



## HERESY AND APOSTASY

**H**ERESY is error of the head. Apostasy is sin of the heart. Both heresy and apostasy may affect the conduct, and either may influence and produce the other. And yet a heretic may have a good heart and an apostate may hold to an orthodox creed.

Heresy is dangerous and needs immediate correction. Apostasy is deadening and damning and requires a deep and full repentance and a genuine, supernaturally wrought change of heart. Education may cure heresy, but only divine grace can remedy apostasy.

Heresy can accomplish its damaging results only in connection with some sort of zeal and activity. But apostasy propagates itself by passing indifference and cold lifelessness. Heresy must recognize, and in some measure preach, the truth in order to bring out its own distinctions. But apostasy can hear the strongest truths and see the most sacred sights and feel not the slightest agitation or interest.

We do not like contemplating a choice between a rock and a whirlpool, or between the desert and the ocean, and so can express no enthusiastic choice between heresy and apostasy. And besides this, heresy quickly leads to apostasy, and apostasy, when it does not quickly follow, is indeed a common forerunner of heresy. While sound doctrine and purity are intimates and complements.

Many who are greatly agitated over current heresies are undisturbed by the evidences of a current apostasy. They would correct the creed of the Modernist and then restore him to a place of power in the church. They would convert the evolutionist's head and then enroll his name among the blood-washed. They would redeem youth by the force of facts and by the energy of education.

But the heart must be melted and changed as well as the mind instructed and established. The revival which is needed is more than a settlement of arguments, in so far as they touch upon the fundamentals of faith; but the revival that will save the Church from utter disintegration and the civilization which is its by-product from complete collapse, must implant the new life of God in the dead souls of penitent sinners and purge away the tin and dross from believers' hearts and make the presence of the living God a matter of vital consciousness in the lives of those who call themselves Christians. The revival we need today must both banish heresy and restore apostasy. It must correct the head and redeem and sanctify the heart.

# HERALD OF HOLINESS

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## PREACHING HOLINESS THEN AND NOW

*An Anniversary Retrospection*

**L**AST week this editor had a birthday, and while his years by no means entitle him to a place among the "seniors," still he can cherish but an ordinary hope of living as many more years as he has already lived, even though he is much stronger now than when he started out on this first lap of the journey.

But in connection with his birthday, the editor also celebrated the twenty-seventh anniversary of his entrance into the Christian ministry. This, too, is but a short span compared with the length of some men's service, and yet it is long enough to qualify one to make a few observations.

Brought up without ecclesiastical pedigree, converted in a holiness meeting, sanctified before the close of that same revival, we spent but one year in lay service and then preached 238 times our first year in the ministry. And although such "side lines" as college presidencies and editorial duties have occupied considerable time, we have managed to keep up an average of preaching which compares favorably with our first, zealous year.

I do not think of myself as one of the "old, original, holiness preachers," for when I came on the scene they were even then talking about "the old war horses" of the movement. But neither can I stand in the class of "second generation Nazarenes," for all about us we hear them speak of "our young people," from which class I instinctively feel myself barred. In fact, I seem to have spent my days either as a sapling among the giant oaks or as a patriarch among children. I do not seem to have had a generation of my own.

Nevertheless, this observer's relation has its advantages, since one can see farther by looking up and down the road than he can by simply looking across it. So I shall not despise my position between the "fathers" and the "children."

I have just returned from an extended evangelistic tour, and so have spent one-half of the day "browsing" through the religious weeklies which have accumulated during my absence. And between my experience "in the field" and my observations in the office (connecting them up with our recent birthday and "preacher"

anniversary), I have been made to think of the changes that have taken place in the methods of preaching holiness since I have been engaged in the task.

Comparing "now" with "then," I know we have lost some things. But comparing "then" with "now" I realize that we have gained some things also. And considering the fact that our fundamental problem is unchanged and that the solution of that problem is the same now as ever, I am inclined to think that there are compensations for the losses and that times are about equal. We do not, therefore, as some, pine for the days that are passed, nor yet, as some others, add tints of rose to the colors of the present. Sin is sin "now" as "then" and salvation—full salvation—is the only remedy for it.

The present has the advantage of better organization than we had twenty-seven years ago—this is a clear gain. It has the advantage of a more tolerant attitude on the part of those "who are without," but this has its disadvantages also. It has the advantage of better educated and better trained workers than we had "then." It has the advantage of fuller equipment and a wider and more accessible field. I know some will remind us that many churches which were once open to the preaching of holiness are now closed hard and fast, but even granting this, the field is wider than before.

But we had not thought to congratulate ourselves of today, or yet to eulogize ourselves of yesterday. We are thinking rather of two things, viz.: The new conditions which make necessary new methods, and the old methods which we may neglect before their usefulness is finished.

In the first place, when I began to preach, that theological slant and service plan which in combination we designate as "Modernism," had not yet been born. Practically all the preachers one met then believed in those tenets of faith which are now known as the "Fundamentals." And more than that, the vast majority of church members testified to having been "born again," and there was a "subsoil" of faith in the unconverted and unchurched masses to whom we preached. If error arose we could attack it boldly and drive it away, and the people would swing back to their historic, evangelical faith. We could pretty well presume then that those who listened to us believed in the inspiration of the Scriptures, in the fallen condition of man, in the blood atonement, in the renewing work of the Holy Spirit, in a future judgment and in other tenets of the orthodox creed. We had a foundation upon which to build, and we could build our "skyscrapers" of holiness without fear of wreckage.

But now unbelief has largely taken the place of faith, and we must lay our foundation as well as erect our superstructure. We must make our contributions to the defence and establishment of the "common faith." We must not only drive away error, but we must establish even the first principles of truth.

In those "earlier days" church members and preachers who did not believe in "second blessing holiness" came out against us and made bold to "settle" the controversies by saying, "We get it all at once." "We get it by growth." "We shall get it at death," etc. This gave us a big advantage as we could then lead on "frontal" attacks and prepare our defences as knowing whence our enemies would come. But now the average church member is too dead for controversy and the average preacher has no particular notions at all to propose or defend. It is as though our enemies had become "ghost soldiers," and left us vainly "fighting the air." In those days, as soon as you told a church member or preacher that you believed in second blessing holiness, he would agree with you immediately or else he would "lock horns" and try to show you where you had missed the track. Now such persons are so indolent and so indifferent that you cannot stir up enough resistance in them to make a proper "back stop" for your missiles. The whole wide world has gone to sleep in indifference to holiness and to genuine, vital religion of every kind.

So then the man who would take us back to "the good old days," would have to change the world as well as ourselves. But, nevertheless, our situation is fraught with dangers. I saw it today while examining the holiness papers, and I have observed it recently in listening to holiness preachers. In the papers (and I think I have examined no less than fifty today), there is but now and then an editorial or a contributor's article which contains an adequate treatment of our one outstanding doctrine. Of course there is frequent mention of holiness, sanctification, the baptism with the Holy Ghost, etc., but there is seldom a strong, distinct treatment of such subjects, such as is calculated to convince the unbelieving and confirm the wavering.

The contributors all want to write on "Revising the manual," "How to finance the church," "How to conduct the Sunday school," "The pastor and the church board," and other such themes as have to do with belts and pulleys, and particular applications of methods. And then there is a decided preference in holiness papers for sentimental stories of a religious, but indefinite, type. The editors have so many "interests" to "touch up" that they can give but little attention to doctrine, experience and devotion. And we have observed something of this same tendency to "generalize" in the preaching of the times.

We appreciate our better organization, yet we must not let it become a substitute for old-time zeal for the spread of holiness. We must not permit organization to become a hindrance to sacrifice and self-denial. We must not let tolerance in others bring on compromise in ourselves. We must not let "side-issues" absorb the attention which should be focused upon the doctrine, experience and life of holiness. We must not give our prime attention to "interests" and

"methods" and forget to preach the everlasting gospel of full salvation by tongue and pen, in season and out of season. We must not "generalize" until we lose our identity or even until we become just "one of the movements" or churches of the country.

There is indeed more cause for the holiness movement now than there was twenty-seven years ago. The borders of its mission have been extended, but its specifics are unchanged. And the opportunity, also, is greater now than it was then. We may weakly "lay down on the job," and report that the times are too difficult and the world and the Church too indifferent, or we may go with an aggressiveness born of Pentecostal anointing and win for God and second blessing holiness, just as those did who now rest from their labors, while their works do follow them. If times are harder, that is a challenge for better men. If the world is more indifferent, that is a call for wider wakefulness on our part. If the Church is asleep, that means that we must bestir ourselves to make atonement. God and His people, by His grace, are sufficient for these times. And who knows but that you and I and our church and movement, in the will and providence of God, have come to the kingdom for such a time as this?

### CLIMBING THE HILL WITH THE BUDGET

Early in the year General Treasurer Lunn began the publication of a monthly report of the budget receipts. And to help us see our exact situation each time, he made the report in the form of a hill to be climbed by twelve uniform steps, each month of the year requiring a little over \$18,000 to meet the expenditures of the General Board for foreign missionary and other purposes. It is impossible to show all that is implied in this "hill climb," but the thoughtful person can see that one or two "short steps" will make necessary some extra long ones later on, if the year is to close "without a deficit."

Well, we have come along pretty well. During the first six months of the year we made the monthly step "on the average." In July we fell behind. And now last week the General Treasurer's report, shown in the usual form in the *HERALD OF HOLINESS*, revealed a deficit of over four thousand dollars at the close of August. This is not a large deficit, as compared with our usual standing at this time of the year. But if we should pile up a like deficit each month of the four months of the year yet remaining, the sum would be considerable, and our effort to secure uniform and regular giving would be but partially successful.

But there is a better way. Instead of piling up an added deficit each month, let our people and our friends rally and make up the deficit during the present month, and then take up the demands of each succeeding month as they come due. No radical change of method is needed—we have a splendid method. But we need just to spur ourselves up a little more to

"bring our tithes into the storehouse;" and to enlarge our giving, according to the ability that God has given us. This is from the standpoint of the individual. And from the standpoint of local and district treasurers who may have on hand funds which belong to the General Board, there is need of just a little more promptness. I say, "A little more promptness," although absolute promptness is essential, if our plan of raising the general finances of our church is to succeed.

But we want, by all means, to escape our annual spell of "frenzied finance" this time. We want to bring up our full budget in regular and orderly fashion. We want to conclude the year "without a deficit," and without mortgaging our future to do it. But if we do this (look again at the General Treasurer's report in last week's *HERALD OF HOLINESS*), we must move a little faster and a little more systematically with our giving during the remainder of the year. We can do it. Shall we do it?

### EDITORIAL COMMENTS

The "Lucky Strike" cigarette people advertise that their toasting process greatly reduces the irritating effect of their cigarettes upon smokers' throats, and claim they have the testimony of over 11,000 physicians to back up their claims. But when the actual facts are considered, it is found that the toasting process simply drives off more or less of the nicotine, the poisonous drug in tobacco for which the user is supposed to use the weed in the first place. Of course smoke, even though there is no nicotine in it, is still irritating to the throat, so if you can get along without the nicotine, you certainly can get along without mere smoke. So why not get rid of all the irritation by simply leaving off the smoke? And now, also, a concern is advertising a "smoke chaser" which it claims will "neutralize nicotine, destroy tobacco after-taste and odors, leaving the mouth and breath pure and refreshed." Of course we do not believe that a remedy so simple and so inexpensive as this "smoke chaser" will neutralize nicotine poison, although it may help the after-taste and it may cut down somewhat on the horrible stink which tobacco users peddle about to the discomfort of clean people. So we hope it will become a popular article of merchandise, just for the general comfort of the country. But if you are going to neutralize the nicotine, take away the after-taste and fumigate the stink, what is there left? Why not just do all these things at less expense and with less trouble by simply leaving the tobacco alone? Nicotine poison, a nasty after-taste, and the pleasure of being stinking are all the tobacco user gets out of his trouble and expense in the tobacco using business. Maybe tobacco users are not dupes, but it looks very much as though the manufacturers think they are.

More than one-fourth of the property losses by fire

is caused by smokers. Nicotine creates recklessness and carelessness, and the present day cigarettes continue to burn after they are discarded and cast aside. The tobacco trusts are the worst enemies of this country. They are not content to supply the demands of the "topers," but are all the time wide-awake to induce women, boys and children to take up the use of tobacco. They are in for the money, of course, but they are debauching the nation for the sake of gold. Besides the fact that tobacco using is an injury to the health, and that it is wasteful and expensive of money, and that it is dangerous as a fire hazard, every good citizen ought to quit using it as a protest against the debauching efforts of the rich, heartless tobacco trusts.

There are three thousand or more preachers who receive the *HERALD OF HOLINESS* each week. Wonder how many of them have ever seen a copy of our "Preacher's Magazine," a publication designed to furnish helpful material for pastors, evangelists and all ministers? It is a "shop paper" and laymen do not subscribe for it. It is now nearly two years old and our files are full of commendations from preachers who have found it useful. A Friends missionary writes, "Thank you very kindly for the two copies of *The Preacher's Magazine*—how I wish we had one as fine in Spanish!" The Magazine comes each month and the price is one dollar a year. If any preacher reading this note is interested, but not certain of the adaptability of the magazine, if he will send ten cents to the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., a sample copy will be sent to him.

A none too friendly, but we believe observing critic, writing the editor of the struggles of the Nazarenes in her city, said, "I believe the present pastor and his wife are good people, but the people here have seen so much holiness that is full of holes that they are now very slow to believe and to receive." "Holiness that is full of holes"—the phraseology is new, but we confess with shame that we know what is meant. In the propagation of holiness, nothing is so important as that those who profess it should live the life. The business world judges a man's religion by his honesty, and if he is not good for his debts he is not good for anything. The religious world judges a man's religion by his tolerance, and if a man is a "church fighter" he will not win the confidence and love of the people of the churches about him. But if you combine careless business methods with "skinning and fighting churches" you may just as well move out into the desert and attempt to make converts—you would succeed just as well.

The outstanding theme for this dispensation is the baptism with the Holy Ghost and fire for all the children of God. This is the hub of the gospel wheel, the center of the gospel circle and the nucleus of the gospel story.

## THE IRREDUCIBLE MINIMUM OF RELIGION

By A. M. Hills, LL. D.

**J**UST now we are fallen upon strange times in everything pertaining to religion. People by the thousands, who could not repeat five sentences of any creed that was ever written, go about railing at creeds. To hear them talk, one might suppose that people were standing around just longing to crowd into the kingdom of God, and nothing keeps them out but these naughty and needless and wicked creeds that block the way.

How dreadful it was in the Christian fathers of all the centuries to write down in a logical and orderly way what they believed the Bible taught about man and God and Christ and the way of salvation. If they had not done it, the whole world might now be evangelized and Christianized.

This is the tommyrot that Modernist sons of Belial are industriously spreading in the popular mind to prejudice the unthinking against all the great truths that might be used by the Spirit of God to their salvation. The purpose of the "Father of lies" evidently is to induce the masses to drift through life as if there were no revealed truth and nothing to believe, and no one to believe in, until they pass through the portals of death into a lost eternity. "Give us an irreducible minimum," they cry, "of the essentials of religion, and we will all be models of piety, and start at once for heaven."

What that irreducible minimum of creed and faith might be we can dimly conjecture by the following enlightening but blasphemous passage in a sermon preached near by Easter morning: "The beliefs that truth may be obtained through revelation, that the Church or the Bible has any authority, that the universe and man were created, that man is conceived in sin, that Jesus' death in any way atones for the sins of men, that men who do not accept Jesus as their Savior will be eternally punished—all such or similar beliefs have no logical place in the mind of any thinking man of today.

"In the place of such wornout doctrines we have deeper convictions, loftier visions and nobler purposes. We now believe in the authority of evidence, weighed and evaluated by reason; in the discovery of truth through diligent and careful research and experimentation; in the gradual evolution of all life according to the laws of nature; in the progress and perfectibility of mankind through the ages."

Now here is given us the creed of this much vaunted Modernism stated very kindly for us both negatively and positively so that though we be wayfaring fools we may not miss the way.

I Negatively: do not believe—

1. That God could make a revelation.
2. That He created the universe and man.
3. That His Word has any authority.
4. That the race is fallen and men are born in sin.
5. That Jesus' death in any way atones for the sins of men.
6. That men who do not accept Jesus as a Savior will be eternally punished. Throw all these truths of Christianity to the scrap heap.

II Positively. Here is the irreducible minimum creed of these dear Modernist Christ-rejecters and haters. Believe:

1. That nothing evolved into something.
2. That something evolved into life.
3. That life evolved into monkeys.
4. That monkeys evolved into men.
5. That without Bible or God or Christ, men are going to evolve into perfection, perhaps angels.

The only thing these Modernists are cocksure of is that monkeys were their ancestors. And, like the orientals, they proceed to worship and imitate their ancestors, by making intellectual and religious monkeys of themselves.

This is the creed "deeper," "loftier," and "nobler" than the faith of our fathers in a personal God who "created the heaven and the earth," "the God and Father of our Lord Jesus Christ," who "gave His only begotten Son to save the world from sin." The duped advocates and believers of this absurd modern drivel and "doctrine of devils" arrogate to themselves all the wisdom of the age, and talk superciliously of the old-time people who believed in the Bible, and worshiped their Father in heaven and Jesus Christ, His Son. But quite a few millions of us are still willing to believe in the old doctrines, and ask for the old paths, and imitate the apostles and martyrs who were the light of the world, and became the heroes and saints of God—"Of whom the world was not worthy."

And, by the way, to those Modernists who think it is a mark of great wisdom to sneer at God and His Son, and His revealed Book, we commend the words of James Russell Lowell, spoken at a public dinner in London, when he represented the United States government at the Court of St. James. "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of the Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in comfort and

security, supporting and educating his children unspoiled and unpolluted, a place where age is revered, infancy nourished, manhood respected and womanhood honored—when skepticism can find such a place where the gospel of Christ has not first gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for champions of skepticism to move thither and ventilate their views. But, so long as these men are dependent on the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom." Noble words, nobly spoken!

It does seem to us that any minister of any kind of religion would have respect enough for God and the Savior and the Bible, and even for himself, when he enters the pulpit or uses the public press, to refrain from making a braying ass of himself.

Now about this irreducible minimum of creed, or faith, or religion, or something, that people are demanding! It sounds very smart and brave. But I notice that they do not clamor incessantly for an irreducible minimum of anything else but their faith and religion. When it comes to their daily rations they might live, as multitudes of savages have done, on worms and bugs and grasshoppers and snakes. But do they? Oh, no, they want their tables loaded daily with all the bounties of God which Christian lands can supply.

They might for clothes get along with a clout around their middle, as millions of savages, who never had a Bible, have done; but do they? No, no. They clothe themselves with the costliest fabrics from Christian looms, and then stand in pulpits or sit in velvet cushioned pews and sneer at Christ and His gospel, without which they themselves this moment would be naked savages herding together indiscriminately like cattle, as their ancestors did before them. Their culture might be reduced to absolute illiteracy, and their knowledge of mathematics to what they could count on their fingers, as many heathen tribes have existed for centuries. They might live in Indian tepees or African kraals, or, humbler still, like wild animals have no home at all, but lie down on mother earth where night overtakes them, with no roof above them but the stars. Millions of Christless heathen have lived that way, and live so now. That is about the irreducible minimum. Are these people willing to live in that way? Not they. They want places for their homes, whose floors are covered with oriental rugs and tiger skins, whose walls are adorned with masterpieces of art, and whose libraries are filled with the vellum-bound productions of the master minds of every age. "No irreducible minimums for us," they cry. "Give

us the irreducible maximums in every line of achievement, and be quick about it."

