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# HERALD of HOLINESS

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WHOLE NO. 810

## EVEN THE DEVIL CANNOT DAMN YOU

**A** FEW days ago, in a northern city, a young man was on trial for a criminal deed. The young man's father was a preacher and espoused the cause of his son. And when at last the boy was proved guilty, the father pleaded with the judge, saying, "I cannot believe the boy intended to be bad. He must have been in the possession of the devil." But the judge turned to the young man and lectured him thus: "That is a wrong conception. Men are fond of laying off their sins and crimes upon the devil. But you are responsible for your own conduct. The devil cannot intercept your power of moral choice. He is responsible for his own deeds, but God has given you power to do right, and you must bear the guilt and punishment due you for your wrong doing."

The judge had a more scriptural theology than the preacher. But we have thought also of the other side of it. For just as the devil cannot compel us to do wrong, even so he cannot condemn us before God when we do right. He can accuse, but he cannot convict. He can tempt, but he cannot compel. He can do nothing that will actually harm us unless we consent.

In fact, nothing is either right or wrong to us into which our wills do not enter. One cannot be right without intending to be, and he cannot be wrong, so as to bring condemnation and damnation, without being so intentionally. The devil may roar as a lion, but his leash does not permit him to touch us so long as we walk in the way of holiness.

Bad men may entice us, unfriendly circumstances may impede us, but even the devil can neither condemn nor damn us. The heart is a citadel of which we are the keeper. The bolt is on the inside, and none can enter until we turn the key.

"I do not have to keep my religion, my religion keeps me." This is but a half truth. John says that we are to keep ourselves in the love of God so the wicked one cannot touch us. Our religion keeps us when we are diligent to keep it.

Temptation brings heaviness. Sin brings darkness. And sometimes it is difficult to determine the difference between heaviness, the work of Satan in accusing, and darkness, the work of the Holy Spirit in conviction. But a simple difference is this: the devil accuses, makes you heavy, and shows you only the door of despair. The Holy Spirit convicts you, brings you into darkness, but shows you the door of repentance and hope.

# HERALD OF HOLINESS

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## EDITORIAL COMMENTS

Rev. R. C. Holmes, pastor of our church at Covert, Kansas, writes that he thinks the usefulness of our District Assemblies could be increased by giving more time and attention to the Sunday school superintendents and the Young People's Society presidents.

A correspondent raised the question of a "church name," and says, "The Catholics have only one church and they think it is the right one. I have read the Bible for over forty years and have found only one church, The Church of God, in it." And we have mentions of this matter quite frequently. But to us it savors of ignorance and bigotry for any congregation or denomination of Christians to assume "Church of God" as their distinguishing name. In the first place, the name is not true to facts: for the Church of God is composed of regenerated Christians. All regenerated Christians are members of it and none but regenerated Christians are members of it. But every clan and crowd of professing Christians is too narrow to include all regenerated people and too broad to be entirely free from hypocrites and unregenerated "hangers-on." And then again, "The Church of God" as a local or general denominational name (and that is all it is as applied by "name worshipers"), is not definitive at all. For when one tells you that he is a member of "The Church of God" you still have to ask him, "What Church of God?" And if he is evasive, you have to say, "Are you a member of that 'Church of God' which is part and parcel of the 'Unknown tongues movement?' Or are you a member of that 'Church of God' which is found in many sections of the country which is accused of believing in 'water salvation' and which bitterly opposes 'second blessing, Wesleyan holiness?' Or are you a member of some one of twelve or fifteen small sects which hold to some peculiar interpretation of church ordinances or other incidental matter but who make adherence to that interpretation one of the conditions upon which they are willing for the Lord to let you into heaven?" And as to Paul's writing to "The Church of God which is in Corinth," etc., he could do the same thing today in sending a letter to the Christians of a town or city and there would be no confusion; for all re-

generated people would read the letter and accept the message. But the real name of "The Called Out" people, in the language of the Scriptures is simply "The Church." When it is called "The Church of God" its ownership as belonging to God is emphasized. In fact, unprejudiced historians know that for almost a century followers of Jesus Christ spoke of their religion simply as "The Way," and there were many Christians in the world before the time when they were first called Christians at Antioch. And before they were called Christians, they were known among their Jewish friends as "Nazarenes," because they were followers of Jesus of Nazareth. But in saying this we are not arguing that all should adopt the name "Nazarene," for all Christians are Nazarenes, since they believe in Jesus the Nazarene; and all are Methodists, if they believe in God's method of salvation; and they are Baptists, if they believe in the baptism with the Holy Ghost; and they are Congregationalists, if they believe in God's people congregating themselves together. But as designations for local and general bodies of Christians the names of churches are not misleading. And since no body of Christians can get along without organization, it is better to be honest and open than to have organization and deny it. And since no people can carry on home or foreign mission work without knowing who are with them in their projects, it is better to have church rosters and membership lists than to have them in reality and yet ostentatiously not have them. I believe that I can think of at least twenty things that are more important than mere names.

## MANIFESTATIONS OF SPIRITUALITY

THE saying that we must be a spiritual people is trite enough, but it is tremendously true, nevertheless. The statement, "It is a fight to keep spiritual," applies to individuals and to churches. Comparatively few people maintain a really commendable spiritual tone throughout the course of their Christian lives. Either they drift into formality or they drive headlong into fanaticism and meaningless noise and demonstration.

To us nothing is so alarming as a want of spirituality or the manifestation of substitutes for spirituality. The sight of external inconsistencies in matters of dress or other such affairs, while disagreeable, is not disheartening to us like want of spirituality in the fundamental sense. When we see the church going to "program" and laying more insistence upon forms than upon power, turning the prayermeeting into a lecture course, insisting upon shorter and shorter sermons, members leaving the moment the altar call is given, and when we observe the utter absence of spontaneity in the worship and service of the church, we are disturbed and alarmed beyond measure.

Perhaps someone will ask, "What are some of the manifestations of genuine spirituality in individuals and in churches?" To this we answer that there are

four such manifestations which we think are universal and altogether dependable:

First, there is a glow of joy on genuinely spiritually minded people which is apparent to fellow worshipers and more or less to passing observers. It is not possible to describe this phenomenon in literal language, but its presence is known and its absence is painful. It is typified by the shine on Moses' face when he came down from the mountain where he had had long communion with God. It was observed on the face of Stephen as he was crossing the line of worlds to the right hand of God. It was frequently seen in the face of Fletcher of Madaley, Robertson of Scotland, and Bresee the seraphic preacher of Los Angeles. And it has been known and felt by millions of humble worshipers from the day of Pentecost until now. The statement that "the disciples were filled with joy and with the Holy Ghost" should apply and does apply to genuinely spiritual people individually and collectively in every age. But when this glow is gone the individual finds that he is naked, just as Eden's pair did when their glory departed because of sin, and the aggregation of disciples becomes a mere formal organization instead of a Pentecostal organism.

The second manifestation of genuine spirituality is a burning passion for the salvation of souls. Every real Christian is a home and foreign missionary, for his soul burns within him for the souls of others. He may not be called to the work of the public ministry, but he is called to pray and intercede and testify and exhort and bear burdens and seek for souls. And without exception, spiritual people possess this soul winner's passion, and in some manner and in some degree manifest it. He that is dead to the spiritual interests of others is dead also to his own.

The third manifestation is a full-fledged zeal for the promotion of the kingdom of God. Spiritual people love to pray and sing and exhort and give of their means for the propagation of the gospel. Lazy people and stingy people may be respectable, but they are not spiritual. Spiritual people love to pray and they love to pay. If they are really spiritual they are zealous for the advancement of the kingdom to such an extent that devotement of time and money to this purpose is their greatest pleasure. When efforts at money raising become a prominent and painful feature in a church either the financial program is not properly adjusted or the people are not spiritual.

The fourth manifestation which we have in mind is unity based upon divine love. "Behold how they love one another!" cried the heathen observers of the early Christians. Spiritual people are not divisive and factional, because they are not jealous, envious or desirous of possessing "the pre-eminence." But having that perfect love which believeth all things, they are not suspicious of one another. And having that quality which beareth all things, they can endure without chafing what they cannot enjoy. And having that

quality which hopeth all things, they do not become sour, grouchy, fault-finding and "blue."

And let us remember that a mere pronouncement of a spiritual ideal, or even a solemn determination to be spiritual is not enough. It takes lots of prayer—silent prayer, secret prayer, family prayer, public prayer—and lots of faith, lots of meditation, lots of obedience, and lots of devotion to become and to remain a spiritual person and a spiritual church. Noise and demonstration and strained efforts are not it. Moses met the conditions for obtaining a shining face, but his effort to make his face shine was nil and his humility was so great that "He wist not that his face shone." But neither are orderliness and faultless form and peerless conduct it. There is so much of spontaneity and unconsciousness about genuine spirituality and its manifestations that they are both exceedingly difficult to counterfeit. But unless we are, individually and collectively, a spiritual people our days are and ought to be numbered; for otherwise we shall utterly fail in our mission, even though we may succeed in lengthening out our nominal life.

### ONCE MORE LIFT FOR TREVECCA COLLEGE

The last few days of September were tense days for those of us who have been praying for the debt raising campaign at Trevecca College, Nashville, Tenn., and unofficially we were informed, "They won't tell us how much they still need." But the truth was that Dr. Henricks, Brother Harry Wise and the others were praying hard and laboring hard and hoping for full success.

But immediately following the close of the period set for the campaign came the telegram from General Superintendent Goodwin which we published in the *HERALD OF HOLINESS* last week, and on the same day came one from Brother Wise, the Treasurer, each informing us that they came within six thousand dollars of enough to pay off the school's indebtedness. And influenced, no doubt, by the splendid show of interest, Brother John T. Benson agreed to extend his offer to pay as much as the other friends of the school would pay, thus making each dollar given pay two dollars on the college debt. This extension is for a short time only, but it gives opportunity for the friends of the school to make one more desperate effort to carry this project through to complete success.

There can be no doubt but that this is "Trevecca's day of opportunity." Just think of a Nazarene school at Nashville, Tenn., with a plant and equipment worth from \$175,000 to \$200,000 and ALL OUT OF DEBT! And the goal is too near to be missed. The usefulness of the school will be increased many fold by the sense of permanence that will result from the payment of all its indebtedness. The blessing in store is too great and the effort involved too small for friends of this historic institution and lovers of the Nazarene program generally to permit it to fail.

A few days ago a beloved brother was right here in my office asking how to send money to Trevecca College, saying that he was going to send an offering. There are hundreds like him in the land. Let all follow out that good impulse and send the school an offering RIGHT NOW. Simply send it to Rev. H. H. Wise, Trevecca College, Nashville, Tenn.—that's sufficient. But send it this week, or next week at the latest. But *send* it, and make the amount as large as possible. General Superintendent Goodwin has called upon the pastors of the Trevecca Zone to take an offering and raise an amount equal to one dollar a member by the first Sunday in November. And when they do this and all who can send in personal offerings, we are going to call on Brother Wise, the Treasurer of Trevecca College, for information which will enable us to write an editorial on "ANOTHER NAZARENE INSTITUTION OUT OF DEBT!" And we already have a number of things we hope to be able to say in that connection. Let all who have not done anything for Trevecca yet, do it now, and let all who have already done something, even if it is all you can afford to do, come again in sacrifice, and let's establish this institution by clearing it of its burden of debt.

### GRACE AND JUDGMENT NEEDED TO PRESERVE THE HOME

THE greatest architectural accomplishment is the building of safe, sound, enduring Christian character. And next to this is the building of a genuine, lasting Christian home. There are, of course, many factors in the building of a home, so that when one is actually built, no one certain person can take all the credit.

But we are thinking now especially of the task of building a home in its relationship to the husband and the wife. The devil is undoubtedly the enemy of the home and does his utmost to break it up, so that in the majority of instances grace is the one principal quality which is lacking when the home goes to pieces. There are a thousand questions about "incompatibility," etc., which are answered satisfactorily when the parties to marriage are both the Christians they ought to be. In fact there probably never was a separation and a divorce between a husband and wife who were both sanctified wholly.

But for the home to be the home it should be, there must be more than simply grace "to bear all things." The home is founded upon mutual love, mutual respect and mutual companionship. Someone has said that there are four periods, we may almost say crises, when the husband and the wife are likely to drift apart. The first is the first year or two when the two persons, brought up in different environments and possessed of more or less differing tastes and ideals must become adjusted to each other. And in this period age does not help much. In fact quite young people are more likely to pass the test of this period

of adjustment than those who are older and more "set" in their ways. During this adjusting period there is special need for grace and judgment on the part of both the husband and the wife. Otherwise the little bark in which they have set sail is likely to founder upon the rocks of disagreement, separation and divorce.

The second "dangerous" period comes on with the arrival of children who will occupy the mother's time and interfere with her companionship with her husband. And to this will be added the questions of disciplining and educating the children. At this time there are special dangers of disagreements and of driftings apart.

Then there comes the time when the children are "grown," and must begin to select their own company and to plan their own lives. Here again is a dangerous period. The father is likely to be stoical and the mother sympathetic. The father is likely to be "rigid," because of his own experience in going up against the world and the problems of life. The mother is likely to be "intuitive" and "romantic," and "hopeful." And matters arising in this connection may easily become so serious that the husband and the wife will drift apart.

The fourth period comes on when the last child "marries off" or goes to a distant part to seek fortune and fame, and the husband and the wife sit down again before the fireplace together, alone. Once they would have been content with the companionship that still remains. But it has been years since either was the principal interest of the other. The husband has been busy in the marts of trade, the mother has been consumed with her home interests and with her children. In the meantime they have drifted apart, almost without realizing that they have done so. And now they sit down like two old cats beside the ashes of a burned-out fire of sticks. They are not likely to separate and divorce, although they may even do that; but they are more likely to sour and endure a union which has no meaning and to inject their bitterness into the lives of their children and their neighbors. And even though they may continue the form until the end of their days, there is no home after love and respect and companionship are no more.

And in view of these things, we affirm that grace and judgment are both indispensable in the building and preserving of the home. Divorce is a blot on civilization and a disgrace to Christianity. But bad as it is, it is only one shade worse than home in which there is no Christ, no love, no agreement, no peace and no contentment. Therefore a mere correction of divorce laws is not sufficient. For mere form will not answer to the need. There must be reality and heart permanency and enduring agreement behind and beneath and all about the real Christian home, the home that will save the nation and the Church.

## "PERFECT IN CHRIST"

By J. F. Knapp, D. D.

**M**AN was created for fellowship with God. As a recent Roman Catholic writer has it, "The ultimate end of man is supernatural, consisting of union with God here on earth by grace. . . . Christian perfection is the supernatural or spiritual union with God which is possible of attainment in this life. . . . Charity [love] unites the soul to God with God as its supernatural end and removes from the soul all that is opposed to that union."

In my early experience I thought that the language so often used by Paul, "in Christ" was more symbolical than actually experimental. But a comparison of the scores of passages in the New Testament where this conception is set forth, with the teachings of our Lord Himself in such Scriptures as John the sixth chapter, convinced me that when Paul says "in" he means just that and no less. Now to be "in" means more than to be "by" or "with" or "like" or "as" a person or thing. Sometimes people live in the same house, eat at the same table, talk of the same commonplace matters and yet are really as far apart as the antipodes. It is often remarked of the members of the same family that they are alike in appearance but totally unlike in disposition. They both go by the same name, "Clark" or "Smith" or "Jones," and they both claim the same father and mother, but by some freakish overlapping of heredity one resembles the parents while the other is the "black sheep" of the family, and if not actually disinherited, is disregarded and shunned by the other members of the home.

Look now at the great numbers of professing Christians. Their name is after Christ; their membership is in the church; their money is given more or less freely to sustain the work of God; they line up well on most moral and many religious interests; they are considered socially, economically, politically and denominationally the salt of the earth; they sustain the prayermeeting on the one hand and the popular programs of the church on the other. Long years ago most of them knew that they were converted and some spark of the old flame still lingers dying or nearly dead in the remote chambers of their souls. But though still in the family of God, there is so little resemblance between them and those who are genuinely "perfect in Christ" that they are really the "black sheep;" they are a disgrace to true Christianity and hold back the cause of Christ more than a multitude of open and outrageous sinners.

"If any man is in Christ he is a new creature." But Paul in this first chapter of Colossians is not indefinitely speaking of "any man," he is speaking definitely of "every man" "warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ." They are already "new creatures," "saints and faithful brethren in Christ,"

who "have redemption through his blood even the forgiveness of sins." . . . "you hath he reconciled." But now Paul labors, "striving . . . to present you holy and unblameable and unreprouvable in his sight . . . to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory, . . . that we may present every man perfect in Christ." For an interesting study of the regenerated Colossian church, hungering and reaching out after holiness, go through the entire first chapter and note what they now have and what they are yet to have.

Paul calls this perfection a "mystery." It has been so throughout the ages. Only a few have been privileged to enter into it. The degrees of Masonry have been described as one box within another, and it is said that when the initiate arrives at the last box he finds it empty! To the uninitiated sinner, to the partially initiated believer, Christian perfection looks like a box without a key, and perhaps an empty box at that. But let the Holy Ghost commence to convict the heart of the regenerated child of God of its inbred sin and of the need to be "perfect in Christ," and visions of man's carnality and God's supreme purity flash across the soul until it cries out, "I am undone, unclean, a sinful man, depart from me, O Lord." The "mystery" is unsolved but when the Savior as Sanctifier opens the door to His innermost personality, wherein dwelleth all the fulness of the Godhead bodily and says, "Enter into my heart, partake of my life, sustain yourself on my righteousness, permeate your whole being with my nature, be ye perfect as God is perfect, holy as God is holy," and the soul leaps into the fountain of the cleansing blood which is the life of Christ, the mystery clears away, the box of God's best secrets is burst open, and instead of being found empty like the last degree of an earthly order it is found quivering and flaming, impassioned, impregnated, empowered with eternal life flowing from Almighty God through His own Son into whom I have free access, entrance and an abiding dwelling place "accepted in the beloved," "perfect in Christ Jesus."

In this way "Of him are ye in Christ Jesus, who of God is made unto us . . . sanctification . . . that according as it is written, He that glorieth, let him glory in the Lord." Now you see why Paul never boasts and blows and brags about "When I got the blessing." Such terms are mixed with egotism, and conscious or unconscious spiritual pride have no place in his vocabulary. His testimony has just this much self in it—to say that "I" am no longer alive, "I am crucified with Christ . . . not I but Christ liveth in me." He came to the place where there was "All of Christ and none of self." And nobody really attains to Christian perfection until he has reached that place

where self is utterly lost; where he is "perfect in Christ;" so that "it is no longer I but Christ liveth in me."

How my heart cries out to God that this humbly written and haltingly explained truth may strike like a shaft of sharpest steel into the armor of some professor of sanctification who has been boasting his experience, his good feelings, his power (noise or zeal) in prayer, preaching or testimony instead of hiding away in the living Christ, "perfect in Him." My heart bleeds for the holiness people who are not His people, for the ones who interpret their experience wholly in terms of Old Testament Canaan and seldom or never in the dynamic of the New Testament Christ. Friends, Canaan was only a type—but Christ is the

reality. When you are preaching grapes, pomegranates, honey and wine you are only talking of the shell, Christ is the meat and the substance. Take Him in all His fullness, appropriate His nature, His life, His character, His grace, His perfection and you have the sum total of God and of glory. Permit the writer to humbly join with the great Apostle on behalf of the readers of these lines, "Christ in you, the hope of glory: whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily."

CINCINNATI, OHIO

## THE MARKS OF LOVE

By Prof. A. S. London

THE Apostle Paul has told us in the thirteenth chapter of First Corinthians that without love, nothing is of any avail. It is the one thing needful. "Above all these things," says the Apostle, in another chapter, "put on love," which is the bond of perfectness. This being so, it is of vital importance that we examine ourselves and see whether we really possess this indispensable and supreme grace of love. And it is easy for us to discover whether we possess it or not by turning the light into our own lives and seeing whether they bear the marks of love. The Apostle proceeds to give the signs of its presence, and we can only say that we possess this element in our lives as we have the marks of love.

In the first place, "Love suffereth long." One has said that this is equivalent to patience. Another has said that it means greatness of soul, magnanimity. In other words, it is that element in the life that shows no sign of littleness. There is nothing about love that is petty or mean. It rises above personal grievances. It can forget. It is too big a thing to take account of petty matters. It behaves in the face of injuries and wrongs. It has no place for wrath or bitterness. It persists in loving. Love approaches perfection as it approximates to the primal love of God. And one of the characteristics of the love of God is that it "suffereth long."

