

# HERALD of HOLINESS

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WHOLE NO. 758

## THE SATISFACTION THAT GOD GIVETH

**N**O ONE can read the testimony of such a saint as Paul the Apostle without feeling that he was "satisfied" with his religious experience. But some who have always thought of "satisfaction" as identical with "satiety" have objected, saying, "That would mean an end to endeavor, an end to progress, and the paralysis of very joy itself."

But "satisfaction" is a synonym of "contentment," while "satiety" is a synonym of "glut," and "surfeit." Satisfaction is gratification to the measure of desire, while satiety goes beyond the desire.

When the fruit basket was passed, a certain boy took an apple. When the basket was passed again, although it contained pears, peaches and other fruits, the boy simply took another apple. And finally when the basket was passed for the third time and the boy took an apple, the host remarked, "I hope you will become satisfied with apples." But the boy replied, "I am satisfied with them, and that is why I keep on taking them." That is, he was so satisfied with apples that he simply wanted more apples. And it is like this with the satisfaction that God giveth. His peace and joy and love do not satiate until no more of them are desired, but they so satisfy that more and more of them are desired.

One may eat until he "wants no more," he may drink until further drinking would bring pain, he may dance until dancing loses its lure, he may so fill himself with the society of his friends until his soul longs for seclusion. In fact every earthly pleasure soon passes from satisfaction to satiety. But the joy of the Lord makes glad and brings no sorrow.

The peace which results from pardon grows sweeter and deeper the longer it is possessed. The rest which comes from inward purity never leads to languor, but is more and more restful with the passing years. The joy which springs from fellowship with God is fresher and more sparkling with the flight of time. The hope which grows out of experience becomes stronger and surer as the voyage of life brings the mariner to the final place of anchorage. The faith which is the fruit, as well as the root, of righteousness increases in "evidence and substance," ever and always, until that day when it shall finally be "lost in sight." Even the "path of the just is as the shining light that shineth more and more until the perfect day." There is no darkness in it at any time, but its light is clearer and whiter and fuller on and ever as the trusting soul walks in it.

Satisfied with Christ, and therefore following on with Him! What a strange conception to the world which has known principally the pleasure of pursuit, and which has always thought to stop in the same hour in which it can say that it has apprehended! But such is the satisfaction which God giveth. Satisfied with Him, but not without Him. Satisfied without any thing besides, but a candidate, a joyful candidate always for anything and everything that He has reserved for those who love Him.

# HERALD OF HOLINESS

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## AS NINE IS TO THREE

THE General Treasurer's report which appeared in the paper last week shows that, including the balance from last year, we have paid in approximately \$125,000 for Foreign Missions and other general interests of the church during the first nine months of the present year. This is just a little more than half of the \$240,000 which the General Board asked for for the year. In other words, we have done in the first nine months of the year about what we have left to do during the concluding three months. This means that we will have to give proportionately three times as much each month during October, November and December as we have given during the months now passed.

It may be that there are some who have not given at all as yet. They are like the man on the street car who, after a lady had stood beside him for some time, arose suddenly and explained hastily, "Take my seat, lady, I was just waiting to see whether or not there were any other gentlemen on this car." But, brethren, it is time to get up now. There are no other gentlemen on the car. In other words, you have waited to see if someone else would not pay the bill, and now you can see that they will not. It is going to take all that all of us can do to bring this amount up. You may have held back on the theory that others would really make the regular amount up and that your offerings would come in as "extra" and for "advancement." But it is no use to wait for that now. Better strike in and help bring up the budget so that advancement will really be possible.

We have tried in the past and have found out that our people are loyal and co-operative in time of a crisis. Now shall we find that they are loyal in co-operation so as to avoid a crisis? It is splendid for a man to be alert to run for the doctor when his child is sick, but, even at that, he is a poor father if he lacks "stick-to-ive-ness" at his daily task so as to provide bread and shelter and clothing and books for normal times.

Some Nazarenes have rather gloried in the appellation, "Noisyrenes," but our own evaluation runs rather to every day, old-fashioned honesty, careful

"keeping of the vow," regular, store-house tithing, and all the way around "doing just a little better than you are expected to do." If we can have standards like that, noise will not matter. If we have it, we shall be glad, if we do not have it, we will be so busy and so happy that we will not be aware of its absence.

We have pulled out of a number of crises in the past, but no greater test has come than the present one. We are now demonstrating the quality of our giving. We are analyzing the motive back of our interest. We are making evident our dependability. It has been urged against us that we are "good in a whoop-up meeting," but when the noise and show are past that we "forget." Now this whole year we have had no more than just normal pressure from our General Office. We have been informed every month as to the amount received and disbursed. But we have had pretty much our own way about the matter of giving. Are we going to prove that we are no good when not under pressure, or are we going to bring up our General Budget in fine shape? I am not asking anyone to write to me any answer to these questions. I'll know the answer when I see the General Treasurer's report at the end of October, November, and then the annual at the end of December. And, what's more, there will be no chance of misinterpreting those answers and no way to mend them and make them better. It is not what we "would be willing to do," what we "would have done," but what we actually do that counts.

How much of the more than thirty thousand dollars needed for each month is due from you and from your church? Please find this out and see that this is paid in. If everyone and every church will do this, of course there will be no lack. We can do it. Shall we really do it?

## ARE NAZARENES PROSELYTERS?

NAZARENES admit, and "enemies" of Nazarenes admit that the holiness people are coming into the Church of the Nazarene in considerable numbers. Both "sides" admit also that holiness preachers, especially the aggressive and effective holiness preachers, of various churches are coming into the Church of the Nazarene in such numbers as to almost deserve the name of "Exodus." The facts are admitted, but the explanation of the facts depends upon the point of view.

Nazarenes themselves believe and say that the Church of the Nazarene, holding as it does mediate grounds on the incidentals which have usually divided the holiness people, is designed and destined to become the gathering place of the holiness people and that its task in the evangelization of the world is so great as to make room for all and to make it possible for every true Nazarene to welcome into the ranks every one whose heart has stirred him up to help

spread scriptural holiness over the world in this generation. They explain that they must of very necessity maintain the standards of holiness of heart and life, for hereunto has the Lord called us. But aside from this they hold that they cannot afford to argue and divide forces on questions of the mode of baptism, the use of musical instruments, some uniform manner of dress or on some other point on which they as individuals may have scruples, but concerning which there may easily be a diversity of opinion among holy people. And they hold that their form of church government is so eclectic as to be fairly well adapted to people from any historic branch of Protestantism. Thus they say they are set for the defense and propagation of the doctrine, experience and life of holiness and that they can do this without being hampered by commitment on incidentals, and for these reasons, they believe and say that the Church of the Nazarene tends to become as universal as the holiness movement itself. So they expect the holiness people and holiness preachers from various churches, associations and persuasions to come their way, and they believe that this church, with such unions as it shall be able to accomplish with other holiness bodies, will become the holiness church and effective holiness movement of this century. And possessed as it is with strong home and foreign missionary fervor and zeal, and backed up with an efficient organization for the carrying out of a world wide program of evangelism, this church will be able to absorb, assimilate and use all the forces that come its way. Further the Nazarenes themselves believe that agitation and unfagging activity are the price of unity, and that inactivity and loss of vision and aggressiveness would result in stagnation, division, and dissolution. Hence, they count the world as their parish and they are out to evangelize and organize everywhere.

But the "enemies" of the Nazarenes claim that Nazarenes are great proselyters and that it is their active campaign for "joiners" which is bringing them their wonderful returns in the way of numerical gains. And these "enemies" scruple not to say that the people and preachers who were once foremost leaders of their own companies are "compromised" just because they have joined the Nazarenes. Some of these "enemies" have used hard and insinuating language in their speeches and writings about Nazarene aggressiveness, so much so that one would expect that they themselves would never for a moment enter even a large city if there were so much as a holiness mission of some other branch there, and one would expect that they would object to Nazarenes and other holiness people's leaving their own church and coming to them. And one would expect that they would be so supine and backboneless in the propagation of their own program that a stranger would not be able to tell to what particular body they are attached.

But perhaps it is not altogether fair for us to try to state the case of "the other fellow," for we most assuredly believe that the Nazarenes are correct in their analysis of their own motives and works. And we really expect that the figures for 1926, which the General Secretary will compile shortly after the close of the year will show some wonderful gains. We should not be surprised if they should show 1926 to have been a banner year in the growth of the Church of the Nazarene. And what is more, we expect that holiness people and effective holiness preachers will continue to enter the Church of the Nazarene in increasing numbers; and having been in this arrangement almost from the beginning, we feel that we are qualified for a place on the "reception committee," and we hereby extend the right hand of fellowship to all new Nazarenes and, knowing that success has its price, we expect to welcome those who "are coming," but have not "arrived" yet, and we expect that some will call us proselyters because we do not put up some artificial bar to keep aggressive, orthodox, holy people out. But we will bear the odium if the holy people will only just come on and help us with the largest and most worthy task of the century. We need everyone who is qualified and willing to help us. We are growing, but we are not grown. There are a hundred thousand Nazarenes in this country who have not yet joined our church. Come on brethren! We have a program big enough for us all. Come on! If you don't know just where to begin, just break in any where, "There's fighting all along the line."

## A WORD TO THE PUBLICITY COMMITTEE

A family was passing through St. Louis, Mo., a few weeks ago, and being Christian people, stopped their journey on Saturday, and spent the Sabbath in the city. Sabbath morning they prepared for church, as usual. And, according to previous plans, they were to attend some church of the Church of the Nazarene. They looked in the telephone and city directories, they even called on the telephone company for information, but no Church of the Nazarene could be located, so these friends went to some other church—a second choice with them.

Now there are several churches of the Church of the Nazarene in St. Louis and vicinity, and we doubt not that they are listed in the directories. But the difficulty is that they are listed under such secondary names as one is not likely to discover. There are "Flower Memorial Church of the Nazarene," "Maplewood Church of the Nazarene," etc. But if one knew enough to know that these were the names, he would probably know the location also.

Then take it right here in Kansas City: We have "First Church of the Nazarene," "Grace Church of the Nazarene," "Quindaro Boulevard Church of the Nazarene," and "The Kansas City Nazarene Taber-

nacle." These are the listed names of these places of worship and the situation from a publicity standpoint is just as bad as in St. Louis. I am not just sure, but I think the same fault exists with reference to our six or eight churches in Chicago, Indianapolis, Pasadena, Los Angeles and other places.

The real name of our church is "Church of the Nazarene," and it would be much better from the publicity standpoint to use this name in all notice cards and advertisements. "Church of the Nazarene, 24 and Troost;" "Church of the Nazarene, 13 and Quindaro Boulevard," etc., would be much more efficient in publicity matters than the use of any secondary name as the initial words.

Many call our church the "Nazarene Church." This is not correct, and I really think should not be encouraged. Once we thought to make a crusade against the use of this form, but surrendered when we discovered the enormity of the task. But if we are going to use that form at all, it would serve a better purpose in telephone listings, city directory listings and publicity matter intended for general distribution than anywhere else.

Almost any method would beat the one in present use. The present method is just about as efficient as it would be for me to list my name in the directories under the letter J. My first name is James, though some think it is Joe or John or Jack; and if I listed under this name, many would look through the directories under C and would decide that I do not have a telephone or a house number. But I want my friends to find me, so I list under the name which is most familiar to them. And if you want people to find your church you had better use some name more familiar and significant than a mere ordinal on a street number.

### ANOTHER TRICK OF RUM DEFENDERS

On November 2 the people of the state of Missouri are to vote on what is known as "Proposition Four," which is in substance a repealing of the state Prohibition enforcement laws, and the withdrawal of 6,250 state officials from enforcement work, leaving less than 75 federal officials to enforce Prohibition in Missouri.

Now of course we hope that the good citizens of Missouri will all turn out on November 2 and bury this proposal so deep that it will never be resurrected again—we hope they will. But there is a tendency everywhere for good citizens to go to sleep and let the defenders of rum get their propositions by, and if this is done in Missouri the state is really disgraced. We have just as much defense for the states which seceded from the federal union in the sixties over the question of slavery as we have for any state that will nullify Prohibition within its borders today. Prohibition is the law of this land, just as laws prohibiting theft

and murder are laws of the land, and efforts to nullify it are practical efforts to secede from the Union. It is really all unthinkable and wholly indefensible, but let us not forget that defenders of rum will do it if good citizens go to asleep on the job.

### THIS IS THE TIME OF THE WORLD'S VISITATION

The Dawn says, "When birds are migrating to other lands, and the instinct is strong upon them—if you catch one and imprison it in a cage, it will beat its breast against the bars, and fall panting back; but let the migratory season pass, and you may open the cage, but it will not fly; you may even take it and throw it up into the air, but it falls back limply to the ground. *The tug on the little heart is gone.* For a soul, for a nation, even for a world, there comes a time when the tug of the Holy Ghost at the heart may pass forever—if they know not the hour of their visitation."

And there are many indications that a day of special divine visitation is upon us now, and there are also many indications that such an opportunity will not linger. There are hungry people everywhere and unless they are reached with the message of the gospel very soon the urge will pass and they will be indifferent again. What are we doing to realize upon the possibilities of this hour?

### OUR ATTITUDE TOWARD CRITICISM

We have observed that some preachers and others are careful to invite *constructive* criticism, and if one is going to invite it at all, perhaps that is a very proper qualifying word to use in describing the particular brand that is wanted. But our own observation is that it is a waste of time to invite any sort of criticism at all. All that is necessary is for one to get up and do something worthwhile and keep on at the task, and criticism of the various types and brands will come in superabundance.

Criticism is really not much within itself, it is the manner in which one receives it that counts. And we have not seen any better advice than that quoted by E. B. Arnold in *The Messiah's Advocate*. This quotation says: "Don't mind criticism. If it is untrue, disregard it; if it is unfair, keep from irritation; if it is ignorant, smile; if it is justified, learn from it."

Holiness as a life can be approximated only upon the basis of holiness as an experience in the heart.

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Holiness of heart and life is the standard of God's word for us in this and in the world to come. And that which God requires as His standard, He provides as the gift of His grace.

# THE POWER OF THE SON OF MAN

By Rev. E. A. Girvin

**T**HE two brief petitions of the Son on His own behalf, although not primarily for His own benefit, as before stated, are found respectively in the first and fifth verses of the seventeenth chapter of the gospel of John. Each of these petitions is followed by three verses of explanation and declaration, and before undertaking the exposition of our Savior's prayer for His disciples, beginning with the eighth verse, it will be necessary to consider His wonderful comments on His requests for the Father's help.

These statements are so profound and far-reaching that I will be compelled to devote several papers to the six explanatory and declarative verses, and will commence with the second verse of the chapter, which is as follows: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

In order to form any adequate idea of the real nature of the power thus given by the Father to the Son, and why He needed it to give eternal life to His disciples, we must have some understanding of the relationship which existed between the Father and the Son throughout the earthly career and ministry of Christ.

In our recognition of the deity of Jesus, we must not for a moment lose sight of His humanity. In being made of a woman, the second person of the Trinity laid down all the attributes of divinity, and absolutely divested Himself of supernatural power. As the babe of Bethlehem, and the despised Man of Nazareth, He subjected Himself to human limitations, needs, desires, appetites, sufferings, enjoyments, temptations, and such other merely human experiences as may not be included in these categories. He was a real infant, helpless, ignorant and needy. He grew and learned as other normal children grow and learn. It was necessary for Him to acquire the ability to walk and talk. As He grew in stature His brain also developed, and He became more and more capable of sustained thought and study. Like all other children, He had many teachers, and doubtless as a boy He played and frolicked as other healthy boys have done from time immemorial. The essential differences between Him and all other boys were that He was free from the taint of sin, did not have to contend with the carnal nature, and had a spirit, soul and body which were perfect and unmarred by sin. In these respects Jesus, the last Adam, began life as did the first Adam, perfect and without any inbred tendency to sin. Both came into the world as the Sons of God, free from the awful power of the flesh. There was a moment when the boy Jesus became conscious of the fact that He was the only begotten Son of God; that He through

all eternity had been one of the Personalities of the Godhead; that He had come from God in human form to be the Savior of men; and that as a man and a member of the human race He was to accept a position of absolute self-abnegation and dependence upon the Father, who had sent Him to suffer and die for sinners. As he increased in wisdom this knowledge, at first dim and incomplete, became more comprehensive and perfect. He learned the lessons of obedience and faith. He learned that it was not the Father's will for Him to assume for His own benefit the divine attributes and power which He had laid down in the incarnation. It was for Him to ascend to the throne of God by the way of self denial, poverty, persecution, the scorn of men, and a sacrificial death. It was for Him to blaze the way, the new and living way, for the many brethren who were to follow Him. It was for Him to absolutely renounce His own words and works, and to so yield to God and trust Him, that the Father would work and speak through Him. In thus living by faith and scrupulously obeying God in every particular and detail of His life He was doing what His followers could do, by trusting and obeying Him, by going only where He should send them, and by yielding themselves implicitly to His abiding in their hearts by the power of the Holy Spirit. It was the meat of Christ to do the will of Him that sent Him, and He did always the things that pleased His Father.

It would be very interesting to consider in what manner Jesus learned these things; to go back in our imagination to the home of His infancy, and listen to His godly mother tell Him, as He was able to comprehend her, of the glorious events preceding His birth, of the annunciation of the angel Gabriel, of the Old Testament Scriptures which predicted His advent and Messiahship, of the gifts of the wise men, of the revelation to the shepherds by the angelic host, of the flight to Egypt, and of how the Holy Spirit had spoken through her lips in the prophecy known as "the Magnificat," beginning with the beautiful words: "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Savior." And it would also be of thrilling interest to hear in fancy the mother of our Lord instruct Him in the life of prayer and praise and teach Him to read the Scriptures and find Himself portrayed there in type and symbol, in prophecy and song.

Jesus undoubtedly believed the Word of God, believed what His mother told Him, believed the truths that were taught in the synagogue, and, as He worshiped God, enjoyed a growing intimacy with the Father, and experienced an increasing fullness of the indwelling Holy Spirit. He learned better how to empty Himself, and let God live, work, speak and

reign in and through Him. He learned that the words of the Father were spirit and life, and that by the exercise of faith He could use those words to teach the multitude, to miraculously satisfy their hunger, to still the tempest, to heal the sick, to cast out demons, and to raise the dead. But in doing these things He did them in the name of the Father, and made it very clear in His teaching that His wise words and mighty works were those of the Father, who lived in Him, and worked through Him. The keynote of His relation to the Father was "thy will and not mine be done." This submitting, and thus trusting, His will was in such perfect harmony with the will of the Father that His prayers were always answered, His will was always done, His faith was always honored, and He could say to the believing leper, "I will, be thou clean," with the positive assurance that the words which He spoke were those of the Father, and carried in them and with them the energy of omnipotence. It was with such words as these that the worlds were framed, and the creative will of God was given expression throughout the universe.

The limitless power thus given the Son, however, was never used for His own comfort, convenience, pleasure or temporal welfare. He never used it for Himself. Although the Father held Himself constantly in readiness at the bidding of the Son, to send legions of angels to His succor and assistance, we find only two instances in the gospels where these heavenly beings were sent to help Him. The angels ministered to Him at the close of His forty days' fast in the wilderness, and an angel strengthened Him when He was at the point of death in the garden.

The power which Jesus had over all flesh was given Him by the Father, to be used by Him in the furtherance of the gospel, in the interests of the kingdom of God, and in the salvation of immortal souls, thus glorifying Him who had sent Him to this earth on His mission of mercy.

I take it that by power over all flesh is meant power over every member of the human race, not to overcome the free volition of humanity, but to save everyone who might really desire salvation. Those, and those only, were given to Him by the Father. But more particular mention will be made of these in another paper.

The power thus given Christ is that of which He spoke when on the eve of His ascension He commissioned His disciples to bring the gospel message to all nations, and assured them that all power was given to Him in heaven and in earth. In forming a right conception of the magnitude and grandeur of this power we should bear in mind the statements in the Pauline epistles, and other Scriptures to the effect that the Father of glory, when Christ rose from the dead, set Him at His own right hand in the heavenly places, far above all principality and power and might

and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things beneath His feet; that Christ is the image of the invisible God, the firstborn of every creature; that by Him were all things created that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; that all things were created by Him, and for Him; and He is before all things, and by Him all things consist; that it pleased the Father that in Him should all fullness dwell; that the Father appointed Him heir of all things, by whom also He made the worlds; that the Son, being the brightness of the Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had Himself purged all things, sat down on the right hand of the Majesty on high; that all the angels of God worshiped Him; that He is called God by the Father; that His throne is forever and ever; that His scepter is a scepter of righteousness; that in the beginning He laid the foundations of the earth, and the heavens are the works of His hands; that He shall fold them up as a vesture, and they shall be changed; that his years shall not fail; that in the midst of the seven candlesticks, John saw Him as one like unto the Son of Man, with His eyes as a flame of fire, His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters; that He had in His right hand seven stars, and out of His mouth went a sharp, two-edged sword; and that His countenance was as the sun shineth in His strength.

In my next paper I will give some attention to our Lord's definition of eternal life in the third verse of the chapter under consideration.

## SOME TIMELY PROVERBS

By REV. C. E. CORNELL

The following timely proverbs are pertinent for this generation to consider:

A poor man is better than a liar.

An high look and a proud heart . . . is sin.

Fools mock at sin: but among the righteous there is favor.

The backslider in heart shall be filled with his own ways.

Scornful men bring a city into a snare: but wise men turn away wrath.

He that winketh with the eye causeth sorrow: but a prating fool shall fall.

Heaviness in the heart of a man maketh it stoop: but a good word maketh it glad.

Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul.

A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.



## A GLANCE FORWARD

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

**T**O SPREAD scriptural holiness over these lands" is the common goal among the Nazarene people. In this American-land we are doing it after a fashion and in Scotland it has broken out and is making good progress but we wonder about other countries of Europe where holiness fires might be started or where they may already be burning. What about holiness work in France, Germany, Russia, the Scandinavian and other countries?

