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## "THE SAINTS' EVERLASTING REST"

**R**ICHARD BAXTER was a Christian of purest type, a minister of white-hot intensity, a writer and pastoral worker of such tireless spirit that he fairly burned himself out for the salvation of men.

But as time passed on and the burden of his incessant labors continued to press heavily upon him, he thought more and more of the reward which awaits the saint at the end of his course in this world. Others might think of heaven in terms of peace, joy or æsthetical satisfaction, but Baxter thought of it in terms of rest. And knowing the value of books, he committed to writing one of the most splendid treatises on the present and eternal rewards of the Christian life that has yet been written, and he called that treatise, "The Saints' Everlasting Rest."

There are indispensable moral and spiritual prerequisites of heaven. No sin, either of guilt or of depravity, can enter heaven. All must be left behind in repentance and in consecration. And all must be cleansed and purged by the holy fire of the Spirit of God. Heaven is not so much a question of transportation as it is a question of transformation. The question is not "By what means shall I get to heaven," but rather, "How shall I become qualified to be happy in heaven where any craving for any thing unholy could never be gratified?"

But beyond the indispensable moral and spiritual prerequisites, there seem also to be antithetical requirements. To the soldier of the cross, heaven will be peace; to the burden bearer, it will be a jubilee; to the heart broken for Jesus' sake, it will be joy; and to the earnest toiler in the vineyard, it will be rest. But what will heaven be to the man who did no fighting, bore no burdens, carried none of the world's sorrows and entered not into labors of his Lord? Where there is no battle there can be no victory, where there is no cross there can be no crown, where there have been no labors there can be no rest.

Richard Baxter lay dying at the age of seventy-six. After a brief sleep, he aroused and said, "I shall enter into rest." These were not the words of one who was dissatisfied with life, but they were the words of one who, having finished an honest day in the field, is soothed with the realization that repose is now justly his. The shirker may steal from his labors and "beat time" unjustly, but the honest toiler comes in at close of day to enjoy the rest that his labors have really earned. What will heaven be to you?

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J. B. CHAPMAN, D. D., Editor

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## IT IS THE WILL OF GOD FOR YOU TO BE SANCTIFIED

A CORRESPONDENT from Colorado, asks, "Do you believe that a person is lost who is not sanctified, but who has light upon it and does not obtain it for various reasons?" And then in a postscript, the correspondent continues, "I am a seeker for holiness and have been for some time. I feel that I am all given up to God, want the blessing and just must have it. It seems that I do all, except to take my hands off and believe. I want to 'feel my faith.' Please call a special prayer in my behalf."

The form of the question is not just as we might wish to have it stated, but we reply by saying that a "measure of light is a measure of responsibility," and that a person who has light on holiness and who yet tarries to seek and obtain the grace is taking a chance at grieving the Spirit of God and himself drifting into backsliding as a result of his negative attitude. We cannot judge at just what period a soul may backslide from failure to seek the sanctifying grace of God, but the way to keep from such backsliding is to set in with all the heart to get the blessing just as soon as one realizes that it is for him.

As to the testimony of the correspondent: we cannot accept what is described as full consecration. There is no doubt a willingness here to take what God gives, provided the blessing is sent according to the particular method and manner of the seeker. But that is not full consecration. The real prayer that brings sanctification is the prayer that says, "No matter how, if only sin die out in me, die out in me." It is a part of consecration to be willing to take what God gives and to take it in the manner that He is pleased to send it.

There is here a wish for emotional evidence as a prerequisite of faith, but this is the reversed order. We cannot wait to believe because we feel, we must believe in order that we may feel. Feeling is assurance, and assurance is knowledge, a subsequent and product of faith.

Of course it would be very consoling to the human to have knowledge as the basis of faith, but that is

not the divine order. And an unwillingness to step out on the promise of God and believe what He has said is within itself an evidence of mental reservation, hence of a lack of consecration. "He that believeth on the Son hath life," and we are "sanctified by faith that is in Him."

But really there is no reason for holding back and failing to stand on the promise of God for full deliverance from sin. We heard of a man from the South who, in a northern community for his first winter, wanted to cross the river. But no bridges or boats were available, and as a last resort he ventured out upon the ice, and with care and toil and fear was making his way across the stream. But when nearing the opposite shore he heard the rumbling of a wagon and looked back to see a man driving across the river with a four mule team and a big load of cord wood. The man's fear and care were unnecessary, but no more so than are the fear and care and reluctance of those who, having put their all upon the altar of God "for sacrifice or for service," hesitate to take God at His word and thus receive the blessing of holiness of heart right now.

## GOOD FOR THE OLD LONE STAR STATE

NEWSPAPER writers and would-be leaders in educational circles seem to be worried over the future of the youth of Texas because the State school authorities have censored the text books to be used in the Texas schools, eliminating the word *evolution* wherever reference is made to the origin of species, substituting the word *development* in many other places and removing many passages altogether. "Among the excised passages," says *The Literary Digest*, are: "Evolution is a slow and gradual process." "All forms are related by the descent from common ancestors." "It must be remembered that the upright position of man is an acquired position. A long time ago the ancestors of man climbed and walked on all fours." "The group of primates includes the highest mammals, including monkey, gorilla, chimpanzee, orang-utan, gibbon, marmoset and lemur, as well as man himself." "The theory of evolution as set forth by Darwin is the cornerstone of recent science and the foundation of all modern thought. In its broader features it is accepted by every biologist, although there are many details still to be worked out." A striking paragraph deleted is: "Evolution does not teach that God can be left out of the scheme of creation. Much opposition was made to Darwin's work on this score by people who purposely or through ignorance misinterpreted his conclusions. Rest assured that in the minds of the greatest scientists and philosophers there is no confusion between science and religion."

There are many other alterations, but the ones mentioned are fairly representative, and some wise-

acres imagine the youth of Texas rising up in the future to curse their forbears when they discover that they have been bamboozled. But the fact is that these and other such paragraphs should be deleted from the text books of all the states for the simple reason that they are merely the guesses of *some* men and are not at all among the fixed truths which science is supposed to have discovered. And as to the youth of Texas rising up later on and complaining because the evolutionary guesses of some present day writers were withheld from them; they will not do it at all. For by that time men who refuse to acknowledge the word of God as a criterion of truth will have other and newer fancies which they will be offering as truth to the gullible people who have drifted from the Truth of God.

And after all, the great trouble is not that evolution is taught as a possible theory and allowed to stand or fall according to its merits. Many would have us think that this is what is done, but it is not the case. Evolution is taught as a *fact* by text books and teachers and unprotected and immature students are hounded by the appearance of knowledge, which such authorities hold, into forsaking the faith of the fathers in the Book of God, and thus they are encouraged to give up the moral and spiritual standards which have made our country great, and to accept in their place a debasing philosophy that is materialistic and destroying.

Of course many will take their spite out on Texas and Tennessee and intimate that the citizenship of these states is ignorant and reactionary, but an unprejudiced student of history and observer of modern conditions will have to admit that the ideals and standards of these two great commonwealths are not one whit behind the best in the world.

We say, "Good for the Old Lone Star State." And we prophesy that she will be able to eke out an existence even if there should be a few people whose ideals are Leopold and Loeb, the elite and educated murderers of Chicago, would not want to live there because their children could not be taught that they came from the same parentage as the beasts of the earth. For the fewer of these "beast origin" people we have the fewer "beast destiny" people we will have.

### PARAGRAPHS FROM OTHER PAPERS

Mrs. J. Hal Smith, writing in *The Wesleyan Methodist*, says: "The people in Africa sometimes say of one, 'He has two mouths.' By this they mean that he is deceitful, speaking one thing to your face and another behind your back. Duplicity is a thing little appreciated among the people."

'There is no doubt but that a man's own spiritual condition and his own moral practices have much to do with his doctrines and with his calculations as to

the value of various things. The *Gospel Banner* says: "The man who has no convictions thinks tolerance the essence of religion. The man who has one abnormal conviction may think intolerance is the sum of it all."

The preacher who goes to the pulpit so poorly prepared that he hesitates between sentences and draws wearily from one point to the next might do well to consider these words from *The Gospel Banner*: "The reason keen-minded laymen think of their business during the sermon is that they have so much spare time between the thoughts of the pulpit."

*The Messiah's Advocate* says: "There are plenty of people who will wrangle over religion, write about it, fight for it, even die for it; but only a few who will really live it."

A communication from the Great Commission Prayer League contains the following on the subject of lawlessness:

"A New York preacher said not long ago: 'One of our most venerated and farseeing citizens recently remarked that in his eighty years of active life, associated with some of the most stirring events in the commonwealth, he had never seen such an orgy of lawlessness as that through which we are living now. Startled into thoughtfulness by this assertion, I made some interesting discoveries; namely, that I could not recall ever having preached a sermon on obedience; that I could not recall ever having heard a sermon on obedience; that when I searched volume after volume of modern addresses and sermons, I did not run upon any that dealt with respect for and obedience to authority. There were plenty on freedom, on the emancipation of the individual, on the outgrowing of old restraints, but few, if any, upon the necessity and glory of being mastered by what rightfully masters us. The impression began to sink in that our orgy of lawlessness is not an accident, nor merely a post-war psychological reaction, but that it is the natural fruitage of deep-rooted tendencies in our thinking which have affected alike our religion and our law.'

"To which another has added: 'We dimly acknowledge that Christ's teaching is our great hope for the recovery of our sense of Divine Law. But all that we dislike in that teaching we ignore. Thus, though about one-third of it declares that God's judgment of disobedience is certain, unexpected, and very awful, we have been keeping silence on the subject for the last 50 years.'

"To all which a third has added: 'If Eternal Hell is the doom of the wrong-doer (and the main crime-deterrent of the universe disappears when the belief in hell disappears), he is the kind man *who says so.*'

"When an emasculated Bible comes in, the belief in hell goes out, the consciousness of sin goes out, re-

spect for authority goes out, Sinai and Calvary go out, and hell on earth comes in! For lawlessness is hell."

John Andrew Holmes has two paragraphs in *The Central Christian Advocate* that ought to be read together. The first one says: "A church which does not produce ministers should at least not be reckless about wearing them out." The second says: "Sad the preacher when he looks out upon the hunger of his congregation and realizes that he has made but scant provision for its need."

Figures appeal wonderfully to some people, so it may be of interest to such to know that a recent survey published in *The British-Californian*, Oakland, Calif., shows that there are 74,500,000 people in the United States who are classed as Protestants, 46,000,000 in the British Empire and 74,600,000 in Continental Europe, making a total of 195,100,000 Protestants in the world.

Answering the question, "What is love?" Charles G. Ames says: "I think the genuine article is wise, unselfish interest in other lives than our own: it is to be happy in their happiness. If I have but little happiness of my own, this is one way to borrow some—by being glad in the gladness of others."

It may be easier to knock and to blow than to work; and yet *The Christian Witness* says, "Sometimes it is best to lay aside your hammer and your horn and get a hoe."

### CHICAGO CENTRAL DISTRICT MAKES A RECORD

**D**URING the recent session of the Chicago Central District Assembly held in our First Church at Chicago, the pastors of that District agreed to go home and secure each a certain number of subscriptions to the *HERALD OF HOLINESS*. The co-operation in this campaign was enthusiastic and the total number of subscriptions promised reached 1500 or more. These were not mere promises to "try to raise" the subscriptions, they were promises to "secure" them. It is the understanding that whenever it is impossible for the pastor to secure the number he has promised that he will ask his church to donate the amount required and send the paper to people who have not actually subscribed but who are likely to appreciate the paper and be profited by it. This means a wonderful effort for the promotion of the work of our church in the Chicago Central District.

About two hundred of the promised subscriptions were actually handed to our representative during the session of the Assembly and the others are to be in between now and October 3. Chalfant and the Chi-

cago Central people usually do whatever they set out to do, so we believe they will do this thing also. Think of it—1500 subscriptions for the *HERALD OF HOLINESS* from one District in thirty days. This is what we mean by saying that this District is making a record. There may be other Districts that will later equal this undertaking, but there is yet to arise one that will surpass it.

District Superintendent Chalfant is set in the conviction that he can do nothing with the same amount of money and the same amount of effort that will mean so much for the advancement of his District in every way as to get the people to subscribe for the maximum number of *HERALDS OF HOLINESS*. And this is why he is so enthusiastic and so determined in the matter. And more than this, his pastors and people believe that Chalfant is correct about this matter. This is not to be a "long pull" over there, but it is to be "A strong pull, and a pull altogether boys," and it is to be a success and a victory. The *HERALD OF HOLINESS*, the Publishing House and the General Board of our church have no better and no more loyal friends than the District Superintendent, pastors and people of the Chicago Central District, and by and through the present effort we will add several hundreds of new friends to our list. And of course we cannot deny that we are interested, and that we are highly appreciative of this effort and deeply concerned for its fullest success.

### PREACHING FULL SALVATION OVER THE RADIO

We have just received a newspaper announcement of the plans of Rev. L. A. Reed to broadcast the services of his church at Long Beach, Calif. The music and sermon of the eleven o'clock service each second and fourth Sunday in the month are to be broadcast from station KFON, and as Long Beach is Pacific time people farther east can "listen in" after time for their own services and many people who are confined to their homes for unavoidable reasons will find profit in this radio service from Long Beach.

Rev. C. B. Jernigan, pioneer in holiness evangelism, is to hold a revival and broadcast all the services from a station in Tennessee this fall. We do not have all the particulars but hope to have them and to publish them soon. In fact whenever our people are to broadcast from any station if we can know it in time, we shall be glad to carry proper announcements.

The radio is here. There are many things connected with it that are detrimental to the morals and religious life of the country. But since the radio is here and we must combat its evils, we do well to make such use of it as we can to get the message of full salvation to men. In fact it presents an opportunity that we cannot afford to ignore.

## PREACHING THAT CONVICTS

By C. W. Ruth, Evangelist

**W**E ARE aware that it is the work and province of the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgment" (John 16:8); however, His usual method is to do so, through the preached Word. It is only where the gospel has been proclaimed that the Holy Spirit does His office work; directly or indirectly some human factor enters into the salvation of all men, since "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

There is preaching that entertains, there is preaching that edifies; there is preaching that convinces the judgment; but in order to have men saved there must be preaching that convicts; the preaching of saving truth, vitalized and energized by the Holy Ghost, until said truth reaches and arouses the conscience. For just as the bullet, though perfectly and beautifully formed, becomes effective only when there is powder back of the bullet so in like manner the preaching of the gospel becomes truly effective in the saving of men only when backed and unctionized by the Holy Ghost.

In order that men may be brought under conviction for sin, and to a saving knowledge of the truth there must be preaching which has that objective. Miscellaneous preaching, however, good, which aims at nothing, and hits it, is not likely to result in the conviction and salvation of the hearers. While all truth may be said to be important and indirectly essential, all truth is not directly essential to the saving of a soul. Take for example, the matter of water baptism: while this may become essential as a question of obedience, we are persuaded that some persons, like the thief on the cross, have been saved without water baptism, hence we conclude that water baptism is not directly essential to the saving of a soul. There are many lines of kindred truth, which are of relative value and importance, but which in themselves will not bring awakening and conviction for sin and bring men to repentance and salvation. If we would have men repent we must preach on repentance and seek to make them feel and see the absolute necessity of repentance; if we would have men experience the new birth we must awaken their thought in that direction and make them feel and see the necessity of being born again. Preaching on some subject foreign to these matters; or even preaching on these subjects in a general way, is not likely to reach the conscience, and precipitate salvation. To generalize on any subject is almost certain to neutralize and lose the effect, and fail to accomplish the desired result. It is not so-called sheet lightning but the zig-zag chain lightning that reaches the mark. Sheet lightning may make quite a display and have a

dazzling effect, as does the eloquence and the oratory of some preachers, but nothing happens. It is the truth that aims at the heart, with a distinct objective, that brings results. The man who deals in "glittering generalities" may please and entertain his congregation but no one will be heard to say, "Sirs, what must we do to be saved?"

In order that men may be truly awakened to a sense of their peril, and experience Holy Ghost conviction for sin there must be some preaching along that line. Men must be made to see and to feel that they are sinners, and that "the soul that sinneth shall die;" that "The wages of sin is death" (Ezek. 18:4, 20; Rom. 6:23). Paul declared, "by the law is the knowledge of sin" (Rom. 3:20). Hence some thunders from Sinai, in proclaiming God's demands, and commands; His justice and judgments; His holiness and His wrath, might furnish the Holy Ghost an opportunity to reach the heart and consciences of men. Such was the preaching of the fathers.

In like manner when seeking to lead men and women into the experience of heart holiness it is absolutely necessary that the truth of God should be proclaimed along those lines, until men are made to feel that God has required and commanded them to be holy; that complete heart cleansing is their need, and not merely a privilege; for until the soul has come to some realization of its need, there will be no intelligent seeking of holiness. We have heard ministers and evangelists preach on general lines and even on subjects entirely foreign to the subject of holiness, and then in giving the invitation for seekers to the altar urge believers to come forward to be sanctified; and we have felt like saying to such ministers, "Why don't you ask them to come forward to be glorified?" for they could just as intelligently seek to be glorified as to seek to be sanctified; they know just as much about glorification as they do about sanctification, so far as the sermon preached had to do with the subject.

When the truth of sanctification is scripturally presented, vitalized and energized by the Holy Ghost until men are not only convinced of the truth but stirred in their consciences, under the convicting power of the Spirit, there will be intelligent seeking and real heart experience of the sanctifying power. But where there has been no clear and definite teaching on the subject there will be no definite seeking and no clear and definite testimony to the experience. People may come to the altar long enough to be counted under the sense of a lack and need in their souls, but until there is definite and intelligent seeking, there is not likely to be any definite experience.

Men will say, "God knows what you need." True,

and God knows what all men need; but He does not undertake to supply that need until men are first made to feel and acknowledge their need, and then purposely and intelligently seek for and ask to have that need supplied. It is the minister's business to make men intelligent concerning their need, and concerning God's will in the matter. If this were not true there would be no occasion at all to preach the gospel. But when the gospel is being preached, acquainting men with their duty and their need, it is the prerogative and office of the Holy Ghost to move on the conscience in convicting power, thus making the Word preached effective, enabling the individual to meet conditions, and receive the experience sought.

What are holiness preachers for if not to preach holiness? And if we who have experienced the grace and blessing of holiness do not witness to the same and preach it, who will? In the language of John Wesley: "You can never speak too strongly or explicitly under the head of Christian perfection. If you speak only faintly and indirectly none will be offended and none profited. If you speak out, though some will probably be angry yet others will soon find the power of God unto salvation." "That point, entire salvation from inbred sin, can hardly ever be

insisted upon either in preaching or prayer, without a particular blessing. Preach Christian perfection constantly, strongly and explicitly" (Works, vol. VII. P. 254, 181).

Being too miscellaneous, indefinite, generalizing, and stressing non-essential matters; and seeking to popularize the doctrine of holiness, inevitably fails to bring others into the experience, and is the devil's sure way of defeating the work of God. An occasional reference to the doctrine, and preaching *about* holiness, is not preaching holiness. Preach it "constantly," and "explicitly," as though you were undertaking to write a book on the subject; explain it, answer the questions; meet the objections; tell of its blessedness, and beauty, its grandeur and glory; its imperative-ness and absolute necessity; and show how every other truth in the Bible is related to this experience. Remember occasionally that the same kind of preaching and the same lines of truth that helped you into the experience may help someone else into the experience; be a witness, as well as a minister; back it up by a "thus saith the Lord;" and then trust the Holy Ghost to do His office work in convicting your hearers and expect somebody to get the experience, *and they will*.  
INDIANAPOLIS, IND.

