

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

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

"After the Holy Ghost is Come Upon You"

TOWARD the end of His ministry, the Master more constantly than ever directed the eyes of His followers to the coming of the Holy Ghost. There were many interests pressing upon Him and them, but He taught them to look for the answer to their questions in the coming baptism with the Spirit which He now so emphatically and definitely promised.

The disciples wanted light, the Master said, "When the Spirit has come, he will lead you into all truth"; they felt lonely and deserted with the thoughts of the Master's going away pressing upon them, He said, "The Holy Ghost is the comforter"; they were distressed by the hardness and indifference of men about them, the Master said, "The Holy Ghost will convict the world, when he has come to you"; they were frightened, and had drawn in from the crowds to the confines of the upper room, but the Master said, "After that the Holy Ghost is come upon you, ye shall have power to witness unto the uttermost parts of the earth."

The more one thinks of it the greater he is made to wonder that Christ's followers of today are found laying so much stress upon things that He scarcely mentioned at all, and ignoring the very things that He made most prominent. There are many, many lectures and papers on "What is the matter with the Church?" "How to reach the working man," "How to hold our young people," and "How to promote a revival." But in most of these lectures and papers larger place is given to every other consideration than to the question that Jesus said was the real solution of the many problems which the church is trying to solve.

We worry over false doctrines and wonder if there will not stand up some "Defender of the faith" who will refute these vicious theories once and for all. But I read a striking statement the other day, it said, "Butler's Analogy did not do as much to stop the tide of skepticism and immorality which threatened civilization in the eighteenth century as did Wesley's converts." False doctrines can endure argument much better than they can demonstration. The false prophets on Carmel kept up their wicked efforts to lead God's people astray until the very moment when the heavenly fire fell; but after that their mouths were closed. Theorizing will never convince very many men. *We must have the power of the Holy Ghost.*

Dead orthodoxy is not much better than heterodoxy, any way. It is the indwelling Christ who settles the controversy, of the deity of Jesus so that it will stay settled,

It is old-fashioned regeneration that makes settled believers in old-time religion out of even "The upper crusts" who have tried to be disciples of the "new way." The baptism with the Holy Ghost and fire is the best proof of eradication that any one has ever found. "What is true is true." That is, if a thing has already happened there is no use to debate on whether it can happen or not. No use for the lawyer to tell the client that it is impossible to put him in jail for his minor offense when the client is telephoning from the jail right then.

How shall we combat the terrible tide of worldliness which threatens the destruction of home, church and state? Cartoonists and reformers can not make the picture dark enough to scare the devotees of mammon and fashion enough to cause a perceptible change. Lectures and editorials and arguments seem only to add to the popularity of indecent dress, unclean picture shows and worldliness and devilry in general. What shall we do? Say, let's try Christ's program, and go in for the baptism with the Holy Ghost for the Church of God and then go out to meet the needs of the dying world with a gospel of power.

The baptism with the Holy Ghost was not a gift for the first century Church only. It is the glorious heritage of the believer today and there is no other provision that will meet the needs of the day in which we live. We do not need a return to the days of martyrdom, or to the days of physical miracles, or to the crudeness of superstition, but *we do need the baptism with the Holy Ghost.*

The odds against which the church labors are fearful. I am not sure that they were ever worse. Opposition to the work of God has been more open and cruel, but it was never more subtle and effective. Men have been more barbarous and uneducated than now, but they were never farther from God and more absorbed in things other than those of religion than they are now. Never did Christians have greater need of heaven's provisions for the success of the work of God than they have today. And we just as well begin to read the words of the Master into all our prophecies of success and victory. We will have a great world wide revival, "When the Holy Ghost is come upon us"; we will add great numbers to our movement "When the Holy Ghost is come upon us." And on down through the list of things that we want to see done for the glory of God. No matter what the perfection of our organization or the devotion and loyalty of our people, the Holy Ghost alone will make us "sufficient for these things."

IT WAKED ME UP

I HAD observed the old preacher's worn face and unsteady step, and had seen the marks of penury in his dress and manner. I enquired and found that he had spent the years of his strength preaching the gospel of full salvation. I found that he had preached in the "New places" and to people who were either not able to pay their preacher very much or else were not awake to the necessity of giving him a proper support; so the man had come on to his sickness and old age with no property and no money accumulated. Still the dear "old soldier of the cross" seemed cheerful and confident.

At last I became confidential with a man who is not a member of our church and I asked, "How does Brother — get along?" The brother of whom I enquired answered with warmth, "Why, you see this man was a regular Nazarene preacher for seventeen years and now that he is permanently disabled and superannuated, the church pays him twenty-five dollars per month out of its Ministerial Relief Fund; and this, together with what the old brother is able to earn in one way or the other, enables him to live in comparative comfort."