If the Church of the Nazarene is to fulfill her God-given task she must see that holiness flames leap over the boundaries of the English-speaking countries and become a mighty conflagration in other lands also. No doubt but that there are holiness missions or churches or independent movements in those parts about which we would like to know and which would be blessed and helped by contact with a similar movement in this land. Why have not some of our good German-American evangelists who have spoken the language of the "fatherland" from their childhood received a call to go to Germany and open holiness work there? If they already feel the divine urge why has not the church backed them with prayer and means? We have seen some mention in the *HERALD OF HOLINESS* of such a matter, but nothing that we know about has come of it. One of our Swedish ministers went back to Sweden and we have even lost track of him entirely. What about it brethren?

In order that no false steps be taken there must be advance investigation and sound business-like procedure, using the knowledge and facilities we already have at hand. It would seem to me that the Nazarene movement in Scotland would be a good base of operations as their knowledge of things European would greatly assist us in carrying out a sound program in reference to the continental countries. The Missionary Board could not use money for this purpose that had been contributed for mission work in non-Christian countries but interested friends could raise funds for this special purpose and have it administered through the Missionary Board. As this would be holiness work in Christian countries, it should soon become self-supporting and self-propagating as the work in the United States, Canada and Scotland is.

I would like to see some person or some church so burdened over this matter that they would place at the disposal of our Missionary Board a sufficient sum of money for them to select one of our soundest, most experienced, widest-visioned, and most representative foreign-speaking evangelists and send him over to that part of the world on a well-planned tour of evangelization and investigation covering a period of perhaps two years. Why not? It is our commission to "spread scriptural holiness over these lands" and there is little

doubt but that many in our movement have been thinking of this very thing.

Then there is the question of work among the English-speaking multitudes in our foreign mission fields. It was a great disappointment to me when it became necessary for financial reasons to recall our missionary superintendents. Perhaps their appointment caused us to overstep in expense, but not a bit in principle. There is infinitely more in the missionary superintendency than co-ordinating and supervising our present mission work among the heathen. Besides the great numbers of foreign residents in the cities of our mission fields, missionary work in all lands is producing a host of Christianized English-speaking natives who need holiness. Also, as the old churches become more and more modernistic there is coming a reaction among the missionaries and native Christians who want to keep true to the old paths and we need men of vision in direct touch with these fields who can crystallize this general movement for aggressive work and not allow it to be dissipated through lack of a point around which to gather. I know of no organization better able to head and lead this movement than the Church of the Nazarene. We have the men and the organization, we are rapidly gaining the experience and can acquire the vision. Here is where we need, and must eventually have in spite of the temporary reversal, the Nazarene missionary superintendency.

For twenty years or more it has been popular for leading holiness evangelists to make round-the-world evangelistic tours. We would not discount the good these "visiting brethren" have done but because of the very nature of these trips the results could not be anything but haphazard, superficial and temporary. With some it was apparently more of a tourist trip for the purpose of enlarging the experience, securing something to talk about, or possibly of writing a nice little book, than it was for the salvation of the people. This is all right in a way and we suppose will continue, but we are talking about something quite different.

The vision that began during the six years that I was president of the All-India Holiness Association in my second term in India and has clarified and deepened with the years that have followed is of a more comprehensive and permanent nature than that. I would like to see a Nazarene preacher and a singer chosen for their experience, reliability, orthodoxy, calibre, spirituality and blessing with no globe-trotting axe to grind but having ability to adapt their methods to the particular people without toning down their message. I would like to see them chosen for a long-time campaign conducted wholly through the medium of the English language in various mission fields and

all under the supervision of and at the direction of our missionary superintendency. They could keep on the side of the equator that would give them the cool season for work. They could go to Palestine for the first half of the year then down to South Africa for the other half; then over to India for the next cool season and by the time that it became unbearably hot there they could slip-on to China or Japan. That would embrace two years or more when they could come back to the United States for a season of rest and recuperation before starting out again and taking the trip in the reverse order with perhaps some alterations so as to take in Australia and the Philippines. This would be continued indefinitely under the supervision of the missionary superintendents who would know the strategic points in their respective fields. A holiness movement that sends its evangelists from coast to coast several times a year in this country should not object to the expense of such necessary movements. Steamer travel is not as expensive as railway travel.

Our missionaries engaged in native work among non-Christians cannot do this work because that which they are already doing is more than a man's job. They would assist wherever possible, but are engaged in a work more different from this than city slum work is different from campmeeting work. Neither can the missionary superintendents do it for their hands will be filled with the administration of the usual mission work, preparing the way for these special evangelists, assisting them and following up their efforts. I would hope that by the end of two years these evangelists would return home so overburdened with the magnitude of their task and their own inability to compass it that they could not write a book of their experiences and observations and advice for ten years. At the end of that time they might be competent to write a readable book, but I am of the opinion that they would then have too large a vision to want to join the ranks of the common-place by doing so. I would like to see more than one such evangelistic party, but one would do to start with.

There is no doubt in my mind but that the Church of the Nazarene is raised up for such a heroic task as this. World-wide holiness evangelism everlastingly prosecuted with all the holy zeal and sanctified sense that God can give us must be our goal. Our work will not be of the fullest and most complete character until we compass it. Without doubt we have the men with whom we can trust this immense task. About every evangelist I have heard in the past seven years I have tried to appraise in relation to this task to which I believe God has called the Church of the Nazarene and I believe we have the men who can do it.

We are in a little difficulty over our general finances right now but they will straighten out all right

if our people keep an enlarged vision. If we narrow our vision to merely raising a certain amount of money death will soon overtake us. Raising money is not an end, but merely a means to an end. But if we keep our eyes on the great goal of getting the people everywhere saved and sanctified and organized into a militant host, the lesser task of raising the funds—business soundness and care being taken for granted—will become but a part of the process.

What I have written is, of course, only a mere outline given in long-distance perspective. Wars, revolutions, famines, sickness and death may break in, but I am confident that when we reach the fullest of God's purpose for us as a holiness church, our vision will be no less than world-wide holiness evangelism in about the manner that has been outlined above.

BINGHAMTON, N. Y.

## GLEAMS OF GLORY

By BASIL W. MILLER

MOMENTS OF RAPTURE

*And He carried me away in the Spirit, and showed me that great City (Rev. 21:10).*

JOHN was in the Spirit, and his soul became enraptured with grand visions of coming glory. His mind was captivated with vistas of future events; his emotions were thrilled with charming views; his heart became ecstatic, enraptured with the grandeur of the City of light. Time passed away as the enchanting raptures of the Spirit raised him to the gates of glory. The world dropped from his gaze as rushing billows of delectable and beatific sensations swept through his being. Patmos with its stones, trials, exile was left far behind as on the wings of rapturous breezes he was lifted in sight of the towering peaks of Paradise. He dwelt in the realms of the enticing, the fascinating, the exquisite delights of heaven, and the allurements of time ceased to attract. In these moments of bliss but one thing was valuable, to gain the portals of glory. The shining light of heaven glowed with divine radiance. A glimpse of the throne room of the universe was afforded.

Thus it always is—in the Spirit, there are moments of enrapturing glories, gleams of glory, radiance of glory, light of glory for the soul. In such moments of rapture oftentimes the saints contemplate sights of the heavenly land; or over their hearts sweep tidal waves of peace, surges of divine joy and bliss. To the call of the earth they are dead. For them then to live is Christ, and to die is more than gain! Their joy is the captivating stirrings of things divine; their peace is the entrancing thrills of celestial sweetness. Their soul flames with holy desire to be with the Lord. The domain of their heart is enlarged to receive more of rushing winds of the Spirit. They perceive heavenly activities; they feel heavenly emotions made delightful even amidst the cares of life.



Moses was enraptured on Sinai's heights with divine presence! David passed through moments of rapture on Judean hill when to the soft music of his golden harp he sang in glad acclaim, "Praise ye the Lord." The rapture of the Spirit of God filled with His glory the temple at its dedication. Isaiah in the temple, in a moment of rapture, saw "the Lord . . . high and lifted up, and His train filled the temple." On the Mount of Transfiguration the disciples, in a moment of rapture, beheld the transfigured glory of Christ. In a moment of rapture Paul was raised into heavenly regions and gazed upon things unlawful to tell.

My soul, call thou for moments of rapture! Be not satisfied unless thou art raised into the domain of the celestial! Set thy affections on things which are above! So live that sweeping tides of delectable glories may flood thee with their majesties! Dwell thou in the heights of bliss! Climb out to mountain peaks of blessedness! Pray to be filled with "joy unspeakable!" Be thou as radiant as a starry night! Before God be thou as quiet as the hush of evening, as pure as the dew that filters through the rose, as holy as thoughts that thrill a saint, as gleaming as the last star that leaves the morning air! Wait thou in moments of rapture on the Lord!

## THE TWIN EVILS OF OUR DAY, AND THEIR CURE

By CHARLES ALLEN McCONNELL

THE use of intoxicating liquors and the use of tobacco are two of the most universal expressions of carnal selfishness. That is one reason why the prohibition of the liquor traffic—so unspeakably degrading to any people, destructive of everything that makes for honesty, righteousness and manhood, has taken so long to reach its legal accomplishment. The debauched appetites of men who used the poison, the devilish greed of those who find profit in its sale, utterly deaden the conscience to the horrors that inevitably flow from the cup. When selfish desire makes a standard there is no argument, no reason, no law. Thank God, the "Land of the Free" has placed the brand of outlawry upon this traffic of hell. But be it said to the shame of our nation, of the body of women working under the sign of our crucified Savior, and of those churches and pastors who lent themselves to Satan for the hour, the late war has fastened upon our young manhood a curse second only to the curse of intoxicants. The cigaret god is enthroned above Jesus Christ as never before in history. It used to be said, "Let whiskey alone and it will let you alone," which was a bald lie. Nor can it be said if one will let tobacco alone it will let him alone. One cannot escape its sickening fumes wherever he may go. Its deadly odors drift in at the open windows of our sanctuaries to defile the house of God. The smoke of the pit has mingled itself with God's pure air. And

the selfish smoker does not care. Self is to be satisfied however others suffer. The fight may be long, but those who really have the spirit of Jesus and love humanity are going to fight this second evil as determinedly as they have fought the first. But this we know, and to this we are committed: There is no real cure for that which stood for the liquor curse, and that which stands for the tobacco curse—the selfish, carnal heart—but the blood of Jesus.

BETHANY-PENIEL COLLEGE

## Department of Bible Studies The Whole Bible for the Whole Year

By Prof. J. B. Galloway

### LESSON THIRTY-NINE

*"When you cannot see the Bible clearly with your intellect take it to your heart and the Holy Ghost will make it to you the very life of Christ"—A. B. SIMPSON.*

PART ONE. THE THIRTY-NINTH WEEK'S ASSIGNMENT. Read the Book of Luke.

Renan calls the Gospel of Luke the most beautiful book ever written. He says: "The Gospel of Luke is the most literary of the gospels. Everywhere there is revealed a spirit large and sweet; wise, temperate, sober, and reasonable in the irrational." Luke uses the best Greek to be found in the gospels. Luke is the Gospel of Song. He has been called, "the First Christian Hymnologist." It is to him we owe the "Benedictus," the song of Zacharias; the "Magnificat," the song of Mary; "Nunc Dimittis," the song of Simeon; the "Ave Maria," the angel's salutation; and "the Gloria in Excelsis," the song of the angels. These are the last Hebrew Psalms and the first Christian hymns. Luke is the Gospel of Womanhood. We read of Mary, Elizabeth, Anna, Mary Magdalene, Joanna, Susanna, Mary and Martha, the daughter of Abraham bound by Satan, the widow of Nain, and the weeping women at Calvary. It is the Gospel of Infancy. The childhood of John the Baptist and Jesus found in the first two chapters constitute the favorite stories for children found in the Bible. This Gospel, "sheds a sacred halo and celestial charm over infancy." More is said about prayer in this gospel than any other. Eleven times it is said of Jesus "He prayed." And it records two parables on prayer, the Friend at Midnight, and the Unjust Judge. It has much to say about the poor and outcast. Humble Mary, the simple shepherds, poor Lazarus, the maimed, halt, blind, the publican, the harlot, the prodigal and the penitent thief are mentioned. It is a book of contrasts.

*The Author of the Gospel of Luke.* The early

writers in the Church are universally agreed that the third gospel was written by Luke, the companion of Paul who is mentioned in Phil. 1:24; 2 Tim. 4:11. He is called the beloved physician in Col. 4:14. Eusebius says he was a native of Antioch. He is definitely mentioned as the author by the end of the second century. He is probably of Jewish ancestry, but of the dispersion. Paul says he was not of the circumcision. We learn much of him from the Book of Acts of which he was the author. He was with Paul in his travels as recorded in Acts 16, 17 and 20. He probably wrote his gospel in the presence of Paul. Hence he gave us the gospel Paul preached to the Gentiles. "There is a striking resemblance between the style of Luke and Paul, which corresponds to their spiritual sympathy and long intimacy." He seems to have had the Greeks especially in mind in writing.

*The Theme of Luke.* Luke presents to us the human-divine Christ, while John reveals the divine-human one. The key-phrase is "Son of Man." The key-verse is "For the Son of Man is come to seek and to save that which was lost" (19:10). Luke shows how human the divine Christ was. His genealogy is traced to Adam. He dwells upon the human element everywhere. Much is said of the mother of our Lord, His birth and childhood as compared to the other gospels. This is the most complete biography of Christ from the Bible. The perfect human Christ would especially appeal to the artistic taste of the Greeks. Here we have the pattern man. McLaughton says, "Luke shows how Christ exemplified Christian holiness, the manner in which we are to carry out a life of perfect love in all the emergencies and details of everyday life." His purpose for writing is stated in 1:4. Written primarily for Theophilus, a Greek Christian. A special appeal is made to the Greek ideal in the beauty, power, wisdom and righteousness of the Son of Man.

*Peculiarities of this Gospel.* Dr. D. S. Gregory says, "If the Gospel of Luke was divided into one hundred parts, fifty-nine of these would be peculiar to Luke." He mentions many incidents not recorded elsewhere, and omits references to Israel and the Hebrew customs. He displays a genuine skill in composition and uses the largest vocabulary, which is rich and well selected. He is clear, animated, picturesque and unpretentious. A distinct coloring of his profession as a physician occurs. He is an accurate observer, technical and careful. He unites emotion and serenity.

**PART TWO. A LITTLE STUDY OF THE PARABLES OF JESUS.**

"He spake many things unto them in parables." Jesus.

The Greek word for parable signifies a placing of two or more objects together, usually for the purpose of comparison. In the usual sense of the word, "parable" signifies an imaginary story, yet one that in its

details could have actually transpired, the purpose of the story being to illustrate and express some higher spiritual truth. Jesus is the only teacher in the New Testament who uses parables. He did not employ them in the earlier part of His ministry but introduced them later. During the second year of His public ministry He changes from His plain teachings to the use of parables. This was because His Gospel had been rejected by leaders. He now turns to His own special friends, and speaks to the public in parables. The purpose of parables was both to conceal and to reveal truth. The masses heard but did not understand. While His own heard and asked for an explanation of the meaning of these wonderful messages in hidden stories. And to them He reveals their marvelous meaning. The true meaning of the words of God can only be rightly understood by those who have enough spiritual life to feel the heart throbs of the Savior. May His blessed words be more than parables to us.

Run through the Gospels and make a list of the parables. You will find that they are confined to the synoptic gospels, Matthew, Mark, and Luke. About thirty-four in all, and twenty-three of these are found in Luke.

For a pattern on how to interpret parables see how Jesus explains the Parable of the Sower in Matthew 13:18-23. Avoid fanciful interpretations and over-minuteness. See that your interpretation is in harmony with the rest of the Scriptures. Seek from them that which is helpful to Christian experience. In studying a parable note the following facts: (1) The name of the parable. (2) Where found. (3) To whom addressed. (4) The occasion or circumstance that called it forth. (5) The purpose for which it was spoken. (6) What does it teach? (7) How may I use it?

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

1. Notice the sevenfold promise that the angel made to Mary in Luke 1:31-33. What part of this has not yet been fulfilled?

2. Note the characteristic of the shepherds' faith, present, immediate, urgent, active, rewarded and turned to praise.

3. From the first sermon of Jesus, recorded in Luke 4 note that it was preached at home, on the Sabbath day, from the Scriptures, about Jesus, for a five-fold purpose, verse 18, and applied in verse 21.

4. Note the two kinds of sinners in the parable at the close of chapter 7.

5. Note the warnings in chapter 12. It has been called the Red Lantern Chapter. Chapter 14 has been called Gospel Etiquette.

6. In the Story of the Rich Man and Lazarus what twelve things does it say they are doing in hell?

## THE BLIGHT OF ORDINARINESS

By HOWARD W. JERRETT, D. D.

*The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified (Isa. 61).*

IT REQUIRES the baptism with the Holy Ghost to lift the believer out of the rut of the natural, the material and the ordinary and place him on the spiritual plane of unbounded hope, spiritual expectation and extraordinariness. Carnality dims the vision, circumscribes the horizon; dulls the expectation, defeats the prayer life, and keeps the heart cold and indifferent toward the dying thousands who without God and without hope in the world are slipping to eternal ruin.

Again, carnality counts the cost,—the pure in heart count God. Carnality is man-fearing,—the sanctified are God-fearing. Carnality is self-centered,—a pure heart is God-centered. Carnality has many interests,—a pure heart is single in its aim and vision. Carnality is the source and spirit of the blight of ordinariness that damns and curses the Church and the world by inaction. The great modern church with its culture, brains and money has either gone out of the soul-saving business or misplaced it by methods to reach and draw people to the church. In either case the soul-passion is lacking, and the Holy Spirit, indwelling a pure heart, is soul-passion. Carnality is never anxious for the conversion of lost souls and the purifying of believers to the extent of prayer, sacrifice and giving. It does, however, make a show of interest in social uplift, racial problems moral betterment movements. In this it has misled a great many precious saved folks who still have carnality aboard and have not consecrated and prayed through into the land of a pure heart. The objective of carnality in a believer is to misdirect the purpose of the believer, and to kill with the blight of ordinariness the very purpose itself.

The unsanctified child of God most readily discovers the presence of carnality in his heart by uprisings and this deadening blight. He reads of the passion of Christ for souls, the heart-hunger of Paul and feels the heart-beat of God in the reading of the Word,—but finds himself cool and indifferent in heart concerning fasting and prayer for the unconverted, at home and abroad, and discovers tithing and sacrificial

giving burdensome and uninteresting. This raises the question of why his Christian experience should be so far short of that of those who pushed the fight of souls for God. His very coldness of heart drives him to seek a remedy.

The Blight of Ordinariness affects us: 1. Regarding ourselves. We undervalue ourselves, we discourage ourselves. This affects others who need vision. 2. Regarding others. We underestimate others; we lack confidence in their ability to succeed. Unconsciously we throw out this feeling toward others and they are wounded by it in hope and faith. 3. Regarding God. We expect little or nothing from Him. We worship, but a mighty outpouring from Him would shock us. We expect the ordinary from God. The extraordinary does not come to pass because we do not expect it. We pray but do not hope to touch the mighty currents of heaven's electricity. We attend church but do not expect to meet Jesus Christ face to face there.

Carnality is not subject to God and by nature cannot be and of course has no wish to meet Him. It therefore misleads the faith of the believer and keeps him from God. The believer has but a hazy idea of the Almighty and is often dismayed by the terrible fact that though a child of God he seldom hears from Him or feels His glorifying touch. Why? Because the inner foe, carnality, keeps God and the believer from falling in love with each other. This foe misleads, misrepresents and keeps away the child of God from the secret of His presence.

Expectation, more than any other thing, marks the difference between spiritual greatness and littleness, between success and failure in the Christian life. The unsanctified believer has no port of character to which he sails. The incoming of the Holy Spirit gives expectation and directness. And, in the graveyard of the spiritually dead, as well as in the company of the circumscribed believer how refreshing it is to catch the heavenly breezes of the text embodied in a sanctified believer. The sanctified mother is no longer a shut-in,—but shouts the text and lifts a family to God. The physician catches the vision as the Spirit moves into his heart and feels that, "The Spirit of the Lord is upon me." Every saint feels the floodtide moving in the soul and realizes the divine commission. This mighty urge is not shallow and cheap,—but deep and holy. When the Holy Spirit purifies and indwells the heart of the regenerated believer He elevates expectation in oneself, in others and in God to the holy mountain peaks of faith, hope and love. In this realm of holiness we have spiritual foot races, balloon ascensions, mountain climbing, prayer wrestlings, tithing expeditions, giant killings and general warfare for souls. The Holy Spirit, in His incoming to a believer, kills carnality and removes the blight of ordinariness and kindles a blaze of holy enterprise instead.

DETROIT, MICH.

## THE NECESSITY OF THE TITHE

By REV. BYRON MAYBURY

*Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's (Matt. 22:21).*

**I**N READING the above words of Jesus, note the two obligations to be rendered individually to two rulers and their kingdoms. They are obedience to human, and divine governments; and the paying of taxes for the support of civil government, and as implied, we believe, the paying of taxes or tithes for the financing of the work of God in this world. In the Near East we are told the tithe is used instead of tax, as the designation of the revenue levied for the maintenance of government. By an analogous use of these two words we will endeavor to prove the necessity of the tithe to the work of God.

No government could function without funds. Some plan of financing must be made. From the beginning taxes have been levied on the people, both rich and poor, to enable the rulers to accomplish their work. So, likewise, from the beginning God has required His people to give, as it were, a tax to support the carrying on of His work.

Both the government and the Church of God perform inestimable services to humanity. But they could not be maintained, they could not function, they could not work for the betterment of the masses dependent upon them for their offices did they not have revenue, or money, sufficient to finance every interest.

To enumerate the blessings which spring from the fountains of our governments and our churches would be impossible. Health and property, commercial, political and religious interests are all safeguarded by government supervision. The Church with its consecrated ministry, its zealous sacrificing laymen, its various institutions, its righteous guardianship of the morals, the spiritual welfare, and the general prosperity of its communicants, and the people in general, is of vast importance to the national, community, and home life of our people.

