

Herald of Holiness



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WHOLE NO. 702

And the Century Is Reserved for Us

SPEAKING of our editorial which appeared on this page in the issue for August 19, in which we said concerning the Church of the Nazarene, "The Opportunity of a Century Is Ours," a beloved brother remarked, "This is true so far as we are concerned; but of course God is not limited to us or to anyone else. If we do not use our opportunity, God will find someone who will step in and do the work that we should have done, and that people will take our crown."

We thought of this for a while and found ourselves unable to agree with the fatalism which is the germ idea in the expression. God does not always find someone to do His work when it ought to be done. Sometimes His grain falls down for want of reapers, sometimes His purposes fail through the unfaithfulness of men. History does not intimate that God had an alternate for Paul, Luther, or Wesley, while the Inspired Word quite clearly points out that the Father had no other whom He could have sent had the Son not have been available. And it is thus with churches and movements. If God could always find someone else, our failure would not be so momentous or so grievous, but too often the Master's reply to the question, "What will you do if these fail?" is, "I have no other plan."

But just as we said in the former instance that "The Opportunity of a Century Is Ours," so now we say that "The Century Is Reserved for Us." And our arguments are not far fetched. History shows that it takes a century to produce a movement like the Church of the Nazarene, and it also indicates that only one such can be produced in a given century. During the eighteenth century the Wesleyan Movement was produced and it had a full century in which to propagate the gospel of full salvation—a century in which the competition was too small to deserve mention. The nineteenth century produced the Interdenominational Holiness Movement, and saw it reach its climax, but reserved the field for it until its day was fulfilled. The twentieth century has produced the Church of the Nazarene and it will reserve its day for it.

Setting aside the question of the Lord's imminent coming for the time being, will some other people rise up and propagate the gospel of full salvation successfully, if the Church of the Nazarene fails to do it? Our answer is that they will not. At least not during this century. Our conclusion is based upon the fact that there is not room within this century for the Nazarene Movement to fail, get out of the way, new material to be drawn out and a new people to be brought into efficient preparation on the same lines and make any headway with the task. Our logic does not limit God, but it does take cognizance of human limitations and human methods.

The doctrine of holiness, the Bible doctrine that men

are justified before they are sanctified and that they are sanctified by faith during the present life, is not a sectarian doctrine, but is as broad as the Bible from which it takes its rise. And yet it cannot be successfully propagated without a solid and organized force. Therefore the movement that bears it successfully to those who need it most must be a movement that is interdenominational in spirit and yet possessed of denominational solidarity. It must be a church with name and form and origin just as acceptable to a sanctified Baptist or Presbyterian as to a sanctified Methodist, for the interdenominational holiness movement has recruited from all the churches and the movement that gathers the fruit must not be sectarian, according to the lines which have been drawn among the denominations of the past. And yet an undenominational church will not fill the bill, for the doctrine of second blessing holiness is definitive to the nth degree and cannot be propagated by those who believe in it but slightly or who preach it with apology.

The mode of baptism, the exact form of church polity, some special position on Millenarianism, or any other historic tenet of belief cannot be the center of the nucleus. The person of men, the maintenance of a factional temper and oddities of personal and minority preference can have no place in the church and movement which is to have the century reserved to it. Holiness, holiness as a doctrine of the Scriptures, holiness as a heart experience obtained as a work of grace subsequent to regeneration, holiness as a life to be lived in this present world, this and these must be the center, the touch stone for the movement.

This editor has repeatedly expressed himself as favoring the union of the various holiness churches of the country, and in these pronouncements he knows he has expressed the thinking, wishing and feeling of at least a large per cent of the constituents of our denomination. But frankness compels him to admit that at present no indications of a union of any meaning proportions are apparent; and while we must not think for a long time yet that we have become too "set in our ways" to make union with other bodies like our own possible and desirable, we cannot ignore the fact that ours is now the largest distinctive holiness church in the field and that none can vary from us much in doctrine and still maintain the essentials of Wesleyan holiness, that none can vary much from our polity and not become disqualified as "the general" church for the holiness people, and that none can go much beyond our zeal without going into extremes, or fall much behind us without being entirely left in the race. In other words, we are either THE church which is going to reap the fruit of the holiness movement and fall heir to its responsibilities, or else we are a part of that church which in its final form, will not vary much from what we are now. So why

should we wait? The century is waiting for us. No other can come in and do our work, either we will do it or it will not be done. Either the Church of the Nazarene will negotiate a wide spread and successful propagation of the doctrine and experience for which the historic holiness movement has stood, or no such propagation will take place for a hundred years. The century is reserved for us.

The Greatest Hero in the World

SOLOMON declared that the man who rules his own spirit is better than the one that taketh a city. In other words the greatest hero in the world is the man who has conquered himself. We are not interested in comparing military heroes with Christian warriors, for we are thinking altogether of the external and internal phases of Christian experience and life.

We are thinking of the evangelist who can preach great sermons and general the masses, but who loses his patience over a crying baby, a belated dinner, an imperfect entertainment arrangement, a disappointing collection or an inconsequential domestic or business matter. We are thinking of the singer who moves other people to tears of repentance and rejoicing, and then himself gives way to tears of pettishness over some small, perhaps unintentioned slight. We are thinking of the pastor who has brought together a strong congregation and built a substantial church edifice, but goes to pieces when preference for another preacher is expressed, or tears down much of the good he has done because he is too heady to leave when he should just because he holds too high an appraisal of his own personal worth. We are thinking of the man who gives liberally to the support of the church and then gets peeved because everyone does not agree that his money gifts gain for him the right to dictate the policies of the church. And we are wondering if it is not because they know this "other man" in the case that great men's families are often hard and unsympathetic toward them and the work they are trying to do.

We are even thinking of the preacher who preaches the truth in the spirit of heresy, of the layman who enjoins meekness in a harsh, even bitter spirit, of the woman who demands humility with an unmistakable bearing of pride, of the prayer who kills faith by so fiercely fighting doubt, and of the exhorter of long breath and loud voice who goes home from the revival to nurse a case of the "blues."

But the hero of whom we speak may not have his name heralded from the house tops. He may be but a humble hod carrier or ditch digger. But he is as good clear down to his core and center as he seems to be on the outside. He will work hard whether there is promise of immediate reward or not. He is not discouraged by small success and fierce

opposition, neither is he puffed up by large success and overflowing popularity. He does not mount a "high horse" just because some wise or rich one joins the church, neither does he hang his harp on a willow when someone whom he trusted proves untrue. He has such a good supply of grace in his heart that he is saved from spells of "nerves," fits of "righteous indignation," and from motives and methods of place seeking and personal preferment.

His kingdom may not include a great many provinces "beyond the sea," but he does rule well his own kingdom within, and he need call no earthly man his master. He is not a stoic, for he is touched by the emotions of others, so that he rejoices with those who rejoice and weeps with those who weep. But all his feelings are tempered with reason and with grace, so that his grief is never hopeless, and his joy is made a little heavy out of consideration for others who are not so fortunate as himself. He is neither a fanatic nor a compromiser, but is balanced with the equipoise of grace. He is a true, intelligent, consistent, sanctified Christian.

Brother Mayberry Did a Good Work

The *Daily Capital* of Topeka, Kansas, carried a news item in its issue of August 2 to the effect that one of our ministers, Rev. J. K. Mayberry of that city was instrumental, away back in 1901, in calling William Jennings Bryan's attention to the righteousness of the cause of Prohibition and in securing his pledge to support it and enlist his service to help bring it to a successful issue.

Brother Mayberry is a veteran of the Civil War and also a veteran of the ministry, having served faithfully in our own church. Calling upon Mr. Bryan by appointment at his hotel room, Brother Mayberry tells of his interview with Bryan in the following words:

"Introducing myself to him, I said, 'Mr. Bryan, you have been twice defeated for president and I voted for you and have wondered how you would like to take the cause of prohibition with Mr. St. John with whom I have enlisted and Mr. Neal Dow and bring the cause to success!'"

"Well," he said "I don't believe in prohibition."

"Why," I replied "I am surprised to hear you say that, a man of your religious standing, and along moral lines above reproach, I may ask what do you believe in?"

"He replied, 'I believe in regulation.'"

"I asked, 'Is the liquor traffic a sin or not?'"

"It is a sin," he replied.

"I asked Mr. Bryan, 'Can you regulate sin?'"

ADMITTED KANSAS WAS RIGHT

"He dropped his head a moment and then lifted it up replying, 'It cannot be done. To be frank

with you I will state that I have never given it any thought.'"

"I said to him, 'Will you do it?'"

"He reached me his hand and said, 'I will do it,' with emphasis."

"I replied, 'I will abide your judgment.'"

"We met but once after that, on the second floor of the Hotel Throop, and had but time to pass a word of recognition. In less than six months we noticed that he was training with the crowd."

Now we must all admit that Brother Mayberry made at least one good prohibitionist.

A Good Use to Make of the Herald of Holiness

Rev. L. G. Milby, our live and successful pastor at Boulder, Colorado, who is having souls at the altar right along, and who is in a campaign to build a splendid home for the Church of the Nazarene in that university city, writes that he has been taking the *HERALD OF HOLINESS* to the editor of his daily paper and that the editor has been printing selections from it in his own paper. Brother Milby says this is a blessing to his local church, as well as a blessing to the people generally who read the daily paper.

We are glad that Brother Milby is doing this and glad he wrote us about it. Our great task is to get our message to the people, and we have found the editors of daily papers quite ready to help us whenever we let them know how they can do it. Every local church should contract for liberal advertising space in the columns of their local paper and then should cultivate an acquaintance with the editor and give him opportunity to help get our message before his readers.

And as to quoting the *HERALD OF HOLINESS*: we are always glad when we say anything that is worth quoting, and everyone is welcome to quote us, with or without giving credit. Just today we found a whole editorial of ours in a paper printed in Canada, and although there was nothing to indicate the source from which the editorial came, we were glad, nevertheless for hereby the gospel is preached.

Ohio's New Superintendent

The General Superintendent has appointed Rev. Chas. A. Gibson to fill the office of District Superintendent on the Ohio District, the place which was left vacant by N. B. Herrell's removal to the new Kansas City District. Brother Gibson has had years of successful experience in the ministry of our church, but we all know him better because of his wonderful work in the building up of the Northern California District during the term of years that he was District Superintendent there. So he goes to Ohio with a special and peculiar fitness for the work and he will succeed. The Ohio preachers and people are true and loyal, and Gibson is a heroic and wise leader, so that we may expect the upward trend which the District has assumed to be continued unbrokenly.

Brother Gibson's new address is 1201 Hunter St., Columbus, Ohio.

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For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life (2 Cor. 1:8).

WE live not only in a material, but in a spirit world. "The whole creation groaneth and travaileth in pain together until now." Like as before a terrific electric storm when there is intense pressure, so in the spirit world, a sensitive soul becomes very conscious when three worlds are gathering their forces for a fierce battle. Here the Apostle gives a little glimpse into his spiritual conflicts. They were so fierce that he says he "despaired even of life." In like manner, many times the saints of our day are under great pressure and it is well to know from whence this pressure comes, as it will help one to properly adjust himself. I have in mind six sources.

- I. Pressure may come from God.
- II. From Satan.
- III. From opposing minds.
- IV. From one's own inconsistencies.
- V. From physical disorders.
- VI. From imaginary sources.

I. *Pressure may come from God.* Some people are so easy-going that God would never get anything out of them were he not to press them into service. He, like we, admires those who volunteer and say, "Here am I, send me." But men may be patriotic and yet dread to go to war. Hence God, like our government must draft, or conscript soldiers. They make good warriors, but must be pressed into service. Even the courageous Paul, while at Corinth, felt like holding a street meeting, or doing something to awaken the Jews, but being single handed, waited for reinforcements. And we read, "When Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ" (Acts 18:5).

Yes, many times one is pressed in the spirit to resort to secret prayer; to visit the prison; to call upon and pray with a neighbor; to write a letter and send a check to a missionary, or some worthy cause; pressed to arise at night and write a new article, or sermon. Such are delightful and profitable pressures. We should always invite them and rejoice that God sees fit to press us into his loving service.

II. *Pressure from Satan.* Paul wrote to the Ephesians and urged them to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Note, the Apostle declares that the war is not against "flesh and blood," but it is a spiritual conflict. If we could see with angelic vision, we would behold at least twice as many spirits around us as human beings. No doubt on each side of you there stands a black winged and a white winged angel. One is ever trying to catch away the truth and every good desire you entertain. The other

Spirit Pressure

By EVANGELIST E. E. SHELHAMER

is urging you onward and upward toward heaven. These eternal beings never sleep, but are always alert and mighty in wrestling power.

It is well to remember that Satan was once a powerful angel, perhaps equal or superior, to Michael, or Gabriel and next to God Almighty in wisdom and power. When he was cast out of heaven he did not lose his strength, or intelligence. All he lost was his holiness. To get an idea of his might turn to 2 Kings 19:35, and behold what one angel did in one night, when he slew 185,000 men. Again, an angel in one night slew "all the first born of Egypt, both of man and beast." Remember Egypt was a very populous country and we may rightly conclude that there were millions of lives lost that night. Again, Daniel declared, "My God has sent his angel, and shut the mouths of the lions."

Whether this angel were the Lord himself is immaterial. It simply proves the supernatural strength and flight of an angel. And remember, Satan is a fallen angel of the first magnitude. His subtlety, hate, and strength are beyond comparison.

He is called the "Angel of the bottomless pit," Rev. 9:11; "Prince of Darkness," Eph. 6:12; "Accuser of the brethren," Rev. 12:10; "Murderer," John 8:44; "Liar," John 8:44; "Tormentor," Matt. 18:34; "Deceiver," Rev. 20:10; "God of this world," 2 Cor. 4:4; "Roaring lion," 1 Peter 5:8; "Dragon," Rev. 12:3, and "Piercing serpent," Isa. 27:1. We could give other scriptural names of this malignant "adversary," but these are sufficient to show up his character and might. Were it not for God's restraining power Satan would crush out our lives as easily as we do that of a worm. He came near killing the mighty Apostle, when he pressed him "out of measure, above strength, insomuch that he despaired even of life." No marvel then that we have hand to hand conflicts with Apollyon. "Think it not strange concerning

the fiery trial which is to try you as though some strange thing happened unto you."

Some people do not believe in Spiritualism, but we do. It is a reality, but a devilish reality. Satan is delighted in shifting the scenes of battle, so as to get us occupied in fighting certain "things," such as "church entertainments," "instrumental music," "worldliness," etc. These he can afford to push to the front. But he keeps in the background while we "bite and devour" each other. O, that we might fully realize that after all, the prime agent in the fight is *Satan himself*. It is a spiritual conflict and the two, great, opposing forces are Christ and the Devil. And mark you, he who has the courage to open fire into the center of the camp will assuredly feel the "fury of the oppressor" (Isa. 51:13).

This "king," or "angel of the bottomless pit" has a well organized kingdom with millions of fallen angels at his command, who are quick to obey the biddings of their chieftain. On one occasion, (Rev. 9th chap.) he turned loose upon this earth 200,000,000 of these relentless supernatural foes. Think of it! No doubt, like a wise general he held other legions in reserve for another attack. Now, this is what we must meet and overcome in making the race from earth to heaven. They who conquer are made of martyr material. No child's play here!

Though Satan intends our ruin, if we will only hold still while under pressure, God will turn it to our account and enlargement. Great engines, cannon, and lifting cranes are always tested under tremendous hydraulic pressure before they are put upon the market. This pressure does not *injure*, but rather *insures* the machinery.

In like manner, God permits severe pressure to prepare us for future success. One reason why some engines and likewise some men *blow up* is because they were turned out too soon. We should never feel jealous over a brilliant young convert, or preacher who quickly eclipses older men. No, rather pity him, for methinks I see Satan chuckle with a fiendish delight, knowing that later on when the pressure comes, this popular young fellow will explode and land on the scrap heap. Sad to say, thousands have done so.

III. *Pressure from others.* Friends, do you know that there are different kinds of human spirits in the world? There is the athletic mind, the money grasping mind, the argumentative mind, the sensitive mind. An unkind man can bring pressure and cause his wife to suffer without saying a word. Perhaps this is one reason some women go insane, or collapse with nervous prostration. A vile man can inflame and influence the feelings of a virtuous girl and never say a word. I personally knew a strong minded woman who confessed she could call to her room with her mind a man from the other part of the city. She declared that God took a good man to heaven prematurely whom she had intended to ruin. He tried once and again to break away from her spirit, but she held him as in a vise. Yes, the human mind is almost omnipotent and can be turned loose like a mighty Niagara for weal or for woe. Some of us could testify that we have suf-

"FAITH OF OUR FATHERS! LIVING STILL!"