The best way I can describe it is to say that the words, and especially the manner of this man, not a member of our church, waked me up. And furthermore, this man who was evidently so sincere in his enthusiasm for this worthy work of our denomination, asked me for information as to how our people raised this money, how it is distributed, etc. I was very glad that I could give him just the information he asked and was equally thankful that he did not require more, for I had told him all I knew.

When it was all over I remembered that I had told the enquirer that all ministers and deaconesses in the Church of the Nazarene were asked to pay one dollar per year for the Ministerial Relief Fund. I studied the matter over and could not remember for sure whether I have been paying this dollar or not. Of course, I have intended to do it all the time, but you see I just now waked up. From now on I shall *know* that I pay this dollar.

And of course, when a fellow wakes up he just naturally wonders if he is the only one who has been asleep; so I just wonder if there are not some others of our ministers who are not sure whether they are up with their dues for Ministerial Relief. Also I wonder if all our churches are bringing up their ten cents per member for this very important cause. I just wonder if there are many of our people and friends who remember with free will offerings the fund of our old "Battle scarred heroes" and their wives.

After I was awakened, I sent to Rev. E. J. Fleming, Secretary-Treasurer of the General Board of Ministerial Relief at 2905 Troost Ave., Kansas City, Missouri and asked him for information concerning the work. I

was surprised and delighted with the plans for the work, and especially so for the extent of the actual work which is being done, and the number of preachers and their widows who are being assisted. And now, I am just hoping that many others will write him for information. And I am going to ask him for some definite information to be given to all our readers through the HERALD OF HOLINESS.

Nothing that I have seen appeals to me more than this work of providing for the sickness and old age of these men who have given their lives for building up of the work of God among men and for the care and support of the widows of these men who forgot financial considerations in the interest of the souls of men. And there is nothing that I know of that is more Christian and that will have a greater force for causing outsiders to look favorably upon us and our profession than the fact that we do not forget them who gave their lives for us. Let us see to it that this great cause receives the attention and support which it so justly deserves.

THE GREAT NORTHWEST.

SINCE some one will likely report the campmeeting at Yakima, Washington, I will not weary the readers with repetition, but there are a few things which I would like to mention as of general interest. This was the first year for the Yakima Camp, but it was truly a good year. The camp was born in the hearts and minds of Brother and Sister Hepburn, our pastors at Yakima, and they absolutely brooked every labor and sacrifice to make the meeting a success. Their faith and work were rewarded and all conceded that the camp was a genuine success.

My co-laborer was Rev. J. A. Kring, of Pasadena, California. He is not yet well known among the Nazarenes, but I speak conservatively when I say I have heard no more acceptable preaching any where than Brother Kring did. Some have the impression that Nazarenes are looking for cool, comfortable preaching; but I can witness that an old-time holiness preacher who is sane and yet radical is the man the Nazarenes will back up and make succeed, for that is Brother Kring's type. He expects to return in the fall for a number of meetings with our pastors and churches in the Northwest. Kring was for sixteen years editor of the paper published by the Unity Holiness People at College Mound, Missouri. He is a well educated man, a splendid speaker and a genuinely spiritual man. He is a safe man for the Nazarenes and he has revivals.

The Nazarenes of the Northwest are aggressive and true and are meeting with good success. The District Superintendents and pastors are a fine class of men and the people are just solid, sound holiness people. There is great need of Home Missionary work all through that country including the western provinces of Canada. And, there is no field

that promises greater fruitfulness. This country is a great empire within itself and several more good straight, strong Nazarene evangelists should settle up there and devote their entire time to the building up of one of the strongest Nazarene movements to be found any where.

I am to return to the Northwest for September and part of October to assist Dr. Wiley and Brother Little in the raising of funds for Northwest Nazarene College at Nampa, Idaho.

This great country has had the most marvelous development within the last thirty or forty years that I suppose was ever witnessed any where, and its possibilities have been barely touched, so far. The apple orchards are a wonder and the general prosperity of the country is a marvel. But while the country is due to have a continued material growth and development, we must see to it that the work of God through the Church of the Nazarene keeps pace. *We must see to this.*

PROGRAM FOR YOUNG PEOPLE'S SOCIETIES

MANY requests have come to the HERALD OF HOLINESS for help for our Young People's Societies. The work of our young people is important enough to merit all the attention that it is possible to give it, and from the very first, we have wished that we could do something to meet the needs which are felt by those who are engaged in the promotion of spiritual life and activity among young Nazarenes. But the national organization of our societies is incomplete and there has not seemed to be any one to whom we could properly appeal for help.

Recently, the District Committee of Southern California appointed Rev. B. W. Miller, pastor of our church at Holtville, Calif., to arrange some suggested programs for the work there, and I prevailed upon Brother Miller to furnish these to the HERALD OF HOLINESS for the benefit of any and all of our societies that care to make use of them. So, beginning with this issue, we will print these programs right along each week. I have just been over the first ten and think them splendid, indeed.