The Old Testament is practically the story of God's dealings with Israel. What patience He showed! For Israel was constantly rebelling against Him, breaking His covenant, forgetting Him and going after false gods. And yet His love did not break. "How shall I give thee up, Ephraim?" "Can a woman forget her suckling child that she should not have compassion on the son of her womb? Yes, these may forget, yet will not I forget thee?" He forgave and kept on forgiving. He did not cast them off.

The New Testament has told us of the love of Jesus that "suffereth long." His disciples misunderstood

Him. He came unto His own and they received Him not. Having loved His own He loved unto the end. His love survived even Peter's desertion and denial. He loved on in spite of rejection and insult. He faced all for love. If He had dealt with us according to our sins, blunderings and perverse ways, we would have been cut off. But He bears with us. The long suffering of the Lord is our salvation. He forgives and keeps on forgiving.

The story of the prodigal son shows the divine quality of love in the bosom of the Father. The younger son of the family had broken the father's heart. The boy had wronged his father. But the father's love held on. And when the lad returned there was no throwing up to him his wrong doing. But there was a glad, loving welcome. Love suffereth long. All of us have had those who grieved us. Some have offended us. What has been our attitude toward them? Love is patient with them. It endures and persists and reveals itself in patience.

In the second place, love is "kind." Long suffering, as one has said, expresses the self-restraint of Christian love; kindness expresses its self-abandonment. Love not only bears patiently wrongs and injuries, but it gives itself in unselfish service. Love is positive and energetic. It is kind. It does kind deeds. Love constrains one to do good. Love is useful. It imparts benefits. It does kindnesses. It is impossible to have love without kindness. Henry Drummond said that the greatest thing a person can do for his heavenly Father is to be kind to some of His other children. It was a beautiful statement made of a certain gentleman when one asked another how he would know him and identify him when they met. The answer was this: "If you see a tall gentleman helping somebody, that will be the man you desire to meet." "I shall pass this way but once, any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not

defer it, or neglect it, for I shall not pass this way again."

In the third place, love "seeketh not her own." Love would make men willing to give place to one another. It doth not behave itself unseemly. It vaunteth not itself. It is not puffed up, because it seeketh not its own. It envieth not, because it seeketh not its own. It is interested in others. Love never degrades the object of its love. A beautiful story is told of one of the great preachers of Scotland. Modesty was the supreme characteristic of his life. On public occasions he was accustomed to stand back and let others pass him, saying: "You first, I follow." This became a habit of his life. When he was dying he said farewell to his loved ones and friends, but his lips continued to move. They bent to catch the final words: "You first, I follow."

Love is unselfish. It gives and lavishes itself on others. It does not live for what it can get, but for what it can do. Is self at the center? That is not love's way. Are we living for ourselves? For our own pleasure? Love seeketh not its own.

In the fourth place, love is not irritable. It is not swift to take offence. Irritability is responsible for much of the misery and unhappiness of the world today. Ill temper is the vice of many. One has said that there are sins of the body and sins of the disposition. No form of vice does more to un-Christianize society than evil temper. For embittering life, for breaking up homes, dividing communities, for withering up men and women, for taking off the bloom from the cheeks of childhood, for misery producing, irritability and bad temper stand out alone. The only cure for this devastating and desolating curse is love. It would never think of plotting against anybody, or cherishing evil thoughts about anybody. It takes no account of evil committed against itself. It does not hold an account book. What a wonderful thing is love!

It was said of Abraham Lincoln that he never forgot a kind deed, but that he did not have room in his mind for any wrong-doing that was ever committed against him. That ought to be true of all Christian people. Love takes no pleasure in hearing of the failures of others. It is never glad when others go wrong. But on the other hand, "Love is gladdened by the prosperity of others." It is an eager listener to the good things said about others. It rejoices in the truth. It mourns when others go wrong.

Love doesn't talk about others. It bears without resentment injuries inflicted by others. It does not break out into fierce outbursts of passion. It does not seek to avenge the wrong. It submits patiently and without resentment to the will of God, because it knows that the Lord gives and the Lord takes away, and that blessed always is the name of the Lord. It beareth all things. It believes unselfishly and places the best construction on the acts of men. It does not

surmise. It believes the best about a man. For there can be no understanding of men where there is no love. It is love that gives the true vision of the best in others. Men are saved by the faith that others have in them. Love hopes even when it can have but little ground for faith. It casts none aside as worthless. It sees when it cannot give a reason. Love hopes on. It never despairs.

Love is so great that the spirit is not crushed under the weight of heaviest affliction and disappointment. It never yields to the point where it surrenders and gives up hope. It is the element in the life that clings when every chance seems to be gone. It never staggers at the promise in unbelief. It keeps its courage high. It endureth all things. It lasts. "He loved them unto the end." Love is the Alpha and Omega of religion. You can sum up religion in terms of love and in no other way. The test of entrance into the city of God is love. It is the spirit of Jesus.

"What power and strength in His love! Many waters cannot quench it, neither can the floods drown it."  
"It is the heart, and not the brain,  
That to the highest doth attain;  
And he who followeth love's behest,  
Far excelleth all the rest."

## THE BUSINESS OF SOUL-SAVING

By REV. URAL T. HOLLENBACK

*Wist ye not that I must be about my Father's business? (Luke 2:49).*

Soul-saving is the most important business in the world, and the only business of the Church. It is the reason for Christ's coming, the purpose of the atonement, the commission of the Lord. The world may call it useless, but we need not be ashamed; we are working for our heavenly Father. It is important because it deals with men's destiny. The destiny of a never-dying man may hang upon our words or actions. Count this the one important business of the people of God and we shall work more faithfully and constantly at it.

Who will deny that it is tedious? The slowness of it, the demand for persistence, makes it somewhat tedious. It is like gleaning, gathering grain or fruit here and there. Men cannot be won to God by the armies, but only by individual effort.

It is spiritual business. One must be possessed of the Holy Ghost. Spiritual life alone begets spiritual life. God is the father of those born again, but the Church must be the mother. We must transact business with God before we can do it for God.

It is a haste-requiring business. The King is coming to receive our account. What we are to do must be done now. Do not wait for wisdom. Pray for grace to begin at once. If you do not know how to approach people or what to say, pray God to help, be not fearful of making a mistake, and go at it. Speak and ap-



proach whether you know how or not. Ninety per cent of wisdom is earnestness and too much so-called "wisdom" will paralyze effort.

It is a paying business. What would make the prospect of heaven sad (if such a thing could be), is to think of being there without anyone else to say he was won to Christ by you. No one ever backslides while trying to get a soul saved. And no one ever led

a soul to Christ without receiving a blessing for the service. "They that turn many to righteousness shall shine as the stars forever and ever." Someone will say, "But I cannot turn many, and cannot thus shine." But one star differeth from another star in glory. You may not reach the first magnitude but you can shine as a star. Let us pray and work for the salvation of souls.

## A TESTIMONY AND AN EXPERIENCE

By Rev. B. L. Bergstrom

**O**UR age has arrived at a day when experience is admitted as evidence in the domain of science. Eminent psychologists of religious experience admit the supernatural in conversion. Not that the denial of the supernatural by the scientist would in any wise invalidate the Christian's experience; yet we are not displeased to find that in many instances reverent students of recognized attainments in highly specialized fields of the sciences are recognizing the fact of harmony between the book of nature and the Book of Revelation.

When a man steps out from the ranks of his fellows and faces them with the assertion, "Whereas once I was blind, now I see," saying it with a note of conviction that is matched by a manifest moral elevation and motive, his fellows are compelled to admit that here is a case of what the Christian calls conversion. A phenomenon it is, to be sure, but a fact none the less, since it is a fact of experience, the reality of which the happy convert may be continuously conscious of if he will but keep close to his new-found Lord.

When, some days later, this converted man, in response to his unceasing and importunate prayers to God for the baptism and fullness of the Holy Spirit, comes suddenly into an experience of such exaltation of soul as makes him dwell daily in heavenly places in Christ, and leads him to joyfully fellowship with his Lord in a ministry that leads men into a saving knowledge of the Savior, he knows that God has graciously visited him in sanctifying grace and power. Henceforth his affections are set on things above, not on things on the earth.

This testimony admits us into the intimate spiritual experiences of a man who for the past twenty years has been proclaiming the gospel of Christ as an ordained minister in one of the larger orthodox branches of the great Christian Church. His subsequent experiences in the pastorate are typical of the experiences of many devoted servants of Christ who are laboring as spiritual leaders of groups whose chief distinguishing marks are denominational labels. His labors throughout have been followed by fruitage corresponding to his zeal plus the spiritual fervor of his particular church. Local conditions outside his church were taken into account when trying to analyze results, and these

conditions varied on each field of labor. In one town the available material constituting his "field" might be more limited than in another town. In one pastorate where he found a membership of one hundred that number was exactly doubled during the first three years of his labors. Conditions were favorable for a fruitful ministry. The available material was there, and the church members were willing and eager to follow a pastor of faith and zeal. Worldly practices were present to some extent in that church, but the representative leadership was in the hands of spiritually minded men and women. A prayermeeting of forty people was not uncommon in that church. Old and young, many of them, knew how to pray. They found God in the oratory of prayer, and in that place where God comes down the soul to greet, and glory crowns the mercy seat, they found inspiration and strength for a service that vindicated its claims and pleas in the sight of the community. Under such circumstances the preacher found it easy to serve to his utmost. In his preaching he sensed a power that was the result of his own and his people's prayers to God for a blessed testimony. One intelligent and highly cultured woman in that congregation said she knew that the sermons preached by her pastor were steeped in prayer. And they were—the corporate prayers of pastor and people. And not infrequently an elder would greet the pastor at the close of a service with face aglow, saying, "You felt that you had a number of people praying for you today, didn't you?" Everywhere in that church the power of prayer was felt. The Sunday school enrollment exceeded the church membership. The Christian Endeavor Society was vibrant with interest and activity, the boys and young men in it outnumbering the girls and young women. The women's organizations, social and missionary, were centers of prayerful and helpful ministries. Social cleavages were unknown among them; they were one body in Christ. How truly sang the poet:

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

In another pastorate the local conditions were reversed. The pastor came to it with all the enthusiasm generated by his experience with the first mentioned



church. His ministry was again attended by flatteringly large audiences. Money was not wanting, though the salary was larger by six hundred dollars than that paid any previous pastor. He prayed and labored for a couple of years as diligently as he ever did. Some sixty persons were added to the membership. But the church, in spite of all he could do, was a refrigerator. It froze the enthusiasm of those who came into it into mere conventional form. *It was a prayerless church!* A prayermeeting was repeatedly attempted, but each attempt ended in failure. Out of the dozen or less two or three would pray, and prayerless prayermeeting was soon wanting in people. It was a prayerless church because it was a worldly church. A revival was attempted with the assistance of a well-known and devoted evangelist and party. They preached, sang, and labored most earnestly. The church was galvanized into a semblance of spiritual activity for a season, and then the fire died. *The "revival" did not receive the support of the official members of the church.* They remained aloof, and continued throughout the meetings their worldly associations and practices. They didn't sidetrack a single card party. Of course the revival did not revive! A few had, apparently, been converted, but they soon fell away. The shallow spiritual experience of the church members could not stand the strain of conformity to a worldly-minded community. Evenings devoted to "bridge," "five hundred," and what not, in the fellowship of Christless worldlings, and Sabbaths spent in self-centered pleasure-seeking—this was not conducive to spiritual culture. And since self was on the throne, service on behalf of the children and youth of the parish was not forthcoming. The pastor's plea for another protracted meeting the following year was denied by that body of men elected by the congregation to look after its spiritual interests.

The preacher goes right on, faithful in the delivery of the Christian message, but depressed, his enthusiasm flagging, and the fire on the altar of his own heart in need of the breezes of heaven to fan it into its old-time strength and brightness. A few parishioners timidly confess themselves in sympathy with the preacher's ideals for his people, but they are the victims of an inferiority complex due to the habit of long subservience to the more generously endowed "leaders" in the church. The preacher's hands grow weary and weak for want of support by some Aaron-and-Hur-like spirits. The temper of the worldly elite in this church was voiced by the "leading" elder who, when the pastor complained, "You don't seem to care here for the devotional life," replied crisply, "No, we don't!"

It is not surprising that the preacher longs for a fellowship where the old-time gospel may not only be preached in all faithfulness, but where it is loved—a fellowship where kindred spirits have set their affec-

tions on things above, and who joy in the conscious presence and power of the Spirit of holiness.

This preacher is now fifty years old, though none would think him more than forty, for from his youth up the abundant grace of God has kept him pure in heart and body. Likes and dislikes have, perhaps, become pretty well formed, and adjustment to unfamiliar expressions of the spiritual life may not be easy. But perhaps, too, that essential oneness in Christ will prove itself strong enough to make even this adjustment possible. At any rate, he thinks he would joy and thrive where the streams of living water make verdant the pastures for God's filial people, and where that people are wont to say, "Speak, Lord, for Thy servant heareth."

MUNISING, MICH.

### "THE LORD REIGNETH"

By MINNIE G. JACOBS

Three Psalms begin with these words. It is one of the most comforting and encouraging statements of the Bible. If we fully comprehend this it ought to answer all our fears and save us from all anxiety. It is so blessed to think that "Our Father," infinite in love, wisdom and power, rules this world. "He reigneth" in times of adversity as well as in times of prosperity, making all things work together for the best.

He not only rules this world, but He will come into the fully surrendered heart and reign there, working in us to do His blessed will. Nothing but sin will keep Him out. Happy the heart where He has come to abide, and blessed is the life that is fully committed to Him, for He will make the most possible out of it. It seems so wonderful that the Lord of the whole earth should care so much for each individual. Yet we believe His power is not more magnified by the works of His hands and infinite mind than by His care for the small details of each life. Some one has written:

*"How thou canst think so well of us,  
And be the God thou art,  
Is darkness to my intellect,  
But sunshine to my heart."*

We once heard a minister say that "God would rather save a soul than to create a world." And surely God does put a value upon the soul far beyond all possible human estimate, and in His great plan of salvation has made provision for its purification and entire satisfaction in Him. He alone can satisfy the soul, for "there is no good beyond Thee." Oh, that we all might yield our hearts to Him to be cleansed and made fit dwelling places for Him!

DETROIT, MICH.

To hasten over into the spiritual Canaan of perfect love is among the first lessons of the Holy Spirit to young converts.—J. A. WOOD.

## RESTITUTION—A BOUNDEN DUTY

By Roy L. Hollenback

**T**HERE can be little doubt that a great per cent of backsliding is to be attributed to a poor beginning in the Christian life. Many who begin fail to complete the task with real purpose; and especially is this true in regard to the righting of past wrongs. A going over the back life with confession and restitution is as indispensable to a settled Christian experience as a foundation is to the superstructure of a building. To establish this truth, let us notice three propositions:

1. The positive commands of the Scripture enforce restitution as a duty. The Old Testament Scriptures give no uncertain sound concerning the matter of righting one's wrongs, as will be seen from the following texts:

"If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field and of his own vineyard shall he make restitution" (Ex. 22:5). This means, of course, that if my hogs or cattle have jumped the fence, or strayed into a neighbor's field, and caused him any loss, I am under obligations to make it right with him. Notice again:

"If fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution" (v. 6). "And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good" (v. 14). In these, and the connective verses, God deals with almost every sort of injustice conceivable; and His word is in each case: **HE SHALL MAKE IT RIGHT!** In Ezekiel the thirty-third chapter and fifteenth verse, this duty is enforced in the words:

"If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of the Lord without committing iniquity; he shall surely live, he shall not die." The most logical deduction from this text is that if we do not comply with these conditions we shall die and not live. While the New Testament has no commands that are quite so explicit, still the tone of Christ's Sermon on the Mount, the preaching of John the Baptist, and the resolution of Zacchaeus to restore, all indicate that there is no loosening of our duty on this line in the New Testament. In fact, in every case where Christ made reference to any of the commands of the Old Testament, He *strengthened*, rather than *weakened* them.

2. The duty of restitution is founded upon the very nature of justice. Justice demands that every man shall have what legally or morally belongs to him. Of all human virtues, justice is the first in importance. While the love of God in our hearts will enable us to forego justice to ourselves many times, and to "take joyfully the spoiling of our goods," yet this does not

release the one who has committed a wrong from obligation to right it.

The law of justice lays it upon all offenders to go to the fullest extent possible to make amends that are equivalent to the injuries. If you have had business dealings with a neighbor, and he believes himself to have suffered an injustice, it is your very first duty to do all in your power to make it satisfactory with him. Or, if you have made a debt, in borrowing or trading, you have put yourself under obligation so that your money, above the legitimate needs of life, does not belong to you until that debt is paid, or the terms and promises of the debt fulfilled. Not one cent of money that comes into your possession belongs to you, aside from the legitimate needs of yourself and family, until every creditor you owe is satisfied! And I wish I could enforce this truth to a clinch! No matter what he professes, that man is a niggardly thief who will buy radios, vacuum cleaners, automobiles, or any other unnecessary thing when he has to "stand off" his creditors to do so. And don't you think for a minute that such sins are not near by. The non-debt-paying devil is one of the biggest in the world today.

But not only does the law of justice demand the righting of wrongs in material things; but in other things as well. It is necessary to give back the *stolen reputation*. Whether it was accomplished by an outright lie, or by maliciously telling the truth, if a reputation has been knowingly blurred by your slander, you are duty bound to make confession to the person to whom you plied the deadly art. We even doubt if justice in the case is satisfied until you have confessed to both the slandered and the ones who were influenced by the slander. When you have stolen a good name you have taken a man's best capital. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Better, then, that you steal his riches than his reputation. And stealing his good name does not enrich you any.

The justice of things also calls for restitution of *stolen position*. Not uncommon is it that the vilest of means are used to secure position. Just a few remarks purposely designed to create dissatisfaction have been the means of pastors' losing their charges, or of evangelists losing a meeting of worth. Offices and positions of honor and value have often been sacrificed to the diplomatic manipulations of the envious or self-seeking.

And there is yet another line upon which we would have you see the justice of restitution, and that is in regard to *stolen virtue*. This, too, must be made right if possible. If you have poisoned the minds of the young, perhaps of children, by teaching them vice, words beggar utterance in strong enough terms to de-

scribe the monstrosity of your crime. Yet this is often done, even to children of relatives or strangers, by persons supposed to be grown up, and sometimes by aged persons. We have known of old men who found their chief delight in instilling into the minds of innocent young children their first lessons in vice. How extravagant God is with grace to forgive such an one should he repent of this most damning, dastardly crime! And we are sure He will only do it on condition that every possible effort be made to undo the evil. If virtue has by act been stolen, and the victim left in reproach, the one guilty must share the blame as publicly as the victim.

3. It is impossible to be saved without restitution. We cannot long be right with God and wrong with men. If we keep the property of another, we sin both against our neighbor and against the command of God which requires us to restore it. The repairing of our wrongs is one element of true repentance; and if this element is lacking, our repentance is not real and our profession is spurious.

We are convinced that the judgment will unearth some huge discoveries of sins that never were known and never made right in this life. And what eternal shame will burn upon the faces of those who have sought the "refuge of lies" as their covert! The only thing that will excuse you from this duty of restitution is the absolute IMPOSSIBILITY to make it.

RICHMOND HILL, N. Y.

## OUR LIVES AS LEAVES

*An Autumn Sermon*

By REV. G. O. CROW

TEXT: *We all do fade as a leaf* (Isa. 64:6).

THE reference of the words of our text is to a spiritual, rather than to the physical condition. The sap, the inner life, of the Jewish people had failed, for they had separated themselves from God, who was their life (Deut. 30:20). And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. . . . For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water" (Isaiah 1:28, 30).

The object lesson before us is not simply a leaf, but a fading leaf, "We all do fade as a leaf." And fading leaves suggest four special lessons.

I. They are emblems of man's mortality. Scripture abounds with images descriptive of the shortness and uncertainty of human life, but none is more striking than the emblem of a leaf. How weak, how frail it is! By what a slender bond does it retain its place! How slight is its tenure! Even if it lasts a whole season and lives its appointed time, it does not retain its verdure and vigor. The sap of the life begins to fail, the tint which gives it such a beauty are the sym-

bols of weakness and decay. The leaf fades sooner than it falls.

To change the figure, the flower withers before the grass upon which it grows. Man's physical and mental glory begins to decline often long before the man himself departs. Death comes with noiseless steps. He is not heard, he is not seen, he is not perhaps suspected. He enters our chamber—the chamber of the poorest, for this king knows no distinction. His majesty is so great that he can afford to dispense with the adventitious adjuncts of pomp and circumstance. His cold shadow falls upon us, and his dark form stands between us and the light of the living world.