By MRS. J. W. STORT

"Faith of our fathers! living still!"

In spite of evolution's claim:

Oh, how our hearts sing on and on:

Revealed religion, for this age the same.

Our fathers died the martyr's death

Believing and preaching God's word,

forsooth,

How sweet has been a recent champion's

late,

For he, like they, has died for Truth!

"Faith of our fathers! for their faith we

contend.

The Book we'll cherish and love;

It has stood the assaults of the centuries past,

All religions, it towers above!

INDIANAPOLIS, INDIANA.

ferred more in mind from false and opposing brethren, than had they tied us up and lacerated our bodies.

IV. *Pressure from our own blunders.* One can get out of the Spirit and do, or say any unwise thing which will react and later, bring on great despondency of soul. The after-effect of an act determines the quality of the act. So, it is not enough to feel self-complacent while performing an act. It is not enough to declare with great confidence that your position in this or that is right. What is the after effect? Does it leave a sweet taste in the mouth? Does it increase or diminish the spirit of devotion? Does it draw, or drive others from you? I fear that sometimes we vainly think we are persecuted or set at naught, for righteousness' sake, when it was because of our own indiscretion.

V. *Pressure because of physical disorders.* It is well to learn that the condition of the body has at times much to do with the status of the soul. We have known many instances where what an individual needed was something for his liver rather than his heart. A glass of hot milk and a hot bath will do more good with some people at certain seasons than a siege of fasting and prayer. At other times just the reverse. A cathartic will sometimes correct physical disorders and act favorably upon the soul. Many a soul could be saved from dumps and despair, if only a sympathetic person understood how to relieve the body. An osteopath doctor told us he had saved many a woman from going to the asylum because of his manipulations of the head and spine. God give us heavenly wisdom to know when and how to help those who are distressed in soul, mind and body.

VI. *Pressure from imaginary sources.* Of all pressures, this is the most unreasonable. Friend, you will have enough to suffer during your short stay in a world of sorrow and misunderstanding, without digging up old

skeletons. Study to forget unpleasant things. Do not imagine that someone has it in for you when perhaps you have never entered his mind. In fact he may be looking for bigger game. I have known people who have suffered in mind, lost sleep and appetite only to find out later that all their fears were groundless.

Three good women were leaving a prayer-meeting and lingered a moment in the rear of the church. Two other sisters were sitting near the front, when they perceived that the first three were whispering and smiling as they looked in their direction.

"Well," says one, "I wonder what they see in us?"

"I think," says the other, "They better be minding their own business."

The night passed, but one of the two sisters did not sleep well as she kept wondering what the other three could have been talking about. Whereupon she decided to go over forthwith and have it out with one of the three.

"What were you three sisters saying about us last night?"

"Why nothing."

"Yes you were, for I suffered all night over it. Now think about it."

"O, I remember, we were not talking about you dear souls at all. We were looking over your heads at the old worn out blackboard and devising how we could raise a little money and surprise the Sabbath school superintendent with a new one next Sunday morning."

Yes, some of us have gray hairs and wrinkles we ought not to have—brought on by worry and imagination of evils that never happened. Good Lord, teach us how to "cast all our care" upon Thee, for Thou dost care for us. If we must have cares, teach us how to put an extra "S" on and make it spell "caress."

LOS ANGELES, CALIF.

Causes of Youthful Delinquency

By PROF. A. S. LONDON

DELINQUENCY, as a word, has a unique history. The Latin *de, away* or *from*; and *linquere, to leave*, was not in Latin literature applied to youth. It meant failure, neglect of duty and abandonment of an agreement.

In the time of Cromwell the common English way of describing a follower of Charles I was to refer to him as a delinquent; that is to say he had abandoned the way of the people. Today when we say taxes are delinquent we mean they are neglected or omitted.

Modern times have reserved use of the term delinquent almost exclusively for children. We have shifted the burden from adults to children.

In contrast to primitive society, civilized society places responsibility of delinquency on children. It is supposed we treat children better today than formerly. However, we deal less strenuously with the child who has been labeled as a delinquent.

In early English law, the child over seven

years of age was held responsible for his acts, and frequently young children were put to death. In the state of New Jersey as late as 1825, a boy of twelve was hanged. They held that where there was crime there was responsibility. New York had a law at one time that if a child was caught playing on the streets before preaching services were over, the officers had a right to take the outer garments from the child and not restore them until the parents paid the fine.

Delinquency has been likened to disease. But it is more than a disease. It is human nature responding to the whole being—heredity, physical make-up, intelligence, environment, habits picked up through association and interaction with other human beings.

Two hundred thousand young persons, under eighteen years of age, passed through Juvenile Courts of the United States in 1923. Seventy-five per cent of the prisoners of Sing Sing penitentiary are under twenty-one years of age. What a travesty upon civilized America!

A few days ago I visited an institution where several hundred children were housed as delinquents. They range in ages from six to sixteen. The state has provided hundreds of thousands of dollars worth of property to take care of children who will not obey their parents, respect authority in the school room, or adjust themselves to the welfare of society.

I thought of the horribleness of having an officer come into a home and take out from under the parental roof, a six, eight, ten, or twelve year old child. And yet this is being done almost every day in this fair land of America.

Delinquents are to be found among our people. They are in some of our best homes and crushing the lives out of some of the best people in our church. It is no time to criticize and stand off and say what you would do. It is time to find the causes that strike at the root of this matter and with diligent study, much prayer, brotherly kindness, and much wisdom offer a helping hand.

I talked with one of our mothers who had just returned from a state institution, where her boy was placed, who would not obey his parents, go to school, attend church, or adjust himself to society. She said, "Professor, there was nothing else to do." It was a sad story. I listened until my eyes filled with tears.

Every time I see a boy or girl who has gone wrong, I try to find the cause. It is not an easy task. I know that a depraved nature is back of every wrecked character, but, there are immediate causes that hurry the youth of our day into the pitfalls that send them to state institutions.

In the first place, I believe but few of us as parents and teachers understand youth well enough to deal with it wisely. We jump at conclusions without having patience to investigate each individual case. Each child is a world to himself. He is entitled to a distinct type of training peculiar to his own character. Quite often children could be saved from state institutions, if only care were taken in the development of their lives. For example: In 620 cases in one Juvenile Court, in one year, sixty out of this number were in need of medical attention. There is a probability that if the physical body had been given proper attention, there would have been a greater response in trying to help them mentally and spiritually.

Many of our teachers and parents know that the mental part of our children has been hindered by such common diseases as tonsil trouble, adenoids, chronic appendicitis, etc. Bad eyes have robbed many children of an education. Physically diseased children fall behind in their studies in school. This leads to discouragement and idleness. All interest in the school ceases and the child becomes cross, peevish, disobedient, plays hooky and in the cities children are picked up by the truant officer and the state institution is the result.

There are many causes that might be mentioned for the delinquency of youth. I would not fail to mention the picture-show with all its suggestiveness of lewdness and evil. It is

my honest thought in the matter that the ten millions of people who attend these shows, daily, helping to feed the coffers of the five Jews, who practically control this business, are at the same time filling our state institutions with the youth of our day.

The American people pay Will Hays one hundred and fifty thousand dollars annually to oversee this business and urge the public to patronize this clean (?), censored, educational institution. And at the same time he puts on the half nude, bank robberies, hold-ups, divorce scandals, kissing type of pictures.

Cheap magazines have helped to undermine the moral strength of the youth of our age. The average news stand is filled with poison. The mind is the gateway to the soul.

Modern dress has given its share in the downfall of the youth of this century. It is a wonder that we scarcely have a pure young man today. The dress evil is not a fantasy of fanatical holiness people. It strikes at the foundation of the morals of manhood. May God save our Nazarene young people from drifting into a careless way of dressing!

I would not fail to give as one of the main causes of the delinquency of this age, the corrupt conditions that have gotten into our educational system. Modern education is more pagan than Christian. It is eating out the vitals of our foundation. It is a cancer upon spiritual Christianity. The bottom will fall out of our nation, unless, there is a radical change in our educational program.

We have permitted teaching in our schools that would lead us back to heathenism and commercialized vice, more than to progress and civilization. God is out. Revivals are hooted out of the program. The New Birth is ridiculed. Old-time virtues are for old foggy folk. Spiritual religion is a sign of ignorance and shouting is looked upon with an eye of scorn. My God! it is enough to make a real American blush. God grant us an old-fashioned conversion that saves the young and gives them ideals that are ten thousand miles ahead of the average flapper, jelly-bean type of education that we have today! The kind of products that this type of education is giving us, is enough to show us its worth. The education of today determines the civilization of tomorrow. That is why I see no hope for the youth of our day in bringing it to a vital, spiritual religion for tomorrow.

But of all causes that lead to delinquency, the one great cause, is the condition of our homes. There is little of Christ in the home. So much nagging, scolding, impatience and so little love are really shown. "Better a dinner of herbs where love is than a stalled ox and hatred therewith." It is said that a child picks up the emotional flavor of the home as easily as a bottle of milk acquires the flavor of the onion that is nearby.

Tolstoi, the great philosopher, explains failures in life thus: "It all lies in the fact that men think there are circumstances when one may deal with human beings without love, and there are no such circumstances. One may deal with things without love; but you

cannot deal with human beings without it just as you cannot deal with bees without being careful."

"Back of every wrecked life can be found a defect in the home," says a leading divine of this century. Eighty per cent of the delinquents of our day are from broken homes. Poor children! If only mother and father had lived right, loved God, attended church, had family worship, loved the children, what a different story could be told. But alas! instead of leaving with our children, we have let them go, they have been idle, remained ignorant, and now the state has two hundred thousand of them from under parental teaching.

William Penn's idea was right in advocating a fundamental basis of character building—the principle of activity. His idea was that work trains character. Crime is often the result of idleness and ignorance.

Our only hope is through Christ. Children need to be saved and then properly trained. They need to be taught obedience in the home, school and nation. The process of helping them is usually that of slow, natural growth; to build "moral muscle" requires time. Impatience for results may lead to disaster. We must have faith, tolerance, confidence, belief in life, love for those who have blundered, a heart yearning to help youth, if we are to help lost boys and girls. My heart is heavy. So many diamonds in the rough. God bless our young people is my prayer.

The Dayton Affair Again

By REV. WM. J. BENNETT, M. A.

AS a resume of the lamentable "Dayton affair" in the case of "Evolution vs. The Tennessee Laws" one cannot but see the trend of modern Liberalism toward an open fellowship with Agnosticism.

One would be justified in assuming that Evolution can be nothing short of irreligion in a modernized garb, when the leading counsel for the defense was an avowed agnostic fresh from a successful battle against Christian Education in the schools of New York State.

The agnosticism in evolution can be judged at the bar of one's own reason by comparing the assertions of Mr. Darrow and his kind with those advanced by his co-laborers in our schools and pulpits against the inerrancy of God's Word.

Though it is difficult to make definite statements regarding the beliefs of all Christian Liberals; since there are as many shades of thought as there are individuals; yet in general their attitude toward the fundamental principles of orthodoxy can be stated in comparison with those of Agnosticism as follows:

Mr. Darrow denies the infallibility of God's Word—Modernists cannot accept belief in any infallible authority or divine revelation.

Mr. Darrow denies supernaturalism—The Modernist allows there may be a supernatural world though he admits there is no knowledge of its reality. Heaven and hell, if there are

such must be states of being and not localities.

Agnosticism scoffs at the probability of the virgin birth—Modernism denies it.

Both Agnosticism and Modernism deny the literal orthodox beliefs in the Trinity, the Devil and the Fall of Man, departing only on the modern assumption of there being a God of Love and the immortal destiny of the soul.

Mr. Darrow does not believe in miracles, neither does the Modernist accept what cannot be proved or explained by evolutionary science (?).

To the agnostic the claim that Jesus was "God Incarnate" is utterly without foundation, while the Modernist, not daring to go so far as to say that Jesus lied when advancing His claim to deity, still affirms that Jesus was a mere man though perhaps with a higher degree of divinity than other men.

While Agnosticism, true to its premise, concludes that the Christ on the cross; assuming it is a historical fact; was simply one of thousands of cases in a land where the extreme penalty was rigidly enforced, is far more consistent than Modernism which agrees in the historical fact yet believes He was deluded or that the writers of the account were mistaken in the atonement through the blood of Jesus: while at the same time they give Him credit for being somehow unique among men.

Both Agnosticism and Fundamentalism, though at opposite ends of the poles, are consistent in their assertions, while Modernism is a compromise between two extremes impossible to be cemented together.

Agnosticism scoffs at the possibility of reconciliation between God and man, while Modernism denies the necessity for such a reconciliation; believing that Evolution is the principle upon which God works there can be no necessity for the atonement, since man is evolving upward in the scale of life anyhow.

Mr. Darrow will not accept divine revelation in any sense of the term, but the Modernists, while admitting there are some portions of Scripture that might be the inspired Word of God will not hesitate to extract other portions from the text or endeavor to "explain" them away.

This being true, we shall find it rather difficult to discover the line of demarcation between the Modernist and the Agnostic, while on the other hand we shall have to admit that the latter is more honest in remaining on the platform of open opposition to the Word of God than is he who, professing friendship to Christ, work for the same end in the destruction of faith in God's Word.

Reviewing the Dayton case one feels confident that eyes have been opened to the poison of so-called Modernism, from the fact that an avowed enemy of the cross of Christ was hired for its defense; whereas the Word of God needs no defense, and its advocates will borrow none from the camp of the enemy believing that "No two walk together except they be agreed." For it is impossible that light should dwell with darkness.

PASTOR OF THE CHURCH OF THE NAZARENE, JAMAICA, N. Y.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

N. Y. P. S. OF HAMLIN, TEXAS

The Hamlin N. Y. P. S. met on July 5th and, reorganized. Brother Sam Arterburn, one of our student preachers, was elected President, and we are expecting God to work among our young people as never before.

We feel there are greater things ahead for us. Central Nazarene College is located here, and our prospects are bright for a larger enrollment this year than the past years of its history.

Our Society is prayerfully planned and outlined by our officers who meet in a council meeting every fourth Monday night.

Our young people are unusually spiritual, and we believe that God is developing a band of real soul winners unto himself for his own glory and the advancement of his kingdom.—Mary Bigham, Reporter.

OKLAHOMA CITY, OKLA.

The young people of Oklahoma City First Church are still fighting against sin and the Devil. On August 16 we closed a three weeks' revival meeting which was conducted by the Young People's Society. The Lord most graciously blessed us and we feel that we have caught a greater vision and are more determined to press onward. We had planned to use our home talent altogether in this revival but God sent Brother Brannon, a young preacher from Bethany-Peniel College, our way and he helped us out with the preaching and praying. Our young people had been carrying a burden and praying for it. Our prayers were surely answered. People both young and old were saved and sanctified and many backsliders were brought back to the Lord. We had a total of seventy-five professions during this meeting. Many of our own people were revived and encouraged to keep living for Jesus. We are surely praising God for all the good things He has bestowed upon us and for the souls that prayed through.

On Monday night the young men of our church meet in the "upper room" and pray. Oftentimes the burden rests upon them so heavy that they pray until twelve and one o'clock. The girls' Prayer Band meets at the church on Tuesday evening. The girls are surely blest every time they attend, souls are saved and sanctified. The greater number of our young people attend the midweek prayermeeting and on Friday night we have our regular Young People's prayermeeting. We have had as many as four and five pray through to glorious victory at our altar on Friday nights.

A representative of our young people attends the county jail service each Sunday morning. We also hold services at the T. B. sanitarium and the poor farm on Sunday afternoon.

We truly thank God for giving us such a band of young people and we expect to keep in His service and stand at the battle's front. We know that without God we would amount to nothing but we want to keep on fire for God and holiness. We have found that it truly pays to serve Jesus and we intend to give our best to the Lord. Pray for us—Emily Lasater, Secretary.

GLENDAL, CALIFORNIA N. Y. P. S. REPORT

After a year of prosperity and blessing we are glad for this opportunity of telling others what the Lord is doing for us as a society and also the way in which He is leading.