All life's benefits cost. To get a decent living the price of labor must be paid. And the theory which promises everything to everybody, and demands nothing of anybody is false. What we get, we'll get by the sweat of the brow, by cold cash, or by something, somehow, somewhere. The Chinaman said, "No checkee, no laundree," and translating that into one thought of this paragraph would be to say, "No payee, no gettee."

As the governments of men have found it necessary to levy taxes, so, too, has the Lord. It is an honorable citizen that pays his taxes; it is the dishonest man who tries to shrink this most important civil duty. In the Proverbs we find these words, "Honor the Lord with thy substance, and with the first fruits of all thine increase; [sounds like income tax] So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Malachi reads, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Now meat signifies strength, and plenty. So as the tithes are brought in, there is plenty of money to carry on the Lord's work. Governments tax, and so does the Lord. If men must tax, and we must pay it, why should we think it incredible that the Lord should have as good a financial plan, and we must comply with it? Let us be reasonable.

Some have the idea that the great corporations, the high salaried men, and the well-to-do society gentlemen pay the bulk of the government's taxes. But not so, e. g., the landlord pays the taxes due on his property, such as the water rent, school tax, etc., but rest assured the renter pays it in the rent. We have among us some—I won't say many—folks who rest on their oars, and let the other fellow pay the bills. But such action is wrong, and unscriptural. As the widow paid her mite, so each of us, as God has prospered, are to give. The man whose income is \$1,500 per year should pay \$150 in tithes, and above his actual necessary living expenses, give

offerings out of his surplus. A man whose income is \$3,000 a year, owes God \$300 tithe, and as he will most naturally have a larger surplus above needed expenses, he will be able to give bigger offerings. As, directly, or indirectly, we all pay taxes, so are we obligated to pay tithes, and give offerings.

Note we say **PAY** tithes and **GIVE** offerings. The one is given out of our necessity, the other out of our abundance. We owe the one, we give the other. And yet God said, "Ye rob me—in tithes and offerings." We pay taxes for we owe them. But we may give to the Red Cross, or to hospitals, etc. So we pay the tithe, but we may give to schools, orphanages, or any special need of the church. There is a difference.

This difference also appears in the place the tithe and the offering may be placed. The taxes are paid into the local, county, state or national treasury, according to their kind. So the tithe should be paid into the storehouse, or local church treasury. But the offerings may be given wheresoever the donor feels led. This is an important distinction.

It should be noticed that the man who fails to pay his taxes within a given time will suffer the inconvenience of a sheriff's sale. We read in the paper of a man in this state who was imprisoned until he paid up his back taxes. In most places compound interest is charged for each day of delinquency. In some cases the tax rate is increased, perhaps doubled if not paid within a certain time. All taxes must be paid, or the law will be enforced. Will a man rob God? If what Dr. Chapman estimated in an editorial some time ago is true (that, as a whole, we Nazarenes gave only seven one-hundredths of our income instead of ten one-hundredths), then many of our people are guilty before God.

The issue is plain. If we fail to support the Lord's cause, only a limited program can be put on, and a limited program means lost souls, and unused opportunities gone forever. Until we each one fall in line with God's plan we will never begin to do what we have been called out to do. Look at France today. Because the people are not willing to buckle down and sacrifice, and tax themselves for the necessary funds to carry on as any normal, sane nation must do, they are not only failing to get out, but they are going into deeper debt. They are, by their unseemly action, or lack of action, bringing reproach upon France's fair name, lowering their credit, and disrupting the stability of the franc.

Shall we Nazarenes render unto Caesar the things that are his, and fail to properly render unto the Lord that which above all is His? The only way to keep an insurance policy in effect is to keep up the payments on the same. If we would have the windows of heaven opened to us, if we would have plenty of meat in the Lord's house, if we would have blessing not possible to contain, if we would have good measure, pressed down, shaken together, running over, then we must conform to the laws that govern the bringing of these things to pass. Every promise is conditional. If we would enjoy prosperity, if we would do away with missionary deficits, if we would be able to put on sorely needed home mission campaigns, if we would be able to care for infirm and aged ministers, if we would care properly for our schools and our orphanages, then render unto the Lord all that belongs to Him, and there will be meat in the house of God to finance within reason every legitimate activity of the church. Will we be as patriotic to our King Jesus as Washington was to his native land?

RIO GRANDE, N. J.

The beauty of holiness has done more, and will do more, to regenerate the world and bring in everlasting righteousness than all the other agencies put together. It has done more to spread religion in the world, than all that has ever been preached or written on the evidences of Christianity.—CHALMERS.

## CAPSULE INFORMATION FROM THE WIDE FIELD FOR EVERYBODY TO READ

By REV. C. E. CORNELL

In the Oregon State Penitentiary 80 of the 575 incarcerated inmates are serving terms for various forms of moonshining. One of the noteworthy facts in connection with them is that they are all about 45 to 55 years old, while those held for more violent crimes are considerably younger as a rule.

The police of Zurich, Switzerland, are unarmed. All that they have as weapons are white gloves and a whistle.

The population of California has gone beyond the 5,000,000 mark, according to an estimate of Ray L. Riley, State Controller. There is good reason to believe that his figures are approximately correct. Every section of the state shows gains in population—particularly Southern and Central California. The next Federal census will come in four years, California should be near 6,000,000 population by 1930. California is a wonderful state.

New Yorkers as well as others will be surprised at the derivation of the Indian name Manhattan, which has been suggested by the "Evening Star," London. The "Star" declares that the Delaware and Mohican Indians were first induced to taste spirituous liquors on the Island where New York now stands. The effect of the liquor was so potent that the Indians named the place "Manahachtanienk," meaning in the Delaware language "the Island where all became intoxicated." "And all the evidence," the "Star" declared, "goes to suggest that to this day Manhattan is not thoroughly sober."

There are numerous individuals who maintain that drinking among college students is universal, and that nearly every student carries a hip-pocket flask. This is far from the facts in the case. The *Literary Digest* has recently sent out an inquiry—a poll of 213 colleges in all parts of the United States—indicates the fact that drinking in colleges is on the decline, and is far less than in former years. There are large areas of the West and South where drinking seems to have gone out of fashion. There is scarcely any of it. This spikes another of the wet guns. Take notice, please.

*"Some lives are like a growing tree—  
Some lives are like a flower  
Some last, across eternity!  
Some bloom for just an hour.  
Some lend their sweetness to the world—  
Some grace a hidden bower.  
Some lives are like a merry song—  
Some lives are like a prayer.  
Some carol while the day is long—  
Some bless the evening air."*

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community.—DANIEL WEBSTER.

By 1930 there will be more than a million farms equipped with electricity, it has been estimated. The co-operation between farm organizations and the power companies is responsible for the rapid gains being made in this way. One result will be to help solve the farm labor problem.

Labor unions of Great Britain have dropped to pre-war size. In 1921 the federation had a total membership of 1,053,085, while on March 31 only 735,486 English laborers were affiliated with labor organizations. Low wages through bad trade, has made it virtually impossible for members to maintain their usual benefit payments, it is said.

Mr. Herbert C. Hoover, Secretary of Commerce, addressing the International Association of Police Chiefs, assembled at Chicago, dwelt upon the menace to life, limb and property which reckless driving of automobiles entails. He said in part: "Our locomotive drivers are chosen with greatest care as to their fitness and are required to pass ten or fifteen years learning to drive an engine and that engine is even then fixed on two rails with the public fenced out. But being an optimistic people as to our universal willingness to take a chance on anything and having great confidence in the police, we allow anybody to drive a more dangerous engine all over the countryside at the same speed as a locomotive and to do it after not more than a few days of instruction. And they kill 20,000 people annually, injure 600,000 or more and destroy \$600,000,000 of property—more than ten times the disaster of our railways, and they carry about the same number of passenger-miles.

Its supports weakened after years of service, the bell in the picturesque old San Luis Rey mission, San Diego, which has called the faithful to worship for 128 years, toppled into the graveyard recently. The bell was cast in Spain and was brought to its present location by boat and pack mule. A priest was ringing for mass when the supports gave way permitting the bell to fall.

Investigation by the U. S. Department of Entomology have resulted in urging owners of fruit trees to remember the bees when spraying their trees. Studies show, says *Nature Magazine*, that the bees suffer from the effects of the arsenic. The recommendation is, that apple trees be sprayed when ninety per cent of the petals have fallen.

Although goat or sheep milk with dates, herbs and nuts are the mainstay of the food for certain peoples of the Sahara desert, there are some tribes not averse to eating a camel if one should fall sick on the desert, provided they were able to cut its throat in accordance with the demands of their religion.

Uncle Sam's huge debt is being gradually reduced. In the eight years since the close of the World War, the United States has reduced by nearly one-quarter the total indebtedness of \$26,200,000,000 which it had incurred up to November, 1919. A total of \$6,300,000,000 has been paid, leaving \$19,900,000,000 yet to be liquidated. This will be achieved by 1950 at the present rate of progress.

Because Holland is an agricultural nation, the exceptional progress made there in agriculture since the war has attracted wide notice. The farmers buy the bulk of their materials, including seed, fertilizer and equipment, on a co-operative basis and two-thirds of their crops and dairy products are handled through co-operative agencies. Holland is a thrifty country.

How marvelously prohibition would grow if every officer sworn to keep and enforce the law would do so. In many places prohibition is in the hands of its enemies; the law is not enforced and not likely to be. But despite these facts, prohibition, with not even a fair or fighting chance is making remarkable progress. Chief Collins of Chicago said the other day: "The prohibition law is hard to enforce, but we have made big advance strides." Chicago is not an easy place to enforce law of any kind. But it can be done, and is being done in many sections.

Airplanes were the most important mode of travel during the recent London strike. The airplane companies were all pressed into service and the daily traffic dealt with by the Imperial Airways alone amounted to 160 passengers and ten tons of freight. On some days this company carried 200 passengers.

Not a single civilian airplane escaped strike duty and French and Dutch companies were also drawn into service. The airplane will soon be in general use for transporting passengers.

At the conclusion of sixty-eight campaigns throughout the country to solicit funds for colleges and universities, it was found that a grand total of \$150,000,000 had been subscribed. Much of this money was given by non-collegians.

For thousands of years the Chinese have preserved eggs, based somewhat on the same principle as the oil bath system. They pack their eggs in clay which keeps the air from entering. Chinese eggs are sometimes kept for 200 years, yet one could not call them strictly fresh, for a coagulation takes place that darkens the egg and makes it the consistency of a hard boiled. Such an egg, however, still has a fine flavor, they say.

The Bible is of value in more ways than one. Recently one of the original copies of the Gutenberg Bible, 471 years old and one of the first books printed, was sold at public auction in the Anderson galleries, New York, for \$106,000. The purchaser was Dr. A. S. Rosenbach of Philadelphia. The opening bid was \$50,000 and the bidding lasted about ten minutes.

## A RELAY PRAYERMEETING

By REV. E. E. WORDSWORTH

**I**N ADDITION to advertising and other preparatory services looking toward the coming of the new pastor, Rev. John Wesley Henry of Dayton, Ohio, the First Church of the Nazarene of Minneapolis, Minn., inaugurated something new in the form of what was called a relay prayermeeting. It was announced that on the Saturday preceding the opening day of the new pastorate beginning at ten a. m., and continuing until Sunday 10 a. m., a relay prayermeeting would be conducted in the auditorium of the church. So accordingly at 10 a. m., Saturday, someone was present and prayer was begun at the church altar. This individual remained for one hour, or until relieved by some other Christian who eagerly sought the place of prayer, who in turn prayed for one hour. Again at the expiration of the hour another devout soul bowed in humble earnest petition until a like intercessor came to offer prevailing prayer. Thus the relay prayermeeting continued through the day and night until the Sabbath school at its regular time. Twenty-four hours of earnest prayer was offered by many devout souls. Sometimes a good sized little company was present and, without intermission or interval, the sweet incense of prayer ascended to God during the twenty-four hour period. Copious tears like rain drops fell while burdened hearts cried out to God for a revival in their city, and requesting the divine blessing upon the new pastor and his ministry. It was not prayer for Christian unity among them for they are indeed in sweet and beautiful harmony and love in the Lord. It was the cry of a mighty spiritual army for victory on the field of Christian warfare. It was felt on the part of the church that such a prayermeeting would be a fitting preparation for the ministry of their beloved new pastor. The Spirit of God in a very marvelous way put His seal on the relay prayermeeting. Tears of joy and shouts of victory happily commingled. Burdened hearts felt the touch divine. Christian love and devotions were intensified and God was glorified.

The following day was one long to be remembered. Three splendid audiences waited upon the ministry of the new pastor on his first Sabbath, and ere the day closed the shekinah glory was in the midst and seeking souls found their Savior. What a day of victory! Blessed memory!

As we have pondered over this prayermeeting and tried to estimate its influence upon the local church as a collective body, and its benign influence upon the individual participants

for spiritual good, we have been more and more impressed with the appropriateness of such a holy exercise. In contrast it is sad to recall how that too many of our churches have what is known as a "fuss" about the pastoral relations.

What a beautiful thing it would be if all our churches would devotedly give themselves to prayer when pastoral relations are being considered and new pastors are assuming their new duties! Oh, how much of misunderstanding would be dissipated, and church "rows" would be reduced to a minimum, yea, forever obliterated. It would greatly tend to unite and harmonize and blend. A praying church and a praying ministry are undefeatable.

We predict for Pastor Henry and his people glorious success. He is a safe and wise leader, Spirit-filled and God-anointed, and his church will hold up his hands and eagerly wait upon his ministry. So that with wise leadership and a spiritual membership the local church will move forward to hitherto unknown achievements.

May God give us more relay prayermeetings and times of mighty intercession! Local churches everywhere, to your knees! To your knees!

MINNEAPOLIS, MINN.

## QUESTIONS ANSWERED

**Q**—Please explain Heb. 6:4-6; Matt. 12:31, 32. Can one who has never been converted and sanctified sin against the Holy Ghost. Is sin against the Holy Ghost continued opposition to God until God finally withdraws His Spirit?

**A**—Heb. 6:4-6 is a warning against the danger of trying to draw back from Christ to Judaism, and by inference, to any thing in which one may have formerly trusted for salvation. Matt. 12:31, 32 is a warning against the bold aggressiveness of the Pharisees, and by inference, against the impiety of any who would ignore the claims of Christ in the face of reasonable testimony. "Sin against the Holy Ghost," and "The unpardonable sin," are substantially the same thing. That is "sin against the Holy Ghost" is a specialized form of the "unpardonable sin." Taking all that the Scriptures say on the subject into account, it appears that one may "sin away his day of grace," in the following ways: 1. By accounting the work of God as the work of the devil. This was what the Pharisees did. 2. By persisting in outbroken sin or neglect until his sin becomes his punishment and the Spirit is withdrawn. But everyone should realize that God will not mock the hopeless soul with conviction. Hence as long as the pleadings of the Spirit are heard and felt, salvation is possible.

**Q**—Judges 13:5 says that Samson was to be a Nazarite from his birth. What is the meaning of "Nazarite"?

**A**—Read "The Law of the Nazarite" in Numbers 6. It appears that any Israelite might take the vow of a Nazarite, which bound him to extraordinary purity of life, and that the vow might be for a limited time or for life. There may be some connection between "Nazarite" and "Nazarene," but the two words must not be fully identified. Jesus was a Nazarene because he was known as a citizen of Nazareth, but He was not a Nazarite as is shown by His manner of life. On the other hand, John the Baptist was a Nazarite, but not a Nazarene.

**Q**—Please explain Jonah 4:11: "And should I not spare Nineveh that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

**A**—It means that Nineveh had one hundred and twenty thousand innocent little children who were altogether unconscious of having done any wrong and that the innocence and helplessness of these appealed to God, along with the innocent dumb animals who would suffer in a destruction such as had been threatened. If the usual methods of calculations held good for Nineveh, it must have been a city of some six hundred thousand population.



## Uncle Buddie's Good Samaritan Chats



**BELoved SAMARITANS:**

I left you last week as we were leaving Rochester. We had a fine trip across the northern part of the state of New York. Our trip was between eighty and ninety miles from Rochester to Syracuse, and we passed through what is supposed to be the finest farming country of the state. The apple orchards are simply wonderful. I judge from all that I could see and hear that New York has one of the largest apple crops in its history. We passed through what is known as the Wayne County Gardens. It is a large muck bottom and for miles the celery is as fine as you ever put your two eyes on. The entire trip was one of beauty; fine farms and all the farms bordered with the large sugar maples and old fashioned brick homes sitting back from the road and fine blue grass lawns and large sugar maples covering the lawns and such fine herds of the big Holstein cattle and large flocks of white chickens and ducks and geese; a country that was so beautiful that you would be ready to start back over the same highway again. The roads are simply beautiful.

We pulled into Syracuse in time for lunch and drove to the parsonage and met Brother and Sister Stebbins, and for three days we had a most delightful time. We were with them over the 17th and 18th and 19th of September, and we had three fine days. We got a fine list of subscriptions for the **HERALD OF HOLINESS**. I have met no finer people in the nation than Brother and Sister Stebbins. Our Nazarene cause is bound to go forward and make fine progress because we have the finest people in the nation and God is with them from ocean to ocean.

We were up on Monday the 20th and we are now headed for Brooktondale, N. Y., to join the Rev. Howard V. Miller, the District Superintendent of the New England District. We had a fine trip and, drove into their lovely country home about twelve o'clock noon and at night we had a beautiful service in the Miller and Ross home. In the Miller home Brother Howard Miller was the only child and his wife was the only child in the Ross home, so Father Miller and Father Ross bought a lovely country home near Brooktondale and all the family live together. They have organized a Church of the Nazarene in their home and Father Ross I think is the pastor.

We had a fine crowd and a delightful service.

We had a fine night's rest and on Tuesday morning of September 21 we were up early and had breakfast and the big car is loaded and now we have Brother Miller added to the Messer and Robinson Party. Our first run on the New England District was to make a trip of 250 miles to Springfield, Mass. This was a most lovely trip. We crossed some beautiful rivers and some lovely little mountains. They were beautiful. We passed through some very large and fine cities and drove into Springfield at five p. m., and drove up to the parsonage. Our good Brother Washburn is the pastor and our good friend, Sister Martha Curry, was there holding a revival meeting. We had a fine service. The house was packed and extra chairs were placed in the aisles. We got a fine list of subscriptions for the **HERALD OF HOLINESS**. Thirteen raised their hands for prayers, but I preached so long that we had no time to run an altar service. We have so many things to attend to at these short stops that it is next to impossible to have a regular service like we would have if we had time. So many things are necessary to be done when we have only one night at a place, but we enjoyed our stay very much. My home was with Brother and Sister Watts, a fine young couple just across the street from the parsonage.

Wednesday morning soon came up over the New England hills and we are now leaving for Keene, New Hampshire. On the way from Springfield, Mass., to Keene we passed through Northfield, Mass., where Mr. Moody's old home stands and his large school. We visited the grave of Mr. Moody and drove over the campus. It is, I think, one of the most beautiful spots for a school that I ever saw. There used to be some of the greatest religious gatherings in the United States at Northfield, Mass. But I was told by a man who has been going there for the past thirty-three years that many of the great men so called that come to Northfield now he would not hear because they are so poisoned with Modernism that he simply refused to hear them. And of course, common sense will tell a fellow that sooner or later Northfield is doomed to go to the scrap pile so far as real Bible salvation is concerned. We know that there is not a monkey man on earth that can have a revival of old fashioned heart felt Holy Ghost religion. At Northfield we drove up on to the most beautiful little mountain overlooking Northfield and the col-

lege ground and the beautiful Connecticut River and the fine valley and the hills on the other side all made a fine view. We took dinner with Brother Makepeace and his good wife, the fine people that turned the church over to the Nazarenes in Springfield. We had a lovely visit and good dinner. I haven't seen a more lovely place in the United States for a summer home than on that little mountain above Northfield. There are simply hundreds of cottages on that mountain side, but the mountains run back for miles and miles where there is nothing but wild woods and hills and brakes. The mountains are covered with sugar maple and hickory and oak and pines and the beautiful white birch, and people live up there from five to seven months in the year. We enjoyed our little visit with Brother and Sister Makepeace to the limit. They are most excellent people and as clever as if they had been born in the old south land. Brother Makepeace and Dr. John W. Goodwin have been warm friends for the past thirty years. In all of my travels I don't think that I have met anybody else by that name, "Make-Peace." If it was turned around it would be peace-maker. Well, he is all of that and then some. At three o'clock we drove down from the lovely mountain and went to the college grounds and drove over them and to Mr. Moody's grave, and looked at the old home where he was born.

Now we are leaving for Keene, New Hampshire. Just out of Northfield we crossed the state line between Massachusetts and New Hampshire; a large brown marble stone some four feet high and three feet wide stands beside the highway marking the line between the states. But just off from the highway in the river there is a rock standing that marks the corner of Massachusetts and New Hampshire and Vermont. They all corner right in the middle of the Connecticut River.

At 4:30 we entered Keene and made headquarters at the parsonage. At night we had a beautiful service and got several subscriptions for the **HERALD OF HOLINESS** and preached to them for fifty minutes on Christian Perfection. We have here a most beautiful pastor and he is doing well and making good in old Keene. But this is a hard field, honey-combed with Unitarianism. Mr. Moody never would preach in Keene, but I did. Glory to Jesus. After a fine night's rest we are driving east.

More later.

*In perfect love,*  
**UNCLE BUDDIE.**

# NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

## A CORRELATED JUNIOR PROGRAM

A definite correlated program has been adopted between the General N. Y. P. S. Executive Committee and the General Council of the Woman's Missionary Society for work among the Juniors. The W. M. S. have had a number of thriving Junior Missionary Societies with missionary studies given once a month. But because of a growing demand for more lessons and helps for the Juniors the appeal was made to the N. Y. P. S. to organize Junior N. Y. P. Societies.