Let us look the fact in the face, let us not put it from us. And as we contemplate it in the light of Him who died upon the cross and who burst the bars of death in His garden sepulchre, the aspect of the face will change, and we shall not fear to die. As regards the soul, like the angel who visited Peter's prison, death is but the Lord's messenger to break off its fetters and lead it from its prison house to the open street of the Celestial City. And as regards the body, the grave will be like the bath of Esther, in which she lay for a time to purify herself with spices that she might be fit for her lord.

II. When the leaf fades it exhibits its greatest beauty, and is in this an emblem of the end of a Christian life. Before the leaf falls it breaks forth into its richest hues. "And have you never known," says Mr. Vaughan of Brighton, "known better than you like to confess, by the exquisite advancing loveliness of his moral features, as by a surer symptom than any physical indication, that one whom you loved so well was going to his end? Have you not seen those mellowed glows of tempered intellect and joy and Christlike sweetness, which showed by how slight a tenure the life was held?" And how soon the scene will change, and all that has made earth so pleasant is going from your sight. "We all do fade as a leaf."

But let us fade as the leaves do, and let our last be our best. And let the truth of God be reflected and Himself made glorious in the sanctity of our later years, in the peace and love and grace of our dying.

III. The fading of a leaf is a proof that its work is accomplished and that its mission is fulfilled. The leaves of the trees are made subservient by an all wise Creator to the most important end. One of their chiefest functions is to keep up the purity of the atmosphere. As Christ said to His disciples, "Ye are the salt of the earth," so we might say to them, "Ye are leaves of the world." Your office is to stay the moral pollution which surrounds you and to breathe a healthy and life-giving influence. To have done this is not to have lived in vain. Who shall account how much we in this twentieth century are indebted to those who have passed away before us like the leaves of a hundred generations! Each leaf in its turn withered and went back to its kindred earth, but left behind it the

element of a continuous life. Have the deaths of patriarchs and prophets, of evangelists and apostles, of ministers and missionaries, of district visitors and Sunday school teachers, of godly parents and children, of brothers and sisters in Christ, of relatives and friends, been in vain? The teaching of their holy experience, their words, their writings, their letters, their living examples, their dying testimonies, all live on. They cheer, they instruct, they quicken us. These fallen leaves have entered into the experience of the living Church today. They are part of our heritage, they enrich and strengthen our spiritual life. Thus also may we of this generation live, and then fade and fall. The tree of the Church will never die. It is the tree of life in the midst of the paradise of God. And therefore the history of each leaf will live in it and abide forever and ever.

TACOMA, WASHINGTON

### A CALL WITH A CHALLENGE

By REV. RALPH D. SCHURMAN

TEN years have passed and gone since through the dark, deserted streets of the city, there sounded forth on the night the muffled tread of two million American soldier boys. Silently and without farewell, they boarded the great transports, knowing full well that many of their number would never return. What was the compelling power that moved the youth of our land to such devotion and consecration? Nothing less than A Call with a Challenge.

In the long dark days which followed, every man, woman, boy and girl who bore the name of American, gladly gave of his time, strength and talent in support of those who "over there" were so valiantly giving their lifeblood in the cause for which they fought. Liberty bonds were subscribed, and days without meat, white flour or sugar followed, while upon every tongue and within every heart there was but one consuming, passionate interest, the carrying on of the war "over there." And what was the cause of this passion, this zeal, this whole-hearted, country-wide response which swept over the entire nation in a day? I answer, It was A Call with a Challenge. The call of the strong in defense of the weak; the call of democracy into conflict with autocracy; the call of right against the mailed fist of might—such a call demanded from the flower of our youth the utmost in strength, life and sacrifice; and the call with such a challenge received the universal response of American youth in 1917.

It is my sincere belief that when the Church issues a call which contains a sufficient challenge to youth for sacrifice, difficulties and unceasing conflict, the same ready response will be forthcoming. In our training camps (the Nazarene colleges throughout the country) there are forces trained and equipped physically, mentally and spiritually to carry on "over there." God has called them. Eagerly and expectantly they have answered the call and completed their training. In numbers they stand ready to double, and in some cases triple, the force which we now have in our mission fields. Imagine, if you can, their surprise and bitter disappointment upon applying to our General Board, to be told that because of lack of funds it will not be possible to send them for a number of years to come. Lack of funds.

Then think of the situation "over there" on the field in the midst of the battle. In certain sectors five, yes seven, years have passed for some of those warriors, with never a chance for rest, recuperation or furlough. Many of them are but girls engaged in doing a man's task. They must wonder sometimes why the lack of re-enforcements, and how long it will

be until help is forthcoming? But the answer from the homeland is "lack of funds."

Here is a challenge big enough for the holiest and bravest among us. From our leaders and down to the lowliest member of the Church of the Nazarene, there should come the passionate response: "Here am I, with my last dollar and my last ounce of blood, to carry out the great commission of my Christ, until

"From Greenland's icy mountains  
From India's coral strand,  
Where Africa's sunny fountains  
Roll down their golden sand

"Till earth's remotest nation  
Has learned Messiah's name."

Nothing less than the call and the challenge of the whole wide world will be great enough to stir Nazarene youth to loving sacrifice and deathless devotion. Within our ranks there stand, awaiting A Call with a Challenge, twenty thousand young people. To such a force utterly abandoned to God and filled with the Holy Spirit, our church can issue nothing less than the challenge of, "The whole gospel for the whole world in our generation." Anything less will leave this generation of young Nazarenes with latent forces unused and liable to stagnation and loss—loss of spiritual vigor, loss of morale, and alas, loss of souls within our own ranks and the loss of those whom "over there" we might have won.

Let us look this matter squarely in the face. Does the call of Christ "Go ye into all the world and preach the gospel to every creature," mean less to us today than the call to save democracy to American youth in 1917? Let us compare the response to these calls: In 1917 the leaders of the nation declared war, calling out two million of our youth with the challenge that we must go to the defense of the weak and helpless "over there." The call for funds to support our armies in this war followed, and every liberty bond issue was over subscribed. We gave our boys, our girls, our money, our strength, our all, that the great cause for which we fought might be consummated in a glorious victory. Today we are engaged in a warfare which in every way demands fully as much as that of ten years ago. The issues involved are of far greater consequence. We have enlisted, thousands of us, to do battle against the hosts of evil. Can we ever be satisfied with merely meeting a budget which in no way truly represents our real strength or possibilities? Shall we rest content with a smaller force upon the field "over there" than we have had in other days? No! a thousand times no! Nothing but an offensive warfare, with forced marches, battles and victories, can ever bring to our arms and beneath our banners the millions of unreached souls that are ours to save.

Shall we not, as leaders and warriors in this mighty army, seek for the vision, tarry for the power, and work together for the victory that is ours through Christ who so loved that He gave Himself for this world? This is our call and this is our challenge. What shall our answer be?

CALIFORNIA, PA.

No felt evil or defect becomes divine until it is inevitable; and only when resistance to it is exhausted and hope has fled, does surrender cease to be premature. The hardness of our task lies here; that we have to strive against the grievous things of life, while hope remains, as if they were evil; and then, when the stroke has fallen, to accept them from the hand of God, and doubt not they are good. But to the loving, trusting heart all things are possible; and even this instant change, from over-strained will to sorrowful repose, from fullest resistance to complete surrender, is realized without convulsion.—J. MARTINEAU.

The charitable give out at the door, and God puts in at the window.—PROVERB.

## DO YOU KNOW?



That few Americans do without little things? That, for the most part, we gratify ourselves in any little whim that strikes our fancy? That these little gratifications, costing nickels, dimes, quarters and half dollars, mount up to considerable sums by the end of a year? That often times we feel downright poor, and cannot contribute to the cause of the Lord, just because of the fact that so much has accidentally dribbled through our fingers that it has materially affected our income? That if we would practice doing without small gratifications, and resolutely place that small amount each time in a missionary bank, we would be more than astonished to find how large an amount was thus accumulated? That the price of the salvation of several immortal souls would thus be gathered up, in this small manner, in a very few months? And if any considerable number of our people would do this, it would soon amount to tens of thousands of dollars.

Listen, dear Nazarenes, of our great holiness movement! Ten cents a week for a year (And who does not unwisely spend more than that amount?) would equal more than ONE HUNDRED AND FIFTY THOUSAND DOLLARS if only half our people were included in such an effort! Or, if all of them did without some little gratification, and laid by ten cents every two weeks, it would amount to the same sum! One hundred and fifty thousand dollars dribbled away for incidentals, that almost any one could have gone without! Think of the souls whom that amount would enable us to reach in the dark lands of heathen superstition!

How many of our readers will join a "Do Without Band?" And then resolutely secure a small bank, or box of some sort, and place the worth of the small deprivation that you have practiced, (together with the offer of an earnest prayer) into that container? We beg of you to do it. You will find that the following results will obtain:

1. If you will religiously follow the directions above given, there will be a fine little sum in that container every week.
2. There will be many more prayers for missions going up from your heart, if you pray every time you drop a coin in that box! And, let us whisper it to you, incidentally, "Prayer changes things!"
3. You will be amazed how regularly you are now thinking about missions, and the needs of the far-away helpless ones, now that you are giving. And as you think of them, you will next begin to plead for those who cannot plead for themselves.
4. Your children will begin to talk about missions—maybe at first a bit jokingly—but later on more

seriously, and possibly God may yet get a missionary worker out of your home—what an honor that!

5. If you faithfully follow this, it will operate to cause you to be more saving in larger things, and may be the means of enabling you to save enough for your old age; and in this way, while you help the heathen, you will save your own material lives.

6. Possibly many of these small gratifications, if they consisted of something to eat, are not of the most wholesome nature, and by joining the "Do Without Band," you will have benefitted your own and your families' health, and also saved many a soul in the lands of eternal night.

If you find that your family will not consent to doing without, will you not do this: Every time you practice a small gratification, place an equal amount as its cost in a container, and watch how rapidly it mounts up. After doing this awhile, you may be able to secure the co-operation of the home in allowing you actually to join the "Do Without Band."

Oh, what will the Lord say, in the awful judgment day? For faithfulness in little means faithfulness in much!

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

## GEMS OF THOUGHT FROM WESLEY

By MRS. E. HARRIET HOWE

To his preachers, Wesley said, "Earnestly aspire after a full deliverance from all sin, and a renewal of the whole image of God, and He will prosper you in all your labor.

"As soon as any penitents find peace, exhort them to go on to perfection. Preach full salvation receivable now by faith. This is the word the devil peculiarly hates, and stirs up his children against, but it is the word that God will always bless. Do not neglect strongly and explicitly to urge believers to go on to perfection.

"Preach full sanctification. Preach it definitely. Preach it explicitly. Preach it strongly. Preach it constantly. Preach it wherever you have an opportunity. Insist on it everywhere. All our preachers should preach it, should make a point of preaching it constantly, strongly and explicitly.

"Explicitly assert and prove that it may be received now: that it may be received now by simple faith. If others grow weary and say but little about it, do you supply their lack of service.

"Speak and spare not. Let not regard for any man induce you to betray the truth of God.

"It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly to declare what God has given you, and earnestly to exhort all the believers you meet to follow after full salvation."—Tyerman's Life of Wesley, vol. 11, page 565.

KANSAS CITY, MO.

## THINGS CONCERNING ZION

By General Superintendent H. F. Reynolds



Spiritually minded persons are always interested in "Things Concerning Zion." This is true because each person born of the Spirit not only loves God, which is the first and great commandment, but every such person loves his neighbor as himself in proportion with his or her spiritual experience. This spiritual out-

working has led to grouping or organizing spiritually minded people into churches and denominational bodies, with their annual, quadrennial and other gatherings, such as annual or yearly meetings, conferences, assemblies—district and general.

St. Paul, the great church organizer, exhorted one church not to be content with looking on the things of his or their own, but to "Look every man on the things of another." It is this mutual interest that has led us, the members of the Church of the Nazarene, to see, like other older and greater bodies of Christian believers, the importance of our having our church organs, the *HERALD OF HOLINESS* and *The Other Sheep*. They are the mediums by which we may know what each and every church and mission and their several departments, such as Sunday school, N. Y. P. S. and W. M. S., in each district or council throughout the world, is undertaking and doing for God and the salvation of the people for whom Jesus died on the cross and rose from the dead.

The Georgia District held its Thirteenth Assembly in Pavo, Georgia, September 29th over October 2nd. The heavy and important work of the General Board and the several departments at Headquarters September 19th to 25th detained the writer from opening the Georgia Assembly before Thursday morning. The quiet but interesting village of Pavo is composed of a very hospitable people, with the usual quota of churches of different beliefs. They assured our pastor, Sister Moore, if she and her church would invite the District Assembly they would assist her. And truly they kept their word, turning over not only their town, but their churches (if needed), their homes, their automobiles and their tables, until they groaned with the supply and quantity of the best quality of food, and, best of all, invited us to conduct their family worship of table blessings and altar prayers.

The work of four days was crowded into three, and even then we did not intrude on the night evangelistic services with business, and had everything well cared for at six o'clock Saturday night. Yes sir! Ne-

hemiah's kind were on hand. Not a slacker. "All had a mind to work."

The prevailing motions decided to have Georgia in the list of missionary districts, the chair to appoint a District Superintendent. This resulted in the appointment of a combination superintendent, or a pastor and superintendent combined in one person, as the district was of the opinion they could not support a person giving his whole time. Rev. Oscar Hudson, pastor of our First church at Atlanta, Georgia, was appointed. He has accepted, believing with such financial help as the district and the General Home Missionary Board may give he will, by God's help, be able to get on with both jobs.

Several churches reported progress, but every lover of Zion will need to pray for the great District of Georgia. The district adopted the dollar capital debt fund, and over \$300 was raised in cash and forwarded to Trevecca College. Other cash and pledge offerings were made and a love offering for the chairman's traveling expenses, which was much appreciated. Two elders and two lay delegates were duly elected to the General Assembly and alternates provided for. Most of the churches were provided with pastors, a few remaining to be supplied. The N. Y. P. S. and the W. M. S. showed progress, and due attention was given for aggressive work the coming year.

All of the evening sessions were times of spiritual blessing, but Friday night's service resulted in a great number of seekers and some finders. Sunday was a time of much praising and giving of thanks to our God. A precious love feast in the morning was followed with preaching. In the afternoon our \$3,000 church was dedicated free from debt, the burning of the mortgage being a part of the program. This was followed by the ordination of three young men to eldership. The same kind of glory filled God's house (if not to the same degree) as in Solomon's day. The retiring District Superintendent, Rev. A. B. Anderson, preached the closing sermon of this one of the best assemblies of the Georgia District. Lovers of Zion, continue your effectual prayers for the Georgia District.

### A BUNCH OF CLOVER BLOSSOMS

By C. E. CORNELL

Let us have more spirituality and less statistics. There are probably quite a few mistakes in counting mourners. Fire in the heart will warm the whole man. Doubt is usually the forerunner of unbelief. Unbelief is disastrous. Little sins are mighty big when viewed in the light of the judgment.

## Department of Bible Studies Visions of Our Lord from the Word.

By Prof. J. B. Galloway

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

(The thirty-ninth week's portion)

#### I. Read Your Bible Through Section

1. For the morning watch. First and Second John.
2. For personal meditation. Ezek. 29—35.
3. For the evening devotion. 1 Chron. 1-9.

The Holy Spirit is the great Interpreter of the Scriptures. It has been said that the Bible without the Holy Spirit is like a sun-dial by moonlight. It is He who makes the hidden things of God plain. During the quiet hour we should seek His sacred presence. Then with open minds and hearts we are in a fit condition for Him to shed light divine on the sacred pages before us. "Howbeit when He, the Spirit of Truth is come, He shall guide you into all truth." Then the mind and heart will be wonderfully quickened, and the deep things of God will be uncovered. In this hallowed state we are in a condition to appropriate the glories revealed in His word.

*"Come Holy Spirit, for moved by Thee  
The prophets wrote and spake;  
Unlock the Truth, Thyself the key,  
Unseal the sacred book."*

—CHARLES WESLEY.

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

*How We are to Walk.*

- Sunday. 1. Walk in His ways. Deut. 8:6.  
Monday. 2. Walk in Truth. 3 John 3.  
Tuesday. 3. Walk in Love. Eph. 5:2.  
Wednesday. 4. Walk in Wisdom. Col. 4:9.  
Thursday. 5. Walk in Light. I John 1:7.  
Friday. 6. Walk in the Spirit. Gal. 5:25.  
Saturday. 7. Then we shall walk in white. Rev. 3:4.

#### PART TWO. THE WEEK'S VISION OF OUR LORD

*Christ the Head of His Body, the Church*

In the first chapter of Colossians the two-fold Headship of Christ is described. We read first that He is the Head of Creation. "For by him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist." (Col. 1:16-17). Then again we read that He is Head of the Church. "And He is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in him should all

fulness dwell" (Col. 1:18-19). We also read of a two-fold reconciliation: The reconciliation of all things. (the creation) "And, having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Verse 20). In verse twenty we read of our own reconciliation, that is the church. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprieveable in his sight" (Verses 21, 22). Creation became so marred and ruined by sin that He who is the head of all things in creation had to come to the earth in the form of man and assume another headship, that of the Church. This could only be accomplished by redemption. He could not become the Head of the Church until He became the first-born by resurrection. See verse 18.

*What Christ Being Head of the Church Should Mean  
to Me.*

1. That I Should Recognize His Preeminence. While on earth with His disciples He announced His purpose of making the Church. "I will build my church," are the words He utters to Peter. The necessary requirement to be met before He could become the Head of the Church was that He must be first-born from the dead. This is definitely expressed in verse eighteen. The purpose of this headship is expressed in the next verse. "For it pleased the Father that in Him should all fulness dwell." And if this is what pleased the Father should we not partake of some of the fulness of Our Lord also?

2. That I may Have Peace Instead of Enmity. Christ, "having made peace through the blood of His cross, by him to reconcile all things to himself; . . . and you that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled" (vs. 20, 21).

3. That I should accept His conditions and provisions. Our first question should always be, What will please God? He died for our peace. He became the Head of the Church in order that His work of redemption may be worked out in the earth. To join His kingdom we must first be able to sing,

*"My chains are snapped, the bands of sin are broken,  
And I am free.*

*Oh! let the triumphs of His grace be spoken  
Who died for me."*

4. That I Recognize the Unity of His Body the Church. Reconciliation with God means both a unity with God and with the Church of God. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, . . . that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). Through the early centuries of the church, the



term, "all the brethren" was used to denote the Church. The infant churches were to be looked upon as "the households of God." Long ago Ignatius wrote, "Where Jesus Christ is, there is the whole church."

5. That I Live a Holy Life. In the twenty-second verse in our lesson from Colossians we read, "In the body of his flesh through death, to present you holy and unblameable and unreprouvable in His sight." It may mean that we will have to suffer with Him but we may say in the language of the twenty-fourth verse, "Who now rejoice in my sufferings for you, and fill up that which is behind in the afflictions of Christ."

6. That I May be Established. Verse twenty-three says, "If we continue in the faith grounded and settled, and be not moved." Again in 2:7 we read, "Rooted and built up in him, and stablished in the faith."

7. That I May Share His Hope of Glory. We are to be established in order that we be not moved from the hope of the gospel is indicated in verse above. The hidden mystery is now made manifest. It is "Christ in you the hope of glory" (verse 27). Its purpose is, "That we may present every man perfect in Christ Jesus" (verse 28).

*"O Sacred Head, now wounded,  
With grief and shame weighed down,  
Now scornfully surrounded  
With thorns, Thine own crown;  
O Sacred Head, what glory,  
What bliss, till now was Thine!  
Yet, though despised and gory,  
I joy to call Thee mine."*

—BERNARD OF CLAIRVAUX.

#### THE LESSON ILLUSTRATION

Do we enter the place of worship expecting to find Jesus the Head of the Church there? The late Dr. Gordon of the Baptist Church in Boston says the following dream transformed his whole ministry. Late Saturday evening weary with the preparation of the Sunday's sermon he fell asleep and dreamed he was entering the pulpit and he saw a stranger coming slowly down the aisle. He stopped, and a Christian man offered Him a seat, which was quietly accepted. His face wore a peculiarly serious face, as one who had known some great sorrow. He was exceedingly humble. His dress was plain and He gave the most respectful attention to the preacher. The sermon being ended the preacher went to look for the stranger but He was gone. He inquired who he was and was told it was Jesus. In his keen disappointment he said, "Why did you let Him go without introducing Him to me?" The Christian man replied calmly, "Oh, do not be troubled, He will come again." Jesus is present in every place where His people gather to worship Him. "Lo, I am with you alway."

## ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

The Sunday School Times tells of a Korean lady of great wealth, who was beautifully gowned in shining linen and soft silk, that stopped her sedan chair outside of a bookstore in An Dong. A friend began to converse with her and she said, "I have just been purchasing some books to take home with me to give away to my unbelieving neighbors." "Where are they?" She replied, "In the chair." And one of the chair coolies was very disgusted and raising the curtain of the chair he saw that it was full of Mark's Gospel, tracts and hymn books. "But," one said, "that chair is full and you cannot get in." "That's no matter," she laughed, "it's only thirty li (fifteen miles) and I can walk." The chair coolies were bidden to take the chair, which they did grudgingly and the lady followed, walking with her servant, her face beaming with pleasure and smiling a "good-by." Only those who know what riding in a chair stands for among the Koreans can understand the great sacrifice she made for the sake of her unsaved neighbors. Suffice it to say that such faith—yes such sacrifice—is necessary to win the lost to the Master. There is no other way, but to give up all and follow Him.

A sailor tells the story of how one day, years ago in mid-Atlantic, a fellow sailor was rummaging in a chest and threw out two or three tracts. One of them was "The Swearer's Prayer." After he had read it his heart was touched with conviction and at once he turned to the Lord. In a few months he had entered the ministry. One can never tell how small a thing God will use to lead a soul to repentance and to salvation. To one on a ship it was just a little piece of paper with the word, "eternity" printed on it in large letters that fluttered to his feet. But with God on the other end of the wire pulling on the heart, that was sufficient. To another it was a tract fastened between the shells of an oyster, found lying on the bottom of the ocean bed, but God had placed it there. To another it was a tract put between the soles of the shoes which, when the shoes wore out, was seen by the infidel wearer; but God had so placed it. As the song goes, "Little is much when God is in it."

To continue this thought: one man heard a sermon on "Whosoever believeth hath everlasting life." He went home to sleep, but during the night God troubled the waters of his heart and he dreamed that "whosoever" meant him. He awoke, got out of bed and made peace with God. But God was in that dream. Another man had started to commit suicide, but on his way he took out his handkerchief; somehow or another God had placed a tract in that pocket. When the handkerchief was taken out, out also came the tract. It struck his eyes. At once he read its message, and was converted. God planted that tract. Another, a thief, held up a minister on the street corner and demanded his watch, money and all the papers he had on him. Much to the surprise of the thief, when he began to read one of the papers he found it to be a sermon that the minister had written on the text, "Thou shalt not steal." The thief was convicted, repented of his sins and came to Jesus. Christ placed that sermon in that pocket. Another young man, the ringleader of fifty infidels, was one day reading a tract, changing the words to show how ridiculous the message was. But before he had finished the tract, "The Sinner Condemned Already," his heart was touched and he turned to Christ. During one of Moody's campaigns in Chicago the words "God is Love" were placed over the pulpit by means of burning gas-jets. A drunkard came into the room and on seeing those flaming words he let Christ come into his heart and transform his degraded life. In this connection it is also related that two leading infidels, Gilbert West and Lord Lyttelton, were fully persuaded that the Bible was a fraud and they determined to expose it as such.

West chose the raising of Lazarus for his criticism, and Lyttelton selected the conversion of St. Paul for his. During the course of preparation and study of these two incidents, the Lord touched their hearts and they were both converted.

It is said that Lew Wallace, the author of that renowned book, "Ben Hur," was an unbeliever, an infidel, before he began his writing of this marvelous story of the Christ. But as he read the Gospels and other books that threw light upon the scenes where his plot was laid, that story of the Master so gripped his heart that when he had finished the book he was a firm believer in Jesus and a follower of the "lowly Nazarene" that he had so graphically described. Something of the same challenge was made to two other infidels, that they could not be able to really study the life and teaching of Jesus and not believe in Him. They accepted the challenge, but before they had gone very far in their study the simple beauty of the Savior, and the majesty of His life amid the surroundings of that oriental land had softened their hearts, and the further they went in their undertaking the more convinced they were that Jesus was the Christ. Before they had completed each found himself on his knees confessing his sins and imploring Jesus to come into his heart. No man can come into contact with Jesus and not want to be as He is. No one can intelligently read the story of His life as He in humble glory walked among sinners and was unstained, and not be a better man for it. There is a gripping power to the word of the Lord that some way gets into the very heart of a man and one is unable to resist its convicting force. It is sharper than a two-edged sword, keener than a scimitar, piercing more easily than a barbed arrow of ancient battle fame.

A remarkable answer to prayer is told by a minister in Canada. He says that late one stormy night he was suddenly impressed to go to a distant house of an aged couple and to pray for them. So imperative was the call that he harnessed the horse and drove to the spot, fastened the horse outside the barn and entered the house unperceived. There, kneeling down, he prayed in an audible voice that the Lord would look after the members of the family and protect them; after which he departed and returned home. Months later, while visiting in a certain prison, one of the prisoners accosted him and claimed to know him. He said, "Do you remember going to such a house one night and offering a prayer in the dark? I had gone to that house to steal a sum of money. When you drove into the yard I thought you were the old man who had a large sum of money, and I intended to kill you when you were hitching your horse. I saw when you spoke to the horse you were a stranger. I followed you into the house and heard your prayer for the family. You prayed that God would protect them from any violations and especially from murder; and if there was any hand uplifted to strike them, that it might be paralyzed." Then the man pointed to his right hand, which hung lifeless by his side, saying, "Do you see that arm? It was paralyzed on the spot and I have never moved it since." Was not this a remarkable answer to a believing prayer? Many times, possibly, God speaks to us to go and pray for another and by failing to respond to the voice of the Spirit we miss just such definite answers as this.

In the deserts where caravans are in dire need of water, a rider is sent some distance ahead; then after a little time another one follows; and still another. As soon as the first man has found water, even before he drinks, he shouts, "Come!" The next one repeats the word, "Come!" So the shout is passed along until the whole wilderness echoes with the word "Come." So should it be with Christians. It is not enough for us to hear the welcome call of the Savior, "Come." But we must cry it out until others, far and near, hear it and come to the Lord of our salvation. No man has fulfilled his

mission in the world until he has shouted in his own way, at the desk, or in the shop, or from the home or the pulpit that ringing word of the Lord, "Come, for all things are ready."

## LATE WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

When the position of assistant storekeeper at Londonberry, Ireland, asylum, with a salary of only \$7.50 a week and rations, was advertised as being open recently, there were 120 male applicants. The age limit was 26, which barred all ex-service men, but the governing board voted to change the restrictions and appoint a war veteran.

Prompt use of an airplane as an ambulance saved the life of W. B. McCulloch of Balranald, Australia, recently. While eating his Sunday dinner, he swallowed a small bone, which penetrated the tissues of his throat. Being unable to remove it, his condition grew serious, and an immediate operation was necessary to save his life. As Balranald has no hospital, McCulloch was taken by airplane to one in Melbourne, where the bone was removed. He is now recovering.

To eliminate all grade crossings in California will cost \$500,000,000, according to an arbitrary estimate that has been made by engineers of the State Railroad Commission. A little more than \$6,000,000, has been spent in this important work, and nearly \$3,000,000 more has been provided for work that is under way.

As protection for women pedestrians, many having been hit by automobiles at night, luminous hats have appeared in London. Figures painted in chemicals are visible at a considerable distance, but are not conspicuous on brightly lighted streets, or in daylight.

After a number of tests a new radio burglar alarm invented by a Frenchman has been installed in Paris to protect valuable papers at the Spanish embassy. A field of radio waves has been set up in the room to be protected and the apparatus adjusted until the electric current is in a state of equilibrium. As a burglar steps into the room the slight disturbance his body causes unbalances the electric current and rings a gong that gives the alarm. No wires or visible electrical connections reveal the presence of the alarm.

Using the principle employed by some garages in this country for quick cleaning of automobiles, a railway in France has installed large vacuum tunnels for its cars. All that is necessary is to pull a train through an archway lined with brushes and vacuum cleaning attachments, which are operated automatically, and the cars are thoroughly cleaned and polished and ready for use when they emerge.

After a number of light earthquake shocks the famous Vesuvius broke into action with columns of flames lighting up the country around. Hundreds of American tourists watched the grand spectacle from hotels along the bay of Naples. Experts said the outbreak was merely the throwing off of the hardened lava from the cone and that nothing serious was to be feared.

The more we exercise the spiritual faculty, the more certain do spiritual things become. He who trusts in Providence comes to stand so firmly on that Rock, that no doubt can disturb, no disappointment shake, his confidence that all things are working together for ultimate good.—J. F. CLARKE.

## FOR ALL THE FAMILY

*Dear Boys and Girls:*

Perhaps you have been hearing the older people talk about the next General Assembly of our church which is to meet in Columbus, Ohio, in June, 1928. It may be that some of you have attended an assembly. But whether you have or have not, I suppose you know that a General Assembly is held about every four years, and that it is made up of members of our church who have been elected as delegates back in their districts. These hundreds of delegates meet together and transact the business of the church, make our laws, and plan our work for the next four years. Once the General Assembly met in Nashville. There were people here from all parts of the country, Maine and California, Texas and Michigan, and from all the states which lie in between. They were busy as could be with their meetings, those delegates, but in between times they found other things to do. They held street services, and had a big Nazarene parade. They marched through the principal streets of the city, carrying banners, singing songs, and giving out invitations to the night meetings. They all gathered together on Capitol Hill and stood on the wide stone steps of the state building, while a big picture was made of them. That was years ago, but I am going to tell you some things which those busy delegates did not find out when they were in Nashville. Some of them will read our page and be pretty surprised about it.

First let me tell you that Nashville is divided into two sections by the Cumberland river. The city proper lies on the west bank and is the part which was first settled. The streets there are very narrow, for Nashville is quite an old town. In fact, in its beginning it was a fort, for when the first white men decided to settle on the high bluff which overlooks the river at this point they had to build a stockade to protect themselves and their families from the American Indians. Of course there were no streets then, no electric railways, no skyscraper buildings. Instead, a thick forest stretched away on all sides of the fort, with a dark growth of pines and cedars on the hills. The stockade itself was a high wall or fence built of logs which were sharpened on the upper end. It enclosed the cabins of the settlers, and the stables for their horses. There was a watchtower on one side where a sentinel could keep on the lookout for Indians. And where do you suppose this stockade was located? It was within a few hundred feet of the spot where our Gospel Tabernacle stood, in which the General Assembly of 1911 held its meetings. Yes sir, the very place which sounded with the shouts and songs of our good Nazarenes during the assembly used to echo with the terrible wacry of

blood-thirsty Indians. And one of the streets through which the Nazarenes paraded so joyously, Dr. E. F. Walker at the head of the procession, was the scene of a bloody battle between the savages and the settlers. In Tennessee history it is called the Battle of the Bluffs. The stockade stood on the high bluff I have mentioned, but it was not located exactly on the edge, and it was on this strip of ground between the fort and the river that the fight took place. The settlers had not seen any Indians for many months and had decided that their enemies had left that part of the country for good. So early on the morning of April 1, 1781, the men and boys mounted their horses and rode several miles away to a long stretch of river bottom land, where they were going to plow and plant spring crops. The women barred the heavy door of the stockade and went about their household tasks. But after a while Mistress Charlotte Robinson, whose husband was the founder of the settlement, noticed that the big bloodhounds were restless, sniffing the air and pacing to and fro uneasily. She climbed the ladder to the watchtower, and looked across to the knob which is now Capitol Hill, the place where our Nazarene brothers and sisters had their pictures made. But she didn't see a crowd of happy Nazarenes that day. No, outlined against the blue sky were three savages in feathers and war paint. One of them held his arm outstretched, and from his fingers dangled a fresh scalp. The other two Indians capered about him in glee.

Poor Mistress Robinson's heart almost stopped beating, for Jonathan, her son, a mere lad, had not gone to the fields with the others. Instead he had been sent to the knob to hunt for game that they might have fresh meat to eat. She was certain then that the Indians had killed her boy, and that it was his scalp which hung before her eyes. Well, she was right about that part of it. It was indeed Jonathan's scalp, but the boy was not dead, though the savages thought so. I am glad to tell you that he made his way home later on and got well. Mistress Robinson did not give way to her feelings. There were the other boys and men to be saved. She climbed down quickly, told the women what she had seen, saddled her horse and in a few minutes had left the shelter of the stockade and was making her way cautiously through the forest. Of course, there was the chance that she herself might meet a terrible death at any moment, but then pioneer women as well as pioneer men had to run great risks. So she made a wide circle through the woods, reached the men safely, and the whole party dashed back to the stockade. A large war party of red skins was ready for them. They had cut the settlers off from

the fort, and forming a big half-moon line began to close in on the whites, thus forcing them back toward the river. They were fighting bravely every inch of the way, the small band of settlers. Some of them were driven to the very edge of the bluff where they found deep crevices between the rocks, from which they did sharpshooting. Others were not so fortunate. It is known that several men hung over the edge of the high precipice, holding on with one hand while they fought with the other. In the midst of the battle Mistress Robinson managed to get into the fort, and she now turned the blood hounds loose. Ah, those big fellows had nearly gone mad inside, and now they came hurtling through the gate like so many cannon balls. They threw themselves with such fury upon the astonished Indians, that the half-moon line wavered, then gave way and the tide of the battle was turned in favor of the settlers.

Now, I like for my children to know something of the history of their city, their state, and their country. So I used to read many stories about our brave pioneer forefathers to them. One day, just a block and a half up the street from where we held our General Assembly, I stopped with one of my boys to read the words on a bronze tablet which is fastened to the wall of a big skyscraper bank and office building. The tablet tells about the Battle of the Bluffs, and how Isaac Lucas fell on this spot, the bone in his leg broken by a bullet, and the brave pioneer fought, lying on his back, until his comrades rescued him. My little boy looked up and down the busy city streets, then said, "It seems strange that wild Indians used to roam through here, Indians all painted up and with feathered war bonnets on. But they are all gone now and we shall never see any of them again."

And then, boys and girls, the strangest thing happened. For raising my eyes I saw two walking towards me. That is, I saw two beings with big splotches of hideous red paint smeared on their cheek bones and lips, colored beads hung about their necks, and standing straight up from their heads, and sort of encircling them, was a row of feathers, evidently taken from the wings and tail of some big bird. This little incident took place some ten years ago, which happened to be a big feather year in ladies' hats. I rubbed my eyes in bewilderment. Then I discovered that it was not two Indian braves I saw at all, but a couple of Nashville ladies out shopping. Now, I used to look at pictures of savages and wonder why they loved to daub their faces with scarlet paint, wear glass beads, and stick feathers up around their heads. "Such queer creatures," I would say to myself. But I don't say that any more. I now see that Indians loved paint and

beads and feathers for the very same reason that white women love them. Which shows us after all the unlearned savages and we civilized whites have about the same idea as to beautifying ourselves, that is, unless the Lord has worked a change in our tastes.

Well, great changes have taken place since those days of the Indians. The city is no longer a stockade, but a place of homes and business houses, of schools and churches. And yet we haven't left those days entirely behind us—that is, not as long as we deck ourselves out in the Indians' war paint and feathers. What do you think about that?

### A TRIP TO SOUTH AMERICA

I HAD been anticipating a trip to South America ever since my husband was transferred there by the Gulf Oil Company. But owing to the housing proposition I had just about given up hopes, when I received a cablegram saying, "Come at once." Those of you who have been separated from loved ones for several months can realize what those three words meant to me. Before the day closed, I had my photograph taken and made application for a passport, besides doing quite a bit of shopping. By the time my passport came from Washington, we had made reservations and everything was ready. The last good-bye was said, and as the train pulled out, I realized that I was bound for the palm-fringed shores of the tropics.

Arriving in New Orleans, I spent the night with a friend. Next day I met the lady who was to accompany me on the trip. Soon we were aboard the S. S. Coppename and all our baggage was arranged. There was the usual hurry and scurry that precedes the departure of a passenger boat, but finally all was ready and the big gang plank was hauled in. The officers on the bridge were shouting orders through megaphones, sailors were hurrying fore and aft letting go the lines, stewards in white jackets were busy arranging the dining saloon, all the passengers were on deck waving farewell to friends and loved ones. The whistle blew and the boat slowly moved forward as her mighty engines began to throb and the propeller to churn the muddy water. Then it was I felt that peculiar feeling that comes to those who go down to the sea in boats.

Soon we were out in midstream, headed down the mighty Mississippi. As we floated so majestically upon her peaceful bosom, it was hard to realize that she had taken such awful toll of life and property only a short time before. We would swing from one side to the other, following the current in its mad rush to the sea, which was our course also. At last we passed Quarantine station, then the jetties, then there was water everywhere, as far as eye could see, but it was still muddy river water. As the shores of the U. S. A. began to grow dim, the muddy water came to an abrupt end as it met the blue salty water from the gulf, then I realized that we were bound for a foreign land. I stood on deck a long time to take one farewell look at

my native country. There came over me a feeling that I had never experienced before, as I realized that I was leaving my country, friends, home, and loved ones behind, while before me lay the unknown. But I knew that somewhere beyond my husband was anxiously waiting for me, so I retired to our stateroom to make ready for my first night at sea.

On the morning of the third day I felt the first symptoms of seasickness, but before noon that feeling had worn off, and I was able to eat a hearty meal. From then on the trip was a pleasure. We had a reading and music room, a magnificent dining saloon, promenade decks, and the privilege of the bridge for observation purposes. There is something about the mighty ocean that holds one spellbound, and who is it that ever stood on deck of an ocean liner at night and watched the mighty heavens above and the blue waves as they chased each other below, with only a half inch of steel between one and eternity, but that realized the greatness of God, the beauty of His handiwork, and the insignificance of mere mortal?

After six balmy days and glorious moonlight nights of perfect sailing, we landed in Colon, where we had to change boats. We spent one day and night there, during which time we visited all the interesting places, including a motor ride to the famous Gatun locks, where boats from all over the world take the lift in passing through the Panama canal. Next day we boarded the "Flandre" which was a much larger and nicer boat than the Coppename. On our way to Curacao, we stopped a few hours at Puerto, Columbia, which consisted of one long pier, extending at least two miles out into the Caribbean sea. From there we proceeded to Curacao, a little Dutch island about sixty miles from the mainland of South America. Wilhelmstad, the only city and port, is noted for its splendid natural harbor, which is from 150 to 300 feet deep. It was an old town when peglegged Peter Stuyvesant was governor there before going to New Amsterdam, or what is now New York. There is a pontoon bridge across the entrance, which is opened and closed by a cable. They charge a penny for walking across the bridge, but anyone may avoid paying the stipulated price by taking off his shoes and crossing barefooted. However we were not that economical. In Curacao they speak a language which is not spoken anywhere else on the globe, it is a mixture of English, Dutch, and Spanish and is called "Populamente."

After one night in Curacao we boarded the Saint Raphael for Maracaibo, Venezuela, which was our final destination, arriving there eleven days after sailing from New Orleans. We made so many changes without wiring ahead, until husband did not know what boat to meet. But a company launch met us at the boat and took us to the Gulf office where I got in touch with "J. C." by telephone. He was too excited to talk, but managed to tell me where to register for the night, and that he would be there as soon as possible. He secured a special boat, and after five hours on Lake Maracaibo, walked into the hotel

office, dressed in white, and the picture of health. It was several hours before I was expecting him, so I was sitting in the court under the cocoanut trees when I saw him. All the guests present said I broke all records for the sixty-yard dash. There we had our happy meeting after eleven months, in the lobby of the hotel down by the lake.

I am not at all disappointed in this country, for it is far better than I had pictured it. The nights are always cool enough to sleep well, and the days are not as hot as our hottest days back home. The average temperature for the year is a little over eighty degrees and changes very little from month to month. We have a beautiful place to live, in the midst of a cocoanut grove and other fruit trees. Pretty flowers and vines cover the house. The blossoms are so much larger and more gorgeous than at home. During the day we spend several hours in a hammock, beneath the palm trees, reading and listening to the water, as it gently laps the shore, and the wind swishing through the tall cocoanut trees. Now and then a cocoanut will fall close by, and we drink the juice from it. "J. C." gave me the cutest little monkey, which has already become so attached to me it follows me everywhere.

Maracaibo is the principal city of Venezuela, very quaint and interesting. It has a population of about seventy-five thousand, and is built on Lake Maracaibo. This is one of the great lakes of the world, being approximately two hundred miles long, and seventy miles wide. It is formed in the basin of the east and west forks of the Andes mountains, and on either side for several miles is surrounded by dense jungle, where the ebony tree grows in abundance and some rubber trees. Along the lake shore wild cotton is to be found in abundance; during its two years of rapid growth it almost reaches the proportions of a tree. In order to avoid mosquitoes and jungle beasts, the natives long ago built little villages out in the water. From these villages, the country derived its name Venezuela, meaning "Little Venice." The oldest and largest of these is Lagunillas, which is over three hundred years old. With its thatched huts and rickety board walks, it forms quite a contrast to the fine buildings and paved streets of our cities back home.