Since our last report we have gained in membership, having an active membership of thirty-eight. Our greatest growth has been that from the spiritual side. The Lord is working and putting conviction on the young people and many of them are stepping out for God.

Our weekly street services, which the Lord is helping us to conduct, are proving a great blessing and inspiration to those who take part. These are held every Saturday evening on one of the prominent street corners of Glendale.

One of the recent additions to our evangelistic work has been a folding street organ which the young people purchased.

Due to the call of two of our young people to the Mission field of South America, we have an active work started among the Mexican people in our city. There is a large number here and also in the adjoining towns, making the need for a mission or hall, very great. We would like to have interest in your prayers in behalf of the need. In connection with this work a Spanish class has been established for those interested, and we are glad to say that a lovely little class has been started.

The Sunday evening services are progressing rapidly, being preceded by a fifteen minute prayer service. The Society this year is under the efficient leadership of Mr. Paul Beck, who, we know, by the help of the Lord, will be a blessing to the Society. We are believing the Lord for great things this year and we ask a further interest in the prayers of those who are interested in the Young People's Societies of the Church of the Nazarene.—Mrs. A. R. Rutledge, Corresponding Secretary.

ZONE RALLY, URAL CHURCH, OKLAHOMA

One of the best zone rallies of Zone Six was held at our new church at Ural, Saturday, Sept. 5. The Lord truly was with us and blessed in a wonderful way.

From the beginning it seemed the Lord dropped down a section of glory which reached every heart, and as we went farther into the service it seemed that the Lord came nearer to bless us for which we bless His holy name.

The first prayer was offered by our dear Brother S. S. White. Sister Manning, pastor of Ural Church, gave the welcome address and all were truly made to feel welcome. Response by Gifford Powell, president of Canute N. Y. P. S. Reports of N. Y. P. S. were given by presidents. Prayer by Brothers Stockton and Geo. White.

A real good testimony service was held by E. E. Gibson and we could feel the Lord was still continuing his blessings upon us. Brother S. S. White brought a great message on "Cave Men or Men of Light, Which?" "Half savage live in caves or dark. They don't get God's sunlight. Young people do something, live above cave, live on high level of God's sunlight."

At the altar service many met for prayer. Prayer by Brother Gibson. Dismissed by Brother Stockton.

A good lunch was spread and enjoyed by all. We met at 2:30 p. m. Prayer by Brother Lork, devotional service led by Brother F. G. Stockton.

Problems in the N. Y. P. S. solved by Brother Gibson: "We should be prompt," "Should live before unsaved in such a way as to have such an influence as to grip their hearts," "Don't talk about the faults of the Society or the Sunday school, but pray," "Take problems to the Lord, He will solve them." By Sister Manning: "Get young folks saved and consecrated," "Get vision of how God can use them, and of their responsibility." By Brother Stockton: "Have a variety of programs to interest the young folk," "To get young folk really interested in Bible."

A good missionary service was held by E. G. Gibson, our chairman of missionary committee of the Western District. He gave a good talk and gave report of \$62.00 missionary offerings received in Zone Six besides the proceeds of last month's offerings of which some of the societies have not yet sent their report.

The zone secretary, Miss Sallie Pigg, read the report of the number of missionaries in the different fields. Altar call, four unsaved young people gave hands for prayer. Sister Manning gave a short talk on mission work. She told of the appreciation of Brother Gibson's work as zone chairman and had a standing vote of the appreciation of his work for which he has been so faithful to work and has been such an encouragement to the young folk of the zone. We feel that the N. Y. P. S. throughout the District highly esteems his work in behalf of the cause of missions. The Ural Church requested prayers of Brother Gibson and the young people of the Erick Church.—Sallie Pigg, Reporter.

DISCUSSION OF N. Y. P. S. TOPIC FOR OCTOBER 4

By D. SHELBY CORLETT

What It Means To Be a Christian

A Christian is commonly known as a follower of Christ, but really means a "Christed one." One in whom the life of Christ is manifested; who has really surrendered his life to Christ. Let us note some of the Bible standards for a Christian.

I. A CHRISTIAN IS A NEW CREATURE. John 3:3-8; 2 Cor. 5:17.

This does not mean that the old nature is patched up, but he is a "new creation" by the power of Christ. This is so radical in its change that, "old things pass away and behold all things become new." He is a man with new desires, new aspirations, a new life, new affections, and new ideals.

II. A CHRISTIAN IS A CHILD OF GOD. Romans 8:14-17.

Having been born again he is adopted into the family of God, thereby making him a child of and an heir of God and joint-heir with Jesus Christ. He is not only an heir of the blessings brought by Christ but also of the sufferings of Christ. If we suffer with him we shall also be glorified together. Note the blessed witness that is given to the one receiving the Christ life.

III. A CHRISTIAN POSSESSES THE MIND OF CHRIST. Phil. 2:5-8.

This especially denotes the disposition of Christ, that which caused him to "humble himself," and which will cause us to "esteem other better than himself." It is not the testimony, or prayer that counts so much, but if we are humble in our everyday life it will count more than all else.

IV. A CHRISTIAN IS SPIRITUALLY MINDED. Romans 8:6.

This is "spiritually minded" as opposed to being "carnally minded." He knows those things which are revealed to him by the Spirit of God; those that are beyond the comprehension of the natural mind, however gifted, trained, or talented he may be. He is living in that realm which the natural "eye hath not seen, nor ear heard, neither entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. 2:9-10).

V. A CHRISTIAN HAS THE SPIRIT OF CHRIST. Romans 8:9.

This undoubtedly means the Holy Spirit the same as meant when the "Spirit of God" is mentioned. The Holy Spirit, as the one who takes the things of Christ and reveals them unto us, is a living, dynamic within the soul, causing us to live the Christ life; developing the spiritual graces; and leading us on in the Christian way.

VI. A CHRISTIAN IS A WITNESS FOR CHRIST. Acts 1:8; Romans 10:10.

It is well to note that none of us are called to be lawyers for Christ, but merely to be a witness; one who tells what he knows. Witnessing holds a very important place in the life of the Christian. Many good people have lost the spiritual grace from their souls because they failed to witness for God. Let us be definite in our witnessing. "I thank God for what He has done for me," is not witnessing. Tell what He has done.

VII. A CHRISTIAN LIVES THE CHRIST LIFE. Gal. 2:20; Col. 3:4.

When self is crucified as it was with Paul, the Christ life will naturally follow.

VIII. A CHRISTIAN LOVES THE BRETHREN. 1 John 3:14.

John here places "love for the brethren" as a test to our spiritual life. If we do not love our fellow man whom we have seen how can we love God whom we have not seen? 1 John 4:20. It may be well to test our Christian experience by how we love our fellow man.

IX. THE CHRISTIAN LIFE IS FREE FROM SIN. 1 John 3:9; Romans 6:14.

A Christian and a sinner are opposites. A person cannot be both at the same time. John here places the test very definitely before us.

X. A CHRISTIAN OVERCOMES THE WORLD. 1 John 5:4-5.

By the "word" here is meant, society apart from God. It is a subtle force, opposed to Christ and his followers in its very nature. Let us be free from the world in conversation, conduct, habits, reading, singing, dress, and in every department of our lives.

NEWS FROM THE FOREIGN FIELD

A STRANGE SUBSTITUTE

The Chinese are indeed a resourceful people. Under the most adverse and discouraging circumstances, some one is sure to come along and suggest a plan which may or may not be practicable. This is especially true in case of sickness. They seem to have an endless number of remedies, such as they are. Then, when these fail, there is the witch with her incantations or the "Hunag Shah Hui" in this locality—an organization similar to the Boxers who, when called on, go through various performances for the restoration of the sick person.

We recently heard of the following unusual method which seems to be tried only in extreme cases. A witch is called and, seeing the serious condition of the patient, she suggests a substitute be offered to the goddess or spirit who is about to cause the death of the person. The substitute is an image made of paper and corn-stalks; and, to make the deception more complete, it is wrapped in several feet of new cloth. The witch then takes it to the temple or, perhaps, the nearest cross-roads and burns it—hoping thus to deceive the spirit in thinking this is her victim. For this service the witch requires a box of food to be offered to the idols, one measure of grain, ten pieces of imitation paper money, representing 10,000 cash, 25 coppers worth of oil, some cords used in braiding hair and one rooster.

This method was resorted to some time ago shortly before the death of one of our school girls. During the two years she was in school she had made a profession of salvation and seemed to be an earnest Christian, but her parents and grandparents were all heathens and, during her illness, the opposition was too great and we feared she might cast away her confidence. Towards the last Christians were not welcome in the home, but this did not prevent them from praying. We have a faint hope that Li Chiu Chu may have died in the faith after all, for one of their neighbors brought us the report that when the witch was called she said, "Jesus is here; I can't do anything."

We need to pray much for all our school boys and girls, and especially for those who come from heathen homes. So often the Christian influence of the school is overruled by the superstitions and customs of their relatives. "We ought to obey God rather than man" is unfortunately reversed very frequently when a Chinese pupil returns to his heathen home. It is only the older and maturer Christians who have the courage of their convictions and dare to oppose their elders.

IDA VILCO.

COBAN GIRL'S SCHOOL

At Guatemala, Central America

PERHAPS you would like to hear from the Girl's School at Coban again. We are nearing the close of another school year and God has been with us. It has not all been easy sailing. Corn and beans, the staple foods, have been scarce and high as also other food products. Satan desires these girls who are taught in a Christian School more than he desires any other, I suppose. So while we work and plan to train and instruct them Satan would allure them to the world if possible.

We have some choice girls—an interesting, intelligent group. Many of the girls are part Indian, but only recently have we had one that wears the regular Indian costume. One day a German man came and told me that he had brought his daughter to put in as a boarding pupil. I had taken the girl, who was standing near, to be a servant and was looking around to see where the daughter might be, when he very defiantly pointed to the Indian girl and said she was his daughter. A half Indian girl, reared by a fanatical, Catholic, Indian mother, who opposed the father bringing her child here, and who had never known discipline, fourteen years old but unaccustomed to study, is interesting material. Everything was strange to her and she did not readily adapt herself to the rules and regulations. She was not obedient and the mother, who

kept coming to see her, was insolent toward me. I tried to deal patiently with them as I wanted so much to win the girl for the Lord. I found out that the mother was planning to take the girl out of school and give her to some man to live with. The father, who lives about two days' journey from here, had put the child in my care so I felt my responsibility toward him, as well as a determination to save the girl, if possible. But one day while we were all busy she slipped out, we hurriedly searched the place but Elisa was not to be found. It was evident that she had gone to her mother. I went to the authorities and asked them to bring her back. It was not long until a policeman arrived with her and also her mother and godmother, who were very angry and determined that I should give my consent for Elisa to return with them. The policeman brought an order from the judge saying that she was to stay in the school until her father should remove her. After many words, during which time the policeman stayed near, thinking perhaps that his help would be needed again, they told the girl that she would have to stay and for her to obey in everything, excepting she was not for any reason to go with us to church at night. She would hide when the bell would ring for family worship and for several days someone would have to go to bring her to prayer each time. She soon, however, became content and attended of her own accord all the services, excepting the night meetings. I thought best to let her gradually see that we were not so bad as her mother had told her the Protestants are, so did not require her to go to church at night. Last evening I decided it was time for her to find out that those services were not different from the others and started to her room to tell her to get ready to go, when I met her coming to me, her eyes sparkling and her face all a smile and she asked if she could go with us to church this time. She has beautiful big brown eyes and will be a jewel for the Master if we can win her heart for Him.

Cornelia, the Indian girl that Miss Phillips first turned down when she asked to be taken to school, is still with us and a more faithful, conscientious, studious girl I have not found in Guatemala. She is homely and awkward and one would not take her to be studious, much less musical, but she has had a great desire to play hymns and is one that I simply had to give lessons to every week. Many times when her time comes for a lesson I am occupied with something else, so she goes away with a rather disappointed look to return in a very short time; no matter how many times I put her off she always returns. I have learned that the only way to get rid of her is to stop and hear her lesson.

Wish you might know each girl, little and big, so you would know to pray for them, but I do ask that you pray for us as we endeavor to train them for the Lord.

NEVA LANE.

MY TRIP TO NAZARETH, TIBERIAS AND CAPERNAUM

By MOSES HAGOPIAN

IT was the 2nd day of July, I went to Nazareth with a young man. We visited the Church of Annunciation, which is situated in the Latin Monastery. There we saw the Chapel of Annunciation which contains the Altar of Annunciation, the round upright Column of Gabriel, marking the place where the angel stood, and a Column depending from the ceiling, above the spot where the Virgin received the angel's message. From there we went to the Workshop of Joseph. We visited also the Synagogue and the room where Christ is said to have preached, Luke 4:16-30. After this we went to Mary's Well, situated near the Church of Gabriel of the Orthodox Greeks. Here in the church the guide took us to the spring situated to the North, saying that Mary used to come to this spring regularly to take water. No doubt that the child Jesus frequented there also. The spring is known

as "Jesus' Spring" and Gabriel's Spring." From this spring the water runs through a conduit to Mary's Well, where women are constantly to be seen drawing water in pitchers of graceful form.

From Nazareth we went to Tiberias. On our way we passed by the Spring of Kafr Kenna and the village itself. Kafr Kenna is, according to ecclesiastical tradition, the Cana of the Bible, John 2:1-11. From here the route led us to the Northeast through a broad and well-cultivated Wadi Rummaneh, and we kept on going for an hour, I presume, up and down the hills until we approached the edge of the plateau from which place we had the first view of the Lake of Gennesaret, or the Sea of Galilee. To the North you may note Safed, "a City Set on a Hill." After awhile Tiberias itself became visible down the hills on the bank of the beautiful lake.

On the Tempestuous Sea of Galilee

The following day it was about 2:30 p.m. my friend came to me saying that he had already bargained with the man for a little boat to take us across to Capernaum, that a lady also wants to go there. We went to the sea shore of Tiberias and got in the small boat. I can see it yet before my eyes while I am thinking of it. We set sail for Capernaum and bade goodby to our friend who had come to see us off. He told us: "Be not afraid, only pray." It was nice and smooth sailing when we first began, but after we got away quite a distance from the shore a strong wind began to blow and tossed our little boat so severely that we were afraid that our lives would be in danger soon. Now we were far away from Tiberias and about in the middle of the sea and there was no other boat nearby to help us in time of danger. As I began to look to the waves, they were really awful. They dashed against our little boat so cruelly and splashed it so much so that we were literally drenched and if you were to look at me then you would have thought that a good brother had baptized me in the sea of Galilee by immersion.

Now, the half of our voyage was just about over. The tempest was raging and the billows were tossing high. I had taken a firm grip on the middle board of the boat and dare not move a bit until it nearly paralyzed my limbs. My hands also began to shake. The sail man saw that we were sore afraid and he cautioned us with a loud voice: "Qorkma, qorkma," that is to say, "Don't be afraid, don't be afraid." Of course, it is needless to say that we were praying God to save our lives and if we ever prayed in all our lives so earnestly we really prayed then. Jesus was our only hope. We were praying to Jesus every moment and every second to take us across safely somehow. I began to think of Peter who was on that same tempestuous sea at one time and how Jesus took him by the hand and rescued him. Then I thought that the same Jesus who helped Peter will help me, too. Often I would look toward Capernaum to see if we were nearing it and the more I looked the farther it seemed to be. Another thing, the sail was not fixed properly but thank God nothing happened to it seriously. The storm was severer yet. We thought of eternity. Then I began to think of my many dear friends in America and that a month later they would be reading in the HERALD of HOLINESS or else in *The Other Sheep* the sad and yet the glad news that "Moses has gone to heaven right from the midst of the Sea of Galilee." I said to Jesus that it would be all right if it was His will to take me home to the gloryland from the waves of Galilee, but He stood by me in the little boat and encouraged me. A voice within me seemed to say that "Your work on earth is not completed yet." The following song also came to my mind: "Master, the tempest is raging," and the words: "Carest Thou not that we perish." "Each moment is threatening a grave in the angry deep." Again I looked and this time Capernaum looked closer. We had twenty minutes, then fifteen, then five, and at last, thank God, we came safely to the Capernaum harbor.

News and Notes From New England District

All contributions for this page should be sent to Rev. Ralph D. Schurman before the tenth of the month in which they are to appear. North Attleboro, Mass.