## "THE CHILDREN ARE TENDER-LEAD ON GENTLY"

By Prof. A. S. London

JACOB and Esau were separated in youth. The brothers were long estranged to each other. This within itself was pitiful. It is always sad to see members of a family fall out with each other. It is bad enough for members of a family to be separated and go for years without seeing each other, when it is for the purpose of securing an education, or pursuing different vocations in life and laboring for the best interests for those entrusted to our keeping. But for brothers to separate with hatred toward each other and go for years without writing or seeing each other is very sad indeed. But many such cases are to be found. It was so with Jacob and Esau.

These boys were united in middle life. It must have been a remarkable meeting. Jacob was just fresh from his struggle at Peniel. He was a new man. He had met God. Of course he was ready to take the blame for their separation. With him at this meeting was Leah and her children and Rachel and her child. Jacob approached his brother very kindly and bowed before him seven times. Esau met Jacob and kissed him and they both wept. What a scene! Two brothers meeting after years of separation and hatred for each other. The boys were so touched that sometime passed by before they were able to speak. Finally Esau said to his brother, "Who are these with thee?" Jacob said that they were the children that

had been given him by the Lord. Leah and her children bowed before Esau and then Rachel and Joseph came near and bowed. All were greatly affected by the reconciliation that had come to the two brothers.

The words of greeting are now over and Esau asked the meaning of the herds and flocks that had been sent on ahead. Jacob told him that they were gifts for him. Esau no doubt hesitated and said he did not desire gifts from his brother and told him that he did not care to receive them as he had enough. But Jacob insisted that he keep the gifts as a thank offering for having seen his face again. Esau finally decided to accept the gifts and suggested that they continue their journey together. He offered to go on ahead as an advance army and act as a guard for the company. This was a splendid offer on the part of Esau, as his men were of the robust type of warriors. But Jacob did not seem to like this proposition. In fact he refused it. He had a reason. He was thinking of the children in the crowd. He said, "My Lord knoweth that the children are tender, and the flocks and herds with me have their young: And if they overdrive them one day, all the flock will die. Let my Lord, I pray thee, pass over before his servant; And I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children."

The answer did not seem to satisfy Esau. He wanted to do something for his brother. He asked for permission to leave only a part of his company with his brother. But again Jacob refused. He said, "What needeth it?" Again the brothers separated. They came to the parting of the ways. But this time they were at peace with each other. Esau took his company and marched off at a high speed and soon they were lost from the other company. Jacob also moves his company. But at a different gait. He moves slowly. He has an interest in the young and moves according to their pace. What a beautiful story! "My Lord knoweth that the children are tender; And I will lead on gently according to the pace of the children."

It seems to me that at times we do not realize that the children are tender and should be led on according to their pace. We make great demands upon them. We expect much out of them. I fear we forget they are tender and cannot go at the pace the older ones travel. It is easy to become impatient when they do not come on at the rate we think they should. I suppose if the truth were known many of us have gone on ahead to such a distance as to make it impossible to render assistance to the younger ones. The little ones cannot hear us in our demands. They are so far behind. They cannot understand us, as we have gone on and are now out of their reach in every way.

The children are tender physically. Their bodies should be looked after carefully and tenderly. They should have physical examinations to see that every organ of the body is functioning properly. It was a great step in American life when the Child Welfare Bureau was established. The Federal child labor law forbids the work of any child under the age of fourteen in mill, workshop, factory, or manufacturing plant. It forbids any child under sixteen years of age to work in mine or quarry industries. It has removed more than one hundred and fifty thousand children from places of work where they could not develop physically as they should. It recognizes that the children are tender in body. Every child has the right to pure air, wholesome food, plenty of sunshine, and an opportunity to develop the body. It is the temple of the Holy Spirit. It should be safeguarded by every parent and teacher. Eighty per cent of delinquent children are physically diseased. Children should be allowed to play. This prepares them for work later in life. "A sound mind in a sound body."

The children are tender in their mental faculties. The childhood brain is plastic. Early impressions are lasting. Childhood experiences are never erased from the mind. Hurts that come to the child's mind leave scars that are plainly seen in later years. Nathaniel Hawthorne ranks among the great writers of America. He was a man of genius. But throughout his writings is an atmosphere of gloom. He was conscious of

this all through life. He once wrote, "I have always wanted to write a happy, genial book; but the devil of sadness is forever in my inkstand, and I cannot." Hawthorne's father died when he was a small lad. His mother gave way to grief over her husband's death, and remained in this state of mind for thirty years. Her son idolized her and no doubt this was the cause of sadness that he thought was in his inkstand.

Mr. Stevenson, former Vice President of the United States, lay dying in a hospital in Chicago. He asked for a drink of water. He said, "I've been thinking of the old mill in Christian County, Kentucky, from which I use to drink as a boy." The early impressions came back to him in his dying hour. A great man once said that he would never knowingly incur the dislike of a boy or girl, for said he, "They will grow up confirmed in that dislike." He also added another sentence that is striking. He said, "My influence so far as they are concerned will be for naught." "Twist the twig and it will surely grow to be a crooked tree." Better not get impatient and say and do things that will scar the tender plants. It is easy to scold and say cutting things. But the reaping day will come.

The children are tender in their spiritual life. It is difficult to over-state the importance of religious impressions made upon the soul of the child. The idea of God that the child receives from the parent and teacher will likely remain for years to come. "The children are tender." They should not be treated as grown-up folk. Adults are tough; children are tender. We should not expect as much out of them, as we do older ones with many years of experience in the religious life. We should not expect them to see and act and come up to our ideals.

Many tragedies can be traced back to a lack of tenderness in the home. The parents in many instances meant well, but alas! There must be companionship, love, confidence and patience in child imperfections. We must go according to their pace. Quite often they travel slowly. We must not go so far ahead as to be unable to render them assistance. One will travel at a different gait from another one. They are scattered all along the highway. But all are going somewhere.

A five-year-old child was thrown from the railing of a large bridge across the Mississippi. The mother leaped immediately to her death in trying to rescue her child. Two people who were passing just before the tragedy took place warned the woman against letting the child sit on the railing of the bridge. The mother did not reply, but the little tot looked up into his mother's face and said, "Oh, mamma will hold me tight." No one can fathom the depth of the child's affection. He loves. He confides. He seeks company with those who love. We must not betray the confidence of the children. We must lead on according to their pace. We must lead gently. They are tender.

## THE HELP THAT NEVER CAME

By J. G. Morrison, D. D.

**O**UR overland trip to the West carried us past the Custer battlefield in the state of Montana. Here we satisfied a life-long desire, in reviewing that interesting and mysterious battle, on the ground where it occurred. Fifty years ago, last June 25th, General George A. Custer, a courageous and picturesque soldier of the war between the states, lost his life in this tragic battle with the Sioux Indians. With him were several companies of his regiment, the 7th U. S. cavalry, and the officers who commanded the same. Not one survived the conflict, but to the last man, fell fighting the savage foe. The mute and terrible evidences of the deadly encounter were all that were left to inform his comrades when they arrived, of the details of the fight.

The Sioux Indians (among the fiercest of the original savage inhabitants of this continent) rebelled against the Government when it lent its aid to the building of the Northern Pacific Railroad through their hunting grounds. Various depredations of more or less moment, and with varying degrees of treachery and atrocity, were committed, when the Government sent an expedition against them, under the command of General Alfred Terry. Among the cavalry leaders, went General Custer, in command of the 7th regiment. Though having risen to be a Major General in the Civil War, he was but a regimental commander in the regular army.

Leaving Terry's expedition on the Yellowstone river, Custer marched south to get around the Indians who were said, by the scouts, to be gathering in force in the valley of the Little Big Horn. The plan was for the cavalry to head them off from retreat into the mountainous regions of the Big Horn range, and then between the infantry under General Terry and the cavalry under General Custer, to defeat them. On the morning of the 25th of June, Custer's scouts reported the Sioux village in the Little Big Horn valley. He immediately directed the march of his regiment beyond them, and entered the valley, so as to drive them toward Terry's infantry that was hastening up from the Yellowstone. After carefully surveying the encamped enemy, and knowing that Indian nature rarely could stand a direct and fierce attack, especially when given simultaneously from more than one direction, General Custer decided to divide his command, and while one part under Major Reno attacked the village directly from the south, he, himself, with about one-third of the regiment, would ride around the bluffs, and attack them from the side.

Making these dispositions, and directing Major Reno spiritedly to charge the village directly in his front, General Custer, with his remaining troops,

crossed the Little Big Horn creek, climbed the bluffs, and, waving his wide-brimmed hat to Reno and his cavalymen as they opened the attack in the valley below, rode about two miles up the east side of the stream, and then descending the higher range of hills assailed the enemy. While passing over the higher range of hills and directing his march toward the Sioux, occurred the last sight that any of his comrades had of him or his men, alive.

Just at the time of Custer's last appearance, as he descended toward the foe, Reno became frightened at the numerous enemy that confronted him, and the fierce manner in which they resisted his attack. He stopped his assault, and from a patch of timber, defended himself for a while. The yelling, screaming, frenzied Indians, began to envelop his force, and totally forgetful of the fact that he was to co-operate with Custer, he left that officer to his fate, and hurriedly gave command to retreat from the valley to the bluffs on the opposite side of the creek. Setting a vigorous example to his men, he left his own wounded behind, and galloping fiercely through the creek, and up the cliffs beyond, gathered his men, who followed him thither, and making rifle pits out of earth, baggage (which just then opportunely came up) dead horses and anything else at hand, successfully beat off the few Indians that pursued him in his flight. All this took place just as Custer began his attack. Had he known of the timidity (and many say, enmity against him), of his faint-hearted subordinate, he would very probably never have assailed the savages with but one-third of his command. In ignorance, however, that he was destined not to be supported; with certain confidence that his brother officer would never fail him, he attacked the Sioux. His enemies having chased Reno and the major portion of the 7th regiment, now left a few Indians to watch that timid commander, while the entire village of warriors, numbering, it has been estimated, several thousand men, concentrated with fierce yells, and the wildest and most barbarous methods of battle, upon Custer and his devoted men. Chief Gall (as he afterward related to General Nelson A. Miles) quickly enveloped the left of the little battle line, and doubled it up, and succeeded in dispatching most of the men in that quarter, within a few rods of where the line was formed. General Custer rode courageously up and down the line, exposing himself to every missile that his enemies had for him, gathered a few horsemen and charged the screaming foe repeatedly, leaving mute evidence on the field of the distance toward the enemy that they were able to make, by the dead they left far in advance on the field. With constantly lessening band.

looking in vain toward the south for the help that was never to come, he, his brother Tom, who was a Captain; another brother, Boston Custer, a youth of eighteen; a nephew, also in his teens, and about thirty soldiers took their position on the hill that is now called "Custer's Hill," and prepared for the last struggle with some three thousand frenzied, raging, yelling, blood-thirsty Sioux!

The uneven contest between the little army of a few hundred whites and several thousand Indians, had now lasted over two hours. The sun was slowly drawing nearer to the Big Horn Mountains. General Custer ordered his men to fire what ammunition they had left in two volleys, in a vain hope that Reno might possibly be fighting somewhere in the valley, and hearing these volley discharges, would make his way toward the sound! Vain effort, indeed! That officer, with three-fourths of the regiment, dared not leave his vantage ground on the bluffs, a scant two miles from where his chief was in the midst of the most horrible death-struggle with hordes of their wily foe!

Whether amid the shifting clouds of smoke the death-bested General could see his anxious comrades retained by their timid leader on the bluff, like hunting dogs in leash, with scarcely more than their own number of the enemy confronting them, we do not know. We do know that we stood recently on the very hill that was occupied by this sore-distraught band, and could plainly see the bluff that Reno held that day! *Why did he not come?* A well-known feeling of antagonism existed between these two men, but no one dreamed that it would be carried to such lengths as this! There can be no doubt but that anxious, blood-shot eyes from Custer's dying band, scanned the valley and the hills a hundred times that terrible, desperate, agonized afternoon! *But the help never came!*

It was soon over! Fighting desperately, with the agony of self-preservation, this band of heroes died! When the last one succumbed to the raging mob of Sioux, the whole valley was turned into a mighty scalp dance, and a ferocious attack was made on Reno and his command, that all but wiped them out, also.

They have been buried where they fell that day; and a Government thoughtful of the sad wishes of loved ones who gave them gladly to the service of their country, has erected a white stone over the spot where each man gave up the struggle. With the report of Indians who participated in the fight, in hand, one can now trace the vicissitudes of the battle, and note where the tomb stones concentrate in groups, that there back to back, waiting for the help that never came, they died!

Walking mournfully over the field, re-visualizing the reluctant leader on Reno's bluff; and the dying, desperate band, gathered in and around Custer's Hill, we could see the whole tragedy of the day! The yell-

ing, screaming, grating horde of Indians, the cavalry horses stampeding, or writing in death agonies, the men wielding saber and pistol amid sweat and blood, until the whirlwind of death laid them low; and we asked again and again, *who is to blame for this unequal and horrifying tragedy?*

We rode from the field in the twilight of the approaching night. We witnessed the moon in harvest fulness illuminate the scenes where death and carnage raged the day that Custer died, and we lay down under the thin tent canvas, and thought far into the night. We thought of what a cowardly thing it is to desert a comrade when he is depending on us. Of how said it is to see a life wasted because the combinations with others, on which he trusted, have failed! Of how ruthless the enemy is, and how gleefully he witnesses men failing each other in battle, because of their own carnal hearts!

Our thoughts wandered farther, and we wondered if there were not moral fields, where moral battles rage, and where comrades in the same struggles fail each other as sadly, as calamitously, as tragically as Custer was failed on the bloody 25th of June, 1876. When a pastor agonizes, and prays and struggles, and fasts to get the lost souls of men about him to God, and his church members sit at ease at home, or make futile and pulseless efforts to assist, and souls then go to hell, here we have another battle of the Little Big Horn, only now it is on the moral field! When we send missionaries to the foreign lands, and then all but forsake them there—men and women who have given their all, who are (some of them) walking bare-foot rather than buy shoes with their meager allowances, who are (some of them) living on soup, so as to eke out a bit more of that sacred income so that native workers who have been trained and set to work, need not be discharged—men and women who are as much surrounded with raging, frenzied hordes of savages as was Custer's devoted band that day, and who are lifting their eyes as longingly and as agonizingly to their comrades of the Church of the Nazarene for help, as ever were the blood-shot eyes of Custer lifted to Reno and his idle men! Is not this another battle of the Little Big Horn? and who of us can but say that when we spend a penny that we ought not, when we fail to pray, and agonize, and give and help, we are in the unenviable, and altogether cowardly position of the one who failed Custer in the hour of his tragic death?

All that the Church of the Nazarene needs is to keep pure hearts within the breasts of her members and then CO-OPERATE WITH ONE ANOTHER! Nothing can stand against us, *if we do not fail each other*. As surely as there would have been victory for the white men, on the bloody field of the Little Big Horn, if they had co-operated (according to the military opinion of General Nelson A. Miles, who surveyed the

field, and conversed with many of the enemy who participated in it), so there will be victory of the most glorious kind, and long continued, *if we will never fail each other!*

Just as there was defeat, and tragic death, and victory for the enemy, on Montana's plains so long ago, because sworn comrades failed each other, so there will be defeat, exhausted and disheartened pastors and missionaries giving up in despair, others dragging their disabled bodies home in grief and heart-brokenness; missionary leaders at home, bleeding white, under the burden, **UNLESS WE CO-OPERATE!**

Let us haste to the rescue! Let us give our all to recover the day ere the sun sets on the bloody battlefield of the moral world! Let us rather die courageously, than to live to despise ourselves, and others, for our moral cowardice. The battle is on, brother Nazarene! Your pastor struggles, hurry and help him! Your missionaries are looking to you for help, hasten that offering, that prayer, that midnight fasting vigil, ere our chieftains on their thin red line succumb to the foe!

To be a good Nazarene is to be a good soldier for Jesus! To be a good soldier means that one never deserts a comrade in distress! We have some now in distress, will we desert them? **NO, NEVER!**

NORTHWEST NAZARENE COLLEGE,  
NAMPA, IDAHO.

## GLEAMS OF GLORY

ON PATMOS WITH HEAVEN IN FULL VIEW

By BASIL W. MILLER

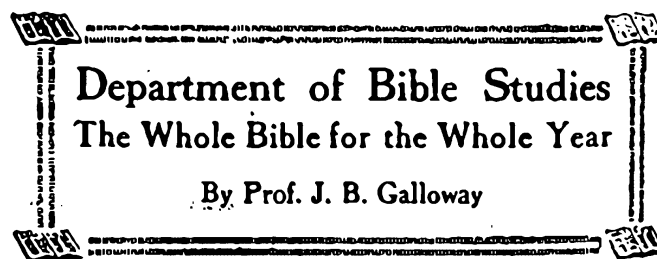
*"I John . . . was in the isle that is called Patmos . . . And behold, a door was opened in heaven."*  
(Rev. 1:9; 4:1).

**T**HE Isle of Patmos, surrounded by the raging waters of the sea, was a barren wilderness, a stony waterless waste, and the habitation of wild beasts. John, exiled from home, dwelling in such untoward circumstances, with jackals for his companions, and a stone for his pillow, the star-studded canopy of the sky his jeweled ceiling, was in the Spirit on the Lord's day, and he received the grandest vision, the most glorious panorama of coming events, ever given to mortal man. "A door was opened in heaven." The clouds veiling heaven from earthly view were rifted, and he beheld the coming King, the majesties of pearly gates swinging wide, foundations of emerald, sapphire, opal, streets paved with gold, the grandeurs of the shekinah of the Son lighting the City of God, the crystal stream of life placidly flowing amid the trees of life and amaranthine bowers of celestial bliss. From Patmos he heard the blood washed throng singing a new song, "Blessing and honor and glory be unto Him."

*On Patmos with heaven in full view! John on lone-*

ly isle, comforted only by the night cries of ferocious animals, is not the only one to whom such a vision is afforded. In the Spirit every Patmos—of difficulty, tribulation, fiery temptations, battles fiercely raging, storms tempestuously seething—is rewarded with a vista of heaven. In the Patmos of night songs from the celestial choir herald anthems of glory! When clouds befog the gleaming rays of the Sun of righteousness sights of pearly gates of heaven swinging wide are given to the soul! Storms of discouragement, tempests of financial difficulty, winds of hatred and opposition, but waft to one on zephyrs of heaven the fragrance of the City Beautiful. "Even though it be a cross that raiseth me; still all my song shall be, Nearer my God to Thee." When the burden seems heavy, the hills too steep, the sunlit peaks of grace too far removed, be in the Spirit, with face set toward the New Jerusalem, and glimpses of God's smiling countenance, views of the land where burdens never oppress, where tears never stain the cheek, where sorrow and sighing have flown away, will burst with bedazzling splendors on thy heart!