Now, I will appreciate it very much if the societies that adopt the use of these programs will notify me at once when this action is taken. Then within a month or six weeks, when there has been opportunity to try them out, I wish you would write me again and tell me what success you are having. Also, I wish that any one who has an idea of some way in which the HERALD OF HOLINESS can be of further service in promoting the work of the Young People's Societies, would write me of the plans you have in mind.

The Shorter Bible

By BASIL WILLIAM MILLER, M. A., S. T. M.

PROFESSOR Charles Foster Kent, of Yale University, one of the outstanding higher critics of America, has written what he calls *The Shorter Bible*. This consists of two volumes, the Old and New Testaments. Professor Kent has translated the Bible into modern English, without giving particular heed to the original meaning of the Hebrew and Greek. In many cases this meaning is obscured and entirely changed and obliterated. Passages, in some cases entire books and chapters, which the author decided should not be in the Bible and which were contrary to his higher critical theories, are entirely left out. Only that of the Bible, which was pleasing to Professor Kent and to his doubting, skeptical and critical colleagues, appears in his Shorter Bible. The arrangement of the work is not the same as that of the Bible. In the New Testament volume is the Life of Jesus, then His teachings as separate from His life, parts of Acts, some of Paul's Epistles, Revelation and last of all parts of John's Gospel. Wherever Mr. Kent thought he could improve upon the arrangement of God, he did.

This is Professor Kent's erroneous, human edition of God's infallible, inspired Revealed Word.

In the preface of the work the aim is stated as "to furnish in logical order those parts of the Bible which are of vital interest and of most practical value to the present age." In other words: God's Word is out of date, antiquated, without practical value; it must be reinterpreted in terms of modern critical scholarship.

The Church of Jesus Christ has accepted for two thousand years the entire Bible as valuable to the world and has believed it to be from the hand of God, arranged as He directed and placed as He desired. We recognize it is a supernatural, God-breathed Book, consisting of God's Words, constituting a record of history and a revelation of truth, perfect, without blemish, the final Word of Christian revelation. It is written by God for the inspiration of all men and of all ages, unchanged and unchangeable.

Mr. Kent writes, "The Bible contains repetitions and the reader is often confused by these different versions . . . The Shorter Bible by omitting these duplicates and by arranging the material of each group according to its content . . . seeks to secure a clearer picture of the origin and development . . . of Christianity,"—to improve upon the Word of God.

The omissions are very numerous. In Genesis entire chapters are left out. No mention is made of Abraham's deliverance of Lot, his meeting with Melchizedek, the type of Christ, God's confirmation of His great covenant made with Abram. According to this book Moses never went into the moun-

tain and remained before the Lord for forty days; nor did his face shine with the glory of God. The Commandments were not written on stone tablets and there was no sin on the golden calf for him to punish. Almost all of Leviticus is missing. Two chapters of it are inserted after the book of Nehemiah thus suggesting that it was written after the exile rather than in the wilderness. Daniel is slashed into shreds and the remains are placed after the other prophetic writings, making it appear that it was produced four centuries after the events it records. Seven of the forty-eight marvelous prophetic chapters of Ezekiel are considered worthy of an honored place in Kent's Shorter Bible, while God is the Author and Inspirer of them all. Only two short verses out of fourteen chapters represent the prophecy of Zechariah. The writings of Obadiah and Haggai are entirely omitted. The two books of Chronicles are also left out. But that is all we could expect of such editors as Mr. Kent. All modern critics believe that Chronicles are a fraud; simply the result of a cracked brain historian who copied from Kings and invented at leisure that which suited his fancy—a common liar. (See Driver, *Introduction to the Literature of the Old Testament*).

Not one of the thirty-nine God-breathed Old Testament books is given in full. They are multiplied by the pruning knife of modern criticism and infidelity.

Eleven verses are all there are left of the last seventeen chapters of Exodus. Numerous Psalms are gone. "As the hart panteth after

the water brook, so panteth my soul after thee, O God"; "Hope thou in God"; "Oh, give thanks unto the Lord for he is good"; "The stone which the builders rejected is become the head of the corner"; "Blessed is he that cometh in the name of the Lord"—all and many other such inspirational passages do not appear in the Shorter Bible. *Why?* In the great messianic chapter, Isaiah 53, this passage is eliminated as worthless to this present age, "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, . . . He shall see the travail of his soul and shall be satisfied."