DISTRICT REPORT

These are days of strenuous battle but God giveth the victory, amen. Our plans were made for a Home Mission Campaign in the city of Springfield, Mass., and July 12th we launched the offensive in this great center of population in a large tent well located.

Springfield is, indeed, a strategic center for our work, a city of some 140,000 population. It is a great railroad and commercial center offering great possibilities for an aggressive work of holiness.

It was a long tedious battle with ordinary crowds and but little to encourage in the human. We were determined however to have the victory and pressed on for eight weeks with meetings every night. We organized with twenty-one charter members, about half of these being men. A mission hall was opened immediately as temporary headquarters. All entered heartily into the preparation with the result we have a neat and a commodious place of worship on the main street of the city by which thousands must pass each day.

We were blessed by the providential help of Sister Sloan in the middle of the campaign. She was with us one week and having held a campaign in the city some years previous her ministry brought us in touch with many new homes.

I could not pass, in this report, the faithful co-operation of Brother L. C. Messer who assisted me in the campaign. His cheerful spirit and patience; his sweet gospel songs and willing readiness to do anything to further the work were factors of importance in the results achieved. May God give us more workers of this type.

We have just closed our Labor Day Camp at North Reading with a good degree of victory. The attendance was splendid and many folks sought God. The preaching was done by local brethren and the music was conducted by L. C. Messer and Arthur F. Ingler.

We are now returning to a suburb of Springfield, Mass., for a campaign in an independent church which is looking our way; and we are trusting God that this meeting will result in another Church of the Nazarene for New England.

This is but a report but I cannot refrain from this closing remark. I am well convinced that we can do the job and plant Nazarene churches in all our great centers if we will but go in and stick until the task is accomplished, amen, let's do it.

HOWARD V. MILLER.

LEICESTER, VT.

Sunday, Sept. 6th, was a red letter day for the Church of the Nazarene at Leicester, Vermont. Beginning at 10 a. m. with Sunday school, God's blessing was felt by all. Our pastor preached from John 14:28 using as a theme, "The Comforter." After the sermon one sister was received into full membership and another baptized by sprinkling. Then the sacrament of the Lord's Supper was administered. At three-thirty o'clock there was a most beautiful gathering on the bank of a small stream, yet large enough for a baptismal service, our pastor baptized four by immersion. How the people did get blessed. Many said it was the most beautiful service they ever were in, some that are not satisfied with their baptism are looking forward to another such occasion. Our evening service was another time of the outpouring of the Spirit. A young man was received into the church as a probationary member. Five of the members gave five-minute talks on different phases of the text, Acts 2:38 and all were blessed. Then the pastor opened the meeting for testimony. The Holy Ghost came in such power one young woman came and threw herself down at the altar pleading with God to sanctify her. She was most wonderfully sanctified and the

Comforter came to abide. A man and his wife came and sought the Lord for the first time, found peace to their souls, and the meeting closed with a wave of glory. These seekers were visited on Monday 6 a. m. by the pastor before the man went to his work and the family altar was established. We give God all the glory for all these victories, and are still looking forward to greater things. Pray for us.—Roy H. Cole, Reporter.

MR. PLEASANT, P. E. I.

We are still praising God for glorious victory and salvation through the blood. Have just closed a nineteen-day revival meeting at the Church of the Nazarene here with Brother Roy L. Ruth of Indianapolis for our evangelist. We had the pleasure of seeing a number of souls bow at the altar, some for justification and purity and some backsliders reclaimed. Hallelujah! God is still on the throne. Brother Ruth surely proclaimed the truth in all its fullness. He no doubt caused us all to examine ourselves to see whether or not we were in the faith. His messages were clear and convincing. No one hearing him could go away and say that they did not get help from the Lord. Our meetings have been good since he went away. God is blessing! And we feel sure that Brother Ruth is worthy of a place in our holiness ranks. May God bless him and bring him back to the Island again. Pray for us.—A. Stanford.

NEW BEDFORD, MASS.

We are having a good time in all of our services; much like an old-fashioned campmeeting. Our people are a class of shouting, praying, and paying men and women. I preached to a full house Sunday night. There were many outsiders present; twelve denominations represented besides those not affiliated with any church. Last night there were fifty-three out to prayermeeting and one seeker. We have just organized a Men's Praying Band and next Sunday wife will organize a Young People's Society. Our people are looking forward to and praying for our coming revival with Lum Jones from Sept. 18 to Oct. 4th.—R. J. Kirkland, Pastor.

PORTLAND, MAINE.

At our first prayermeeting nearly a year and a half ago there were fifteen present, last night at the midweek service there were just fifty-three, filling nearly every seat in our prayermeeting room and such a glad glorious time as we had. The church kindly gave me two weeks' vacation, one week of which I spent with our church at Cundy's Harbor in revival meetings. Excellent interest was evidenced with a packed church and closing night and seeking souls; the meetings are being continued. We begin special meetings with the Elsners next week and are anticipating a time of salvation. The Lord is truly with us as a people. The Sunday school constantly hovers around the hundred mark and will shoot upwards as the vacation period comes to a close. There is faith and expectancy on the part of our folks.—C. P. Lanpher.

WALTHAM, MASS.

Sixteen months ago we assumed the pastorate of this church. When we came we found six members. We have been unable to devote as much time to the work as we would like to have done. Three months last summer we spent in evangelistic work with Brother Schurman in the Middle West. During last fall, winter and spring we pursued a full college course at the Eastern Nazarene College and graduated last June. It has been a busy sixteen months. However God has blessed us marvelously. We have received sixteen new members into the church and there are some more who should, and doubtless, will join us soon. We have had three special evangelistic campaigns. Scores of strangers have visited our services. We have had as high as 142 people present at one meeting. Over sixty souls have knelt at our altars. Finances have come

easily. During the summer months we have felt the pressure of decreased attendance and finances, but believe great things are in store for Waltham this fall. In the HERALD of HOLINESS drive we were able to secure fifty-four subscriptions. This will give us a hold on many families. Feeling led to pursue courses at Boston University leading to the M. A. degree and knowing the need of extensive pastoral work here we have resigned as pastor. May the Lord bless the good people at Waltham. They have worked, prayed, believed, sacrificed and paid as I believe no other on our District can exceed. We believe great things are possible in Waltham. In conclusion, I would ask the prayers of all the Nazarenes as I enter this new scholastic field. I would like to visit our churches during the coming year on Sundays or over week ends and either supply the pulpit, hold Young People's Conventions or assist in revival campaigns. Address me at Waltham, Mass., for the present. I desire to keep preaching and in touch with our work. Pray for me.—Russell V. DeLong.

CAMBRIDGE, MASS.

Since writing our last report we have passed our first month in the Prayer and Fasting League. Over thirty have already given us their names and others are joining. We expect to more than double our number before the winter is over. Since the league was organized about six weeks ago nearly \$55 has been paid in. This prayer and fasting is proving a great blessing to our church and we heartily recommend it to all our churches. Last Friday, Sept. 4th, we had Sister Marshall from Africa with us, under the auspices of the W. M. S. She talked for over an hour, and our people were greatly interested and blessed. Many said that this was one of the best missionary meetings we ever had. God is greatly blessing us through our new pastor, Brother Waddle. The Holy Ghost is speaking through him to each one of our hearts. There is a general spirit of fellowship and co-operation among us, and God is pouring out His spirit upon us.—A. R. S., Reporter.

KANSAS DISTRICT ASSEMBLY

The Kansas District Assembly was held this year at First Church, Hutchinson, Kansas. The recent division of the District was felt, as many of the old-time preachers and delegates of Kansas were missing. Twenty-three churches of this District have been transferred to the new Kansas City District. Four new churches were reported this year, bringing the total number of churches now on the Kansas District up to forty-three.

Dr. R. T. Williams presided at this Assembly. I have been with him almost every year, either in revival work, or in assemblies, but, I have never loved or appreciated him more than at the present time. He is a good man. He is a wonderful presiding officer and a masterful preacher.

VISITORS

We were blessed this year with many visitors from other Districts. Rev. Kinzie, of the Iowa District came by and gave us a visit. He is moving back to Topeka, Kansas, after laboring for four years on the Iowa District. Rev. Chas. Robinson and Lawson Brown from the Arkansas District attended and rendered valuable service. Brother Robinson preached in his unique way to the delight of his hearers. He made arrangements to purchase some lots on our new college site in Hutchinson. Rev. Harmon, pastor of our work at Henryetta, Okla., was with us over the last Sunday. He has built a beautiful church in Henryetta. Brother G. F. Haun, of Henryetta was also with us over the last Sabbath. Prof. John Moore, of First Church, Los Angeles was with us throughout the Assembly. He is really one of the big singers of our church. The whole tenor of his life denotes strength. He is a lovable brother, a devoted Christian, a leader of remarkable strength for young people and a soloist of first rank. I do not know when I have enjoyed the fellowship of a brother more than with Prof. Moore. Brother McCluskey, of Enid, Oklahoma was with us and is taking work on our District. Rev.

B. H. Edwards of Sioux City, Iowa, was back on his home District and preached for us.

MISSIONARY OFFERING OF \$1,500.00

Miss Lillian Cole, returned missionary from Africa was with us. We remember when she left for her field of labor nine years ago. She is a remarkable character, cultured, devoted to Christ and her work. The missionary meeting will never be forgotten by our people. A fifteen hundred dollar cash offering was taken by Dr. Williams. The people gave freely, lovingly, hilariously and willingly.

SUNDAY SCHOOL RALLY

The last day was different. At nine thirty Sunday morning a great Sunday school rally was held. Dr. E. P. Ellyson, gave an address to four hundred people, on the subject of knowing how to run a Sunday school. He stirred the people on Sunday school interests. The writer followed with an address on, the necessity of the youth of our church having teachers who love and take a heart interest in the young people. Great interest was manifested in this morning meeting. Dr. Ellyson is doing a great work in our Sunday school movement. He is selling many Sunday school books, agitating, giving out information that will bring us to a more efficient program, and leading us to a new day in this part of our church work.

BRESEE COLLEGE

Two meetings were held in the interest of Bresee College. A great forward step was taken when the pastors agreed to President London's suggestion to raise their quota on the new building and help save the expense of sending a representative after it. Splendid co-operation was given by our people on the new building program. The cornerstone of the new building was laid during the Assembly. About one thousand people gathered on the grounds of the new college site for this occasion. Addresses were made by the President of the Chamber of Commerce, of Hutchinson, President London, and Dr. Williams giving the principal addresses for the laying of the cornerstone.

REV. A. L. HIPPLE RE-ELECTED DISTRICT SUPERINTENDENT

Rev. A. L. Hipple was re-elected District Superintendent. He has been a faithful worker during the year, and has worked hard for the interests of his churches. He has a very helpful wife in his work. She was a student in Bresee College last year and will continue her work in school this year.

Bresee Male Quartet and the Ladies' Quartet rendered excellent music, also Prof. Moore and Miss Hester Fisher, our new vocal teacher at Bresee.

There were many seekers at the altar of prayer and many found Christ. The church auditorium was overflowing each evening. Mrs. E. P. Ellyson and Miss Lillian Cole spoke to a crowded house Sunday evening at six-thirty in a young people's meeting.

The ordination meeting will never be forgotten. I felt that I almost had a call to preach. What feelings came over my life cannot be expressed! Five of our Bresee students were ordained to preach the gospel of Christ. Chester Morgan, Arthur Morgan, Mack Anderson, Aaron Hulse, and Mrs. A. L. Hipple. I am a better man as a result of this service. It will pay every man and woman of our church throughout our connection to begin and make preparation to attend our District Assemblies.

We are sorry to lose our brethren to the new Kansas City District, but, we wish you well in your new field of labor. We give you a standing invitation to come back and visit us. You are taking our old secretary-treasurer, Rev. E. R. Shook, who has served this District for seven years. However, an old student of Bresee will take his place, Rev. Elmer Poole. Blessings upon all.

A. S. LONDON.

ARKANSAS NAZARENE CAMPMEEETING

It was my privilege to attend the second annual encampment of the Arkansas Nazarene Campmeeting, a camp which not only the Nazarenes of Arkansas, but all the great Church of the Nazarene, may well be proud of.

The central location (Little Rock); the interest of the church throughout the state; the attendance of many workers and a goodly number of the pastors; the vision, faith, sacrifice and untiring labors of our beloved District Superintendent and District Secretary, Rev. John W. Oliver and wife; the fiery ministry of Rev. John Fleming; the strong preaching of Dr. Chapman; the sweet, unctuous singing of the Sultons, together with the intercessory prayers of the saints, were the elements which made for success on the human side. Best of all, God was with us, and poured out His spirit on every service.

I have attended some of the great national camps—the great Nazarene Camp at Pasadena, Calif., the great southern camp at Waco, Texas—and I have

The Sunday School Lesson, October 4

By M. EMILY ELLYSON

LESSON SUBJECT: Paul in Athens.

LESSON TEXT: Acts 17:22-34.

GOLDEN TEXT: *In Him we live and move and have our being* (Acts 17:28).

WE have in our lesson this week Paul's sermon at Athens. This sermon is of deep interest to us, for Athens has surpassed any other city known in history in the number of first rank men of genius. The world still looks to Athens for its highest types in most of the fine arts and in most branches of literature. It meant so much to stand there where orators, poets, dramatists, historians, philosophers, etc., a great host of famous men who had sounded forth by voice and pen their messages to the world. But Paul knew he had a message for the Athenians that was infinitely greater than all that splendid city had ever heard, and a greater gift to bestow upon her than she had ever bestowed upon mankind.

It was doubtless Paul's intention to await here the coming of his helpers before he began to preach, but he saw on every hand the throngs of idols, and the throngs of idolaters, and the soul of this holy man was strongly moved by the spectacle. A message to this people from the one true God burned in his spirit, and he could not resist the impulse to preach. This impulse was encouraged by the act of the philosophers, who led him to Mars Hill that he might set forth his teaching. The crowd gladly followed for they always enjoyed a discussion, being a very argumentative people, and probably the most alert mentally that ever lived.

In this address, Paul shows the people of Athens that they themselves had given occasion for declaring the one true God to them by setting up an altar to the unknown God, which as he passed by he had observed, and had noted their devotions. It was indeed a sad thing to think, that, at Athens,—a place which was supposed to have the monopoly of wisdom,—the true God was an unknown God, and the only God that was unknown. It does seem that they should have welcomed Paul for coming and making this true God known to them, since they had admitted by their inscription that they were ignorant of Him.

He shows them that he was not setting forth new or strange gods for they already were worshippers of Him ignorantly, but, while the worship of this God was the right thing for them to do, and by so doing they did declare their dependence on Him, yet to do so ignorantly was a reproach to them, for they were famous the world over for their knowledge. Then he assures them that he had come to take away this reproach, that they might worship Him understandingly whom they worshiped ignorantly.

We note also that the doctrine of only one true God, Paul confirms by the works of God in verse 24, and these visible proofs he tells them should lead them to the invisible One, and convince them of His "eternal power and Godhead." The Athenians in their devotions were governed, not by their philosophers, many of whom spoke clearly and excellently of "one" supreme Being, of His infinite perfections, and universal dominion; but by their poets, and their idol fictions, and the philosophers submitted to this, rested in their speculations, taught them to their scholars, but never used them in opposition to idolatry.

Paul also teaches that in a particular manner, God is the Creator of men, of all men, "He

made of one blood all nations of men." He has made the nations of men, not only all men in the nations, but as nations in their political capacity; for their mutual preservation and benefit. If this be true then why should one nation look with contempt upon another. This the Greeks were guilty of doing, and this conceit Paul takes down.

Paul also shows the absurdity of making images of God to carry around with them, so as to have God with them in the images. God is an Infinite Spirit and not far from any of us, and images only put Him farther away, for an image is but a pretension and interferes with the nearness of God because it comes between the real God and His worshiper. God cannot be represented by an image.

He also teaches that God is our life and the length of our days. It is not only owing to His patience and pity that our forfeited lives are not cut off, but it is owing to His power and goodness, and Fatherly care, that our lives are prolonged. So frail are we that it does not require a positive act of His to sink us in despair, but just a suspension of His care and we would die of ourselves. Not only from Him at first did we have our being, but in Him do we still continue to have a being capable of enjoying our Creator, and not sunk into nonentity or the meanness of brute life.