But when it comes to religion. Ah, that is quite another thing. Here they are insistent on "the least possible" that will pass with Peter at the gate. Just enough morality to make one respectable in fashionable society (and it isn't much, as every intelligent person knows). Just enough kindness and sympathy and unselfishness to make one seem one or two degrees above a wolf or a hyena, but no more. Just enough faith in something, an omnipotent force, or "an infinite, unknowable, unthinkable, inscrutable, unrelated, unconditioned, impersonal, absolute somewhat," to give them standing with intelligent thinkers, of this great modern age! But a real faith in a living, loving, personal Father in heaven, "who gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and in the Holy Spirit He sends us, to help us back to holiness and God. No! No!! No!!! That's one of those hateful things called a creed. They want none of it, nothing above the irreducible minimum.

But would these same people be satisfied with such treatment from other moral beings as they themselves give to God? Would they be satisfied with servants who gave them the least possible efficiency of service, and the least possible obedience and respect? Would they be satisfied with the least possible degree of conjugal fidelity and love from a wife, or a husband? Treat them that way, and see how quickly they will resent it.

The apparent fact is that these people are a deceived and deluded lot. It is not an imaginary simplicity of faith that they are longing for, but no faith at all. If they would go alone with God and examine their hearts one honest hour in the light of His holy Word, they would learn that their depraved heart dislikes God and His Son and His holiness. They would find that that is the one only reason why they rail at the gospel, and the atonement of Christ, and the Holy Spirit—the only persons and influences that can keep them out of hell. And let us all remember that God, too, has an irreducible minimum of creed and religion.

1. "Except ye repent, ye shall all likewise perish" (Luke 13:3).

2. "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

3. "He that believeth not on the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

4. "Being sanctified by the Holy Spirit" "the sanctification without which no man shall see the Lord" (Romans 15:16 and Hebrews 12:14, R. V. and Greek).

PASADENA, CALIF.

## THE BAPTISM WITH THE HOLY GHOST AND FIRE

By REV. WILLIAM HESLOP

**J**OHN the Baptist was the last and greatest of the prophets. Enoch was great because he walked with God, saw things that could not be seen by the human eye, looked down the centuries for at least five millenniums and prophesied saying, "Behold the Lord cometh with ten thousand of His saints." Enoch thus saw the coming of the Lord which is still ahead of us. Enoch was great because he was enabled to walk with God although living in the midst of awful sin, vice, corruption, declension and departure from God. Enoch was great because he walked with God 300 years. Enoch was great because he was the first person, so far as we know, who entered heaven without dying. He was great but John the Baptist was greater.

Moses was a great prophet and priest and lawgiver and leader and king—all in one. He was a great type of Jesus Christ. Moses was the greatest person of all Old Testament history. So filled with God was he that he must needs veil his face. Moses was great indeed, but John the Baptist was greater.

Elijah was a great prophet. Like a great comet sweeping through space, no one knowing whither or whence, Elijah drops upon the scene and says, "As the Lord liveth . . . there shall not be dew nor rain . . . but according to my words." Elijah could place his head between his knees and lock up the heavens, or raise his hands toward heaven and bring fire from the skies. Elijah was such a favorite in heaven that a special chariot swung low for him and Elijah was taken up into heaven by a whirlwind. Water, wind, and fire were at his disposal. Great indeed, but John the Baptist was greater.

Elisha was a great prophet. Elijah had seven miracles to his credit; Elisha had his fourteen. Bears out of the wood could attest the authority and power of Elisha. The multiplying of the widow's oil shows that he is in touch with divinity. The raising of the Shunammite's son proves him to be living close to the source of all life and light. The axe-head swimming on the water testifies to his unusual faith. His prophecy of incredible plenty in Samaria proves his prophetic insight and inspiration. Elisha had more life and fire in his bones after he was dead than most of us have while we are living; for is it not written that "they were burying a man . . . cast him into the sepulchre of Elisha and when the man was let down and touched the bones of Elisha he revived, and stood upon his feet?" Elisha was surely great, but John the Baptist was greater still.

Daniel was a great prophet. Skilful in all wisdom and cunning in knowledge; understanding science and without blemish. Daniel purposed in his heart that he would not defile himself. Daniel had understanding in all visions and dreams. The great king of Babylon dreamed and the greater Daniel had the secret revealed to him in a night vision. Daniel looked down the centuries and after seeing the image with its golden head, silver arms, brass thighs, and iron legs, etc., he saw the stone crash against the image, and assures us that the stone is destined to roll on and on and on until it fills the earth. Daniel again looks down past millenniums of sacred and profane history and foretells the exact day and hour when Christ should be cut off. He is finally told to go his way until the end be, and was assured by heaven that rest would be his portion and finally a glorious and everlasting reward would be his. A great prophet indeed, but John the Baptist was greater still.

Isaiah was a great prophet. He it was who saw the Lord high and lifted up, and who, touched with heavenly light and fire, was purged from sin and cleansed from iniquity. No sooner does the purifying, sin consuming flame accomplish its work than Isaiah is ready to be a missionary—"Here am I, send me." He it was that looked down the ages and beheld a virgin with child and who knew the child would be a son and that His name would be called Immanuel. He it was who saw past the present dispensation of grace and makes it known beforehand that the government would be on His shoulders, and that His name would be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. He it was who looked past this age of lawlessness and war and strife and assures us that of the increase of His government and peace there shall be no end; that the wolf also would dwell with the lamb, the leopard would lie down with the kid, the calf and the young lion and the fatling together, and that so harmless will be the lion and the wolf and the leopard that a little child shall lead them. As we now behold the joy and gladness and satisfaction of a baby boy with a short string in his hand and at the other end of the string a stuffed, straw lion or elephant on wheels being pulled along, what must it be to see a little boy of three summers actually leading a huge live lion and hugging a live spotted leopard? Well, that day is coming and Isaiah saw it. Great indeed was Isaiah, but John the Baptist was greater. Isaiah looked down the centuries and saw the earth filled with the knowl-



edge of the Lord as the waters cover the sea. He it was who saw the Holy Ghost poured out in Pentecostal effusion and power centuries before the day of Pentecost. He it was who saw the wilderness become a fruitful field and quietness dawn once more to remain forever. He it was who not only saw this present day of grace with the gospel messengers sowing beside all waters and the eyes of the blind being opened, and the ears of the deaf being unstopped and the lame man leaping as an hart, and the tongue of the dumb singing and the way in the highway which he calls "The Way of Holiness," but he looked beyond the present Pentecostal dispensation and beheld the parched ground becoming a pool and the thirsty land springs of water and the ransomed of the Lord returning with songs and everlasting joy, and sorrow and sighing have fled away. Isaiah was a great prophet for he not only looked down the centuries and saw the Man of Sorrows and acquainted with grief, saw Him wounded for our transgressions and bruised for our iniquities, saw Him as a lamb brought to the slaughter and as a sheep before her shearers, yet opening not His mouth; saw Him cut off out of the land of the living; not only saw Him buried in another man's tomb but he also looks down the millenniums and assures us that He shall see His seed, prolong His days and that the pleasure of the Lord shall prosper in His hand. Isaiah looked down the ages and saw many sinners justified freely and wrote, "My servant shall justify many." He also saw the great provision made whereby many should be sanctified wholly, and again wrote, "He bare the sin of many." He also looked up beyond the clouds and saw the Intercessor on His throne having accomplished eternal redemption for us and again wrote, "He made intercession for the transgressors." Having thus seen Christ born, living, dying, buried, rising, interceding and coming again he also calls at the top of his voice, "Ho! everyone that thirsteth, come!" Not only did Isaiah see Christ with the Spirit of the Lord God upon Him anointing Him to preach good tidings to the meek, binding up the broken hearted, proclaiming liberty to the captives and heralding the acceptable year of the Lord, but he also looked past this day of grace and dispensation of the Spirit and saw the "day of vengeance of our God" which day is yet future. Not only did Isaiah hear the Man of Sorrows crying, "I have trodden the winepress alone," but he still looks farther on into the future and assures that "He shall see of the travail of his soul and shall be satisfied." Yes! and more. He looked down the centuries again and saw the great tribulation burst upon this sin cursed world, saw the Antichrist arise, saw God's people hid in the chambers of the skies for a little while, saw the millennium day dawn, saw the ungodly called to judgment, saw the earth purified by fire; and still more, he looked down through the ages and beheld the new heaven and the new earth, and from the new earth he

looks on and in the glad, happy, purged, purified universe of God he hears the choirs of the skies rend the cleansed heavens with hallelujah choruses, for the Lord God omnipotent reigneth! Isaiah was truly great, but John the Baptist was greater.

Jeremiah, the weeping prophet, was a great prophet. He too looked down the centuries and saw his own people backslidden and rebellious, and because of their backslidings, spoiled by their enemies and he cried out, "When thou art spoiled what wilt thou do?" Jeremiah saw the day coming when the false prophets would capture the pulpits of the land and heal the hurt slightly. He listened to the spineless preachers saying, "Peace, peace, when there is no peace." He beheld the steady departure from the old paths of full salvation and ordered us to stand in the ways and ask for the old paths and thus and thus only find soul rest. He saw the professors in school and college and seminary throwing away the only guide to heaven, and cried, "The wise men . . . have rejected the Word of the Lord," and having seen them reject the Word he asks them a straight question, "What wisdom is in them?" He saw the jellyfish attitude of a lot of professional wiseacres and denounced them for not contending for the faith, and not being valiant for the truth. He also saw the poor, deceived, lost sinner and false professor in everlasting burnings conscious that "The harvest is past, the summer is ended, and we are not saved." He saw the self-indulgent pastors of thin, gaunt, starving flocks and cried, "The pastors are become brutish and have not sought the Lord, therefore they shall not prosper." "Many pastors have destroyed my vineyard," he says, and then again propounds the question as to how they will do in the swelling of Jordan. Having seen the self-called, self-ordained, and self-indulgent pastors and their final and everlasting shame he beholds the true Shepherd, "The Lord our Righteousness," the One who loved with an everlasting love and the One who with loving-kindness had drawn them to Himself. Jeremiah looked down the centuries and saw the Man of Sorrows hanging on the cross, saw the careless, hardened, indifferent mobs as they surged heedlessly by. He heard the faint cry of the sufferer as He gasped, "Is it nothing to you all ye that pass by?" "Behold, see if there be any sorrow like my sorrow which is done unto me." Jeremiah was great, but John the Baptist was greater.

Ezekiel was a great prophet. Ezekiel who was among the captives by the river of Chebar. Ezekiel who saw the heavens opened and saw marvelous visions of God. Ezekiel was enabled to span the centuries and see the siege and destruction of Jerusalem and the consequent famine. He saw the treasures of gold and silver being heaped together for the last days, and he cries, "They shall cast their silver in the streets, their gold shall be uncleanness, their silver and their gold will not be able to deliver them in the day of the wrath of the Lord." Ezekiel looked down the



centuries and saw the Russelites, no-hellites, restorationites and universalites strengthening the hands of the wicked that he should not return from his wickedness, by promising him life. He saw the anti-holiness, anti-second blessing people making the heart of the righteous sad with their lies of "got it all at conversion" and "get it at death" and "get it when Jesus comes" lies. He saw the "once in grace always in grace" crowd proclaiming their eternal sonship falsehoods and heralding that a saved man or woman cannot backslide and finally be lost. And he protested against damnable lies by declaring that "The soul that sinneth it shall die," and that "If the righteous turneth away from his righteousness and committeth iniquity . . . he shall die," and that "all his righteousness which he hath done shall not be remembered." Ezekiel thus gives the death blow to Calvinism's once in grace always in grace business and Scofield's entire sanctification at the coming of the Lord error. Ezekiel also knew the Seventh Day Adventists bugaboo, and tells us "Moreover, also I gave them my sabbaths to be a sign." He also tells us that the Sabbath was a sign that "I am the Lord that sanctify you." Not Saturday and not even Sunday, but sanctification is the issue. Ezekiel looked down the millenniums and not only saw the crucified and risen Lord, but also saw the coming King, even Him whose right it is to reign. He not only looked down the centuries and saw people receiving a new heart and a new spirit, not only did he see the stony heart giving place to a new heart of tenderness, but he saw the saved, cleansed and purified holy band sweeping across the continents and seas as missionaries of the cross and assures us that the final outcome of all the Savior's agonies shall ultimately result in the heathen knowing that the Lord is God and that Christ is King. Ezekiel was a great prophet, but John the Baptist was greater still. "And what shall we more say? for the time would fail us" to tell of Jonah and Hosea and Micah, together with Zechariah and Malachi and all the other prophetic worthies, and yet John the Baptist was greater than all. Greater in that he not only foretells, but forth-tells. Greater in that his message is changed from the future tense to the present. Greater in that he points not to a future coming One, but to a living, present Christ, Lord, Master, Savior and King. Greater in that he introduces the ONE whom all the others saw afar off and announces that without respect to race or color or sex all can be saved from their sins, and AFTER repenting and being born again can have the glorious privilege of being baptized with the Spirit. John the Baptist's finger is the last finger pointing out NOT one who baptizes with water, but One who baptizes with the Holy Ghost and with fire.

The great mission of Christ was to "Baptize with the Holy Ghost." Away with all your ifs and buts and excuses, answer the question will you, fairly, squarely, honestly and earnestly. Have you been bap-

tized with the Holy Ghost and with fire? If you have not then why not? This is the great and grand mission of Christ. John may baptize with water. Paul may baptize with water, but only Christ can baptize with the Holy Ghost.

Three results always follow the Baptism with the Holy Ghost: 1. Heart cleansing. 2. Fulness of the Spirit. 3. Power for service. Have you the experience? Have you the fruit? John the Baptist was greater in that "The baptism with the Holy Ghost" could now be an experiential fact and not only a prophecy. On the 31st of August, 1909, Tuesday morning, 20 minutes after nine the writer received this Pentecostal baptism with the Holy Ghost, and the mission and purpose of Christ's coming was on that day and hour fulfilled in his own heart and life.

"He shall baptize you with the Holy Ghost and with fire."

ALLENTOWN, PA.

### DO YOU KNOW?



**T**HAT there is developing a tendency to cut down the General Budget in favor of enlarged district and local financial efforts? That several districts have this autumn returned very considerable deficits in the finances necessary to the care of the interests that are sponsored by the General Board?

Do you know that there is but one result, if this is allowed to spread over the church? And that result is: either *further retrenchment in the mission field*, just when we had reached the place where the tide had turned and the possibility of returning some missionaries in order to strengthen the wavering line in the foreign field was at hand, or else, *to have another "Agony-Day-Drive,"* like that which the church passed through two years ago!

The dictum of the General Board is out, and that is: "*No money, no returning missionaries! No money, no wants of sick and worn-out veteran ministers supplied!*" The General Board can only spend what the church sends in. If the church cuts the General Board down, then the General Board must cut its beneficiaries down!

Can it be that this is what the church wants? Can it be that the missionary fervor is dying out among us? Does the church want the General Board to call a halt in the victories of the foreign field? Or does the church answer "No, let us spread holiness around the world!" Then why are the General Budget interests sacrificed in favor of enlarged district and local ventures?

We firmly believe that all the interests of the church must rise or fall together, or the Holy Spirit will be

grieved. When any interest is sacrificed in order that some other interest may be promoted, then there is trouble, heartache and disaster. A few years back, when local interests were made to suffer, and districts were left unfinanced, because of the unusual activity of the Foreign Missionary Department's draining off money on the crest of an enthusiastic "drive," leaving the people unable to care for the local pastor or the district demands, there was unhappiness, and heartache. Now, we must beware, or the tables will be turned completely, and the many *local building drives*, and the *district home missionary drives*, and the *educational drives*, will have done exactly what the complaints stated the missionary drives of a few years ago were doing, namely, draining the people of all they can give, and then balancing it by cutting down the other general interests.

Although charged with the care of the general interests, the General Board has as great a regard for the care of all other interests as for those which are laid more directly at its doors. It desires that the local church shall have a suitable building, and no longer worship in a shed or a basement dug in the ground. It desires that pastors shall have adequate financial support. It desires that home missions shall prosper and churches be planted in the waste regions around, for only thus can we advance as we should in the homeland. It desires that our educational institutions shall be paid out of debt also, for they are an absolute necessity for any sort of control by our movement of the future. But while all these are going on, *ought they to be pressed to such a degree as to cripple the work that we have already begun, and which is prospering, in the foreign field?* Unless people, pastors, District Superintendents and college authorities co-operate with the interests cared for by the General Board, *the church load will again become lopsided, and unhappiness, loss, and irreparable damage will be done.*

The General Board's share of the church load is no greater now than it was four years ago, and in the meanwhile we have an increase of four years in the membership of the church; yet the portion paid by some districts to the sacred interests guarded by the General Board is not as much as it was four years ago.

Team work! Team work! That is what is needed! Let no good interest be sacrificed in order to advance or promote some other! The church, we believe, desires all the interests that are on its heart to prosper. Perfect love is as deeply interested in one part of the work of the church as another. In a nation's army, no one would think of enlarging the infantry at the sacrifice of the calvary, or increasing the heavy artillery at the sacrifice of the flying corps. "*All at it, and always at it,*" is the motto of success. "*A long pull, a strong pull, AND A PULL ALTOGETHER,*" will not sacrifice anything, but advance all interests of holiness to complete victory!

J. G. MORRISON, *Executive Field Secretary.*

## ANSWERED PRAYERS AND SOUL-WINNING INCIDENTS

By BASIL W. MILLER

As a rule our Presidents have been men of strong character and religious faith. In this respect they represent the nation's heart. Washington's prayer life was simple and real, and it has been immortalized in bronze on the tablet that adorns the steps of the old treasury building in Wall street, New York, showing him at prayer in the woods near Valley Forge. Lincoln declared that the Emancipation Proclamation was the result of a night spent in prayer, and during the battle of Gettysburg he was in prayer for the success of the Union soldiers. McKinley is known to have been a man of deeply religious life and prayer. Roosevelt was a man who spent time in prayer for the success of the nation. Secretary Daniels, in a speech made in the Metropolitan Temple, New York, time of the World War, quoted Wilson in the following statement at the close of a cabinet meeting: "Gentlemen, I wish that those of you who believe in prayer would pray that we may be guided aright in this matter." During those dark days he and Secretary Lane spent much time in prayer at the White House. Thank God for such men as these who have guided the ship of state through the many years of our national life.

A French poet tells a story of how, near a river that flows between France and Germany, a blacksmith was busy one snowy night near Christmas. He was tired and weary after a long day's toil. He could see the wistful gaze of the lights of his cottage where his wife and children were waiting their festal supper when he should return. He had reached the last piece of the work, a difficult rivet that was to hold together the last strain on the bridge. This was of peculiar design, intended by the builder to pin together the metal work of a bridge that was being laid over the stream. The smith was sorely tempted to hasten the work in his shop, but his better self whispered to him that he should do his best on this last piece. He turned again to the work with a sigh. Nor did he rest until he had made the rivet the best possible. Years passed on. War broke out. A squadron of the blacksmith's countrymen were driven over the bridge headlong in flight. Men and horses and guns tested its firmness. For a moment the bridge seemed to tremble, as the weight of the mass hung on that one rivet—but the rivet held. This old smith had given his countrymen their chance of safety. Possibly under the strain of trouble, of care or haste, we have failed our fellowmen and our God, by putting less than the best into the one rivet, the one moment, the one task, on which their destiny at a later time, must hang. May every rivet be the best!