Under this arrangement the N. Y. P. S. will supply lessons for each Sunday of the month excepting the first. Mrs. Bertha Schwab of Pasadena, will provide these lessons which will be especially adapted to Juniors. Then for the first Sunday of each month the Second Vice-President of the W. M. S., Mrs. Bertha Lillenas, will provide missionary lessons for these Juniors. This gives as the agreement states: "The entire responsibility of providing missionary lessons for the Juniors to the Second Vice-President of the W. M. S., that she may supply as much or whatever material may be needed, or she may think necessary for this work. This will also give the W. M. S. the privilege of supplying the missionary education of the Juniors; of placing before them proper missionary objectives; the collecting of funds upon this particular Sunday (the first Sunday of each month) for the financing of these objectives, such funds to go to the General Treasurer of the W. M. S., through the local W. M. S. Treasurer, in order that the local church may receive credit for same. It is also suggested that the local W. M. S. officers be recognized and allowed to assist in these Junior programs where they have, or may organize a Junior Missionary Society; this agreement to hold until the next General Assembly. Thus by working together our Juniors may have a well-rounded development as young Christians. This agreement has been accepted by both the N. Y. P. S. and W. M. S. and we trust will work out harmoniously throughout our local churches.

The proper training of our Juniors is the main objective of the work of each society. So by these two great organizations within the church working together we should accomplish something worthwhile for the Junior departments of our church. These lessons will all appear in the N. Y. P. S. Journal beginning January, 1927, when we intend to make the Journal a monthly publication instead of a quarterly as now published.

We have secured we believe the very best Junior workers in our church to supply the lessons for Juniors. It is especially adapted for our work for it is prepared by Nazarenes for the use of Nazarenes. So we expect good co-operation throughout the church on this Junior Program. If you do not have a Junior

society send to the Publishing House, 2923 Troost Avenue, Kansas City, Mo., and get a copy of "The Junior N. Y. P. S." which contains a plan for the organization of Junior N. Y. P. Societies; or look up the copies of the HERALD OF HOLINESS for July 7, 14 and 28 in which issues this same pamphlet was run as articles. It is the great duty of the church to train its youth. Let us meet our obligation to our Juniors.

## PLATTE, SOUTH DAKOTA

On Friday evening, September 17, the South Dakota N. Y. P. S. convention opened at Platte, S. D.

The service opened with songs and prayer, and our District Superintendent Rev. E. E. Wordsworth, brought a stirring message from the text found in Matt. 3:11. Brother Wordsworth was with us throughout the entire convention and his presence and spiritual messages were a great blessing to all.

The Saturday sessions were devoted to the reading and discussing of papers which were all of vital interest.

Our Brother Stout of Loomis, gave a short talk on evangelizing in the Black Hills territory. His message stirred the hearts of the people in telling how hungry those people are for the gospel. The young people are trying to raise enough funds to support an evangelist in that country.

The South Dakota young people are moving ahead for God. Truly we need to catch a vision of a lost world.

The convention closed Sunday evening with the next one to be held in December at the Mt. Pleasant church.—Mrs. Elmer Taplin, Reporter.

## MISSOURI DISTRICT CONVENTION

The third N. Y. P. S. Convention of the Missouri District held at Des Arc, Mo., Sept. 13 and 14 was a time of enjoyment to all those who were privileged to attend. The Christian fellowship and unity felt throughout the services was indeed a pleasure.

Sunrise prayer meetings were all attended and the Lord met with us in a wonderful way. The morning of the 13th was a lecture period during which such subjects as: "Young People's Place in the Church," "Young People's Missionary Work," and "Need of Proper Organization" were ably handled by District President, Rev. J. B. Ramsey, District Evangelist, Rev. G. N. Mitchell and Rev. Jesse Jacobs respectively. Round table discussions on these subjects proved both interesting and helpful.

Election of officers was held on the 14th and our good and faithful president, Rev. J. B. Ramsey was unanimously re-elected. As a token of our appreciation for his untiring efforts put forth in behalf of the Young People over the District an offering of twenty dollars was

given him, truly a small gift in comparison to the work he has done. Miss Myrtle Doerle of Lafayette Park Society, St. Louis, was elected 1st vice-president, and Mr. Arthur Jones of Piedmont, Mo., second vice. The secretary, Miss Ruby Blair and the treasurer, Mr. E. E. Gorman both of Flower Memorial Society, St. Louis, were re-elected.

Societies reporting were Bell City, Dexter, Eldon, Mexico, Piedmont, Poplar Bluff, Sabula; St. Louis: Flower Memorial, Lafayette Park and Zion. Some of these reports were given by the pastors which was good, but how we wish that each society on the District would endeavor to have at least one delegate sent to the convention to report for their society. We appreciate the willingness of the pastors to report for their young people, but would rather the young people would feel this their responsibility.

Reports from zone leaders showed much good accomplished. One zone reported the organization of a new church of twenty-five members, following a revival held by our Young People's District Evangelist.

It is not only the hearing of such good reports as this and the laying of plans whereby with the Lord's help we may make better ones next year, but the mingling with a crowd of young people that have cut loose from the world and its pleasures and are standing four square for God, that make conventions worth while.

Young People of the Missouri District may we see you there next year?—Ruby Blair, District Secretary.

## KANSAS DISTRICT N. Y. P. S.

We are glad to report that the work in Kansas is moving on. Each of the four groups has held from one to three rallies, which have proved to be times of great inspiration and blessing.

We are now looking forward to our Annual District Convention which is to be held at Sylvia, with our Pleasant Hill Church, Nov. 26-28. A splendid program is being prepared. Rev. D. S. Corlett, our national secretary, is to be with us and will speak several times during the convention.

We want to call the attention of our pastors to the fact that they are members of this Annual Convention, and we should be more than pleased to have everyone present.

A very fitting banner will be presented to the local Society which totals the largest number of miles to the convention. Every society on the District is eligible, whether near or far.

Let us pray and boost, and be present at the first service. You cannot afford to miss the instruction and inspiration you will receive at the convention.—Mrs. A. L. Hipple, District President.

### EASTERN OKLAHOMA DISTRICT

Our first N. Y. P. S. group meeting for Zone 2, Eastern Oklahoma District, was held at Shawnee, Okla., Sept. 24, 25. Because of the weather not as many attended as we had expected, but we feel that in spite of that it was far from being a failure.

Friday night Rev. David Dardon of Haywood, brought us the message. There were a number of good papers on interesting subjects that were very helpful. Special songs were sung by members of the different societies. Saturday morning Rev. Steve Ingram brought a stirring message which was enjoyed very much. At noon the good ladies of the church prepared dinner in the basement of the church and of course it was appreciated. Rev. Ernest Armstrong, Bethany student, brought the evening message and a good one it was. Our group president, Hershall Morris, Shawnee, is surely working at his job and he seems to fit the place, too. Our next meeting will be at Holdenville, Okla.—Miss Thelma Morris, Reporter.

### NEW YORK DISTRICT

The New York District N. Y. P. S. held an enjoyable and helpful meeting in the Richmond Hill Church of the Nazarene, Richmond Hill, N. Y., Aug. 29 to Sept. 6. Rev. Theodore Elsen and wife were engaged as special workers and as usual they were there with the revival fire and enthusiasm. The young people from many of our churches were in attendance and helped shout the battle through. The morning service on Labor Day was given over to business. Brother C. F. Bingler was re-elected as District President. The afternoon service was given over to missions and the support of Miss J. Hester Hayne was pledged for the coming year. The delegates returned to their churches with increased vision. The meeting was a real benefit to the local church and to the District.—Ruth E. Nylin, Secretary.

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

The young people of the Lincoln, Beatrice and Fairbury Societies met in Fairbury for their quarterly convention, October 3, 1926. The meeting opened at two o'clock in the afternoon by a congregational song, "Come and Dine." This was followed by several inspiring prayers. God's presence was felt from the beginning.

A male quartet and a mixed quartet were enjoyed very much. Also, two vocal duets, a reading and a piano solo. Five good papers were taken, the titles of which were, "Ways in Which the Young People can be the Greatest Asset to a Revival," "Whom Shall We accept as Associate Members of the N. Y. P. S.?" "Value of Good Literature to the Christian Life," "My Ideal of a Y. P. S. Member," and "Acquainting Ourselves with the Old Testament." All of these papers brought us face to face with black and white facts, some of which we might not have considered heretofore.

I believe that each individual who was present considered this the best group

convention we have had. Every number on the program was full of inspiration and showed work in thought and practice. God blessed our meeting together. He renewed our courage and determination to labor in His vineyard and to fight the forces of the enemy to the end, blessed be His holy name.

The next meeting of this group will convene at Beatrice, the first Sunday in February. Everyone is cordially invited to come and receive a blessing.—Sarah Snyder, Corresponding Secretary, Fairbury, Nebr.

### OKLAHOMA CITY, OKLA.

At this, the end of another Assembly year, the N. Y. P. S. of First Church reports victory. Thank God, we are several miles ahead. God has graciously blessed us in our efforts.

At a recent Young People's revival we were permitted to have with us as evangelist Brother Holland London. The blessings of the Lord were on the services throughout the entire meeting. God used Brother London in a precious way as he preached the old time gospel of full and free salvation. Souls were under conviction and each night many bowed at the altar and prayed through to victory. Each evening during the meeting we met thirty minutes early for prayer. God blessed us and we were able to go into the service trusting and praising Him.

Thank God, we are going forward. We give God the glory and trust that God will use us to His glory this coming year as never before.—Ruby Rogers, Corresponding Secretary.

### Sunday School Lesson

October 31

By M. EMILY ELLYSON

LESSON SUBJECT: The Evils of Strong Drink.

LESSON TEXT: Proverbs 23:29-35.

GOLDEN TEXT: *At the last it biteth like a serpent and stingeth like an adder* (Prov. 23:32).

THIS lesson gives the most accurate description of a drunkard of anything ever written. Strong drink has always been a menace to society. Far back in the dim ages of the past, even among the antediluvians, the making and indulging in fermented drinks was practiced no doubt, and probably was among the foremost vices that wrecked and ruined the race and brought on the deluge. Certain it is that Noah was acquainted with the art of winemaking, and himself gave proof that his new race was still a fallen one by yielding to this degrading vice. Sacred history gives us the sad picture of the new lord of creation drunk on the fruit of the vine. Our Lord gives the sanction of His own authority to the historical truth of this narrative and declares that the state of the world at His second coming shall be such as it was in the days of Noah (Matt. 24:37, 38).

The first verse of our lesson is a pic-

ture of one who has fallen to the lowest depths. Woes abound with him—his body, his mind, his home, in fact everything pertaining to him. The woes of the drunkard have not diminished nor have they changed, they are the same as when God, by the pen of the wise Solomon, wrote these proverbs. Nor has the cure for drunkenness been altered. Nothing but total abstinence will secure safety. The drinkers of illicit whiskey today experience the same woes as are stated in our lesson. How faithful God has been to the human race! We do not enter upon the path that leads to despair without knowing—if we will seek to know—the ultimate end of such a course. Not only is this true of the drunkard, but it is also true of other vices as well.

The Word of God is a living word, not something dead and gone with past ages. And when men come to believe this they will regulate their actions by its instruction. Whenever this is done ample protection is afforded from what is one of the greatest dangers of these perilous times. We insist unceasingly upon the sufficiency, finality and completeness of the revelation of God given in His Word for the regulation of the conduct of all normal human beings. For this reason the Bible was given that we might know the truth in the midst of the mass of confused ideas such as are manifestly characteristic of this present age. We would also sound another note of warning. There is no continuing revelation independent of the Word of God. The Bible is man's final court of appeal.

God made man's mind to rule his body. But the poor inebriate's mind is ruled by his bodily appetites. God gave man an intellect to guide his actions. But the drunkard not only gives up all his spiritual and intellectual powers to his body, but all of his other bodily powers to the control of one sense, that of his palate. Men who are awake to their spiritual and mental need might be expected to have as much care for their animal needs and to avoid physical suffering at least as much as the beast creation. But it is not so with the drunkard. Nights and days of privation and suffering are often the fruits of an hour's drinking.

What a heritage has the drunkard! The wise man enumerates his miseries in our lesson and we are led to exclaim from observation that each one is faithfully and truthfully stated. Even the deluded one; in the intervals between his madness, knows it but drinks to the dregs the bitter cup of remorse and misery that always follows the use of the wine cup. The child that has been burned dreads the fire, but the drunkard, scarred from head to foot with the marks of the flames of hell's firewater, has lost so completely the natural instinct of self-preservation and the power of learning from experience that he says, "I will seek it yet again."

He who would avoid the committing of sin must avoid the occasion of sin. A guest may easily be kept out of the house at first, but if once entertained it is hard to turn him out of doors. "Look not thou upon the wine." Be not ruled by sense, but by reason and religion. Let serious thinking convince you. The

heart should not follow the eye, for those things that charm the sight may be but a deceitful snare. Take heed of the bait for fear of the hook. "At the last it bites like a serpent."

We judge of the value of anything by the finished product. Drinking makes men impure and insolent. "Wine is oil to the fire of lust." When men have looked upon the deceitful cup and received into their blood the poison of its sting their eyes become unruly and they "behold strange women." These two kindred sins stand like two plants of death twisted around each other for mutual support. The alliance between drunkenness and licentiousness is a master stroke of Satan's policy, it is then that God's most sacred trust to man is shamefully degraded and "the heart utters perverse things," things contrary to common civility, of which they would be ashamed to speak if they were sober.

How beautiful, winsome and noble; how chaste in his utterance is the God controlled man; even the touch of the hand and the glance of the eye is tender and gentle when the human heart is swayed by its Creator. But, when his outraged nature is inflamed by intemperance, how low and vile, how brutish and corrupt the speech, the look, the touch; his whole nature is perverted and has become a veritable cesspool into which has run the rottenness of hell. He is lost to all sense of virtue and honor, and his conscience is so seared that he is not ashamed to say "I will seek it again."

The only hope of any permanent return to decency of one who has fallen through drink, is in the atoning blood of our Savior. And there is hope there if he is brought to repentance. But there is a better hope than that of reform for the human race; it is to so teach and preach the Good News, that men and women will accept Christ ere the binding chains of sinful habit has laid them low. Solomon said, "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." And the apostle said, "Be not drunk with wine wherein is excess, but be filled with the Spirit."

### Our Work in The West Indies

#### WEST INDIA ISLANDS

On the morning of August 26th we arose early and went up on deck, and behold to our great delight we saw lying off just to the east of us, wrapped in the glory of the morning, the beautiful island of St. Kitts. And lying just off to the south of St. Kitts was her twin island Nevis. And as our great ship plowed along through the inky waters of the Caribbean Sea, coming nearer and nearer to the land we heard exclamations of joy and surprise from the people that stood on the deck with us, as the islands seemed to rise higher and higher until they literally became moun-

tain peaks reflecting in all their coloring the glory of a tropical sunrise. At first we thought we were nearing our desired haven, but as the day wore on we soon discovered that we were many leagues from the Island of Barbados. Almost immediately on passing the islands of St. Kitts and Nevis, we came in sight of what seemed to be a large rock, about the size of a city block, with perpendicular walls many feet high. We at once went to our map and found that this island was called Redonda. We were told that a few families lived on this island or rock, and that they secured their living by fishing and gathering the eggs of the rock birds that build their nests in the rock walls of the island. We were also told that the island was not accessible by roads, but in order to reach the top of the rock or to get down from the island one had to be lifted or lowered by means of a large windlass and bucket. So after hearing all this, I decided that I would not make any evangelistic tour of this island until after the individual airplane came into use. We next passed the small island of Montserrat, and came to the large island of Guadeloupe, which is a French possession. Guadeloupe seemed to be populated by a very achieving race of people, for we saw several small towns along the coast, and the mountain sides showed evidence of a high state of cultivation. Next in our track was the Island of Sanites, with her three heads or peaks giving the effect of a cluster of islands, we saw no sign of life on this island, however we do not know. Leaving this island we passed close by the island Dominica, reaching the historic island of Martinique about eight o'clock in the evening. This is the island where a few years ago the entire city of St. Pierre was suddenly destroyed by that awful volcanic eruption from the top of Mt. Pelee. It was a week of festival, men women and children were lost in drunken revelry, they went so far in their licentious debauchery that they could not bring any more shame on themselves, so they climaxed by publicly mocking the Christ of Calvary. They caught a pig and crucified it on a cross before the drunken mob. All at once without a moment's notice, old Mt. Pelee belched forth as a judgment upon them. Only one escaped to tell the story, and he lived only two days. The city has never been rebuilt, but remains today as a warning to the world that the judgments of God are sure. As our ship glided by this scene, the steward called by and said that we would be called early the following morning as we would cast anchor off the island of Barbados by day break. So we at once retired to catch a few hours of sleep and to dream of our field of labor that we were so soon to see.

### THE KANSAS CITY DISTRICT

The Kansas City District is coming on like a robust growing boy with the toes out of his shoes, the knees out of his trousers, the elbows out of his coat and his hat about two sizes too small. In fact, he is developing well all over and is the making of a strong man. The reports of our Assembly showed a good beginning and as near a one hundred per cent in unity as can be found anywhere. No one could have told that we were but one year old as a District at our Assembly. Our people behaved themselves as becometh holiness.

The presiding of our beloved General Superintendent, Rev. R. T. Williams, was with grace and brotherly love, that makes him an indispensable asset to our church. His messages on the needs of our work were timely and forceful. We can never be the same people after hearing his advice and counsel in the work of our church.

He brought it home to us that the time had come when retrenchment was no longer a virtue in our foreign missionary work, that we must now rally to this branch of our work with a courage that would merit the blessing of God. The question is, what shall our answer be? Will this timely counsel fall on deaf ears? We can retrench beyond the point of recovery and stagnate and kill our work as a whole. Nothing short of heroic faith and courage can stem the undertow of retrenchment and turn the tide in the proper direction. As District Superintendent, I ask the pastors and lay members to lay special emphasis upon the work of foreign missions this year. Get the missionary spirit on your people to the boiling point. This is the propelling inspiration that helps make things go. The fight is on and we are the soldiers to do the scrapping.

Rev. T. M. Anderson, evangelist from Wilmore, Ky., did the night preaching except on Friday night, when, on request by our people and the public, Dr. Williams preached as only he can preach. Rev. Anderson proved himself an ideal Assembly preacher. He feeds, edifies, instructs, cultivates, convinces, furnishes food for thought, makes people think, invoices your stock of grace, stays by and preaches the Word of God. He furnishes real preaching material for preachers. He united with our church at Pittsburg and was received into our Assembly. Rev. T. M. Anderson of Wilmore, Ky., is now a full fledged and bona fide member and minister in the Church of the Nazarene. We trust that our people will keep him busy as he is an asset to any church as an evangelist.

The budget was worked out and adopted. The cause for the reason of an increase in the budget was the placing of Home Missions and Education in the budget which was left out last year. We must come to the full support of all our work in a systematic way. Don't get fussy because you are asked to support the Lord's work, but trust and do your best. Be a booster for all the interests of God's kingdom and He will greatly help you do that which looks impossible. Raise the budget weekly and pay it monthly and it will not seem half so

hard as to let it pile up and then make a drive. All hands at work all the time make lighter work than when you run behind.

The *big word* now in our church is *co-operation*. In order to save ourselves from stagnation we have got to go in for co-operation. We can take our choice of the two. For me, I am going in to boost for co-operation. Let the church boards and all departments co-operate with the pastors, and I certainly do appreciate the co-operation of pastors and District interests and we are all going to stand by and co-operate with our General Superintendents and General Board, together with our schools, for the glory of God and the salvation of souls. Now, come on brethren of the Kansas City District and say amen and let us all go in for a new coat of warpaint and with a warwhoop in our soul, with a sparkle in our eye and a spring in our heel. Let us go in for the best year of all our lives for God, His church and precious souls the world round.

We have planned for four great events for the coming Assembly year that will pay us all to plan well to attend.

1. Mid-Year District Convention, Fort Scott, Kansas, March 8, 9, 10.
2. Rev. Bud Robinson will campaign the Kansas City District during the month of May.

3. A District Campmeeting, Pittsburg, Kansas, July 15 to 24; Rev. R. T. Williams, Rev. Bud Robinson, Prof. Willard Davis, as workers.

4. The Annual District Assembly at Webb City, Mo., Sept. (about) 6 to 11.

We urge our pastors, evangelists and people to boost for and plan to attend all the feast of fat things.

N. B. HERRELL, *District Superintendent*.

### EASTERN OKLAHOMA DISTRICT

The Fourteenth District Assembly of the Eastern Oklahoma District convened at Ada, Okla., with Pastor R. E. McCain and his good church. We can say for the Ada church and for Brother McCain, they surely know how to entertain an Assembly and we believe they did it just a little easier than we ever saw it done before.

We have always enjoyed Assemblies and attended them for several years before we began to preach, but it is our honest opinion and conviction that this was the best Assembly we ever attended.

Beside the usual good things that come with an Assembly, this year we were favored with the presence of the Edwards Evangelistic Ladies' Quartet. These ladies surely can sing to the glory of God. Besides these Brother and Sister Aycock were there and everybody knows the blessing their songs bring.

Each night evangelistic services were held except Friday night when the District President of the Young People's Society with a bunch of young people put on a program which took the vast audience by storm. At the finish of the program the audience was on its feet and waves of glory swept the congregation. Some were shouting, some crying, some standing still, some waving their hands, while onlookers sat amazed at the wonderful sight, and all felt the power of God.

Our District Superintendent, Rev. S. H. Owens, was re-elected on the nominating ballot and the approval from above was felt by the congregation as the tellers read the result of the ballot. Brother Owens is a great man and truly chosen of God to fill a great place.

Special places on the program were given to President A. K. Bracken and Rev. A. L. Parrott of Bethany-Peniel College. We are boosters for our college, also special place was given Dr. Fitz, who spoke on Foreign Missions. Our hearts were stirred and we felt the need of greater missionary activities.

The routine business was transacted with the usual exactness, reports were given, committees met and reported. Dr. Goodwin, with his ability as a leader and his forceful speeches to the preachers made us feel anew that surely God had specially prepared him for the work to which the church has called him. Several new pastors have come to the District this year and we are expecting the greatest year this District has ever seen. W. E. Hill of Sulphur, was re-elected Secretary-Treasurer.