We observe another outstanding truth of our lesson in the fact of our being the offspring of God. We are spirits in flesh, then certainly He who is the Father of our spirits, is Himself a Spirit, and "we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and men's device." God honored man in making him in His image, but man dishonors God if he makes God after his body. We are His offspring, formed by Him, formed for Him, and are more the children of His providence, than any children are the care of their parents, and should be unto Him a name and a praise.

Paul gave the Athenians a clear statement of their position before God, and then showed them just as clearly the road back to God. They were not an unlearned people, but they did not improve the light they had, and were willingly ignorant. Paul tells them that God was not severe with them, He was longsuffering towards them, because they practiced their idolatries ignorantly. Hence His patience and forbearance with this marvelously gifted people. He might have sent them greater light had they not been so self-satisfied. But now light had come. The light of the Gospel had burst upon the world—*All men everywhere*.—There was no place so isolated, so remote, so dark, but that light was now penetrating, and with it came the command to repent. He tells them the reason for enforcing this command was the coming judgment day.

The God who made the world will judge it, the day is set, and the judge is appointed, even the resurrected Christ. By Him God made the world, by Him He redeemed it, by Him He governs it, and by Him He will judge it. Let all His enemies be assured of it and tremble before Him; let all His friends be assured of it and triumph in Him.

How did they treat the message of the great apostle? Much as men treat it today. There was ridicule and scorn but some believed. The Gospel had as little success in learned Athens as anywhere. Nevertheless light had come. God's messenger had been true to them, and theirs was the responsibility.

seen the greatest spiritual power which attended the smaller holiness campmeetings twenty-five years ago, but all things considered—the number converted, reclaimed, sanctified, the clear-cut, definite experience received, the way seekers prayed through and came up with a shout and a shine, and the rejoicing of the saints in the "good old-fashioned way"—enables me to say, and I think I am conservative in saying, I have never seen the equal of the 1925 Arkansas Nazarene Camp. To God be all the glory.

Between 350 and 400 knelt at the altar as definite seekers; about three hundred of that number praying through. Such spiritual power is seldom seen nowadays as swept that vast audience at almost every service.

Rev. John Fleming is a cyclone of spiritual power; a revivalist indeed and in truth. He gets

the people—gets souls. Dr. Chapman's strong messages were feasts of fat things. He out-preached himself, which is saying much, and God blessed his ministry in the salvation of sinners, the sanctification of believers and the edification of the saints.

The people of North Little Rock largely co-operated with the Camp. The Rock Island railroad leased the land on which the tabernacle is located; business men, and the good people, Nazarenes and otherwise, assisted in the building of the tabernacle.

The State Camp is with us to stay, thank God. The Nazarenes of Arkansas are marching to victory led by our courageous District Superintendent whose effective leadership is telling more and more in uniting, strengthening and upbuilding of the Arkansas District.

The Fleming boys, John and Bona, and the Sut-

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you in my last letter about the time we were arriving at Fig, N. C. As I wrote you in my last letter, Brother Raymond Browning took me over the great mountains for 175 miles across the highest points of the Blue Ridge. This trip was unsurpassed for beauty.

The Fig Camp is located in Ash County and Ash joins the Tennessee line and Jefferson is the county seat of Ash County and the camp is some twelve miles north of Jefferson on the North Fork of beautiful New River. The hills at Fig are so steep that they are afraid to let them lay down for fear that they will never be able to stand up again. The earth is just simply set up on edge, and men work both sides of their farms. Strange as it would seem these beautiful hills are very fertile and produce fine crops and as to the people there are no finer and no cleverer people on earth. We had a fine meeting, although the spiritual tide was very low when we opened the meeting. Brother Browning stayed with me over the first Sunday and up till Wednesday morning and did some great preaching, and also led the singing for our good Brother M. V. Lewis did not get to the Camp until Wednesday afternoon. But we have no finer young man in the holiness movement than Brother M. V. Lewis. He is a most excellent leader and a fine solo singer. He was raised right here in a mile or two of the Fig Camp and he has the love and respect of this whole country where he was raised.

My home at Fig was with Brother Maxwell, and for love and kindness they were as fine as walk the earth. Among the leading families that support the Camp are the Graybeals and Maxwells and Lewises and the Browns and the Stewarts and many others too numerous to mention in one short letter. We had many good preachers to help us in this battle, a Brother Farmer and Brother Thomas and Brother Conner and Brother Calvin Sexton, and this beautiful mountain boy is one of the most wonderful prayers that you will meet in a lifetime of travel. He has no whang to his praying, but when he prays he just simply sings and it is so musical that you could listen for a whole day. It was the most beautiful prayer that I have ever heard yet, although I had heard all kinds of praying, but never until I heard Brother Calvin Sexton did I ever hear anything just like it. He is a most untiring altar worker and most beautiful brother. He ought to be out in the field all the rest of his life.

We closed on Sunday, August 23, with a very large crowd, some said as many as 2,500. On Sunday morning I preached on the story of Lazarus and we must have had fifty at the altar, and at night I gave my hospital experience and we must have had forty or fifty more at the altar. We closed up in a fine shape. M. V. Lewis raised plenty of money to meet the expenses of the meeting but the time came when we old mountaineers had to separate, as I was raised not a great ways from the North Carolina line in the same old mountain range in which this campmeeting is held. My good friend Brother Cornwell came all the way from Connelly Springs, a distance of ninety-two miles, to take me to Greensboro and he left his home at four o'clock. We left Fig at 9:30 and drove into Greensboro

at 6:30, a distance of about 160 miles, and that good old boy drove his Ford car 252 miles in a day and was able to help in the service that night in Greensboro. He carried me and trunk and all of my extra baggage all of that distance, and when we drove into Greensboro I had then driven over six hundred miles in the great mountain range of North Carolina and no trip on earth is more beautiful than that. Blowing Rock country is a paradise above the clouds for we saw lots of beautiful clouds away down in the valley. Up in those awful steep mountains the apple trees were so full that the limbs simply hung down the trees.

But here we are in beautiful Greensboro, the home of Brother Jim Short, and the readers of the HERALD of HOLINESS will agree with me that a country that could produce Jim Short is a most wonderful country. I was called to Greensboro by our good friend and brother, D. L. Siler, who is heading a great move to put in Greensboro a strong Church of the Nazarene. The time has come when the great Nazarene movement should be organized all over the United States and all over Canada, and that is being done in a most wonderful way. If the great Church of the Nazarene goes on as it is now going and we keep on the bottom in the next ten years we will have not less than 150,000 red hot Nazarenes in the country. He had four great days in Greensboro. Brother Siler secured the City Hall that seats 1,430 and we had at least eight or nine hundred at each night service. I must have preached to 3,200 in four nights and we had many fine preachers in the meetings. Brother Brugus, a fine holiness preacher in the M. E. South Church, led the singing and each night Ensign Patterson and his wife from the Salvation Army brought us a most beautiful song. The Army, as far as I could see, must have dismissed their services and the whole Army lined up with us, and they were a great blessing to the convention.

On Wednesday, August 26, I ran out some thirty miles from Greensboro to where Brother B. B. Bulla was holding a revival for the pastor of the Pilgrim Holiness Church at the nice little city by the name of Kildee and we had people by the hundreds and eleven hands for prayer and some at the altar. We drove back into Greensboro and had a great service at night. Again on Thursday afternoon we drove out twenty-five miles to Randleman, N. C., and there we had a great crowd again. In both of these day services we had the District Superintendent of the Pilgrim Holiness Church of North Carolina with us, the Rev. W. A. Way, and he is a most excellent brother and a perfect Christian gentleman. We had with us at Greensboro Brother G. H. Butner from Roanoke, Va., with a carload of his good people, who came almost two hundred miles. We also had Brother R. G. Flexon, the District Superintendent of the Virginia District, at one of the day services out at Randleman and Brother Ruth from High Point and Brother Mayson from Thomasville.

I was entertained at the home of Brother R. P. Boone and Brother Siler and Brother Boone took me through the great mill. That comes in next week's letter.

In love,
UNCLE BUDDIE.

tons, will lead the camp for 1926. Already we are looking forward and planning for a glorious ingathering.
MARIE STEWART.

ARKANSAS DISTRICT

At the close of the state camp, I ran over to Batesville where the Mrs. Diffe and Mrs. Beasley were in a campaign. This was our first time to visit these people. We were made to feel at home among them, and on Sunday, the last day of the meeting, organized a Church of the Nazarene with twenty-four members.

On Monday after the closing of this meeting we ran out to Calamine and preached for them, and feel that there is some likelihood of the resurrection of this church. May it be so.

Then, we attended a few services at Beebe camp where Rev. Chas. Robinson and Prof. Brown were plowing deep. It was awfully dusty and hot, but God was giving some victory.

From here we went to Mainsprings, near Prescott,

where Rev. Lum Jones and Mrs. Gill were being blessed of God in the ministry of the Word. It was a good camp, but heat and dust hindered greatly. Here we met two of our splendid boys who are in Olivet school, Milton Smith and Brother White. God bless these two young fellows; we shall hear from them.

From Mainsprings we went to Ozark. This camp has been having hard sledding, and did not try a campaign last year. Rev. Balsmeier and wife were the workers this year. I never met a more gentlemanly gentleman than Balsmeier. He is a big brother. I hope he will find his way back to the Arkansas District. We shared with them in the ministry of the Word.

According to reports coming to me, our revivals are better than usual, and many souls are being converted and sanctified wholly. We ought to reach the 2,000 mark in membership by the Assembly.

Not long since we organized a nice little church

of about a dozen members at Pulaski Heights, Little Rock, and appointed Rev. J. W. Moore to pastor and care for them. Some other places we will reach as soon as we can and organize them. Our preachers should all preach on and push organized holiness. My little booklet, "Church Organization" sells like hot cakes. Scatter them, please.

JOHN W. OLIVER, District Superintendent.

OPENING UP NAZARENE WORK IN THE CAROLINAS

The readers of the HERALD of HOLINESS will be glad to know that there is a wide open door in the Carolinas for the Nazarene movement. A number of the cities and towns are calling us to come and put on campaigns and help push the cause of holiness there.

At our recent Indiana District Assembly our District unanimously voted to get back of this work with finances and workers. We are sending Rev. Chas. Harrison, whose address will be Greensboro, N. C., Gen. Del., to open up this great field for our church. The first campaign will be held with Evangelist Oscar Hudson at Greensboro, Sept. 20 to Oct. 18. Our General Superintendents are enthusiastic and have urged us for some time to launch this great work. We have had a tent campaign going in North Carolina all summer in charge of Rev. Frank Potts of Advance, N. C. They have been having splendid revivals.

If this comes into the hands of any who are interested in the Nazarene work in the Carolinas we trust you will get in touch with Brother Harrison. We covet the prayers and co-operation of the Nazarene family as we launch forth campaigns in these states that have hitherto been untouched by our movement. This is an open door that we must enter and by God's grace we will advance.

J. W. SIIROT,
Indiana District Superintendent.

MISSOURI DISTRICT ASSEMBLY

Under the big tent owned by District Superintendent E. C. Dees, stretched on the lot just west of the church at Piedmont, Missouri, was held the fifteenth annual Missouri District Assembly, and it was agreed by all who attended that it was the greatest Assembly ever held on the Missouri District and second to none held any other place with exception to number.

Tuesday evening, Sept. 1, Dr. H. F. Reynolds delivered a very inspiring sermon on the truthfulness of John 14:12 "and greater works than these shall ye do." It was a message that will long be remembered by all who attended. It gave such a vision of doing greater things that all had their eyes centered on nothing other than the good that could be accomplished through their efforts and the spirit remained all through the Assembly, thereby helping make it the greatest and most successful Missouri District Assembly. There was a continual stream of shouts going up throughout the entire Assembly and I find that it is impossible to try to describe the true reason why it was the wonderful Assembly that it was. The Edwards Party gave some special selections that nearly lifted you right into the gates of heaven. Then the songs of Brothers Brown and Robinson of Oklahoma almost opened the gates.

The evangelistic service Friday night was a service that will never be forgotten. It lasted from 7:00 p. m. to 1:35 a. m. and not a person went to sleep. It started by the young people having the devotional service, then Rev. Copeland, come to us from the Methodist church, gave a wonderful sermon on sanctification and it was agreed by all that he was a full fledged Nazarene. After the altar service (six souls finding victory) we had the ordination service, Rev. Grace Edwards and Rev. Mrs. A. L. Roach being ordained and Mrs. C. Bauer being consecrated as deaconess. The entire service from beginning to the end was a continual shout of praise to God.

We are going in to make this the greatest year on the Missouri District and we know the Lord is with us and with the corps of officers, viz., E. C. Dees, District Superintendent, Mrs. Erna Patterson, Secretary and Mr. A. A. Patterson, Treasurer, and with the assistance of each Nazarene on the Missouri District great good can and will be accomplished.

S. N. WHITCANACK, Reporter.

The HERALD of HOLINESS is food to my soul and after reading a copy I pass it on to someone else.
—Mrs. James N. M.

REVIVAL AND CHURCH NEWS

"THE WERKHAUSER EVANGELISTIC PARTY just closed a meeting at Paris, Mo. A band of ten holiness women and one lonely man have held the fort for several years, holding a tent meeting in the country. A more loyal band can nowhere be found, undertaking this work for the Lord. We suggested to pitch the tent in the town, being the county seat of some 2,500, where they had no meeting for seventeen years, trusting God for His help, and we were not disappointed, for the crowds came, and Sunday nights some five hundred people filled the tent, never budging, but listening to the message of holiness unto the Lord with the greatest interest, and as all the churches closed their Sunday night as well as midweek services, we had good attendance. Hands went up for prayer, some were sanctified, the saints revived and blessed, and we believe that the Lord will give us a real Holy Ghost revival in this town, having received a call to come back next year. Finances came easy, and folks respond to the truth, and thirteen subscriptions for the HERALD or HOLINESS were taken, which will bear the light during the coming year. A great interest was shown in the healing service which we conducted anointing a group of folks."—Wm. Werkhauser.

EVANGELIST V. L. NABORS—"Rev. F. C. Williams and I crossed the father of waters at Arkansas City and motored on up the levee to Yancopin, Ark. and waged battle against sin and Satan there beginning August 22-30. This was a hard drawn out battle—sin is rife. People thought there was no use to try and it began to look that way to the evangelist but we have a great commander, which is Jesus Christ, the Lord. On Thursday night about one half of the people gave their hands for prayer. Friday night a number knelt at the altar for prayer, and the three last services were truly blest of God. A number sought and found God in pardon or purity. The M. E. minister from Watson, Arkansas, was with us the closing services of the meeting. God bless him in his efforts there. The good people of Yancopin have a warm place in our hearts. We never shall forget them."

"THE WINLAND EVANGELISTIC PARTY consisting of Rev. C. B. Winland, Louis May, H. H. Grimm, Robt. Stratton and Rev. F. C. McPeck, have just closed a campaign at Athens, Ohio. This meeting was held in a tent and was a great blessing to the community. It lasted eighteen days and was a real battle from start to finish, but righteousness prevailed and 110 seekers bowed at the altar for pardon or purity. This was the greatest meeting that I have ever witnessed in the power of God to set captives free. This closes this summer's campaign. We have held five meetings and had 384 seekers at the altar. I am open for dates for meetings or will consider a call as pastor. Have had experience in both evangelistic work and pastoral work."—Rev. F. C. McPeck.

EVANGELIST A. M. YOUNGBLOOD—"I just closed my second meeting with Rev. R. Y. Brown. Brother Brown is one of those men you seldom find. He is very deep spiritually. I certainly enjoyed working with him. He has old-time salvation. My first meeting was at Bethel Chapel. We have thirty-four saved or sanctified. Six joined our church. My meeting was at Vandervoort, Ark. We had thirty-seven saved or sanctified. Twenty-four joined our church. Thank the Lord. I go to Cove, Ark., Sept 5 and to Glover, Okla., Sept. 13. I will be busy until Oct. 5. If anyone desires to call us for a meeting I could give you a date after Oct. 5. Address me, Ft. Smith, Ark., Rt. 1, Box 378A."