Prayer exerts a tremendous power. It is the moving lever of the universe. With prayer the weakest is mighty, and the strongest without prayer is weak. Years ago a peasant servant girl—to illustrate the power of prayer—was wondering what she could do for the salvation of her fellow men. She was led to pray for the salvation of the world. Soon through her influence seven men were gathered together in a small shoe store, that resolved to pray for all men to be brought to Jesus, and to do all they might be able for Christ. They worked on with their energy for the salvation of the unsaved for twenty-five years, during which time they were instrumental in planting sixty-five churches and 7,160 preaching mission stations, and the gospel has been preached to fifty million people as the result of their efforts. The same power is ours if we will but exert the effort that the peasant girl did. God and one man linked to Him in prayer are able to move the universe.

Spurgeon said, when he went to the pulpit in London at the age of nineteen: "Give me twelve consecrated, devoted

laymen, and I will move London." God gave him the consecrated people in his large congregation, and this minister came into his own and moved the world. Many a man with the same power and talent as Spurgeon has failed in moving the world, because he could not find the laymen to assist him. One man in Spurgeon's congregation undertook the publication of his sermons at his own expense. He literally flooded the world with Spurgeon's sermons, which had much to do with the influence of this mighty preacher on the world. It is said that more sermons of Spurgeon have been sold than of any other speaker of the ages. Give us more Spurgeons. But with all the Spurgeons we have today in the pulpit, we must have more such laymen.

Down in South Africa, writes Margaret Slattery, was a young student who was well trained in languages. When he left university and went as a missionary he was told that he was but wasting his life, and that he was a fool. But his call had gripped his soul, and to release himself from it he was unable. He found the dialects of those with whom he went to work very rich indeed, but none of them had been reduced to writing. So he decided to reduce the language to writing and to give the natives the four Gospels in their own tongue, and later perhaps the Acts. This he did, completing his manuscript in 1917. He then took the boat for England, but when he came to the Mediterranean Sea a submarine met them. His manuscript was rolled in a sack, enclosed in rubber, and put in a box. A letter giving a key to the words as he had used them in making the translation was there and a statement concerning the experience that had come to him. When the U-boat torpedoed the liner not a living soul was saved, and the manuscript went into the sea. But some few weeks later there drifted ashore in a lonely part of Tunis, among bits of boats and dreadful wreckage, a box, which was picked up. It was opened, and the letter telling the story of the translation was handed to the consul, who later passed it on to a British clergyman. In London last month the last page of that manuscript was completed, and the printed book goes back in the hands of an Oxford student to the tribe in Africa. The paths of God may be devious, but behind every shadow He is still moving. Praise be unto His name!

A young Christian widow was living in the city of Berlin, steadfastly trusting God for divine assistance. One evening she had to be away from home for a while. During her absence a man entered the house for the purpose of robbing her. But "the Friend that sticketh closer than a brother" protected her. On returning she found the following note: "Madam, I came here with the intention of robbing you; but the sight of this little room, with the religious pictures hanging around, and those two sweet-looking children quietly sleeping in their little bed, touched my heart. The small amount of money lying on your desk I leave untouched, and I take the liberty of adding fifty dollars besides." The hearts of men are in the hands of God, and "He turneth them as the rivers of water are turned," writes one in *The Illustrator*. If we will but trust, we shall not be afraid!

Near one hundred years ago a mission ship was sent with a delegation to the shore of Rarotonga, a small island in the Society group. The Christians were barbarously treated, and would have been slain had it not been for a Rarotonga woman, whom they had brought along. The company on their return to the ship were so discouraged, that they decided against attempting to plant a mission there. But a converted native from Tahiti, whose name was Papehia, came forward and offered to go back and attempt the work of evangelizing the people alone. "Whether savages spare me or kill me, I will land among them. 'The Lord is my shepherd,' I am in His hands," said the intrepid teacher. Clothing himself in a shirt and a few yards of calico as a wrapper, and tying in a handkerchief portions of the Bible in the Tahitian language, he

committed himself to the waters. On the reef there stood many warriors. They looked with proud disdain on the humble servant of Christ. And as he approached they were ready to strike him with their spears, but God was his shield. In the course of time this island was Christianized as his reward. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

## WORLD-WIDE NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

St. Isaac's Cathedral at Leningrad, whose gold dome dominates the city and required 40 years for construction at a cost of 23,000,000 roubles, has been converted into a museum because the present congregation is unable to support it, or even to clean the mildewed paintings and mosaics. The dome is tarnished and the roof is leaky. The bronze doors were stolen some time ago, as were also two tons of lead from the crypts.

Our veiled and terrible guest (trouble) brings for us, if we will accept it, the boon of fortitude, patience, self-control, wisdom, sympathy, faith. If we reject that, then we find in our hands the other gift: cowardice, weakness, isolation, despair. If your trouble seems to have in it no other possibility of good, at least set yourself to bear it like a man. Let none of its weight come on other shoulders. Try to carry it so that no one shall even see it. Though your heart be sad within, let cheer go out from you to others. Meet them with a kindly presence, considerate words, helpful acts.—G. S. MERRIAM.

An ancient telescope reflector has been located near London. The discovery is reminiscent of earlier astronomy. The first of two great telescope reflectors, with a four-foot aperture, constructed 139 years ago by Sir William Herschel, the famous astronomer, for his 40-foot astronomical telescope, has been found during alterations to an old cottage adjoining the observatory at Slough, where Sir William made his astronomical discoveries. The reflector is lying in an iron case which was concealed behind a wall underneath the staircase of the cottage. Sir William Herschel devoted his life to the construction and use of reflecting telescopes for astronomy, and the fame of his instruments was rapidly spread by the discoveries, which he accomplished with their aid. His last and most powerful instrument is still mounted at the observatory house, but contains an improved reflector for which the one that now has been discovered was discarded.

Lest we forget the unsurpassed horrors of war—

Here is a piece of news sad but interesting: The *Lusitania*, a British Cunard liner, was torpedoed and sunk by a German submarine, ten miles off Old Head of Kinsale, on the southwestern coast of Ireland, at 2:05 p. m., Friday, May 7, 1915. She left New York, May 1, commanded by Captain W. H. Turner, with a crew of more than 600 and 1,250 passengers, among them 188 Americans. Her cargo was valued at \$740,000 and consisted of copper articles, brass, furs and small-arms cartridges, but no guns, high explosives nor loaded shells. She sank about 21 minutes after being struck by the first torpedo. The total death roll amounted to 1,154, of which 755 were passengers, 114 being Americans, and, in addition, there were 35 infants. The German claim that the *Lusitania* carried guns was disproved by American officials of the port of New York who inspected the ship before her departure. The Federal District Court of New York, in a decision written by Judge J. M. Mayer and filed August 24, 1918, held that the vessel was unarmed and carried no explosives of any kind.

The proposal to construct two subway lines at a cost of \$92,000,000 to relieve traffic congestion in Detroit will be voted on in that city at the spring election.

## Uncle Buddie's Good Samaritan Chats

### BELOVED SAMARITANS:

I left you last week at the close of our Clovis camp. Well, on Monday morning, August 20, several carloads of the finest Nazarenes in the Southwest made a running trip down the beautiful Pecos valley, a distance of 165 miles, to Artesia. I think we had eight carloads of as fine people as can be found in the United States. Brother and Sister Huffman are our fine pastors at Artesia, and we have a good church there and a good parsonage. The pastor of the Southern Methodist Church offered them his church because it was larger than ours and our good people accepted his kind offer, and indeed it was kind in him to offer us his church.

But I made a mistake in preaching on holiness as a second work of grace, or it was a mistake in us to go—one or the other—for I haven't seen the old man stirred as he was that night in a long time. Somebody had just told me that the most of the Methodist preachers in Western Texas and New Mexico were now second blessing holiness men, and of course by the good brother's coming and offering us his church, I just supposed that I was now in one of the holiness Southern Methodist churches. I was doing my best to keep up with what I had heard, and so I preached for an hour on the Scriptures that make the two works of grace good and plain but my, my, it did stir the old man.

Well, after all the talk about the old churches coming back to clear-cut, second blessing holiness, they are as far from such a thing as it is from here to the man in the moon. No matter if some of the pastors have the experience, no church can rise higher than its leaders, and we know that none of the leaders in any of the old denominations is a clear-cut, second blessing holiness man. Therefore it is a waste of time to talk about such men ever coming back to the old paths.

Our stay in Artesia was very pleasant. I met many of the good friends that I met there seventeen years ago. My home was with a fine Nazarene sanctified baker. As we had eight carloads of Nazarenes we had to scatter about, and the Lord provided for us all in a most wonderful way. I have met no finer people in the nation than Brother and Sister Huffman, and they are doing well at Artesia. After they get settled down they are going to go forward by leaps and bounds. We remained over until afternoon on Tuesday, the thirtieth. After dinner Brother E. E. Hale and I made a run back up the valley to Roswell. There is one of the most beautiful little cities in the valley, and there Brother and Sister Wallace are the splendid pastors. We have there a very small church, so Dr. Campbell, the Southern Methodist pastor, allowed us to use his church.

He was so kind to us. He is a perfect Christian gentleman.

After preaching that night we made our way back down the valley to Hagerman, and spent the night with Brother and Sister Bell. We spent the day there on Wednesday. This was the last day of August for 1927, and our trip to Roswell was very pleasant. I met there some old Texas friends of nearly thirty years ago. Brother Tom Abbott of old Peniel was there, and several other of the early-day friends from Texas. On Wednesday evening our people came over from the various valley churches: Brother and Sister Wallace and Brother and Sister Orr came down from Roswell, and Brother and Sister May and Brother and Sister Huffman and Brother and Sister Wyld and Sister Hartline, all came over from Artesia, and I think two more carloads. We had a most beautiful service, and this closed up our three days in the lovely Pecos valley. Here are the greatest artesian wells that I have ever seen. There were corn, alfalfa, sweet potatoes, cantaloupes, and watermelons by the carloads.

After the service the Hale family and Sister Hartline and this old soldier made our way back up to Roswell and spent

the night with Brother and Sister Wallace, so as to be twenty-five miles on our way back to Clovis, where I was to take the train on Thursday at 11:30 for Amarillo. We went to bed that night at midnight and were up at four. By five good Sister Wallace had breakfast for us and we had it eaten and were driving out from Roswell at just a little after five. We had to make a drive of 18 miles to Clovis and get my trunk to the depot and my laundry. We drove to Clovis in three hours and thirty-five minutes and got my baggage to the depot. By that time Sister Hartline and Sister Hale had a late breakfast or an early dinner, and then we drove to the depot, and at 11:30 I was pulling for Amarillo where Brother I. M. Ellis and Brother J. K. Scott were in a fine revival. My train pulled into the Santa Fe station at 3:05 p. m., and I was met by Brother Scott.

We had a nice spin around over beautiful Amarillo, one of the most beautiful and finest cities on the north plains of Texas, a city of nearly fifty thousand of as fine people as you will find in the nation. Brother J. K. Scott has done wonders here. He has so enlarged his church that it seats 650. He had in that many seats, and every one of them had somebody in it. We had with us the pastor of the First Southern Methodist church, and also Dr. Morgan, the president of the Southern Methodist College. I met many of my old friends there. I went to Brother John Barton's store, an old Peniel boy, and I met Brother George Parr, another old Peniel boy. Brother George has made quite a fortune as a contractor. I also met Brother George Cunstable, another old Peniel boy. He is our fine Sunday school superintendent, and one of the best in the state. Brother Ellis was having a fine revival, but, thank the Lord, I. M. Ellis can have an old-fashioned revival almost any place on the face of the globe. I took supper with Brother Scott, and had a fine time with them, and spent the night with Brother and Sister Garwood. They are the sacks of salt for the hungry sheep to lick at.

Brother Ellis was to close Sunday, September 4, and go on at once to Dallas and join Brother Parks; but I was up early Friday morning, and at 4:35 I boarded the eastbound Fort Worth and Denver train. At 9:45 I pulled into Chillicothe, Texas, to join battle at the Hayhurst camp.

*In much love,*  
UNCLE BUDDIE.

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

Kansas City, First church, Sunday morning, Oct. 2	
Kansas City, Rosedale, Sunday afternoon, Oct. 2	
Kansas City, Quindaro, Sunday evening, Oct. 2	
Coonan Hill, Monday, Oct. 3	
Blue Ridge, Tuesday, Oct. 4	
St. Joseph, Wednesday, Oct. 5	
Arlison, Thursday, Oct. 6	
Goff, Friday, Oct. 7	
Topeka, Saturday and Sunday morning, Oct. 8, 9	
Lawrence, Sunday evening, Oct. 9	
Atchison, Monday, Oct. 10	
Iola, Tuesday, Oct. 11	
Chanute, Wednesday, Oct. 12	
Buffalo, Thursday, Oct. 13	
Neodesha, Friday, Oct. 14	
Cherryvale, Saturday, Oct. 15	
Coffeyville, Sunday, Oct. 16	
Tiro, Monday, Oct. 17	
Camey, Tuesday, Oct. 18	
Independence, Wednesday, Oct. 19	
Elk City, Thursday, Oct. 20	
Lafontaine, Friday, Oct. 21	
Joplin, Saturday and Sunday morning, Oct. 22, 23	
Carl Junction, Sunday afternoon, Oct. 23	
Webb City, Sunday evening, Oct. 23	
Halltown, Monday, Oct. 24	
Monett, Tuesday, Oct. 25	
Carthage, Wednesday, Oct. 26	
Lamar, Thursday, Oct. 27	
Fort Scott, Friday, Oct. 28	
Pittsburg, Saturday and Sunday, Oct. 29, 30	
Dresel, Monday, Oct. 31	
Deepwater, Tuesday, Nov. 1	

I am a member of the Church of the Nazarene at Atkins, Ark., thirty-five miles away, and we are just country farmers and cannot go to church regularly. So you can imagine how much the weekly visits of the Herald of Holiness mean to us.—Mrs. A. H., Ark.

# NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

## A GENERAL N. Y. P. S. PRAYER MEETING

### A Challenge to the N. Y. P. S.

**Y**OUNG people today are being challenged to almost everything, some of which are not for their best interests; but here is a challenge for a General Nazarene Young People's Society Prayer Meeting, challenging our young people for special prayer for a Church Wide Revival before General Assembly. Challenging young people to pray in this day when so many people are feeling the devil has run off with all the young people? Yes, that's the challenge. But we are convinced, as the Lord encouraged Elijah, that there are thousands of young people in the world today who have not been swept off their feet by this tide of lightness, jazz, foolishness, and revolt against moral standards. At least there are twenty-three thousand members of the N. Y. P. S. who have subscribed to our standard of living, accepting the challenge to Christian living and holiness standards. It is this group of young people that we are challenging to pray for a Church Wide Revival Before General Assembly.

This challenge was brought to our mind while in prayer a short while ago, praying for the young people of the church and for the best welfare of the church at large. What can we as young people contribute to make the Church of the Nazarene a mighty spiritual factor in this generation? was the question over which I was praying. Almost as a voice from the sky came the answer; they can pray for a Church Wide Revival Before the Next General Assembly. Our purpose is to have each local N. Y. P. S. put on special prayermeetings, one each week for at least ten weeks, beginning the week of October 23rd, at which time they will pray for this Church Wide Revival. There are four things for which we feel we should pray: (1) A Revival in each local church. (2) A Forward Movement on each district. (3) A Great Awakening on Each Mission Field And (4) A Pentecost at the General Assembly.

The plan will be to have these prayer-meetings separate from the regular weekly prayermeeting of the church, which the members of the N. Y. P. S. should always attend, in a specially called N. Y. P. S. prayermeeting for the special purpose outlined above. But let all our societies begin the same time, and if it seems necessary the local societies can carry on the prayermeetings longer than the ten weeks outlined, or until a revival comes. It may be that there will be revival meetings in progress in some of the local churches, this need not interfere with the special prayer program, but the members of the N. Y. P. S. along with other members of the church can meet for some time before the regular evening services for prayer, remembering to pray for the four things mentioned.

There may be some churches that now have a cottage prayermeeting, or other prayermeeting in addition to the regular mid-week prayermeeting of the church; in this event it may be well to ask that this special prayermeeting be turned over to the leadership of the local N. Y. P. S. for the ten weeks outlined.

It is not our plan to suggest any special evangelistic program other than the prayermeetings. Each local church can take care of that part of their program, but we shall expect a spontaneous outbreak of revival in the regular services of the church, or in the regular revival meetings now scheduled. It is not our purpose to confine these prayermeetings

to the membership of the N. Y. P. S. alone but they are urged to enlist the co-operation of the entire membership of the church, the N. Y. P. S. are merely the aggressors of the matter.

Let each local society co-operate in this and make our great band of praying young people a mighty spiritual factor in the Church of the Nazarene. Let each District N. Y. P. S. President encourage the entire membership of his district to take part in this General Program of prayer for a Church Wide Revival Before General Assembly. God alone knows what results will follow when such a program is carefully and consistently carried out.—D. S. C.

## A Challenge to the N. Y. P. S.

A GENERAL } PRAYER MEETING  
EACH LOCAL } N. Y. P. S. } PRAYING WEEKLY  
EACH MEMBER OF } PRAYING DAILY

### FOR A CHURCH-WIDE REVIVAL BEFORE GENERAL ASSEMBLY

#### Pray for—

- A Revival in each Local Church
- A Forward Movement on each District
- A Great Awakening on each Mission Field
- A Pentecost at the General Assembly

The church needs it—should have it—can have it

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

#### Themes for Weekly Prayer Meetings

##### Week beginning

Oct. 23—A Revival is Needed. 2 Tim. 3:1-7

Oct. 30—A Revival is God's Will. 2 Peter 3:9; John 3:14-17

Nov. 6—A Revival is Promised. James 5:7, 8; Joel 2:23-32

Nov. 13—How to Pray for a Revival. Mark 9:22-24; James 5:16

Nov. 20—United Prayer for a Revival. Matt. 18:19, 20

Nov. 27—Pentecost in Answer to Prayer. Acts 1:4; 2:1-4

Dec. 4—Pentecostal Results May be Expected Today. Acts 2:39; 17-21

Dec. 11—Fasting and Prayer for a Revival. Matt. 17:20, 21

Dec. 18—Have Faith For a Revival. Mark 11:22-24

Dec. 25—Expect a Revival. Acts 4:31; John 15:7.

## NEWS AND NOTES FROM DALLAS DISTRICT

### DALLAS DISTRICT CAMPMEETING

Our district camp closed August the 14th with one of the greatest victories we have had in several years. There must have been between 125 and 150 souls praying through in the old-fashioned way. Several seekers remained at the altar until after midnight and wrestled until victory came. We deem Rev. Lum Jones one of the best revivalists in our connection, and God honored his ministry with many seekers at each call. The campmeeting board called him for the year 1929 to be one of our workers. Rev. and Mrs. Kendall White had charge of the music and they did it well and it was appreciated by all. The campmeeting board has called Dr. J. W. Goodwin and Dr. H. C. Morrison for the year 1928. We are expecting an even greater meeting next year than the one just closed. Be sure to plan to attend. About twenty-five of our churches in the district were represented this year, and others are planning now to attend next year.

### N. Y. P. S. CONVENTION

For several years we have tried to have a District N. Y. P. S. Convention, but it has never gotten on the hearts of the people as it did this year. We had our convention during the afternoons of the camp, and everyone who was present pronounced it a success. The convention was represented by a number of the societies and at one session there were forty-four members present besides many visitors. The convention minutes will be published. If you have not received a copy write Mrs. F. E. Wiese, Arlington, Texas, and a copy will be sent you upon request. We are planning on a greater convention next year. Be sure to plan to attend. The convention is to be held in connection with the camp.

### DISTRICT NEWS

Immediately after the district camp we made preparation for our tour to the southern end, where we visited each church. Our first visit was with the Eaton church where we found that Brother and Sister R. A. Akers of Bethany had had a good meeting at Franklin and were then starting one at Eaton. Prospects are good of moving the few members of Eaton to Franklin and organizing a good church there. The Eaton revival closed in a blaze of glory with several people praying through.