Kent has selected about one-third of both Matthew and Luke as valuable for his work. One-half of the Gospels are below the standard for admittance into man's Bible—one-half of Christ's words are useless! Can forgiveness be found for such as this? Only one-third of Revelation is used! Ah, should the Bible be lost and this affair of Kent's be all that was left we would not know what is to be the reward of the righteous. Man would be unable to find Christ in the forgiveness of sins. We would be ignorant of the beauties of the glory land. Just about one-fifth of Hebrews is included. This too is below the standard. Paul's Epistle to Titus is eliminated. Practically one-half of Romans is omitted. One-half of all Paul wrote was wasted effort, as determined by the modern critic. Practically one-half of the entire New Testament had as well never been inspired as far as the Shorter Bible is concerned. God wasted effort and consumed needlessly much time in writing this material!

Fundamental passages concerning the inspiration and authority of the Bible are missing; similar passages concerning the atonement, the guilt of sin, depravity, the peril of false teachers and the second coming of the Lord are eliminated.

1 Thes. 4:13-18 is gone. "We shall be caught up in the clouds to meet the Lord in the air and so shall we ever be with the Lord." The marvelous passage in Jude along with all Jude is left out: "Contend earnestly for the faith which was once for all delivered unto the saints." "All scripture is given by inspiration of God," that which sounded the death knell of the Shorter Bible is omitted. Nor do we find "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The Shorter Bible leaves out as vital "Behold the Lamb of God which taketh away the sin of the world"; "Whom God has set forth to be a propitiation for our sins through faith in His blood"; "Christ our passover is sacrificed for us"; "In whom we have redemption through His blood"; and "For our citizenship is in heaven, whence we also look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that

PERFECT THROUGH SUFFERING

*Is there no other way, O God!
Except through sorrow, pain and loss,
To stamp Christ's likeness on my soul—
No other way except the cross?
Through eyes grown dim with falling tears,
In vain some other path I seek;
"The cross is heavy, Lord," I pray,
"So heavy, and I so weak."
"I can not drink this bitter cup,"
I plead with passionate protest;
"Lord, let it pass—Thy hand lies hard
Upon me, I am sore distressed."
And then a voice stills all my soul,
As stilled the waves on Galilee;
"Canst thou not bear the furnace heat
If 'mid the flames I walk with thee?"
"I bore the cross, I know its weight,
I drank the cup I hold for thee;
Canst thou not follow where I lead
I'll give thee strength—lean thou on me."
And then, with sudden shame, I fall
Low at His blessed, pierced feet,
"Lord, teach me how to follow Thee,
And make me for Thy service meet."
"I am not worthy 'e'en to lift
Thy hallowed cross—Thy pain to share;
Perfect through suffering, if Thou wilt,
So I at last Thine image bear."*

—Selected.

it may be fashioned like unto His glorious body"; and many other such passages.

Many translations are misleading and erroneous. In that great prophecy in the 22 Psalm which foretold the sufferings of Christ, the passage "They pierced my hands and my feet" reads "They gnaw my hands and my feet." "His name shall be called . . . the mighty God" reads "His name shall be called . . . the Godlike Hero" (Isa: 9:6).

God inspired the Bible and all of it is vital to the Christian's life. It comes from the hand of God without taint. All the critics of all ages; all the doubting professors in all the seminaries of the land and all the skeptical preachers of all denominations can not clarify and assist in vitalizing, by changes, the Word of God. The Shorter Bible is prepared not because the Bible is not vital but because in it are contained passages that are at variance with the critics' beliefs, because they teach doctrines that are opposed to the Scriptures, and because the Bible condemns their false teachings concerning the inspiration, authority and doctrines of God's Word. The critic lets down the high standard of the Bible to please himself.

As Nazarenes and as believers in the inspired Bible and in the perfection of the Revelation of God we must crush such attempts to divert the use and destroy the position of the Bible, as we would crush the head of a rattle snake. Its venom once instilled into our hearts will kill our love for Christ and spiritual things. Its moral poison, if allowed, will entangle its fiery roots into the fiber of our souls until prayer will cease to be a pleasure and God's face will be hidden from us. Our one hope lies in a belief in the complete inspiration of the Scriptures and in having the Spirit of God with its dynamizing power in our hearts.

"I testify unto every man that heareth the words of the prophecy of this book, If any man"—Professor Charles Kent or any other critic friend—"shall add unto them, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city."

Let us stand by the "old Book and the old faith."

The Golden Ladder From Sin to Salvation

By the late REV. W. M. TURNBULL

"I thought on my ways, and turned my feet unto thy testimonies: I made haste and delayed not to keep thy commandments" (Psa. 119:59, 60).

SALVATION is a sudden act, and so is sanctification, but there are distinct steps leading up to the realization and accomplishment of both. The Psalmist knew the process for he had experienced the joy of salvation, and the abundant life-giving power of full salvation. The Prodigal too knew the way but he took a round about road traveling via the far country and the swine troughs; but he too ultimately came out all right. Some go faster than others and arrive earlier at their destination. Others unfortunately take the long, wrong road, and

after many weary struggles are put right, and finally arrive at the Father's house when the evening shadows have come into their lives.