PASTOR R. J. KIRKLAND, New Bedford, Mass.—"Three months ago we arrived here to become pastor of our church. We have a live church on fire for God and some souls are being saved and sanctified. We have taken in nine good members and there are nine or ten more whom we expect will soon unite with us. We have excellent crowds at all of our services; last night we had a full house. The congregation represented eleven denominations besides those who are in no church. We have a ten piece orchestra, three quartets and seven soloists. Brother Noble is our publicity agent. He is one hundred per cent efficient and the last three months

NEW CHURCH BUILDING AT FERGUS FALLS, MINNESOTA

In the good providence of God Dr. J. G. Morrison, District Superintendent of the Minneapolis District, with his evangelistic party consisting of Rev. Ben. Mathisen and wife, Will A. Hoffman and wife, opened a campaign April 8, 1923, in Fergus Falls, Minnesota. At the close of the three weeks of intense campaigning the little band was organized into a Church of the Nazarene and Rev. and Mrs. Ben. Mathisen of Minneapolis, Minnesota, became the pastors. They assumed their new responsibilities as pastors with great faith and courage. For a while they worshiped in a private home, and in a hall, and a basement, under a great handicap. It was evident that a church building must be erected if success must be assured. After careful planning and much consideration a lot was purchased and a little home was bought which is used for a parsonage. Steps were taken to begin the erection of a church building. The church extension lent the Fergus Falls Church \$1,000.00, which made it possible to begin construction work. If financial aid had not been secured from the church extension the little class would still be struggling for existence. Brother and Sister Mathisen have worked faithfully and prayed earnestly for the upbuilding of the Master's kingdom in Fergus Falls. They are great pioneers and surely the Lord has helped them in a marvelous way to accomplish wonderful for His glory and overcome almost insurmountable difficulties. The commodious little church, the insert of which is before you, is an honor to God,



Rev. and Mrs. Ben Mathisen, Pastors

a credit to Brother and Sister Mathisen for their untiring efforts, and a blessing to the beautiful little city of Fergus Falls. The church is well located in a good business section. The Minneapolis District Assembly was invited to meet with the Fergus Falls church August 18-23, 1925. We gathered together from three states, namely, North Dakota, South Dakota and Minnesota. It was a glorious feast of tabernacles and on the last day of the Assembly session, Dr. J. W. Goodwin, after having preached a masterful sermon, presented the financial needs of the local church and \$4,000.00 was raised in pledges and cash. \$2,000.00 having been previously paid on the property brings the indebtedness, not met with pledges or cash, down to \$7,000.00. The total cost of the property including lot and parsonage is \$13,000.00. The church membership has grown in two years from twenty-six to fifty-one. A great future is ahead for the loyal Spirit-filled band at Fergus Falls, Minn.—E. E. Wordsworth.

he has gotten the church hundreds of dollars worth of free advertisement in our leading paper which goes to 36,000 homes. In our HERALD of HOLINESS drive we secured 105 subscriptions which got us more than 200 per cent. Last Thursday night Rev. E. E. Martin, pastor of our Lowell Church, gave his life story to a crowded house. We are looking forward to a great revival with Brother Lum Jones of Oklahoma from Sept. 18 to Oct. 4. We request prayers for this great city of 140,000."

EVANGELIST F. C. CASSIDY—"God gave us a good meeting at Shelbyville, Ind. Something like forty or fifty prayed through and we received a good class in the church. It was the best that has been in the church for years, the people said. Brother and Sister Emmert are fine pastors, they sure know how to stand by our evangelist. We went to Warrington, where we had several at altar. Brother Carmony, the pastor, is a good man and has worked hard for the church. Then on to the Assembly, which was fine. Dear Dr. Goodwin with Brother Short presided, such yoke fellows as they are. God give us some more men like them."

"CLEVELAND, OKLAHOMA, has no evil report to bring. The Lord has done great things for us, whereof we are glad. We are coming to the close of the second year's ministry of our beloved pastor. Brother Tommie Hayes, whom we believe to be a man sent of God to Cleveland. He has kept his shoulder to the wheel, made a heavy grade, and gone over the top for Jesus. Souls have been saved, and believers sanctified. And God wonderfully used Brother Hayes in raising money to pay off the indebtedness of nearly \$3,000.00, raising the balance of \$1,500.00 the past two weeks. We had a great day in the Lord Sunday, August 23, having with us Rev. Parks, our District Superintendent, whose messages were inspiring and uplifting. After partaking

of a well spread delicious dinner a goodly crowd gathered and rejoiced with us in an afternoon service as we watched the old mortgage burn to ashes, while shouts of praise ascended to the throne of a great God who forgetteth not the cry of the humble. Praise His name. Having a determination to stay on the job till something is accomplished we find Brother Hayes a watchman, on the wall sounding the trumpet, crying aloud and sparing not, not shunning to declare the whole counsel of God, giving it out with no uncertain sound. The church loves Brother Hayes and his good family and he has lived in a way to gain the respect of the business men of Cleveland, but best of all gaining the smiles of our God as He crowns his efforts with success. We are encouraged."—Esther Kellar, Reporter.

MARSHFIELD, OREGON—"A revival campaign was held in a tent in Marshfield and Millington, Oregon, from July 9 to August 23, Rev. D. P. Henry of Centralia, Wash., being the evangelist. Miss Ava Adams was song leader for three weeks, then Mrs. Grace Fewless took charge of the singing. Mrs. J. Croft was organist. Brother Henry is a lover of men, and preached from his heart sympathetically, powerfully and effectually. Noon services were held in the lumber mill and at the Veneer plant, four days a week. Some fifty were saved and sanctified in Marshfield and about fifteen in Millington. Brother Henry raised \$725.00 for the purchase of a lot upon which a Church of the Nazarene will be erected, and he will remain there to oversee the building of it. The glory came down upon the altar scenes and God gave real victory in the services. The people at Millington, three miles distant, will help to make up the Church of the Nazarene at Marshfield. Sister Henry accompanied her husband in this meeting."—Reporter.

PASTOR LUDIE DAVIS, Bucoda, Wash.—"We are just a new church five months old. We have had one revival meeting with Rev. John Brown as evangelist. He preaches the old-time gospel in the old-time way, and is a great singer as well as preacher. The meeting lasted only a little over one week, but the church was greatly edified and our hearts encouraged. We expected to have another revival with him as evangelist this fall but he is going east as far as New York. We are expecting to have a revival meeting soon with Brother St. Clair as evangelist. Pray for us that God will put us on the map to stay. We feel that we are just Centralia's baby church now, but the Centralia pastor, Rev. Ralph C. Gray, gives us such help and inspiration that we hope to be in the adult class by next Assembly."

EVANGELIST C. B. FUGETT, Ashland, Ky.—"This is my first report since uniting with the Church of the Nazarene. This has been a broken year for me on account of the sickness and death of my precious companion. But am back on the field once more. Just closed two good campmeetings, the first one being at Blossom, Va. My co-laborers were Rev. and Mrs. Hoffman from Philadelphia. We had blessed fellowship together. The singers were Sisters Parker and Mears, who were blessed greatly in their singing. This has always been considered a hard camp but God gave us victory in almost every service. The people came by the thousands. Brother W. H. Vickers is the president of this camp and has the confidence of all his people. From Bloxom we went to Port Dickinson Camp at Binghamton, N. Y. Brother George B. Kulp was my co-laborer in this meeting. This was a wonderful camp. Brother Alvin Young was the singer, and we counted it a great privilege to work with these two men of God. God gave us a great camp with over three hundred at the altar. Pray for me."

LAMESA, TEXAS.—"Our progress thus far this year has not been by spasmodic spells, but we have made a steady advance on all lines of the church work. If a right principle prompts our service God will see to it that we succeed. Our annual revival meeting with Rev. J. I. Hill of California was a great success to the Church of the Nazarene, and the cause of holiness in the little city of Lamesa. Had a number to pray through at the altar, received several into the church, and made a host of friends for the work we are doing. Give us more men like Brother Hill, with judgment, wisdom, and a message that will draw men to the cause of holiness rather than drive them away. He is a congenial yoke-fellow, and the pastor's burdens are his burdens. We are getting a loan of \$1,000.00 on our property which will relieve our people of a great financial burden just now. The Lord will provide a way."—Felix and Nora Graham, Pastors.

GREENSBORO, N. C.—"A hastily planned but well announced four-day convention began here Monday night, August 24, with Uncle Bud as the speaker. Quite a quantity of the little six-page circulars describing the Church of the Nazarene and carrying also an announcement of the convention had been distributed, and the newspapers, especially the *Greensboro Daily News*, were generous with their advance notices. A large crowd was on hand the first night, the pit of the City Hall Auditorium being filled, and on the succeeding nights the balcony was also well filled. The arrangement of the building did not permit of altar work, but a large number responded to the various invitations given. Numbers from a distance attended the meeting. Ensign Patterson, officer in charge of the local Salvation Army corps, closed his services and he and his people attended the meeting, and Ensign and Mrs. Patterson, who are excellent singers, were a great blessing with their vocal selections. The instrumental music was furnished by the nucleus of our own orchestra, who will also play for Uncle Bud September 7 at Thomasville, N. C. Pastor Burgess, of a local M. E. Church, led the congregational singing. Just before leaving Brother Bud said: 'Boys, our four-day convention has been a great success.' We are looking forward with interest to our coming campaign with Brother Oscar Hudson to do the preaching."—O. D. Park.

EVANGELIST AUG. N. NILSON.—"We assisted Rev. A. S. Sprague at Litchfield, Neb., in a two weeks' meeting, saw a few souls pray through to salvation, and went from there to Sidney, Neb., for a pioneer meeting, Brother S. A. Leager in charge, but the folks at Sidney, did 'not want any of the religion that we preached' in that place (as Brother Bud puts it) so we closed the meeting, went down to Kearney, Neb., and attended the National Holiness Association campmeeting there for a few days. While there we received a telegram from District Superintendent Chalfant of the Chicago Central District, to come to Antigo, Wis., to assist the pastor, Rev. Miss Stella M. Adams, and the few Nazarenes in this place in a meeting. We began here last Sunday, and so far two souls have been sanctified. We thank God, feel good about it, and say 'bring on the battle Lord' and give us a great church in this town. These are days when the enemy is contesting every inch of ground that we try to take for our Master. We see right along the chaos and destruction that the present day Modernism and Evolution is leaving in its tracks. Our prayer and intention is to lift up the standard of holiness and the blood bought salvation of the cross, till we shall at last hear the 'summons child come home'."

PASTOR S. J. KING, Hamlin, Texas.—"We have just closed a revival in the Pultite community south-east of Anson in Jones county which was a great success. The old Devil was mad to start with. I had him stirred so that he made all the opposition he could for us, but God was more than a match for him. Brother Jas. N. Cooper of Ft. Worth was our evangelist. From the first service souls began to seek the Lord. Cooper preached holiness in the old-time way. Sinners were saved, backsliders reclaimed, and believers sanctified wholly. Baptist and Methodist fell in while the waters were troubled and got the blessing of entire sanctification. Brother Cooper was called for next summer's camp. We organized a Church of the Nazarene with nine members, with others to come later. There were eighteen saved and sanctified for which we give God the glory. Pray for us for God hears and answers prayer. We are expecting great things in the future."

PASTOR M. R. DUTTON, Bakersfield, Calif.—"We are glad to report that the battle is still going favorably on this far western battle front. Our fall and winter's work is shaping up and we believe there are great days ahead. During the hot weather we have not been idle but have been pushing the battle with a tent in nearby towns and have seen a goodly number at the altar and some really praying through. Brother A. F. Laing, and wife a licensed minister of the Bakersfield church, was my co-laborer in these tent meetings and rendered splendid service. During July we held a tent meeting in Shafter, a country town nineteen miles northwest of Bakersfield. Had a splendid meeting here, with the tent well filled every night and large crowds outside the tent in their cars. There were about twenty at the altar during this meeting. During August we held a tent meeting in Arvin, twenty-two miles southeast. Here again we had splendid crowds and interest with about thirty seekers at the altar. This is a prosperous and growing section of country and we are expecting to have a church here before Assembly. Kern county, in which we are situated, is a large and open field, with many splendid prosperous communities in which there is no holiness

work whatsoever and we mean to do our best to kindle revival fires and establish holiness churches in these parts. The old-time gospel still meets the heart needs of man. Hallelujah. Pray for us."

PASTOR G. B. SCHLOSSER, Lisbon, Ohio.—"This finds us enjoying blessed victory. Since our coming here after the Assembly in May we have had many times of refreshing. May 20 Sister Alice McClellan gave us a good missionary service. June 11 Rev. H. B. Macrory of Akron, Ohio, was with us in a great Young People's Rally. Young people from the neighboring Nazarene churches attended the rally. June 21 Pastor Howard Welsh of Hamilton, Ohio, preached with unction morning and evening. July 10 Rev. George Archibald stirred our hearts with a great missionary address on God's Country—Africa. He raised \$200.00 for the W. F. M. S. July 17 was the beginning of a gracious ten-day revival with Prof. N. B. Vandall, song leader, assisting the pastor. Brother Vandall has the glory on his soul and sings with the spirit and understanding. Aug. 6 Brother Tracy and family stopped over night on their way east to give us a wonderful missionary service. Aug. 16 Pastor Johnston of Power Point, Ohio, preached for us in the morning, while Evangelist F. W. Cox brought the message at night. Open air services, jail meetings and visits to the infirmary are among our regular program of services. Thirty-eight seekers have bowed at our altars, seventeen subscriptions to the *HERALD OF HOLINESS* have been secured, and seven united with the church. 'Praise God from whom all blessings flow'."

SIoux FALLS, So. DAK.—"We are praising God for up-to-date victory and for the opportunity of laboring in His vineyard. God has recently led us out of the orphanage work and into the active ministry. So this morning finds us pastors of the Sioux Falls, So. Dak., Church of the Nazarene. As this is a little city of 35,000 with only one Church of the Nazarene we feel our responsibilities many and varied. Yet we thank God for some loyal souls in this church who have a vision of a lost and dying world and are out for old-time salvation. The co-operation of our brethren is greatly desired. We want the names and addresses of your friends or dear ones who are now residents of our city. The same request holds good for any who may locate here in the future. We pledge ourselves to call upon them and to do our best, with God's help, for their spiritual good. We request an interest in your prayers that God may give us tact and wisdom, prompted by a heart full of love as we labor for the salvation of lost souls in and around Sioux Falls."—Mr. and Mrs. F. C. Percy, Pastors.

PASTOR CLYDE T. DILLEY, McAllen, Texas.—"The work of the Lord has been moving along and God has been blessing his people. Our street meetings have been great, with large crowds and fine attention. In the tent the congregations have been increasing, and the Sunday school has taken on new life. Some souls have found God and we are encouraged to press on. We will have been here eleven months the 22nd of this month. When we came we had no Sunday school and no place to worship. We secured a good lot and had the tent up in two weeks, and were worshipping on our own property, and have been ever since that time. We found many poor and sick people here, so we went to work at our old job of mission work and have taken care of over fifty Mexicans and twenty-five white people. We now have our plans for our new Nazarene mission building. It will have a basement with four hospital rooms, a rest room and another large room for Sunday school purposes. Our church will be on the upper floor. Our church membership has almost doubled since we came and we have a Sunday school of from thirty to fifty. We paid all of our budget the first eight months. We have organized a Prayer and Fasting League. We expect to keep on fasting and praying until Jesus comes or takes us home. If any Nazarenes come to the valley this winter, be sure to come to the McAllen church."

PASTOR J. O. SCHLAPP, No. St. Paul, Minn.—"On August 3 we began a series of revival meetings, under the fine big tent that the Minneapolis Church owns. A gospel tent up in this man's town was

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quite a novelty, and it did much of its own advertising. Rev. G. E. Coryell of Ogilvie, Minn., known as the Lumber Jack evangelist, was our engaged worker. God's favor is resting on this messenger of the Word. He was saved in one of our meetings out in South Dakota over six years ago. Brother Coryell did not get here until the seventh and we filled in with several of God's called preachers. Rev. Georgius, an evangelical minister (he's a Nazarene at heart). G. E. Johnson, one of the fellows that will have to put away the word lay. God's call is on him. Mr. Gammage also has a message to deliver. Rev. E. E. Wordsworth made good that name of his, worth-his-words. This would-be also pulled the gospel gun, and the Rev. L. W. Scott was with us most of the time to push the singing: 'His Word shall not return void,' may be said of all the messages. We closed on the 30th, with great glory on the camp. In all there were some forty-five or more seekers, not a sickly one in the whole lot. Over thirty were brand new cases as far as our altars are concerned. The phone rang more than once saying 'I prayed through last night, I've got it this morning.' One made her way to the parsonage, Mrs. Schaap got blessed good pointing her to the King of Kings, and Lord of Lords. Rev. 10:16. Thirteen have united with the church thus far, more will line up soon. Crowds were fine, touched several hundred people, and the revival has just begun. The Minneapolis District Assembly convened at Fergus Falls, Minn., Aug. 18-23 inclusive. Rev. Coryell and I only got in one day there, the revival could not be stopped. Some of our South Dakota brethren came via here to be with us in the meeting. God blessed their presence with us."