Gause was our next stop, and we found the folks somewhat encouraged at that place, for Brother Tyler had held for them a good meeting. Brother and Sister James, from San Antonio, had charge of the music. They had closed the revival and Brother and Sister James had started a revival at Paynes Chapel. We preached for them at Paynes Chapel Sunday morning and night, with three

professions. Brother James had had four the night before.

The four churches on the extreme southern end are getting along well with all the pastors being recalled, and are looking for greater service in the Master's vineyard for the coming year. We found them all encouraged to press on and make those churches the very best. The outlook is good.

Brother W. S. Harmon, at Lufkin and Nacogdoches, has done a great work at those two places the past year. Brother Harmon was instrumental in organizing the church at Nacogdoches this year. We regret very much that Brother Harmon is leaving our district this year, for his labor at Lufkin was the best work done there in years. God bless Brother Harmon and family as they go to the Eastern Oklahoma District.

Rev. C. A. Alexander has been faithful with his four charges, two of which I have had the privilege of visiting before this writing. Good revivals were held at Lively Chapel and Mt. Hope, and everything is in good shape. Mt. Hope pledged to pay all her apportionments in full.

We spent Sunday with Alba, and God gave us a great day. Brother Kidd has done a good work at both Alba and Grand Saline this year. It has been appreciated very much by both congregations, and both churches have manifested their appreciation by giving him a unanimous recall on the first ballot. Brother Kidd is now in a position to do more this coming year than he did last year. They have also promised to pay more on his salary.

Brother Williamson is completing his buildings, both church and parsonage, at Tyler and is leaving that church in much better condition in every way for a new pastor to do something in Tyler the coming year. Brother Lee Hamric is in a revival at this place at present.

Rev. C. A. Alexander also received a unanimous recall to Martin's Chapel with twenty votes cast out of the twenty-eight membership. They have also called him for two Sundays out of the month. Martin's Chapel is planning to buy two acres of land adjoining the church property and to build a permanent dining room and kitchen also an evangelist's cottage for a campmeeting.

We are now at home for two days and attending the annual September meeting in the Berachah Home. God is giving gracious victory, and souls are getting blessed with the messages given by different leaders who are appointed by a devotional committee. Miss Mildred McClelland is at home from China where she was sent by the Berachah family three years ago, but on account of war conditions she has returned home for the time being.

By the time this is read by members

of our district we shall be within two weeks of the assembly. Let every pastor do his best to bring all apportionments in full, and let every church pay its pastor in full, or at least do its utmost, for we are looking for a great assembly. It has been decided that each church pay the sum of \$2.50 a delegate to help defray the assembly expenses. Please do not fail us, for we have had some money in the treasury the past few years but last year the treasury was drained. Please have your \$2.50 ready to hand in the first of the assembly.—F. E. WIESE, District Superintendent.

### PLEASANT GROVE AND NEW HOME

We are praising the dear Lord for the good revival He gave us at Pleasant Grove. We held our own revival with Rev. J. H. Vines as our collaborator. God came to us in the old-fashioned way with a number praying through to victory, and six united with the church, with more to unite at our next appointment. God has given us a good year with these dear people. The Lord also gave us a good meeting in our church at New Home for which we praise Him. There was some opposition at first, but God helped us and gave us the victory with several praying through in the old-fashioned way. The church was revived and two members were added to the church. There are still others looking our way who no doubt will come in soon. I praise the Lord for the Church of the Nazarene as a home for the people of God. We want the good HERALD family to pray for us that we may keep in the middle of the road, for we are young in the pastorate and are trusting the Lord to use us. Brother Vines also helped us in the battle at New Home.—Floyd Pendleton, Pastor.

### SHERMAN, TEXAS

The work at Sherman is making substantial progress. The Lord is giving us some real good services. Our attendance has not fallen off but very little in spite of the hot weather and vacation time. We are expecting when the weather gets cooler to make a gain on all lines. We have been recalled for another year and expect to stay and make the coming year the very best. The Sunday school has made gains this year on all lines. The other departments of the work are going forward nicely. We are hoping to make a good payment on the church this October. Let the people pray for us.—Ivan L. Flynn, Pastor.

### ORANGE, TEXAS

As we are nearing the close of the assembly year, our hearts swell up with gratitude to God for His goodness to us. He has been very good to us this year. The tunnel through which we as a local church have been going has been long and

sometimes very dark, but we believe we are beginning to see the breaking of the day, thank God. If you will keep on praying for us we believe there are better days for us in Orange. Our good District Superintendent has been faithful in his labors with us and has proved a great blessing to us as a church. Thank God for such men. We have had visits from the following brethren, all a means of grace to us: "Uncle Bud," Brother Phillips, from Hamlin; Rev. W. A. Huffman and family, from Artesia, N. M.; the Aycocks, also our neighbor pastor, Rev. W. D. McGraw; he and his church have been friends indeed. So we are going to the assembly with faith in God and looking forward to 1928 as the greatest year of our lives and a great time for the church at Orange. Our people are catching the vision and we are very hopeful. Please keep us on your prayer list. We are in the fight until Jesus comes.—M. M. and Sadie Lowrey, Pastors.

#### BEAUMONT, TEXAS

We are closing the year with victory, and a bright prospect for greater things during the next year. The best of all is God is with us. His holy presence is being manifested in our services, and we seldom fail to have seekers at our altars in our regular services. During the past few months several of our good, substantial members have moved away and have placed their membership elsewhere, but others are coming in to take their places—some by letter and others on profession of faith. During the year all departments of the work have had a good, substantial increase, and our people have been settling down in their Christian experiences. We believe that the church has the greatest opportunity and brightest prospect of its history. All appormentments and financial obligations will be taken care of by the meeting of the assembly. We have a loyal, consecrated band of people, and we are delighted to serve them.—W. D. McGraw, Pastor.

#### CORSICANA, TEXAS

We are glad to report victory in our souls. The good Lord is blessing us wonderfully. Brother Wiese, our District Superintendent, held a meeting for us. There were twenty professions. We praise God for His goodness. Sister Wiese came down last week end of the meeting and conducted a special service for Berachah, and took an offering for Berachah Home. We are expecting to get a lot soon to build on. Pray God to lead in our selection.—Mrs. Ellen Cellan, Pastor.

### Sunday School Lesson

October 9, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Elijah Hears God's Voice.

LESSON TEXT: 1 Kings 19:9-18.

GOLDEN TEXT: *Wait on the Lord: be of good courage, and he shall strengthen thine heart.* (Psalm 27:14).

THE ebb follows the high tide. We saw Elijah in our last lesson on Mt. Carmel exultant, victorious. No greater miracle is recorded in history than that of Carmel. It not only burned up all that the fire touched at that time, but to this day its radiance and glory mark the trail of every Christian believer. Prayer and faith are the two great exercises of the soul that will set our altars on fire, burning up the rubbish of unbelief and doubt, and establishing the truth that our God still answers by fire. Elijah, superb in his triumph, must have been wonderful that day. His physical prowess was superhuman, as was also his endurance. He must have been divinely aided or he never could have performed the running feat before Ahab's chariot to Jezreel, a distance of sixteen miles, and in a pelting storm, before which the charioteer must have driven furiously. The power of Almighty God possessed his entire being. It was a crisis hour in a nation's history, and this man of the wilderness haunts stood in the breach. George Lansing Taylor has immortalized this incident in literature, a bit of which we quote:

He ceased. See! See! A ruddier flash o'erspreading the pomp on high!

An awful cloud of beaming fire sweeps eddying down the sky!

And from its sparkling bosom fall broad sheets of blinding flame,

While thunders shock the trembling world and peal Jehovah's name!

The fiery whirlpool falls! In flame consumed the oblation flies!

And water, dust and calcined stones have vanished from their eyes!

The trench alone, with cinders strewn, remains to mark the pyre.

When God most high, at a mortal's cry, answered from heaven by fire!

But depression succeeds the splendid spirit of Carmel. The fire which seemed to penetrate the soul of the prophet died down, and the condition of Israel seemed to him to be hopeless. In this spirit of depression he sought out a hiding place and found it among the mountain fastnesses of Horeb. There securely hidden from the angry Jezebel he gave himself up to despair. That he was utterly discouraged is very evident. Doubtless he purposed to give up what seemed to him a hopeless task. But in that dark hour of conflict he is made acquainted with the fact that he is not alone, for God is there.

How true that God is ever where the conflict is. On Carmel He was a consuming flame. In the dismal cave of discouragement, He was there to sympathize with and direct the erring prophet. It is beautiful to note God's dealings with Elijah during this flight from the raging queen. First under the juniper tree, when, weary in body and sick at heart, he prayed to die, God gave him sleep and a good meal, thus prolonging life, instead of answering his pitiful human heart cry to die because he thought he had failed. How much better for him to ride to heaven in a chariot of fire drawn by heavenly steeds, than to die under a desert shrub in despair. God wants us to go to heaven triumphantly and gloriously, and He will divinely sustain

us and protect us as long as there is work for us to do. Many of God's servants have been brought back from the very river's brink, to years of blessed service, and then like a shock of corn fully ripened, have gone to receive their well-earned reward.

In the cave as he meditated he was brought face to face with the question, what are you here for? Elijah answered the question honestly, for he was very zealous for the Lord. And there was necessity for such zeal, for Israel had forsaken God, and thrown down their sacred altars, and slain God's prophets, and there was need for someone to be doing things. But he wailed on, "I, even I only, am left." In this he was wrong. He told the truth about himself as far as his zeal was concerned. His intentions were good, he had championed the cause of God, but had he not overestimated somewhat his importance? We are persuaded that considerable of the discouragement in the lives of God's servants, comes from their belief that success to the cause depends on them alone; and when the rebuff comes, as it surely will, self-importance receives a staggering blow, and God gives the comforting though humbling assurance that there are seven thousand in Israel who have not worshiped Baal. There are usually more good people in the world than we think. Seven thousand, quite a company, and not one knee had bowed to Baal nor had their lips kissed his big toe. And Elijah thought he was the only one left who was true to Jehovah. It seems to us that here is a great lesson for us who are getting on in years. God wants us to keep full of the graces of humility, courage and hope as the years multiply. Only in this way can elderly people link themselves onto the younger generation whom they are to bless with their counsels. Let us not whine about conditions and look at things with distrust and contempt as if we were the only ones left to fulfill God's work, and allow our views to become warped with an injured vanity. Many a fiery old-time pioneer has been turned into a fault-finding complaining old conservative, because he is no longer the helmsman. They distrust the younger generation because their methods differ from theirs. Let us not become an ecclesiastical suicide because we cannot enjoy the solitary honor of being the laurel-crowned victor of a great and worthy movement, but let us keep fresh and green with hope and courage, and feel the earnestness of life. God said, "What doest thou here, Elijah?" Life is the time for doing—not hiding, wailing and moaning.

We see a lesson also in the way God manifested Himself to this discouraged servant of His. Not in the raging tempest or the earthquake, nor yet in the flaming lightning of the sky; but the majestic calm envelopes the Almighty. He is the Peace at the heart of every tempest. Storms may clear the air and sweep away the accumulation of debris, but light and warmth and gentle shower are God's great fruit producers. So it is with the development of man and the kingdom of heaven, "It cometh not with observation," but quietness is the best



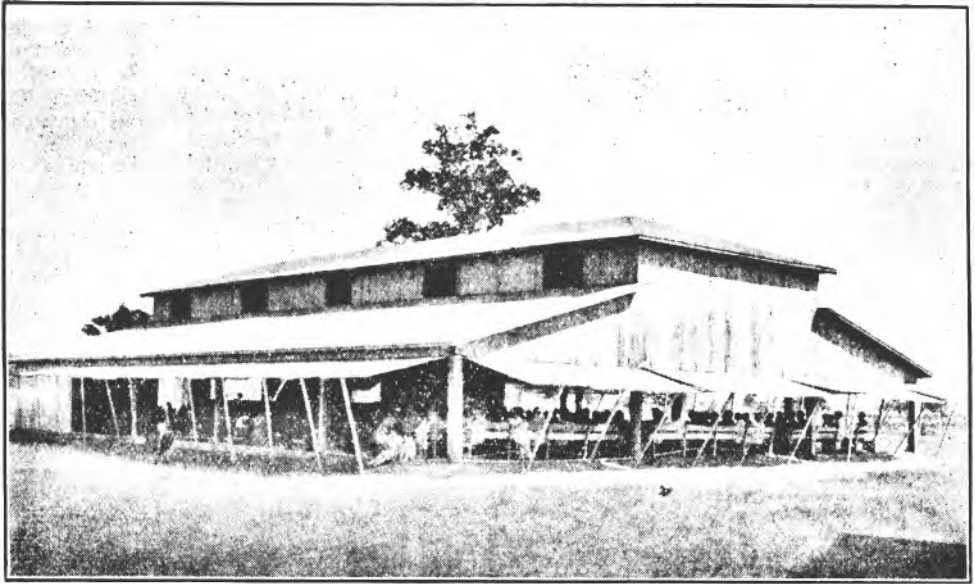
## MICHIGAN DISTRICT CAMP AND ASSEMBLY

The Michigan District held its 14th annual Assembly on the Nazarene Camp Grounds, at Indian Lake, near Vicksburg, Michigan. Assembly week had been preceded by an entire week of campmeeting.

This camp comprises 32 acres on the east shore of Indian Lake, with a good park on the lake front. Several cottages have been built since the purchase of the land, also a dining hall, and a tabernacle 60 by 80 feet with a seating capacity of a thousand. Many guests from Michigan and neighboring states drove to the grounds with their families to enjoy the recreation and spiritual fellowship afforded.

Dr. J. B. Chapman brought eternal truths through matchless messages throughout the campmeeting and evening services of the assembly. Several guests assisted in the meetings of the first week, especially.

Dr. R. T. Williams presided over the assembly with the mighty vigor of a master mind swayed by the Holy Spirit.



TABERNACLE ON MICHIGAN NAZARENE CAMP GROUNDS

Rev. Steuben D. Cox was re-elected District Superintendent.

The district showed an increase of over 400 in membership, with 4 new churches. Increased enthusiasm in the Young People's work. The Woman's Missionary Society raised for all purposes \$3,564, an increase of \$1,730 over last year. The

W. M. S. went over the top in meeting their pledge to the General Budget in the support of Brother and Sister Kauffman, who are soon to return to Jerusalem. Brother Kauffman received a warm welcome to his project for building the Nazarene church on Mount Zion. —Ione Plowman, Reporter.

sign of strength. There were 450 priests of Baal—apostate Israelites—whose blood made the waters of the Kishon to run red, but there were seven thousand who needed strengthening through his ministry. Is it not true that the nobler energies of the soul are constructive, not destructive? Back then to thy deserted field of opportunity and toil, for "greater is He that is in you than he that is in the world."

### ARKANSAS DISTRICT

We are winding up a good year. Revivals have been good, and the reports will show a good increase in membership. Our pastors and evangelists are pushing the church as well as professions. That is the thing to do. Never leave new converts without a church home, and it a good one.

Rev. Chas. Robinson is just closing a good meeting with Rev. W. C. Thornton at Amity. This is a needy field, and we are encouraged.

Rev. L. Lee Gaines is holding a meeting out from North Little Rock in the country.

Rev. J. R. Francis is doing home missionary work. He is now in a meeting at Olmstead. Outlook good.

Rev. Geo. Lankford has just closed a good meeting at England, a new field. May God get these new places on our people.

Rev. J. L. Wallace has just closed a

fine meeting with Rev. J. E. Moore at Beech Grove.

Mrs. Julia Standridge has closed a good meeting with Rev. W. O. Felts at Mena. God is with our people, and we are going on.

Rev. Lee Hill is in a fine meeting at Hindsville. Outlook is good. This is his home town, and the people all love him. This is another new place.

Rev. A. H. Lambert is closing a good meeting out in the country from Searcy, another new place.

Rev. C. W. Johnson held a meeting near McCrory in the spring. He now goes back for another meeting, and will organize a new church as the result.

Rev. C. C. Nippers and Y. D. Whitehurst are in an interesting meeting at Heber Springs. That is another new place, and we ought to have a new church there.

Rev. J. K. Davidson recently held a fruitful meeting at Van Buren. We need a church at that place badly.

Rev. J. D. Wiginton is making splendid progress with the work at Jonesboro. Good reports are coming in from that place.

Rev. M. Edward Borders, First church, Little Rock, is about ready to begin the building of a new church edifice. He and his people are greatly elated over the prospects.

Rev. H. W. Blackshear, Westmoreland church, enters Bethany-Peniel school. God bless this young preacher. He is all right.

We recently made a tour of the towns on the North Arkansas railroad. We visited Huntsville, Eureka Springs, Berryville, Green Forest, Harrison, Jasper and all the smaller towns on that route. We must enter these, and share with the people the gospel. They are all splendid towns, progressive, and, from the looks of things, are in a prosperous condition.

That is the most beautiful scenic route we have ever been over, and we wish to inform our people who desire to come through this state to see the prettiest sights, you cannot miss it on that route. I am sure in the next ten years that road will be so improved that it will be unsurpassed anywhere.

Our assembly is near at hand. We are all working hard. Be sure and bring your budgets up in full. Our cause must not suffer if it can be helped. Dr. J. G. Morrison will be with us, and to hear him will be a real treat. Notify Rev. C. W. Johnson, at Vilonia, if you are coming.

JOHN W. OLIVER, District Superintendent.

### KENTUCKY DISTRICT ASSEMBLY

The Nineteenth Annual Assembly of the Kentucky District of the Church of the Nazarene closed its largest and most successful session of its history Sunday, September 11. General Superintendent Goodwin presided in his usual easy genteel way. His stay with us was too short. We are looking forward to his return in

the future. He preached for us twice. We have never heard him with greater anointing of the Spirit. His great message Sunday morning on the subject, "The Revealed Christ," was a source of inspiration to the great congregation that crowded the church to its capacity. He gave the preachers some timely messages, which made each one feel his great responsibility to the work to which he is called.

Rev. L. T. Wells was re-elected District Superintendent on the nominating ballot. There were ninety-seven votes cast on the nominating ballot, he receiving ninety-five, which was made unanimous with great shouting and applause. He was greatly affected by the demonstration, also his noble companion, who has helped to make his work a success this past year. They were presented with a beautiful floral offering by the District Assembly, showing that they had a warm place in the hearts of the members of the Kentucky District. He was also voted a month's vacation with pay and a nice increase in salary. We bespeak a great future for this much loved man of God.

Several visitors graced the assembly by their presence, among them Dr. J. G. Morrison, Executive Field Secretary of the General Board. He, with the noted Vaughan Quartet of Lawrenceburg, Tenn., held a great street service in front of the courthouse, where they sang and preached to several hundred people. He gave the assembly an impassioned plea for missions on Friday night, stirring the hearts of the people with the fact that our success on the mission fields is our embarrassment. He also brought the closing message of the assembly Sunday evening with the altar filled with seekers. Among other visitors were Dr. A. O. Henricks of Trevecca College, C. P. Roberts representing Rest Cottage at Pilot Point, Texas, Dr. Heslope, District Superintendent J. A. Williams of the Missouri District, Kenneth and Eunice Wells.

The Vaughan Radio Quartet stirred the congregations of the assembly each time they sang. They furnished most of the special music of the assembly, and have also agreed to return to the district and sing for us again. The District Assembly also invited them to sing for the General Assembly. Kenneth and Eunice Wells also blessed our hearts at several services when they sang. May God's blessings rest upon these sweet singers of Israel.