The above act is a beautiful summary of the successive steps of a successful candidate from Egypt's darkness into the sunshine and brightness of Canaan. Why there should be two verses when one would have sufficed to describe the complete process I will not stop to consider.

The first step in the golden ladder in the soul's upward flight is Remembrance. "I thought on my ways." Memory of the past plays an important and active part in our future life. When the prodigal remembered the happy days in the old farm where food was plentiful and life was a daily melody unsullied by vice or uncleanness, he decided to start right away. The modern prodigal undergoes the same mental process. He packs up his limited wardrobe in a handkerchief and takes a third class single for home. If he is too poor he walks, but his ankle bones have received strength from the new motive power within. Some up-to-date prodigals telegraph home so that the fatted calf may be ready. Praise the Lord, there is always a welcome at the Father's house. Oh, if people outside of Christ would only think! Think of the terrible devastation wrought by sin all down the centuries. Think of the awful danger, and the certainty of punishment to those who prefer the Devil's husks to heavenly manna. The poet may well say that "Sin is wrought by want of thought as well as want of heart." The great problem today is how to get people to think, and think deeply, so that by introspection and retrospection their feet may be led into the way of holiness. Thank God that through answer to prayer the arrows of conviction are finding lodgment in many hearts and flocks of prodigals are emigrating from the land of bondage to the dear homeland.

The second rung in the ladder is, Resolution; "and turned my feet." Thought having conceived brings forth resolution and this is followed by a quick decision to quit the sinning business. Many are weak in the bump of decision. They can not make up their minds. They intend to be good,—some day; they intend to be saved, some day; they intend to go to heaven like others, some day. But the Devil plays his cleverest card between thought and decision, and whispers "not now," and the poor sinner on the brink of safety hesitates, and is lost. To some the Devil whispers, "This is not for you" and so they turn back to Sodom and get Sodom's doom. But thank God, many make the "right about turn." Realizing the sinfulness of sin, and that the Devil's husks are insufficient for a hungry open-air appetite, they quit the swine-troughs and come out clearly for God and holiness. "I turned my feet into thy testimonies." This is the inevitable hunger for spiritual food, and thank God the Bible is indeed a satisfying portion. The Sunday papers and the sporting news, the pabulum of the sinner has been a fruitful source of indigestion in the past. These are now stopped. The first real signs of a genuine conversion is when the sinner saved by grace, now realizing he is the child of a King, begins reading letters from the Heavenly Court about what God through Jesus Christ has done, and his wonder and love and praise increase as he reads that there are mansions being prepared for his reception in the land of eternal summer.

The third rung is Expedition. "I made haste." The King's business demands haste. There is no time to be lost. There were too many lost hours in the Devil's service and now these precious moments idly wasted rise before us and spur us to action. In the Devil's pleasure grounds we killed time, now we have to redeem it. Now we have to work eagerly, earnestly, continually for the master, never slacking off, until faith is lost in sight and we hear the "Well done" welcome at the Pearly Gates.

The fourth rung is Realization. "I delayed not to keep thy Law." This is the supreme delight of the saved soul. A life of faith, and a life of obedience, and growing in grace as we ascend. Rising up the golden ladder like the angels whom Jacob saw. Adding to faith virtue, and to virtue knowledge, and on to temperance and patience and godliness then in to brotherly kindness and on to charity, and when these various graces are manifested in the life it is evident the Spirit of God is dwelling within. Where there is no growth there is retrogression. The obedient child must progress,

and for this purpose must be willing and receptive to get every Spiritual blessing God has promised. The soul that questions the fact or necessity of holiness is unwilling to grow. The Bible clearly teaches that God can make men holy, and the man or woman who refuses to accept is making the same refusal as the unregenerate person who questions the need of salvation. Salvation to the unregenerate is the title deed to heaven, sanctification provides the fitness for dwelling in the heavenly mansions. Thank God there is a ladder reaching from the lowest depths to the highest heights and a full and free invitation is given to all to make the ascent. God calls; He knocks; He pleads. "Today if ye hear my voice harden not your hearts." He is pleading with someone now.

"Only a step to Jesus, a step from sin to grace; What has thy heart decided, the moments fly apace, Only a step to Jesus, oh, why not come and say, Gladly to thee my Savior, I'll give myself away."

BLANTYRE, SCOTLAND

Divine Healing Demonstrated

By REV. B. F. NEELY

IN the first article of this series, attention was called to the fact that when the Savior introduced Himself to the task of redeeming the human race, He manifested His interest in the helpless sons and daughters of sin smitten Adam by the compassionate touch of His healing power upon great numbers of earth's afflicted multitudes; this continued not only during the introductory victories of the inauguration of the New Testament Church, but through all the generations to the present. However, there were certain gifts of faith which operated in the realms of the spectacular which He seems not to bestow upon His followers at this especial period of the world's history, such as the raising of the dead, etc., yet He does mercifully answer the prayers of His trusting, importunate children in the healing of diseases; and will continue to do so till He returns, or so long as there are elders in the church that will pray the prayer of faith and there are sick people who will send for them (James 5:14, 15).