The people here, as in all Spanish speaking countries, are mostly Catholics, that is the principal reason that they have not progressed any more than they have. It surely makes one appreciate the freedom and privileges of a Christian land. There is no Church of the Nazarene or mission here, but one or two other Protestant churches have small missions, and are making some headway.

In this country there are no such words as "rush" and "hurry," they never do today, what they can put off until tomorrow. Here in the tropics life flows smoothly and serenely. The people seem to be a mixture of all races. But true to their American Indian blood, they cannot resist the temptation to steal when an opportunity presents itself, otherwise they are quite harmless. The vast majority of them can neither read nor

write—in fact they do not even know their own age. It is pitiful the way the poorer class live: children as much as five years old have never had a rag of clothes on. They sleep in hammocks, that is, the men do, the woman and the baby sleep on the floor underneath, with curtains hanging down from the hammock. Of course this poverty stricken condition exists only among the low class peons, which comprises the vast majority of the population. This is a very rich government, and one of the few in the world which have no national debt. They have fine crops and cattle, but no means of getting things to market.

If the Americans treat them kindly they can get anything they want from them, but some of them have abused this privilege, consequently they are not as friendly as they used to be toward the people from the U. S. A. They have treated us royally. One night we wanted to go uptown, and the chief of police went ahead of us and opened up the way, as it was very crowded. Of course I would not want to live here permanently, but for a time it is a very interesting experience.

MRS. SELMA CATER KELLEY,  
Port Arthur, Texas.

### Sunday School Lesson

October 30, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Amos Denounces Sin.  
LESSON TEXT: Amos 2:4-12.

GOLDEN TEXT: *Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken* (Amos 5:14).

THE message of Amos which constitutes the lesson before us was directed to the ten tribes which made up the northern kingdom. It was a note of warning that they were shortly to be destroyed. The principal sins denounced by Amos and of which the people were guilty were revellings and strong drink, the former being, no doubt, a natural result of the latter. Large quantities of wine were consumed by the people judging from Amos 6:6 where it is stated that they drank it in bowls.

This immoral condition was brought about by idolatrous practices, for the northern kingdom from its beginning under Jeroboam I had mingled idolatry with their worship. Everything is debased when people seek to mingle the true and the false. Light and darkness will not fellowship together, and corrupt conditions are the inevitable result.

At the time when Amos uttered these words, northern Israel was at the height of its prosperity, wealth and luxury abounded and there was nothing to indicate to the people an impending downfall. They felt secure in their prosperity, deluded into believing that their condition was a mark of divine favor. But the true prophet of God knew that this condition could not last, for avarice and oppression, immorality and sacrilege were

the undermining of this prosperity and such rottenness would eventually give way. Amos said clearly that because right was right and God was God such a state of affairs could not last, and as a true prophet he must denounce their sin and warn them of impending doom.

Of what real benefit is material prosperity if with it spirituality declines? God is greatly concerned for the spiritual condition of the people for their eternal welfare is based upon their loyalty to God. A return to the old simplicity of applied Christianity is greatly to be desired in these days of complications. The mixtures that we now have on hand are surely and certainly weakening faith and producing a state of impotency among us. Back then to the worship which God enjoins which is pure and wholesome and spiritual. God's providential care for His people, supplying them with all that was necessary for their best welfare and guiding them safely, should be to us as well as to Israel a reason for our loyalty to Him. We may be assured of this, that if we depart from Him, rather than that we lose our souls He will bring in a day of humiliation and punishment. We may have His special favor and love but only as we are abandoned to Him and devoted to His cause. There is no yoke so hard to bear as the yoke of our own wrongdoing. Forsaking God for the trifles of the world, or the indulgence of fleshly appetites, is not a small sin against the infinite God whose goodness has safeguarded us all our days.

The problems of public morals were never more numerous than now; an appalling responsibility is indicated by the fact that many great evils are hardly being opposed at all. We cannot enter into a discussion of these evils, but this we must say, that our American youth are being corrupted, and the question is, are we intervening effectively in their behalf? Are we as a church meeting our full obligation in this emergency? God did not at any time leave Himself without a witness in Israel and it is the work of the Church and its bounden duty to cry aloud and spare not those things that are contrary to public morals.

The denunciation of Amos was not only against drunkenness but also against the corruption and moral looseness that ever accompany the drink evil. Study this lesson carefully and you will not fail to detect that the products of liquor drinking have been the same in all ages. The effect of alcohol upon the human system cannot possibly be avoided—a harvest of wreckage mentally, physically, and spiritually is the inevitable result. "Be not deceived, God is not mocked."

Representatives of the liquor interests are becoming increasingly bold in their activities and statements, and it is quite apparent that Christian people everywhere should be uncompromising in their opposition, for we are facing a battle for the preservation of the prohibition law. We must not only talk law enforcement but let us urge law observance. Disregard for any law breeds disrespect for all laws, and Israel's chief trouble was expressed thus: "They have despised the

law of the Lord, and have not kept his commandments."

### WICHITA, KANSAS, CAMP-MEETING

Who will forget our milestone for 1927? In more ways than one, nothing like it. While we do not anticipate just what may be coming down the road, yet for variety we had quite an installment of it this year. One phase of it was high water. It flooded our entrance to the ground. That is a distance of possibly 200 yards. We were obliged to go to the Salvation Army hall the first three days of the camp, but we were so cramped for room that we decided to get in on our ground if a way could be devised. So our camp manager, Brother Orndoff, and his faithful corps of assistants, began on Saturday afternoon to erect a foot bridge from the south end of Water street to our ground. Parking of cars of course had to be north of the flood water. To our surprise there were 2,500 people present the first Sunday morning. From that time until the close the spiritual tide was indeed pronounced. The expression on all sides was, "We never saw so many great altar services one after another." By way of parenthesis, let it be known there were comparatively few "repeaters." It is doubtful if our camp was ever more fortunate in having three preachers of high type and who gave us any better exhibition of old-fashioned, heart-searching preaching. But they also instructed us in the things pertaining to putting ballast in our experience, thus preparing us to stand in the day of trial. Brothers Babcock, Shelhamer and Anderson are the real trio of colleagues of those of the days of Inskip, McDonald, J. A. Wood and others. Brother and Sister B. D. Sutton, with two pianos, our orchestras and the large congregation—we have heard music before, but none better. What an indispensable asset for Pentecostal results for a loyal interdenominational campmeeting. Bless the Lord. Mrs. E. D. Bartlett had charge of the children's services and truly gave evidence of knowing how to handle them. God set His seal accordingly, and the altar scenes were sufficient cause for her labors being so well appreciated that she was called for the same department next year. But there was prevalent during the entire encampment the effectual, fervent spirit of prayer. We hope the Wichita camp will never let this die out. If it ever does, we may just as well quit. The bookstand did a remarkable business. Also all other departments were prospered in the things for the spreading of scriptural holiness. We are grateful to God for His protection, His variety of manifestations, also His timely encouragement. We are constrained to say, the Lord being our helper, the Kansas State Holiness Association expects to keep on fighting sin and worldliness, and relentlessly pressing the battle to the very last; and to do all of this that we can through the agency of the Wichita camp. May His special benediction continue to rest upon us.

W. R. CALN, Secretary.

## Uncle Buddie's Good Samaritan Chats

### BELOVED SAMARITANS:

I left you last week as we were reaching Enid, Oklahoma. Brother Messer and I gave six days to Brother Jones and his good people. I was surprised to find Enid such a beautiful city. I used to think it was only a very ordinary little Oklahoma town, but I found Enid a city of twenty thousand population, broad streets, many beautiful trees and streets beautifully kept. The signs up through the country read: "The Beautiful City."

Brother Jones has a very excellent people there and I don't think I have ever worked with a more beautiful family than Brother and Sister Jones and their son and daughter. They are among the most beautiful musicians I have ever met. For many years Brother Jones was a great bandmaster and his family are natural born musicians. They play every kind of musical instrument they can get their hands on. And Brother Messer did some great singing. I think we had five or six different Nazarene pastors with us during the convention, and one of our fine young evangelists, Brother Littrell, was with us three days and used his guitar, and Brothers Messer and Littrell brought us some great duets. One was, "Holiness Every Day." One young lady from Cherokee was with us and brought us some very beautiful solos.

We had planned when we left there to preach at the school down at Bethany, Bethany-Peniel College, on Monday morning at 11 o'clock, and at night we were to preach for Brother Dees, our good pastor now at Marlow. But we were caught out in a big rainstorm and we did not reach Oklahoma City until nearly 1 o'clock and we failed to reach Bethany for the morning service. They told us later there were fifteen hundred people out and that Dr. Williams preached for them and they said his text was "Bud Robinson." They said it was a very interesting message. The rainstorm was so fearful we could not go on to Marlow, so we spent the afternoon in Oklahoma City and went out and preached at Bethany at night. The rain was almost a storm and yet we had twelve or fourteen hundred people out. They seemed to enjoy it much.

Brother A. L. Parrott there has almost performed miracles, to go there and see the great school buildings and great church and remember what we had when Brother Parrott went there four years ago. No one could imagine that a man could do as much in four years as he has done, but of course he has had fine school and the good citizens and a large backing, so many fine professors in the student body have all contributed very largely to Brother Parrott's success.

Our home was with my old friend G. B. Collins, that I have known for over thirty years. I would judge that G. B.

Collins is one among the best men in the known world and we enjoyed our stay with him very much. I don't think I ever visited a school where I met so many old friends as in Bethany-Peniel College. There were students there from all parts of the country that I had preached to in other states, and it was worth the trip to see Brother C. A. McConnell and Maggie one time more. As the readers may remember, some of them, Mrs. Maggie McConnell is my wife's niece and lived with us many years before she became the wife of Prof. Charles Allen McConnell. They have both written some very beautiful books. I would judge that Brother McConnell is one of as fine teachers as we have in our great Nazarene schools. At the present Rev. Stephen White is Acting President while our good Brother Bracken has his year of leave of absence and is now taking a hard course of study at Berkeley, California in the state university. He is also at the present time in charge of our First church in Oakland, California, while our good Brother Fred Weatherford is making his trip to the Holy Land. I understand they have the largest enrollment in the collegiate department in the history of the school.

But we left Bethany on Tuesday morning of September 27th. We had a hard drive through the rain and mud to Durant, Oklahoma, and spent the night in the home of Prof. L. C. Messer's good mother and father. On Wednesday we went to Hugo to the Eastern Oklahoma District Assembly. There we met as fine a band of old boys as can be found in the nation. Dr. Williams was in the chair, turning off business as rapidly and as beautifully as any man on earth could do. We had two delightful days in the assembly. It was my misfortune to have to preach on Wednesday night and Thursday night, but my good singer, Brother Messer, led the choir and sang them over the moon. We were favored with some very beautiful songs by different singers. Brother and Sister Miller and their daughter from Southern California, brought us a very beautiful trio, and L. C. Messer and that old boy Barlow from Hominy, Oklahoma, sang that great song called "The Negro's Consecration." You could hear him wail that he was away down in the valley alone and he could not hear anybody pray. They made a great hit with it. I think there were thirty or forty people shouting at one time.

But one sad thing about the country down there, last year they didn't raise much cotton and didn't get anything for what they raised. This year they raised very large crops but the boll weevil and army worms completely ate it up. Some of our men had cultivated one hundred acres of cotton and will not get over two or three bales. They are mighty

hard hit financially, but considering the loss of the crops they were bringing up splendid reports. Many of them were unable to pay up their budget in full, but the boys were making a heroic effort to bring up every dollar. While we were visiting the assembly we made our home over at Antlers, in the home of Sister Isbell, who is the good mother-in-law of Prof. L. C. Messer. They entertained us in a very royal manner and our stay was most delightful in their lovely home.

But Friday morning came all too soon, for we hated to leave, but we had to start on our journey to reach Kansas City by Saturday of October 1st, so we left Antlers early Friday morning and drove 140 miles through the Ozark mountains. The Ozarks are not so rugged as the Rocky mountains, but when it comes to beauty I have never traveled through a country that is more beautiful than the Ozark mountains in Arkansas and Missouri. Those beautiful mountain streams! The water is so clear as you cross the rivers it looks blue. This is a great fishing and hunting country. Some of the boys have told me that the Missouri Nazarene boys are planning to get a fine camp ground on one of these beautiful rivers and make a great Nazarene summer resort and headquarters. I know of no place in America that would be more beautiful than those mountains for such a resort.

But we struck some hard luck. We left Fort Smith headed for Bentonville, but ran into the storm region where the trees had been uprooted and homes had been blown away. The rain was so hard that it washed the sand and gravel off of the highway down to the rocks and made it unusually rough. When we traveled thirty miles north of Fort Smith we reached a big creek where the bridge had washed away and the creek was out of its banks, so we could not go any farther and had to turn and drive back thirty miles into Fort Smith. On that trip we lost sixty miles of travel and the roads were so bad we could not make over fifteen miles an hour. It took us four hours to drive to that river and back. There we had to turn west and drive over to Oklahoma to the little town of Sallisaw. That was twenty-five miles west and it was 5:30 in the afternoon and we had traveled eighty-five miles and were ten miles nearer Antlers than we were that day at 12 o'clock. That is some of the good times that an evangelist enjoys along the way. But we had good roads from Sallisaw through to Siloam Springs, Arkansas. We drove in there at 9:30 at night and got supper, went to a hotel, got a good night's rest, but Saturday morning we were up at 4:15 and at 4:45 we were driving toward Joplin, Missouri.

(Continued on page 23)



## NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

### BEAVER DAM, VIRGINIA

Praise the Lord for victory. We are few in numbers but determined to push the battle for God and holiness. We haven't had many seekers but our church is getting rooted and grounded and on fire for the Lord. We have a hard field in the midst of a tobacco growing community. Dr. N. B. Shade of Florida, was with us for eight days in July. One man was sanctified. Our little church has been painted inside and outside, also the General Budget paid in full and will pay the District Budget this week, the Lord willing. Our District Superintendent, Brother Maybury, is with us now. The crowds are coming and conviction is on the people and we are looking for a break soon. Brother Maybury is bringing us wonderful messages each night and our souls are being fed and blessed.—Mrs. W. W. Nickols.

### BRIDGETON, N. J.

The summer vacation and campmeeting season is over, and the entire church body apparently were benefited and helped during the various activities of the summer. The pastor and his wife also enjoyed a brief vacation and rest, however we were asked to fill the pulpits of sister churches, both morning and evening, in our home town. We have all resumed our post of duty and an effort is being put forth to accomplish some real work during the coming months. Our prayers and faith are especially being directed toward the revival meeting to be held next month. The church was blessed in having Miss Cox for a missionary service, with our building about filled for the occasion. Steady advancement is being made, with prayer that a rally of victory will be had at the time of our revival meeting. We feel like moving ahead for better things.—Francis D. Ketner, Pastor.

### LAUREL, DELAWARE

We are still on the map. Thank the Lord. God is still on the throne, He still hears and answers prayer right here in Laurel. Praise His name. On June 25 Rev. F. W. Kochler of Eastern Nazarene College came to us as pastor of our flock through July and August, our former pastor, Miss Goodrich, having accepted a position as secretary in the Lewis Evangelistic Party. Brother Koehler is surely a wide-awake preacher. During his short stay in Laurel he was successful in getting the gospel into more than one hundred homes in this town. He is a wonderful expositor of the Word. On September 2 Evangelist Walter Cheesman of Clayton, New Jersey, came to us for a ten-day meeting. He preached burning and heart searching messages from God's Word with liberty and unction. People shouted, wept and praised God for the preaching of real Bible holi-

ness. Several requested prayer and there were good altar services. Brother Cheesman preached the Word with no uncertain sound. The people were surely captivated by such wonderful preaching. You will make no mistake in calling Evangelist Walter Cheesman for a meeting. The saints here are praying and believing for a heaven-born revival. Pray for us.—H. J. Downes, Secretary.

### J. T. MAYBURY, DISTRICT SUPERINTENDENT

September 30 finds us at Beaver Dam, Virginia, in a Holy Ghost revival with Pastor Nickols. Crowds fill and overflow the large church. Conviction is on the people, and there are some results already with more to follow. This last month we have been in labors abundant and travels oft and have seen God working—and the devil, too. Points touched in revival and official visits were Park Lane and Richmond, Va.; Erma and Camden, N. J.; Wilmington and Laurel, Del. More than ever before we are convinced the Church of the Nazarene has been raised up of God to fill a pressing need at this time. Let us beware of dead formality with no fervor or fire, life or power.

### CUMBERLAND, MARYLAND

Since our last report to the HERALD OF HOLINESS the Lord has been blessing every department of the work. At this writing our hearts are overflowing with praise for the gracious revival the Lord has given us with Rev. Lawrence Reed of Damascus, Ohio, as the evangelist. It was born of prayer and owned and blessed of God from beginning to end. Brother Reed was with us over three Sundays, September 10 to 25. His messages were freighted with unction and power, as well as instructive and inspiring. The saints were often transported to heavenly places in Christ Jesus as they listened to the heaven-sent messages. Sinners convicted, some yielding their hearts to the Lord, while believers were sanctified. It also was a gathering in of sheep without a shepherd. Truly it was a time of refreshing when on the last Sunday morning of the revival a fine class of 19 new members were taken into the church. Among these were five men and their wives who were heads of homes. This made 35 new members for the last four months, which makes 58 members for this baby church—and more are coming. In the afternoon of the last Sunday of the revival a touching scene in the form of a baptismal service was witnessed by a large gathering on the banks of the Potomac river, while the Holy Spirit manifested His divine approval. The offering came easy, and the evangelist was well paid for his services. Although this church is just a little over one year old, a finer class of Nazarenes would be hard to find than we have

here. A fine spirit of co-operation exists between the pastor and church and we are looking forward for great things in the Lord for this church. Pray for us.—H. I. Basham, Pastor.

### PEOPLE'S NAZARENE TABERNACLE

The latest Nazarene work in the National Capital has been opened in an entirely virgin section of the city. We believe that God has had His will done in the selection of our location. We are only eighteen blocks due north of the Capitol and a shorter distance from the union station. The work is entirely under the direction of members of the Park Lane, Virginia, church. We have not made a much advertised start, but we made a start only after we had prayed through and found His will in the matter. We have made a start on a good foundation and our object is the salvation of souls, the sanctification of believers and a real home for the saints where peace and perfect love shall abide. Sunday services 11:00 a. m. and 8:00 p. m. Sunday school 10:00 a. m. Thursday, 7:30 p. m., prayermeeting. A N. Y. P. S. service will be held at 7:00 p. m. Sunday evenings as soon as possible. When in Washington come over to 1821 North Capitol street and visit us.—Everett McCowan.

### BLOOMSBURG, PA.

The saints at Bloomsburg greet you of like precious faith. The Lord has done many wondrous things of which we are glad, and while we do not have everything as we would like, yet we praise God for what we do have. The pastor has been busy this summer in tent meetings and has seen some trophies won for our Christ. We are now looking forward for Sunday School Rally on October 16, and our fall revival which begins on November 6. There is still much to do before Jesus comes back, and while this is a nice town to live in, yet sin abounds on every hand, therefore we need to pray for an old-fashioned revival to come this way. "Our hope is built on nothing less, than Jesus' blood and righteousness." Pray for us.—Reporter.

### LANSDALE, PA.

A few lines to state that Lansdale church is pressing on and out. The necessity and privilege of being witnesses to "these things" has seized us. Beginning at Jerusalem (on Main street, Lansdale) each Saturday evening we sing, preach and testify to this glorious gospel. Then in our cottage prayermeetings which we hold in outside homes, generally, we are entering open doors, reaching not only our own locality but the regions beyond. All this is proving a blessing to the church and putting the truth and us before the people and resulting in new faces in the congregation and two new seekers at the altar last Sunday evening.—C. E. Ryder, Pastor.





# NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



## "HE'S JUST THE SAME TODAY"

**I**N reading the history of revivals it is interesting to note the different ways in which God has moved upon the people of the different generations. It will be especially helpful in connection with our General N. Y. P. S. Prayer-meeting for a Church-wide Revival Before General Assembly to state some of those surrounding that period of religious awakening in America known as the revival of 1800. Something of the conditions existing at the time of the revival were stated in a previous article, so in this article we shall note some ways in which the revival was given.