F. R. McCONNELL, *Reporter*.

### OUTLOOK FOR OLIVET COLLEGE

We are starting in the new school year at Olivet with a fine outlook in every way. I never saw a finer student body here than now. The registration is about the same as for last year. When we consider the lateness of knowing whether or not there would be school at all, we think it is remarkable to have such a fine student body.

Our new President assumes his new duties and responsibilities in a very acceptable way. Already the Lord is blessing him and the school in a remarkable way. There are some valuable additions to the faculty. Matters are getting well organized. We are believing for the best school year in the history of the institution.

We have completed much of the repair work. Our heating plant is put in fine condition, the boilers having been given a complete going over, and two new pumps having been installed. Our toilets and drainage system have been completely readjusted. The girls' and boys' dormitories have been redecorated. In fact the property is in the best condition that it has been in for ten years. Our new President has labored so faithfully in doing this very very fine piece of work for us.

The beautiful thing is that we have our finances in far the best shape that we have had them at any time during the history of the Institution.

At the present writing, our good pastor with the assistance of Rev. Edna Wells Hoke, our pastor at Peoria, is engaged in a good revival meeting. There is a fine spirit and God is in our midst. People are getting to God. Brother Williams has faithfully served us for one year. He has brought up the finances of the College Church and put them on a good basis.

There is a fine spirit in our College community. I do not think you will find a finer crowd of people any place

than constitutes the citizens of Olivet. Since the raising of the money to pay off the old debt, there is a new life, a new inspiration, and a new faith among our people, and we take courage.

So, summing it all up in every way, the outlook was never brighter or more promising for Olivet College than now. Do not forget to pray for us.

E. O. CHALFANT.

### NORTH CENTRAL KANSAS GROUP MEETING

The North Central Group meeting was held at Burr Oak Church of the Nazarene, Sept. 29, 30. While the attendance was not as large as it should have been on account of weather conditions, it was considered a very profitable meeting. Some of the brethren from the Friends and Wesleyan churches came in and helped. There was much "spice" and enthusiasm wrought into the consideration of the various themes under discussion, some of which were: "Christian Stewardship," "After Sanctification What?" "The Sunday School Teacher up to Standard," "Duties and Opportunities of the Sunday School Officers," "How to Put Spice into the Y. P. S.," "Opportunities of the Woman's Missionary Society." Rev. J. N. Beecher of Wayne, and Rev. C. Wisler of Norton, did the preaching. Rev. T. O. Grover of Burr Oak, was elected president.

MRS. R. L. DECKER, *Treasurer*.

### MISSOURI DISTRICT

Our District Assembly has just closed, during which time God gave us a great time. A large delegation was present, and a wonderful spirit prevailed throughout. General Superintendent Williams in his efficient manner presided; his messages blessed the people, some found the Lord either in justification or sanctification, and many shouts of victory were heard. We believe it was one of, if not the very best Assembly ever known to the Missouri District. All the old debts were paid, and everything came out in good condition.

I have just closed my fourth year as Superintendent of this District. While they have been years of real labor I can say they were four of the best years of my life. Though there were hills to climb and battles to fight, yet we thank God for the privilege of serving Him in this capacity. He has given me a greater vision of the world's need along spiritual lines, and I believe I have a greater passion for souls than before. During this time the Lord helped me to organize twenty-three new churches with an average of twenty-five members each, and almost everyone has bought property and are moving on up the way for God, and are pushing holiness. This we were able to do by the help of the Lord with less than \$1,000 home missionary money. We feel that we should say much of this was accomplished as a result of the co-operation of the dear pastors, evangelists and the self-sacrificing lay members of the District. They are surely a loyal people.



Rev. J. A. Williams was elected District Superintendent for the coming year, and we are glad to commend him to the love and confidence of the Missouri District, and all who shall meet him. He is a real good preacher, a fine spirited man, and best of all he is in possession of an experience of old time religion. Let us pray for him, and co-operate with him, and help to make this the very best year in the history of the District. Well, amen, I say Glory to God! I never felt more like going through with God than I do at the present time.

I have entered the evangelistic field again. This is the work that has a great place in my heart and life, and I am real happy to be thus engaged again.

I am now in a meeting at O'Kean, Ark. We are having fine crowds and a real good spirit and interest are being manifested. There were a number of seekers last night. We are expecting great things of the Lord in this place. I go from here to Lodi, Mo., for a campaign, then to Bethany, Okla., to visit my family for a few days, after which I am ready to go anywhere the Lord shall call me. Anyone desiring my service may reach me at my home address: Bethany, Okla. I covet the prayers of all who shall read this report.

E. C. DEES.

### NORTHWESTERN NAZARENE COLLEGE NEWS NOTES

We have passed the fourteenth annual opening, and find our enrollment just about equalling that of last year, at this same date. The delight of the old students at the renovation of the buildings, that we are assured of a successful year scholastically. The enrollment for music exceeds to a considerable degree that of last year, and the dormitory residences show a very marked increase.

Painting has already begun on the last two buildings of the campus group. By Thanksgiving time, unless we are prevented by unusually cold weather, all the buildings will be covered with three coats of white paint. The paint is all paid for to date, and the last payments will be made on it, by the time the buildings are finished. The campus has been surveyed for irrigation purposes, and graded according to the survey, so that water can be turned on in the spring. A new road approaching the Administration building has been laid out, and teams are at work graveling all College roads, before the coming of the autumnal rains.

Just at this writing, we are in the midst of a blessed revival with Dr. J. E. Bates, of Pasadena, Calif. The chapel services are gracious scenes of spiritual intensity, and several are seeking the Lord. It is believed that a very fine revival is imminent. Dr. Bates is preaching with spiritual power, and telling effect. The entire Management has agreed to labor for a gathering into the kingdom of Jesus of the entire student body that is yet out of the fold. If this can be accomplished, it is planned to nail a new broom to the gable end of the Administration building, signifying a "clean sweep." We have our faith up that this institution can be known as "the Clean Sweep College." Will not all Nazarenes

interested, unite with us in such a believing venture.

Plans are on foot to solicit all our constituents for the current expenses, as arranged for by the annual Assemblies. Also a beginning effort is being arranged for an attack on the long-standing debt. We solicit the prayers of all the leaders of the church who are acquainted with the financial affairs of this institution, to assist in this way, our efforts to liquidate this ancient menace. It was incurred through nobody's fault, but is due to the misfortune that overtook a host of the supporters of this College, in the days just following the war, when they found themselves unable to pay their pledges. If N. N. C. had in cash all the pledges that have been made it, every cent of indebtedness would be cleared away, and a full treasury be left over.

This School, with a mighty faith in God, has adopted the motto, "*Where there is a will, there are twenty ways!*" We shall endeavor, with prayer and faith in God, and faith also in the constituents of the School, to find one of those twenty ways, to lessen the "national" debt. We surely appreciate the prayers of all the holy people.

J. G. MORRISON, President.

### MISSISSIPPI DISTRICT

The work in the Mississippi District is progressing under God, and a better day is coming. Brother Bustin has kept up the fight in Columbus, resulting in the strengthening of the church, and the reception of new members. They have also painted the church there, giving it a much nicer appearance.

Brother Milligan and his people have built a church in the city of Laurel, or have it so they can worship in it, and have bought an extra lot by the side of the church. Also the man who owns the ground on which the Windham cemetery is located, deeded that ground to the Church of the Nazarene, which is the only cemetery in the city owned by a church. Evangelist U. T. Hollenback is there now with Pastor Milligan in a revival, with good prospects for a good revival.

A letter from Brother Hatcher, our young pastor at Gulf Port, says interest is increasing there. He and his people have been worshipping in the courthouse. Pastor M. E. Redford at Hattiesburg, has had a good year. They have not only finished a nice little church in that city, but the church has continued to grow under the efficient pastorate of that prayerful young man's ministry. Brother Tate has made a good fight in McComb. The battle there has been hard because that church was organized and built of people who work in the cotton factory, and sometimes the factory shuts down for a season, forcing people to leave the city, and as a result the strength of the church there has always been uncertain. It is most wonderful how Brother Tate with a family of five has been able to stay there and devote his entire time to the pastorate with so few people to support him, and it has only been made possible by the help of friends outside of the church as well as the faithful few in the church. It does not take many

real Nazarenes to do great things, but it is possible even to overburden them.

Brother V. L. Nabors, our faithful pastor at Cleveland has had a good year, and Brother N. O. Nabors has kept up the fight on his charge which would have been hard to supply if we had not had that faithful young man. We have recently held a good meeting in Jackson, Miss. Quite a number prayed through in the old time way. Jackson which is the capital of Mississippi, is a lovely city, and we were delighted to have the co-operation of some of the very best people in that splendid city. We were kindly invited to return for another meeting, which we hope to hold next year. Since writing we have held meetings at Cleveland, Oakvale, Perkinston, Clara, and we are now engaged in meeting at Shivers, Miss. This meeting was arranged by Brother J. E. Campbell of Princeton, Fla., whose wife was reared here. All the people here are Baptists I think except two families, but all have treated me most courteously and kind, and our meeting is increasing in interest all the time.

Brother V. L. Nabors informs me that they are planning to have a revival at his church near Cleveland, following the Assembly, which is to meet at Cleveland instead of Columbus, as first announced. Brother J. G. Coleman is our pastor at Meridian, where we organized in the summer with eighteen members. An aggressive campaign will be put on there following the Assembly, and will continue until the church there is on its feet. Mississippi now has an organization in all its larger towns except Jackson, Vicksburg, Natchez and Clarksdale, and we hope they will not be long without Nazarene churches. Please pray for us. We are very much in need of tents. We have only one little 40 foot round tent, and it is almost five years old. The tent I was using in Jackson was torn into shreds during the meeting there, but the people continued to come right on after the tent was torn completely up. We need your prayers. When we get on our feet in Mississippi, if there is a single weak District to be found we are going to try to help them, for Mississippi shall not always be a baby.

R. H. M. WATSON,  
District Superintendent.

### CHURCH NEWS

PASTOR MARY I. HARTLINE, CLAVIS, NEW MEXICO—"We have had a hard time to get our work established here, but God has opened up the way for us and given a nice property just two blocks from Main street in the best residence district, for which we give Him all the glory. We were called to be the pastor and God is blessing in every service. Praise His dear name. Any of our Christian workers coming this way, if you have the time, stop and give us a lift. We are looking up and expecting victory."

PASTOR W. E. MELTON, AVON PARK, FLA.—"I have been in evangelistic work this year until the first of August, when I began as pastor. The Lord gave me some good meetings; have partly or-



ganized two churches and have seen some wonderful cases of salvation. Things are moving on here. We have some mighty fine folks here; not many but true. We have built a parsonage since I came here, are having good attendance, the Lord is blessing, and we are looking for great things in the near future."

**JESTER, OKLA.**—"The two weeks' meeting at Miller Flat resulted in much strength to the church and awakening of the lost. Our own souls were greatly built up and we have a greater determination to press onward and upward. But only nine souls claimed the definite blessing of salvation from God. This is probably the closing revival season in this community and we feel like traveling on to better things for God. Our work at Jester is moving off nicely under Rev. W. P. Sibley, pastor. We have given him a unanimous call to the pastorate and he has accepted the call. We are busy preparing for the District Assembly at Altus, Okla."—Rev. Mrs. Susie Pigg Eagan.

**NEWCASTLE, IND.**—"We are glad to report that the Lord is blessing His people here. We feel that we have been greatly favored to have for our new pastors Brother and Sister Ira Akers. Already the people love them, and their preaching has been under the anointing of the Holy Ghost. All departments of the church are fully organized and co-operating with the pastors to push the battle for God. The outlook is bright and we are believing God for the best year we have ever had."—Nellie Salatin, Reporter.

**HECLA, SO. DAKOTA**—"We have just closed a very successful revival campaign with Brother H. B. Lewis of Nampa, Idaho, as evangelist. A goodly number of seekers and finders were at the altar and the church was uplifted and strengthened. Evangelist Lewis is a strong preacher and good song leader, and we as a church wish to recommend him to any church in need of a full gospel, Holy Ghost evangelist, who will not compromise for fame or favor but will stand true to the Nazarene doctrine."—Mrs. Ida Wood.

**PASTOR F. L. SPINDLER, LONGMONT, COLO.**—"Thank the Lord for another good meeting. This makes our third tent meeting and two church revivals in nineteen months. While we did not have the numbers we hoped for, we have the satisfaction of having worked hard, prayed about our best and, thank the Lord, saw some real salvation work done. Rev. J. E. Wigfield of Burr Oak, Kansas, led our campaign and did faithful and efficient work. We had a blessed time in praying together. Brother Wigfield not only gets blessed both in prayer and preaching, but keeps blessed, and preaches the old time gospel in the old time way. Friends from both the Denver and Boulder churches very kindly and efficiently helped us. Mr. H. F. Miles and E. H. Ashba, musicians, drove over almost every night, and the Denver quartet gave

## GOOD NEWS



J. W. GOODWIN, D. D.

On with the battle for "Storehouse Tithing!" Storehouse Tithing is fast winning its way into every District and soon will be the universal practice by all our pastors and churches. It was not only earnestly advocated in Eastern Oklahoma District but the pastors pledged to push it into every church. We have just closed the greatest Assembly I have ever enjoyed on the Western Oklahoma District. Rev. J. Walter Hall, who was again elected by a strong and unanimous vote for District Superintendent is a great "Storehouse Tither," and has been for years. Brother Parrott, the Pastor at Bethany has put storehouse tithing into operation in his great church. He has clearly demonstrated that storehouse tithing is the solution of all financial problems.

But this side of the question seemed small when we witnessed at the District Assembly the "Opened windows of Heaven" in the mighty tide of salvation which swept the altars of that great auditorium seating over 1500 people. There must have been over 150 seekers at the evening services during the Assembly of four days.

But what pleased the writer most of all was the announcement by the District Superintendent, Brother Hall, as I closed reading the very complete pastoral arrangements Sunday evening. Brother Hall arose and in his humble way, but with a voice which reached the farthest corner of that vast throng which literally packed that great auditorium, "And every pastor on this District is a pledged 'Storehouse Tither,' and is also pledged to perfect this plan in every local church on the District." No wonder the Heavens were opened and the long altar filled night after night.

Storehouse tithing is the Nazarene plan. It has captured the entire church. Let us complete the plan at once. Don't postpone preaching and scattering the literature and making a most heroic effort to sign up the church at once—not later than October 31st.

Remember the tithe is "holy the Lord's." No individual has a right to claim it or any right to use it. It must be placed in the "storehouse." Then also remember that no local church has any right to hold the tithe or control it; it must go to care for the needs of the work at once. The tithe belongs to the local, District and General ministry. This includes pastor, district superintendent, general interests or Foreign Missions. No local church has a right to withhold the tithe and bank it. It will be a crime for any local church to withhold the tithe as truly as for an individual to use the tithe. The tithe is "holy" and moreover it is "the Lord's." God has cursed the hands that withhold it or direct it from its Divinely directed channels. It must go to the local, district, and general pastor and missionaries at once. The local church is not the storehouse to keep the tithe, it is only a trustee or steward to gather the tithes and see that the tithe is sent and distributed to its divinely intended purpose. "Even so," by tithes and offerings "hath our Lord ordained that they that preach the Gospel shall live of the Gospel."

The light is bursting forth in radiant beauty, the dawning day of victory is upon us. On with this mighty battle.

JOHN W. GOODWIN.

us a splendid boost one night. At the close we had an old fashioned baptizing in a mountain stream, a blessed happy time and a few joined the church. We are greatly encouraged in the Lord to press on in the fight for souls."

**PASTOR IRVA G. PHILLIPS, SOUTH ELIOT, ME.**—"Put your 'ear to the ground' and you will hear a shout of triumph from the saints in this community. We have just closed the first revival campaign to be held in our new church building with a most able evangelist, Rev. R. P. Fitch, from Cincinnati, Ohio. If ever there was a man of God and earnest preacher of the old time gospel this man is one. Previous to this special effort the revival tide had been coming in, saints were strong in faith, and salvation had been brought nigh at our altar. Under the stirring messages of Brother Fitch the pungent arrow of conviction was sent into many hearts. Thirteen were at the altar seeking salvation and sanctification, besides two who plunged into the fountain for healing. Mr. Alton G. Perkins from Eastern Nazarene College, proved a most efficient soloist and song leader. The attendance increased steadily until the last night saw a full house. Without any mention of money a sufficient amount with a surplus was taken in for the expenses of the two weeks. This is characteristic of the South Eliot folks. Truly they bring in the tithes and offerings. Every prospect is good for a

winter of victory under the blessing of the Lord. We might add that we believe it is going to be a great thing for New England District to have Brother Fitch in its borders this winter. It is an exceptional opportunity for our churches to secure such a zealous worker."

**PASTOR JERRY HATCHER, GULF PORT, MISS.**—"Since accepting the pastorate here in July the battle has been strenuous but enjoyable. We found here a small band of Nazarenes with only ten members. These are scattered from Gulf Port to Long Beach and in the country. Brother Watson, our State Superintendent, had secured the courthouse for us to worship in. We worshiped here one month, and held cottage prayermeetings two nights a week. We really had more interest in the prayermeetings than in the Sunday services. We then began a month's tent revival which closed September 12. Rev. H. Milligan, our pastor at Laurel, helped us the first week. Then a storm blew our tent down, tore it and ruined a borrowed organ. After two nights we started up again under very trying conditions. The crowds were not always large but many new people came almost every service. There were many hungry hearts and several requests for prayer. But as our work is new here and none of our members sanctified it was hard to get the people to the altar. Brother Watson, who held a revival here in March, will be here in another revival effort in November. All Nazarenes please pray for this revival. We have interested a number of strangers by visiting them and leaving a copy of the HERALD OF HOLINESS. One Baptist lady whose husband sold his property at Long Beach for \$30,000 and moved here, read the HERALD OF HOLINESS that we left and later invited us back for a conversation about our church, saying that the paper sounded more like religion than anything she had ever read. This is a very wicked city with many Catholics as all tourists and coast cities are. Anyone in the north who has friends coming to Gulf Port, Biloxi, Long Beach, Pass Christian or Bay Saint Louis to spend the winter would do us a favor by writing us about them so that we can visit them. Please do this at once for we are moving to Georgia soon."

**PASTOR W. G. SHELTON, EOST, TEXAS**—"Our work at Lynn Chapel and Grassland is moving under the leadership of the Holy Spirit. We had with us for our summer meetings at Grassland, July 31 to August 15, Evangelist A. F. Balsmeier as preacher, with Sister Balsmeier in charge of the singing. This meeting was a great blessing to the people in general and to the church. Brother Balsmeier is a straight, old fashioned preacher, hewing to the line. Sister Balsmeier's singing was blessed of the Lord. About forty prayed through in the old fashioned way, with ten additions to the church. Finances came easy. In our revival at Lynn Chapel we had as evangelist, Rev. C. E. Toney and wife, with Miss Ruth Lanier of Dallas, Texas, in charge of the singing. Brother Toney is a great preacher of Bible holiness. He is sweet spirited and carries a burden

for the lost. Sister Toney had charge of the children's services each evening. She certainly has this work on her heart and proves her ability as a great instructor. Her labors were blessed of the Lord. Such singing as Miss Ruth did. None of the modern jazz, as we sometimes hear. Wonderful indeed. People came for forty miles and returned after the evening services. Some of these got saved. Hundreds of people were turned away at the evening services, all seating capacity being taken long before service time. Finances for evangelist and singer came freely and easily. We certainly enjoyed having all of the above named folk with us. We commend them to our people who want the best. We are planning to launch into the new year, which will be our third year with these dear people, to do greater work than ever for our Lord. Keep us on your prayer list."

**COSHOCOTON, OHIO**—"Very keenly have we felt the loss of our good pastor, Rev. H. H. Stahl, who came to us better than four years ago in the fulness of the blessing and never during his entire ministry here did he cease to pull hard for God and full salvation, with the result of seeing the church blessed wonderfully, spiritually, numerically and financially. There was no department of the work

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in which Brother Stahl and his faithful little wife were not deeply interested and proved their efficiency along every line. No pastor and family could have been more highly approved and appreciated by an entire community than the Stahl family. Their music was ever inspiring and the church, Sunday school, Y. P. S. and the prayermeeting made steady increase during their ministry here. May the God of all grace continue to use them in their new field of labor in Hartford, Conn. The Coshocton church, together with our beloved District Superintendent, Chas. Gibson, have been very fortunate in securing Rev. A. H. Perry, one of the strong men in the East Ohio Methodist Conference, just coming into the Nazarene movement, to take the pastorate. Brother Perry, having been pastor on the Trinway charge near here, also president of the Bethel Holiness Association at this place, is quite well known to many Coshocton County folks who are delighted to have this good man again in our midst. The conditions being good and with the new pastor now at work bids fair for another successful year."—Reporter.

**PASTOR LENA MCKEE, BUTLER, PA.**—"September 19 we closed a very gracious tent meeting. Rev. Philip Geiter was our evangelist and Ernest Marsh and George Ward song evangelists. The meeting went for ten days without any visible results, then God came on the scene and a break came and an old fashioned revival. Rev. Geiter preached under the unction of the Spirit and God used his messages to bring conviction to the hearts of his hearers. Marsh and Ward were at their best and played and sang their way into the hearts of their hearers. They also conducted boosters meetings two afternoons a week, the highest attendance was 102 boys and girls and many of these found Jesus as their Savior. The last day of the meeting came and we all felt that it should not close. So we got in touch with Rev. R. J. Keifer, our pastor at Pittsburgh, Pa., and he came on Monday and continued the meetings through the week. He was God's man for the time and place and God used

him mightily, giving us some very gracious altar services. One night after he had preached on sanctification thirty-two knelt at the altar for the experience and the majority were happy finders. The people of all denominations attended this meeting; one Sunday afternoon at a census taken it was found eleven different denominations were represented. In this meeting seven husbands and wives were saved and sanctified, two were Catholics. Finances came easy and we took seven good members into the church with more to come."