The statistics showed a splendid increase over last year, with bright prospects for the new year in all departments. The Young People's Societies staged a great rally Saturday evening, with the organization of a District N. Y. P. S. with Rev. Glen E. Miller elected as District President. They are to have a joint District meeting with the preachers in the early spring, and are looking forward with great anticipation of a splendid attendance from over the district.

Rev. W. W. Stover, Louisville, Ky., was re-elected District Secretary, and Rev. E. D. Messer, formerly of the San Antonio District of Olive Hill, Ky., was unanimously elected District Treasurer. Much interest was manifested among the women of the District W. M. S., electing as their President Mrs. L. T. Wells. We

bespeak for them a most successful year under her able leadership, as she carries a great burden for this work.

Sunday was a full day, beginning with a lovefeast at 9:30, Dr. Goodwin bringing his message at 10:30, and a great ordination service at 2:30, there being four candidates in the class who were ordained. One deaconess was consecrated at this service also. The day closed with Dr. J. G. Morrison bringing a very forceful message from 1 John 1:8.

Rev. W. T. Mason, the pastor host, surely had his hands full caring for the many needs, but there seemed to be no end of his hospitality. We are praying that the Lexington church, who received us so heartily and warmly and treated us so loyally, shall never cease to feel the effects of the visit of the people of God in their midst. May God indeed richly bless every one who had a part in making the Nineteenth Annual Assembly of the Kentucky District such a success as it was.

The date and place of next year's assembly was left to the wisdom of the District Superintendent and the Advisory Board.

JOE M. TYSON, *Reporter.*

## NORTHERN INDIANA DISTRICT ASSEMBLY

The First Annual Assembly of the Northern Indiana District convened at Crawfordsville, Indiana, Sept 7 to 11. To say the least, this was a great assembly. Dr. R. T. Williams presided in his usual masterly way, keeping business on the move. His sermons and morning talks were surely wonderful. Oh, how our hearts were searched under the blazing light of divine truth. Surely we shall love lost humanity more and do the Master better service this year. O Lord of harvests, keep the vision on us.

Some three hundred and fifty delegates and visitors were in attendance and the Crawfordsville church, and the townspeople as well, left nothing undone that would be for our comfort. Brother McHenry, the good pastor, with his good wife, poured in their services unselfishly.

This newly set apart district, under the efficient leadership of our dear Superintendent, J. W. Montgomery, and through the blessing of Almighty God, has made splendid progress. The reports show a twenty-five per cent increase in Sunday school enrollment, twenty per cent increase in church membership, fourteen new churches organized, also a splendid increase in finances.

The tent association has been a great blessing, some fifty tent campaigns having been held. From these came most of the new churches. Northern Indiana is on the old line. We believe that "without holiness no man shall see the Lord," therefore, "one thing we do," preach holiness. Spirituality is our slogan.

I. P. MOORE, *Reporter.*

## CHICAGO-CENTRAL DISTRICT ASSEMBLY

The Twenty-Third Annual Assembly of the Chicago Central District closed Sunday, September four. It was a most wonderful assembly in many respects.

The gracious blessings of God were manifest in all of the devotional and business sessions, in unity, fellowship, and brotherly love. Aside from some indications of worldliness creeping in upon us, such as costly array, short skirts, flesh colored hose, etc., there was every evidence of a deepening of spirituality in our district, as well as a broadening of vision for the progress of the work of God. It is sad for us to have to think, and indeed hard for us to have to admit, that worldliness in the form of extravagant fashions is actually making some inroads upon the good women of our movement. But the sooner we admit the truth, and bow our heads in shame, and lift our voices in prayer and reproof, the brighter will be the hope of saving our movement from the maddening drift toward worldliness. God has given the Church of the Nazarene a great force in genuine holy womanhood, and may we not go to our knees and ask God to make them crusaders against the unlimited immodesty of the women of our age?

In the years that I have sat in our assembly, I have never seen more of God, and less of the human in the working of the business of the assembly. I am persuaded that we are getting on, and that God is leading us forward as a movement. The devotional services were times of most blessed victories, too, and will never be forgotten. The Vaughan Radio Quartet helped to pull heaven and earth together by their most wonderful singing throughout the assembly. Dr. H. F. Reynolds presided over the assembly in his saintly, gentle manner. He, and his good wife proved a great benediction and inspiration to the people of Chicago-Central District.

Reports of our work showed a substantial increase along all lines in every department of the church. The Superintendent's report showed many new fields entered and new churches organized, as well as a general strengthening of the already established churches. Rev. E. O. Chalfant was re-elected District Superintendent by almost the entire vote of the assembly. This vote was characteristic of the spirit of unity and harmony which existed throughout the assembly business.

H. B. GARVIN, *District Secretary.*

## CHURCH NEWS

EVANGELIST HOWARD W. SWEETEN—"Our first summer meeting was held for Rev. Curtis Roach at Argo, Ill., with Rev. Elwood Taylor and Paul and Dora Giel as our co-laborers. This was a remarkable meeting in more respects than one. God gave us overflowing crowds each night, and there was not a barren service during the meeting. We then went to Moberly and held for Rev. Sam K. Moxley, the pastor at that place. This was a hard pull at first, but the meeting broke toward the close and we saw some excellent work accomplished. Praise the Lord. We cannot help but feel there are great things ahead for Moberly. We then began our campmeetings, the first being at Camp Roosevelt, L. I., with Rev. John Owen as our co-laborer. God

gave us a gracious camp here with good results. Thence we came to Hollow Rock, Ohio, to be with Brother C. H. Babcock, and Brother C. W. Ruth. This was another blessed victory and we saw a number of souls pray through. We saw here what we believe to be the outstanding demonstration of our ministry, when a young lady was sanctified one Sunday afternoon. Professor Kenneth Wells and wife had charge of the music, and nothing more need be said concerning the success of the musical end of the campaign. From Hollow Rock we came to Alexandria, Indiana camp. We were delighted to be associated with Brother John Owen for our second camp of the season, and also to have as one of our co-laborers Rev. Joseph H. Smith. The camp officials pronounced this camp the best they have had for at least three years, and with more seekers than they have had in several camps. Rev. James Campbell and his good wife were in charge of the music here, and to say that they are fine does not do them justice. Brother Campbell is an excellent leader and a great soloist, and his wife an able assistant. We have just closed the last camp of the season at Circleville, Ohio, at the Mount of Praise camp ground. It would not be far fetched to say that it seemed as if God had saved the best to the last of the feast. The meeting here began and closed with victory on a large scale. It was said there were over eight hundred cars on the ground and about seven thousand people both Sundays, and unusually large crowds through the week. The long altar was lined with seekers at almost every call. This was our first time to be associated with Brothers Roberts and Salter, and we certainly hope it will not be the last, for we enjoyed the sweet fellowship and the successful labors of these men of God. We go next to Crawfordsville, Ind., to follow our assembly there with a revival, assisting the pastor, Rev. Guy C. McHenry. Please pray for us."

PASTOR VICTOR L. ABBEY, Kearney, Nebraska—"Bless God for the uplift of the great campmeeting with those indefatigable workers, Jarrette and Dell Aycock. Such a spiritual blessing as they do bring! This is their fourth time here and they are beloved by Nazarenes and other holiness folks as well. We are on the mountain top of Beulah land spiritually and with four new members added to our recent increase of fifteen, are going and growing for holiness and God. Our N. Y. P. S. is truly representative of Nazarenes along all lines, and their song gospel team work on Sunday afternoons is an inspiration to their pastor. Our Bible study and choir practice promises to aid all in being more of what God wants the followers of Jesus Christ to be in youth as well as maturity. Bless God. Our Sunday school rally starts the eighteenth. Brethren, pray for us. Believing for a real Holy Ghost revival again this fall and winter. On to victory. Our faith is still achieving. To Him be all the glory and the praise."

EVANGELISTS J. L. AND CHRISTINA BATES—"Just closed a good meeting at

Reed, Oklahoma. About forty-one either found pardon or purity. Such praying, weeping, and shouting is seldom witnessed. A goodly number of young people got to the Lord, and did excellent work in the meeting. One young man surrendered to a call to the ministry. Our meeting at Jester was not what we had hoped for, yet quite a few found the Lord. There were other meetings in progress, so our crowds were not as large as we expected. One young man was saved and sanctified and called to preach in the Jester meeting, and preached his first sermon at Reed. Two young men came to the altar, consecrated their lives and were sanctified. My two daughters, Mary and Elizabeth, preached their first sermons in these meetings, and God honored their messages with souls in the fountain. Wife and the girls were with me in my evangelistic work this summer, and were a great help and blessing. We are again entering the pastorate, and are open for a call anywhere the Lord may lead. Wife and I have been preaching for eighteen years, a good part of this time having been spent in pastoral work. If you need us, write or wire us at Bethany, Oklahoma."

MINERAL WELLS, TEXAS—"Just closed one of the greatest revivals in the history of this church with Rev. H. A. Gregory and wife as evangelists. Brother Gregory is a safe, sound preacher. He knows the every burden of the pastors and is a pastor's friend. Sister Gregory knows how to pray the fire down. The singing was in charge of John L. and Beulah Knight. There were thirty bright professions either for pardon or purity. The last night the altar was filled with hungry seekers, with nine happy finders. Five adults came into the church and I think two more to follow. For it all we praise God. The evangelists and singers were well paid for their services, also two nice poundings and two nice love offerings for the pastor. Our pastor's salary is paid up to date, also our local, district, and general budgets, except a few dollars and that will be paid by the time this is in print. We have called Brother and Sister Greer back for the sixth year, and they have accepted. We are expecting to move things for God. Pray for us, that God may keep us clean and red hot. Stop and give us a boost. Amen."—J. L. Knight, Reporter.

EVANGELIST Z. T. THACKER—"I have just returned from Texas where we held the Hudsonville campmeeting, and a great camp it was. We held three services each day for three weeks and a large number prayed through to victory, either for pardon or purity. The people said it was the greatest camp that had been held there for years. The altar was well nigh filled the last night of the meeting. Here we found some of the best people that can be found anywhere on God's green earth. We certainly saw the workings of divine power in this meeting. We are invited to hold the camp for them next summer. Pray for us."

PASTOR ALBERT R. NEESE, EL DONALO,

KANSAS—"We praise Him for present victory through the precious blood. His blessings are upon the church here in this place. We are not crowded for room and the pastor is not the most popular man in town or in the church. Neither are all saved or sanctified who come our way, but God has given us souls throughout the year. Our parsonage is completed for which we are truly thankful. We have added four new Sunday school rooms recently. Our Sunday school has doubled in attendance and also in number of classes, due to our faithful superintendent. Our N. Y. P. S. is advancing both spiritually and in attendance under the leadership of our efficient president. From our young people one fine young man has been sanctified and called to preach. A very intelligent young lady also was purified and definitely called to the foreign field. Twenty have united with the class throughout the last year. We plan a revival with Rev. Ong in October. We start our second year as pastor here, hoping we shall profit by our past mistakes and make them stepping stones to a closer walk with God."

EVANGELIST JOHN T. HATFIELD AND GRANDDAUGHTER, FLORENCE WYSE—"We are ready to make another report. It is a good one. We don't always have good ones, and we want the readers of the HERALD OF HOLINESS to get this one. It was a new campmeeting, first year, at Osakis, Minnesota, 135 miles northwest of St. Paul. It was in a nice grove near a beautiful lake, a summer resort. There was a good attendance, and the best of order. We were the only called workers. The first week everything went well. We had many seekers and some glorious results. The second week the devil got in and locked it up, and for seven days we never turned a wheel. We had plenty of seekers, the altar would be full, but not one ever got through. It looked blue, but the Holy Ghost was at work. We were due to close but we continued another week. Finally a few of the saints saw the situation. They were anxious for a break, and they got under awful soul travail, so much so that there was some alarm as to their condition. Their agony was severe. Finally it broke down and the fire fell and the glory of the Lord was upon the camp, and old and young were swept into marvelous experiences. There were many men from middle life to old age, as many as ten at one altar service. The meeting was accompanied with many open confessions and restitutions. Very few of them had ever been to a meeting of this kind, they had never been to an altar or seen a real case of salvation. One night a grandmother, a mother, and a daughter were saved who had never been to an altar. When they got home, the husband of the mother was saved. The same night two young girls and a boy were saved. We had them stand on the altar, and their shining faces and happy looks put more people under conviction than did our preaching. The last Sunday was the climax. We had an all-day meeting with many seekers and a sweeping victory. The morning testimony meeting was one of unusual interest; in these

latter days they are a rare occasion. There were about one hundred testimonies, and a great many had never testified before. They were unique, and so original and so full of wit that it was a blessing to everyone that heard them. They had never been in a testimony meeting often enough to learn their speech like the holiness people. We surely do thank God for this unusually good meeting in the Holy Ghost."

PASTOR W. S. RICHIEY, Canute, Okla.—  
"We just closed a great revival meeting at our church. We prayed definitely that God would give us a great meeting and stayed on our faces until the evil powers were beaten back, and the good Lord came this way, for which we are praising His dear name. There were twenty-nine saved and some sanctified. The church was put on the mountain of faith for greater things in the Father. There were five additions to the church, a better co-operation with those who are looking our way in the community. We had Brother E. C. Dees, evangelist, who preached the Bible in its fullness. He uncovered and exposed sin and held up the blood-stained banner of Christ to the large crowds that attended. I want to say that God truly has His hand on this man of God who labored so faithfully for us. We have a good church, but we need your prayers."

EVANGELIST W. F. CLEGHORN—"The first of July we got in our Ford and drove to the Piny woods of East Texas where no Nazarene preacher had ever been. Leaving wife to visit her folks, we got in our car and drove to Bettie, Texas, near Pittsburg, where God gave us two good meetings. We left them hungry for a Church of the Nazarene. There were around fifty or sixty that prayed through in the old fashioned way. On July 29 we opened fire at Davis Chapel near Home, Texas. We were rained out three nights, but in spite of all the mud and rain, God gave us seventy souls in the fountain. This is an independent holiness church and not a finer set of folks on the face of the earth. This was our third meeting and they asked us back for another year, and we will go if the Lord is willing. Our next meeting was at Grace Chapel, Alabama, near Jasper. Here we had a hard fought battle, but God gave the victory. There were some thirty-five or forty prayed through, and the most of them were members of the church that had backslidden. We took one new member into the church. They said they had a pastor, but we have not seen him yet. We went from there to Dora, Alabama, where Rev. I. E. Johnson is pastor. God gave us a good meeting, a hundred or more prayed through. We took in seventeen good members, fifteen grown ones in the number. We put a few copies of the HERALD OF HOLINESS in the homes while in these battles. We are now in the second day of the battle with Rev. J. W. Heathcock, at Parrish, Alabama. We go next to Brakesfield Chapel with the Methodist church. Then from October 7 to 23 we shall be with Rev. E. E. Barber, Alabama City. Pray for us."



Dr. P. F. Bresee

## Founder's Day

### October 16, 1927

FIRST CHURCH OF THE NAZARENE, Los Angeles, Calif., will observe the thirty-second anniversary of the founding of the Church of the Nazarene, on Sunday, October 16, 1927. All the services of the day will be directed to this anniversary, the afternoon service, however, being devoted particularly to the giving of a program arranged for the occasion. The thirty-two years since that October day of 1895, when the first organization of a Church of the Nazarene took form, have witnessed a wide increase in members and influence. But the original purpose back of that first organization is yet the purpose of the present membership of First church, and the annual observance of Founder's Day has come to be a particular occasion wherein to pledge anew its adherence to this original purpose. Realizing that although every one is invited all cannot come, the church has had prepared a Founder's Day Bulletin which will be gladly forwarded to any who will send name and address (a postal card will do) to First Church of the Nazarene, 6th and Wall Sts., Los Angeles, California.

**PASTOR R. T. SMITH**, Caddo, Okla.—“We just closed a successful revival Sunday night, September 11, with Rev. J. W. Bost, wife and daughter, Miss Naomi, who had charge of the singing and surely did put it over. Brother Bost did some great preaching. The church was blessed mightily through his messages, and we had thirty professions in all. There are some fine Nazarenes here, and they are a good people to work with. They have put up with us three years, and we hate to part with them, but feel it best to go. Any pastor who is willing to sacrifice can come here and put it over. I think the church is in fine shape considering the pastor they have had the last three years, and any church that wants an evangelist that will preach the old-time gospel straight and clean will not make any mistake in calling Brother Bost. Miss Naomi is as good a singer as he is a preacher. Miss Katie Latimore is also a singer and pianist.”

**PASTOR ERNEST F. BRADFORD**, Cooperdale, Ohio—“We have just had the greatest revival in the history of this church. God so wonderfully manifested Himself until many said that it was the greatest revival they had seen in this country in fifty years. Great conviction was upon the unsaved. Some were stricken down under the power of God, and some felt that they were really dying, but came through with glorious victory in their souls. Evangelist D. M. Pessley was our co-laborer. He is a sane but radical preacher of the old type, and has old-time results. From this statement it will be almost useless for me to say that he carries a burden for the lost; as one may know, to have real results the minister must carry a burden. The evangelist was well paid, and a good love offering was taken for the pastor, and the pastor's salary was increased five dollars a week. There were 165 seekers at the altar and a goodly number came through to victory in the old-fashioned way. We received twenty-two new members into the church, and more are coming. We have served this people as pastor for less than four months, but we feel that God has given us the hearts of the people, for they are standing by us in every way. At our last board meeting they were favorable to storehouse tithing, and last Sunday, September 11, at the close of a message on tithing, the church unanimously adopted storehouse tithing as God's plan for financing the church. This, with the beautiful spirit of love and fellowship that prevails throughout our membership, assures us a great future for the Cooperdale Church of the Nazarene. To God be all the glory.”

**HOLLAND LONDON**—“The Lord has given me the opportunity this past assembly year to travel sixteen thousand miles in fifteen different states, and I have seen more than fifteen hundred people kneel at our altars for pardon or purity. We have taken in more than one hundred members into the Church of the Nazarene in the last six months. I have held meetings at Ada, Oklahoma; Houston, Texas; Austin, Texas; Lytton Springs, Texas; Sioux City, Iowa; South Bend,

Elkhart, and Mishawaka, Indiana; also had the privilege of preaching one night at the Northern Indiana Assembly at Crawfordsville. The opportunity was given me to be at First church, and Woodlawn church, Chicago, Sunday, September 4. At present we are in a meeting with my father and Brother E. D. Russell, Kansas City, Kansas. I expect to be in college for the winter after this meeting. I am thankful for the kindness of all the pastors it has been my privilege to associate with this year. All of them have been very kind and patient with me and remunerated me well. I have just closed the best meeting of my life with three churches uniting on the Northern Indiana District with District Superintendent Montgomery. About forty new members were taken into the church at the close of this campaign. If permitted to live I shall reach my twentieth birthday in the winter. It seems but yesterday when I held to my father's hand on a campmeeting platform and helped, as I thought, to lead the singing. Looking back over the years, I remember when I first started to be a Christian at the age of four in a campmeeting in Missouri. Many times I have blundered since starting, and have had to be prayed with and cried over, but through it all He has brought me out and I have been called to tell others of the Christ who has redeemed me.”

**EVANGELIST W. A. TERRY**—“I just closed a great revival at Tuttle, Oklahoma. Some say the days of revivals are over, but it is not so when conditions are met, for God gave a revival at that place which will never be forgotten. People prayed and cried until

God heard and shook the town. People there are hungry for a Church of the Nazarene, which I am praying will be set in order soon. Pray that God will keep this soldier in the fight.”