SCIENCE HILL, KY.—"After supplying our church as pastor since June 28, Brother E. N. Lejune gave his experience Sunday night and left Monday for Florida. We have enjoyed his short stay and those good sermons he brought us. Especially did we enjoy the two weeks' stay of his good wife and children with us during the revival he held in the month of August. Our Assembly convenes next week. We are looking ahead for a pastor then. Help us pray that God will make this coming year a great one. Let us pray for Brother Lejune's success."—Eliza Baugh, Reporter.

PASTOR J. WESLEY CROFT, Portland, Oregon.—"The Sellwood Church has just closed a series of special meetings with Mrs. E. M. Arnold as evangelist and Rolland Gillam as song leader. Sister Arnold brought us some strong messages on old-time Bible salvation and a goodly number sought the Lord. The church is revived and will take a new hold for the fall and winter work. We greatly appreciated Brother Gillam's faithful and spiritual work in leading the singing which was so inspiring and helpful."

THE NEW MEXICO STATE CAMP, at Roswell, N. Mex.—"Closed with great victory. The crowds were hindered somewhat because of the rainy weather, but throughout the week the blessings of the Lord were upon us. Dr. Henricks did great preaching and souls prayed through at almost every service. Miss Vera Sears, from Bethany-Peniel College was the pianist and Mrs. May had charge of the special singing, assisted by Mrs. Dr. Henricks and others. Rev. R. C. Gunstream, pastor of the local church, was choir director. All of these did their part well and added much to the interest of the camp. During the last three days, much time was given to the Young People's Convention and God blessed in a marvelous way. The closing Sunday was a great day and many found the Lord. The finances came easy and the workers were well paid. We were able to close out feeling that God was with us. The State Camp for next year will be held at Artesia."—Reporter.

NASHVILLE, TENN.—"On Sunday, August 16, we went to the Dales Chapel Nazarene Church for a two weeks' meeting. They have no regular pastor, but Mrs. Helen Bruner has been preaching there twice each month and has done some good work and the folks all love her. We met some as fine people at this place as could be found anywhere and the community made a very favorable impression on us by their regular attendance, good at-

tention and courtesy in every way. They have an excellent Sunday school, superintended by Brother D. Y. Dale. We had Sister G. B. Smith with us and the people were greatly blessed by her messages in song; also Sister Thomason who is mighty in prayer and was a great help and blessing. The Lord wonderfully blessed us in this meeting and gave us from twenty-eight to thirty-five saved or reclaimed and the church greatly revived. The meeting closed last Sunday night with great victory. A number of souls came to the altar and got saved. Some of the ones who got saved went back in the audience, got their friends, brought them to the altar and prayed them through in the old-time way. Had seventeen professions in this service. They sang, laughed and shouted for joy. You could not have told a Methodist from a Baptist or Campbellite from a Nazarene. Nine gave their names to join the Church of the Nazarene others are considering joining. We give God all the glory for the victory and answering the prayers of the good folks at Dales Chapel."—S. T. Cashdollar.

SALLISAW, OKLA.—"Just closed a splendid meeting out three miles from Sallisaw, with a goodly number praying through in the good old-fashioned way, of which this is the crying need of the day—in these times of formality and Modernism. Evangelist J. W. Dodd of Shamrock, Okla., was the preacher in charge and we want to say that Brother Dodd is at the top of the list of preachers when it comes to preaching the Bible in power and demonstration of the Holy Ghost. Keep this man of God busy. He is worthy of your call for any meeting at any place among our people."—Mrs. C. B. Whitsett.

CAMAS, WASH.—"The church here has been enjoying real victory the past few months. In the last few weeks there have been about eighteen prayed through to definite victory in our regular services. There has been a revival spirit on. Souls come to the altar without pulling. It seems all they have wanted is a chance, and it has been easy for them to get through after they did come. It has been some time since we have seen anything like it. Yesterday we baptized four in the Wasougal River. Some are wanting to come into the church. We do not know how many yet. We have gotten a few subscriptions to the HERALD of HOLINESS. Four have joined the Mutual Benefit Society. Another feature we are quite pleased about is, we have a local preacher who is a real help. He is willing to do anything he can and also willing to sit back and let the other fellow do it, and keep sweet about it. There seems to be a good spirit in the church, and we are looking forward to more victories. Praise the Lord. The parsonage has all been fixed up inside. Some changes and new paper and paint have made things quite comfortable. We have been preaching quite a bit on holiness. We see it works."

Praise the Lord for real victory through the abiding presence of the Holy Ghost."—Carleton D. Jones, Nellie V. Jones, Pastors.

BONNIE CAMPMEETING.—"Bonnie Camp is located some ten miles south of Mt. Vernon, near the little village of Bonnie, Ill. It is a historic place, here some of earth's greatest preachers have labored and gone to their reward. Ed Ferguson the famous railroad evangelist, grew to young manhood near here, and preached some of his soul stirring sermons that still live in the memory of the people. Our co-laborer this year was Rev. B. F. Neely of Bethany, Okla. Brother Neely is a powerful preacher of righteousness, a man of unusual pulpit ability and sweet spirited. Our fellowship together was delightful. Any camp or church desiring an evangelist will make no mistake in calling this fearless warrior of the cross. The singing was in charge of Prof. John Moore of Los Angeles, Cal. His singing simply brings heaven and earth together. We doubt if his equal walks on top of earth today in singing 'Amazing Grace.' The attendance this year was unusually large. Thousands of souls listened to the gospel and scores wept their way through to pardon and purity. Bonnie Camp is growing, over a hundred new members united with the Association this year. The board is composed of a godly set of men. The president, Brother Leonard, is a humble Spirit filled man of God. This camp has a great future and we doubt not that it will become one of the 'greatest in America.'—Elmer McKay.

EVANGELIST A. O. HENRICKS.—"The State Camp, at Roswell, N. Mex., closed the last Sunday in August with real victory. There were seekers from the very first service to the close. The closing Sunday saw fifteen in the altar in the morning service, and at night it was estimated that over seventy-five stood for prayer, and a considerable number came to the altar and prayed through to real victory. Five new members were received into the local church, and the expenses of the camp were cheerfully met. The Portales meeting was broken into by several days and nights of rain and bad weather in the middle of that meeting, but quite a few sought and found the Lord, and we raised \$1,560.00 on the debt of the new church, which is the finest in that growing little city. The District Superintendent, Rev. John F. Roberts, with his good wife, who is the faithful pastor at El Paso, Texas, along with the devoted and self-sacrificing pastors of the District were present at the camp and lent their efforts and prayers. We do not know of a District in the church that has a finer class of aggressive, self-sacrificing ministers than this little District, and they are working together in beautiful harmony and love. The District Young People's Convention was held in connection with the last four days of the camp, and proved a great inspiration and uplift to all present. Some excellent talent was displayed by some of these noble sanctified young people."

ARPELAR, OKLA.—"Our revival just closed with a tide of glory, under the leadership of our good pastor and co-worker. There was a wonderful interest from beginning to the end of the revival. Total number saved and sanctified were forty-nine, several to be baptized and the church strengthened, looking ahead to greater things, as holiness is planted here to stay, thank the Lord. We solicit your prayers."—Bertha Firestone, Reporter.

EVANGELIST HOWARD W. SWEETEN.—"We have had a strenuous summer's work and been constantly in the field. God has given us some gracious revivals during the summer months. We began our summer's work in a campaign with the Colorado-Wyoming Assembly under the direction of our General Superintendent, Dr. Reynolds. This was in deed and in truth a time of refreshing from the presence of the Lord. We then went to Longmont, a small and struggling place, where God gave us a gracious meeting which the pastor writes us resulted in doubling the membership of the church. Then on to Golden with Pastor Dunn and his good people. New Jersey was our field of labor through July and part of August, with our co-laborer Burl Sparks in charge of the singing. August found us at Carthage, Ky., Camp, with the Redmons as our co-laborers. This is their home camp and they are

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much loved by their people. We had gracious victory here, and were invited to return for 1926. We are now in a meeting in Huntington, W. Va., preaching to large crowds and with gracious results. On Labor Day we had about forty seekers, most of whom got through in the old-fashioned shouting way. Will the readers of the HERALD of HOLINESS and our many friends please remember us in prayer that God may continue to bless our ministry."

EVANGELIST C. K. SPELL—"I was recently at Bethel Church with Rev. H. W. Anderson, pastor, near Johnson, Kansas. The country is thinly settled and our crowds were not very large and results were not great. Four nights we were either rained out or bluffed out by thunder clouds—only few coming out. Nevertheless we had a few pray through and the church encouraged. Brother and Sister Anderson make a fine team. They are young, but have had good advantages and several years' experience in the work. They sing well and play the piano, cornet, and trombone. Their one child, little Ruth, is bright and under fine control. They have accepted the work another year. Keep them in mind."

PASTOR CYRUS F. HEALD, Claytonia, Pa.—"We have waited until we were able to learn the real conditions of the work here before reporting and can say that the Lord has been with us since our Assembly year opened. Our work in general is in good condition and we have the support of all denominations. Our Sabbath school has increased considerably and we are well pleased with the present condition. While our Y. P. S. is composed entirely of the younger class, yet they all have a definite experience. We just closed a twelve day meeting with Sister Isabelle Myler and at the close of this meeting we admitted seven young people into the church with two more possibly to follow. Sister Myler is especially adapted to Sunday school and young people's work and we feel our Sunday school and Y. P. S. could do nothing more for their benefit than to keep Sister Myler employed continually. We thank God for the privilege of seeing the young people take upon themselves the obligation of the church. The pastor's salary and other financial matters have been well taken care of and the outlook for the rest of the year is good."

ANNOUNCEMENTS

SPECIAL NOTICE—Dr. D. F. Brooks of 320 North Main St., Gloversville, N. Y., who is an occasional contributor to the HERALD of HOLINESS, and one of the best known, old-time holiness preachers in the country, a member of the Troy Conference of the M. E. Church, is planning to spend the winter months in Florida, and he will be glad to preach for such of our churches as may desire his services for special meetings. Any place in the vicinities of Miami or St. Petersburg will do well to get in immediate touch with Dr. Brooks at the above address.—Editor.

NOTICE—The Southern Group of the North Pacific District will hold its next meeting in conjunction with the Woman's Missionary auxiliaries at Centralia, Wash., Thursday and Friday, Sept. 24 and 25. A fine program is being arranged. Let there be a general rally.—D. Rand Pierce, Secretary.

NOTICE—We have been pastor for five or six years in the Church of the Nazarene, but feel the Lord would have us enter the evangelistic work, and hope to give most of our time to that kind of work. If anyone wishes to have a meeting and needs a musician and preacher we will be glad to lend you a helping hand, any time after Sept. 15.—Rev. and Mrs. Harry H. Doerle, Ilasco, Mo., Box 54.

NOTICE—The United Holiness Association, of Pittsburgh, Pa., area, are putting on a great holiness campaign in October. Workers: Rev. Joseph H. Smith, President National Holiness Association, of Redlands, Calif.; Rev. John E. Hewson, evangelist, of Indianapolis, Ind.; Rev. J. N. Hampe, Field Superintendent, United Holiness Association, of Los Angeles, Calif. Place: Christian and Missionary Alliance Tabernacle, Arch St., N. S. Pittsburgh, Pa., Rev. E. D. Whiteside, Supt., Rev. Samuel R. Par-

rett, Associate Pastor. We welcome all of our holiness people, and all Christian workers, that may be passing through the city to "drop in" and give us a lift in this great, and centrally located campaign. We welcome you all.—United Holiness Association, by J. N. Hampe.

RECOMMENDATION—We, the Church Board of the Westside Church of the Nazarene, Decatur, Ill., take special pleasure in recommending—Rev. J. L. Cox to the evangelistic work. Brother Cox has been our pastor for two years and the church called him back for another year, but he feels led to enter the evangelistic field. He is one of our best gospel preachers, and full of the Holy Ghost and faith, and we are sure any who call him will receive good services. Sister Cox will assist him as musician and singer. We pray God's richest blessings upon Brother and Sister Cox in their new field of labor.—Ida Willoughby, Church Secretary.

NOTICE—While in Kansas City recently at our District Assembly, I visited Miss Adeline Kirk at the Christian Church Hospital. She is in a very serious condition. More than eight weeks ago she was on the operating table for three and one-half hours. A new hip joint was made and her limb lengthened more than five inches. Her suffering has been almost unbearable for these weeks. It is just a question as to whether she can keep up her fighting spirit until the new joint adjusts itself to the body. It is a good time for her friends to remember her with offerings, floral gifts, post cards and, pray that God will give her strength to endure the most awful suffering that the human body can stand.—A. S. London.

NOTICE—This is to notify my many friends and correspondents that I have accepted the call as pastor to our Church of the Nazarene, at Carthage, Mo., and from Sept. 16th and on my address will be 1003 Lyon St., Carthage, Mo.—F. W. Cox.

NOTICE—To the New England District—Feeling led to pursue courses at Boston University leading to the M. A. degree and realizing the need of intensive pastoral work at Waltham, I have resigned as pastor there. I will be at Derry, N. H., for the next four Sundays (until Oct. 4) and after that I would be glad to visit our churches to supply, hold Young Peoples' conventions or assist in revival campaigns. Address me at Wareham, Mass., for the present. Pray for me as I enter this new scholastic field.—Russell V. DeLong.

NOTICE—As I will be on a vacation from my pastorate during the month of October, I will have time for two revival meetings on the Eastern Oklahoma District at this time. Those desiring my services, please write C. C. Dipboye, Waldron, Ark., Box 187.

NOTICE—Having decided to give up the active pastorate for this year, I shall be open for calls to evangelistic services, either as a singer or as singer and preacher. If desired, my wife, who is commissioned song evangelist, will accompany me. Both of us play and sing. Address me as follows: Rev. Earl W. Bush, Fergus Falls, Minn.

NOTICE—We are in need of some song books and could use some second hand ones that are in fair condition. Some of our larger churches may have some discarded ones that would suit our purpose

and we would be willing to pay the express if we could get fifty or more.—W. S. Purinton, 162 35th St., Ogden, Utah.

REQUEST FOR PRAYER—"I have been sick for four years with liver and nerve trouble, and ask your prayers that God will heal and save me."—Mrs. E., Calif.

NOTICE—The address of Rev. N. B. Herrell, who is now entering upon his work as Superintendent of the Kansas City District, will be 2905 Troost Ave., Kansas City, Mo.

NOTICE—Eastern Oklahoma District—The District Assembly of the Eastern Oklahoma District, will meet at Holdenville, Okla., Oct. 7 to 11. The District Convention of N. Y. P. S. will meet at 9 o'clock Tuesday morning, with District President, Hermon Morris in charge. The convention will be in session all day Tuesday, and a great evangelistic service Tuesday night. The District Board of Examiners will meet at the Church of the Nazarene at Holdenville, Tuesday morning at 9 o'clock, and we urge all licensed ministers taking the Course of Study, and local preachers who are recommended for ministerial license, to meet the Board Tuesday, so that all examinations may be over before the Assembly opens Wednesday morning. All pastors should send a list of delegates, and visitors who are to attend the Assembly and want entertainment, to the pastor, Rev. C. C. Johnson, Holdenville, Okla., not later than Monday, Sept. 28th. Again we call attention of every pastor, to the fact, that Sunday, Sept. 27th is Special Offering day, for the General Budget. Let all make one final, faithful effort on that day.—S. H. Owens, District Superintendent.

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Florida (Princeton) Oct. 7 to 11
Alabama (Jasper) Oct. 28 to Nov. 1
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Arkansas (Searcy) Nov. 11 to 15

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Eastern Oklahoma October 7 to 11
Mississippi October 14 to 18
Louisiana October 21 to 25
Western Oklahoma October 28 to November 1

Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday.

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2615 Clinton Ave. S.

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WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12/2c per line with a minimum charge of 50c.—Publishers.]