Healed at Death's Door of Double Pneumonia

The campmeeting began at Eula, Texas, August 20, 1903, and on Sunday 22d the writer took double pneumonia. He was so completely broken down from being constantly engaged in revival work for months that he had very little resistive force. He grew worse very rapidly. On Wednesday the wife was called by wire, and arrived on Friday morning before daylight. Very little nourishment, had been taken by the patient for six days. By Thursday the respiratory organs had become so congested that it had become impossible to lift the bloody mucus by coughing; and the patient asked two of the brethren to lift him from the bed and let his head hang down to see if it would run from the mouth. It seemed that he was literally drowning, the air cells were so nearly all closed. The brethren first refused being fearful of the consequences, but finally were induced to comply with the request. Whereupon much bloody, watery mucus ran out of the mouth. This was repeated many times in the course of a few hours.

Late in the afternoon on Friday the wife was told by the patient that he was going to leave her. The great congregation gathered at the camp for the evening service; but Rev. I. M. Ellis dismissed them telling them that his co-laborer was so low that he dared not leave him. Two doctors attending the meeting came and asked the privilege of making an examination, which was cheerfully granted. According to their prognosis it was pneumonia in its most advanced stage; and that the patient would not survive the midnight hour. The hands and feet were cold to the elbows and knees and the vision had failed till he could hardly distinguish one person from another. All the people left the room except the wife and Miss Nettie Highland (now Mrs. J. D. Cyphers, Portales, N. Mex.), the song leader of the Neely and Ellis Gospel Band; and it was at this instance that Mrs. Neely bowed by the side of her sinking husband and prayed a short effectual fervent prayer; and

God gave her the witness that her prayers were answered. She shouted all over the room. Her husband thought that God had blessed her because she had yielded all to Him, and that she had mistaken it for the witness that he would be healed, he pitied her in anticipation of her disappointment.

A few minutes later Brother Ellis, Brother E. H. Greer, of Cisco, Texas, Brother and Sister Mulanax of Ft. Worth, Texas, (all attending the meeting) came and all united in importunate prayer. While they were thus pleading the promises of God and the merits of Jesus' Blood, meanwhile confessing humanity's unworthiness, and pleading our great need, the Holy Spirit whispered to the patient that healing was granted. Then came a great struggle. The patient was so low and weak, and the Devil actually was there to make foolish and distracting suggestions trying to prevent the real climax of faith, it seemed to the patient that he would hardly be able to marshal his mental forces long enough to make an intelligent announcement of what the Spirit of God had authorized him to announce. Finally with a concentrated effort he quoted "He that liveth and believeth in me shall never die."

When the last word of the passage fell from the fever parched lips of the dying man (for he believed that he was dying, and since has had no occasion to change his opinion) the blessed life and health restoring power of the Compassionate Friend of the helpless, fell like the cooling showers; and as instantaneously as the twinkle of the eye or the lightning's flash, the pain left, and the congestion of the respiratory organs was relieved. What a joy to be able instantaneously to take a great deep breath of pure air! As soon as they ceased shouting some one started, "Where the Healing Waters Flow," and the man who had been sick joined in with as clear voice as one almost ever heard and sang with what seemed almost super-human strength. He was immediately hungry and asked for something to eat. After taking one and one-half glasses of sweet milk with crackers "crumbled in" he felt like he imagined Pharaoh's lean kine did after it devoured the fat kine during the ancient drouth in Egypt. The next day the subject weighed 123 pounds, the regular weight was from 145 to 155. No physical means were used during the entire sickness. It was a fight of faith from the start. We followed James 5:14, 15; and God honored it to the blessing of many souls, and the establishment of His work at that place. Glory! to His matchless name.

Healed Instantaneously in Answer to Prayer One Hundred Miles Away

The writer with his Gospel Singer, C. S. Gregory, Roby, Texas, was holding a meeting at Indian Creek, Texas, and a message over the wire called him home in great haste to a very sick wife. Just before leaving the tent Brother Gregory and Brother M. V. Dillingham (our pastor now of First Church, Oklahoma City, Okla.), and the writer had a special prayer for the healing of the sick loved one. God gave the witness that it was done. When we arrived at home we said: "Why aren't you up?" She said, "Well, darling, I just regretted to be up when you should get here after having you go to all this trouble." She said, "Last night at seven o'clock, while they were eating supper the power of God came on me and healed me, and I could hardly stay in bed." That was just the time we were on our knees one hundred miles away, asking God to do just what He did.

We returned and continued the revival, which Brother Dillingham had kept going during our absence.

