send all names to the

undersigned.—J. P. Ingle, 1921 Sixth St., Wichita Falls, Texas.

NOTICE TO LICENSED PREACHERS OF HAMLIN DISTRICT—All undergraduates expecting to take the examinations as per the course of study, plan to come so as to be here Tuesday, October 18. No examinations to be given after Wednesday, October 19. Meet the examining Board at the Church of the Nazarene, located at the corner of Fifth and Burnett streets at 9:00 a. m., Tuesday, October 18.—J. P. Ingle, Sec. Board of Examiners, 1921 Sixth St., Wichita Falls, Texas.

NOTICE—I will conclude my pastorate in the Methodist church at the close of this conference year and desire to get back into the Church of the Nazarene and to take up a pastorate, beginning November 15. I was saved and sanctified in J. B. Chapman's meetings 26 years ago, and offer him, P. L. Pierce

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of Dallas, Texas, my former District Superintendent; D. J. Waggoner, a Nazarene evangelist, and D. B. Doak of Lubbock, Texas, my presiding elder in the Methodist church, as references. I have a wife and four children, three of the children in school. Any church or District Superintendent desiring to communicate with me, please write me at Seminole, Texas.—B. A. Moores.

DEDICATION—First church, Detroit, Mich., will dedicate its new tabernacle the first week in November. General Superintendent Williams will officiate. Please pray that the days of Flinney may be upon us during this occasion, and that God will challenge the religious life of this mighty city through His outpourings upon the holiness work. Let us agree together to prove Him.—Howard W. Jerrett, Pastor.

NOTICE—I am ready to accept calls for evangelistic work from churches either large or small. I have had over thirty years of experience as pastor, District Superintendent and evangelist, and will do my best for pastor and church. Give me a chance.—B. T. Flanery, Ojibwa, Wis.

NOTICE—With the Victory Quartet in charge of the music and myself as evangelist, we have formed an evangelistic company. We have recently held a meeting at Wheaton, Mo., and are ready to accept other engagements. Our home address is Carthage, Mo.—F. N. De-Board.

NOTICE—The District Advisory Board has changed the meeting of the District Assembly, Arkansas District, from Vilonia to North Little Rock. Let all please take notice of the change. The date, Oct. 25-30, remains the same.—Mrs. Anna L. Oliver, District Secretary.

NOTICE—A. H. Johnston and wife, song evangelists of Akron, Ohio, leave for California soon for the winter. Their address will be 2227 California Ave., Bakersfield, Calif.

REQUESTS FOR PRAYER—A brother in Arkansas, who has been passing through deep waters of affliction, requests prayer that God will sustain him and give him grace in his time of great need.—"Join me in prayer for my nineteen-year-old boy who is seven hundred miles from

home in a large southern city, and I fear he is badly backslidden. He is a fine boy with high ideals. Please pray for him that God will mightily save him and use him for His glory."—A subscriber

PASTORAL ARRANGEMENTS

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24 Ta'hāth his son, Ū-rī-ḥi his son, Ū-zī-āh his son, and Shā'ūl his son.

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

26 As for Ēl-kā-nāh: the sons of Ēl-kā-nāh; ¹Zō-phāi his son, and Nahath his son.

of Ba-ā-sēi-āh, the son of MĀl-chī-āh,

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

42 The son of Ē-thān, the son of Zimmah, the son of Shīm-ēi,

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

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