Then come Patmos with stony beds, and desolations, and exiles, with circumstances unfavorable, and night clouds that a glimpse of Jesus—through heaven's open door—may be mine! Blow winds of the wild seas of life, that the gleams of His smile may be shed on my pathway! Flame and scorch thy greatest desert suns, that the celestial carols formed by the stream of life rippling over its diamond and opaline beds may stir my soul! Be mine a life on the Patmos of this bloody battlefield of sin with heaven—its full-orbed splendors, its rainbow tinted reflections, its triumphant new songs, its eternal coronation days—in full view!



### LESSON THIRTY-FIVE

*"The literal meaning of the Scripture is the whole foundation of faith, the only thing that stands its ground in distress and temptation."*—LUTHER.

**PART ONE. THE THIRTY-FIFTH WEEK'S ASSIGNMENT.** Read the books of Haggai, Zechariah and Malachi.

These three books were written after the Babylonian captivity. Haggai and Zechariah were doubtless among the exiles who returned to Jerusalem with Zerubbabel. See Ezra 4:24; 5:1, 2.

*The Book of Haggai.* A simple message of only thirty-eight verses to the exiles who had stopped the

building of the temple. They were enjoying themselves in ceiled houses while God's house was neglected. Because of this God had sent a drouth upon the land. The people were trying to excuse themselves by saying the time is not come to build the Lord's house. But God sent His prophet saying, "Consider your ways. Go up, . . . build the house; and I will take pleasure in it, and I will be glorified, saith the Lord" (V. 8). "I am with you" (V. 13), and in less than two months the work was finished, and God said "I will fill this house with glory." "The silver is mine, and the gold is mine. The glory of this latter house will be greater than the former. In this place will I give peace." The message is given directly to the people of the prophet's day but reaches beyond in the future. Verse 2:7 refers to the first coming of Christ and many commentators refer the last verse to the second coming of Christ. We may divide the book into five parts by the expression "Came the word of the Lord." Sermon themes may be found in 1:5, 6, 7; 2:4, 19.

*The Book of Zechariah.* Zechariah is called the great prophet of the Restoration. In the first six chapters there are eight night visions, two may be divided, making ten in all. We also have the symbolical crowning of Joshua the high priest. In chapters seven and eight we have a parenthesis dealing with the question of the fasts. In these first chapters the prophet is engaged mainly with his own time and the near future, with an occasional glance in the far away future. In chapters 9-14 he looks beyond his time to the times of the Messiah and the last days. It is divided into two sections at chapter 12, each beginning with, "the burden of the word of the Lord." Zechariah has more to say about Christ, His person, His work, and His glory than all the other minor prophets together. Here are a few examples: He is called "The Branch," and pointed to by the symbolical crowning of the high priest in chapter six. In 9:9 the triumphant entry into Jerusalem is foretold. The fact that He is to be sold for thirty pieces of silver is mentioned in chapter 11. The sufferings of Christ are mentioned in such words as, "They shall look upon me whom they have pierced," "Smite the shepherd and the sheep shall be scattered." The last three chapters mention "In that day" fifteen times, and the glories of the reign of the Lord are described where we see everywhere, "Holiness unto the Lord." The time of Zechariah is the same as that of Haggai. He is addressed as a young man (2:4). Some of the details of the symbolism is explained to the prophet and the rest can be readily seen in the light of the whole body of Prophecy—a great book, study it prayerfully.

*The Book of Malachi.* We know nothing of the author except that his name means, "My Messenger." There is no reason to doubt that this is the real name

of the prophet as some have because his name is a designation of his office. The Talmud states that he with Haggai and Zechariah were members of the Great Synagogue. He is the last of the prophets. "In the flickering flame of the Old Testament prophecy burst forth strong and bright, and then went out." He rebukes them for polluted offerings 1:6-9; for mercenary service, 1:10-11; worthless worship, 1:12-14; corrupted priests, 2:1-9; for the sin of divorce and remarriage, 2:10-16; for insincere professions, 2:17; for their skepticism, 3:1-6; for withholding the tithes, 3:7-12; and for murmuring and complaining, saying, "It is vain to serve God," 3:14. They only answer with the keyword of the book "Wherein." The late Griffith Thomas says, "They are rebuked for denying God's love, despising God's name, degrading God's worship, disregarding God's holiness, distorting God's truth, departing from God's paths, defrauding God's treasury, and defying God's claim." They had been cured of the outward and grosser form of idolatry by their captivity and the more refined idolatry of dead works of self-righteousness had taken its place. But there was a small faithful remnant to whom God could promise the messenger coming to prepare the way of the Lord. It has been said, Malachi is like a late evening, which brings a long day to a close, but he is also the morning dawn, which brings a glorious day." The darkening shadows give place to the Son of Righteousness.

#### PART TWO. SURVEY OF OLD TESTAMENT HISTORY.

That we may get a bird's-eye view of the Old Testament we will divide it into ten periods. (1) Adam to Noah about 1600 years. The Creation, Temptation, Fall and Promise. (2) Noah to Abraham about 450 years. The Flood, The Covenant and the Rainbow, The curse on Ham, The Tower of Babel and the Confusion of languages. (3) Abraham to Moses about 430 years. Abraham's call, test and dealing with Lot, the lives of Isaac, Jacob, Esau and Joseph. (4) Moses to Joshua about 40 years. The bondage of Israel, The birth and call of Moses, the Plagues, Passover, Exodus, Laws, Tabernacle, Wanderings and death of Moses. (5) Joshua to Judges about 20 years. His call, crossing of Jordan, fall of Jericho, sin of Achan, Ai, conquering and dividing the land, death of Joshua. (6) Judges to Saul about 340 years. Seven Apostasies, servitudes and deliverances. (7) Saul to Solomon about 120 years. Life of Samuel, Saul—his anointing; sin and death, David anointed, his exile, his reign, Solomon, the building of the temple, his death. (8) The divided kingdom, about 370 years. The revolt of the ten tribes, ministry of Elijah and Elisha, the kings of Israel and the captivity of Israel, the reign of the kings of Judah, Jerusalem destroyed. (9) The captivity—about 70 years, time of Ezekiel and Daniel. (10) The restoration, more than 100 years. Return

of the Jews, Temple rebuilt, time of Ezra and Nehemiah.

*Between the Testaments.* This is a period of about 400 years, but it is not a blank leaf in the book of Bible History. Five political periods stretch over this time in the Holy Land—the Persian, ending 330 B. C.; the Grecian, ending 167 B. C.; the Maccabean, ending 141 B. C.; the Asmonean, ending 63 B. C.; and the Roman with Herod the Great reigning at the birth of Christ. With the conquests of Alexander the Great the Persian rule ceased. At his death his kingdom was divided into four parts and Palestine passed under the Syrians 189 B. C. Antiochus of Syria, called the "Madman" tried to Hellenize the Jews. He offered a swine on the altar of Jehovah and sprinkled the broth over the holy places. Thousands of Jews were slain. The Syrian officer came to the home of Mattathias and commanded him to sacrifice on a heathen altar. He struck him down, his five sons came to his aid. His call to war was answered nobly. He soon died under the weight of years and his third son Judas, called Maccabee (the hammer) took his place. Army after army of the enemy were defeated, until 47,000 men, the flower of the Syrian army met the 6,000 Jewish heroes. The Syrian power was broken, for they said they were fighting for their lives and their laws. The next year 65,000 Syrians, and later 120,000 came against them only to be defeated. The last we hear of Judas he was slain while his little army of 800 fought 20,000 of the enemy. Yet they were not defeated. Two other of the brothers were killed and Jonathan the fourth led the army until his death. The last of the brothers, Simon signed a treaty of peace in 142 B. C., thus gaining Jewish independence. Between the two Testaments occurs the origin of the Sanhedrin, the synagogue and the sects of the Sadducees and the Pharisees. Herod began the building of the temple over again about 18 B. C. See John 2:20.

#### PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. Gather the references giving the dates for the messages, and find how much time is covered in the book of Haggai.

2. Make a list of the visions found in Zechariah. Compare the first and last ones. Compare the candlestick of Zech. 4 with that of Rev. 1, and the two olive trees with Rev. 11, the ephod of ch. 5 with Rev. 18.

3. Read the Books of Ezra and Nehemiah for the times of these books. Notice that the sins rebuked by Nehemiah are the same rebuked by Malachi. How is John the Baptist foretold in this book?

Holiness consisteth not in a cowl or in a garment of gray.—When God purifies the heart by faith, the market is sacred as well as the sanctuary; neither remaineth there any work or place which is profane.—LUTHER.

## LATE WORLD NEWS, NOTES AND COMMENTS, IN CAPSULE, FOR EVERYBODY TO READ

By C. E. CORNELL

South America has a species of toad weighing five pounds, the largest known to exist.

It has been estimated that the United States uses as many incandescent lamps as all the rest of the world.

France's forests have an area of nearly 25,000,000 acres, about 19 per cent of the entire area of the country.

Beneath a rocking chair an inventor has inserted a cage which can be drawn out and used as a cradle in which a baby can be rocked by an occupant of the chair.

For the first time in 1926 freight car loadings exceeded the million mark during the week ending on May 15, throughout the United States, according to figures recently received. There is increased industrial activity in all sections of the United States.

It is claimed that the youth of today are not so wild as painted. That they are not all going to perdition in solid phalanx. Consider the Boy Scouts, the Campfire Girls, the Young Men's Christian Association and the Young Women's Christian Association; all these cater to youth and throw a good influence around boys and girls.

Lester F. Scott, National executive secretary of the Campfire Girls, speaking at the national convention at Stockton said: of the 2,500,000 girls who won camp-fire honors last year, more than a 1,000,000 won honors in home-craft.

There are fewer murders in a year in England than are committed in the United States in a week, declared Dr. Ben. Reitman of Chicago, who is now in England studying criminology. England had 150 murders last year of which 75 were infanticides. 2,000,000 Englishmen in the United States committed more crimes in one year than 50,000,000 in England and Scotland did in the same time. Why?

Field Marshal Ludendorff, who ten years ago was eclipsed in popular prestige only by the Kaiser and Field Marshal Von Hindenburg has been sued by his wife for divorce. Since the war, Ludendorff's position has changed rapidly, first by the loss of public confidence and esteem and now apparently by the loss of even his wife's affections.

In Japan, because of the superstition that girls who arrive at their twentieth birthday this year are bad tempered and not suitable for wives, many girls who are twenty years old this year have taken up business and professional training, assuming that they are doomed to stay unwed. This unlucky time occurs every sixty-one years and while the superstition is waning, there are many parents who will not allow their sons to marry girls born under this cloud. In the past, many girls fearing a lifetime of lonesomeness, have committed suicide.

Sebastian S. Kresge, chain-store owner, who has made a fortune estimated at \$100,000,000, has added \$23,000,000 to the Kresge Foundation, started in 1924 with a gift of \$2,000,000. The Foundation will first conduct a survey to determine the best method of distributing this money in charitable gifts. It was indicated that the fund will be used to aid educational and religious projects as well as charitable and welfare activities. Mr. Kresge is a Methodist and an active prohibitionist and lives in Detroit.

A bust of Roger Williams the famous preacher in the Hall

of Fame, was recently unveiled by Mrs. John D. Rockefeller, Jr., who is his descendant in three lines.

"Democracy without God is nothing better than a graven image. Liberty and prosperity without God are no whit more satisfying than a graven image. Those that have gathered all that the world can give them have nothing to warm their hearts. They who worship material things today are no better than those who worship graven images."—REV. DR. A. EDWIN KENIGL.

It is reported that the Standard Oil Company of New Jersey did a gross business last year of \$1,122,682,610, and returned net profits, after deductions for depreciation and depletion, of \$111,231,355.

The New York Public Library circulated for home reading, 9,018,939 books in 1925, a decrease of slightly more than 500,000 books over the preceding year. A considerable increase was noted, however, in the use of the Library for reference and research.

Statistics of the National Fire Protection Association show that 6 per cent of the nation's fires in 1925 were caused by careless smokers. Cigars and cigarettes are rather expensive luxuries throughout the American nation.

*The Pathfinder* furnishes this item: "The upkeep of the White House has cost the taxpayers about \$8,000,000. This is a treasury department estimate and does not include the original building cost. The money was spent on care, repairs and refurnishing. The executive mansion had to be rebuilt in 1814 after the British burned it. Until that time it was of gray Virginia freestone. The mansion now needs a new roof, the estimated cost of which is \$500,000."

New York, Chicago, Philadelphia, Detroit, are the four largest cities in the United States in point of population, according to recently published estimates made by the Bureau of Census. New York has a population of 5,924,000; Chicago, 3,048,000; Philadelphia, 2,008,000; Detroit, 1,290,000. The next largest cities of 400,000 or over are, Cleveland, 660,000; St. Louis, 830,000; Baltimore, 808,000; Boston, 878,000; Pittsburgh, 637,000; Los Angeles, not estimated; San Francisco, 567,000; Buffalo 544,000; Washington, 528,000; Milwaukee, 517,000; Newark, 459,000; Minneapolis, 434,000; New Orleans, 410,000; Cincinnati, 414,000.

Countee Cullen is rapidly coming to the front as a young negro poet. He was born in 1903 and is the son of Rev. F. A. Cullen, D. D., pastor of the Salem Methodist Episcopal Church in the Harlem section of New York City. From his earlier years, he has shown marked poetic genius and has won many prizes. Harper and Brothers have just published his first book of poems entitled "Color." The following is a brief sample of his poetry with pith and point:

*"Once riding in old Baltimore,  
Heart-filled, head-filled with glee,  
I saw a Baltimorean  
Keep looking straight at me."*

*"Now I was eight and very small,  
And he was no whit bigger;  
And so I smiled, but he poked out  
His tongue and called me 'Nigger.'"*

*"I saw the whole of Baltimore  
From May until December;  
Of all the things that happened there  
That's all that I remember."*

## A DREAM

(The following was related to me by a brother in Nebraska who said it came to him at a time when he needed help and that it stirred him to a closer walk with God and a more strict adherence to the minutest details of Christian living.—Willard B. Davis.)

"Loading the family into the car we started overland to a certain city. The road was lovely for some miles and all went well until we reached a wooded space where the road apparently came to an end. Tracks gave evidence that nearly all comers had turned and gone back from whence they had come. We, also, had about decided to return when we discovered a small sign near a ragged trail which directed us STRAIGHT AHEAD for ——— city. After traveling a short distance on this rough and toilsome road which had now taken us into sand hills and black jacks, we came to a small house. I spoke to the man in the yard nearby, and asked him why he should select so barren a waste in which to make a living. He replied that he made a splendid living there as he charged travelers one dollar to pilot them through that 'No man's Land.' I agreed gladly to pay his fee. Taking the driver's seat myself, he stepped on the running board and bade me go straight ahead, and turn neither to the right nor to the left. We were not long in coming to one mud hole after another and for fear of 'stalling' the machine I began to drive around them. He said nothing. Finally I broke the silence to know if we were still going right. He said no, but that it would cost another dollar for new directions. I paid the price and he again said to go straight ahead, turn neither to the right nor to the left. I proceeded, but continued to go around the mud holes which were now larger and more numerous than ever. A third time I enquired to know if we were going right, and received a negative answer and the claim of another dollar for new directions.

Not knowing how long this would last, and for fear my money would not last, I proposed to my friend that I would give him five dollars if he would take the driver's seat and pilot us safely to our destination. To this he gladly consented, and said that he would have done that in the beginning had I only asked him. We were soon on our way STRAIGHT THROUGH the mud holes which were not so deep as they appeared, and were soon landed at the very entrance to our city."

How many times on our journey to the Eternal City we would take our own way, and go around the mud holes of persecution, suffering, temptations, tests and trials, when if we would but let the Holy Spirit take the driver's seat He would guide our craft with safety, swiftness and dispatch to our desired goal.

## WHEN INGERSOLL WAS SILENCED

Shortly after Ingersoll, the noted infidel, was defeated in his race for the governorship of Illinois, he was one day broadly proclaiming his infidelity on board a railroad train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gentleman near him, and defiantly demanded: "Tell me of one great result that Christianity has ever accomplished." The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped and all were silent in the car.

Just then an old lady of eighty years, who sat just behind the infidel, touched his arm with trembling hand, and said, "Sir, I do not know who you are, but I think I can tell you of one great and glorious thing which Christianity has done."

"What is it, madam?" said Ingersoll.

"It has kept Robert G. Ingersoll from being governor of the great state of Illinois." If a stroke of lightning had flashed through the car the effect would not have been more marked.

Ingersoll turned literally pale with rage and remained silent.

The grand old lady has long since passed to her reward, but her courageous act will ever be remembered.—*Wesleyan Methodist*.

## TWO NOTED MEN DIE

### A STUDY BY WAY OF CONTRAST

By REV. C. E. CORNEILL

**D**R. CHARLES W. ELIOT, President Emeritus and President of Harvard University for forty years, died at North East Harbor, Maine, Sunday, August 22, 1926, at the ripe old age of 92. Charles William Eliot was born in Boston, March 20, 1834, the son of Samuel Atkins and Mary Lyman Eliot. He was graduated with honors from Harvard in 1853. After several years of teaching in Harvard, he was made president of Harvard University when he was 35 years of age. He is classed as one of the most influential men of the country not holding public office. He threw aside many of the Harvard traditions and introduced the lecture system in place of recitations and favored written tests instead of oral examinations. He also abolished compulsory religious worship.

In the forty years that he was president of Harvard University—from 1869 to 1909—Dr. Eliot came in contact with literally thousands upon thousands of students. His influence upon the thought and character of these multiplied thousands of young people was profound and world-wide.

He was an indefatigable worker and until he was in his ninetieth year he worked every day at his desk. He was a lecturer, a writer of note, and he took a prominent and courageous part in the discussion of national and international matters. His name was connected with many of the most notable movements of the century.

Dr. Eliot aroused considerable controversy in the summer of 1909 when in an address he declared for "the new religion." He described what might be expected as the coming religion, one based on the two great commandments, the love of God and the service of fellowmen.

His religious assertions at that time were much in the nature of a prophecy. He said: "The fear of hell has not proved effective to deter men from wrong-doing, and heaven has never been described in terms very attractive to the average man or woman. Both are indeed unimaginable."

His life formula was: "Eat moderate; sleep at least seven hours a night with windows open; taken regular exercise in the open air every day; use no stimulants; enjoy all natural delights without excess in any, and keep under all circumstances as serene a spirit as your nature permits."

During his lifetime, Dr. Eliot was the recipient of a number of degrees and honors from colleges, educational organizations and foreign nations. His alma mater conferred upon him the degree of Bachelor of Arts upon his graduation, and in 1850 he was given a Master's degree. He was given the honorary degree of Doctor of Laws from the following universities and colleges: Williams and Princeton in 1860, Yale in 1870, Johns Hopkins in 1902, Tulane, U. of Missouri and Dartmouth in 1909, and in 1911 was given the degree of Doctor of Philosophy by the University of Breslau.

France made him an Officer of the Legion of Honor; Italy a Grand Officer of the Crown of Italy; Japan admitted him into membership in the Imperial Order of the Rising Sun; the former kaiser caused him to be made a member of the Royal Prussian Order of the Crown, and in Belgium he was given the Order of the Crown of Belgium.