The remarkable thing about this great revival is that it was not confined to any section of the country but spread through the entire nation, even to the far western pioneer settlements. In different sections of the country revival results were manifested in different ways. In New England, where many communities were quickened and churches revived, there were no evangelists going to and fro with their burning zeal and stirring messages, nor were there any outstanding men connected with this revival. But rather the regular services of the church, in which the pastors were chiefly the workers, were used of God as the means of bringing a mighty revival. There were no evangelistic or protracted meetings, no extraordinary methods of any character were resorted to. In addition to the regular Sabbath and midweek services, prayermeetings were conducted Sabbath evenings and at some suitable time in the week. The principal means relied upon for the revival was the preaching of the Word.

In the South and West protracted meetings were held. So large were the congregations that no suitable edifices were accessible, so the meetings were held in the groves and open air; probably from this has come the American campmeeting. The man in charge preached on familiar revival subjects, such as sin, repentance, the necessity of the new birth, and the fullness of the gospel for all. In this section of the country the revival of 1800 was preceded by seasons of earnest prayer. Christians would enter into a solemn covenant to spend a portion of their time in prayer for an outpouring of God's Spirit in the salvation of the people. A half-hour at sunset on Saturday and a half-hour before sunrise Sunday was the time generally agreed upon for the purpose of prayer.

The results of this revival were alike over the entire country. It was three fold; it overthrew infidelity, it quickened the spiritual condition of the churches, and it gave rise to great philanthropic and missionary enterprises.

If God can bless an age as He did in the revival of 1800, He can surely give us as mighty an outpouring of His Spirit

today. But the question remains, Who is willing to pay the price in earnest prayer and definite faith that this revival may come to pass? Young people, let us throw ourselves into the breach at this time and pray earnestly for God to give us a mighty revival in this day. We need no argument to convince us of the need of it. We need no special urging to believe that God can give it to us. So let us pay the price and believe God to send a mighty revival our way. —D. S. C.

## UNCLE BUDDIE'S GOOD SAMARITAN CHAT

(Continued from page 21)

We were planning to reach Joplin in time to take breakfast with the Savage family, and sure enough at 7:30 we ran into Joplin and we had made eighty miles. That was a beautiful run through the Ozarks. We had a delightful little visit with the Savages and left at 9 o'clock for Kansas City. But my, my, the rainstorm and the mud was the most fearful I have ever encountered. We had planned to reach Kansas City by 12:30 or 1 p. m., and, behold, we pulled into the city at 9:30 at night in the hardest rainstorm that I have ever seen falling.

We are now ready to open our campaign to tour the Kansas City District

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

Theme for Week of October 23rd—A Revival is Needed (2 Tim. 3:1-7)

It is quite generally accepted that the conditions stated in this scripture are existing to a great degree today. If this is the case, a revival is surely needed. Such statements as these are not given to frighten us, but rather as a warning to us that we be not overtaken by them; also to increase our interest in our friends and acquaintances that they may be rescued from these conditions.

Praying and believing for a revival under conditions like these is much more Christ-like than being overcome by them.

The greater the emergency, or the worse the wickedness; the greater need there is for mighty prayer and faith.

The Christian who will not pray for a revival today, because of the evil conditions, had better take care lest he be among that number who have a form of godliness, but deny the power thereof.

It is much easier to be overcome by the spirit of the age than to stir oneself to pray and believe for a mighty, world-wide revival.

Puny faith cannot gain the victory in perilous times.

Men will love; if they are not lovers of God they will be lovers of themselves, or the world and its pleasures.

Lukewarm professors and red-hot Christians are not usually found in the same company.

with Rev. N. B. Herrell, District Superintendent. Our next letter will tell you the opening of our campaign. Ten thousand blessings on the Good Samaritan family.

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

## GEORGIA DISTRICT ASSEMBLY

The Thirteenth Annual Assembly of the Georgia District is now in session. The assembly met at Pavo, September 29 to October 2. Our coming was only welcomed by our local church also by the town of Pavo, which manifested by opening their home entertain our delegates, also by contributions in many ways to make the assembly a success.

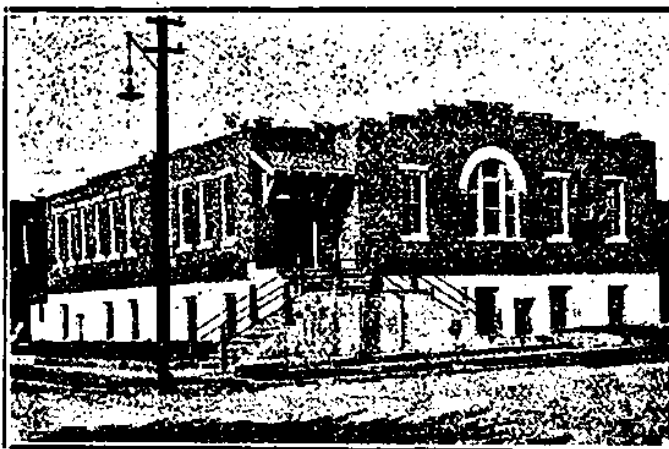
The assembly opened Thursday morning with our beloved senior General Superintendent, Dr. H. F. Reynolds, in chair. The very presence of this man of God blessed us, and we glad to be here for the opening address. District Superintendent A. B. Anderson was also present. His report was encouraging but as he felt led to the fields of labor he asked not to be considered for another year. Brother C. Hudson was elected to succeed. Soon the assembly was organized and the work began in real earnest.

We feel especially grateful that so many preachers have cast their lots with among whom is our estimable Brother Oscar Hudson, pastor in Atlanta. Brother Hudson preached for us Wednesday and Friday nights. He gave some stirring messages. We were sorry our dear Brother A. O. Henry, president of Trevecca College, could be with us; but our District Secretary, Rev. Fred Floyd, a teacher in Trevecca represented the school; then several of our old college students were introduced and spoke enthusiastically of the need of Christian education and made a special appeal for us to do our best to lift the debt, after which an offering was taken and over three hundred dollars was raised in cash.

Saturday afternoon we had the election of our standing boards, also the election of the delegates to the General Assembly. Saturday night Dr. Reynolds brought a great message on a Whole Gospel a Whole World. He also preached Sunday morning. Sunday afternoon we had a dedication service of the Pavo Church of the Nazarene, having this past year been paid out of debt. In this service several of the charter members, the present trustees and many pastors who served this church took part, at the close of which the present pastor, Mrs. Aurelia Moore, with the District Superintendent, Rev. A. B. Anderson, and General Superintendent, Rev. H. F. Reynolds, each struck a match and burned the mortgage.

## NEW CHURCH AT JOPLIN, MISSOURI

Six years ago Rev. C. I. Deboard held the first Nazarene revival in Joplin, Mo., and out of that meeting came the church. Rev. W. I. Deboard took charge and built the basement of the church you see. September 15, 1925, we took charge of the work, and began to talk new church soon, and the church was afraid. They called the big basement a white elephant and said it could not be done. There was a debt at that time on the basement of \$1,400, but God helped us to get the business men of Joplin to see our opportunity. We loved them and visited them until they got in the notion to help us build the nice church shown here. When we accepted the pastorate the church bought the parsonage shown on this page from Rev. W. I. Deboard. It has nine rooms and bath, and is well built. This property is not valued high, when I say it is valued at \$12,000, and



at the present time there is only \$4,650 indebtedness with about one thousand in pledges to be paid in nine months, which was raised at the dedication of the church on September 25. General Superintendent Goodwin was with us on that day and we had a great day. At the evening service at the close of Dr. Goodwin's great message our new altar was filled and some prayed through to victory. On we go with the battle.—F. C. Savage, Pastor.

Following this was a very beautiful and impressive ordination service. The address to the class was a very solemn admonition which melted our hearts to tears and we felt anew the great responsibility of being called of God. Those who were ordained were Rev. D. W. Simpson, Rev. Fred Floyd and Rev. David T. McAbee. The presence of God was greatly manifested in this service.

At 7:30 a great crowd gathered for the final service. Our retiring District Superintendent, Rev. A. B. Anderson, brought a most timely message that gripped the hearers. An altar service followed with many seekers. The Georgia District is climbing. God is sending recruits this way. Pray for us, for by His grace we expect to spread scriptural holiness over this great Southland.—Mrs. Olive A. Rife, Assembly Reporter.

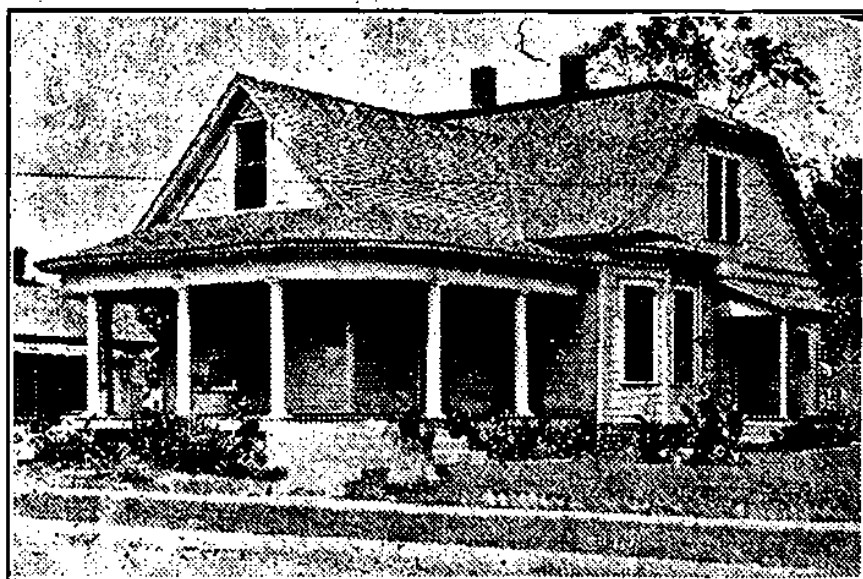
## CHURCH NEWS

EVANGELIST RALPH C. GRAY—"In the last six months we have been in labors abundant on the San Antonio District, of which our Brother O. F. Hatfield is the Superintendent. We have just closed our eleventh revival in the district as follows: McAllen, Meridian, Cranfills Gap, Temple, Goldthwaite, Waco First church, Belton, Pearl camp, Kimball, Cranfills Gap for our second meeting and back to McAllen for our second meeting. We could not take the space to report each of these meetings, but can say that in all of them God the Father, Son and Holy Ghost has had the first place. In every revival God has blessed with souls being saved and sanctified. The churches have

needy field and we are thankful God ever placed us in the position where we could labor among them. Our precious small churches need revivals to many of them and the doors into new fields seem almost as wide open as the gates of heaven. Our fine pastors doing their best and the good lay in many instances are putting their life into the work of holiness in great country. I have been praying God would lay a burden for this on the hearts of some of our good evangelists and pastors, who would dare sacrifice and trust God in order to send this great country back to God and Church of the Nazarene. Brother I field, the good District Superintendent a man who will and has stood faithful behind us. His loving spirit and disposition have won him a warm place in the hearts of these precious people of this great district. Mrs. Gray has worked with us most of the summer. Professor Clyde A. Dilley and wife have been our good singers. God has blessed the party as a whole and in answer to prayer, Holy Ghost preaching and splendid singing. God has given us splendid revivals for which we praise His blessed name. At this writing we are having a good meeting with our old friend, I. O. P. Bottom at Eli, Nebraska. At two meetings here we expect to go to the south and southwest for our labor during the winter and con spring. We earnestly ask an interest in the prayers of God's people everywhere

all been blessed and strengthened. Subscriptions for the HERALD OF HOLINESS have been secured in nearly all the places. We have done our best to make our work constructive and lasting and every place we have gone the church has manifested a desire for our return and in a number of places definite dates were arranged for a return meeting. I have never preached to more people in so short a time and I am not exaggerating when I say I preached to the thousands during the past six months. I never have found people so hungry and so attentive in my life as in this field. Truly this is a great and

PASTOR C. R. MATTISON, Richmond, Indiana—"God is marvelously blessing Richmond church. It has made great progress in all departments. Our Sunday school is pushing ahead under leadership of William O. Delph as superintendent. About six months ago average attendance was forty-five. Last Sunday there were 150 by actual count. The Young People's Society is pushing ahead also. The meetings are better attended. Their cottage prayer meetings increasing in interest and attendance.



PARSONAGE AT JOPLIN, MO.

They have more openings than they can fill. We just closed a profitable revival meeting Sunday night, October 2, with Brother and Sister Kinsey as singers while the pastor did the preaching. The interest and attendance were fine. The church has recently purchased new church furniture and the church was entirely filled on Sunday nights. The number of seekers was not counted, but there were from one to seven at the altar almost every night. Sunday morning at the close of Sunday school a children's service was held and between fifty and sixty children came to the altar and many of them prayed through. Sunday night twenty-four united with the church and twenty-one of these were adults. To Him be all the glory. A wonderful spirit of harmony and unity prevails. As far as we know all the differences between members are settled, and God is blessing in a marvelous way. Our mid-week prayer-meetings are averaging from fifty to eighty each week. Any of the readers of the *HERALD OF HOLINESS* who have friends or relatives in Richmond with whom they would like for us to get in touch may drop me a card at 817 Richmond Avenue, Richmond, Indiana."

**EVANGELIST B. H. HAYNIE**—"Resigning my pastorate at Akron, Ohio, I moved to Wollaston, Mass., to enter my daughter in E. N. C. I then entered evangelistic work. I am at this writing in a meeting at Providence, R. I.; God has been blessing and quite a few have been praying through. Brother C. C. Rinebarger has accepted the pastorate and is now trying to complete arrangements to get his family on the ground. I believe 'Big Brother'—that's what they call him—will do the job. If I can serve you in any way I shall be glad to do so. I have had sixteen years of pastoral work and five years as a District Superintendent. I feel I shall be able to help any pastor as I know their problems and can be a blessing. I desire the prayers of all God's people that I may be used of Him to bless my brethren in their battles. Address: 10 Woodbine Ave., Wollaston, Mass."

**CEDAR RAPIDS, IOWA**—"God has been graciously blessing us all along the way. Our new pastor and wife, Mr. and Mrs. Ural T. Hollenback, are surely able teachers of the Word and doctrine. The church here seems to be growing in all of its departments. Since the last assembly we have added five names to our membership. The Sunday school is also growing in numbers and interest. The newly elected officers of the N. Y. P. S. have started out with a new zeal to do what God has for them. The W. M. S. also has gained new members, and they are working diligently at the job. We have bought a furnace and placed it in our new tabernacle which makes it very warm and comfortable. With the start we now have we look forward to a great year. God is surely with us and we feel more determined to press on and win souls for Jesus."—Miss Margaret McCune, Reporter.

**EVANGELIST JOHN FLEMING**—"This has been a very busy summer and early fall for me, and a good one. My last three meetings were in Little Rock, Ark., National Park, N. J., and Denver, Colo., First church. The Arkansas state camp was wonderful in every way. This was my third year there. I thought the first year was great, and the second one greater still, but this, the last one, was the greatest. There are no better people on earth than the Arkansas people, and John W. Oliver and wife are doing great things for God. John Oliver can preach, whoop, pray, sing, and work at the altar longer than any man I ever worked with in my life. National Park, New Jersey, was not so good, as their president was sick and could not be there. Also the secretary, Brother W. B. Woodrow, had just died recently, and we surely did miss that good man of God. We had a very good camp in spite of the devil. I went from there to Denver, Colorado, to our First church, to labor with one of the best men in the world, D. I. Vanderpool. He is a great pastor and has a great church—in fact one of the best in our great movement. We had a most wonderful meeting, big crowds and good altar work. We took a fine class of people into the church. I did enjoy working with

those good people. Burl Sparks was the singer and he surely did make a good hit with the people. They all like him, his good spirit, and good singing. God bless him. I leave tomorrow for Chicago First church, and then to Fort Wayne, Indiana. I am expecting great things to happen in these two meetings. Never felt more like going through and making it hot for the devil than I do in these days. Feeling good in both soul and body. Hallelujah."

**SLICK, OKLAHOMA**—"Every department of our work here this year has grown and expanded, under the leadership of the precious Holy Spirit. The work is making steady strides toward victory after much prayer and supplication being made unto God. With Rev. M. L. Locke as evangelist, we just closed a victorious battle against the devil. The revival lasted over three Sundays but was hindered by the weather and sickness; however, the guilt of nine persons was met by God's pardon, and there were other seekers. Eight useful members were added to the roll, with others following, and much substantial aid was given to the church. If you desire to have your church strengthened you'll make no mistake in calling Evangelist M.

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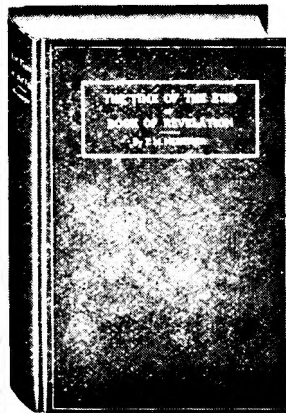
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L. Locke, Norman, Oklahoma, Box 885, for a revival, because his goal is to make a Nazarene out of every convert. Two backslidden Nazarene preachers got back to the Lord in the meeting and are now boosting the church. A charitable offering of fourteen dollars was taken for a poor family in town and a much appreciated pounding, amounting to the same, was given the pastor. Besides a goodly offering for the pastor and the evangelist's salary, money was raised to paint our church. These outpourings and showers of blessings are results of a week's meeting together of the saints, and praying for the success of the revival.

Although our sacrifices have been many at Slick this year the blessings have so outnumbered the trials that we feel greatly indebted to God."—J. H. and Eva Vandiver, Pastors.

EVANGELIST J. B. MCBRIDE—"We closed a wonderful meeting with Rev. J. L. Long, pastor, and his fine people at Patricksburg, Indiana, Sunday, September 25. We had salvation services from the first to the last service, and the last Sunday we had one of the most powerful services that we have witnessed in many a day. The saints there said that the best ever came to their church. Souls came to the altar before we could call them, and the Holy Ghost fell on the people. The scene beggared description. Brother Long and his good people treated us as if we were of the royalty. In all, it was a fine meeting, and the church will receive some fine people from it, some whole families were affected by the meeting, who had not been saved or sanctified before. Brother and Sister Long can hardly be surpassed, and their church is a credit to any town. Brother and Sister Floyd Reed, from St. Bernice, came over and spent one Sunday with us, and added much to the meeting by their splendid singing and prayers and testimonies. They are some of earth's best. People came for thirty miles, from several towns. Our good pastor, Brother Rahrar, and his good wife, came from Spencer two or three nights and rendered good help. Sister Rahrar brought a splendid message in song one night. They are as fine young folks as you will find anywhere. Several attended from Spencer and received great help from the meeting. God bless the good Nazarenes everywhere. We shall always hold the Patricksburg folks in sweet memory, and return when we can give them another date."

EVANGELIST LAWRENCE REED—"I have been on the go continually since the early part of June. My first camp was at Coshoc-ton, Ohio, with the Bethel Camp Association. To say we had a good camp would be putting it mildly. My collaborator was Brother T. M. Anderson, from Wilmore, and that is enough to let you know that we had some good preaching, at least. The singing was in charge of Rev. A. H. Johnston and wife of Akron, Ohio, and I never heard any better. Well, the long altar was lined time after time, and the fire fell. We were both invited back for the year 1929, when they expect to be in their new tabernacle, as we raised about seven thousand dollars the last Sunday to apply on the new grounds and tabernacle. They surely have a great crowd of Spirit-filled laymen at Coshoc-ton. May God bless them richly. Following that I went to New Philadelphia with Brother J. C. Albright, pastor of the Church of the Nazarene, for a tent meeting. Brother Albright is one of the greatest pastors I ever worked with. He had everything in shape, and there was not much to do but shake the tree. We did that and over a hundred plunged into the fountain. Brothers Haas and Anderson, of Eastern Nazarene College, had charge of the singing, and it surely

was of high order. Our next meeting was the Sebring campmeeting, where we were with some of the best men in the world. God gave us a great camp, the altars being filled time after time, and God's blessing resting upon us. I then hastened to New York, where I was engaged for two camps, the first one being at Cohoes, New York, and known as Seven Oaks camp. My collaborator there was Brother Fred Suffield, and we fell in love with each other at once and stood shoulder to shoulder. They said it was the best camp in the history of the campmeeting. The singing was in charge of Mrs. Suffield and Mrs. G. N. Miller, and was a great blessing to the camp. They have some great laymen at Seven Oaks. They invited the entire company of workers back for next year, and of course we are going. We then went to Richland camp, and it surely was a great camp. The workers were Brother Whitcomb, Dr. D. F. Brooks, Brother Suffield, and this poor scribe. I surely had to 'scratch gravel' to

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keep up with that crowd. This was a sixteen-day camp, and some days the long altar was well filled three times, and the power of God was manifested. I would not forget to state that Sister Tillie Albright was there, and you who know Tillie know that that meant there would be some life in the meeting. I wish to mention the sweet fellowship and harmony. It was like heaven. I am still in the battle since the camp season. I am in my second church meeting: one at Cumberland, Maryland, where God gave us a fine meeting with the Church of the Nazarene, of which Brother Bashan is pastor. The last day we had a baptismal service and took nineteen members into the church. I am now at Paden City, West Virginia, in meeting. God is blessing. Remember me in prayer."