**EVANGELIST-PASTOR, R. F. PIERCE.**—"Our meeting at the Center Grove, Okla., Church was a glorious success, running three weeks; Prof. Roscoe Young being in charge of the singing. We have a fine band of people here who know how to sing and pray. About thirty prayed through to certain victory with nine additions to the church. Our prayermeeting is well attended. Our Sunday school is going over the top. We are building a new church house. The future is very promising. The good Lord has wonderfully blessed us in the point of crops. Our meeting at Leo, Texas, was a sweeping victory. Folks prayed through in the old fashioned way. The country is stirred for miles. We never labored with a more generous people. The finances came easy."

**PASTOR J. W. JAMISON, MARYSVILLE, CALIF.**—"We are stationed here as pastor of the Church of the Nazarene. God is blessing and we are going to do our best. Our Sunday school is small but growing and we are expecting greater things for God in this place. We have only a small hall for our services at present, located in Yuba City. And if we outgrow this God will give us a larger place. We are believing Him. Last May Rev. W. P. Jay held a meeting in the Hallwood District. God gave us a good meeting and some hungry hearts found God. Brother Jay won his way to the hearts of the people. Following the Assembly at San Francisco we pitched one of the District tents in Marysville with Rev. W. C. Canary and wife, Brother and Sister A. M. Blackmon as workers. God gave us a good meeting. Some souls were really blessed of God and a few were taken into the church. Brothers Canary and Blackmon did wonderful preaching and they are all good singers. On for God and souls."

**PASTOR W. S. PURINTON, DANVILLE, ILL.**—"Since returning to the central states from our labors in Colorado and Utah we have accepted a call to the Danville, Ill., Church and have been on the job three Sundays. Brother L. G. Milby, our predecessor, left with the fire burning and finances in good shape. We are endeavoring to lead on to new victories in the Lord, and God has been blessing by giving us earnest seekers at the altar at almost every service. We have a fine people here who love God and have a burden for the salvation of their fellow men. We also have a fine church building, well located, and a great opportunity before us in this thriving city. Pray for us. We enclose

twenty-five subscriptions for our good church paper. Our address is 944 Walnut St."

**EVANGELIST E. C. TARVIN, CALIFORNIA, KY.**—"Since last reporting we have held two meetings. The first one at Woodrow, Va., with Rev. Bayes, pastor of the Church of the Nazarene. When we arrived we found everything in readiness, and the folks looking forward to a great time in the Lord. We began preaching on old fashioned repentance and lifting Jesus up as the sinner's only hope. The saints kept on their faces praying, and thank God, we had victory, as definite preaching and praying will always bring results. Sinners were saved and believers were sanctified. We found some of the salt of the earth in the mountains of old West Virginia. May God bless this little crowd of Nazarenes. From Woodrow we hastened over to Rev. Hugh Clark at Cumberland, Ky. We could give them but a few days here as our Assembly was on, but what time we had we feel we got in some good work for God and gave the devil a hard blow. Quite a few were saved and a few were sanctified and we feel eternity alone will tell the results of these meetings. Glory. We say, on with the revival until Jesus comes. This has been a great summer to us. God has given us several hundred seekers in the last few months. We are now making up our slate and have some open dates. Anyone desiring our service write us at California, Ky."

**EVANGELIST L. G. MILBY.**—"We preached our farewell sermon at Danville, Ill., September 5, and bade goodbye to pastoral work, feeling it was the Lord sending us out into a larger field.

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Our first meeting was in Henderson, Ky., beginning September 6, running over two Sundays. They had in Henderson an organized church of eight members, but never had a pastor, being unable to pay one. They were worshipping in a nice little tabernacle, which was built by the efforts of a lay member, Brother J. T. Poole, who bought a beautiful lot with ground enough on which to build a parsonage. The Lord gave us a great meet-

ing there with thirty-five at the altar. We took in twelve good members, some of them good men, the finances were strengthened so they were able to call a pastor and pay him a very good salary to begin with and looking forward to having a new parsonage built before Christmas. Brother F. C. Milby of Gabe, Ky., a student of Wilmore College, and a cousin to the writer, did the singing. He sings well and is a good worker among the young people. We are now in Owensboro, holding a meeting in another one of those holes in the ground. Because of a basement it is hard to get folks out but before leaving here we expect to see something happen. We don't believe in being defeated, our God is great. We solicit the prayers of the Christian people."

His hand upon our work there. A great day last Sunday, Sept. 26; seventy-six in Sunday school and good after service. Our hearts were all blessed under the preaching of our Superintendent, Rev. W. Glenn. Expect to organize a church soon."—E. J. Dolve, Reporter.

GLENDALE, CALIF.—"The First Church of the Nazarene here is still doing business for the Lord and fighting the devil. We have lost two of our best families as they have moved to Pasadena, Calif., and some have back-slidden and have dropped out of the church. We formerly had a membership of one hundred, but now our membership is about seventy-five, a loss of twenty-five, but we are not discouraged. Plans are being completed for an evangelistic campaign that is to commence tomorrow (Sunday, Sept. 26) with Rev. Fred St. Clair as the evangelist. We are to have a tent meeting and are looking for a great time and expect to see many souls saved and believers sanctified. We ask the prayers of the HERALD OF HOLINESS readers that it may be so. Glendale needs an old fashioned, sin-killing revival of religion. Brother St. Clair comes highly recommended as a man of prayer and a great preacher, so we expect the Lord to give us a great time."—Doty L. Anderson.

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EVANGELIST A. R. BROOKE AND WIFE—"The past year has been a good year to us. We went from the Assembly last September to Marlinton, W. Va., but were unable to stay as we intended to do. While there God gave us two good revival meetings, one at Woodrow, W. Va., another at Fairview. Here was one place where altar workers were not needed, for the people did their own praying and believing. Men and women saved years ago, but who had never heard holiness preached, came to the altar, made a complete surrender to God, got the blessing and testified that all these years they thought that there was something for them, as they did not meet the Bible standard of Christianity. Thank God, the Nazarenes are in there to stay. We went from there to the southern part of Missouri to one of our churches, and stayed there about five months. During that time we visited Topeka, Kansas, and had a fine time during the preachers' meeting, also had the pleasure of attending the preachers' meeting of the Eastern Oklahoma District. Brother Owens, our efficient Superintendent, is loved by all in that whole section of the country. In June we came back to Owensboro, Ky., started a tentmeeting and had a fine opportunity to help our church in the city, but when the meeting was going good the Chautauqua opened and crowds went to the Chautauqua. Some good was accomplished but nothing to what we wanted to see. We then went to Fau-bush, then to Eastview, then to Delmer. In all these meetings the rain hindered much, but between the showers we sang, prayed, shouted, and preached. God honored our labors and gave us many seekers, some of whom were glad finders of salvation. We closed by far the greatest Assembly this year that the Kentucky District has ever had, gave our beloved Rev. J. W. Montgomery to the North Indiana District as Superintendent, elected Rev. L. T. Wells, pastor of Topeka, Kansas Church, as our Superintendent, and have started in another year for victory. We have evangelistic commission from the Kentucky District and will accept calls where the Lord may lead."

BELMONT PARK, COLO.—"The Belmont Park mission work (located about five miles from First Church, Denver) is being blessed of God and truly He has



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ASHLAND, KY.—“We have had a good year in our church, one of the best revivals since I have been here and this has been my home for more than ten years. It was held by Rev. J. A. MacClintock of Richmond, Ky., in the month of March. He is one of the old-type Methodists that God has given to the Church of the Nazarene. How I praise the Lord for such men as he, that come into our ranks. We have men and women who are bearing fruit for the Master, that were brought into the fold during this revival. We like to have a revival that when the evangelist is gone and the smoke all cleared away, the prayermeeting nights are cold and rainy, the treasury low—then to have some soldiers that are present to cheer, lift, bless and help the good work to go on. That is what we have as the good result of Brother MacClintock's meeting. We have a pastor, Rev. E. C. Oney, who has the hearts of his people and is feeding and leading his flock on to victory. For all this we bow our heads and give our God the glory.”—Emma Kendall, Reporter.

PASTOR ALBERT C. YOUNG, CHICAGO, NORTHSIDE CHURCH—“The first month of the new Assembly year, and the beginning of the second year with the precious people of the Northside Church of the Nazarene, brings me great joy. Joy, because God is marvelously blessing us in this church and the good people are willing to sacrifice and stand by me in the battle. We have not converted the city; nor have we become popular; but, thank God, we have preached and prayed and tried to so live that the people around us are beginning to come our way and realize that holiness is not a vague

mysterious fanatical Johnny-jump-up affair; but, a sane, practical and God-ordained serving of our Lord and Savior, Jesus Christ. We almost doubled the actual membership last year; we expect to trust God for great things this Assembly year. Since the Assembly we have raised \$70.00 for foreign missions; put the HERALD OF HOLINESS in twenty-three homes; paid out about \$25.00 for home missionary purposes, besides keeping up the District and General budget. Our Sunday school is under the able supervision of Brother O. J. Brodien, and doing excellent work. We organized a Young People's Society a short time ago. It met Sunday, the 26th of September, for the first time. God's blessing was manifestly present. The Woman's Missionary society is making fine progress under the splendid leadership of Mrs. G. Stine. Three of the good sisters of the church have been appointed as City Missionaries. Their object is to find homes where the people are willing to let them come in and conduct cottage prayermeetings, and in this manner reach those that are unsaved. We also intend to have a class for the purpose of a systematic study of the Bible; thus getting men and women educated to the fact that the Bible is not only God's Word, but a direct revelation of the great scheme of salvation, the reasons for the scheme, the results of the scheme and the conditionality of salvation. We are preparing for an evangelistic campaign, when we expect souls to be saved and the church enlarged, spiritually and nominally. If the readers of this report have any time to spare and believe in prayer, pray for the Chicago Northside. Thank you.”

EVANGELIST D. M. COULSON—“Have just closed a few days' meeting at Harmon, Okla., and the blessing of the Lord was manifest in every service. Have also held meetings at Aline and Bridgewater churches, and had fair meetings, God giving us a few souls. Since coming home (Joplin, Mo.) to take care of my wife I have been in but few meetings, but am ready now to go anywhere to the call of churches for revivals. Pray that God may restore my wife to health.”

EVANGELIST URAL T. HOLLENBACK—“First week of the meeting under the tent at Sheffield, Alabama, resulted in the coming forward for salvation of more than a dozen seekers and many manifestations of the conviction of the Holy Ghost on the people. Scores have asked for the prayers of God's people. The meeting has great competition this week because of a thirty-five car, 16-show carnival pitched right near the tent, and the noise and gaiety cut our crowd and hinder our service. But we shall wear it out by Sunday and go on with the revival in Jesus' name. It has been the desire of the writer to be close to the center of the great city of Indianapolis, in order that the greater railroad facilities, and numerous electric lines might make it handier to go and come in the evangelistic work. And since the division of the Indiana District makes it desirable that I adjust myself to the new situation to better advantage, and for other reasons I have moved my family and home address to the suburban postoffice of Plainfield, where frequent electric and bus service makes it easy to traverse the thirteen miles to the union station of Indianapolis. Those desiring to communicate with me please do so from

## STOREHOUSE TITHING SUNDAY

On the Kansas City District

Oct. 31, 1926

To the pastors and churches of the Kansas City District:

As your District Superintendent I desire to call your attention to the timely announcement of General Superintendent Goodwin in the October 13th issue of the HERALD OF HOLINESS. Let every pastor and church fall into line and make this a Red Letter Day for God and His work. We suggest that each pastor prepare and preach a sermon on Storehouse Tithing and have a Hallelujah March while the people of the Lord bring His tithes and offerings into His house. Please send me post-card reports of the amount of your tithes and offerings on that day.

N. B. HERRELL, District Superintendent.

And all the people said, “Amen!” I am sure other District Superintendents are lending their support to the Tithing Campaign and are urging their pastors and people to respond. Storehouse Tithing conviction is spreading. The very atmosphere is pregnant with it. God's blessing is upon us. On to victory!

J. W. GOODWIN, General Superintendent.



now on at Plainfield, Indiana. Personally, the Lord is blessing my soul and there have been seekers at the altar of prayer every night except two that I have preached since the District Assembly. To God be thanks and the glory."

PASTOR D. L. BRANDENBURG, FRANKLIN, OHIO—"We have just closed a glorious revival in our church and we wish to praise the dear Lord for His rich and bountiful blessings. Rev. J. A. MacClintock of Richmond, Ky., was the evangelist, and Miss Ruby Curbow of God's Bible School, Cincinnati, Ohio, the singer. The spirit of the Lord hovered over us in mighty power throughout the entire revival. Large crowds attended and night after night the altar was lined with seekers. Brother MacClintock is a gifted orator, having both eloquence and wit and his messages are fired with old time Holy Ghost power. His messages are straight and to the point on holiness lines, sparing neither church member nor sinner, but with his tears and personal interest he always wins the hearts of his congregation. His sermons on tithing are especially good and stirring. The second Sunday morning of the meeting he preached on the subject perhaps dearer to our hearts than any other earthly one, "Mother." As he recalled childhood recollections and pictured old fashioned homes, and old fashioned mothers who reared their children in the nurture and admonition of the Lord, the tears flowed freely in the congregation and the blessing of God came down in a marvelous manner. Quite a large number of people flocked to the altar seeking Mother's God. Miss Curbow was greatly used of the Lord in conducting the song service and her special messages in song were inspiring. She is a great altar worker, and splendid in dealing with the young people. She conducted one children's meeting and young people's service. Fifteen subscriptions to the HERALD OF HOLINESS were taken, and a love offering was given to the pastor. We are expecting to receive a nice class into the church."

EVANGELIST LEWIS E. HALL—"Yesterday we closed a very good meeting at

Pullman, Washington. Rev. Wm. M. Irwin was left without a pastorate at the last Assembly in June. God it seemed had closed every door but Pullman. So he moved his family to Pullman where there were six Nazarenes, that had been praying for a church and a revival for two years. This good man rolled up his sleeves and went to work at whatever he could find to do, and used his home to hold services in on Sunday. The fire began to burn and soon spread until his house was more than full and folks were finding God in almost every service. He rented a hall down town and sent for the Superintendent to come and organize his church that had not cost the District one cent. They organized with fourteen members and soon after three more joined the church. About this time I received a call to hold him a meeting. Brother and Sister Grubb, who had been helping me during the summer, had charge of the singing and did very good work. The meeting was fine from the start and we ended up with twenty-one folks uniting with the church, all adults but two. They paid all the bills and gave us a good offering and put the pastor on full pay. My sister, Rev. Mrs. Fred Samm, preached the last Sunday afternoon and had a fine altar service with eleven seekers. They are planning to buy a church building, or build soon. So Pullman is on the map, to God be all the glory. Amen."

### NEWS IN BRIEF

REV. CHARLEY ROBINSON was called to Jonesboro, Arkansas a few months ago to fill out the year for Pastor R. A. Thornton, who resigned to accept a pastorate in New York. And at the Annual Meeting of the Jonesboro church on the evening of Sept. 27, Brother Robinson was unanimously elected pastor for another year. Brother Robinson is a successful evangelist and will bring much which counts for success to his new pastorate.

REV. W. W. McCORD, General Evangelist in the Wesleyan Methodist Church, writes: "I see from 'Uncle Buddie's' writings that Dr. A. E. Wachtel has gone

from our church to the Church of the Nazarene. I consider Dr. Wachtel one of our outstanding holiness preachers and give him unqualified endorsement for the work of college professor or president, pastor or evangelist. He built a \$60,000 church and parsonage at Jersey City which will ever be a monument to his faith and ability. He also did a fine work at Central College in S. C. Your church is to be congratulated for attracting such a prominent and able worker. He in turn is to be congratulated on being connected with so live a crowd of holiness people as the Nazarenes are." And now we feel that we should congratulate the Wesleyan Methodists for having a man who is so broad and fair and Christian as this Evangelist McCord.

EVANGELIST C. J. GARRETT of Ottawa, Kansas, reports a successful year closing with the District Assembly at Pittsburg, Kans. He is now in meetings in Illinois. He gives testimony to a good experience in grace and says, "I have two open dates for the fall months." Address him at his home, Ottawa, Kans.

EVANGELIST F. P. CASSIDY of Lexington, Ky., has closed a good year in the work. He held meetings at Arcadia, Muncie, Bluffton, Mohawk, Worthington, Marion, Cambridge City, Brazil and Indianapolis, Indiana, and at Kewanee, Ill. He is now making his slate for the winter months.

EVANGELIST FREDDIE THOMAS has recently had a splendid meeting in the Light House Mission, St. Louis, Mo. The report said, "The fire is falling."

PASTOR CRAIG WEATHERS of Climbing Hill, Iowa, says: "I was greatly encouraged when I read in the last HERALD, of so many who are taking up storehouse tithing. I am thoroughly convinced that this is God's method of financing His cause. I tried it on the last charge where I was pastor and found that it solved our financial problems and was a source of spiritual and financial blessing. Most of those who practiced it were hilarious about it. Last night I preached on 'God's financial plan for His church.' As a re-



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sult, most of my church pledged they would tithe and a large majority lined up on the storehouse method. I pray our entire church will take this up. It is 'TIRE' solution of our financial problem."

W. B. Woodrow, General Secretary of the New Jersey Holiness Association, reporting for the work of his association for the year, mentions the All Day Meeting with John Fleming at Collingwood, in which there were sixty seekers; the camp at Delanco which closed July 5th, held by F. M. Brickley, Charles Weigle and George Lester Edie, and in which there were a number of seekers; the camp at Aura, which closed July 18, which was held by Brothers Weigle and Edie, in which the free entertainment of about sixty young people was a feature and in which there were a number sanctified wholly; the camp at National Park, held this year by G. Arnold Hodgkin and wife, and for which John and Bona Fleming are engaged for next year; the Local Preachers' Camp in which J. C. Long, Richard G. Flexon and Burl Sparks were the workers, and in which there were sixty-three seekers, good crowds and \$7,800 raised for the National Mission work in China; and the Campmeeting Reunion at old St. George's Church, Philadelphia, which was to be held October 16, and which will complete the series of events planned by the Association for the year. Brother Woodrow concludes: "Plans are under way for the various interests for the cause of Second Blessing Holiness for 1927-28, and the cause will not be permitted to lag in New Jersey."

Holiness is the architectural plan on which God buildeth up His living temple.—SPURGEON.

## TELEGRAMS

### EL CENTRO, CALIF.

Large crowds attending the big tent meeting with C. E. Toney as evangelist and Johnie and Jackie Douglas and Miss Ruth Lanier as singers and workers. Many have prayed through to victory and sixteen in the altar last night. Beautiful spirit and God is blessing and the end is not yet.—B. V. Seals, Pastor.

### INDIANAPOLIS, IND.

October 10 closed what we feel to be the best revival the Winter Avenue Church of the Nazarene has seen since it has been organized. Rev. T. L. Perry is a man who preaches with people at the altar nearly every service. He was the evangelist. Many different victories were won. Nine came into the church. Seven were baptized, and the money came easy. About \$100 was taken in Sunday without any hard pulling. Twelve babies were dedicated to the Lord by their parents. A despondent lady came to the service and at the time was planning on suicide but was saved and sanctified at the meeting and joined the church.—M. J. Fargo, Pastor.

### COUNCIL BLUFFS, IOWA

Closed good meeting Sunday, October 10, Basil Miller and wife evangelists. Good number of seekers, nice class received into membership, good offering for workers, \$60.00 love offering for pastor. Church strengthened and outsiders reached. Miller great booster for every department of the church.—E. R. Borton, Pastor.

### DENVER, COLO.

The revival closed with great victory. Over two hundred seekers, fine class of members received, others to follow. \$325 raised to cover final payments on en-

closed car for pastor. Evangelist Bona Fleming called home suddenly because his eighteen months old baby accidentally drank poison. Pastor preached the last Sunday night to a full house. About fifteen seekers last night. I have met no better evangelist than Bona Fleming.—D. I. Vanderpool.

### OLIVET, ILL.

Olivet College and church just closed one of the greatest and best revivals. Altar crowded from end to end, seats at end. Edna Wells Hoke evangelist. She preached rugged gospel in spirit and used of God. Love offering for pastor. President Willingham and Pastor Williams are leading the host on. Fine revival spirit in school.—E. O. Chalfant.

### ATLANTA, GA.

We will sponsor a service over Radio Station WSB, The Atlanta Journal, Atlanta, Ga., Sunday, Oct. 24, 5 to 6 o'clock p. m., Central Standard time. The following persons will take part on the program: Rev. Bud Robinson, Prof. L. C. Messer, Prof. H. J. Eason, Vaughan's Quartet, and other members and visitors to the Georgia District Assembly.—A. B. Anderson.

### GEORGETOWN, ILL.

Wonderful meeting with Sister Hoke. Very few students left unsaved. Salary of Pastor J. E. Williams increased and nice love offering for Mrs. Williams and new baby girl. Evangelist paid well and easily.—C. S. McClain, Church Secretary.

## DEATHS

HARDING—Mrs. F. L. Harding passed away peacefully at 6:24 a. m. Friday, June 4, 1926 at her home in Durand, Wisc., death being due to a complication of diseases. Rose L. Crandall, daughter of Mr. and Mrs. Jason Cran-

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### Specimen of Type

### Christ ST. MATTHEW 16, 17

2 To ver. 28, began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.  
22 Then Peter took him, and began to rebuke him, saying, 1 Be it far from thee, Lord: this shall not be unto thee.

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dall, was born in Plymouth, New York, Feb. 2, 1864. When she was two years old she moved with her parents to Michigan and two years later came with them to Wisconsin where she has since resided. Her early life was spent on a farm near Eau Galle, Wis. She was married Sept. 10, 1885 at Arkansaw, Wis., to Frank L. Harding. They moved in 1890 to Durand, Wis., where they have since made their home. Eight children were born to this union, six of whom are now living, four girls, Irene, (Mrs. L. D. Ganoo) Arkansaw, Wis., Ruth, (Mrs. Chas. Beck) Eau Galle, Wis.; Kate, (Mrs. J. E. Smith) Balsam Lake, Wis.; Miss Esther Harding at home and two boys, Clarence E. Harding, Des Moines, Iowa, and Frank T. Harding, Milwaukee, Wis. She leaves to mourn their loss besides her husband and children, two sisters, Mrs. Joseph Schaffer, Elmwood, Wis., and Mrs. Goodheart Hotter, Arkansaw, Wis., and one brother Adelbert Crandall of Sentinel Butte, N. Dak., and seven grandchildren. Mrs. Harding became affiliated with the church when a young girl and has been connected with church work ever since, being a faithful and conscientious worker to the end and at her death gave evidence of complete preparation for the future. Her family feel that in her death they have lost a loyal and loving wife and mother who devoted her whole life to their welfare. The funeral was held Sunday afternoon at 2:30 from the house, Rev. W. T. Scott officiating.