In 1915, the American Academy of Arts and Letters saw fit to award him a gold medal as a recognition of "special distinction."

Dr. Eliot was a corresponding member of the Academie of Moral and Political Sciences of the Institute de France, and of the British Academy. He was also a Fellow of the American Academy of Arts and Sciences. He was a member of the Rockefeller Foundation from 1914 to 1917; of the General Education Board, 1908 to 1917, and of the International Health Board from 1913 to 1917.

The other noted character we desire to consider is Rudolph Valentino, who died in New York City, August 23, at the Polyclinic Hospital. He was born in the little Italian village of Castellaneta, on May 6, 1895. His full name was Rudolph Alfonso Raffaello Pierre d'Antonguella. He was called the "great lover of the screen" and original "sheik" of the movies. His rise in thirteen years was meteoric; from \$50 a week he was receiving a fabulous sum when he died. He was universally considered the greatest screen idol that has even been known. It is said that he received for his services the past few years more than \$2,000,000. It was also said by the daily press that he was annually seen by 12,000,000 women, many of whom went "daffy" over him.

Gifts ranging from flowers to holy water and religious relics were sent in by the thousands from all over the country. Such a magnificent display of flowers in the hospital and at the funeral surpassed anything that might be bestowed on the President of the United States.

He had been married twice; the first time to Jean Acker, a noted screen actress, and the second time to Winifred Hudnut, a dancer. They both had been divorced. They were both especially solicitous as to his condition. Pola Negri, film star, was said to be engaged to Valentino. She called often on long distance phone from Los Angeles.

The newspapers gave Valentino column after column. While to Dr. Eliot, one of America's most noted citizens, they gave a bare quarter of a column. A few papers had quite an extended notice of his life and death, but nothing compared with Valentino.

Valentino died young, 31 years. He is said to have received over \$2,000,000 the past two years, but he had spent nearly all of it. He died comparatively a poor man. He was a high liver as are many of the noted screen stars. He had a great physique, but it would not stand the demands made upon it from day to day by strenuous work and extreme high life. He had to be operated upon—after a collapse—for appendicitis. His body was evidently filled with poison—nicotine—from the use of cigarets, for soon after the operation gangrene set in which superinduced other fatal symptoms, and although in the very prime of life, he succumbed in spite of the skill of the most eminent physicians.

Valentino died at the age of 31; Dr. Eliot at the ripe old age of 92.

Valentino received more money in two years than did Dr. Eliot in a lifetime.

Valentino ruthlessly broke all of the laws of God and man. Dr. Eliot lived a useful, happy, Christian life, breaking none of the laws of God or men.

Valentino lived after the flesh; Dr. Eliot after the Spirit.

Valentino was a high liver, an extreme dissipater, living after the things of the world. Dr. Eliot was frugal, a clean liver, avoiding dissipation.

Valentino seemingly had little if any thought of God, heaven or hell. He evidently knew little of the Bible, and died without knowing the Savior of the world. Dr. Eliot was a Bible student, he revered God and Jesus Christ the Savior. He died in the triumphs of the gospel. He had hopes of heaven.

Valentino influenced a multitude to gratify the flesh, the world applauded him. Dr. Eliot influenced a multitude also, but he influenced them for good and not for evil.

Valentino's name will rot and be forgotten as the years come and go. He will soon be forgotten. Dr. Eliot's name will be as "ointment poured forth," and he will never be forgotten.

The impatient, hasty mob was at the cross. "Whom shall we release unto you, Barabbas or Jesus which is called the Christ?" And the angry mob yelled, "Give us Barabbas." Mobs usually make a mistake. "Whom will you admire, the screen actor or the substantial, Christian educator?" And the world says, "Give us Valentino." How mistaken and fatal is the choice of a hell-bound world!

## OUR ATTITUDE TOWARD CHRIST'S COMING

By REV. H. J. KERNS

**W**HEN He comes shall He find faith on the earth? Quite manifest now is the Laodicean age, ~~of~~ the last church period. The strongest proof of a regenerate soul under light is: that He is an ardent seeker for sanctification, and such are always finders. The blessings of holiness awaken in us activities that are dormant in the carnal church.

In a general sense there are three prime factors that are dominant in the life of holiness people, and are profound necessities in the retention and propagation of His church: namely, prayer, souls, and His coming.

First: It requires more energy to live the victor's life, than it does to enter the experience, as one is the getting of the vision and the other is the retaining of the same; the one being an instantaneous act, and the other an active life of faith and service. All that win souls and live in constant expectancy of our Lord's return are intercessors at His throne. In the book of

Revelation, (the unfolding of Christ's plan) there is but one thing that retains great value in the Christian era, namely, the prayers of the saints. This attitude in activity arouses faith that produces material for eternity, which is souls and readiness for His coming. Isaiah tells us that, "He wondered that there was no intercessor."

Generally speaking, under the law there were no intercessors, but now under grace, Christ is our intercessor in the presence of the Father, and the Holy Spirit is our intercessor ONLY THROUGH THE SAINTS, and through Him we are equal to any emergency or responsibility. It is evident that nothing of worth is accomplished without unctionized prayer, it was the source that the Master took in every issue from His introduction when baptized of John, until He said "it is finished" on the cross. He is our example and through His name we should follow in His steps. If ever the Church needed intercessors, it needs them NOW.

Second: "He that winneth souls is wise." Soul winning is fundamental and the normal condition of the Church and when she ceases to travail for salvation she has lost her first love. If our Example poured out His blood and loved us unto death, could we be at peace and rest without making any sacrifice or effort to warn the lost?

Paul became all things to all men that he might win some. There is a winning way but it can only be found by taking the path He trod: "I must be about my Father's business." Paul gives us the key of rejoicing. "For what is our hope or joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ AT HIS COMING?" So then, souls are our joy here and glory forever.

Last: The prophecy by Isaiah was the living hope. "Lo, this is our God, we have waited for Him, and He will save us, this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." In the New Testament we have two things to do: namely to serve the living God and to wait for His Son from heaven. Holiness is the requisite for the coming. "To the end He may establish your hearts, unblameable in holiness . . . at the coming of our Lord Jesus Christ." Again, "The very God of peace sanctify you wholly . . . unto the coming of our Lord Jesus Christ." Paul said, "If by any means I might attain unto the resurrection of the dead," and the prize of the high calling of God in Christ is the fitness to participate in the rapture. He said, "Surely I come quickly," and the response was AMEN, EVEN SO, COME, LORD JESUS."

This attitude can prevail only among the wholly sanctified. No carnal church or individual is looking for His Son from heaven, or advocating the welcome invitation.

How true, as the Jews rejected Christ, so the Gen-

tiles have said, "No" to the Holy Ghost, as their sanctifier, which is their only hope to make them intercessors, soul winners, or participants in the rapture.

Again, your time is limited, it is true that no man knoweth the day nor hour, but what about the year? Shall we belittle the inspired Word? We are warned to take notice from the time that the abomination that maketh desolate is set up, by Matthew, Mark, and Luke. And Daniel said that "The wise should understand" it to be 1290 years from that date. As the seventy weeks were determined and fulfilled so we find that these days of prophecy were years (Ezekiel 4:6). "I have appointed thee each day for a year," in prophecy. The question is, when was this abomination set up? If we can know the date we will know the year that Christ shall come secretly for His bride. Daniel learned certain things by books. Sacred history in almost any encyclopedia will give us this information. Under the head of Jerusalem-Caliph, Omar 637 A. D., took the city from the patriarch Sophronius, who said, "Verily, this is the abomination of desolation spoken of by Daniel the prophet, standing in the holy place." Sophronius was at this time ruler in Jerusalem, and being a Jew is spoken of twice in the Old Testament. The authority that gave Daniel this date was no doubt Jehovah. He was over the waters and swore by Him that liveth forever and ever, telling Daniel that the time was sealed until the time of the end. We must be in the time of the end, for it has been revealed; we have read the same many times, but until this year we never understood the mystery. 1290 plus 637 makes 1927. Well, some will say that Jerusalem was taken twenty-seven times, it may be so, but history tells us that this Jewish ruler especially mentions the fact that "TRULY THIS IS THE ABOMINATION spoken of by Daniel."

Reader: When He comes shall He find faith in you? (That faith is in His coming). What is your attitude?

DEMING N. M.

## THE PREACHERS WE NEED

By EVANGELIST OSCAR HUDSON

**T**HE hour is dark. The clouds not only hang low and threatening, but the storm is bursting in fury upon the work of God. Hell's jagged lightning from the sulphuric regions of demoniacal habitations is blinding, terrorizing and slaying those who would attempt the work of the Lord, leaving spiritual death and damnation in its wake. We need soldiers to fill the ministry, who can stem the tide and successfully beat back the blasts that are sweeping upon us from every quarter. The times are not only calling for men and women of strong intellects, but also character, born from above and stimulated by a backbone of steel. Human intellect, however powerful, is not sufficient of itself to cope with the

situation. Superior talent is sometimes found in prominent pulpits where worldliness and sin abound. Their sermons and drawnout prayers sparkle with oratorical beauty, while their eloquence tickles the itching ears of the cultured rulers of the synagogue; but, shorn of the devil-driving power of the Holy Ghost, sin sleeps undisturbed in every office of the church, and grins in glee from every pew. Unsuspecting souls are drawn into the deceptive meshes and entanglements of sin and the whole institution grinds out damnation like a mighty machine.

We need preachers who are cut loose and swung out from every selfish motive, will and desire. Men and women who are not thinking of their own affairs, nor pleading their own cause, but who are ambassadors for the Lord alone. Political wire pulling for position, place and honor, may have a place in candidacies for state offices, but when it is found among the soldiers of the cross, surely we are in danger of being spewed out of His mouth.

The times call for an Isaiah type of ministry, who will "Cry aloud and spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." We need a John-the-Baptist sort of ministry that would rebuke a king at the price of its head. Who are so dead to reward and honor that the Lord can send them against the cactus plants of worldliness, covered with the prickly spears of criticism and hate, and who would rejoice more in going to jail and suffering shame for the Lord, than in enjoying the house of luxury and esteem, bought with the price of compromise with evil. We need a Pauline ministry that receives a vision from heaven and immediately "confers not with flesh and blood."

These are the heroic souls that God delights to toss out in the midst of snapping, snarling spiritual wolves and enable them to walk uprightly and unmolested while heaven stands in delightful wonder, earth halts with astonishment and hell foams with rage.

Someone has said that to have it understood that your church is a holiness church and emphatically endorses the doctrine in its discipline, is not enough. If we would see people pray through to definite victory, die out to carnality and be filled with the Holy Ghost and fire, there must be definite preaching and instruction along these lines. To preach on love, philanthropy and good works, kind deeds, etc., is profitable, but if you would have the "old man" die, bring him out into the light of God's word and show up his uncleanness. Carnality does not die without a struggle. Fortified behind wealth, official position, culture and popularity, it seeks to turn aside the attack by intimidating the leader of the Lord's hosts. While desires for these things remain alive in the heart, response will be easy. Lord, keep us on the firing line!

## A STARTLING REVELATION

AND SOME SUGGESTIONS

By E. P. ELLYSON, D. D.

**I**N LOOKING over the minutes of a certain District Assembly we noticed that a star was placed before the names of almost all of the Sunday school superintendents. This star indicated absence from the Assembly session. We counted and found there were forty-four schools and but four superintendents were present. We then turned to the list of N. Y. P. S. presidents and found but three out of nineteen had been in attendance. We knew that in all of the Assemblies the attendance of these officers was poor but this proportion was startling. Something serious is wrong, there is here a vital fault that must be corrected. No institution can prosper as it should with this condition existing among its officers. We have been asking why these persons were not present. Several possible reasons have been suggested.

1. It may be that the individual officer is lacking in interest, has no vision and no feeling of responsibility. This would be most serious. No such person has a right to be holding an office and performing its functions carelessly, formally and heartlessly. If this be the reason, and it is to be feared that in some cases and to some degree it is the reason, then the church has a first important task to awaken these officers to their responsibility. And if they cannot be awakened the sooner they are replaced by others with interest, vision and responsibility, the better for the church. This may be a general lack of interest. We are quite sure there are those who are not praying, studying and planning for the local work as they should, and of course such officers would have no special interest in the District work. Others may have some local interest but feel no District responsibility. In either case this must be corrected if we are to succeed largely and permanently. May the Master speak to every one of our officers about their responsibility.

2. It may be that the relation between the church and the Sunday school and the N. Y. P. S. is not properly realized by these officers. It is easy to think of these as institutions by themselves, carrying no responsibility beyond themselves. If this error is entertained then these officers will feel that they have fully fulfilled their obligation when they have functioned within that institution and that they have no responsibility beyond. Such persons, of course, will not be present at the District Assembly, and seldom at any other church meeting. Now this is an error that will finally ruin the church if it is not corrected. The Sunday school and the N. Y. P. S. can only be a success and helpful as they are a part of the church. The church wants no annexes, no grafted in institutions; the church must be one with its departments. All of these officers are officers of the church, a department of the church, and owe an obligation to the church. Our Manual recognized this in making the Sunday school superintendent and N. Y. P. S. president a member of the church board and of the District Assembly and in making the pastor the first officer in both of these departments, also in having committees for these departments in the Assemblies. These officers can only fulfill their obligation by meeting their full responsibility in the church, they are first church officers, their special field of church work being these departments.

3. It may be that it is a mistake in our church polity to make these officers members of the Assembly, and that these departments should be represented in the Assembly only by their District officers. The local church is represented by the pastor and sometimes other resident elder, by one or more licensed preachers or deaconesses and by from one to several delegates, besides these officers. Many of our Assemblies are finding it necessary to make a small charge for room and board and often this must be met by the individual. This should, of course, be met by the local churches, each paying for their own representatives. But however large the delegation it would seem that departments as valuable as the Sunday school and N. Y. P. S. deserve at least this much representation, and

it is a great shame that these officers do not fulfill this obligation.

4. It may be that the work of these departments is not sufficiently appreciated by the Assembly and that these representatives are not properly recognized as such. When they do attend the Assembly there is nothing for them to do along their line as a special committee is appointed for the Sunday school and for the young people often without much respect to them, and they are given but a hurried moment to report. Possibly this gives them the impression that their presence at the Assembly is of no great importance and so, many of them do not come.

Possibly something of the difficulty may be found in all four of these suggested reasons. Wherever the fault may lie there is here a condition that must be corrected if we are to continue with any large success. No organization can accomplish what it should with as large a percentage of ineffective representation, especially when it represents such vital parts. It seems clear that we are not giving sufficient attention to the departmentizing of our work and to the correlation and utilizing of departments. We appoint certain District Boards who should have charge of and push their line of work through the year, but these Boards often fail to take the appointment seriously and hence function but little, if any. When the Assembly meets instead of these boards reporting we are compelled because of this inactivity, and often because of the absence of a large part of the Board, to appoint special committees to make the reports. Then there comes as a result of this method we adopt a reflex influence on the boards, for a board of which nothing is expected and nothing required cannot be expected to function, and hence they become more useless than ever. As it appears to us much of our Assembly committee arrangement is but a waste of time, an ineffective method. Too often the personnel of the Committee is without information, and sometimes without interest in the special work represented, and the report is often but a slightly changed copy of that of last year. This is hastily read and passed and printed in the Minutes and forgotten until next year. This is not a living and helpful method.

No special legislation can be passed until the meeting of the General Assembly, but we suggest that the following plan be tried out for the Sunday school department:

1. Let each District Assembly have a Sunday school board of five or seven members, this board to have full charge of the District Sunday school work during the year, hold conventions and institutes and push the work on the District in every way they can. Let this board organize with a District Chairman and Secretary, a Superintendent of Leadership Training, of Children's work, of Young People's work and Adult work. Have it thoroughly understood that this Board must function and must report at the next Assembly. Have no Sunday School Committee but this Board, make them responsible for the entire District Sunday school work. It may take two or three years to get this fact of responsibility ground into our people but by persistent insistence we believe it can finally be done.

2. Hold a Sunday school meeting on Tuesday before the Assembly begins on Wednesday, at which time all of the Superintendents are expected to be present and give a personal report for their school, or send a written report of it if absolutely impossible to be present; this meeting to be in charge of the Sunday school board, the chairman presiding. Hold a morning, afternoon, and, if needed, a night session. As many of the pastors as possible should also attend this meeting. Beside the superintendents' reports, let there be discussion of plans for the District Sunday school work and a nomination of the District Sunday school board for the next year. This meeting is in no sense a separate official business meeting, its only power is to receive reports, make recommendations to the District Assembly, through the District Sunday school board, and suggestions to the District Board. Let the Sunday School Board make a summary of the superintendents' reports and

report this summary to the Assembly, together with the nominations for the District Board and all other action passed by this meeting, as a part of their report. Other departments, such as N. Y. P. S., might hold similar meetings, the Assembly to be held at such places as can provide rooms for the same. The W. F. M. S. already hold, with much success, such a meeting, except that their meeting has larger business powers.

3. Or, instead of the Tuesday meeting, the following method might be followed: Have the Sunday School Board as above. In the first meeting of the Assembly Wednesday morning appoint this Board and all of the Superintendents in attendance as the Sunday School Committee. Have no session of the Assembly Wednesday afternoon, giving the time over for the work of the different committees. Let the Sunday School Committee as thus appointed meet and proceed with their work as outlined above. If necessary let them hold other sessions.

4. If it seems advisable, which is somewhat questionable, at the next General Assembly it may be arranged that the superintendents are not members of the District Assembly and the Sunday school be represented only by the Sunday School Board. It is certainly clear that if the Superintendents be continued as members of the District Assembly some means must be used to make them feel this responsibility and be present.

Some such method as suggested in 2 and 3 above for all of the departments of the church would give value to the different departments, secure more effective work through the year, force the Boards to function, and make the Assembly reports mean more. It will also prevent all independent department action and bring the church into active service along all lines.

## SOUL WINNING

By WADE L. NELSON

**TEXT:** *He that winneth souls is wise* (Prov. 11:30). (The margin for winneth reads "taketh," and I like it much better, for in these awful days of allurements by sin, it seems necessary quite often to "take" them almost by force).

**SOUL-WINNING IS AN ART.** No one should be pleased with anything short of skill manifested in the endeavor. An artist is a skilled workman. A skilled workman is generally known as a wise man. "He that winneth souls is wise." In other words, To win souls, one must be wise. One must be an artist; he must know exactly how it is done, if he would do the job successfully. Jesus said, "Be ye . . . wise as serpents, and harmless as doves." He prefaced this admonition with, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless (mar. simple) as doves." From this I gather that a man's wisdom may be characterized by his simplicity, maybe his simple methods. I think a man must of necessity be a wise man who is able to accomplish as great a feat as that of taking a soul out of sin by the simple terms of the gospel. Don't you? I think, surely, soul winning is an art.

**SOUL WINNING MUST BE DONE THE BIBLE WAY.** If a sinner must meet the conditions of the Bible in order to be saved, then, it is equally true, that the individual who would win the sinner must meet the Bible conditions of soul winning. Of which I will mention:

(1) *Wisdom.* I say wisdom because of the text. I believe that to win souls, one must be wise. Have wisdom. Wisdom means having the ability to think, devise, design. Wisdom is the right use and exercise of the knowledge in possession. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). Solomon says that the fruit of wisdom is, "better than gold, yea, than fine gold; and her revenue than choice silver." "He that winneth (taketh) souls is wise."