Instantly Healed of Rheumatism

An old lady who believed in divine healing had been down for three months. Her husband had told a brother, who was a merchant, that in case an Elder should pass through town to be sure to have him call on them. The writer was passing through the town and was directed by the merchant to stop at this man's house and pray for this woman. We had never seen the people, but felt that we were under obligations to comply with the request. Her right arm was as if it were bound by her side and had been for a long time. We knew nothing of their spiritual condition; and must confess that we did not have much immediate faith. But the old lady did! After we had anointed her

and tried to pray, she began to say: "Oh Lord cut me loose and let me go! Oh Lord cut me loose and let me go!" Several times she repeated this. When instantly her prayer was answered, and she began to clap her hands and praise the Lord. She arose from the bed and shouted all over the room. We heard from her several months after her healing and she was still well and had not had a trace of the rheumatism since the day she was anointed in the name of the Lord.

Healed of "Child-Bed-Fever" After the Dr. Had Declared That Special Scientific Treatment Was Unavoidably Necessary

A few days after the birth of one of our children at the urgent request of the wife, the writer was filling an engagement for a campmeeting twenty miles from home, during which she became afflicted with the above mentioned disease. The attending physician was very much alarmed, and declared that certain scientific treatments must be applied if her life was to be saved. But she declined the remedies and sent for her husband. We arrived about 1 a. m., with Rev. S. W. Hampton (our pastor now at Peniel, Texas, who had been sent after us). She was suffering greatly, and could not bear to be moved, but had to remain in one position on the bed. Brother Hampton started to take his leave, whereupon we asked him to pray with us for her before leaving. He had prayed but a short time when the power of God fell on her in healing. She immediately began tossing from one side of the bed to the other and shouting the victory. We thanked the attending neighbors for their kindness; and after praising the Lord for His great mercies we all went to rest for the balance of the night. The healing was perfect and permanent and much more immediate than could have resulted from any other source of help.

Instantly Healed of Double Rupture of Fifteen Years' Standing

During a recent meeting held for Rev. D. S. Corlett, Upland, Calif., a very remarkable case of divine healing took place. A brother, in his seventieth year, who had been badly afflicted with double rupture for fifteen years was sanctified in the meeting, receiving a very gracious experience. During the meeting he became helpless from his trouble, and was bedfast for three days; at the expiration of this period, he crept out to the barn to his secret place of prayer, and poured out his heart to the Lord in humility and resignation; whereupon the Healer of Nazareth met him and united the severed tissues and gave him the answer to his prayer. To demonstrate his faith in the genuineness of the divine healing which God had wrought for him, he pitched several wagon loads of dirt into a ditch with a spade and then carried what looked to be a big wagon load of rocks and threw into the same ditch. On the last day of the five weeks' campaign in Corlett's church, our brother, at the request of his pastor, testified to the miracle of healing which Jesus had graciously wrought for him.

Healed of Lung Trouble of Eleven Years' Standing

The writer had an affliction in the upper lobe of the right lung. It would frequently give him so much pain that he could hardly deliver the message. He was apprehensive of its being, "T. B." and had been anointed for its healing several times, but it grew worse. Finally just after praying for a brother for healing, which was answered instantaneously, we made a humble confession to the brother of some of our petty faults and asked him to pray for our healing (at the time we were hardly able to fill our appointments). God answered his prayer instantly; and we have not felt the old trouble from that day, and it has been about nine years. We had been trying to hold on to the Lord for the healing of the lung for eleven years.

Personally we do not claim the gift of faith along that line. The few cases of divine healings which we have herein recited, out of the many which we have witnessed, are some of the blessings that our Savior in His compassion has mercifully bestowed on us when we have trusted Him implicitly. There is not a doubt in the writer's mind but that there might have been much more accomplished along this line if we had trusted Him more; for He is the tender compassionate Friend of the helpless, who can be touched with the feelings of our infirmities.

BISHOP HUGHES AT THE INTERNATIONAL SUNDAY SCHOOL CONVENTION

By C. J. KINNE

BISHOP E. H. HUGHES was one of the prominent speakers at the Convention. His words were significant as indicative of the spirit of the Convention. He was on the program for two addresses. His first subject was "The present Christ and the child." He said:

"The New Testament promised that Christ would be with His people. Not in John's Gospel, or some scholarly hand might have waved it aside as only symbolical. In Matthew 18:20 it says 'Where two or three are gathered together in my name, there am I in the midst of them.' Jesus Christ is present with some of the people who are here and others, not. In that discourse He introduces the child seven times, and then gives the promise we have quoted. Where two or three are gathered. We see a Sunday school class where a teacher has gathered a few children in the name of Jesus. He is in the midst of them."