SAN BERNARDINO, CALIF.—"These are good days for the church here, and we are indeed grateful to God for His presence and blessings upon us as a church and people. It has been wonderful the way He has led us through conflicts and battles, and has so blessed and encouraged us to press on. God has so blessed our unworthy hearts and helped us to go up to the assembly last year with pastor's salary and every apportionment paid, both district and general, with many of the local church debts paid. This year has still been a better one. God is still helping us to pay off some of the old debts which have been a burden to us and a hindrance to the church. We are so thankful for our dear pastors, Brother and Sister T. V. Cox, and for their untiring labors and wise counsel and sweet fellowship. Brother Cox is small in stature but a giant in the Lord and knows no defeat and with his good wife as assistant pastor we are coming up the road, and they are leading this little church on to certain victory. God has given us some as fine folks as ever lived.

We had twenty members when they came and now have sixty-eight, among them numbers of whole families. We truly thank God for Brother and Sister Cox. We have as fine a W. M. S. as can be found anywhere, and they keep busy working at their job, and they have proven many times over to be a real blessing to the church. Our young people's society is good and they are a blessing to us all. The church is blessed with three licensed preachers. Amen. We love and appreciate them. Our Sunday school is still growing. Our dear superintendent, M. B. Sexton, is wide awake and is leading the Sunday school on, with a fine band of teachers that are sanctified wholly. Our Wednesday evening prayer services are well attended, and God meets with us and hungry souls pray through and shout the victory. Our cottage prayer-meeting is always largely attended and is a means of grace and a blessing and encouragement to every heart and lifts us heavenward. Our finances are coming fine, this past month our offerings were \$427. Tithing is the secret. Brother W. E. Ellis recently held us a meeting which was owned and blessed of God."—T. H. Owens.

DISTRICT SUPERINTENDENT J. W. MONTGOMERY—"God is giving a mighty sweep of victory to the members and friends of the First Church of the Nazarene, Decatur, Ill., in answer to the petitions sent up by the thirteen prayer bands which were organized in the beginning of the meeting. The meeting started slowly, and if the people had not held on in prayer I am sure it would have ended the same way, but 'Prayer still changes things.' This has been a mighty fine week, with the altar well filled each night, though it takes only eight or ten to fill it. Last night a number of extra chairs were used, and twenty-two responded to the call. By midnight eigh-

teen or twenty had prayed through. Some testified that they had prayed through in their homes during the day. It looks as if our good pastor, Brother Grose, will have a fine class of members to take in Sunday. He is wide awake and on the job. He keeps in close touch with all the strangers from night to night, and has his church so well advertised that strangers come each night. It is such a pleasure to work with this fine church and pastor. It makes one love the fight more and more. Some twenty or more of our other good pastors have tempted me by extending invitations to come and assist them in meetings this year, but I shall be unable to accept another engagement this assembly year, owing to increase in number of places on my district to look after. Truly it is a delight to serve in any department of our church. The church is so on the move, and every phase of her work so decidedly points to the salvation of souls, until one feels that the last line in which he was engaged is certainly the most wonderful."

CLE ELUM, WASH.—"We have just

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Jesus Baptized; he Undergoes Temptation

ST. MATTHEW 4

and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the

CHAPTER 3

Deut. 8: 8

Deut. 32: 13

1 Sam. 14: 25

2 Ki. 18: 32

Ps. 81: 16

days and forty nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If thou be the Son of

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closed a good meeting with Rev. H. O. Jacobson of Portland, Oregon, as evangelist. While the results were not large, yet a few souls found God in sanctifying power. And one beautiful young woman was saved and united with the church. Brother Jacobson is a true Nazarene, and preaches and sings the old-time religion. We can never be the same after listening to his wonderful messages on what God can do. We are encouraged to push the battle until Jesus comes."—Rev. Lelah M. Palmer, Pastor.

CLARKSVILLE, TENN.—"On October 4, 1927, dear Brother and Sister Rutherford left Clarksville, where they have held the pastorate of the Church of the Nazarene for four years, during which time the church has enjoyed a splendid growth,

and Sister Rutherford will motor to Anson, Texas, where they will visit relatives for a short rest. They have calls from several churches but do not feel clear as to just what field the Lord would have them labor in. We can say to any church that is fortunate enough to secure their help as pastor, they will find them to be efficient servants of God, sound in doctrine, quick discerners, wise in counsel, humble in spirit, sympathetic and helpful with those who are in distress, and Brother Rutherford is a powerful preacher of the Word. He has won for himself a host of admirers outside of his own denomination. The entire town regrets our loss. We can only wish for him the guidance of the divine hand and God's blessed presence to abide. The church has not yet called his successor. We find it not easy to find a man to follow a pastor like Brother Rutherford but are trusting the Lord to guide our choice of a pastor soon."—J. M. Rye, Chairman of Church Board.

and our church is encouraged to press on. Every department of the church is moving along fine. Our Sunday school is just fine with R. S. Sanford as superintendent. Also the N. Y. P. S. is going over the top with Mr. Leslie Walker as president. So we feel encouraged to press on. I have just finished my fifth year at this place and have been called back for next year. So pray for us that this will be the greatest year yet. We are expecting great things this year."

ANTLERS, OKLAHOMA—"We have just closed our second year with our church as pastor here, and accepted same for the coming year. We have had a steady pull all through the year, with many battles and victories. All departments of the work have made marked advances along all lines, and we feel sure that we are better fixed to enlarge our borders and do more the coming year than ever. We had two gracious revivals in the year, the first being in the spring, with Lum Jones, Professor L. C. Messer, and Roscoe Carrell. We had fifty good professions in that meeting, and the church was helped in a marvelous way. Then for our summer meeting we had J. C. Hasley and wife, Johnnie and Jackie Douglass, and Professor Carrell. That was a meeting with far-reaching results, and was a great blessing to our church and town. The writer had a month's vacation, and spent the time in revival work; our first meeting was at Aylesworth, Oklahoma, with thirty-seven good professions. This was one of the best little meetings I was ever responsible for. Our dear Nazarenes from Madill and Kingston gave us lots of good help in this meeting. Then I was the evangelist for the Batesville, Ark., camp. The Texas Trio, composed of J. J. Douglass and wife, and Miss Ruth Lanier

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A doctor in a busy clinic will require at once the services of a competent registered nurse who has had experience in giving anesthetics, and who is a member of the Church of the Nazarene. Please write, giving age and experience. A good position is open for right party. Write Hiram Haskin, Business Manager, 242 Hart-Albin Bldg., Billings, Montana.

SMALL PLACE FOR FARM AND CHICKEN RANCH wanted by Nazarene preacher and wife. Must be in community where they can preach holiness at school houses, etc. Have been in evangelistic and pastoral work 14 years. Good recommendations given. Rev. J. C. Hobbs, 708 Ave. A, Cisco, Texas.

TWO ALASKA MISSIONARIES want to sell their Pasadena home and an acreage lot in the Newport Huntington Beach oil district; also one hundred and sixty acres in Colorado, giving most of the proceeds to our mission work, church, Pasadena and Traverca Colleges. Good investment. Write Pasadena College, Pasadena, Calif.

PASTOR C. C. JOHNSON, Holdenville, Oklahoma—"The greatest revival meeting that the Church of the Nazarene has ever had at this place has just closed. Jarrette and Dell Aycock were the evangelists. They were with us only ten days, but they got a grip on the people in the very beginning of the meeting. We had large crowds at each service. Brother Aycock was at his best. He did some wonderful preaching; also the object lessons given by Mrs. Aycock were wonderful. We had sixty either saved or sanctified and a class of twenty-three came into the church. Brother Aycock is a booster for the church. He took eighty subscriptions for the HERALD OF HOLINESS. We are trying to get holiness spread all over this part of the country,



1928 DECEMBER 1928						
SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

## "Bible Gems" Scripture Text Calendars Are Ready

Write for sample copy (30c)

The frontispiece on this calendar is one of unusual and striking beauty—something different yet dignified and scriptural. Send for sample calendar now or better still, order a supply to be shipped at once. Calendars need not be paid for until sold.

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300	45.00	90.00	45.00
500	65.00	150.00	85.00

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2923 Troost Ave., Kansas City, Mo.

had charge of the singing and music. Well, they put this part of the meeting over in fine style. Miss Ruth is a wonderful asset to the singing and music, while I did my best to preach the beautiful old gospel of full salvation. God came on the scene and gave us a great meeting. There have been 162 prayed through in our services the past year, and we say, 'To God be all the glory, for He is worthy.' We have had a precious year with our church, were able to close up our books with all apportionments paid up in full, a good spirit of unity and fellowship, with fourteen good additions to the church, and our vision widened for the coming year."—Mrs. Gussie Morris Gill, Pastor.

**PASTOR EARL J. STEVENS, Adrian, Michigan**—"These are truly the very best days of my life and I never loved Jesus as now. We came to Adrian just a year ago. To begin the year, first of all, our household goods were wrecked and things might have looked discouraging had we been looking at the material side, but we were convinced that God wanted us in Adrian. After a year of hard fought battles and glorious victories in this place we have seen our Sunday school grow from fourteen in attendance to ninety-five last Sunday and that is a normal condition. We had several very good meetings throughout the year, one with our good Brother Belew and the second one with H. N. Dickerson. During the year we have had close to two hundred seekers with an increased membership of twenty. We are looking ahead to greater things. Blessed be the precious name of the Lord. We are still looking to God for His will to be done. To those who so faithfully held on while my precious wife was so near death, and prayed on when it seemed her time had come, let me say she has fully recovered and is working harder than ever for the Lord. Pray for the Adrian work."

## TELEGRAMS

### ATLANTA, GEORGIA

Making progress here. Some excellent people saved and coming into the church. Sunday school and church attendance increased more than three hundred per cent. Bought beautiful site, well located for church and parsonage. Financial campaign going good.—Oscar Hudson, Pastor.

### ELKHART, INDIANA

Rev. I. P. Moore said, "Last night's service was the greatest I ever saw. Best I have seen fifteen years' ministry."—J. A. McClintock, Evangelist.

### FORT WAYNE, INDIANA

Check-up of Sunday school reports for Northern Indiana District shows an increase of thirty-four hundred and ninety-nine members which is over fifty per cent increase, instead of twenty-five per cent as previously reported.—John W. Felmlee, Secretary.

### BETHANY, OKLAHOMA

Great educational rally at Western

Oklahoma District Assembly. Fifty thousand dollars endowment pledged for Bethany-Peniel College.—S. S. White, Acting President.

### LOUISVILLE, KY.

We have leased a large brick church building from German M. E. people. Planning great evangelistic campaign. Evangelists and pastors crossing our path plan for a service with us in next six weeks. Write Pastor F. P. Kerst, 1236 South Twenty-first street, Louisville, Ky.—F. P. Kerst.

### BROOKLYN, NEW YORK

John Wesley church revival running at high tide. Not a barren service. Interest and attendance great. By far more strangers than own folks. Miller preaching with unusual unction. John Norberry preaches Monday evening.—Joseph Fletcher.

### INDIANAPOLIS, INDIANA

Sunday school rally day service, 481 present, October 9, at First church. This breaks all previous records of attendance for First church by a margin of forty-one. No special meetings or workers but Superintendent Charles Wade, the teachers, officers, and scholars all worked hard and won.—Howard Paschal, Pastor.

### HIGH SPRINGS, FLORIDA

An old-fashioned campmeeting will be held at Columbia Springs grounds, two miles north of High Springs, twenty-five miles south of Lake City, October 21 to 30. Rev. Howard Eckel, Rev. C. R. Chilton, Alfreda Veyhl and other ministers will preach. Professor Shell of Miami, will have charge of the music. Meeting will be held under auspices of Church of the Nazarene. Come, stay throughout the camp.—Mrs. R. P. Kahlich.

### PASADENA, CALIF.

The closing day of the home mission campaign at Burbank, California, was a scene you cannot describe. Organized the Church of the Nazarene in a blaze of glory with thirty-two members. This is third campaign. Church of the Nazarene at each place, Montrose, Compton, Burbank. To God be all the glory.—W. C. Frazier, W. E. Ellis, Evangelists.

### LA JUNTA, COLORADO

Closed gracious revival last night with Evangelist C. L. Davis. Conviction deep. Souls prayed through in old time way, twenty-four the last day. Meeting closed with altar lined with seekers. Fine class received into church. Splendid subscription for HERALD OF HOLINESS. Love offering for pastor. Church encouraged.—Thomas Hayes, Pastor.

### MEMPHIS, TEXAS

Home mission campaign great success. Church organized. Will buy Independent Holiness church property this week. Revival continues another week. Many seekers and happy finders.—Kansas City Evangelistic Party. Workers: S. H. Erwin and wife, M. M. Short and Wife, Lon R. Woodrum.

# OVERCOMING HANDICAPS

By Archer Wallace



In this new book Mr. Wallace has produced an interesting and inspiring group of stories of fifteen boys who counted misfortune a spur to achievement, and became great men. You will be surprised to find out how much like everyday boys these men were. Some of them were poor, some were without friends, some had no education, some were weak lads physically.—In short they were very much like most of us. How did such ordinary boys become great men? It is to answer that question that this book was written. The author has given us a living picture of each of them in such interesting fashion that we become acquainted with the boy, we watch him grow up, and we see how he won his success. The accounts of their determination to make good hold our interest unceasingly and inspire our purposes.

The Fifteen Boys Included Are:  
 The Little Cripple with the Giant Mind—Charles Steinmetz.  
 The Amazing Story of Arthur Kavanaugh.  
 The Delicate Boy Who Became England's Greatest Sculptor—John Flaxman.  
 Brave Tusitala, the Teller of Stories—Robert Louis Stevenson.  
 The Composer Who Could not Hear his Own Music—Ludwig Van Beethoven.  
 The Thrilling Story of an Immigrant Boy—Michael Pupin.  
 A Great Artist and a Great Hero—Jean Lemaitre.  
 From Bookbinder's Errand Boy to Great Scientist—Michael Faraday.  
 The Newboy Who Became a Great Inventor—Thomas Alva Edison.  
 The Unlettered Boy Who Became a Tree Doctor—John Davey.  
 The Peasant Boy Who Made his Dreams Come True—Ivan Mestrovic.  
 The Boy Whose Difficulties Made Him Determined to Succeed—Jacob Kindieberger.  
 Kindergarten Pupil at Twenty-five: College Professor at Fifty—Aaron Drucker.  
 A Poor Negro Boy Who Thrilled a King—Harry Burleigh.  
 A Quaker Boy who Astonished the World—Benjamin West.  
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## ANNOUNCEMENTS

**NOTICE**—Rev. T. M. Anderson, with Rev. R. A. Shank and wife, will hold a revival October 16 to 30 at First Church of the Nazarene, Eighteenth street at Thirteenth Avenue, South, Minneapolis, Minn.

**NOTICE**—Since my wife's breakdown in health while pastor at Jeffersonville, Indiana, we have been forced on the shelf for a while. But there has been such a rapid improvement in her health, I am now ready to go into the evangelistic field. I have served eight years as an evangelist and the same as a pastor, and all the time a full fledged

Nazarene. If you are in need of an evangelist and the Lord puts me on your heart let me hear from you and will arrange a date with you. For reference, District Superintendent L. T. Wells. Home address, Hislope, Ky.—F. V. Taylor.

**NOTICE**—I am now open for calls, having decided to stay in the work and will be glad to go anywhere, any place, that God leads me to. I am a saved, sanctified Nazarene, love Jesus Christ supremely, and living where God answers prayer. Am willing to do anything possible in a service. Praise God. That's the way He fixes His children up when He gives us the blessing. I am a trained singer, play the piano,

saxophone and a stringed instrument. Have worked with a number of our leading evangelists and preachers. For reference write to Rev. J. C. Walkor, 412 Harrison St., Toledo, Ohio. I can be reached any time at 1445 Indiana Ave., Toledo, Ohio.—Miss Amy Shultz.

**NOTICE**—I am now ready to accept a pastorate anywhere. I am a single young man. Any church needing a pastor, write me at Shadyside, Ohio, P. O. Box 64. For reference write to Dr. J. Howard Sloan, District Superintendent Pittsburgh District.—Rev. W. E. Johnson.

**RECOMMENDATION**—It gives me much pleasure to recommend Rev. J. O. Schaap of North St. Paul, Minn., to our brethren and churches. He is closing a very successful pastorate at North St. Paul after having labored there for several years. He feels called to re-enter the evangelistic field where he formerly labored with much success. Brother Schaap is a very good preacher and a successful evangelist. Get in touch with him at once, brethren, and give him a call to your church. He will serve you well. It is a real pleasure to recommend him to you.—E. E. Wordsworth, Superintendent Central Northwest District.

## SERMONS ON ISAIAH

(Twenty of them)

By Rev. P. F. Bresee, D. D.

Price, \$1.00, Delivered



Dr. Bresee

This book is one of the most worthwhile contributions to the literature of the Church of the Nazarene that has been made for years. A book of sermons by one of the founders of the church!

Those who knew Dr. Bresee will recall his fondness for the book of Isaiah and the inspiring, helpful messages he delivered from its profound passages. He was a preacher of the prophetic type and in this prophetic book he delighted to meditate, bringing forth therefrom stirring, uplifting and intensely practical truths.

There are twenty sermons in all covering a wide range of subjects as follows:

The Redeemer's Cross; The Worker's Three Eras; The Purging Fire; The Baptism with Fire; The Gaze Into Heaven; Fidelity is Better than Fruit; Righteousness in Politics; The Prince of Four Names; Holiness and Civic Righteousness; The Joy and Assurance of Full Salvation; Jesus, the Poorless One; The Defense of the Sanctified; The Verities of Salvation; Jesus, Our Sheltering Rock; War and Victory; The Agency and Instrumentalities of Holy Victory; The Conquering Word; The Perpetual Servant; The Passion that Absorbs; The Temple of God.

Rev. C. J. Kinne has at great pains, prepared the manuscript for the book. All the material is Dr. Bresee's. No alterations or additions have been made, but it was a laborious task to transcribe the notes and arrange them for the typesetters. The church should feel deeply indebted to Brother Kinne for this service.

Read Dr. Goodwin's Glowing Testimonial:

**I**T was my great opportunity to hear Dr. Bresee preach his greatest sermons in the Book of Isaiah. He made this prophetic book a great study and dug into its depths as few preachers have been able to do. It was a disappointment to many of us that his valuable researches and profound thinking in this great book could not be available to all our people. What a joy! What special delight! when we learned that his manuscript had been put into the hands of our Publishing House for printing. I obtained one of the first copies from the press and read the book with the profoundest interest. It was like hearing Dr. Bresee over again, like one raised from the dead. I could hear him

and see him in my mind. The words and phrases and sentences were as he poured them forth from the pulpit. Rev. C. J. Kinne who spent much time in arranging the sermons has done the church and all readers a most valuable service in preserving the exact words and phrases in these sermons and making their publication a possibility. I am sure that every Nazarene family as well as all loyal friends and admirers of this great and honored leader will want a copy of this important production of Dr. Bresee's sermons in the Book of Isaiah. I trust we may have at least ten volumes of his great sermons published for the edification of our people.—John W. Goodwin, Gen. Supt.

**RECOMMENDATION**—Without any solicitation on his part at all I take this opportunity of most heartily recommending Rev. Elwood Taylor, of Wilmore, Ky., as a splendid evangelist. Brother Taylor is well known in Kentucky and also on the adjoining districts. He does not need any recommendation where he is known, other than to let the brethren know he is available. Brother Taylor turned down some pastorates this fall to remain in the field he loves so well. He is a man with a splendid message and carries a burden for souls. Having been a pastor he knows how to be a blessing to both pastor and people. He has some open dates; wire or write him at once; he will give you a fine meeting. Also let campmeeting committees secure him for their camp next summer. Address him Wilmore, Ky.—L. T. Wells, Superintendent Kentucky District.

**RECOMMENDATION**—We take this opportunity of recommending Rev. E. C. Tarvin as a fine evangelist. Brother Tarvin has only been with us 'as a church' for the last three years but is having splendid success in the evangelistic field. He sings well as well as preaches the gospel. I am informed he has a few open dates—let the brethren give this splendid man a call. He will bless your church and city or town. Give him a call at once. Address him at California, Ky.—L. T. Wells, Superintendent Kentucky District.