(2) *Desire.* Another condition of soul-winning is desire. I suppose no one would do much at any kind of work, without a desire to lead and prompt on to action. And let me say right here, I believe that if souls are in an audience, and you are aware of the fact that they are unsaved, you would be compelled to stop your thinking, if you don't have a desire to get that one to come to the Lord, or at least to make a start. The presence of a lost soul is all the feeling I need to go and invite men and women to come and make a start to God. You just try for a few moments to stand in an audience, looking at some lost individual, and think thus: "I love the Lord, and I want to labor in His vineyard, and there stands one who is unsaved, and the Lord loves that soul to this extent, 'That He gave His only begotten Son' that he 'might not perish, but have everlasting life,' and the conditions upon which he receives life, is believing, and he can't believe until he stops the sinning business, and not knowing how awful it is to live in sin, he may not stop it of his own accord, without someone to encourage him, and I don't want him to stand at the Judgment and say 'No man cared for my soul!'"—And note the results. I believe this. If you are a really saved individual yourself, you will not meditate thus very long till you will arouse a desire in your heart that will move you to that individual, if you are unable to do anything except stand by and cry. Paul says, "My heart's desire and prayer to God for Israel is, that they might be saved." Notice: His heart's desire was followed by a prayer to God for the unsaved.

(3) *Travail.* Travail means to be in pain and labor to bring forth. And there is no such thing as bringing forth a child, without travail, without pain, labor, suffering. Travail means too, to suffer pain, anguish, pang, sorrow. We read thus, "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things?" (Isa. 66:7, 8). No one would believe that it were possible to bring forth a child without travail. Without pain, sorrow, toil, anguish and labor. And so we read again, "As soon as Zion travailed, she brought forth her children" (Isa. 66:8). And no sooner,—than she travailed,—did she bring forth. Jesus said to some women who were following Him, weeping, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." Why? Because your children are in danger, and the Son of God was perfectly safe. We read again, "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail." Beloved, travail is a necessary requisite to soul winning.

(4) *Agreement in Prayer.* I am a firm believer in prayer. And too, I believe that, in a case as important as winning a soul out of sin, and the awful consequences of the impenitent, the remedy given by Christ should not be neglected. Jesus says, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). If two of you agree, it shall be done. In a revival-meeting once, the pastor and I agreed on a certain one at the eleven o'clock service, and that night the person was saved. I remember several such instances. Then, with the remedy at hand, I would feel like a traitor or murderer, if I did not use it. Not that you can pray salvation on to one, but you, just two of you agree, and ask God for old time conviction on one and see how quickly it will begin to be manifested. Just agree, and pray. But there is another step that might be necessary, and that is,

(5) *Prayer and Fasting.* It may be that just alone agreeing and praying will not bring about the desired results. And so, fasting might become an added necessity. You may have to agree to fast together, as well as pray together. There was a man, on one occasion, who had a boy that was troubled with a dumb spirit. The disciples failed to cast him out. And upon being questioned as to their failure, Jesus said, "This kind cometh forth by nothing but by prayer and fasting." "He that winneth souls is wise."

## Uncle Buddie's Good Samaritan Chats



### BELIEVED SAMARITANS:

I left you last week out on the plains as we were pulling near to Dalhart, Texas. Well, we arrived on time but we met quite a rainstorm some thirty miles out from Dalhart, and we had a small crowd. But Brother Golightly had everything ready for us and a fine chicken, supper and good rooms. The big rain almost rained us out but we had fifty out in spite of the downpour. Brother Golightly has built a nice new church since we organized at Dalhart. Our people have been renting old churches and halls and such like, but at present, thank the Lord, they have a nice, neat, new church to worship in. I have known Brother Golightly for some thirty years. He has lost his good wife, and his children are married off and he is alone. He has no car and it is hard for him to keep up a church in his condition, and he told me that he was going to do his best to get some good young man with his wife and a car and have them work that country. Dalhart is in a fine farming country and many of our people live out in the country. We have a fine opening there and good outlook if that country can be worked. Well, we were up early Saturday morning and we are now pulling toward Amarillo, but my, my, the slick mud, and the job of traveling in mud in a car! But we drove eighty-six miles into Amarillo for breakfast. But for some fifteen miles we had a time to go at all, but we struck better roads and made right good time, but it was all dangerous. After breakfast we spent some time in the city, waiting for the mud to dry up some. At noon we left for Dodsonville. Everything was in a hurry around Amarillo, as the oil and gas boom is on and they are building a beautiful city at Amarillo, by far the best city on the plains.

The trip to Dodsonville was lovely, through such fine farming country. We pulled into Dodsonville at about 4:30 and found lots of people. My old friend of the past twenty-five years, the Rev. A. D. Buck, from Winter Park, Fla., was on hands doing some great preaching. We had people to peddle from all parts of central and northern Texas, as far as 350 miles, and a number from New Mexico. I met some men there that I had been friends to and they to me for forty-one years. We had not less than fifty preachers on the ground. When it comes to praying the heavens open W. E. Ellis and Sister Lula have the greatest band of people to pray that I have met within twenty-five years. I have no idea how many were at the altar. I have seen more at the altar in other places but I never saw a greater bunch to pray the heavens open than we found at Dodsonville. Brother and

Sister Ellis may go into the field after the Assembly and if they do they can have a revival anywhere on earth. I think Sister Lula is one of the ablest women in prayer that I ever heard pray. We had so many old friends there that it looked like an old soldiers reunion. My home was with Brother John Yarbrough, who has been in the cattle business all his life and has a fine ranch and many heads of the fine white faced cattle. But Brother John is a fine old sanctified cattle man, used to be called cowpunchers. Brother and Sister Messer had a lovely home out some four miles in the country. We had a number of fine country dinners and watermelons as large as buckets. But to hear that bunch pray was the most interesting thing that I have heard in many years. We were blessed in having Rev. I. M. Ellis from Pasadena, with us three or four days. He is now in a campaign at Amarillo and from there he goes to Dallas and from there back to California. Let the brothers keep I. M.

### ARE YOU WASTING TIME?

By MRS. C. G. WEATHERS

*Slowly but surely the years pass on,  
Years of sunshine or pain.  
Slowly and surely forever gone,  
Ne'er to return again.*

*How art thou using the time thou hast?  
Art thou filling each passing day,  
With song and sunshine, the best thou hast,  
For those who are passing thy way?*  
CLIMBING HILL, IOWA

Ellis busy as long as he lives, for he is one of the strongest evangelists in the field and a loyal Nazarene and a second blessing holiness man and also a second coming holiness man. Brother W. E. Ellis and Sister Lula did a good part by us evangelists. We were well cared for in every sense of the word and on the last Sunday we had with us Brother Philips from the school at Hamlin, and he brought us a fine message in the afternoon. Brother Buck brought us a great message in the forenoon, and it was up to this old soldier to preach at night. After we ran the altar service on Sunday night until about midnight our party left the campground and drove out some nine miles to the home of Brother and Sister Carter and had a few hours sleep.

On Monday morning of August 23, we were up at daylight and we are now headed for the East, but for six hours we were in rain and mud, and my, my, how slick those roads were. But by noon we had struck dry roads and we made up for lost time. We passed through Bethany between five and six o'clock but had no time to stop, but drove on to Britton and got supper and

met with our pastor and also Brother Lowrey who was at that time holding a meeting there. We left Miss Eva Messer, who had joined us at Dodsonville, at Britton in the care of the pastor, who was going to take her into the city the next morning and send her home on the train. We left at eight o'clock and drove to Bristow, a distance of one hundred miles, reaching there at midnight.

We were up at 5:30 and we are now headed for Tulsa to take breakfast with Brother Morgan. My, my, but those Nazarene mothers, when they bake biscuits and fry steak, just put it down that you have something coming to you that be the limit. It is my judgment, and the HERALD OF HOLINESS readers all know that it is good, that when it comes to goodness you can't beat the Morgans on the face of the globe. Brother Morgan is the man that found L. C. Messer clerking in a grocery store a few years ago and took him out and put him in the field as a song evangelist, and Morgan and Messer worked together for several years. It takes a big man like Brother Morgan to see something in the other fellow and do his best to put him to the front. Well, that is what old Morgan has to his credit. After a great breakfast and a fine round of prayers we had to say goodbye and make a run for Joplin, Mo., where we were to preach on Tuesday night for that young miracle worker, that Savage man. We had a lovely drive through the great oil fields and mines of northern Oklahoma. My, my, but that country is working and alive with oil and mines and money to peddle. There were so many fine farms along the way. We drove into Joplin before night and had a great supper at the parsonage. It seemed to us that every place was in the lead. Here Brother Savage had secured the great city auditorium that has 4,700 folding chairs. Of course, we did not have the place full but we had a great crowd and a most interesting service. We had people from Arkansas and Oklahoma and Missouri and Kansas. Our old friend, N. B. Herrell, was on hands to boost for us. As the readers know, he is the District Superintendent of the Kansas City District. Brother Savage, since he has been at Joplin, has bought a beautiful parsonage, a lovely nine-room house, where we were entertained. More later.

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

The only instance of praying to saints, mentioned in the Bible, is that of the rich man in torment calling upon Abraham; and let it be remembered, that it was practiced only by a lost soul and without success.—CECIL.

## NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

### DISTRICT SUPERINTENDENT'S REPORT

Tent meetings and campmeetings occupy our time now. We have seven tents in the field, in all of which I have preached except one. We are getting new churches and preaching places as a result.

Our District Camp was the best ever held in matters of attendance and Bible preaching, also ran high spiritually and a most beautiful spirit of harmony and fellowship prevailed. We had three strong preachers of the Word in Dr. John J. Hunt, C. A. Gibson and Wm. Heslop. Their sermons and Bible readings were packed with strong meat and honey. Nearly all our pastors were present for some part of the time. Misses Goodrich and Williams led the children's meetings daily. A strong missionary service was held, also an educational rally with address by Prof. Gardner of E. N. C. Finances all raised in one great collection Sunday morning. Our material affairs were most efficiently looked after by Rev. John Nielson, who managed the temporal matters of the camp. We were filled up with campers from the start. Notwithstanding our additional new tents and cottages, guests had to be entertained in farm houses and the town hotel. The camp is fast outgrowing our facilities, so great is the interest from year to year.

At this writing we are in a tent meeting in Cumberland, Md., following which our people here will start building on their new lot.

We meet soon at Park Lane, Va., in a District rally of pastors and delegates in a four days' convention.

He that helped us hitherto will help us all our journey through. Praise Him.—J. F. Maybury, District Superintendent.

### BLOOMSBURG, PA.

The work of God in this place is marching steadily forward. We have had a good summer. Beginning on Memorial Day and continuing until the latter part of July we used our gospel tent up and down this beautiful valley. We had the Chatfields for our evangelists and we trust much good was done. The church at Berwick, which is a child of the Bloomsburg work, was organized during these services and has made some real strides of advancement since organizing. Rev. J. H. Price is pastor in this new field. We have also organized a nice Sunday school at Milflinville, which is prospering in the Lord. We have a nice class of people in this town and look for a new Church of the Nazarene soon. Our people at Bloomsburg have held steadily to the task in spite of the industrial depression that has hit us so hard during the summer. They have managed to keep the wheels turning and God has honored their faith. Through

the hot days our Sunday school has held a high record in attendance and the regular services well attended and decidedly spiritual. These dear folks thought enough of their pastor to give him a month's vacation, which was spent at the camp at Park Lane, Va., and the District camp at Leslie, Md. In both these camps we were in charge of the music and surely enjoyed these seasons of grace. With confidence in God we go forward.—J. H. Parker, Pastor.

### WASHINGTON, D. C., FIRST CHURCH

We have just closed a wonderful week of prayer. Attendance has been very good and the spiritual tide running high. Oh, how God did bless us. We shall never forget it. Never since we have been connected with the Society have we seen manifested a finer spirit. Harmony and charity are the keynotes. Our motto is "See Only Victory." Our aim is the salvation of souls. Miss Esther Floor, our District treasurer and newly elected president, has returned from Indiana, where she conducted the song services in connection with her father's evangelistic work. She was assisted by her sister, Ruth, to whom fell the burden of the children's services at the same meeting. They have taken up the burden of the young people's work with a zest and zeal that is an inspiration to all of us. Our vice president, Miss Christine Williams, who conducted the children's services at Park Lane, Va., camp meeting, where a goodly number of children sought Jesus, is home with us again. She also conducted services at our District campmeeting at Leslie, Md., having twelve children at the altar seeking salvation at one service. God is especially blessing our cottage prayermeetings held every Tuesday evening. There are several requests coming to us to hold them in the homes of sick and shut-ins. Satan is sending his "shock" troops against us but we are enjoying only victory as we are following a captain that never lost a battle. Praise His holy name forever.—Dr. W. J. Comstock, Reporter.

### CAPITOL HEIGHTS, MD.

The Sunday school of the Grace Church of the Nazarene at Capitol Heights, Md., is growing. We wish to report great success in our work here. When Brother D. W. Sweeney took hold of this work there was a mere handful of scholars with only two teachers. Now we have a membership of approximately ninety scholars with a full complement of teachers, a live superintendent, and everything is progressing finely. On Labor Day the Sunday school and the Young People's Society united in an outing which proved a wonderful success, everyone enjoying themselves. This has

created an increased interest in our Sunday school work. Pray for the success of the work.—Miss E. M. Smith, Sec'y Pro. Tem.

PASTOR C. E. RYDER, LANSDALE, PA.—"On August 22nd we delivered our farewell message to our beloved flock at Council Bluffs, Iowa, and at the fourteenth Iowa Assembly at Des Moines, a few days later gave a short farewell message. It was hard for the human to say farewell to the Middlewest where we had labored almost fifteen years in the Nebraska and Iowa Districts, but the Captain had bid us "go" so we bowed to His sweet will though it meant the leaving of loved ones at Omaha and some of the finest saints that ever espoused His glorious cause. God bless the saints of these Districts and especially the dear ones at Grand Island, York, Beatrice and Council Bluffs, where we have held pastorates. After a safe journey with stopovers at Chicago, Niagara Falls and Buffalo, we are now on our new field, Lansdale, Pa., where we find a people with a consuming desire to do things for God under the Nazarene Banner. We arrived Thursday, September 2, and on Saturday night took part in a fine outdoor service at Ambler, a town nearby for which the saints here are burdened. It was a glorious service. This is a regular Saturday night feature. The Lord was manifestly present as we delivered our first sermon Sunday a. m. As previously arranged our dear missionary from Jerusalem gave a great missionary message with costume, etc., in the evening and in a short time raised the balance of the District and General Budgets for the year amounting to \$700. My predecessor, Rev. W. D. Shelor left here in July on account of ill health to assume the pastorate of our Billings, Montana church. He has done very efficient work and leaves a clean and good record. Miss Alice McClellan has supplied in the interim and her own intelligent and deeply spiritual manner has done most excellent work in holding the forces together and reaching out. The results of her Vacation School among the children and young people are and will be productive of good results. With a beautiful church property and the co-operation of the flock (a thing the Lansdale people believe in most heartily), we expect to carry on to certain victory in the salvation of souls and the enlarging of our borders."

This fond attachment to the well-known place whence first we started into life's long race, maintains its hold with such unflinching sway, we feel it even age and at our latest day.—COWPER.



# NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



## EMMETT, IDAHO

Wednesday, August 11, the Young People's Society of Emmett started a revival campaign with the local president, Mr. Seaman, as evangelist, and Mr. and Mrs. John Soward of Boise, Idaho, in charge of the music and singing.

Brother Seaman preached his first sermon the 11th, feeling that God had definitely called him to preach during these special services.

We felt the presence of the Lord in every service. There were fourteen victories, several were both saved and sanctified. Thank God.

Sunday, the 22nd, was a great day in the Lord. In the morning we had a missionary service, when Brother Seaman told how the Lord called him to Africa as a medical missionary. Twenty-one children and young people knelt at the altar, signifying their willingness to go to the foreign field if God should choose. Several of our young people have already accepted God's call and are preparing for the foreign fields. In the evening Brother Mandtler, District President of N. Y. P. S., spoke to the young people. Then Brother Seaman brought the last message of these special services. The Lord met with us and answered prayer.

We feel encouraged and intend to keep pressing on. Hallelujah.—Reporters, Verla Stalker and Gladys Hunter.

## WESTERN OKLAHOMA ZONE FOUR RALLY

The N. Y. P. S. of Zone four met at the Peniel church August 30, for an all day rally. The services began at 10:30 o'clock with songs and prayers, followed by a praise service led by Miss Nina McDonald.

Those present were then greatly blessed as Sister Kruse, the wife of our pastor at Aline, brought us a message in song. We were then favored with a lecture on "The Great Adventure" by our dear Brother C. A. McConnell of Bethany. His message and his presence were a great inspiration to all. We were also indeed glad to have his wife with us.

The afternoon session began at two o'clock with song and prayer service. The following members were then rendered: Special song by Misses Ruth and Ruoy Rudy; a ten minute talk by Brother Palmer. He chose as his subject "Vision" and brought to us some live and interesting thoughts on this subject. And recently God has given him a reward for his vision for he brought to the rally, from his church at Cora, a large number of fine young people who had recently found God. Special song by Misses Gardiner and McLaughlin.

We then had a round table discussion on "Practical Problems in our Local N. Y. P. S.," led by Brother Kruse. This

was very helpful and interesting, and was followed by a business session.

Throughout the day our zone president, Miss Vera McDonald, contributed words of encouragement and helpful suggestions whereby we may make greater progress as Christian young people.—Rev. Mrs. Garsee, Reporter.

## KANSAS CITY, KANSAS

On September 7th the Young People's Society of the Quindaro Blvd. Church of the Nazarene, Kansas City, Kansas put on a "Summer Christmas Tree and Missionary Program" representing eight countries. Several members of the society were dressed in foreign costumes and a general survey of the various countries was given by the pastor, giving the number of missionaries and native workers and orphans maintained by our church in the particular field. Besides nearly a hundred nice new gifts consisting of handkerchiefs, towels, linens, hosiery, dress goods, children's wearing apparel, some few playthings for children, about fifty dollars had been collected in dimes for the occasion. The church was nicely decorated in a Christmas fashion and a beautiful little evergreen tree decorated and placed in the center of the rostrum added much to the spirit of the meeting. Everyone seemed to enjoy the program and certainly a greater vision of the need for workers and money in our foreign work was realized.—Elmer D. Russell, Pastor.

## Sunday School Lesson

October 3

By M. EMILY ELLYSON

LESSON SUBJECT: Israel Journeying Toward Canaan.

LESSON TEXT: Numb. 10:11-13; 29-36.

GOLDEN TEXT: *Come thou with us and we will do thee good* (Numb. 10:29).

**M**ANY and varied were the experiences of Israel while they were journeying through the narrow mountain passes, and up rocky steep slopes toward the beautiful plain at the foot of Sinai. On this plain they pitched their tents before the mount. All that they had beheld of natural scenery, had doubtless had its effect toward fitting their minds for the great sublime transactions between this people and the almighty. Through the long generations spent in Egypt they had not forgotten that they were God's people, and the patriarchal covenant was still remembered. Now, after all those weary years, it was again stated and additional revelations were given to them. Jehovah was still the ruler of the universe and Crea-

tor of all things. But, added to this, He is now revealed to them as their Redeemer from Egyptian bondage, and, as a nation, they are to be governed by laws given by God their King, through Moses their God-ordained leader.