**PASTOR D. RAND PIERCE**, Everett, Wash.—“While we have not reported for some time, we have not been at all idle. After the ordeal of our secretarial labors at the District Assembly and the editing of the annual minutes, we immediately tackled the job of improving and painting our church and parsonage. This kept us busy much of the time for three weeks. Considerable of the work had to be voluntary, like the pastor's, but a good job was done, and we now have a very attractive property which we feel sure will help us in our fight to establish the work in this place on a much firmer basis. Our people are all pleased with the delightful transformation. After completing this task, accompanied by Mrs. Pierce, I motored to Vancouver, B. C., for a two Sunday rest and vacation. We preached one Sunday morning while there for the young and struggling Church of the Nazarene. Brother and Sister Tenove are putting up a heroic battle for our cause in that great Canadian metropolis. We cannot but believe that some day we shall have a strong work in that place. We came home refreshed and have opened a new forward movement on old-time, radical full salvation lines in our regular services that have already borne some fruit, and we are believing God will lift us out of all our ruts and put us up on a new terrace in our individual and church life. We have scarcely got started in this new endeavor, so will report more a little later.”

**PASTOR GEORGE L. DECH**, West Side, Indianapolis, Indiana—“We have just closed nearly three years of ministry here at this good church. God has blessed us and given us many souls. There have been many scenes of rejoicing and shouting. We feel everlastingly indebted to this praying band of people for the help and blessing they have been to us. A number of good substantial people have been taken into the church. The Sunday school shows a good increase. We have remodeled our church this past year at a cost of about two thousand dollars. This will make it possible to have the greatest Sunday school West Side has ever had. We now have seven good rooms in the basement and an assembly room that will seat about 125. A new furnace was installed with a forced heating system that will heat the basement nicely. Another outstanding feature of this year's work was the erection of a new parsonage that is second to none in the district. This new home has eight rooms, is strictly modern, with full basement. It cost the church about \$5,300, and was appraised by the loan company for \$6,500. We are so glad to be able to leave this good home for our successor. We have accepted a call from our church at Hastings, Nebraska, and will soon be on our new field of labor. Brother Jesse Towns is our successor here, and we feel that God is going to give him a good year. We desire the prayers of all our

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friends as we go to this new field. We have many friends in Indiana whom we shall miss, but know that God will give us many friends in Nebraska."

**SWAN RIVER, MINNESOTA**—"We have just had a two weeks' series of meetings at this place by Henry C. Downey, evangelist, and the Lord blessed his speaking by bringing twenty to the altar for regeneration, and three for sanctification. Brother and Sister D. L. Holtzman, of Taylors Falls, led the singing. Pray for us as this is a hard trench to hold. This is the first real shaking up the enemy has had at this place. Praise the Lord for convicting power today."—Elbert Cordell, Reporter.

**MALDEN, MISSOURI**—"Our ten-day revival closed August 21 with great victory. Brother C. O. Miller and family were the evangelists. Sixty-three bowed at the altar and about twenty prayed through to victory. Four joined the church and others are looking our way. Eternity alone will reveal the great good done in this meeting. There was good attendance each night, and people turned away at the very beginning of the meeting. They were so anxious to hear the wonderful messages that Brother Miller brought forth each night that they would stand at the windows and sit in their cars in perfect quietness until the close of the service. Everything was in perfect harmony and it showed that God was on the scene from the very beginning. We give Him all the praise. We are now starting in for another year to fight the battle against sin and the devil with Brother Jones and wife who came to us from Eldon, Missouri. They are both preachers and on fire for God. They are both young, but strong in the Spirit, and we are sure they will put the thing over at Malden in a most wonderful way. Brother Jeffries, who has been with us the past year, felt called to some other place for his health. He did his very best for the church here and we pray God's blessings on him and his dear wife wherever they go, and that God may heal him and that they be a blessing to the church with which he labors."—Reporter.

**MALONE, NEW YORK**—"With the aid of some of the brothers and sisters we have been hanging on in Malone for four weeks, endeavoring to plant a Church of the Nazarene. It is here that our district tent was burned two years ago, but it served to advertise us and we find it much easier sailing this time. We are reaping some of the benefits of the faithful preaching of our Brother Roy Hollenback who was our evangelist two years ago, and whom God in His kindness has since sent to the New York District. We pastors in the north have been doing our own preaching here in Malone largely, and God has given us some souls and many friends and we are praying and believing for a church here. Brother and Sister Tompkins of Plattsburgh church have helped much. His people allowed him to accept the Macedonian call and he has helped much and received no remuneration at all. We are truly thank-

ful to have him as our neighbor in this north country. Sister Tompkins has been a blessing with her beautiful voice and prayers and exhortations. Brother MacPherson, pastor at Gouvernor, has also been in to help, and we find him a fine brother to work with and a loyal Nazarene. Evangelist Belle Burns has assisted most of the time. We find her to be indefatigable in labors and constant in prayer, and feel she has been a great blessing. We were glad to have Brother Burns for a short time to assist with the music. Two of our other pastors in the district have visited us for one night. Pray for Malone that God will save souls and establish a church here."—John Weightman and wife.

**PHENIX CITY, ALABAMA**—"I am glad to report that God is really answering prayer here. I came here September 10, 1926, and found the church in bad condition, seemingly as a scattered flock of sheep, but through prayer and fasting and the earnest preaching of the old-time truth our membership was revived and souls have been really saved and sanctified and twenty-one new members added to our church roll. We had only a rough, wooden tabernacle with dirt floor in which to worship, which was very hot in the summer and cold in the winter, but our people had a vision of a new church home which from a human standpoint seemed impossible. But thank God, "all things are possible to them that believe," and now at this writing in answer to prayer and the untiring efforts of His people we are completing a nice brick veneer building with balcony and Sunday school rooms in the rear. It is useless to say that the devil has fought every inch of the way, but 'greater is He that is in you than that is in the world,' and God's promise that 'I will never leave thee nor forsake thee,' has again been fulfilled to us. Praise His name! The writer and his family during this time of planting, working and building for the extension of His kingdom were called upon to pass through the greatest trial of their lives. On the eighth of August our eighteen year old boy, Cecil, while running an elevator in the Muscogee Manufacturing Company in Columbus, Georgia, was caught under the lift of the elevator he was operating and instantly killed. We were in the midst of a good revival meeting at this time, conducted by Rev. Will M. Lane of Tuscaloosa, Alabama. We closed the meeting and took our boy to Cordova, Alabama, our old home place, and laid him away. After a few days we were back in Phenix City, and with crushed hearts, but with His grace to uphold us in our sorrow, pushing on with our work. We earnestly request the prayers of God's people who read these lines, that we may be upheld and be able to say from our hearts, 'Thy will be done.'"—Paul E. Sides, Pastor.

**EVANGELIST R. F. WHITEHURST**—"Since reporting last, I have spent the month of August in meetings in both southern and northern Arkansas. The first at Magnolia, Warnock Springs camp. This is an independent holiness camp

running on full salvation lines for the past nineteen years. If statements of the members of the board are any criterion, this year has been the greatest camp in its history. Many souls bowed at the altar first and last and found the blessing for which their hearts hungered. My second meeting was with the Congregational Methodist church in Yellville, Ark., but we found this county seat town in the grip of the unknown tongues with its terribly blighting influence and its opposition to all other churches. After our meeting was well under way they sent off and secured a foreigner and started a special meeting to which the community goes 'to see the circus' as they call it because of the actions of these poor, deluded and deceived souls. We accomplished very little here so far as numbers blessed. However there were some results which eternity alone will reveal, prime among them being the sanctification of a dear, good woman who had been a seeker for a number of years, and the plans set

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for a meeting next summer that will be on the holiness campmeeting lines with a full corps of workers as in a regular camp of the kind. This will be the preliminary meeting for a permanent holiness campmeeting association which we hope to perfect at the close. Please let every reader put this on his prayer list and pray for the success of the plan, for this will mean to this northern section of Arkansas a holiness center of influence that will radiate throughout this great section where there is no such camp at present. Our Kentucky District Assembly adjourned its sessions last night, Sept. 11th, and I am now making up my fall and winter slate. I shall be glad to arrange meetings with those desiring my services. I am a member of the Kentucky District Assembly, and I am sure our good District Superintendent, Rev. L. T. Wells, will be glad to give a word for me. My terms are the golden rule."

EVANGELIST L. D. KIRBY—"These are the very best days of all my work in the ministry. God is giving me souls wherever I go. It has been my happy



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privilege to travel in twenty-seven states of the Union in the last two years, and I have preached in almost all of them. I have met with some of the most blessed, old-fashioned Nazarenes and Pilgrim Holiness folks the sun ever shone on. While passing through Texas on my way from Colorado to Florida, I stopped at Childress and preached one Sunday for the Nazarenes. We had a good time, a few prayed through to victory. I was with the dear Nazarenes the following Sunday at Selma, Alabama, and preached once for them. I went on to Florida, remained in that state four months and held several revivals. During the two years I have traveled 7,045 miles by auto, preached over four hundred times, held thirty-five jail and prison meetings and about 150 street meetings, and visited in many homes. I can say while here at Sturgis, Michigan, in one of the bank buildings holding an old time revival, that all things are working out for God's glory and my best good. Anyone desiring an old-time revival, I shall be glad to come to you for just simply the expenses and a free will offering. Home address, 300 North Water Street, Owasso, Michigan."

EVANGELIST T. J. PRICE—"Since coming into the Church of the Nazarene from the M. E. church I have held several home mission campaigns for the Ohio District, the first being at Marysville, Ohio. As soon as we arrived we were greeted with rain, and it continued for about ten days. Our co-worker, Miss Alice Shefmire, evangelistic singer, contracted smallpox, and we were forced to close the meeting and leave town. Very little was accomplished, but God has a few folks there who want a Church of the Nazarene. Next we went to Urbana with Dr. S. Flowers and Rev. Gene Philips as co-workers. They proved to be the best men I have ever had the privilege to work with. God gave us good altar services every night and we look for a good church there in the future. Our next meeting was at St. Paris, being there for almost four weeks. Rev. and Mrs. Earl Burger and good daughter Evon did the singing. God blessed in the services, people came early to secure good parking places and seats. God gave us several souls and a church was organized with several charter members. From St. Paris we were called to Port Clinton with Rev. T. T. McKisson the good pastor, my co-workers being Ward and Marsh. They certainly know how to sing. The battle was hard for the first week and it looked as if we were going to suffer defeat, but God came on the scene and gave us a number of seekers and happy finders. A nice class was taken into the church. God is still on the throne in saving and sanctifying power. I have open dates in October and anyone wishing my services may reach me at Troy, Ohio, general delivery. My terms are entertainment and a free-will offering. For reference write Dr. Chas. A. Gibson, District Superintendent, 118 King avenue, Columbus, Ohio; Rev. Mil-lard R. Fitch, Troy, Ohio; Rev. Howard Welsh, evangelist, Olivet, Ill., or Rev. W. E. Lytle, evangelist, Wilmore, Ky."

PASTOR F. H. BELDEN, Portsmouth, Ohio—"The work of God is moving forward here with a steadiness that is encouraging to all who are working and expecting a strong church here. September 4 we closed a good meeting with Edward C. Oney doing the preaching. God blessed his efforts with a number of seekers and the church was greatly benefitted. He is a lovable man with a beautiful spirit that encourages men and women to love God better and serve Him more. On September 11 we had a beautiful baptismal service at the river. God was there and the saints were blessed and naturally sinners were pricked to the heart. We also received six good people into the church which makes a total of seventy, with others looking our way. On September 12 the church board met, raised the pastor's salary five dollars a week, and took steps to move forward in the near future by building a new church. We have a building fund that is growing month by month and we are looking forward to a great time here. We are still clean and love the fire of the blessed Holy Ghost. May God bless our great cause everywhere."

STONEWALL, OKLAHOMA—"An old-time revival, the best we ever saw here, closed August 28 with blessed victory. Truly our evangelist, Rev. L. H. Ritter, was at his best; each time he would preach the Holy Ghost would anoint him. Sixty-seven prayed through in the old-time way and there were seventeen strong additions to the church. The Lula folks came over some and helped us with their special singing. Brother and Sister Clifford and daughter Audrey are real singers. Also Mother McClellan of Paris, Texas, was here for the revival. The dear Lord wonderfully blessed, not a dry service. The town of Stonewall was stirred as never before. Thank God for a man that preaches the blessed old gospel straight and clean. He has been called back by a unanimous vote of the entire church for a third year, also his precious wife was with us the end of each week, which was a great blessing. We have one of the best W. M. S. on the field, such a spirit of love prevails. We intend to organize a N. Y. P. S. in the near future. Pray for us."—Loula Couch, Reporter.

PLATTE, SOUTH DAKOTA—"We just closed a successful meeting with Rev. Lizzie Stout as evangelist. Her messages were tender, clear-cut and searching. The attendance was fine throughout the meeting, reaching many new families. A good number of seekers and we are looking forward to a successful year."—G. D. McDonald, Pastor.

EVANGELIST ELWOOD TAYLOR—"This has been a great year to me. I have had many a hard fought battle, but God has blessed and given great victory and scores of precious souls have been reclaimed, converted, or sanctified. I have held meetings in the following places since last assembly: Moberly and Mexico, Missouri; Kewanee, Illinois; two meetings in Argo, Illinois, where a church was organized; Sharden, Illinois; Ros-



land, Chicago; Huntsville, Alabama; Hoopeston, Illinois; Nancy, Kentucky; Huntington, West Virginia. I have traveled about ten thousand miles, and preached in other places also. In the above places God gave many souls. The dear people have been very kind to me and have given of their money, and two good friends bought me a fine Ford car and sent me home smiling, rejoicing, and praising God for all of His love and tender mercies. We took our three weeks' vacation and Mrs. Taylor and our two sons went home to old Missouri and visited our aged parents, my mother and Mrs. Taylor's father, and also visited our brothers and sisters, and our many old time friends. While this year has been a great year, by the grace of God we expect this coming year to be far the best in our life. Anyone wanting our help may write us at Wilmore, Ky."

Bethany-Peniel College to finish her college course and wife and I came home for a rest. Now we are ready to make up our fall and winter slate. We are ready for calls to go anywhere for either evangelistic meetings or a good pastorate. We are in God's hands and where He leads we will follow. Address Miss Naomi Best at Bethany, Oklahoma, and Rev. J. W. Bost, at Peniel, Texas."

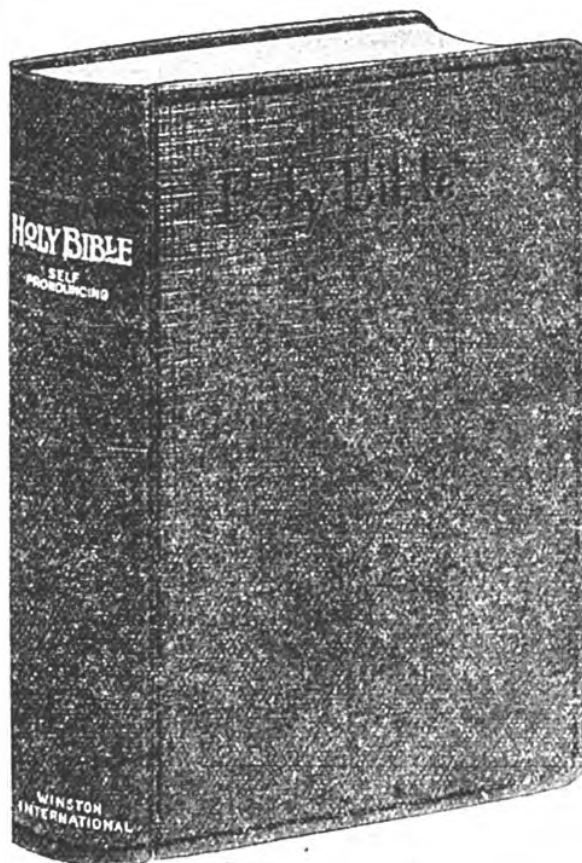
PASTOR HENRY BELL, Palo Alto, Calif. —"The revival I held in San Jose in exchange with Rev. E. M. Graves closed in the greatest blaze ever seen in a revival in California. But my conscience will not permit me to say 'in a blaze of glory,' for there was little glory—it was all blaze. Some neighbors threatened to 'get' us if we came into their neighborhood, and one night poured kerosene on the tent—hence the blaze. People had

not been coming for miles around and hardly knew we were there. But, believe me, in ten minutes after the fire started we had enough sinners to fill fifty altars 'full from end to end' if we could have coaxed them forward. The dear members in San Jose had been praying for more fire in the meeting, and they surely got plenty of it, but not the kind they wished. However, it was the best thing that could have happened, for now they plan to build a fine new church soon, 48 x 50. I have been assisting the pastor in raising money to build, and they will soon have enough. Thirty-four people 'kneeled' at the altar during the revival, counting them as they came, but some just peeked through their fingers to see how the others were coming on. A few came on. The only fault I was able to find with the people there was the fact that they did not buy their song books

EVANGELISTS J. W. AND MISS NAOMI BOST—"We closed our summer slate last Sunday with the closing of the meeting at Caddo, Oklahoma. We began the first of June at Post, Texas, where Miss Naomi sang for a good meeting. We began the eighteenth at Miller Grove in Hopkins county where we ran only a week and the rain hindered, but we had a fine little meeting. Our next meeting was at Waldron, Ark., with our faithful pastor, Brother Houston, and his good church. Twenty-nine prayed through at the altar in the old-time way; two young men walked into town from two miles out in the country one night at one o'clock at get the pastor and evangelist to pray for them, and were gloriously saved. A good class was received into the church. Our next meeting was at Bethel church, six miles out from Temple, Okla. There we found a faithful bunch of saints with whom it was a great pleasure to work. We had the privilege nineteen years ago of holding the first holiness meeting that was ever held in that community, and we found much of our work of that meeting still standing. We had a hard fought battle there, but finally, after much prayer and fasting, the Lord gave us twenty souls in the fountain and some united with the church. The finances came easy. Brother Davis is the good pastor of that good church, and there is the home of our Brother Isenhour, who was saved in our work nearly thirty years ago in Texas. It was a great pleasure to us to be in his home with his large family. Our next meeting was at Caddo, Okla., with Pastor R. T. Smith and his good church. We found them in fine shape spiritually and ready for the meeting. That part of the country is hard hit, the cotton crop being almost a total failure; so the people had little to do but get religion, and they went in and got it. So we had a fine meeting there with about thirty professions. Brother Smith is a fine brother to work with, and is a fine pastor with an excellent helpmate. He is leaving Caddo this fall. Any church would do well to call this good young man as pastor. He has served the Caddo church three years. We closed the meeting Sunday night, and our band broke for a while. Miss Naomi went back to

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47 Jē'sus saw Nā-thān'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile!  
48 Nā-thān'a-el saith unto him, Whence knowest thou me? Jē'sus answered and said unto him, Before that Phil'p called thee, when thou wast under the fig tree, I saw thee.  
49 Nā-thān'a-el answered and saith unto him, Rāb'bī, thou art the Son of God; thou art the King of Is'ra-el.

disciples believed on him.

12 ¶ After this he went down to Cā-pēr'na-ūm, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jē'sus went up to Jē-ru-sā-lēm.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

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from the Nazarene Publishing House. If all churches did this, what kind of a publishing house would our publishing house be?"