**BAUGHMAN**—Vance Ellis Baughman, who was born August 3, 1911, departed this life Sept. 6, 1926, aged fifteen years, one month and three days. Frank Baughman, his father, preceded him seven years ago. He leaves his mother, Mrs. Margaret Baughman of Warwick, Ohio; one sister, Mrs. Goldie Servis of Akron, Ohio; one brother, Willis Baughman of Warwick, Ohio; a number of other relatives and a host

of friends to mourn their loss. Vance was converted in a revival meeting held in this church by James Rogers in November, 1924, he being a little past thirteen years old. He united with the Church of the Nazarene Nov. 19, 1924, being one of the charter members of this class. He also was the youngest one at that time. Vance was a good boy, he lived a good life. We shall miss him. We feel our loss keenly. He was our faithful janitor. Those loving hands that rang the church bell so often to call the people of Warwick and surrounding communities to worship God are folded in peaceful rest. That genial smiling face will greet us no more on earth. But we sorrow not as those that have no hope. Through our blinding tears and sorrowful hearts we bow our heads in humble submission to Him that doeth all things well and say Thy will not ours be done.—Sadie M. Hall, Pastor.

**HURST**—Kenneth, the nine year old son of Rev. and Mrs. C. F. Hurst, lost his life by drowning at Cundy's Harbor, Maine, August 26, 1926. The tragedy occurred while the family were taking a short vacation. We will never know how the accident happened as he had returned alone to the wharf after fishing there with other boys. It is thought he slipped. About twenty hours elapsed before the body was recovered, though kind friends did all in their power to render assistance. Their thoughtfulness and comfort will never be forgotten. The funeral was held from this church, of which Rev. Hurst is pastor, Monday, ten a. m., August 30, Rev. L. J. Alley, pastor of the Auburn Church of the Nazarene, officiating. Beautiful duets were rendered by Brother and Sister Brown, who sang "Will the Circle be Unbroken;" and Brothers French and DeWace, who sang "Safe in the Arms of Jesus." At the committal service the quartet sang, "The Eastern Gate." All through the

service was under the touch of God. The many beautiful floral tributes and large attendance at the funeral bore testimony to the high esteem in which Brother and Sister Hurst are held in this community. Kenneth was a winsome child and loved by his associates. Beside his parents he leaves five brothers and one sister. The grace and patience manifested by our pastor and wife during this awful trial is a powerful witness to the rugged truths he preaches.—Grace A. McEdward.

**STAFFORD**—Alice Hopkins Stafford, wife of Rev. Samuel Mark Stafford died on Sunday night, Sept. 12th, at the Morcy Hospital, Brownsville, Texas. She was born Jan. 5, 1880, in Springville, Erie County, N. Y. She leaves to mourn her loss her husband, Rev. S. M. Stafford, one son Charles W. Stafford (two have gone on before Samuel W. Stafford and Clifford Lewis Stafford), also her mother, Julia Ellen Kraft, and two sisters who reside in Oklahoma City. She enjoyed a clear experience of saving grace, having been converted at the early age of twelve years, and sanctified some years later. She was always a consecrated Christian worker. She selected the songs to be sung at her funeral Aug. 16th, and at her request we buried her in a white plush silk casket, dressed in white like she was going to attend a revival meeting. Her funeral was held in the M. E. Church, the pastor, Rev. O. C. Crow, and Rev. Baker of the Christian Church, and Rev. Marshall of the Baptist Church and Rev. Dilley of the Church of the Nazarene, officiating. We buried her in the beautiful cemetery of Brownsville, under a tree where the birds sing, and the flowers bloom that she loved so well. Our heart lies buried with her, and we are anxiously waiting for the first resurrection when we shall meet her again in the Golden City, where there will be no more pain or sorrow.—Her husband, Rev. S. M. Stafford.

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

24 Ta'hāth his son, U'ri-ēl his son, Uz-zī-āh his son, and Sha'ul his son.

25 And the sons of El-ka'nāh; A-mā-sai, and A-hi-mōth.

26 As for El-ka'nāh: the sons of El-ka'nāh; Zo'phai his son, and Nahath his son.

of Ba-ā-sai-āh, the son of Mā-chi-āh,

41 The son of Eth-ni, the son of Ze-rāh, the son of A-dai-āh,

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

43 The son of Ja'hāh, the son of Gēr-shōm, the son of Levi.

1 Or, Zeph.

**SMITH**—William Harrison Smith was born in Lawrence County, Ohio, July 26, 1885, died Aug. 16, 1926, age 41 years and 21 days. As a boy and young man he was exemplary, and always industrious being exceptionally kind and loving to his mother, brother and sisters, of whom there were three; he being the eldest of the children was the chief support of the family. In 1881 he was united in marriage with Augusta Turley, to which union were born four children, the wife of this union having died in the year of 1887. On Oct. 6, 1890 he was united in marriage with Lottie A. Sheff, and to this union two children were born. He is survived by his widow, Mrs. Lottie Smith of 1836 Hall Ave., Huntington, W. Va.; one daughter and two sons of the first union, Mrs. M. B. Ray, Ona, W. Va.; C. T. Smith of New Mexico, and C. G. Smith of Huntington. One son of the second union, W. R. Smith of Logan, W. Va. Mr. Smith was a kind and affectionate husband and father as one of the children said, "No exaggeration could be given." Brother Smith was genuinely converted when in his early married life, and united with the M. E. Church at Rome, Ohio, of which he was a member for a number of years. Not retaining this grace, he wandered from his former experience, but later in life, he became an anxious sincere seeker, and was wonderfully converted. Subsequent to this he sought the experience of holiness and marvelously obtained it. One year ago last Easter he united with the Pilgrim Holiness Church of Huntington, W. Va., of which he was a faithful member until death.—J. C. Brilhart.

**DURBIN**—The saddest occurrence in the history of our church took place on Wednesday, Sept. 8, 1926, when our beloved Sunday school Superintendent,

Brother Thos. E. Durbin, returning to his work after the lunch hour, was struck by a train which severed his right leg above the knee, which resulted in his death a few hours later. Brother Durbin was a wonderful Christian character, saved in January, 1901, sanctified August, 1906, united with the local Church of the Nazarene April 23, 1916. He was elected Superintendent of the Sunday school January, 1919, which office he held until the day God called him home. He was also a trustee of the church and a member of the membership committee. His age was 42 years. His life in the church, at home and in the pottery seemed to be blameless. Every person who knew him, including his employers and employees, loved him and respected his religion. As a Sunday school Superintendent, he was unusual in ability, spirituality, vision for the school and a burden for the lost. The enrollment of the school at the time he became Superintendent was 150, and under his wise leadership it grew to over 900. He loved the children with a deep love, and was also a real friend and brother to the young people and middle aged. He was very fond of old folks and took special notice of them. His funeral was held Sunday afternoon, Sept. 12th, at the church. Approximately 1,400 persons attended the funeral and 100 cars formed the procession to the burial place at Salineville, Ohio. Sixteen other cars also went to the cemetery. This was the largest funeral service ever held in the city of East Liverpool. The services were conducted by our pastor, Rev. O. L. Benedum, assisted by Rev. B. H. Pocock, pastor of the church at Chester, W. Va., who spoke of Brother Durbin's work as Superintendent of the Chester Mission out of which the Nazarene church there grew. Rev. Raymond Bush, returned missionary from Africa, close personal friend of Brother Durbin, spoke of the

encouragement for years given him by Brother Durbin while in the work in dark Africa and of the influence of his life in that land as well as here. Rev. R. D. Ehrheart, Methodist pastor from Chester and Rev. A. H. O'Brien, Baptist pastor of our city, also took part in the service. Miss Mae Foden sang, "The Land of Rest," Mrs. Benedum sang, "It won't be Long, It may be Soon." Mrs. C. F. Brindley and Mrs. Geo. Killmer also rendered vocal selections. Saint and sinner loved him and talked of his virtues. His life had wielded a powerful influence for God and holiness and his death was a great sermon to people far and near. Many were brought under the preaching of the gospel on the day of his funeral who had never been in the church before. He was a man who had kept the middle of the road. Sinners said they wanted to be as well prepared as he. Christians said they wanted to live as holy as he lived. He was a friend of God here and walked with God. Now he walks with Him in the "Land that is Fairer than Day." He is survived by a splendid Christian wife and two children, Floyd and Lois.—Marie Wolf, Church Secretary.

**FERGUSON**—Bobbie Ferguson was born February 14, 1926, and died February 17, 1926. This was a beautiful child and wonderfully loved by parents, brother and sister. Truly it budded on earth to blossom in heaven. Interment in Plainview Cemetery. Funeral conducted by Brother B. M. Jackson and writer.—Mrs. Susie Pigg Eagan, Jester, Okla.

My wife's mother, who is eighty-four years old, reads every issue of the HERALD OF HOLINESS and says it is the best church paper she ever read.—Rev. W. J., Nebr.



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## ANNOUNCEMENTS

**RECOMMENDATION**—Rev. Floyd Gale, 707 Eppler St., Zanesville, Ohio, has recently come to our church. He is a great preacher, a good singer, a pleasing personality and a soul winner. He is ready for evangelistic work.—Chas. A. Gibson, Superintendent Ohio District.

**NOTICE**—To Sunday school Superintendents, Presidents of N. Y. P. S. and pastors Alabama District, Assembly, Oct. 26 to 31. Please see that a full and accurate report of your church, Bible schools and N. Y. P. S. is given the District Secretary on the opening day of the Assembly. Blanks are furnished for each of these important matters. Let's all co-operate and come up to the Assembly with full representation and all apportionments paid. See the Minutes as to your apportionment. See that your delegates have full information of your local church.—C. C. Butler, District Secretary.

**NOTICE**—Kansas City District: On account of getting part of our list of names misplaced, it will be necessary for everyone who bought a picture of the Assembly at Pittsburg, to write us at once, giving name and address.—Duffey Mapes, Bentonville, Ark.

**NOTICE**—The Brooklyn Holiness Convention will be held in Brooklyn, N. Y., Oct. 29 to Nov. 7, in the First Methodist Episcopal Church (old Sand St. Memorial) Corner of Clark and Henry Sts. H. C. Morrison of Kentucky, C. W. Ruth of Indiana, E. E. Shelhamer of California and John Thomas of Wilmore, Ky., are the evangelists for the convention. Prof. W. B. Yates will be the Musical Director. Meals served at the church. Rooms nearby at reasonable rates. Any communication sent Mrs. C. H. Cooke, 536 Atlantic Ave., Brooklyn, N. Y., will receive prompt attention.—W. R. Chase, 196 23rd St., Jackson Heights, L. I., N. Y.

**SPECIAL NOTICE**—Since being recalled to the District Superintendency of the Michigan District for another year, my address is changed from Lansing, Mich., to 2202 Francis St., Grand Rapids, Mich. Anyone desiring the establishing of a Church of the Nazarene in Michigan or Ontario that will write me will receive my co-operation.—S. D. Cox, District Superintendent.

**ATTENTION**—To the Pastors of the Michigan District: I wish to call your attention to a report passed by the last District Assembly relative to the raising of Home and Foreign Mission funds, dividing the District into zones. Will the chairman of each zone arrange your program for the first week in November according to the Minutes.—S. D. Cox, District Superintendent.

**SPECIAL NOTICE**—Rev. L. N. Fogg, whose address is 517 North Fair Oaks Ave., Pasadena, Calif., and who was last year Superintendent of the Iowa District, has entered the evangelistic work. Brother Fogg was in the evangelistic work for many years, being associated with Dr. Fowler and others in the early days of holiness work in New England. He is a strong preacher and a successful soul winner. He is available now and will go anywhere to conduct a revival.—Editor.

**NOTICE**—I am closing up my work as pastor at Stamford and Rochester churches and after Oct. 24th I will be ready to hold revival meetings for anyone who may need my services as an evangelist.—B. M. Kilgore, Hamlin, Texas.

**SPECIAL NOTICE**—The many friends of Rev. J. M. Humphrey will be glad to know that he has recently been divinely healed of a serious case of heart trouble and is again able to resume his evangelistic work. The night of gloom has been a long hard one and most distressing financially. He desires your prayers. He has some open dates—Oct.

22 to Nov. 30 and next winter. He has served in some of the largest camp-meetings and we believe that this trial of faith has enhanced the gospel messages of this the most efficient colored evangelist in the United States. Address him 1630 E. 22nd St., Los Angeles, Calif.—Julia A. Shelhamer.

**SPECIAL REQUEST**—On Monday, Oct. 11th an operation will be performed on one of my eyes, with hope that the vision may be restored. The specialists say that conditions are all favorable for a successful operation. I covet the prayers of my friends that I may be permitted to have use of my natural vision for a few more years of useful ministry.—DeLance Wallace, Superintendent North Pacific District.

**RECOMMENDATION**—It gives me great pleasure to recommend to the holiness people and the Church of the Nazarene, Rev. R. F. Whitehurst for campmeetings and revivals. Brother Whitehurst is a man of splendid qualities, and has had large experience as pastor and evangelist. For some years Brother Whitehurst was superintendent of the grounds and building at Asbury College. The writer has known him for many years, and fully recommends him to all who desire the services of this godly man.—C. H. Babcock.

## WANTS

**ELDERLY LADY**, a Nazarene would like to do housekeeping or work otherwise in a family home. Mrs. E. E. B., care of Mrs. F. L. Davis, Newkirk, Okla., R. R. No. 2, Box 59.

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Georgia (Atlanta) ..... Oct. 20 to 24  
Alabama (Alabama City) ..... Oct. 27 to 31  
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Arizona (Chandler) ..... Nov. 17 to 21

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- Fred Bouse, R. 3, Alexandria, Ind.
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- J. E. Brasher, Crestview, Fla.
- Rev. W. T. Brewer and daughter, Preacher and singer, 517 Ines St., Fresno, Calif.
- Lyman Brough, Potterville, Mich.
- F. C. Brown, 306 Pleasant St., Ironton, Ohio.
- Mrs. Mae Budd and Husband, J. E. Budd, Streator, Ill.
- W. Evans Burnett, Lake Charles, La.
- C. C. Burton, Delmer, Ky.
- Harry B. Burks, Barboursville, W. Va.
- E. W. Bush and wife, Singers and preachers, 1001 E. 6th Ave., Mitchell, S. D.
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- W. R. Cain, 515 South Vine St., Wichita, Kans.
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- Isla B. Carter, 101 High Ave., W., Okaloosa, Ia.
- Jack and Ruby Carter, Singers, Peniel, Texas.
- W. Ward Caskey, Pianist and Singer, 685 Branch St., Akron, Ohio.
- F. P. Cassidy, 405 Breckenridge St., Lexington, Ky.
- C. C. and Flora Chatfield, 2601 Pleasant Ave., Hamilton, Ohio.
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- P. A. Dean, St. Croix Falls, Wis.
- T. B. Dean, London, Tenn.
- C. I. Deboard and wife, 7565 Woodland Ave., Maplewood, Mo.
- J. G. Demoret, Bethany, Okla.
- H. N. Dickerson, 2608 Newman St., Ashland, Ky.
- Mrs. Agnes White Diffie, Box 446, Durant, Okla.
- Harry H. Doerle, Terre Haute, Ind., R. R. Box 68.
- Jack Donovan, Thornton, Ind.
- Johnnie and Jackie Douglas, care Berachah, Arlington, Texas.
- R. E. Dunham, 161 West 13th St., Hutchinson, Kans.
- Charles Dye, 430 Williams St., Troy, Ohio.
- Mrs. Susan Eagan, Jester, Okla.
- John D. Edgin, Bethany, Okla.
- B. H. Edwards, 1608 E. Central Ave., Wichita, Kans.
- Edwards Evangelistic Party, 2516 California Ave., St. Louis, Mo.
- C. P. Ellis, Box 34, Montrose, Colo.
- J. M. Ellis, 840 Holyston St., Pasadena, Calif.
- W. E. Ellis, Box 185, Dodsomville, Texas.
- Harry Joseph Elliott, 403 15th Ave. So., Nampa, Idaho.
- Theo. Elsner, 1451 Pacific St., Brooklyn, N. Y.
- C. E. Elsworth and wife, R. O. Greenfield, Ind.
- Anna Erdman, Conway Springs, Kansas.
- Henry C. Ethell, 356 W. White Oak Ave., Monrovia, Calif.
- C. A. Ferguson, 33 W. St. Louis St., Aurora, Mo.
- W. Fields and wife, Song Evangelists, 3702 Hamblen, Anderson, Ind.
- R. P. Fitch, 86 Wendell Ave., Wollaston, Mass.
- A. T. Flanery, Cumberland, Wisc., Box 425.
- Bona Fleming, Ashland, Ky.
- John Fleming, 317 Holt St., Ashland, Ky.
- L. R. Fong, 517 N. Fair Oaks Ave., Pasadena, Calif.
- A. A. Forester and wife, Greensboro, N. C.
- H. T. Foster, 644 So. 2nd St., Louisville, Ky.
- F. G. Fortress, Vicksburg, Mich.
- C. B. Fugett, 116 Hackworth St., Ashland, Ky.
- L. E. Gatz, 1502 48th St., Des Moines, Iowa.
- C. J. Garrett, 835 Princeton, Ottawa, Kans.
- J. P. Gardner, 724 26th St., Cairo, Ill.
- George W. Gatecliffe, 2348 Locust St., Terre Haute, Ind.
- Paul Geil and wife, 457 W. Wabash St., Frankfort, Ind.
- Philip Gelter, 451 Alice St., E. Palestine, Ohio.
- R. E. Gilmore, Olivet, Ill.
- J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio.
- A. W. Gould, 1020 Riverview St., East Liverpool, Ohio.
- Jim H. Green, Box 48, East Spencer, N. C.
- H. A. Gregory, McKinney, Texas.
- Mrs. Gussie Morris Gill, Antlers, Okla.
- Roland E. Griffith, 2939 Howard St., San Francisco, Calif.
- Ralph S. Griswold, Dryden, Mich.
- J. C. Hatley, Madill, Okla.
- Ralph Haines, Greenville, Ohio.
- Flossie Haines, 2125 E. 90th St., Cleveland, Ohio.
- Lewis E. Hall, 723 9th Ave. S., Nampa, Ida.
- Lee L. Hamric, Hamlin, Texas.
- C. E. Hardy, 1008 Delmas Ave., Nashville, Tenn.
- S. F. Harris, 216 E. Brackett St., Sherman, Texas.
- Elsie Harry, 31 Home Ave., Oil City, Pa.
- R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Texas.
- John T. Hatfield, 726 N. Mariposa Ave., Los Angeles, Calif.
- N. J. Hepburn, 612 No. Ault St., Moberly, Mo.
- Paul Hegstad, 209 Serenith St., West Jamestown, N. D.
- W. F. Herbig, Valley City, No. Dakota.
- L. Hibner, Morehouse, Mo.
- F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
- R. M. Hocker, Goldthwaite, Tex., Box 295.
- J. D. Hoffman, Box 47, Beech Grove, Ark.
- Mertie E. Hooker, Evangelist and Song Leader, Olivet, Ill.
- Ural T. Hollenback, Plainfield, Ind.
- Roy L. Hollenback, Cambridge City, Ind.
- Oscar Hudson, 1322 E. 36th St., Kansas City, Mo.
- J. M. Huff, Olivet, Ill.
- H. P. Huffman, Box 153, Watonga, Okla.
- J. E. Hughes, Kingswood, Ky.
- Aaron and Grace Hulse, 13th and Plum, Hutchinson, Kans.
- James and Jessie Hundley, 234 Hamilton St., Middleport, Ohio.
- J. W. Hunt, No. 4, Nampa, Idaho.
- J. Ross Hurst, Box 1272, Henryetta, Okla.
- David L. Hutton, Music Director and Soloist, 909 12th St., N. W., Washington, D. C.
- Allie and Emma Irick, Box 918, Bethany, Okla.
- L. L. Isaacs and wife, Augusta, Kans.
- H. T. Ispell, Converse, La.
- H. O. Jacobson, 830 Minn. Ave., Portland, Ore.
- W. P. Jay, 1212 No. Sierra Bonita, Pasadena, Cal.
- B. Jernigan, 185 Ralph Ave., Brooklyn, N. Y.
- Lum Jones, Ada, Okla.
- Arthur H. Johnston and wife, song Evangelists, 800 Princeton St., Akron, Ohio.
- Earnest S. Jones, 1810 Young St., Cincinnati, O.
- C. W. Kennedy, R. D. 5, Nampa, Idaho.
- W. G. Ketcheson, 903 Division St., Lansing, Mich.
- W. W. Kiemel, Sylria, Kans.
- E. D. Killingsworth, Tuscaloosa, Ala.
- J. A. Kirkham, 691 E. 46th St., Los Angeles, Calif.
- J. A. Krings and wife, 3624 Whitman Ave., Seattle, Wash.
- Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.
- H. R. Lee, 518 E. Sears St., Denison, Texas.
- Mason Lee, 3000 Winchester Ave., Ashland, Ky.
- Alice B. Lewis, Evangelistic Singer and Children's Worker, 207 E. Marquette Road, Chicago, Ill.
- E. Arthur Lewis, 207 E. Marquette Rd., Chicago, Ill.
- H. B. Lewis, 217 Holly St., Nampa, Idaho.
- M. F. Lienard, 1300 New Hampshire, Lawrence, Kans.
- Jack Linn and wife, Oregon, Wisc.
- H. C. Little, 409 Williams St., Troy, Ohio.
- V. W. and Marguerite Littrell, 1214 Scott St., Beatrice, Neb.
- S. A. Logan, Box 333, Celina, Texas.
- E. J. Lord and wife, Dundee, Ore.
- W. W. Loveless, London, Ohio.
- J. Warren and Maybelle Lowman, Singers and Preachers, 6100 Princeton Ave., Chicago, Ill.
- M. M. Lowrey, Bethany, Okla.
- Theo. and Minnie Ludwig, 772 N. Euclid Ave., St. Louis, Mo.
- Will H. Lynn, Route A, Box 5a, Quanah, Texas.
- W. M. Mack, 802 Laurel St., Alameda, Calif.
- Ernest B. Marsh, Song Evangelist, 404½ North St. Mendocino, Pa.
- T. S. Mashburn, 14408 Gillmore St., Los Angeles, Calif.
- John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.
- Chas. Mason, 814 Newell St., Walla Walla, Wash.
- J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
- J. A. McClintock, Richmond, Ky.
- J. L. McLendon, High Springs, Fla.
- Robert L. McLendon and wife, Sebastopol, Miss.
- W. T. Means, 1802 Park St., Keokuk, Iowa.
- L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
- I. F. Metcalf, 3524 Ridge Ave., Sioux City, Iowa.
- Basil W. Miller, 2923 Troost Ave., Kansas City, Mo.
- William M. Millard, Miltonvale, Kas.
- James Miller, 1249 N. Holmes, Indianapolis, Ind.
- Julius Miller, Mattoon, Wisc.
- W. H. Minor, Bethany, Okla.
- Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
- Edith L. Mitchell, 318 Scott St., Bad Axe, Mich.
- Geo. A. Moore, 1218 Roosevelt Ave., Plaquemine, Ohio.
- J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.
- John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
- Harry Morrow, 1754 Washington Blvd., Chicago, Ill.
- Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
- Herschel Murphy, Klondike, Texas.
- Isabel Myler, Children's Evangelist, 149 W. 6th St., East Liverpool, Ohio.
- B. F. Neely, Bethany, Okla.
- Wade L. Nelson, Box 1454, Wapanucka, Okla.
- Will H. and Lillie B. Nerry, 2923 Troost Ave., Kansas City, Mo.
- Aug. N. Nilson, 2923 Troost Ave., Kansas City, Mo.
- John Norberry, Delanco, N. J.
- O. B. Ong, 1844 Las Lunas St., Pasadena, Calif.
- Harold Osborn, 1810 Young St., Cincinnati, Ohio.
- G. F. and Byrdie Owen, 1415 W. Pike's Peak Ave., Colorado Springs, Colo.
- Fannie Payne Evangelistic Party, 2923 Troost Ave., Kansas City, Mo.
- L. M. Payne, Bethany, Okla.
- C. R. Pearson, Box 23, Greensboro, Ind.
- Dwight Peffley, Song Evangelist, R. 6, Brookville, Ohio.
- Helen Peters, Olivet, Ill.
- O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
- A. A. Price, Denton, Md.
- F. E. Putney, 207 S. Millwood, Wichita, Kans.
- P. C. Ramsey, 606 S. Louisa St., Shawnee, Okla.
- Robert B. Rawls, Spring Hill, Tenn.
- W. A. Ray, 1006 W. Cal., Oklahoma City, Okla.
- J. E. and Ada Redmon, Brookville, Ind.
- Lawrence Reed, Mannington, W. Va.
- Geneva N. Reese, Falls City, Nebr.
- Mrs. Nellie A. Reid, West Springfield, Mass.
- C. A. Roney, Patchogue, N. Y.
- S. B. Rhoads, 1316 South Santa Fe Ave., Salina, Kans.
- Jay and Virginia Rice, Song Evangelists, Farnam, Nebr.
- Lewis J. and Edythe Rice, 2923 Troost Ave., Kansas City, Mo.
- Olive A. Rife and Nina Dean, Thomson, Ga.
- C. C. Rhinebarger, Olivet, Ill.
- Oscar F. Ring, Newell, W. Va.
- Bud Robinson, 2923 Troost Ave., Kansas City, Mo.
- J. A. Rodgers, Barberton, Ohio.
- Perry R. Rood, 2338 Overlook Drive, Huntington, W. Va.
- C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
- Cora Ryan, 758 W. 70th St., Chicago, Ill.
- William Seal, Des Arc, Mo.
- Self-Goins Evangelistic Party; W. O. Self, Miami, Fla.
- N. B. Shade, Ft. Lauderdale, Fla.
- R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
- W. L. Shell, 733 S. W. 6th St., Miami, Fla.
- E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.
- Mrs. Julia A. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.
- J. W. Slaton, Wallawa, Oregon.
- F. A. Smith, Carnegie, Okla., Rt. 2, Box 44.
- J. N. Smith, Bethany, Okla.
- C. W. Sooter, Iberia, Mo.
- Burl Sparks, Song Evangelist, 425 E. 3rd St., Seymour, Ind.
- C. K. Spell, Bethany, Okla.
- D. M. Spell, 215 E. 4th St., Hutchinson, Kans.
- Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.
- Thurman Spinks, Bethany, Okla.
- Andrew and Sena Spoolstra, Holt, Mich.
- A. M. Sprague, Manchester, Okla.
- E. H. Stillion, 31 Home Ave., Oil City, Pa.
- Della B. Stretch, El Paso, Ill.
- E. L. Striegel, Norman, Okla.
- Fred St. Clair
- Roy F. Stevens, Singer, 904-E. 4th St., Pittsburg, Kans.
- Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
- B. O. and Marguerite Sutton, 2923 Troost Ave., Kansas City, Mo.
- Howard W. Sweeten, Ashley, Ill.
- E. C. Tarvin, California, Ky.
- Elwood Taylor, Science Hill, Ky.
- T. L. Terry, 44 Carnel St., Ludlow, Ky.