During the year of encampment at Sinai the law had been given, the covenant concluded, and the tabernacle set up and consecrated. God was now dwelling in the midst of His people in the holy of holies, where the ark of the covenant was placed, the presence of which gave the people the assurance of the divine presence. A priesthood had been ordained from the tribe of Levi, which tribe had been separated for the service of the sanctuary. Instructions were given in minutest detail relating to the most ordinary things of life. One would think that it would not have been necessary for Moses to be taught in all of these little things. But the constitution of Israel was to be in everything divine, hence all things must have a heavenly pattern. Everything is holy, every office is honorable. And God has not changed His standards for His people yet. He is the same today as in the yesterdays, and the tomorrows will reveal Him the same as the todays.

In our present lesson we have an account of the removal of the camp from Mount Sinai. Evidently God gave them notice some time before from the words found in Deut. 1:6, 7. Paul tells us that Mt. Sinai genders to bondage (Gal. 4:24); and signifies the law, which is of use as a school master to bring us to Christ. Yet we must not rest in it, but advance toward the joys and liberty of the children of God, for our happiness is conferred, not by the law, but by promise.

The signal given for removal was the lifting of the cloud from the tabernacle of testimony. It probably stood for some time until they were ready to march. It must have required a great deal of work to take down those tents, and pack up all of the goods that they had, but every family attended to their own business and all worked at the same time. Then "they took their journey according to the commandment of the Lord," and as the cloud led them. In every stage, in every step they were under divine direction. If they knew not where they were, yet He that led them knew. Those that have given themselves up to the direction of God's Word and Spirit steer a steady course even when they seem to be bewildered. While they are sure they cannot lose their God and guide they need not fear losing their way.

After marching for three days they rested in the wilderness of Paran. Out of the wilderness of Sinai, into the wilderness of Paran. All of our removals in this world are but from one wilderness into another. But, thank God, we can have rest even in the wilderness. We

are told, "there remaineth therefore a rest to the people of God" (Heb. 4:9). O blessed holy rest, in which we cease from our own works as God did from His on that first Sabbath. Often times the changes which we think for the better, do not always prove so. The common infirmities of human nature we meet with wherever we go, and because of this we must meet with its common calamities. But, like the marching of Israel in the wilderness, in our journeyings we may have rest. This rest is just the earnest of the rest we shall enjoy when we reach our heavenly home, when the hot dusty weary march will be over, and the trail through the arid desert will be exchanged for the banks of the river of life. We are but pilgrims here, heaven is our home and all will be well when we reach our *long home*.

We note the kind invitation to Hobab to go with them. This man seemed to be quite contented with Israel while they were encamped near his home, but when they began to move forward he was ready to go back. Hobab was like many another, he began very well, but the things of this world which are seen, draw strongly upon them, and hold them from pursuing the things that are not seen. The magnetic virtue of this earth prevails with most people above the attractiveness of heaven itself. Those who have *run well for a season*, should use that for a reason for their persevering, because if they fail to go forward they lose the benefit and recompense of all they have done and suffered. "Cast not away therefore your confidence which hath great recompense of reward" (Heb. 10:35).

Our attention is drawn to another great truth, i. e., that the presence of the Lord went before Israel. When they were marching they followed, and when they rested it was at the time and place where the ark rested. We read, "The steps of a good man are ordered of the Lord" (Psa. 37:33). In our affections and actions we must follow the directions of His word and Spirit. All the motions of our souls must be guided by divine will. At the commandment of the Lord our hearts should always move and rest, in all our affairs we must follow Providence reconciling ourselves to all of His disposals.

These people did not need to send spies before them to give them information as to the lay of the country, or pioneers to clear the way, or officers to mark out their camp; for the presence of the Holy One went before them to keep them in the way, and to bring them to the place that He had prepared for them. Dare we say, "Father, Thy will be done, dispose of me and mine as Thou pleasest, what Thou wilt and where Thou wilt lead me Lord, only let me be Thine and always in the way of my duty"? If we can make this the prayer of our hearts He will bring us safely to our desired haven.

I have been benefited by praying for others; for by making an errand to God for them I have gotten something for myself.—RUTH WARD

## IOWA DISTRICT ASSEMBLY

The Iowa District Assembly, held at Des Moines, Iowa, is a thing of the past—a mere memory, but it is a precious memory. Tuesday evening Sister Reynolds, the mother of the Assembly, gave us a soul stirring address on "Conditions prevailing in Japan and China." Iowa is more missionary than ever since this message. On Wednesday morning, with Dr. H. F. Reynolds in the chair, there was an atmosphere of worship, but also a strict sense of business. Some forty visitors were introduced and welcomed to the Assembly.

The afternoon was given to reports, which were terse, tense and to the point. Each one was a composite, having hopes, fears, blood, sacrifice and tears for its ingredients. In many of them the tone of victory was mellowed by the note of tragedy. These reports cost something. How glad we are made to hear of the new Missouri Valley Church of Diagonal, Cedar Rapids' splendid success, Sioux City and Council Bluffs, five reports. These were just a few of many.

On Wednesday evening Brother Reynolds gave us a grand message on "Recovery by Redemption." It contained the combined elements of Fire, Faith, Eloquence, Thought and Activity. Chairs were pressed into service to illustrate truths, and liberal drafts were made upon all departments of the preacher's equipment. It was an inspiring sermon, and a call to renewal of consecration filled the altar.

Thursday morning Brother V. A. Scofield of Montrose, gave us a splendid talk on the "Alls" of the Bible, and reports were continued.

Up to this point we have said nothing of the music. But if there are any better song leaders and singers in the connection than Brother and Sister E. R. Eorton of Council Bluffs, Brother Puderbaugh of Chariton and Rev. Williamson of Farmington, we have not seen them. They simply pull the singing out of the people. We never expect to forget many of the songs. The sweet singing of Sister Birdie Owen touched our hearts as the nightingale's message. The duets of the Debsons blessed us greatly, and time and space would fail us to adequately speak of the special messages in song rendered by Brother and Sister Chrysler and others.

The special order for Thursday afternoon was an educational address by President T. W. Willingham of Olivet. Brother Willingham outlined the recent campaign of Olivet, letting the Iowa folks a little into the secret workings of his own soul during those dark and terrible days when old Olivet was in the balances. At the end of this address Brother Willingham pled for the boys and girls desirous of entering Olivet, but restricted because of financial barriers. These must be helped, and he asked for \$1,000. In the few minutes the Assembly responded with \$1,230. With T. W. Willingham at the helm the good ship Olivet has put to sea for the best cruise in her history, 1925-26.

Thursday evening the message was brought us by Rev. L. W. Dodson, our new Oskaloosa pastor. On Friday morning was the election of the District Su-

perintendent. The first ballot, placed upon the board an array of strong leaders, men of proven steel as L. N. Fogg, H. L. Kinzie, D. W. Dobson, B. H. Edwards, etc., each equally competent and worthy. Brother L. N. Fogg, retiring District Superintendent, requested that his name be dropped from the list of candidates, giving as his reason the warning of five doctors, who said that to accept the superintendency again would cost him his life. He intends to take a necessary rest and re-enter the evangelistic field. The final balloting resulted in the election of Rev. D. W. Dobson of Muscatine, Iowa.

Friday evening we were blessed in the singing of Sister Ryder and Brother Williamson preceding the message from the quiet preacher, Rev. W. G. Bennett of Billings, Montana. Brother Bennett took for his theme "True Holiness," and again proved to us that unctious thinking is superior to vociferous rhetoric.

Saturday saw the finish of the business and Sister Reynolds spoke to us on the Prayer and Fasting League, and missions.

The new W. M. S. officers were presented to the Assembly and each one looked ready for business. The W. M. S. were busy all through the Assembly. Committee meetings, Assembly sessions and special sessions kept these "elect ladies" hustling right through.

On Saturday afternoon the Owens (G. F. and Birdie) brought us some first hand information concerning the Krikorian work in Jerusalem. They were costumed in the gay colors and fashion of the Orient and Brother Owen's naturally swarthy features made it difficult to detect that he was not a genuine Arab.

The evening service was a great Young People's Rally with President Williamson in charge. Brother Owen brought the message and the altar was lined with seekers.

The Lord's Day included about five services, beginning at 8:30 with the people's service. At 10:30 Brother Reynolds again preached to us on "A Call to do the Job," and aroused us to "put it over." Then there was the ordination service at 2:30, when Ministers Taylor Ferguson, F. F. Horne and Fred Hahne were admitted to the elder's relation. It was a service, the impressiveness and solemnity of which will linger long with us. Again the young people in charge at 6:30, and the Assembly concluded with the evangelistic sermon brought by our District Superintendent, L. N. Fogg, and seekers at the altar made a fitting end to a truly splendid Assembly.

HORACE IRELAND, Reporter.

## OHIO DISTRICT

It has been some time since we reported for Ohio. But the days have not been ones of idleness. Our work in this part of the country is moving on. Almost every church reports a summer revival with very good success and in some of the places where we have been hampered because of poor quarters, God is helping us to get our feet down. In Mt. Vernon we have our new basement nearly ready for services and then our people will be in a position to grow as never

before. In Piqua we have purchased a building and will be in some soon and on the upward grade. This new church just closed a very successful revival with their pastor, Rev. Ralph Haines as evangelist. It would be hard to beat Ralph as a pioneer worker. He knows how to go into a new field and get things going. Our church at Lancaster has built a nice little structure and they are now seeing an increase in their attendance right along. At Logan our folks own a lot and we plan and hope to see a new building on it before winter. In Lima our work is moving on under Brother James Maffin, while at Wapakoneta Brother Maffin has bought property and is getting a good footing. We have just organized in Gallion and they have forty out to Sunday school and fifty-one to church, the first Sunday they have been in a building. We are now holding a meeting in Ashley and hope to have a work there. Zanesville is opening up and we have a call to New Washington. Lebanon has just had a meeting—another is on in South Webster and others are planning, so we are at the job and have no desire or plan to ease up on the enemy.

Our District campmeeting has been reported but let me simply say that it was one of the best camps held anywhere this season and the best yet for Ohio District. Our new tabernacle sixty by one hundred with a platform fifteen by forty in addition, with a truss roof that eliminates all posts from the auditorium, well seated and completely enclosed is a credit to the holiness movement. From the standpoint of size and seating capacity it cannot be beaten in our movement or excelled in the entire holiness movement. We look for a still greater camp next year.

In the recent months we have had a lot of changing and in five weeks five pastors have changed. Some of our very best have seen fit to go elsewhere and we miss them and regret to see them go, but thus is life and the Lord has given us others to take their places and thus we must move on. We desire to enter the following towns this winter: Lorain, Zanesville, Elvira, Chillicothe, Sycurus, Mansfield, Freemont, Bowling Green, Deshler, Fostoria, Delphos, Easton, Washington C. H., Wooster, Upper Sandusky and Delaware. Anyone living in any of these and desiring a meeting write us or if you know of anyone you think would be interested write us. If we haven't named your town and you want us write to Rev. Chas. A. Gibson, 118 King Ave., Columbus, Ohio.

CHAS. A. GIBSON,  
District Superintendent.

## CHURCH NEWS

PASTOR J. STEWART MADDOX, OAK HARBOR, WASH.—"Wife and I and our daughters Winifred and Carol Mae arrived here June 23rd. We found a class of people ready to push on for God. God gave us a gracious outpouring the first month we were here with eleven seekers in our regular services. The annual campmeeting of Island County was held here July 29 to Aug. 15, with Rev.

Harry Joseph Elliott as evangelist. God gave us a very gracious meeting with many seekers and happy finders. The church also received much in that it was greatly encouraged, and much outside prejudice was broken down. Brother Elliott is a very efficient and sweet spirited worker. We ask an interest in your prayers for the work here."

EVANGELIST B. F. NEELY—"The Cambria, Ill., interdenominational campmeeting held its second encampment July 29 to Aug. 8. Rev. Elmer McKey, of Ipava, Ill., and the writer were the preachers for this year. Prof. John E. Moore of Los Angeles, Calif., had charge of the singing and Miss Rebecca Cruise presided at the piano. Brother McKey distinguished himself as a brother beloved of the Lord. He is an excellent preacher, a great prayer and an all around campmeeting worker. Sister McKey, his devoted wife is a power behind the throne. And John Moore—well there is no way that I could suggest to improve on him. In the advertisement of the meeting he was represented as one of the world's greatest singers, and so far as I could tell they did not miss it so bad after all. I have heard him sing a great deal, but I think I never heard him do such wonderful singing before. Miss Cruise did her work in a very able and acceptable manner. There were one hundred and sixteen seekers at the altar, taking them as they came, and many of them were happy finders. The meeting was accepted as a great success and its promoters are greatly encouraged. This is the best equipped camp for its age that it has been the privilege of the writer to attend. They have about

\$12,000 worth of property, consisting of the campus and fine new shed and the dormitory. The dining hall, being in the large half basement of the dormitory, is one of the nicest and most pleasantly arranged and most acceptably manned that one will scarcely find. The workers were handed their checks early in the week, and thus were relieved of all personal interest in the collections for the rest of the time. Therefore they were free to help raise the money for the other interests represented in the meeting. That is they could give the meeting the advantage of what they have learned about getting people to give, without the embarrassment of feeling they were helping to raise money for themselves. There was raised in cash and good subscriptions, in round numbers, five thousand dollars. This paid all expenses of the camp and took care of all indebtedness on the campmeeting property. As naturally as the law of cause and effect, every big program that is successfully put over has some dominant character behind it all. For those things do not just happen to be. In this case it was Rev. B. T. Baggett, the local pastor of the Methodist church. He is a former student of Asbury College, and for whom any institution would have just reason to be thankful. Brother Baggett, in his early thirties, is a wonderful young man. The hotter and cleaner the gospel of full salvation is preached the better he is pleased. He is as fine a representation of courtesy and perfect love as one will find in a lifetime."

EVANGELIST F. L. McDONALD—"I have just recently closed a good revival at Carlinville, Ill., a town of 5,000 people. It was conducted in a big new tent and we had fine crowds. Many were saved or sanctified. A number of nice young folks prayed through who could sing and play. One man was saved who was never saved before, eighty-six years old. Our District Superintendent told us to go ahead and organize a church as he was sick at that time and could not come, and we organized a nice class with nineteen adult members, with about eight more to come in as soon as the membership committee could see them. We had Methodists and Baptists and a family of Catholics saved and come into the church with us. A letter from there states they had four saved in their Tuesday night prayermeeting after I left, so you see the work is moving along. We came from there to our Assembly at Alexandria, Ind., and I believe it was far the best Assembly we have ever had. We go from here to Effingham, Ill., for our next meeting."

REED, OKLA.—"The Nazarene revival closed here last night after eighteen days of victory against sin and the devil. We came to this place last fall and as there was no Church of the Nazarene, with the encouragement of a few Nazarenes a few miles away we called Evangelist Wade L. Nelson of Wapanucka, Okla., and he certainly did some good preaching. There were somewhere near thirty-five professions and several subscriptions to the HERALD OF HOLINESS. As our



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District Superintendent, J. Walter Hall, was not with us we organized a little holiness band of twenty-one members and several of them heads of families. Rev. W. P. Sibley, who assisted in the meeting, will commence preaching for us in a private residence Saturday week. The evangelist was well taken care of for a mission meeting. He received something over \$80.00, with a nice offering and a good pounding for Brother Sibley. Readers, pray for this little band."—Peter T. Cargill.

**HARMON, OKLA.**—"The Church of the Nazarene here is still standing true to God and for true Bible holiness. We have a good Sunday school and preaching every Sunday morning and night and prayermeeting every Thursday night. God certainly meets with us at all of the services. Brother Loren Anthony is our pastor. He is a true man of God and is living the life in this community. We ask an interest in the prayers of all of God's children, that we may see many more brought to God. Also pray for one of our number who is undergoing severe trials that all things may work out for good to them who love the Lord."—Mrs. Lizzie Smith, Reporter.

**PASTOR A. K. SCOTT, AMARILLO, TEXAS**—"We closed last night one of the best revivals in the history of the Amarillo church. We went down into the heart of the city and rented a large tabernacle built for Burke Cuipepper of the Methodist Church. When the proposition was made to us it nearly caused us to stagger, but knowing that God wanted us to get before the city we agreed to pay the sum of \$400 for the use of the tabernacle. We engaged Rev. I. M. Ellis, one of our best evangelists, and pitched the battle against the devil, and God surely did give us a wonderful victory. No account of the number that prayed through was kept but something over fifty found pardon or purity. We reached some fine people and many people got the light on holiness and fell in love with us. We expect to receive a fine class into the church next Sunday. We raised in cash in this meeting \$705, giving our evangelist \$245, and never had to make a drive throughout the whole meeting. Glory to God. If we will stay red hot and sky blue and true to the heavenly vision He will do wonders for us. Praise Him."

**PASTOR A. J. LAIRD, COOPERDALE, OHIO**—"One of the best revival meetings that has been held here in years has just closed. There were some eighteen experiences during the meeting which were bright and clear. The church itself received new light and spirituality has deepened until a warm spirit of love prevails throughout. Rev. J. V. Cook was the evangelist under God's direction. Truly, he is a man of God, hence God uses him mightily. His messages were striking, forceful and direct, putting professors of religion to work straightening up the old paths while conviction fell upon the unsaved, all blending in a gracious revival. Hallelujah! Taking a retrospective view of the meeting we believe much has been done in the interest of God's kingdom to tell not only now but in years to come. Rev.

## IMPORTANT NOTICE

The last General Assembly elected a Commission on Manual Revision, consisting of the following persons: J. B. Chapman, E. P. Ellyson, E. J. Fleming, E. A. Girvin, H. Orton Wiley, John Gould, P. L. Pierce.

It was ordered that Memorials of Revision be sent to the General Secretary, who is also Secretary of the Commission, at any time during the quadrennium. It is the desire of this Commission to begin consideration of work preparatory to the General Assembly of 1928. Therefore, Memorials regarding the Revision of the Manual may be sent to the Secretary at any time. District Assemblies that have already adopted Memorials or Assemblies that contemplate doing so should be sure to send their Memorials to the commission without delay.

E. J. FLEMING, Secretary,  
2923 Troost Ave.,  
Kansas City, Mo.

Cook did not spare his strength either in the day meetings or at night, putting himself into his work as though it were his last message. A class of six were taken into the church (mostly heads of families). Others have already spoken to the pastor requesting admittance. The evangelist was given a good offering and as a love offering was surprised to receive \$15 to purchase a new Bible with which to preach to others."