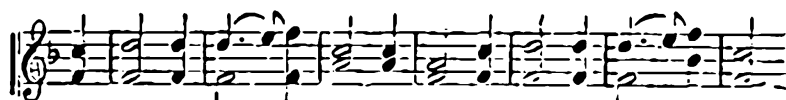
**HAVERHILL, MASS.**—"We are glad to report the best summer season that we have had in the Haverhill Church of the Nazarene since I came here going on seven years. The Spirit of the Lord has been working in our midst in marked manner, ever since the District Assembly in May. Seekers nearly every week, and the glory of the Lord is on our people. Congregations, the largest this season of

the year ever; we reached the high water mark in prayermeeting attendance last week Wednesday night for August, over ninety in. Strangers are coming to our services, and are delighted with the atmosphere of the meetings. We are looking for the largest ingathering of souls this fall and winter, that this church has ever seen. Having been disappointed in getting one of our evangelists, we are planning to have Dr. W. W. Bustard, formerly pastor of the Rockfeller Baptist church, Cleveland, Ohio, in November. He is preaching now on the work of the Holy Spirit in a wonderful manner. With 'Holiness unto the Lord,' as our battle

cry, we are marching on to certain victory. Hallelujah!"—F. W. Domina.

**LAKELAND, FLORIDA**—"On June 27, 1927, was effected the organization of the First Church of the Nazarene of Lakeland, Florida, by District Superintendent Eckel. I was appointed as supply pastor until the assembly, but have recently been called by the church to the pastorate for the coming year. We are few in number, only eleven members, and very hard pressed financially, which makes the situation a trying one, but nevertheless we are making some progress. We rented a lot and have erected a nice screened tabernacle worth about one thousand dollars which will seat between three and five hundred people. All the work was donated but we owe \$4.25 for material. We have organized our Sunday school and N. Y. P. S. We have but few young people, but they are taking hold with real zeal in the interests of both the society and the church. Our Sunday morning services average about twenty-five persons, but our Sunday night attendance is increasing and is nearing the one hundred mark. We have as many as twenty-six at prayermeeting. Interest is good and God is settling conviction down on folks and we are ripening for a revival. One sister has been blessedly sanctified and others are hungry. A number have come forward giving their hands for prayer, but only one has prayed through to a definite experience since we have taken the work. Several who are in accord with us are considering membership. The presence of the Lord is very real in the services. If any who read this are considering coming to Florida and wanting to locate near a Church of the Nazarene, either temporarily or permanently, we assure you that a hearty welcome awaits you at our services if you desire to come this way. Pray for us."—Viva C. Crawford, formerly Viva C. Hoffman.

**PASTOR A. K. SCOTT, Amarillo, Texas**—"We are glad to report another good meeting held by Evangelist I. M. Ellis and Mrs. Stella Morgan as song evangelist. God came on the scene and we had a good time in the Lord. Not as many prayed through as we hoped to see, but what did have come through in the old time way. Rev. Ellis did some great preaching that brought conviction. Mrs. Morgan is a good choir director, and special singer. We took two into the church and have some more to follow. A number of people were anointed for healing and God came on the scene to heal. We held our annual church meeting Monday night, September 12. This closes one of the best years of our ministry. We have had through the year 602 in the altar, 306 prayed through, ninety-two united with the church. I have secured 124 subscriptions for the HERALD OF HOLINESS, anointed over one hundred people and have seen God's healing power manifested in a marvelous way. We came here the first of June, 1925, with just a small band, now we have 143 dependable members. We have raised \$9,216 this year. They gave us a unanimous vote for another year, so we



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feel we are in divine order. Brethren, pray for us."

**DORA, ALABAMA**—"The Lord has just given us the best revival in the history of this church. The meeting opened August 29 and closed September 11. Our evangelist, Rev. W. F. Cleghorn, carries a deep burden for lost souls. His messages are constructive, burning with unction and heavenly glow. There was not a fruitless service. There was praying, crying and shouting, mothers and grandmothers with white hair getting saved and sanctified. More than a hundred prayed through; some were reclaimed, some saved, and others sanctified. Seventeen united with the church, others to come. There were two holiness meetings on in the same town, but the people came. The large tent was full and great crowds outside. Our pastor, I. E. Johnson, was with us. He was given a good sound pounding which was appreciated. The church is wonderfully encouraged. Large crowds were out for prayermeeting last night. We are believing God for great things. Praise His name."—Mrs. J. G. Scogin.

**PASTOR G. W. DAVIS, Yampa, Colorado**—"I am glad to report that the Church of the Nazarene through the grace of God is still very much alive in the Yampa valley of northwest Colorado. We have three churches in the valley, with two new church buildings to be started within a short time, and a splendid spirit displayed by all members. In January we started with a revival at Oak Creek, Colo., with the Wear Evangelistic Party. From the start the devil gave us a battle through sickness, with the pastor's wife ill, and members of the evangelistic party were soon stricken; but we feel as though much good was accomplished. We then went from there to Phippsburgh, Colo., where a church was organized over a year ago of which I am pastor. Most of the members had moved away since the church was organized, and the people of the town were careful to stay away.

However, there were a few who prayed through to victory. From there we went to Yampa, Colo. where I am pastor also and where the first Church of the Nazarene was organized in the Yampa valley. All members had left except two women, one a widow, the other a washerwoman, both of whom declared that they must keep the Church of the Nazarene in Yampa at all costs. They went to work buying lots until today they have four lots with most of the material on the ground ready to start work. We plan to have the church completed in time for Sister Davis to hold a revival in it during October. With the prayers of these two loyal women ascending to the living God, the Wear party had little trouble in bringing old-time conviction down on the people of this town, and several prayed through.

This opened up the way for another revival in Yampa starting May 12th with the Fannie Payne Evangelistic Party as the workers. They prayed the glory down, and quite a number were saved, with five joining the church, two of whom have definite calls to the ministry.

Back to Phippsburgh was the next thing on the program, where the old man had things pretty well closed up, although there were a few loyal souls remaining there. Quite a number of the Yampa folks attended the services, so there were about nine souls claiming victory before we closed. The last Sunday of the services we had a class of seven baptized in the river below the schoolhouse where we held the meeting.

After this we moved to Hayden where we held a four weeks' meeting. The attention was good from the start with a deep conviction on the people, and when altar calls were made there were many seekers. The last Sunday of the meeting a church was organized with twelve charter members. Among the twelve taken into the church three of them were preachers. Praise the Lord! Over two hundred and fifty dollars was subscribed on a church building, so we expect a nice building of our own to worship the Lord in soon.

**"THE E. ARTHUR LEWIS EVANGELISTIC PARTY** just closed a meeting in our city. Our Church of the Nazarene and people from various other churches co-operated in the meeting which ran for about a month. The large brown tent was pitched on a very choice lot in a community of churches. God blessed the meetings and several were forward for prayers, fifteen at one time. The meeting seemed to just get well under way at the close, cold evenings and some rain hindering somewhat previously. Brother Lewis has as fine an equipment as I ever saw for gospel meetings on a large scale. His large new tent, 60 x 90 feet, is a hummer. He has a splendid corps of workers who preach, pray, sing and play. Brother Lewis and his wife do the preaching and Mrs. Hair and Mrs. Hollowell of Los Angeles and Miss Hattie E. Goodrich of Washington, D. C., do everything else that is to be done in a revival meeting. Brother Lewis seems to be called to preach two particular lines of truth, viz.: the Second Coming of Christ and the Second Blessing, properly so called. In preaching these two important truths, he was considerate of others' views of the first, absolutely uncompromising in the presentation of the latter. He put the emphasis where emphasis belongs: 'holiness, without which no man shall see the Lord.' We never heard a more faithful preacher on the subject of second blessing holiness. God bless him!"—W. D. Shelor.

**UNION, MAINE**—"We report victory in Jesus' name. We have just recently closed a three weeks' tent campaign with Rev. L. B. Byron as evangelist. While the seats in the tent were not filled to capacity, yet the attendance, notwithstanding the rain and cold weather, was good. Many heard the gospel while not inside the tent. Brother Byron preached the gospel with no uncertain sound. We would heartily welcome him again as evangelist. Mrs. L. B. Byron presided most efficiently at the organ. Many hearts were blessed by the musical selections rendered by Brother and Sister Byron and local talent. On the last Sun-

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day of the meetings a very impressive outdoor baptismal service was witnessed. Three candidates renounced the world and were buried with Jesus Christ in baptism. Rev. L. B. Byron officiated. While the visible results were not what we would like to have seen, yet eternity alone will reveal the actual work accomplished. Much land ahead to be possessed; we're pushing on."—J. W. Poole, pastor.

BEVERLY, MASS.—"God's blessings are upon us and the manifest presence of the Lord is both seen and felt. Since coming to Beverly, the church and its friends gave the pastor and his wife a royal welcome by coming to the parsonage and spending a most pleasant evening together, and presenting us with a beautiful oak library table. Not only by this token have they shown their fellowship and fidelity, but by standing by in the great work of the church. We are marching on with victory expecting God to do great and mighty things in our midst. Our Saturday evening open air services are proving to be a blessing and folks are coming to our regular services through that means. Sunday evenings our men meet to pray for an hour, and visible fruit is seen in souls coming to God in

our evening services. Last Sunday evening a young woman came to the altar surrendering herself to God before we got to preaching, and of course wanted to testify to saving grace. Amen! Now that vacation season is over we hope to see better crowds, although our attendance has been good during the summer. Brethren, pray for us that God may turn the flood tides this way in a more marked way than ever. On with the battle, is our motto."—T. G. Gray, Pastor.

EVANGELIST M. M. BUSSEY AND WIFE—"We labored at the Tacoma campmeeting, Tacoma, Washington, with Brother John T. Hatfield as colaborer. They felt that God gave the best camp they had ever held on the grounds. Brother Hatfield is a spiritual man and I enjoyed preaching with him. He has a message for the hour. We gave the Olympia, Wash., Church of the Nazarene a second meeting, having been with them a few weeks before. God made this a telling revival with some mighty scenes at the altar. The angels kept the count of results, we did not. Then we were with Rev. C. E. Thayer and wife at The Dalles, Oregon in a tent meeting for four weeks. Mrs. Bussey did most of the preaching there as I could be with them for only five days. God blessed the Word and gave some souls there. Next we went to Des Moines, Washington, to the North Group District campmeeting with Sister DeLance Wallace as colaborer. There was some mighty praying and God came on the scene. The last Sunday morning I did not get to preach, the glory of God rested so sweetly on the service. In the afternoon Sister Wallace did not preach, the altar service got ahead of the preaching service. At night the altar would not hold the seekers, many prayed through. Sister Wallace is a splendid old-fashioned preacher. God blessed our ministry together. Then we turned our

Dodge toward the south, having been busy in the great north country for about six months. We arrived in Pasadena safe and had a happy meeting with our little daughter whom we had not seen during this time. The next night we began preaching at Alhambra in a tent meeting. God gave some precious services, and the last night was a time to be remembered, for many souls found the Lord. We took a few days to move our things from Pasadena to Redlands where we now live. Next Sunday we begin the battle at Riverside, Calif. Please pray for us."

LA JUNTA, COLORADO—"We are still having great times here. The Lord is still wonderfully pouring out His blessing upon us. We have good crowds in every service with strange faces in our midst, and there is scarcely a service but what some precious soul finds the Lord. Our prayermeetings are fine with the power of God felt in every service, and there is seldom a prayermeeting but what someone finds the Lord. Last prayermeeting night four prayed through. The Sunday school is growing, the spiritual condition is fine. We had 101 last Sunday, and there were a good many of our own folks out of town. We are expecting the best Sunday school in the next few months the church has ever known. The Young People's Society is growing by leaps and bounds under the leadership of Brother Croy. He has a burden for the society and puts his very life into it. The society is the best it has ever been since the church has been organized. We praise the Lord for Brother Hayes, our good pastor. He is a God-sent man and has put his very life into the work, and he is not afraid to tackle a hard job and not afraid to stay with it until it is finished. It is just wonderful how the Lord has helped him to put the work over here. The Lord is answering prayer and the devil is being defeated."—Mary Hamnell, reporter.

## WANTS

WANTED—College or high school graduates to teach way through theological course at Mt. Lebanon Collegiate Bible Institute. Some cash besides the teaching. Address Rev. A. G. Hatley, Old Fort, N. C. R. 12.

GOOD BARBER WANTED—Must be good workman, able to run shop; must be sanctified and able; prices 20c and 25c; guarantee of \$25 per week. W. L. S. Barber Shop, W. L. Tempsen, Prop., Cushing, Okla.

SMALL PLACE FOR FARM AND CHICKEN RANCH wanted by Nazarene preacher and wife. Must be in community where they can preach holiness at school houses, etc. Have been in evangelistic and pastoral work 11 years. Good recommendations given. Rev. J. C. Hubbs, 700 Ave. A, El Paso, Texas.

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## 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.

### HOMINY, OKLAHOMA

Great closing out Sunday with the Aycocks. 374 in Sunday school. Nearly three hundred children heard Sister Aycock's object lectures in afternoon. Goodly number professions, fine class came into church. One of the finest meetings ever held here. Aycocks are great soul winners and boosters for our church.—W. H. Barlow.

### DELAND, FLORIDA

Revival meeting closed last Sunday in Jacksonville with Rev. Bessie Allen Moody as evangelist, who is using one of the district tents. Had 530 seekers and 102 professions. They want a church. I preached last night. The long altar was full.—A. O'Bannon, DeLeon Springs, Florida.

### LITTLE ROCK, ARKANSAS

Whitehurst, Knippers and Bridewell closed a great revival at Heber Springs. Over two hundred professions. Forty joined the new church.—John W. Oliver.

### LAWRENCEBURG, TENNESSEE

Greatest assembly in the history of Tennessee District. C. B. Jernigan re-elected District Superintendent. 468 increase in membership.—W. F. Rutherford.

### CARTHAGE, MO.

Closed our great campaign Sunday, Sep. 18th. Rev. U. E. Harding and wife, workers. Marvelous preaching, great singing, large crowds. Many saved, reclaimed and sanctified. Ten united with the church with more to come. Eleven baptized. Ten new members for the N. Y. P. S. Won many new friends. Raised near \$2,000 cash and pledges for improvements and church debt. Good offering for workers. Pastor and church encouraged. District Superintendent Herrell great blessing to campaign.—W. A. Menneke, Pastor.

### FT. WAYNE, IND.

First day of tour with Heslops spent at Marion church in three great services. Raised \$250, covering entire General Budget for year. Pastor French delighted with new field of labor, and people joyfully satisfied with him. Sister French heads Missionary Society of dozen members organized in afternoon. Great things ahead for Marion church and pastor. Pray for fifteen thousand for missions from North Indiana.—J. W. Montgomery, District Superintendent.

## ANNOUNCEMENTS

**CHANGE OF ADDRESS**—In June, 1919, I gave up the pastorate of the Church of the Nazarene in Redlands, California, and entered evangelistic work. Since that time we have held revivals in nearly every portion of the United States. Now we have moved back to Redlands, to 907 Alta Street. I will travel out from here in evangelistic work and Mrs. Bussey will keep the home with the children in school.—M. M. Bussey.

**BORN** to Rev. and Mrs. E. J. Bradford of Cooperdale, Ohio, a daughter, Bonnie Ruth, on August 31, 1927.

**NOTICE**—I have just closed my fourth meeting. The Lord has wonderfully blessed us. Several souls saved and sanctified. I am open for calls. My wife is a pianist and leads in singing. I was raised a Roman Catholic, but am now saved and sanctified and a member of the Church of the Nazarene. All we ask is expenses and freewill offering. For reference, H. W. Hauselman, Broken Bow, Oklahoma.—Manuel Ybarra, Broken Bow, Oklahoma.

**WEDDING BELLS**—On September 1 at the home of Dr. T. R. Gammage, Miss Mary Belle Freeman and Noble L. Ketchum were united in marriage. Dr. Ketchum, brother of the bridegroom, reading the marriage service, being assisted by Dr. Wiley, president of Pasadena College, of which the bridegroom is a faculty member. Mr. and Mrs. Ketchum will make their home in Pasadena, California, where Mrs. Ketchum will finish her college course in preparation for the mission field.—J. W. Gammage.

**NOTICE**—We are in evangelistic work. We sing specials and each of us preach. Our terms are traveling expenses, entertainment, and a freewill offering. We

# Pasadena College

## Pasadena, California

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Fall semester begins September 12, 1927. For further information, write

**H. ORTON WILEY, President,**  
Pasadena College, Pasadena, California

have open date after November 20.—Address us at Kenesaw, Nebraska.—M. E. and Nina DeVoll.

**Notice**—To any Church of the Nazarene in southwestern Texas or southern Oklahoma in need of a pastor, I shall be glad to correspond with you. Address me Route 1, Box 205, Okmulgee, Oklahoma.—Rev. W. H. Logan, Elder of the Church of the Nazarene.

**Notice**—To all undergraduates of Hamlin District, the board of examiners will meet in Wichita Falls, Texas, October 18. All parties interested please be on hand at 9:30 a. m.—J. T. Starrfield, Chairman.

**Notice**—Rev. Henry F. Bailey is entering the evangelistic field. He is O. K. in every respect. I have known him personally for several years, and found him to be fervent, devout, and prayerful in all his duties.—Theo. Elsner.

**Notice**—Northern Indiana District: Within a few days Dr. and Mrs. Wm. Heslop will be with us for a tour of the district in the interests of Foreign

Missions. They have a message that will draw our hearts closer to God and a lost world. It gives us joy to announce that they will not only make known the needs of the poor souls who know nothing of our Christ, but will give us an opportunity to do something for them. Of course it will be counted on the budget, but best of all it will count on the records of the sky. There is no reason why every church in the district should not pay every dime of the General Budget, and a number will doubtless be delighted for the privilege of paying much more than they are assessed for missions. Let us ever remember that we cannot live for Jesus without living for others.—J. W. Montgomery, District Superintendent.

**WEDDING BELLS**—On Tuesday afternoon at four o'clock at Worcester, Mass., occurred a very pretty home wedding when Mr. Virgil Kent Goodnow of Peacham, Vt., and Miss Edith C. Pierce of Worcester, Mass., were united in marriage at the bride's home, the writer officiating. Mr. and Mrs. Goodnow are both graduates of Eastern Nazarene College, and have both been engaged as members of the faculty of

the Northwest Nazarene College, Nampa, Idaho.—C. P. Lanpher.

**Notice**—When in St. Louis, Mo., visit First Church of the Nazarene, Tower-Grove and Vista Ave. The Manchester, the Vandenvender, and South-Hampton cars all run within two blocks of the church. If you have friends in St. Louis, send me their names and addresses and we will go after them.—J. W. Ronch, 1332 Grogan place, St. Louis, Missouri.

**Notice**—To all who made pledges for the new building of Bresee College, please make your checks payable to Bresee College, and send them to F. E. Lang, Sylva, Kansas.—A. L. Hipple, Secretary of Board.

I live away out here on a homestead in Montana and drive 17 miles to attend a Church of the Nazarene which worships in a little school house. Rev. Van Heck is the pastor and he is a real man of God. He sent me the *HERALD OF HOLINESS*, and I want to tell you it is meat and drink to my soul. I wish it came twice a week instead of once.—Mrs. E. S. Mont.