W. A. Terry, Lorenzo, Texas.  
 J. E. Thredgill, 815 W. 10th St., Austin, Texas.  
 John and Emily Thomas, Wilmore, Ky.  
 Freddie Thomas (Boy Preacher) 214 E. Douglas St., Bloomington, Ill.  
 C. E. Toney, Bethany, Okla.  
 I. N. Toole, 615 E. College St., Alliance, Ohio.  
 J. C. Tryon, 832 N. Washington Ave., Wichita, Kans.  
 Josiah Tucker, 715 Magnolia St., North Little Rock, Ark.  
 W. H. Tullis, 1871 Hanford Drive, Pasadena, Calif.  
 N. E. Tyler, Route 1, Rogers, Texas.  
 O. C. W. Tetrick and Mrs. Tetrick, Shawnee, Okla.  
 Rev. Jesse Uhler, Clearwater, Kans.  
 N. B. Vandall, 615 Morning View Ave., Akron, O.  
 Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.  
 Mrs. Lena Montgomery Wallace, 115 E. Whitaker, Shawnee, Okla.  
 Geo. H. Ward, Box 49, Saegertown, Pa.  
 S. B. Walls, 723 North P St., Redford, Ind.  
 Judson P. Wear and Party, 50 Knapp Ave., Middletown, N. Y.  
 Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.  
 Werthaus Evangelistic Party, 322 Wesley Ave., Oak Park, Ill.  
 Kendall S. White, Song Evangelist, Bethany, Okla.  
 R. F. Whitehurst, Box 14, Wilmore, Ky.  
 Charles Whitley and wife, Electra, Texas.  
 R. Wilkinson, 607 Bank St., Keokuk, Iowa.  
 Mrs. Esther Williamson, Singer, University Park, Iowa.  
 Earl F. Wilde, Box 380, San Bernardino, Calif.  
 Homer C. Williams, North Portland, Ore., Box 68.  
 L. E. Williams, Wilmore, Ky.  
 Rev. and Mrs. J. A. Williams, R. 1, Box 57, Connersville, Ind.  
 George M. Wilson, 210 Bloomington St., Greencastle, Ind.  
 Emmett Wright, Trinway, Ohio.  
 E. H. Wrede, Song Evangelist, Cloverdale, Ohio.  
 A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark.  
 Dale G. Zeits, 510 Linden St., Lima, Ohio.

## EVANGELISTS' SLATES

JARRETTE AND DELL AYCOCK  
 Akron, Ohio .....Oct. 24 to Nov. 7  
 South Bend, Ind. ....Nov. 14 to 28  
 Lincoln, Neb. ....Dec. 5 to 19  
 LULA E. BARNARD  
 Brandon, Vt. ....Oct. 17 to 31  
 West Somerville, Mass. ....Nov. 18 to 28  
 Everett, Mass. ....Nov. 30 to Dec. 12  
 J. E. BATES  
 Emmett, Idaho .....Oct. 17 to 31  
 Caldwell, Idaho .....Nov. 1 to 14  
 Boulder, Colo. ....Nov. 16 to 28  
 Santa Ana, Calif. ....Dec. 5 to 19  
 Brooklyn, N. Y. (Bedford Church) .....Jan. 2 to 18  
 Lansdale, Penn. ....March 6 to 30  
 P. P. BELEW  
 Cadillac, Mich. ....Oct. 24 to Nov. 7  
 Bay City, Mich. (2176 Third St.) .....Nov. 10 to 28  
 Marion, Ind. (1529 W. Nelson St.) .....Dec. 1 to 18  
 EDNA BEUGHER AND PEARL WILCOX  
 Berryville, Ohio .....Oct. 17 to 31  
 FRED BOUSE  
 Winchester, Ind. ....Nov. 7 to 21  
 LYMAN BROUGH  
 Hewitt, Minn. ....Oct. 24 to Nov. 7  
 Antigo, Wisc. ....Nov. 1 to 28  
 C. C. BURTON  
 Florin, La. ....Oct. 18 to 31  
 M. M. BUSSEY  
 Uhrichsville, Ohio .....Oct. 24 to Nov. 14  
 Canastota, N. Y. ....Nov. 16 to 28  
 Brooms Island, Maryland .....Dec. 5 to 19  
 W. R. CAIN  
 Dayton, Ohio .....Oct. 24 to Nov. 7  
 Marion, Ohio .....Nov. 14 to 28  
 THE CHARIOT TRIO; R. E. GRIFFITH AND WIFE  
 AND LORENA KOENIG  
 Nevada .....October  
 C. C. AND FLORA CHATFIELD  
 Lancaster, Ohio .....Oct. 19 to 31  
 MARVIN S. COOPER  
 Hoopeston, Ill. ....Oct. 11 to 31  
 Anderson, Ind. ....Nov. 3 to 21  
 ERNEST CORYELL  
 Hector, Minn. ....Oct.  
 F. W. COX  
 Akron, Ohio (Rt. 2, Box 19) Oct. 15 to 31  
 Baltimore, Md. (800 Woodley St.) .....Nov. 26 to Dec. 15  
 C. C. AND MARGARET CRAMMOND  
 Lake Odessa, Mich. ....Oct. 17 to 31  
 Lansing, Mich. (726 1/2 Washtenaw St.) .....Nov. 3 to 14  
 Cedar Springs, Mich. ....Nov. 16 to 28

EARL E. CURTIS  
 Fort Fairfield, Maine .....Oct. 12 to 28  
 Lawrence, Mass. ....Oct. 30 to Nov. 14  
 Cobden, Ontario, Canada .....Nov. 21 to Dec. 12  
 C. L. DAVIS  
 Paris, Ill. ....Oct. 17 to 31  
 Paola, Colo. ....Nov. 14 to 28  
 WILLARD B. DAVIS  
 Elkhart, Kansas .....Oct. 29 to Nov. 14  
 Lawrence, Kansas .....Nov. 18 to Dec. 5  
 H. N. DICKERSON  
 Pomona, Calif. ....Oct. 26 to Nov. 7  
 Glendale, Ariz. ....Nov. 23 to Dec. 5  
 Pueblo, Colo. ....Dec. 7 to 10  
 Ashland, Ky. ....Dec. 21 to 27  
 Red Key, Ind. ....Dec. 28 to Jan. 11  
 R. E. DUNHAM  
 Grinnell, Kans. ....Oct. 4 to Nov. 7  
 CHARLES DYE  
 Columbus, Ohio (Cent. O. Hol. Ass'n) .....Oct. 17 to 31  
 THEO. ELSNER AND WIFE  
 Huntington, Ind. ....Oct. 21 to Nov. 7  
 Charlotte, No. Car. ....Nov. 9 to 21  
 New Bedford, Mass. ....Nov. 28 to Dec. 12  
 Ft. Lauderdale, Fla. ....Jan. 15 to 30  
 Miami, Fla. ....Feb. 6 to 28  
 Baltimore, Md. ....March 10 to 27  
 KIRBY FIELDS AND WIFE  
 Dayton, Ohio .....Oct. 31 to Nov. 14  
 R. P. FITCH  
 South Portland, Me. ....Oct. 24 to Nov. 7  
 New England District .....Fall and Winter  
 BONA FLEMING  
 Hammond, Ind. ....Oct. 17 to 31  
 Canton, Ohio .....Nov. 5 to 14  
 Somerville, Mass. ....Nov. 19 to 28  
 Everett, Mass. ....Nov. 30 to Dec. 12  
 JOHN FLEMING  
 Monongahela City, Pa. ....Oct. 20 to 31  
 Champaign, Ill. ....Nov. 3 to 14  
 Fort Wayne, Ind. ....Nov. 15 to 28  
 Greensboro, N. C. ....Dec. 8 to 19  
 C. B. FUGETT  
 Anaheim, Calif. ....Oct. 18 to 31  
 Brea, Calif. ....Nov. 1 to 14  
 C. J. GARRETT  
 Chafford, Ill. ....Oct. 18 to Nov. 7  
 PAUL AND DORA GEIL  
 Frankfort, Ind. ....Oct. 18 to Nov. 1  
 Muncie, Ind. ....Nov. 4 to 28  
 Jeffersonville, Ind. ....Dec. 1 to 19  
 PHILIP GEITER  
 Providence, R. I. ....Oct. 10 to 31  
 Marshallton, Pa. ....Nov. 7 to 28  
 E. Palestine, Ohio .....Nov. 30 to Dec. 30  
 ARTHUR GOULD  
 E. Liverpool, Ohio .....Oct. 17 to 31  
 Lincoln Place, Pa. ....Nov. 7 to 21  
 Lisbon, Ohio .....Jan. 2 to 23  
 J. C. HAFLEY  
 Joplin, Mo. ....Oct. 10 to 31  
 LEWIS E. HALL  
 Moscow, Idaho .....Oct. 10 to Nov. 7  
 Kuna, Idaho .....Nov. 9 to 28  
 Parma, Idaho .....Nov. 30 to Dec. 19  
 W. F. HERBIG  
 Valley City, N. D. ....Oct. 25 to Nov. 21  
 ROY H. HOLLENBACK  
 Venus, Neb. ....Oct. 28 to Nov. 7  
 URAL T. HOLLENBACK  
 Gary, Ind. (3837 Va. Ave.) .....Oct. 25 to Nov. 14  
 Halifax, Pa. ....Nov. 6 to Dec. 5  
 OSCAR HUDSON  
 Newport, Ky. ....Oct. 24 to Nov. 7  
 Elwood Ind. ....Nov. 12 to 28  
 C. B. JERNIGAN  
 Holdenville, Okla. ....Oct. 29 to Nov. 14  
 A. H. JOHNSTON AND WIFE  
 Dayton, Ohio (2126 Howell Ave.) .....Oct. 24 to Nov. 7  
 LUM JONES  
 New Castle, Pa. ....Oct. 15 to 31  
 New Galilee, Pa. ....Nov. 2 to 14  
 J. A. KRINO AND WIFE  
 Canby, Ore. ....Oct. 31 to Nov. 14  
 V. W. AND MARGUERITE LITRELL  
 Mannington, W. Va. ....Oct. 14 to 31  
 New Brighton, Pa. ....Nov. 1 to 14  
 W. W. LOVELESS  
 Fresno, Ohio .....Oct. 7 to 31  
 J. WARREN AND MAYBELLE LOWMAN  
 Payne, Ohio .....Oct. 17 to 31  
 Philadelphia, Pa. ....Oct. 31 to Nov. 14  
 Norristown, Pa. ....Nov. 14 to 28  
 THEO. AND MINNIE LUDWIG  
 Princeton, Ida .....Oct. 18 to 31  
 Camas, Wash. ....Nov. 3 to 14  
 J. A. MACCLINTOCK  
 Chicago, Ill. ....Oct. 24 to Nov. 6  
 ERNEST B. MARSH AND GEO. H. WARD  
 Washington, Pa. ....Oct. 24 to Nov. 7  
 Ellet, Ohio .....Nov. 11 to 28

REV. AND MRS. J. B. McBRIDE  
 Cincinnati, Ohio (4424 Floral Ave.) .....Oct. 18 to 27  
 Elkhart, Kans. (Gen. Del.) Oct. 30 to Nov. 14  
 L. C. MESSER  
 Atlanta, Georgia .....Oct. 21 to Nov. 7  
 Henryetta, Okla. ....Nov. 14 to 28  
 E. Okla. District (Conventions) Dec. 1 to 20  
 Durant, Okla. (610 W. Tex. St.) .....Dec. 21 to 30  
 Grandfield, Okla. ....Jan. 2 to 10  
 Coffeyville, Kans. ....Jan. 23 to Feb. 6  
 Enid, Okla. ....Feb. 7 to 20  
 L. G. MILBY  
 Mt. Sterling, Ky. ....Oct. 24 to Nov. 14  
 Murphysboro, Ill. ....Nov. 21 to Dec. 12  
 Louisville, Ky. ....Jan. 2 to 23  
 Sidney, Ohio .....Jan. 30 to Feb. 20  
 Chester, W. Va. ....March 20 to April 3  
 B. W. MILLER  
 Beatrice, Nebr. ....Oct. 17 to 31  
 Fairbury, Nebr. ....Nov. 3 to 21  
 JAMES MILLER  
 Marion, Ind. ....Nov. 3 to 21  
 JULIUS MILLER  
 Edmunds, No. Dak. ....Oct. 30 to Nov. 14  
 Buffalo Lake, Minn. ....Nov. 13 to Dec. 5  
 W. H. MINOR  
 Ingersoll, Okla. ....Oct. 15 to 31  
 Ardmore, Okla. ....Nov. 7 to 28  
 WILL H. AND L. B. NERRY  
 Somerset, Ky. ....Oct. 15 to Nov. 15  
 G. F. AND BYRDIE OWEN  
 Delta, Colo. ....Oct. 31 to Nov. 14  
 Marling, Idaho .....Nov. 21 to Dec. 5  
 FANNIE PAYNE PARTY  
 St. Joseph, Mo. (45204 King Hill Ave.) .....Oct. 1 to 31  
 J. E. AND ADA REDMON  
 Kewanee, Ill. ....Oct. 22 to Nov. 7  
 St. Bernice, Ind. ....Nov. 12 to 28  
 Indianapolis, Ind. (1049 Congress Ave.) .....Dec. 3 to 19  
 Princeton, Ind. ....Dec. 31 to Jan. 16  
 Richmond, Ind. (102 N. W. 7th St.) .....Jan. 21 to Feb. 6  
 Crawfordsville, Ind. ....Feb. 11 to 27  
 Gary, Ind. ....March 4 to 20  
 LEWIS J. AND EDDYTHE RICE  
 Wichita, Kansas .....Oct. 20 to Nov. 7  
 Pittsburgh, Pa. ....Nov. 14 to 28  
 J. A. RODGERS  
 Salem, Ohio .....Oct. 31 to Nov. 14  
 Power Point, Ohio .....Nov. 17 to Dec. 1  
 Kent, Ohio .....Dec. 5 to 19  
 Mackey, Ind. ....Jan. 2 to 16  
 Mannington, W. Va. ....Jan. 23 to Feb. 13  
 FERRY R. RUDD  
 Revereville, W. Va. ....Oct. 17 to 31  
 E. E. SHELHAMER  
 Brooklyn, N. Y. ....Oct. 29 to Nov. 7  
 Plattsburg, N. Y. ....Nov. 11 to 21  
 FRED ST. CLAIR  
 Glendale, Calif. ....Sept. 29 to Oct. 31  
 E. H. STILLION  
 Kent, Ohio .....Oct. 21 to Nov. 7  
 Springfield Heights, Ohio .....Nov. 11 to 28  
 Springboro, Pa. ....Dec. 5 to 19  
 B. D. SUTTON AND WIFE  
 Georgetown, Ill. ....Oct. 24 to Nov. 7  
 Cincinnati, Ohio .....Nov. 11 to 28  
 E. C. TARVIN  
 Mackey, Ind. ....Nov. 5 to 21  
 ELWOOD TAYLOR  
 Highsprings, Fla. ....Oct. 31 to Nov. 21  
 Lopeland, Fla. ....Nov. 23 to Dec. 5  
 Labelle, Fla. ....Dec. 6 to 19  
 South Jacksonville, Fla. ....Dec. 21 to Jan. 14  
 Tampa, Fla. ....Jan. 16 to Feb. 4  
 T. L. TERRY  
 Boonville, Ind. ....Nov. 1 to 21  
 FREDDIE THOMAS  
 Bicknell, Ind. ....Nov. 12 to 21  
 Bloomington, Ind. ....Dec. 2 to 12  
 Miami, Fla. ....Jan. 5 to 23  
 JOHN AND EMILY THOMAS  
 Brooklyn, N. Y. ....Oct. 29 to Nov. 7  
 New York City (Old Faith Mission) .....Nov. 8 to 17  
 I. N. TOOLE  
 Georgetown, Ill. ....Oct. 24 to Nov. 7  
 Middletown, Ind. ....Nov. 12 to 28  
 Lansing, Mich. ....Dec. 5 to 19  
 C. E. TONEY  
 Holtville, Calif. ....Oct. 14 to Nov. 7  
 El Centro, Calif. ....Nov. 11 to 28  
 JESSE UHLER  
 Sublette, Kans. ....Oct. 20 to Nov. 7  
 Ensign, Kans. ....Nov. 10 to 28  
 N. B. VANDALL  
 Akron, Ohio .....Oct. 24 to Nov. 7  
 WERKHAUSER EVANGELISTIC PARTY  
 Cleveland, Ohio .....Oct. 10 to 31  
 Janesville, Wisc. ....Nov. 7 to 28