**EVANGELIST JOSIAH TUCKER, NO. LITTLE ROCK, ARK.**—"We have just closed two campmeetings, one at Ozark, Franklin Co., Ark., and the other at Beebe, White Co., Ark. The Beebe camp was well attended. I haven't seen such crowds for years. They increased every service until the last Sunday a crowd estimated at five thousand were present. Many things made this a great camp. First, the Suttons were there and that is enough said for that end of it. They captured the crowds with their singing, and I got to preach to them. Then there was the best order I ever saw for such large

crowds. I was told it was the first time in years that they did not have to engage special police to keep order, and they did not have one this year. Then, while there were not many at the altar, a big percentage were men, and they seemed to pray through in an unusually definite manner. Beebe has been in the fire for the last two or three years, having a hard time to hand fight with carnal hearted professors who declared they were going to take their beautiful camp ground away from them and turn it into a city park. They made their boast that the Nazarenes could not raise the finances to keep it going but the holiness people around Beebe know how to pray things to pass. They went over the top financially and gave the old devil a black eye he never will get over. To God be the glory. Beebe has a fine camp ground of ten acres, well watered and shaded, a big shed 30x30 that is going to have to be made larger to accommodate their increasing attendance. A fine country around it and thousands of people who love to go to campmeeting. This is one of the great camps of the nation and too little is being said about it. We were recalled for next year. Ozark camp situated at the foot of the beautiful Ozark mountains on the Arkansas River, is another great and beautiful camp ground. We closed there Sunday night and I suppose there must have been at least 2,500 people in attendance, and that in spite of the fact that it had rained nearly all day. Prof. J. A. Reed and wife had charge of the singing, and Sister Ethel Howell of our party officiated at the piano, and we had music that captivated the crowds. Prof. Reed is the choir leader and instructor of First Church, Little Rock, and is conceded to have the best choir and orchestra of any church in the city. He has few equals as leader and soloist. He is open for engagements and our people ought to keep him busy. Sister Lucy Adams and my wife helped us push the battle in prayer, and while the Ozark camp was not what we expected spiritually yet some souls found victory and altogether it was a great camp. Ozark is going through the same crisis that all the older association camps are going through, or have gone through. They can no more operate these old camps on the old come and go, hit or miss style of twenty to thirty years ago. Holiness is organized now and if these camps are to live they will have to be taken over by some body of organized holiness people like the Nazarenes, and if they are these old camps will be rejuvenated and become a mighty factor once more for the promotion of holiness. That great old General John Oliver is being mightily used of God in putting the Arkansas District on the map. This is the best day Arkansas ever saw, and by the grace of God we don't propose to let the devil spoil it."

**BRIGHTON, N. J.**—"The Bridgeton Church is still in the battle against sin, and the blessing of the Lord is upon our regular services. Those who have been with us and preached recently are, Rev. M. M. Bussey, Mrs. M. M. Bussey, Mrs. Bessie Hatcher, Missionary Rev. Kauffman, and at the present time

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we are enjoying some fine messages from Evangelist A. E. Wachtel of Tennessee. We are planning for a revival meeting this fall with Dr. John Hunt as evangelist, and expecting God to do great things for us. Our Young People's Society is progressing and young people from another town are becoming interested and attending our services. Pray for us."—H. I. Basham, Pastor.

PASTOR J. L. ROBY, NORTH SIDE CHURCH, MIAMI, FLA.—"Our second year at North Side is coming to a close, which is our fifth year in Miami. I wonder if any reader of this paper knows what it means for a pastor to stick for five years in Florida in the Nazarene work? So far as I know I have the record as a 'sticker.' God has been wonderfully good to me and mine. We have abundant reasons to praise Him and it keeps us quite busy. The writer has been called for another year at the North Side Church. I say to the glory of God I have never been quite so hopeful of a great year as for the coming one. Last year we witnessed great revivals. Freddie Thomas, the boy evangelist, did marvelously for God in Miami. We hope to have him back again this year. There is in my heart a clearer grasp of expectant faith than I have ever known since I came to Florida. From a temporal standpoint there is far less in sight than when Florida was on the boom. Truly in my heart I rejoice in an opportunity to go with God all the way even to a brook that dries up, and be thrust out on a faith line that has no 'sure enough' backing humanly as has always been my experience in Florida up until now. Grocery stores, banks, business generally has felt keenly the conditions about which I write. But to my mind there never has been a time when the people were more open to the gospel than now, nor has there been a better time to put Nazarene churches on the map than now. For the past two Sunday nights the altar services have been marked with spiritual power. Elizabeth Roby, our seventeen year old daughter, spoke the night of the 22nd in the night service. It was conservative, clear, pungent. The effect was marvelous. God has His hand on her for service. In fact, we have some of the finest young people I have ever known. Our orchestra of ten pieces is coming by leaps and bounds into a place of blessing. Brother Manican is our leader. Last year at one time we had five students from our congregation in Trevecca College and two in Asbury. I consider that a good record for a church of thirty-five. I. G. Martin says every baby church must have its measles and mumps. We have had them. The face of the two-year-old is clearing up and with some of the sweetest smiles you ever saw. Pray for us mightily. Amen."

KANSAS CITY, KANSAS, QUINDARO CHURCH—"About three months ago we organized a Teacher's Training Class composed of officers and teachers of our Sunday school. We were very fortunate in the beginning in securing the services of Prof. A. S. London, who lectured along with the course. At first we hesitated to organize a training class in the

mid-summer because of the extreme hot weather, but through his lectures and heart-to-heart talks on Sunday school work Prof. London worked up such enthusiasm in our school that the class was immediately organized, and proceeded to meet one hour before prayermeeting on Wednesday of each week. And this enthusiasm has not waned during the three months of summer, as we have completed Part One of the New Standard Teacher Training Course. Results that have been obtained through the influence of this class work are marvelous. Proper Sunday school organization was perfected. Absenters are on the decline, for as soon as a scholar is absent he is made to feel that he is missed and he is soon back in regular attendance. All the teachers are visiting homes of their scholars and are gaining that personal contact that is so vital to Sunday school work. It is the prayer of my heart that our people may catch the vision of the tremendous responsibility that confronts us in our Sunday school work. The Bible school is the principal feeder for the church and yet it is the most neglected department of our church. We spend years in training the paid teachers of our secular and religious schools, but how much training do we give our Sunday school teachers and officers?"

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MARLOW, OKLA.—"We would like to report two good meetings we had with Rev. P. R. Jarrell of Peoria, Ariz., as evangelist. The first meeting was some six miles southeast of Marlow, Okla. At one time we had a Church of the Nazarene at that place but many of the people moved away and the rest of the folks united with the church at Marlow, Okla. This meeting was called by the people of four neighborhoods. We had an old fashioned brush arbor and installed a Delco lighting system and also had a number of tents on the ground for campers. The people furnished plenty of good things to eat for the workers and best of all the Lord was there to bless and save some people. We were hindered the last week by the rain but feel that we were well paid for the efforts we put forth in the meeting. The other meeting was called by the Cumberland Presbyterians at Marlow, Okla., with Brother Jarrell as the evangelist. He was the pastor of the Church of the Nazarene here for three years and the Cumberland Presbyterians learned to love him and called him for a meeting. This meeting was hindered by rain; however, the Lord gave us a fine time, with twenty-two saved, and the best fellowship among the Christians of the town I have seen in a long time. If we could have run the meeting another week no doubt there would have been a great ingathering of souls."—Mr. and Mrs. J. C. Short.

PASTOR W. D. SHELOR, BILLINGS, MONTANA—"On July 5th we waved a final goodbye to our very dear Lansdale, Pa. Nazarenes and headed for the West in a Chevrolet coach. After turning off 2,545 miles we landed in Billings, Montana, without puncture or accident. We made the trip in nine days' driving time. July 17th, was our first Sunday with the Billings Nazarenes. We found a neat new church building next to a seven-room parsonage and a splendid set of Nazarenes. They treated us as if they were glad we had come to pastor them, and then to further make us feel at home they came to the parsonage with gifts, songs, prayers and praise. They are now giving the parsonage two coats of paint to still further make our stay here enjoyable. When completed the Nazarenes of this beautiful city will have a church and parsonage in keeping with the city and located on the corner of two of its finest avenues. We are greatly encouraged with the prospects for the future here. We are planning now for a great revival of full salvation this fall with Dr. J. G. Morrison and wife. The work here, as in most places, is the result of aggressive evangelism. General Superintendent Williams, Dr. J. B. Chapman, Rev. J. E. Bates and Rev. Jarrette Aycock and wife have all been here and have left their mark. Uncle Bud Robinson and L. C. Messer stopped off with us recently and cheered us on with song and sermon. Any Nazarene minister coming this way will be welcome in our midst. Stop off when passing through and give us a service. Pray for our fall revival with Dr. Morrison. More from Billings later."

EVANGELIST LUM JONES—"God has been with us in a great way since our last letter. Our meeting in Lufkin, Texas was good. Quite a number found the Lord. Lufkin has been looked upon as a hard field, but Brother W. S. Harmon, the good pastor, had talked faith until the people were looking for a revival. I have worked with no better men than Brother Harmon. Miss Ruth Lanier, of Dallas, Texas, was the singer, and Miss Irene, her sister, was the pianist. They did good work. Our meeting in McKinney, Texas was great, but when you consider the man they have for pastor, one would not wonder that we would have a revival. Rev. V. B. Atteberry is the pastor, in his third year, and he has done wonders--built a new church at McKinney, 40x50, which is nearly out of debt, and at Ash Grove, six miles out, he built a new church 36x50 free of debt. In these three years he has taken seventy-eight into the church. Brother Kendall S. White and wife of Bethany, Okla., were the singers. When it comes to singing Brother White is there, but when you know that Brother White's wife was Miss Ola Fisher before she changed her name to White, you would not wonder that they make a great team of workers. Sister White would play the piano, sing, work in the altar, in fact anything that there was to do, and when it came to singing, then working in the altar. I have never had anyone that would beat Brother White. McKinney has some of the salt of the earth, when it comes to saints. We had eleven that became Nazarenes at the close of the meeting. Grand Saline, was our next meeting, but this town has more salt than religion, as this is the salt center of Texas. We had a good meeting but not what we wanted to see. It seemed that everything worked against us. We arrived on Wednesday night and it rained until Sunday, leaving us only a week to work. Just as our crowds began to come the devil sent a medicine show to town. We had advertised the coming of Prof. A. K. Bracken and his quartet from Bethany, to be with us on Friday night, but at five p. m. Raymond Southall, one of the boys, was drowned as we were swimming. It was 7:30 the next morning before his body was recovered. This practically closed the meet-

ing, but on Sunday night we had a few in the altar, and took seven into the church. Rev. L. S. Redwine is the pastor in Grand Saline. He has done a great deal of good and the people love him. Brother Redwine and wife did the singing for the meeting. We took subscriptions for the HERALD OF HOLINESS in all of these meetings."

EVANGELIST L. E. SWANEY, DALLAS, TEXAS—"Just closed a meeting here which began August 22 in the new church building. Brother P. L. Pierce is the pastor and he is doing a great work at Dallas. He is a man dearly loved by his people, and highly esteemed by the outsiders. His wife is thoroughly consecrated to God and devoted to the work, a lady of unusual talents and we predict greater things for the work here. We had a fairly good meeting considering. The churches in this part of the city where we are located began a union meeting the same day we began, only four blocks from the church where we were holding, and as we were new in this part of the city our crowds were not so large, but some thorough work was done in the meeting. About nineteen prayed to real victory, and several were forward for prayer, who failed to pray through. There is as fine a band of saints here as can be found any where. As a whole I believe they are the best and most willing workers I ever saw. When the altar call is made, they get out at once, and endeavor to labor with every unsaved person in the house. And their work is effective because every body has confidence in them. Their lives are above reproach and their character above question, and when they approach any unsaved person, it is difficult for them to resist. The financial part of the meeting came up fine and a good liberal offering was taken on the indebtedness of the church building. We are back now in the evangelistic field, and will accept calls for meetings anywhere north, south, east or west."

PASTOR B. R. GOLIGHTLY, DALHART, TEXAS—"We have had a good year as we see it. God has blessed. We have built a very nice church building 30x40 feet, and in a few days we hope to have it stuccoed and finished so that it will

be comfortable for the winter. The property will be worth \$2,000 and we owe only \$300. We have paid for a piano and went over the top with our budget. We had with us on the eve of the 13th of August, Uncle Buddie, Prof. Messer and wife, which was a great feast to all that were present. On the 18th of August, Evangelist Will H. Lynn came and for thirteen days and nights preached to us with the presence and power of the Holy Ghost that made saints rejoice, convicted sinners and made believers hungry for a clean life. There were fourteen bright professions, with only four additions to the church. We had another feast on Sept. 7, when Brother J. E. Bates delivered us a message on missions. Praise God. We feel encouraged to give God all honor and praise for what has been done, and under God will undertake to do more in the future."

FIRST CHURCH, INDIANAPOLIS, IND.—"We, the church board of the First Church of the Nazarene, Indianapolis, on behalf of the church membership, desire to hereby publicly express our appreciation of the work of Revs. Haldor and Bertha Lillenas among us during their three years as pastors. During that time a beautiful new church has been erected and ably financed, the membership has been materially increased and every department of the church fostered and cared for in a way that has been highly gratifying. They have devoted their lives and their time to the work unsparingly as only true pastors would. Brother Lillenas has for some years been producing and publishing gospel songs which have been signally blessed in carrying the message of salvation to men everywhere. This work has grown materially in recent years, and he hopes now to devote his full time to it. While the membership regret exceedingly that it was necessary for them to decline the pastorate, to which they were recalled, we join their many friends everywhere in praying that God's blessing shall go with them and that in the work to which they will now devote themselves, they may have a much wider and larger influence than could have been possible otherwise."—Carrie M. Rolan, Secretary.

FELICITY, OHIO—"The seventh annual tent meeting closed Sunday evening, August 20, with a high tide of victory, under the stirring messages of our pastor, Rev. H. Higbee Lee, who is not only a real shepherd of the flock but also a splendid evangelist. A goodly number of souls prayed through to definite victory. Among these were some of the brightest, most talented young people to be found anywhere, who have a zeal for God. We had been struggling along for months, managing to keep going, when in answer to prayer God sent Brother Lee along. He came last April and since then has been very busy, calling in homes and preaching the Word of God in all its fullness with but little visible results until on the eve of the tent meeting God came in old time convicting power causing souls to repent and confess to God and man until old differences and grudges were all gotten out of



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the way and forgotten, and needless to say a spirit of love and unity now prevail. The presence of God was especially manifested on the two last Sunday all day services, when souls would fall under conviction and seek and find God.

The crowds were good considering the rainy weather, some came as far as forty and sixty miles to attend these services. Brother Lee has gotten together a ten-piece orchestra which is a great asset to the church. Sister Lee is an excellent teacher and worker among young folks and an N. Y. P. S. is to be organized next Sunday evening at six p. m. We are going in for great things for God in the future under the leadership of such a faithful man and woman as Brother and Sister Lee. Under them we are learning the marvelous possibilities of obedience, prayer and faith. A fine lass are to be taken into the church soon." —Herbert J. Bolander, Secretary

EVANGELIST RALPH S. GRISWOLD—"Aside from our regular pastorate this year we have been able to devote our efforts in four revival campaigns during the spring and summer months, which were indeed 'seasons of refreshing from the presence of the Lord.' Our first meeting was in the month of March with the M. E. Church at Brown City, Mich. Our labors here with the splendid pastor, Rev. Walter Firth, were blessed and owned of God in the salvation of souls and sanctification of believers. There are a splendid number of God's true saints in Brown City among the Evangelicals, Mennonites and Methodists, the three churches principally represented in this meeting. We next assisted in the annual campmeeting known as 'Flint River camp' located near Flint, Mich. Our co-laborer here was Brother Frank Arthur of Chicago. While the number of professions at this camp was not large, yet it was evident that there was a thorough work done, and we shall not forget the splendid gospel ministry of Brother Arthur. Our third meeting of the summer was with the M. E. Church South of Berry, Ky. Rev. G. R. Tomlin, a student just finishing his college work at Asbury College, is the splendid pastor here. He is one of the finest pastors that it has even been our privilege to labor with. God gave gracious victory in this campaign. The attendance was very large and the interest deep, but it appeared that the meeting here closed too soon as it seemed that things were just beginning to break through on the closing Sunday. There were a substantial number of professions of pardon and purity, and about ten received into the church. We next assisted in a campaign with the M. E. Church at West Bend, Ky. Here there were about twenty-five professions, but the last week of the meeting was practically rained out, as it rained in torrents every night of that week. We are praising God for the revival fires that are burning in our soul, and we are looking forward to closing our labors here as pastor with the view to the evangelistic field altogether. We will be glad to assist in revival campaigns wherever the Lord may open the way, and our services may be desired.

My address for the present will be Dryden, Mich."

PASTER E. O. TAPLEY, PICKENS CHAPEL AND OAKLAND CHURCHES, ARK.—"The Lord has given us a good year at this place. Just closed a meeting with Aaron and Grace Hulse of Hutchinson, Kans. The Lord gave us a wonderful meeting, with many seekers and several happy finders. Brother Hulse is a great preacher and a wonderful soul winner. His wife is equally as good. This is a great people that love their pastor. They are paying his salary up in full and both budgets in full. We are now in a meeting at Oakland with Rev. John S. Long evangelist, and the Lord is giving him the hearts of the people and we are expecting great victory. This young church is fine, paying everything up in full."

EVANGELIST ELWOOD TAYLOR—"We are closing the Assembly year and I am glad to say that this has been the greatest year of my life. We have had twice the number of people converted, reclaimed, or sanctified this year than we have had at any previous year in the history of my fifteen years of my ministry. We have had some hard fought battles, but God has given the victory in the salvation of several hundred precious souls. We find that the old time gospel still stirs the human heart and puts the devil to working. In these days wherein so many are preaching an inoffensive gospel it means much to be true to the land marks of our fathers. But it is the only preaching that will abide. We have held meetings this year in Jeffersonville, Elkhart, Gary, Indianapolis, Frankfort and Warrington, Ind., Hoopeson, Ill., Monticello, Ky., Highway, Ky., and Georgetown and Bethesda, Ky., and had fine meeting at Florence, Ala. Upon these battle fields God has given many souls. We are now making up our slate for the coming year and if there are any ones who would like to have our services we will be glad to give you a date if it is possible to do so."

WISTER, OKLA.—"Shiloh campmeeting, August 16 to 20, closed last night in a blaze of glory. Rev. L. M. Payne of Bethany, Okla., evangelist, and to this scribe's mind we had the best meeting this country has had for years, the reason being that there were more beautiful cases of salvation where they shouted and demonstrated when they got through than there had been in a long time. Brother Payne is such a good man to get the crowds. He doesn't fight, yet preaches the truth so uncompromisingly that both saved and unsaved are helped by him"—I. L. Harrison, Secretary of camp.

EVANGELIST CARYL PERCY—"We have been doing some revival work this summer. God has placed His approval on us in giving us scores of seekers and many happy finders. We have just closed a meeting in Attalla with forty saved or sanctified. We had large crowds and pungent conviction was on the people. They fell in the altar weeping mightily to God for salvation, and glory to His name, He heard and answered prayer.

The Attalla people testified that this was the greatest revival they had in the town for thirty years. We give God all the glory and wish to express our appreciation of our co-laborer, Brother E. E. Barber, the pastor of the Alabama City church, and his workers for their untiring services. We have secured the city hall for our regular Sunday night services and Brother Garnett, an ordained elder in the Methodist Episcopal Church. He

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**EVANGELIST I. M. ELLIS**—"We opened here in Dallas, Texas, with Pastor R. M. Parks and his good people on Monday night. Last night was the third service, and already souls are praying through. There were seven seekers in the altar last night. We are expecting a gracious revival here as we have two full weeks after this. We will report this meeting later."