**PRAYER** is requested by a sister in Arkansas for the healing of her husband who has not been able to work for five years; by a sister in Ohio for the salvation and healing of a young man; by a mother in Indiana for her son who is seriously ill with bronchial asthma; by a minister and wife for a grandmother who is afflicted in body; by a sister in Wisconsin for healing for herself and for a brother and husband that they may be saved.

**NOTICE**—I wish to call the attention of the pastors to the fact that Evangelist Fred L. McDonald, whose address is: 1315 LeGrande Avenue, Indianapolis, Ind., has open dates for the last two weeks of October and all of November and would be glad to slant up with some of the brethren. Brother McDonald is a member of the South Side Church of the Nazarene in Indianapolis and in good standing. He has been in the evangelistic work for more than fifteen years and has organized a number of Nazarene churches, is sound in doctrine and preaches the old-fashioned gospel. Give him a call.—J. L. Bashore, Pastor Southside church, Indianapolis, Indiana.

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**RECOMMENDATION**—To the Central Northwest District.—Permit me to introduce to you Rev. Aug. N. Nilson who is definitely called to this district to labor among us. He formerly labored among us with much success. He is an experienced and true and tried evangelist. He is a successful soul winner, a man of beautiful spirit, an earnest preacher and a man of prayer. He is a Scandinavian and would do very excellent work among our Scandinavian people in this district. He is coming to this territory at once. For the present you may address him in care of me. Brethren, this evangelist is a safe yet vigorous evangelist and a man that will help your church. Give him a call. We are planning on using him in this territory and will be glad to have the services of this good and capable man of God. Write him at once and let us get him busy on this field.—E. E. Wordsworth, Superintendent Central Northwest District.

### PASTORAL ARRANGEMENTS

Kentucky District—Sbf . . . . .

Dist. Supt.—Rev. L. T. Wells, 262 Loudon Ave., Lexington, Ky.

Dist. Secy.—Rev. W. W. Stover, 209 South 23rd St., Louisville, Ky.

Dist. Treas.—Rev. E. D. Messer, Olive Hill, Ky.

**PASTORS**—Ashland, R. J. Keifer; Augusta, O. E. Shelton; Baxter, T. J. Roddy; Carthage, Nelson Mink; Camp Nelson, L. Reep; Columbia, C. D. Taylor; Creelsboro, L. T. Stovall; Cumberland, T. J. Roddy; Delmer, H. C. Watson; East View, J. G. Goodman; Faubush, H. C. Watson; Frankfort, J. A. McCammon; Georgetown, Samuel G. Muse; Greenwood, W. W. and Anna J. Stover; Henderson, R. H. Higgins; Highway, I. T. Stovall; Huntington, W. Va., Mason Lee; Kehoe, To be supplied; Kingbee, Charles McCall; Lancaster, H. P. Pollock; Lexington, W. T. and Gusie Mason; Louisville, Fred P. Kerst; Mt. Hope, Charles McCall; Monticello,

J. W. Norris; Mt. Sterling, J. L. Logsdon, Jr.; Marlinton, W. Va., M. L. Bayes; Naomi, H. C. Watson; Nancy, H. C. Watson; Newport, W. E. Alben; Old Republic, L. Reep; Olive Hill, E. D. Messer; Owensboro, J. R. Weaver; Pineville, Hugh S. Clark; Richmond, Glenn E. Miller; Science Hill, Joe M. Tyson; Shafter, H. C. Watson; Shloam, To be supplied; Somerset, To be supplied; Sparksville, C. D. Taylor; Star Lime Works, Clyde R. Gill; Wurtland, Earl Berger; Woodrow, M. L. Bayes; Winchester, To be supplied; Versailles, L. O. Florence.

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Mississippi (McComb) . . . . . Nov. 2 to 6  
Louisiana (Shreveport) . . . . . November 9 to 13  
San Antonio (Waco, Texas) . . . . . November 16 to 20  
Southwest (Deming, N. M.) . . . . . Nov. 30 to Dec. 4  
Arizona (Somerton) . . . . . December 7 to 11

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Office, 2923 Troost Ave., Kansas City, Mo.

### FALL ASSEMBLIES

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

## GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

## EVANGELISTS' SLATES

ALLINE ANDERSON  
Indianapolis, Ind. (Riverside P. H.) . . . . . Oct. 23 to Nov. 13

MACK AND ETHEL ANDERSON  
Eldorado, Kans. . . . . Oct. 19 to Nov. 6  
Wichita, Kans. (Grace Chapel) Nov. 11 to 27  
Independence, Kans. . . . . Dec. 2 to 18

T. M. ANDERSON  
Minneapolis, Minn. . . . . Oct. 16 to 30  
Indianapolis, Ind. . . . . Nov. 6 to 20  
Topeka, Kans. . . . . Nov. 27 to Dec. 11

C. H. BABCOCK  
Ashland, Ky. . . . . Oct. 23 to Nov. 6  
Trenton, N. J. (Trinity M. E. Church) . . . . . Nov. 13 to 27

MRS. CARRIE BARBIEUR  
Worthington, Ind. . . . . Oct. 9 to 23  
Hagerstown, Ind. . . . . Oct. 30 to Nov. 20

P. P. BELEW  
Gorham, Ill. . . . . Oct. 9 to 23  
Midland, Mich. (708 E. Buttles St.) . . . . . Oct. 30 to Nov. 13  
Cedar Rapids, Iowa (400 F Ave., West) . . . . . Nov. 13 to Dec. 4

FRED BOUSE  
Logansport, Ind. . . . . Oct. 23 to Nov. 6  
Shelbyville, Ind. . . . . Nov. 13 to Dec. 4

LYMAN BROUGH  
N. Milwaukee, Wis. . . . . Oct. 16 to 30  
Minneapolis, Minn. . . . . Nov. 6 to 20

J. E. AND MAE BUDD  
Dunfermline, Ill. . . . . Oct. 4 to 30

C. C. BURTON  
Hornbeck, La. . . . . Oct. 25 to Nov. 6

# The Beauty of Holiness

By B. F. Haynes, D. D.  
(Former Editor of the Herald of Holiness)



A SECOND edition of this booklet formerly published under the title "Beauty For Ashes." It occurred to us that inasmuch as the first edition has been out of print for about ten years and in view of the fact that we have had no writing of Dr. Haynes' in our list of publications, this booklet should again be put into circulation.

It is one of the most thorough presentations of holiness that we know of—this in spite of the fact that the entire matter is contained in sixty-four pages. Dr. Haynes' style is singularly beautiful and attractive while as a theologian he perhaps could not be surpassed.

This is just the type of inexpensive booklet that you will want to hand to a friend to whom you want to make clear just what the people believe and teach.

Thirteen chapters as follows: Sanctification and Holiness; Sources of Proof; A Fact of the Ages; Delusions; The Disease and Its Treatment; Our Sanctifier; Fitted For Fellowship; Fitted to Deal With the Erring; Joy; Fitted For Service; Fitted For Life; Fitted For Heaven; How to Get the Blessing.

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Elgin, Ill. ....Oct. 23 to Nov. 13  
Akron, Ohio .....Nov. 20 to Dec. 11
- A. B. CAREY  
Binghamton, N. Y. ....Oct. 14 to Nov. 6  
Syracuse, N. Y. ....Nov. 11 to 20  
Beverly, Mass. ....Nov. 25 to Dec. 4  
Washington, D. C. ....Jan. 1 to 15
- JACK AND RUBY CARTER  
Wichita Falls (Assembly) ....Oct. 19 to 23  
Tucumcari, N. Mexico .....Nov. 1 to 13
- C. C. AND FLORA CHATFIELD  
Winchester, Ind. ....Nov. 9 to 27  
Lancaster, Ohio .....Jan. 5 to 22
- J. V. COOK  
Watson, Ohio .....Nov. 6 to 20
- F. W. COX  
Jefferson, Ore. (care Rev. A. W. Curry) ....Oct. 18 to Nov. 6  
Albany, Ore. (care Rev. F. W. Launer, -1332 East First St.) ....Nov. 10 to 27
- ERNEST CORYELL  
Meball, N. D. ....Oct. 12 to Nov. 6
- C. C. AND MARGARET CRAMMOND  
Rodney, Mich. ....Nov. 1 to 13  
Big Rapids, Mich. ....Nov. 15 to 27
- STELLA B. CROOKS  
Hodge City, Kans. ....Oct. 2 to 23  
Garden City, Kans. ....Oct. 30 to Nov. 13  
Ontario, Ore. ....Nov. 20 to Dec. 4
- EARL E. CURTIS  
Beacon, N. Y. ....Oct. 23 to Nov. 13  
Caldwell, Idaho .....Jan. 1 to 15
- C. L. DAVIS  
Dexter, Mo. ....Oct. 15 to 30  
Portland, Ind. ....Nov. 6 to 27
- WILLARD B. DAVIS  
Lamar, Mo. ....Nov. 2 to 20
- M. E. AND NINA DE VOLL  
Kearney, Nebr. ....Oct. 16 to 30  
Maxwell, Nebr. ....Nov. 4 to 20
- H. N. DICKERSON  
Cucamonga, Calif. ....Oct. 18 to 30  
Placentia, Calif. ....Nov. 1 to 13  
Glendale, Calif. ....Nov. 15 to 27  
El Centro, Calif. ....Nov. 28 to Dec. 11  
Glendale, Ariz. ....Dec. 12 to 25
- JOHNNIE AND JACKIE DOUGLAS  
Holtville, Calif. ....Oct. 21 to Nov. 6  
Bakersfield, Calif. ....Nov. 13 to 27  
Porterville, Calif. ....Dec. 4 to 18
- R. E. DUNHAM  
Lincoln, Kans. ....Oct. 9 to 23  
Battle Creek church (Lincoln P. O.) ....Oct. 24 to Nov. 6
- EDWARDS EVANGELISTIC LADIES' QUARTET  
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  
Newtownville, Ohio .....Oct. 23 to Nov. 6
- THEO. ELSNER AND WIFE  
Owosso, Mich. ....Oct. 20 to Nov. 6  
East Liverpool, Ohio .....Nov. 8 to 20  
Rochester, N. Y. ....Nov. 27 to Dec. 11
- W. F. FARMER  
Leakesville, Miss. ....Oct. 18 to 30  
Trop, Texas .....Oct. 31 to Nov. 13
- BONA FLEMING  
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
- C. B. FUGETT  
Harrington, Del. ....Oct. 17 to 30  
Arkansas City, Kans. ....Nov. 1 to 13  
Fairbury, Nebr. ....Nov. 15 to 27  
Havlin, Kans. (Friends College) ....Nov. 29 to Dec. 11  
Ottawa, Ill. ....Jan. 1 to 22  
Ellet, Ohio .....Feb. 23 to March 4  
Bloomington, Ind. ....March 11 to 25
- J. E. GAAR  
Selma, Ind. ....Oct. 9 to 23
- C. J. GARRETT  
Louisville, Ark. ....Oct. 12 to 30
- PAUL AND DORA OEIL  
Cleveland, Ohio (Gen. Del.) Oct. 16 to Nov. 6  
Brazil, Ind. ....Nov. 13 to 27
- PHILIP GENTER  
Wellsville, Ohio .....Oct. 2 to 23  
Romanville, Pa. ....Oct. 25 to Nov. 13
- RALPH C. GRAY  
Weslaco, Texas .....Oct. 18 to 30  
Temple, Texas .....Nov. 1 to 13  
Waco, Texas (District Assembly) Nov. 16 to 20
- H. A. GREGORY  
Wichita Falls, Texas (Assembly) Oct. 19 to 23  
Waco, Texas (Assembly) ....Nov. 16 to 20
- LEWIS E. HALL  
Wallowa, Ore. ....Oct. 13 to Nov. 6  
Emmett, Idaho .....Nov. 11 to 27  
Union Gap, Wash. ....Nov. 30 to Dec. 18
- J. N. HAMPE  
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. HETBURN  
Brynsville, Mo. ....Oct. 3 to 30
- U. E. HARDING  
Newton, Kans. ....Oct. 23 to Nov. 6  
Chanute, Kans. ....Nov. 9 to 20  
Buffalo, Kans. ....Nov. 24 to Dec. 11
- WILLIAM HESLOP AND WIFE  
Ft. Wayne, Ind. ....Oct. 1 to 23  
Council Bluffs, Iowa .....Oct. 25 to 30  
Fort Wayne, Ind. ....Nov. 1 to 6  
Providence, R. I. ....Nov. 7 to 13  
Allentown, Pa. ....Nov. 15 to 27  
Philadelphia, Pa. ....Nov. 29 to Dec. 11  
Marcus Hook, Pa. ....Dec. 13 to 18
- URAL T. HOLLENBACK  
Darby, Pa. ....Oct. 23 to Nov. 6
- OSCAR HUDSON  
Seymour, Ind. ....Nov. 4 to 20
- JAMES AND JESSIE HUNDLEY  
Gouverneur, N. Y. ....Oct. 12 to Nov. 2  
Brooklyn, N. Y. (Holiness Convention) ....Nov. 4 to 14  
Clintondale, N. Y. ....Nov. 16 to Dec. 4
- LUM JONES  
Pasadena, Calif. (Bresee 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. E. KNAPP  
Ogdensburg, N. Y. ....Oct. 4 to 23
- J. A. KRING  
Dinuba, Calif. ....October
- JACK LINN AND WIFE AND IMOGENE QUINN  
Cleveland, Ohio (Gen. Del.) ....Oct. 19 to 30
- V. W. LITTELL  
Durant, Okla. ....Oct. 9 to 23  
Meridian, Idaho .....Oct. 30 to Nov. 13
- W. W. LOVELESS  
Columbus, Ohio .....Oct. 8 to 23  
Marion, Ohio .....Oct. 24 to Nov. 6  
Kilbuck, Ohio .....Nov. 10 to 27  
Marysville, Ohio .....Dec. 1 to 13  
Manchester, Ohio .....Dec. 29 to Jan. 15  
McDonald, Pa. ....Jan. 19 to Feb. 5
- THEODORE AND MINNIE E. LUDWIG  
Sylvia, Kansas .....Oct. 10 to 30  
Augusta, Kans. ....Oct. 26 to Nov. 13  
Auburn, Ind. ....Nov. 18 to Dec. 4
- J. B. MCBRIDE AND WIFE  
Indianapolis, Ind. (South Side Church of the Nazarene, Gen. Del.) ....Oct. 17 to Nov. 6  
Washington, D. C. (First church, Gen. Del.) ....Nov. 7 to 20
- J. A. MACCLINTOCK  
Stinesville, Ind. ....Oct. 17 to 30  
Kendallville, Ind. ....Nov. 6 to 20  
Sciotoville, 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. O. AND BERTHA MILBY  
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  
Armel, Colo. ....Oct. 13 to 30
- W. H. MINOR  
Enid, Okla. ....Oct. 16 to 30  
Norman, Okla. ....Oct. 31 to Nov. 13  
Holdenville, Okla. ....Nov. 13 to 27
- ARTHUR MORGAN AND REUBEN BRIDGEWATER  
Palco, Kans. ....Oct. 13 to 30  
Kenestaw, Nebr. ....Nov. 3 to 20
- R. L. MORGAN  
Nashville, Ill. ....Sept. 20 to Oct. 23  
Tilden, Ill. ....Nov. 9 to 27  
Argo, Ill. ....Nov. 30 to Dec. 18
- S. S. NELSON  
Ronceverte, W. Va. ....Oct. 12 to 25
- WILL H. AND LILLIE B. NERRY  
Louisville, Ky. (Valley Station, R. D. 5) ..Oct. 9 to 23  
Mt. Sterling, Ky. ....Oct. 30 to Nov. 13
- EDWARD C. ONEY  
Bradford, Pa. ....Nov. 6 to 20  
Unrichville, Ohio .....Nov. 27 to Dec. 11
- 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  
New Castle, Penn. (care Rev. G. H. Rowe, 232 Fairmont Ave.) ....Oct. 14 to 30  
Springfield, Ohio (329 Glenn Ave.) ....Nov. 6 to 20  
Hohart, Ind. (Gen. Del.) Nov. 27 to Dec. 11  
Elkhart, Ind. (Gen. Del.) Dec. 25 to Jan. 8  
Indiana Harbor, Ind. (Gen. Del.) Jan. 10 to 22
- LAWRENCE REED  
Watervliet, N. Y. ....Oct. 26 to Nov. 13  
Syracuse, N. Y. ....Nov. 19 to Dec. 4
- LEWIS J. AND EDYTHE RICE  
Troy, Ohio .....Oct. 9 to 30  
Hoopston, Ill. ....Nov. 1 to 20
- JAY AND VIRGINIA RICE  
Chadron, Nebr. ....Oct. 9 to 30
- PERRY ROOD  
New Pittsburg, Ohio .....Nov. 1 to 13  
West Liberty, Ohio .....Dec. 27 to Jan. 7
- J. A. ROGERS  
Cleveland, Ohio .....Oct. 16 to Nov. 6  
Brazil, Ind. ....Nov. 13 to 27
- C. W. RUTH  
Danville, Ill. (144 Walnut St.) Oct. 21 to 31  
Brooklyn, N. Y. (Warren St. M. E. church) ....Nov. 4 to 13  
Lansdale, Pa. ....Nov. 15 to 27  
Cincinnati, Ohio (York St. M. E. church) ....Dec. 4 to 18  
Pasadena, Calif. (First church) Jan. 8 to 22
- W. O. SELF  
Wilmore, Ky. ....Oct. 18 to Nov. 6
- R. A. SHANK AND WIFE  
Minneapolis, Minn. ....Oct. 16 to 30
- E. E. SHELHAMER  
Allentown, Pa. ....Oct. 16 to 30  
Lewisburg, Pa. ....Nov. 3 to 13  
Phillipsburg, Pa. ....Nov. 18 to 27  
Shelbyville, Ind. ....Dec. 1 to 11  
Burnips, Mich. ....Dec. 15 to 25
- J. W. SLATON  
Garfield, Wash. ....Oct. 9 to 30
- FRED ST. CLAIR  
Pocatello, Idaho .....Oct. 9 to Nov. 6  
Colfax, Wash. ....Nov. 13 to Dec. 18  
Dayton, Wash. ....Dec. 31 to Jan. 29
- E. H. STILLION  
Mannington, W. Va. ....Oct. 12 to 30  
New Philadelphia, Ohio .....Nov. 3 to 20  
Grafton, W. Va. ....Nov. 27 to Dec. 11  
Lincoln Place, Pa. ....Jan. 1 to 15
- B. D. SUTTON AND WIFE  
Minneapolis, Minn. ....Oct. 16 to Nov. 7  
Allentown, Pa. ....Nov. 13 to 27
- HOWARD W. SWEETEN  
Moers, N. Y. ....Oct. 23 to Nov. 6  
Patchogue, N. Y. ....Nov. 7 to 21
- E. C. TARTVIN  
Georgetown, Ky. ....Oct. 18 to Nov. 6  
Highway, Ky. ....Feb. 5 to 19
- FREDDIE THOMAS  
Jasper, Ala. ....Oct. 17 to 23  
Hartselle, Ala. (Ala. District Assembly) ....Oct. 25 to 30  
Coffeyville, Kans. ....Nov. 6 to 20
- JOHN THOMAS  
Coshocton, Ohio .....Oct. 16 to 30  
Brooklyn, N. Y. ....Nov. 4 to 15  
Philadelphia, Pa. ....Nov. 14 to 20  
Akron, Ohio .....Nov. 27 to Dec. 11  
Chicago, Ill. ....Jan. 4 to 8  
Berne, Ind. ....Jan. 15 to 20
- E. E. AND ORA J. TURNER  
Bluffton, Ind. ....Oct. 16 to 30  
Modoc, Ind. ....Nov. 6 to 20  
Muncie, Ind. ....Nov. 27 to Dec. 11
- N. B. VANDALL  
Cressfield, Md. ....Oct. 18 to 30  
Milwaukee, Wis. ....Nov. 2 to 13  
Lansdale, Pa. ....Nov. 16 to 30  
Carmichael, Pa. ....Dec. 4 to 18
- H. W. WELSH  
Clinton, Ill. ....Oct. 20 to Nov. 6  
Columbus, Ohio (Third St. Mission) ....Nov. 13 to 27
- WM. WERKHAUSER  
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  
Portland, Ore. (First church) ....Oct. 20 to Nov. 6  
Spokane, Wash. ....Nov. 10 to 27  
Portland, Ore. (Brentwood church) ....Dec. 1 to 18