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### I. CHRONICLES 6 *The singers appointed by David. Acron's office*

24 Ta'hāth his son, Ū-ri'el his son, Ū-z-zī'āh his son, and Shā'ul his son.

25 And the sons of Ēl-ka'nāh; A-mā'sā, and A-hī'mōth.

26 As for Ēl-ka'nāh: the sons of Ēl-ka'nāh; Zō-phā his son, and Nahath his son.

of Ba-ā-sē'āh, the son of Māl-chī'āh,

41 The son of Ēth'nī, the son

of Zē'rāh, the son of Ā-dā'āh,

42 The son of Ē'thān, the son

of Zimmāh, the son of Shīm'e-i,

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

Or, Zuph

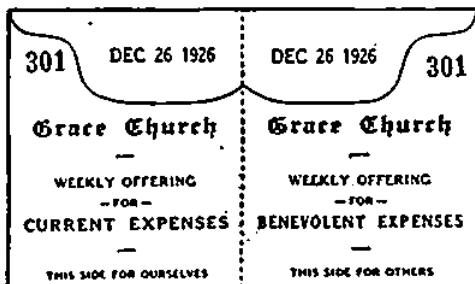
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Alabama (Hartselle) .....Oct. 26 to 30

## EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON  
Hoxie, Kans. ....Sept. 23 to Oct. 9  
Wichita, Kans. (Grace Chapel) Oct. 14 to 30  
T. M. ANDELISSON  
Canton, Ohio .....Sept. 25 to Oct. 9  
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Indianapolis, Ind. ....Nov. 6 to 20  
Topeka, Kans. ....Nov. 27 to Dec. 11  
JARRETTE AND DELL AYCOCK  
Hugo, Okla. (Assembly) Sept. 27 to Oct. 2  
Bethany, Okla. ....Oct. 3 to 11  
Webb City, Mo. ....Oct. 13 to 23  
MRS. CARRIE BARDIEUR  
Worthington, Ind. ....Oct. 9 to 23  
Hagerstown, Ind. ....Oct. 30 to Nov. 20  
P. P. BELEW  
Franklin, Ill. ....Sept. 15 to Oct. 2  
LYMAN BROUGH  
N. Milwaukee, Wis. ....Oct. 16 to 30  
Minneapolis, Minn. ....Nov. 6 to 20  
J. E. AND MAE BUDY  
Macedonia, Ill. ....Sept. 13 to Oct. 2  
C. C. BURTON  
Merrysville, La. ....Sept. 18 to Oct. 2  
Leesville, La. ....Oct. 5 to 23  
Hornbeck, La. ....Oct. 25 to Nov. 6  
M. M. RUSSEY  
Riverside, Calif. ....Sept. 18 to Oct. 2  
W. R. CAIN  
Xenia, Ohio .....Oct. 2 to 16  
Marion, Ohio .....Oct. 23 to Nov. 6  
Hamilton, Ohio .....Nov. 13 to 27  
JAMES E. CAMPRELL  
Kendallville, Ind. ....Sept. 25 to Oct. 10  
Elgin, Ill. ....Oct. 23 to Nov. 13  
Akron, Ohio .....Nov. 20 to Dec. 11  
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New York City, N. Y. ....Sept. 30 to Oct. 9  
Binghamton, N. Y. ....Oct. 14 to Nov. 6  
Byracuse, N. Y. ....Nov. 11 to 20  
Beverly, Mass. ....Nov. 25 to Dec. 4  
Washington, D. C. ....Jan. 1 to 15  
ROSCOE C. CARRELL  
Hugo, Okla. (Assembly) Rept. 28 to Oct. 2  
C. C. AND FLORA CHATFIELD  
Durand, Mich. ....Sept. 19 to Oct. 2  
Ellet, Ohio .....Oct. 3 to 16  
W. F. CLEIGHORN  
Jasper, Ala. (R. 3, care J. B. Crump) .....  
.....Sept. 28 to Oct. 5  
Alabama City, Ala. ....Oct. 7 to 23  
Hartsel, Ala. ....Oct. 26 to 30  
J. V. COOK  
Franklin, Ohio .....Sept. 29 to Oct. 16  
P. W. COX  
Summit, Ore. (care Rev. J. E. Lindley) ....  
.....Sept. 21 to Oct. 9  
Jefferson, Ore. (care Rev. A. W. Curry) ....  
.....Oct. 10 to Nov. 6  
Albany, Ore. (care Rev. F. W. Launer, 1392  
East First St.) .....Nov. 10 to 27

- ERNEST CORYELL**  
N. St. Paul, Minn. ....Sept. 18 to Oct. 9  
Mohall, N. D. ....Oct. 12 to Nov. 6
- EARL E. CURTIS**  
Los Angeles, Calif. ....Sept. 20 to Oct. 2  
Beacon, N. Y. ....Oct. 10 to 30  
Natural Bridge, N. Y. ....Nov. 6 to 20  
Nampa, Idaho ....Dec. 4 to 15  
Caldwell, Idaho ....Jan. 1 to 18
- FRANK DANIEL AND WIFE**  
Loring, Texas ....Sept. 15 to Oct. 2
- WILLARD B. DAVIS**  
Cherryvale, Kans. ....Sept. 21 to Oct. 9  
Lamar, Mo. ....Nov. 2 to 20
- M. E. AND NINA DE VOLL**  
Farnam, Nebr. (Lone Star church) ....Sept. 18 to Oct. 2  
Kearney, Nebr. ....Oct. 10 to 30
- H. N. DICKERSON**  
Long Beach, Calif. (First church) Oct. 2 to 16
- R. E. DUNHAM**  
Omaha, Nebr. ....Sept. 18 to Oct. 2  
Lincoln, Kans. ....Oct. 9 to 23
- EDWARDS EVANGELISTIC LADIES' QUARTET**  
Elkhart, Kans. ....Sept. 22 to Oct. 9  
Chase, Kans. ....Oct. 13 to 30  
Iola, Kans. ....Nov. 3 to 20  
Pittsburg, Kans. ....Nov. 24 to Dec. 11  
St. Bernice, Ind. ....Dec. 31 to Jan. 15
- J. R. EDWARDS AND WIFE**  
Gardendale Mission, East Liverpool, Ohio ...Oct. 2 to 16  
Newtownville, Ohio ....Oct. 23 to Nov. 6
- I. M. ELLIS**  
Dallas, Texas ....Sept. 21 to Oct. 2  
Bethany, Okla. ....Oct. 4 to 8
- THEO. ELSNER AND WIFE**  
Anderson, Ind. ....Oct. 3 to 17  
Orossa, Mich. ....Oct. 20 to Nov. 6  
East Liverpool, Ohio ....Nov. 8 to 20  
Rochester, N. Y. ....Nov. 27 to Dec. 11
- W. F. FARMER**  
Jacksonville, Texas ....Sept. 30 to Oct. 9  
Texarkana, Texas (Assembly) Oct. 12 to 16  
Leakesville, Miss. ....Oct. 18 to 30  
Troop, Texas ....Oct. 31 to Nov. 13
- BONA FLEMING**  
Shreveport, La. ....Sept. 10 to Oct. 2  
Chicago, Ill. (First church) Oct. 9 to 23  
Ft. Wayne, Ind. ....Oct. 30 to Nov. 13  
Springfield, Ill. ....Nov. 14 to 27  
South Bend, Ind. ....Nov. 28 to Dec. 11
- JOHN FLEMING**  
Chicago, Ill. (First church) ...Oct. 9 to 23  
Fort Wayne, Ind. ....Oct. 30 to Nov. 13  
Warren, Ohio ....Nov. 17 to 27
- L. N. FOGG**  
Los Angeles, Calif. (5th Street mission) ...Oct. 2 to 16
- C. B. FUQUETT**  
New Bedford, Mass. ....Sept. 20 to Oct. 2  
Decatur, Ill. (West Side church) Oct. 4 to 16  
Harrington, Del. ....Oct. 17 to 30  
Arkansas City, Kans. ....Nov. 1 to 13  
Fairbury, Nebr. ....Nov. 15 to 27  
Havlin, Kans. (Friends College) ....Nov. 20 to Dec. 11  
Ottawa, Ill. ....Jan. 1 to 22  
Elliot, Ohio ....Feb. 22 to March 4  
Bloomington, Ind. ....March 11 to 25
- J. E. GAAR**  
Selma, Ind. ....Oct. 9 to 23
- C. J. GARRETT**  
Cherryvale, Kans. ....Sept. 21 to Oct. 9  
Louisville, Ark. ....Oct. 12 to 30
- PAUL AND DORA GEIL**  
Richmond, Va. ....Sept. 30 to Oct. 9  
Cleveland, Ohio (Gen. Del.) Oct. 16 to Nov. 6  
Brazil, Ind. ....Nov. 13 to 27
- PHILIP GEITER**  
Wellsville, Ohio ....Oct. 2 to 23  
Romansville, Pa. ....Oct. 23 to Nov. 13
- WILL D. AND LAURA GODFREY**  
Portland, Ore. (Bellwood) Sept. 18 to Oct. 9
- RALPH C. GRAY**  
Eliz, Nebr. ....Sept. 20 to Oct. 16  
Tonks, Nebr. ....Oct. 18 to 30  
Temple, Texas ....Nov. 1 to 13  
Waco, Texas (District Assembly) Nov. 16 to 20
- J. N. HAMPE**  
Pittsburgh, Pa. (Everybody's Mission) ....Oct. 2 to 9  
Philadelphia, Pa. ....Oct. 21 to 30  
Shackelford, Va. ....Nov. 2 to 13  
Pittsburgh, Pa. ....Nov. 18 to 27
- LEE L. HAMRIC**  
Mansfield, Ark. ....Dec. 8 to 18  
Wister, Okla. ....Dec. 19 to 21
- N. J. HEPBURN**  
Bynumville, Mo. ....Oct. 2 to 30
- U. E. HARDING**  
Kansas City, Mo. (First church) Oct. 2 to 16  
Newton, Kans. ....Oct. 23 to Nov. 6  
Chanute, Kans. ....Nov. 9 to 20  
Buffalo, Kans. ....Nov. 24 to Dec. 11
- WILLIAM HESLOP AND WIFE**  
Indiana District ....Sept. and Oct.
- LEE HILL**  
Alta, Ark. ....Sept. 25 to Oct. 9
- URAL T. HOLLENBACK**  
Norristown, Pa. ....Oct. 2 to 16  
Darby, Pa. ....Oct. 23 to Nov. 6  
Bloomsburg, Pa. ....Nov. 7 to 20  
Bridgeton, N. J. ....Nov. 21 to Dec. 4
- AARON HULSE**  
Iowa Park, Texas ....Sept. 27 to Oct. 16
- JAMES AND JESSIE HUNTER**  
Governor, N. Y. ....Oct. 12 to Nov. 2  
Brooklyn, N. Y. (Holiness Convention) ....Nov. 4 to 11  
Clintondale, N. Y. ....Nov. 16 to Dec. 4
- LUM JONES**  
Pasadena, Calif. (Breeze Ave. church) ....Oct. 5 to 23
- LULA KELL**  
Kenmore, Ohio ....Oct. 9 to 23  
Portland, Me. ....Nov. 6 to 27
- J. B. KIEFEL**  
Ashford, N. C. ....Oct. 15 to 30  
Greenfield, Ind. ....Nov. 4 to 20
- J. F. KNAPP**  
Ogdensburg, N. Y. ....Oct. 4 to 23
- J. A. KRING**  
Pinola, Calif. ....October
- HALDOR AND BERTHA LULENAS**  
Connersville, Ind. ....Oct. 2 to 16
- JACK LINN AND WIFE AND IMOGENE QUINN**  
Maplewood, Mo. (Gen. Del.) ....Oct. 2 to 16  
Cleveland, Ohio (Gen. Del.) ....Oct. 16 to 30
- W. W. LOVELESS**  
Columbus, Ohio ....Oct. 8 to 23  
Marion, Ohio ....Oct. 24 to Nov. 6
- THEODORE AND MINNIE E. LUDWIG**  
Hutchinson, Kans. ....Sept. 25 to Oct. 9  
Wascu, Wisc. ....Oct. 13 to 30  
Wascu, Wisc. ....Nov. 1 to 13  
Auburn, Ind. ....Nov. 18 to Dec. 4
- J. B. MURPHY AND WIFE**  
Cincinnati, Ohio (Norwood camp) Oct. 2 to 23
- J. A. MACCLINTOCK**  
Elkhart, Ind. ....Oct. 2 to 16  
Stinesville, Ind. ....Oct. 17 to 30  
Kendallville, Ind. ....Nov. 6 to 20  
Selotville, Ohio ....Nov. 27 to Dec. 11
- ERNEST B. MARSH AND GEO. H. WARD**  
Mannington, W. Va. ....Oct. 12 to 30  
New Philadelphia, Ohio ....Nov. 3 to 20  
Warwick, Ohio ....Nov. 23 to Dec. 4
- L. C. MEYER**  
Hominy, Okla. ....Sept. 27 to Oct. 2
- L. G. AND BERTHA MILBY**  
Middletown, Ohio (Gen. Del.) ....Sept. 11 to Oct. 2  
Lockland, Ohio (Gen. Del.) ....Oct. 9 to 23  
Montpelier, Ind. ....Oct. 25 to Nov. 6  
Richmond, Ky. (Gen. Del.) ....Nov. 13 to 27
- JAMES MILLER**  
Bedford, Ind. ....Sept. 22 to Oct. 9  
Armel, Colo. ....Oct. 13 to 30
- ARTHUR MORGAN AND REUBEN BIRCHGATER**  
Cortez, Kans. ....Sept. 21 to Oct. 9  
Palco, Kans. ....Oct. 13 to 30  
Kenesaw, Nebr. ....Nov. 3 to 20
- R. L. MORGAN**  
Milwaukee, Wisc. ....Sept. and Oct.  
Tilden, Ill. ....Nov. 9 to 27
- S. S. NELSON**  
Organ Cave, W. Va. ....Oct. 1 to 10  
Houderette, W. Va. ....Oct. 12 to 25
- WILL H. AND LILLIE B. NERRY**  
Oskaloosa, Iowa ....Sept. 15 to Oct. 2
- EDWARD C. ONEY**  
Chester, W. Va. ....Oct. 2 to 16  
Bristol, Pa. ....Nov. 6 to 20  
Uhrichsville, Ohio ....Nov. 27 to Dec. 11
- G. F. AND BYRDIE OWEN**  
South Portland, Maine ....Sept. 18 to Oct. 2
- FANNIE PAYNE EVANGELISTIC PARTY**  
Elizabeth City, N. C. ....Sept. 4 to Oct. 16
- T. J. PRICE**  
Woodstock, Ohio ....Nov. 6 to 20  
Port Clinton, Ohio ....Nov. 27 to Dec. 18
- DWIGHT M. PEEFLEY**  
Walbridge, Ohio ....Oct. 2 to 23  
Darling Run, Ohio ....Oct. 30 to Nov. 13  
The Plains, Ohio ....Nov. 20 to Dec. 4  
Payne, Ohio ....Jan. 1 to 15
- J. E. AND ADA REDMON**  
Stringtown, Ind. (care Rev. L. R. Rahbar, Route 3, Greenfield, Ind.) ....Sept. 23 to Oct. 9  
New Castle, Penn. (care Rev. G. H. Howe, 232 Fairmont Ave.) ....Oct. 14 to 30
- LEWIS J. AND EDYTH RICE**  
Carnell, Ill. ....Sept. 11 to Oct. 2  
Troy, Ohio ....Oct. 9 to 30
- JAY AND VIRGINIA RICE**  
Stoneham, Colo. ....Sept. 18 to Oct. 2  
Chadron, Nebr. ....Oct. 9 to 30
- PERRY RHOOD**  
Middleport, Ohio ....Oct. 2 to 16  
New Pitsburg, Ohio ....Nov. 1 to 13  
West Liberty, Ohio ....Dec. 27 to Jan. 7
- J. A. ROGERS**  
Youngstown, Ohio ....Sept. 25 to Oct. 12  
Cleveland, Ohio ....Oct. 16 to Nov. 6  
Brazil, Ind. ....Nov. 13 to 27
- C. W. RUTH**  
Monongahela, Pa. ....Sept. 23 to Oct. 2  
Cleveland, Ohio (3210 Cedar Ave., Cleveland Bible Institute) ....Oct. 6 to 16  
Danville, Ill. (1914 Walnut St.) Oct. 21 to 31  
Brooklyn, N. Y. (Warren St. M. E. church) ....Nov. 4 to 13  
Lansdale, Pa. ....Nov. 15 to 27  
Chickland, Ohio (York St. M. E. church) ...Dec. 4 to 18  
Pasadena, Calif. (First church) Jan. 8 to 22
- W. O. SELF**  
Bennettsville, S. C. ....Oct. 4 to 16  
Wilmore, Ky. ....Oct. 18 to Nov. 6
- N. B. SHADE**  
Aven Park, Fla. (Assembly) ....Oct. 5 to 9  
Blackburg, S. C. ....Sept. 12 to 17
- E. E. SHEEHAMER**  
Binghamton, N. Y. ....Sept. 25 to Oct. 9  
Lexington, Pa. ....Nov. 3 to 13  
Phillipsburg, Pa. ....Nov. 18 to 27  
Allentown, Pa. ....Oct. 16 to 30  
Shelbyville, Ind. ....Dec. 1 to 11
- E. L. AND WINNIE SIMPSON**  
Alto, Ark. ....Sept. 25 to Oct. 9
- FRED ST. CLAIR**  
La Grande, Ore. ....Sept. 4 to Oct. 2  
Spokane, Wash. ....Oct. 9 to Nov. 6  
Colfax, Wash. ....Nov. 13 to Dec. 18  
Dayton, Wash. ....Dec. 31 to Jan. 20
- E. H. STILLION**  
Mannington, W. Va. ....Oct. 12 to 30  
New Philadelphia, Ohio ....Nov. 3 to 20  
Graton, W. Va. ....Nov. 27 to Dec. 11  
Lincoln Place, Pa. ....Jan. 1 to 15
- B. D. SUTTON AND WIFE**  
Chickland, Ohio (Norwood church) ....Oct. 2 to 16  
Minneapolis, Minn. ....Oct. 16 to Nov. 7  
Allentown, Pa. ....Nov. 13 to 27
- HOWARD W. SWEETEN**  
Harvey, Ill. ....Oct. 2 to 17  
Movers, N. Y. ....Oct. 23 to Nov. 6  
Pateague, N. Y. ....Nov. 7 to 21
- ELWOOD TAYLOR**  
Milwaukee, Wisc. ....Sept. 13 to Oct. 9
- FREDIE THOMAS**  
Alabama ....October
- JOHN THOMAS**  
Cynthiana, Ohio ....Oct. 16 to 30  
Brooklyn, N. Y. ....Nov. 4 to 15  
Philadelphia, Pa. ....Nov. 11 to 20  
Akron, Ohio ....Nov. 27 to Dec. 11  
Chicago, Ill. ....Jan. 4 to 8  
Bene, Ind. ....Jan. 15 to 29
- I. N. TOOLE**  
Alliance, Ohio ....Oct. 2 to 16
- E. E. AND ORA J. TURNER**  
Montgomery, Ala. ....Sept. 28 to Oct. 25  
Madoc, Ind. ....Nov. 6 to 20  
Muncie, Ind. ....Nov. 27 to Dec. 11
- N. B. VANHALL**  
Baltimore, Md. ....Oct. 2 to 16  
Cressfield, Md. ....Oct. 18 to 30  
Milwaukee, Wisc. ....Nov. 2 to 13  
Lansdale, Pa. ....Nov. 16 to 30  
Cambridge, Pa. ....Dec. 4 to 18
- WEAR EVANGELISTIC PARTY**  
Sublett, Kans. ....Sept. 28 to Oct. 16
- H. W. WELSH**  
Chicago Central District, Sept. 21 to Oct. 16  
Clinton, Ill. ....Oct. 20 to Nov. 6  
Columbus, Ohio (Third St. Mission) ....Nov. 13 to 27
- WM. WERNHAUSER**  
Stonr City, Iowa ....Oct. 2 to 14  
Louisville, Ky. ....Oct. 23 to Nov. 6  
St. Louis, Mo. ....Nov. 13 to Dec. 4  
Brentwood, Mo. ....Dec. 5 to 18
- EARLE F. WILDE AND WIFE**  
Cass, Wash. ....Sept. 29 to Oct. 16  
Portland, Ore. (First church) ....Oct. 20 to Nov. 6  
Spokane, Wash. ....Nov. 10 to 27  
Portland, Ore. (Brentwood church) ....Dec. 1 to 18

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