**SPOKANE, WASH.**—"At an outdoor service at 6 o'clock last night (Sept. 5), the cornerstone of the rebuilt and enlarged Nazarene church at Wall and Nora was laid with appropriate ceremony. Taking part in the service was the pastor, the Rev. H. B. Wallin, the Rev. Walter Fisher, pastor at Cheney, the Rev. George Neilson of the First Evangelical church, and Rev. Joseph N. Speakes, District Superintendent. The fund has reached \$19,000, and the building completed will cost around \$25,000. The enlarged plant will have 30 Sunday school rooms and the auditorium with annexes will seat 1,200 people. It is hoped to have the work completed in time for dedication at the Thanksgiving season. One of the General Superintendents is expected then."—*Spokane Review*.

**EVANGELIST LIE J. HANRIC**—"Just closed our meeting at Post, Texas, with Pastor Echols and her good church. The Lord gave us some good cases of salvation, and some united with the church. We had a baptismal service at the close

of the meeting when six persons were baptized. We enjoyed our labors with Sister Echols and her church. Brother Granville Rogers and wife had charge of the music. We are now opening a campaign with Rev. W. A. Terry at Lorenzo, Texas, and prospects are good for a real revival."

**EVANGELIST DAVID R. WILLIAMS**—"On August 22nd we closed a revival meeting at Blocker, Okla., in the M. E. Church. It was a wonderful revival. God's power was on the people and also in the preaching of the Word. The church was revived, sinners were convicted and converted, backsliders reclaimed and honest hearts sanctified wholly. The doctrine of true Bible holiness has been planted in the hearts of the people, for which we give all the praise and glory to our blessed Christ. I certainly ask the prayers of the Church of the Nazarene for the success of my meetings."

**WANN, OKLA.**—"The Wann church has just experienced a most gracious revival which extended over twelve days. Rev. John S. Breice, a converted boiler maker from the Missouri Pacific shops at Coffeyville, Kans., was the evangelist and God helped him to bring some wonderful messages. Rev. Breice is the president of the N. Y. P. S. at Coffeyville and has been instrumental in leading many young people to Christ. Jack and Ruby Carter, song evangelists of Peniel, Texas, came by and gave us a boost during the meeting with some fine messages in song. Sister Carter's solos were simply great. Others came from surrounding towns and were a great help. The three other churches of the town co-operated and a blessed spirit of love and fellowship prevailed. We praise God for giving us such a good pastor as Rev. C. E. Smith

and wife, and feel that although there are only a few of us in number the Lord has great things in store for us. We are looking up and are determined to be true and keep in the center of His will."

—Mary P. Harris, Reporter.

## DEATHS

**DANIEL**—Edwin Paul Daniel was born at Peniel, Texas, July 25, 1912, and departed this life Aug. 9, 1926; at Redlands, Calif. He was 11 years and 16 days old. His untimely and tragic death was a very great shock to the entire community. On the evening of Aug. 9th about 6 o'clock he accidentally shot himself, and lived only about one hour after, never regaining consciousness. The Lord alone knows what a shock it has been to us. The very great grief has been almost more than mother could bear. She was an invalid since his birth until three years ago, so they have been right together all his life, hence they were most tenderly devoted to each other. He was such an intelligent and handsome boy; so manly in all his ways; he had very high ideals. We never heard him use a byword; he detested all kinds of jest and slang and rowdiness; so we had such great hopes of seeing him grow up to manhood and make a useful Christian man that would be qualified, and fill some important place in life; but our hopes are blasted; our hearts are broken. His life has gone out; his sun has set; his task is finished, and he has crossed over, and I believe he is waiting just inside the "Eastern Gate" for our coming. Edwin was a mighty good boy. He was interested in our work; always ready to take the car and go on errands, carrying the members to and from church. He was absent from Sunday school only about three times since we came to Redlands more than eighteen months ago; and was with us at nearly every prayermeeting. Because of his mother's affliction, he had to attend a Methodist church in Los Angeles for about four years, most of the time going alone; but he loved their Sunday school, and during that time they had a revival and in a children's service he was converted and joined their church and was baptized. We have great hope that Edwin is at rest in the Bosom of God. The funeral was held in the Church of the Nazarene, attended by a very large crowd, more than could be seated in the house. There were many beautiful flowers. The service was conducted by Rev. J. T. Little, our District Superintendent. Edwin was violinist in a large school orchestra, and his professor came with part of the orchestra and rendered some very appropriate pieces. We had eight of his Sunday school mates as pall-bearers, and eight girls of his age who were dressed in white, as honorary. After the very appropriate service, a long procession of our dear friends followed him to the beautiful "Hillside cemetery," and laid his little body to rest in a beautiful casket in an underground vault. He leaves father, mother, three brothers, Guy, Wells, and Ira, and one sister, Ruby, and a great host of friends to mourn their loss.—Rev. Frank Daniel.

**ROBY**—Albert N. Roby was born in Macon county, Ill., south of Forsyth on September 11, 1868, and crossed life's bar into the sea of eternity to meet his Maker on August 28, 1926. He succumbed to a frail heart and went out with life's tide in a peaceful quiet manner without pain or consciousness. Having gone to a neighboring store with his wife he sank into her arms and was gone. Had he lived two weeks longer he would have been fifty-eight years old. Brother Roby was united in marriage to Fanny Comley, also of Macon county, in the year 1895, and to this union were born two children, Grace and Maude Malone, both of Decatur, who with their mother are left to mourn



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their loss. In addition to the above brother Roby leaves a brother Curtis, of Decatur, and three sisters, Mrs. Sally Lucas of Quincy, Ill., Mrs. Ida Dudley of Wisner, Nebr., and Laura Clayton of Hemmingsford, Nebr. Brother Roby lived in and around Decatur practically all of his life. He was converted four years ago in the First Church of the Nazarene, where he and his family have been members ever since. Although converted late in life he had been a man of mild disposition and temperament, never given to bad habits, a man with a splendid disposition and consideration of others and very conscientious regarding his relation with his fellowmen, never allowing himself to speak evil of his brethren. It being his standard that if he could not speak good of an acquaintance not to speak at all. He came from good parents, it was said of his father who lived to be eighty-nine years of age, that he never tasted liquor and knew not the flavor of tobacco. He is said to have inherited his father's disposition never to worry. In fact, it has been remarkable how little it seemed to concern him as he knew he could not live long. He knew he would go just as he did. He expected it any moment and yet it seemed to bother him not in the least and would reply with a smile to the many friends that came to see and inquire of his health, "Well, I am still here, but I am all ready to go just any time."

## 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.

### OAKLAND, CALIF.

Revival now in progress at Palo Alto, Calif. Wonderful day Sunday. Organized with a good class, more to follow. Rev. W. C. Canary and Rev. A. M. Blackmon at their best. Pray for this great field.—Reporter.

### HARTMAN, COLO.

Delighted with good results of the big tent meetings. Rev. Basil W. Miller just left for his next engagement in Nebraska. Miss Nettie Severin delighted all with her beautiful singing. A Nazarene organization and tabernacle looms just ahead.—J. N. Tomlin.

### LONG BEACH, CALIF.

Entire service of First Church of the Nazarene, Long Beach, Calif., will be broadcast every second and fourth Sunday from Station KFON, 233 meters, from eleven a. m. to twelve thirty p. m., Pacific Coast time. Service broadcast through remote control system. God has been gracious in allowing us to reach thousands through these broadcasting services direct from our church auditorium. Pray for this project and tell your friends to tune in.—L. A. Reed, Pastor.

### PEORIA, ILL.

HERALD OF HOLINESS family please pray that we may be able to put up building to house the Church of the Nazarene in Peoria, the second city in the state. Crowds coming but too cold and damp in tent. No trouble to get

crowds, the need is a building.—Edna Wells Hoke.

### OAKLAND, CALIF.

Most fruitful revival in history of Oakland First Church. C. B. Fugett, evangelist. Twenty-two uniting with church. He preaches like a machine under the throbbing pressure of a driven power. Slain are many, results thorough. Albert Blackmon and wife, singers. Membership nearly tripled in two years and a half.—Fred M. Weatherford, Pastor.

TO CHICAGO CENTRAL DISTRICT—All pastors, evangelists and everybody make one desperate effort to get 2,000 new subscribers to the HERALD OF HOLINESS by October 3. Work the subscriptions every public service. We can do the job, let us put it over.—E. O. Chalfant, District Superintendent.

## ANNOUNCEMENTS

NOTICE—I have for some years been devoting my time to evangelistic work, under commission by the Hamlin District, but seeing the growing need for real pastors, I would consider a pastorate, and shall be glad to correspond with any District Superintendent or church needing a pastor. I have had some experience as pastor. The family

is religious, wife has the vision and burden for young people, our oldest daughter is a first class pianist, and we all sing. Good references if desired.—Will H. Lynn, Route A, Quannah, Texas.

NOTICE—In a few weeks I will be closing our Home Missionary campaign in Toronto, Canada, and by October 1st will be open for evangelistic calls. Write me 148 Woburn Ave., Toronto, Ontario, Canada, or at my home address, Kingswood, Ky.—George Beltnes, Evangelist.

WEDDING BELLS—A very pretty wedding was solemnized at the Church of the Nazarene, Rimbey, Alta., Canada, Wednesday, July 21, when Henry Mayner and Harriet Eaton were united in marriage. Rev. O. G. Brooks officiated, assisted by Rev. O. B. Ong, evangelist.

SPECIAL REQUEST—In moving to Adrian, Mich., the truck which contained our household goods was wrecked, running into the ditch and demolishing our furniture. We covet earnestly the prayers of God's children at this time. We have a great field and a very needy one, and in spite of the devil's onslaughts are believing for victory.—Rev. Earl J. Stevens.

OPEN DATE—On account of the lateness of the cotton, my revival with the Buckhorn Church, Moody, Texas, has been canceled. Would like to give this date, Sept. 29 to Oct. 10, to some church. If interested, write me at once at McKinney, Texas.—H. A. Gregory.

WEDDING BELLS—Mr. Clayton A. Graves and Miss Naomi K. Grimes, both



## MUST WE SIN?

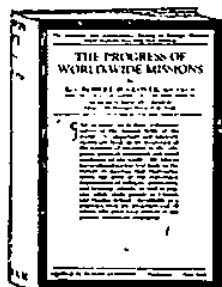
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of Des Moines, Iowa, were united in marriage Sept. 8, 1926, at the Nazarene parsonage, Agnes Fryo, pastor, officiating. They expect to be at home to friends Sept. 20th at 1621 Pleasant St.

PRAY for two brothers in Northville, N. Y., who are in need of physical healing.

RECOMMENDATION—Rev. Thos. Keddie has just finished a three year pastorate at Burr Oak, Kansas, and is entering the evangelistic field. I have known Rev. Thos. Keddie for eighteen years, during which time he has been in the ministry, and have labored with him in evangelistic work. He is an earnest, praying, spiritual man, a good preacher of the Word, and is absolutely dependable. I recommend him to any pastor in need of an evangelist.—A. L. Hipple, Pastor First Church, Hutchinson, Kans.

SPECIAL NOTICE—It affords us great pleasure to announce to the people of the Dallas District and to all the Southwest, that Rev. L. E. Swaney, formerly Superintendent of the N. Dakota-Minnesota District, is now in the evangelistic field and has selected the city of Dallas as headquarters. Rev. Swaney is a great preacher and should be kept busy in this great field of opportunity. Address him at 627 Center St., Dallas, Texas.—P. L. Pierce, Pastor First Church, Dallas.

NOTICE—I am entering the evangelistic field at the close of the Western Oklahoma District Assembly, which convenes in Altus, Oct. 6 to 10. I have had eight years' experience in evangelistic work, and seven years' experience in pastoral work, and I believe during these seven years I have learned something about the problems of the pastor. If you will call me for a meeting,

I promise you my best. Can furnish references for recommendation, if desired. Address until further notice, 414 W. Walnut St., Altus, Okla.—R. B. Gilmore.

NOTICE—Tennessee District: The Board of Examiners will meet in First Church of the Nazarene, Chattanooga, Tenn., Tuesday at 10 a. m. All undergraduates are expected to be present at that time for examination. Those who have certificates from any of our colleges, or who have taken private examinations, must appear before the Board of Examiners, on the above mentioned date. See Manual, page 67. Paragraph 152.—Rev. W. F. Rutherford, Secretary.

RECOMMENDATION—Rev. J. M. Huff, Olivet, is available as an evangelist. Brother Huff has been a successful pastor and does good work. He will come for free will offerings. Address him, Olivet, Ill.—E. O. Chalfant, District Superintendent.

NOTICE TO OHIO DISTRICT—The last Assembly asked us to arrange for the touring of the District in the interest of missions. To that end I have secured the services of Rev. Wm. Heslop and wife of Allentown, Pa., who will tour with the District Superintendent. They have one of the greatest missionary messages it has ever been my privilege to hear and they should have a great hearing at every place. Please advertise it well and get all the folks from the surrounding country to attend. They will not be disappointed. We are sorry that we cannot make every church, but for the limited amount of time, we have slated the very best we could.

Troy, Ohio, Sept. 28 and 29, two services daily. Piqua, Greenville and Sidney are expected to attend.

Lima, Sept. 30. Findlay and Wapakoneta attend.  
Toledo, Oct. 1, two services.  
Walbridge, Oct. 2.  
Fayette, Oct. 3. Morning service. Wauseon attend.  
Paulding, Oct. 3. Afternoon and evening. Mandale and Payne attend.  
West Liberty, Oct. 4. Evening service. Woodstock and Bellefontaine attend.  
Marion, Oct. 5. Two services. Galliton and Ashley attend.  
Mt. Vernon, Oct. 6. Two services. Lock and Loudenville attend.  
Newark, Oct. 7. Two services. Millersport attend.  
Columbus, Oct. 8. Groveport and Lithopolis attend.  
Xenia, Oct. 9. Springfield attend.  
Dayton, Oct. 10. Morning service.  
Middletown, Oct. 10. Three p. m. and 7:30. Hamilton, Franklin and Lebanon attending.  
Norwood, Lockland and Central, Cincinnati, Oct. 11 and 12.  
Newtonville, Oct. 13.  
Felicity, Oct. 14.  
Manchester, Oct. 15.  
McDermitt, Oct. 16.  
Portsmouth, Oct. 17. Morning service.  
Ironton, Oct. 17. Afternoon and evening.  
Radcliff, Oct. 18. Point Rock and Laurelville attend.  
Lancaster, Oct. 19. The Plains and Logan attend.  
Cooperdale, Oct. 20. Darling Run attend.  
Coshocton, Oct. 21. Fresno attend.  
Chas. A. Gibson, District Superintendent.

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### FALL ASSEMBLIES

Eastern Oklahoma (Ada).....Sept. 29 to Oct. 3  
Western Oklahoma (Altus).....Oct. 6 to 10  
Florida (Miami).....Oct. 14 to 17  
Georgia (Atlanta).....Oct. 20 to 24  
Alabama (Alabama City).....Oct. 27 to 31  
Mississippi (Columbus).....Nov. 2 to 6  
Louisiana (Lake Charles).....Nov. 10 to 14

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### FALL ASSEMBLIES

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Tennessee (Chattanooga, Tenn.).....Sept. 29 to Oct. 3  
Arkansas (Hot Springs, Ark.).....Oct. 6 to 10  
Dallas (Houston, Tex.).....Oct. 19 to 23  
Hamlin (Lubbock, Tex.).....Oct. 20 to 24  
San Antonio (San Antonio, Tex.).....Oct. 27 to 31

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 SOUTHWEST—(Mexican)—H. J. Kerns, Deming, N. M.  
 TENNESSEE—W. F. Collier, 917 McClurkan Ave., Nashville, Tenn.  
 WASH.—PHILA.—J. T. Maybury, 814 Woodley St., Baltimore, Md.  
 WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

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 Brown Theological College, N. W. Sanford, President, Hutchinson, Kans.  
 Central Nazarene Academy and Bible School, J. C. Horger, Acting President, Hamlin, Texas.  
 Eastern Nazarene College, Floyd W. Nease, President, Hallowell, Mass.  
 Northwest Nazarene College, J. G. Morrison, President, Nampa, Idaho  
 Olivet College, T. W. Willingham, President, Olivet, Illinois.  
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 Trevecca College, A. O. Henricks, President, Nashville, Tenn.

#### EVANGELISTS' SLATES

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 Shreveport, La. ....Oct. 6 to 17  
 Akron, Ohio ....Oct. 24 to Nov. 7  
 South Bend, Ind. ....Nov. 14 to 28  
 Lincoln, Neb. ....Dec. 5 to 19  
 STELLA M. ADAMS  
 New Richmond, Wisc. ....Sept. 12 to Oct. 3  
 St. Croix Falls, Wisc. ....Oct. 10 to 24  
 E. C. ALLEN  
 Howard, Kans. ....Sept. 15 to Oct. 3  
 Channah, Kans. ....Oct. 10 to 24  
 MACK AND ETHEL ANDERSON  
 Three Sands, Okla. ....Oct. 8 to 24  
 C. B. BABCOCK  
 Minneapolis, Minn. ....Oct. 8 to 24

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<i>God defends his church.</i>	ZECARIAH, 9, 10.	<i>The coming of Christ.</i>
these are things that I hate, saith the LORD. 18 ¶ And the word of the LORD of hosts came unto me, saying,	B.C. 687. CHAP. 9. ¶ Pro. 6, 16.	8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no op-

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*ends his servant* GENESIS, XXIV. *to get a wife for Isaac.*

I give it thee: in the the sons of my people be: bury thy dead. rahan bowed down him- the people of the land. spake unto Ephron in e of the people of the But if thou wilt give it, hear me: ¶ I will give	B.C. 1900 CHAP. 23. ¶ PHIL. 4, 5, 8. ¶ Ex. 30, 13. Ezek. 45, 12. ¶ Jer. 32, 9-12. ¶ chap. 23, 9. chap. 49, 30.	of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go ¶ unto my country, and to my kindred, and take a wife unto my son Isaac. 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son
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*God defends his church.* ZECARIAH, 9, 10. *The coming of Christ.*

these are things that I hate, saith the LORD. 18 ¶ And the word of the LORD of hosts came unto me, saying. 19 Thus saith the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts;	B.C. 687. CHAP. 9. ¶ Pro. 6, 16. ¶ Jer. 32, 9. ¶ Jer. 41, 1. ¶ Ex. 30, 13. ¶ 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th.	8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now I have seen with mine eyes. 9 ¶ Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee:
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1104 CHAPTER 1. 1 Paul's thankfulness and prayer to God for them: 21 his readiness to glorify Christ.	A.D. 64.
PAUL and Ti-mo-the-us, the servants of Je'sus Christ, to all the saints in Christ Je'sus which are at Phi-lip pi, with the bishops and deacons:	CHAP. 1. 1 Or, over-seers. 2 Col. 1, 2.

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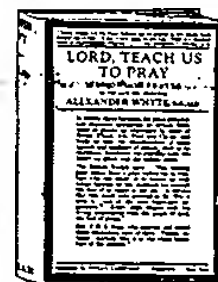
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