WANTED—Boys and girls to come to the Arkansas Holiness Academy and Bible College. "A safe place for boys and girls." Address A. P. Wharton, Vilonia, Ark.

TELEGRAMS

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

GEORGETOWN, ILL.

Twenty-first Chicago Central District Assembly, greatest in history. Reasons: Largest number delegates, twenty new churches, four missions represented, wonderful spirit of unity, mighty presence of God, efficient leadership of Dr. Goodwin, \$3,200 cash offering for missions, visited by Dr. Williams. Unanimous re-election Brother Chalfant, nominaling ballot.—H. B. Garvin.

BROOKLYN, N. Y.

Old John Wesley Church of the Nazarene sold for cash at a good price. Brethren, pray God to guide us in selecting a new edifice and location in this almost seven million population. Saints are all rejoicing and thanking God for victory. Marvelous blessing upon people today. Sister Fitkin with us all day, preaching in the evening.—A. G. Crockett.

CHICAGO, ILL.

On Saturday evening, Sept. 26, a part of our church choir of First Church, Chicago will broadcast over WBCN Chicago from six to seven p. m. Central Standard Time. We regret that due to lack of room the entire choir cannot participate. We will be glad if you will let us know if you enjoy it.—Esther Roberts, Church Reporter.

PILOT POINT, TEXAS.

Important!—Hamlin District. The first ten days of October great District wide HERALD of HOLINESS campaign. Concurring with our general officers and editor and publishers this District desires to unite in a great subscription securing campaign the above time, to roll up one thousand subscribers to HERALD of HOLINESS. Every member Hamlin District and all members of its churches see to it that you succeed in getting at least one new subscription to the HERALD of HOLINESS at this special time. Write to manager of Publishing House for samples. Come on, all together unitedly we push this epoch making campaign through to a glorious success. Let no one fail in this mighty project for God and our church and its great organ. Preachers, teachers, workers and laymen we shall depend upon you to help put this over. Wire or write for samples. Churches, Young People's Societies, Women's Missionary Societies, and Sunday schools all unite in this splendid effort to make our church organ reach forty thousand before next January. Amen.—Allie Irick, District Superintendent.

DODGE CITY, KANSAS

Just arrived in Dodge City. First Sunday with church God came upon us in great blessings in both morning and evening services. We are expecting this to be the greatest year of our ministry to this time. Pray for the church and city. Planning to begin a revival soon.—H. S. Hester.

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E. C. Allen, 714 Monroe St., Hutchinson, Kans.
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.
Mrs. Willie F. Anderson, 1600 Kirkwood St., Pasadena, Calif.
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
A. O. Ashby, Pleasant Hill, La.
Jarmila and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
Indianapolis, Ind., 17 N. Bradley St. Sept. 24 to Oct. 11
G. F. Baldwin, 219 S. Cherokee, Bartlesville, Okla.
A. F. and Leonora T. Balmiller, 512 Taylor St., Topeka, Kans.
Higgins, Texas September 13 to 27
San Bernardino, Calif. October 1 to 18
Lulu E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
M. L. Ballezore, Box 0107, Milton, Ore.
George Belmes, Kingswood, Ky.
Henry Bell, Denison, Ia.
P. P. Belwe, 110 S. Forest Ave., Marion, Ind.
James M. Bell, 3310 New Hampshire Ave., Washington, D. C.
Fred Boose, Alexandria, Ind.
J. E. Brasher, Crestview, Fla.
Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.
J. A. Broomfield, Leckesburg, Ark.
Rev. W. T. Brewer and daughter, preacher and singer, 517 Iowa St., Fremont, Calif.
F. C. Brown, Box 162, Beloitville, Ohio.
South Webster, Ohio Sept. 10 to 27
Melba H. Brown, Glendale, Arizona.
C. C. Burton, Delmar, Ky.
Harry B. Burns, Barboursville, W. Va.
Earl W. Bush and wife, singers and preachers, Fergus Falls, Minn.
M. M. Bussey, South Vineland, N. J.
Ilio Grande, N. J. Sept. 23 to Oct. 4
H. C. and Mary Cagle, Buffalo Gap, Texas.
W. R. Cain, 515 South Vine St., Wichita, Kansas.
Anderson, Ind. Sept. 27 to Oct. 13
J. H. Callaway, 8104 Nussbaumer St., Dallas, Texas.
James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.
Norcoe C. Carroll, Pianist, Cedar Hill, Texas.
Madill, Okla. Sept. 4 to Oct. 4
Lola B. Carter, 101 High Ave. W., Okaloosa, Iowa.
W. Ward Caskey, Pianist and singer, 685 Blanch St., Akron, Ohio.
Kent, Ohio September 14 to 26
Akron, Ohio September 27 to October 11
F. P. Cassidy, 405 Breckenridge St., Lexington, Ky.
C. C. and Flora Chaffield, 1217 Grand Blvd., Hamilton, Ohio.
Hamilton, Ohio Sept. 7 to 23
Hinchamton, N. Y. Sept. 24 to 30
Norristown, Pa. Oct. 1 to 15
D. L. Chaffield, 601 Jefferson St., Franklin, Ind.
C. C. Childers, 522 W. Central Ave., Ashland, Ky.
W. F. Cleghorn, Bethany, Okla.
Mrs. Mary T. Clink, 8701 12th Ave., N. W., Seattle, Wash.
J. A. Collier and wife and Collier Band, Pilot Point, Texas.
Prof. C. C. Conley, Soloist and Chorus Director, 580 1/2 N. Howland St., Akron, Ohio.
E. M. Carmellus, 1713 W. 13th St., Bedford, Ind.
Steven D. Cox, Olmet, Ill.
Webb City, Mo. Sept. 27 to Oct. 11
J. M. Crawford, Hooters, Okla.
W. H. Crawford, Culleoka, Tenn., R. L. 4.
Culleoka, Tenn. Sept. 13 to 27
D. Shelby Corlett, 2805 Troost Ave., Kansas City, Mo.
Ernest Coryell, Box 105, Ogilvie, Ill.
Earl E. Curtis, 141 Dapen St., Louisville, N. Y.
Willard and Edith Davis, Singers, 2109 Troost, Kansas City, Mo.
Neodesha, Kansas September 17 to October 4
Lawrence, Okla. October 10 to 25
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P. A. Dean, Bl. Croix Falls, Wisconsin.
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R. E. Dumbam, 101 West 13th St., Hutchinson, Kansas.
Charles Dye, 430 Williams St., Troy, Ohio.
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Edwards Evangelistic Party, 3117 Magnolia Ave., cr. J. R. Morris, St. Louis, Mo.
C. P. Ellis, Box 34, Montrose, Colo.
W. E. Ellis, Box 185, Doddsville, Texas.
Harry Joseph Elliott, 403 15th Ave. So., Nampa, Idaho.
Theo. Elmer and wife, 1461 Pacific St., Brooklyn, N. Y.
Portland, Maine Sept. 18 to 27
Livermore Falls, Maine Sept. 30 to Oct. 13
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Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.
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Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.
R. P. Fitch, 4354 Main Ave., Norwood Branch, Cincinnati, Ohio.
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T. F. Flannery, Cumberland, Wis., Box 425.
Bona Fleming, Ashland, Ky.
Akron, Ohio September 27 to October 11
Canton, Ohio October 14 to 25
John Fleming, 317 Holt St., Ashland, Ky.
Middletown, Ohio Sept. 17 to 27
Monongahela, Pa. Oct. 4 to 18
F. G. Fortress, Vicksburg, Mich.
C. B. Fugett, 250 Hackworth Ave., Ashland, Ky.
Oversboro, Ky. (Dist. Assembly) Sept. 17 to 25
Chester, W. Va. Oct. 7 to 18
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Paul Hegstad, 209 Seventh St., West, Jamestown, N. D.
A. O. Hennicks, Pasadena, Calif.
Montrose, Tenn. Sept. 10 to 27
Nashville, Tenn. (Dist. Assembly) Sept. 29 to Oct. 4
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F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
Edna Wells Hoke, 617 Barr St., Carterville, Ill.
J. D. Hoffman, Box 47, Beech Grove, Ark.
Hector, Ark. Sept. 23 to Oct. 11
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Cameron, Mo. September 19 to October 1
Ural T. Hollenback, Cambridge City, Ind.
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A. Columbia Hudson, Greenville Park, Beacon, N. Y.
Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
Fairfax, Ala. Sept. 15 to 27
Greenboro, N. C. September 29 to October 18
J. E. Hughes, Kingswood, Ky.
J. W. Hunt, No. 4, Nampa, Idaho.
J. R. Hunter, 1700 Fort-Army Ave., Oakland, Calif.
David L. Hutton, Song Evangelist, Care N. Y. Federation of Churches, 71 W. 23rd St., New York, N. Y.
Allie and Emma Irick, Pilot Point, Texas.
Rev. C. F. Jacobs, University Park, Iowa.
W. P. Jay, 1212 No. Sierra Bonita, Pasadena, Calif.
Lum Jones, Ada, Okla.
Arthur H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio.
C. W. Kennedy, B. D. 5, Nampa, Idaho.
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W. D. Killingsworth, Tuscaloosa, Ala.
J. A. Kirsham, 691 E. 46th St., Los Angeles, Calif.
J. A. King and wife, 304 No. 33rd St., Billings, Mont.
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E. Arthur Lewis, 207 E. Marquette Rd., Chicago, Ill.
H. R. Lee, 518 E. Seave St., Denison, Texas.
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M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas.
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Harland, Ohio Sept. 24 to 27
Lauris, Ohio October 11 to November 11
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John Matthews, 842 Brooklyn Ave., Kansas City, Mo.
Chas. Maxson, 1814 Newell St., Walla Walla, Wash.
J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
Cleveland, Ohio Sept. 12 to 27
Sioux City, Iowa October 4 to 25
J. L. McLendon, High Springs, Fla.
Robert L. McLendon and wife, Sebastopol, Miss.
A. McNaughton, 1027 E. 18th St., Portland, Ore.
Warwick, N. D. September 10 to 20
W. T. Means, 1802 Park St., Keokuk, Iowa.
I. B. Medler, Brewton, Ala.
L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
Indian Orchard, Mass. Sept. 12 to Oct. 4
Edward W. and Selma W. Miller, Troy, Idaho.
James Miller, 1249 N. Holmes, Indianapolis, Ind.
W. H. Minor, Bethany, Okla.
Broken Bow, Okla. September 19 to October 4
Lawrence, Okla. October 10 to 25
Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.
John E. Moore, Song Evangelist, 638 Wall St., Los Angeles, Calif.
A. M. and Minnie Morris Moorehead, Paulding, Ohio.
R. L. Morgan, 2208 Central Ave., Anderson, Ind.
F. R. Morgan, 713 W. 9th St., Ada, Okla.
Geo. A. Moore, Crothersville, Ind.
Nashville, Ind. Sept. 0 to 27
Eddie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
Harry Morrow, 421 So. Scoville Ave., Oak Park, Ill.
Herschel Murphy, Klondike, Texas.
Isabelle Mylar, Children's Evangelist, 13517 Milas Ave., Cleveland, Ohio.
B. F. Neely, Bethany, Okla.
San Diego, Calif. (First Church) Sept. 21 to Oct. 4
W. M. Nelson, Lufkin, Texas.
Lufkin, Texas September 15 to 30
Troup, Texas October 2 to 11
Will H. and Lillie B. Nerry, 503 So. Jackson Ave., Kansas City, Missouri.
Aug. M. Nilson, 2109 Troost Ave., Kansas City, Mo.
Dr. A. O'Bannon, LaBelle, Florida.
O. B. Ong, 1844 Las Lunas St., Pasadena, Calif.
G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado Springs, Colo.
Hartford, Conn. Sept. 13 to 27
Glasgow, Scotland October 9 to 25
Mrs. Fannie Payne, 2905 Troost Ave., Kansas City, Mo.
L. M. Payne, Bethany, Okla.
C. R. Pearson, Box 23, Greensboro, Ind.
Dwight Peiffer, Song Evangelist, R. 8, Brookville, Ohio.
Mr. and Mrs. Joe Peters and Helen Peters, Olmet, Ill.
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
A. A. Price, Denton, Md.
F. E. Putney, 207 S. Millwood, Wichita, Kansas.
P. C. Ramsey, 608 S. Louisa St., Shawnee, Okla.
Robert S. Rawls, Spring Hill, Tenn.
J. E. Redman and wife, Brookville, Ind.
Hastings, Mich. Sept. 27 to Oct. 11
Lawrence Reed, Manington, W. Va.
C. A. Reney, Patchogue, N. Y.
S. B. Rhoads, 1310 South Santa Fe Ave., Salina, Kansas.
Jay and Virginia Rice, Song Evangelists, Farnam, Neb.
Oliver A. Rife and Nina Dean, Thomson, Ga.
C. C. Rineberger, Olmet, Illinois.
Folk, Neb. Sept. 13 to 27
Blackwell, Okla. Oct. 2 to 11
Oscar F. Ring, Norwell, W. Va.
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
Chas. Robinson and Lawson and Irene Brown, Bethany, Okla.
Gayman, Okla. Sept. 20 to Oct. 11
J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
Littles, Ind. (Baptist Church) Sept. 21 to Oct. 12
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
Kittanning, Pa. Sept. 10 to 20
V. A. and Anna Scofield, 520 Kansas Ave., Topeka, Kansas.
W. O. Self, Brewton, Ala.
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
Shiloh, N. C. Sept. 14 to 30
Carrollton, Ohio October 2 to 11
William Seal, Des Arc, Missouri.
H. B. Shade, Gainesville, Fla.
Gainesville, Fla. (Tent Meeting) Sept. 23 to Oct. 4
E. E. Shillhamer, 5419 Iolea Drive, Los Angeles, Calif.
Hannibal, Mo. September 20 to October 11
E. M. Shelton and J. P. Howe, Song Evangelists, 210 N. 4th St., Ironton, Ohio.
F. A. Smith, Sharon, Okla.
Burt Sparks, Song Evangelist, 425 E. 3d St., Gettysburg, Ind.
C. K. Spell, Bethany, Okla.
D. M. Spelt, 218 S. Seminole, Bartlesville, Okla.
Otis M. Spinks, Song Evangelist, Box 508, Eldersport, La.
Andrew and Sena Spoelstra, Nait, Mich.
A. M. Sprague, Manchester, Okla.
E. M. Stillman, Tarentum, Pa.
Salesville, Ohio Sept. 10 to 27
Deila B. Stretch, El Paso, Ill.
E. L. Striepel, Norman, Okla.
Fred St. Clair
Webster, Idaho Sept. 6 to Oct. 11
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
Chas. A. and Lenna M. Strait, 234 Wright St., Cadillac, Mich.
B. D. and Margarine Sutton, 2109 Troost Ave., Kansas City, Missouri.
Cleveland, Ohio Sept. 17 to 27
Howard W. Sweeten, Ashley, Ill.
Owensboro, Ky. (Assembly) Sept. 23 to 27
E. C. Tarnin, California, Ky.
Freddie Thomas (Boy Preacher) 214 E. Douglas St., Bloomington, Illinois.
Inda, Ill. Sept. 16 to 27
Newport, Ky. Oct. 7 to 19
John Thomas, Willmore, Ky.
Wm. F. Thomas, 214 R. Douglas, Bloomington, Ill.
Columbus, Ind. September 16 to 27
Bluffton, Ind. September 30 to October 5
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio.
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
W. H. Tullis, 1871 Hanford Drive, Pasadena, Calif.
M. E. Tyler, Route 1, Rogers, Texas.
D. C. W. Tyrlck and Mrs. Tyrlck, Shawnee, Okla.
Rev. Jesse Uhler, Clearwater, Kansas.
N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio.
O. J. Waggoner, Hamlin, Texas.
Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
Mrs. Lena Montgomery Wallace, 1115 E. Whitaker, Shawnee, Oklahoma.
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
Kendall S. White, Song Evangelist, Bethany, Oklahoma.
Charles Whitley and wife, Electra, Texas.
J. E. Williams, Olmet, Ill.
Olmet, Ill. September
Mrs. Esther Williamson, Singer, University Park, Iowa.
S. B. Walls, 723 North P St., Bedford, Ind.
E. H. Wreede, Song Evangelist, Cleveland, Ohio.
A. M. Youngblood, R. 3, Box 275, Ft. Smith, Ark.
Dale G. Zelle, 618 Linden St., Lima, Ohio.
Clarksville, Ont. Sept. 11 to 20

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