"Among the rules for judging human nature we have been told that a person with a squint in the eye is sure to have a squint in his character. But that rule has failed. We are told that one who fails to look you square in the eye is crooked somewhere. That also has failed me. All such rules have broken down under testing. There is one that we have never known to fail. I have never found a man or woman who did not love children but who were themselves mean and contemptible. Any man who does not love children does not love Christ, nor is he living in His near vicinity."

"The day will come when any industrial leader who employs children that he may increase his profits will be denied the privilege of membership in any Christian church."

"Jesus pity me lest by base denial I dishonor Thee."

"When men at the battle front would pray, many of them would utter prayer of childhood. Oh, that we could all get back to the faith of our childhood, and away from theological discussion. 'Except ye be converted and become as little children ye shall not enter into the kingdom of heaven.'"

"At Christmas time every Jewish merchant lays in an extra stock of nice things in anticipation of the Christmas spirit with which we commemorate the coming of Christ. When God wanted to redeem a world He did not send a great man but came as a little child."

"Men and women who have given themselves to teaching children have the presence of Jesus."

The bishop then told of the prayer of his grandchild aged six, "O God, we don't want a lot of people running around the world who don't believe in God. Please fix them up."

"We build our services for adults, and then complain because the children are not there."

He told of a crowd of men who were returning from the races and who were profuse in the use of profanity in the sleeping car. At bedtime when some parents had gotten their little boy ready for bed, he knelt down in his pajamas and prayed, "Now I lay me down to sleep." Immediately there was a hush and there was no more profanity. One of the men said to the bishop, "I wish you would tell me what that child has that I have not."

In connection with this story as he told of the child in his night clothes the bishop said, "Some of our children are better dressed when they go to bed than they are when they go onto the street."

"When you come to the child in the name of Christ, Christ always comes to you in the name of the child."

On the topic, "The Cross in Christian service," Bishop Hughes said,

"The Cross is the very center of our holy religion. When any man begins to discount Calvary he is on his way to weakness."

"The only men and women who are in reality Christ's disciples are those who take up the cross."

"You can not take the Cross out of our religion without taking out the glory and power of our faith. We shall never bring the world to Christ until we take up the Cross and follow Jesus."

"Whatever you may think of the spiritual state of the child, there is nothing more beautiful than the way the children turn to Jesus."

"It is comparatively easy to recruit the soldier of our Lord. It is very difficult to train the soldier of the Cross."

"In thirty-five years' experience in the Methodist Church, when the disciplinary question, 'Have the rules for the religious instruction of the children been carried out?' I have never known a straight 'yes.' They always said, 'In part.'"

"If we could have the old-time sacrifice and devotion to the business of soul-winning we would have the greatest revival in history." In this connection he spoke of his father's ministry, and how he would hold on and preach night after night for weeks—in one instance, for nineteen weeks,—until the whole community was stirred and hundreds were converted.

"I am supposed to belong to the progressive wing of the Methodist Episcopal Church, but I say, 'God pity the Church when it wipes Pentecost and Antioch out of its history.'"

"With our program for religious education, we should not drop out of our program the conversion of adults."

He told of a man seventy-eight years of age who had been a life-long attendant upon the church services and yet never converted. During his ministry he got into such concern for this man that he wrote him a long letter presenting the claims of Christ. Then in a few days he went to see him and pled with him for two hours and, finally, the man was soundly converted. As he was about to be baptized on the following Sunday his daughter sent a note to the preacher saying that she too would like to be taken into the Church.

"If we can get a revival of personal evangelism, we shall have a revival in which men will flock to our altars."

"O Master of souls give us the grace of the Cross."

NOTE OF CORRECTION: In the article on "The International Sunday School Council of Religious Education," where we quoted Dr. W. O. Thompson's definition of an Evangelical Church, we find in referring to our notes that we misquoted Dr. Thompson where we gave it "The infallible authority of the Scriptures" it should have been "The Supreme authority of the Scriptures."—C. J. K.

PREACHER PROBLEMS

PART SIX

THE SHORT PASTORATE

WITH a form of Church Polity embracing parts of the Congregational and Episcopal systems we seek to establish a settled pastorate. As we look at the churches that have the Congregational form of government we find some individual churches retaining a pastor for fifty years, some thirty and many for fifteen and twenty. But on the other hand we find many of the churches with this particular form of government without a pastor—We are told that 35,000 churches in the United States have no pastor and of this number the Baptist have 7,703 and the Presbyterian 5,800 without a pastor. The churches that have the Episcopal form of government have a more settled pastorate, but not of any duration. We as a church have sought to combine the good out of the two, and our pastors stay from one to five years.

Now we hardly think that it is the desire of the preacher to shift from pillar to post. He would rather stay for a few years at least. It takes a man fully a year to form acquaintances in the church, the city and with the business interests. It is no credit to a preacher to be moving every year for it looks as though he is of the one year caliber, or he has just enough sermons for one year and is forced to move on when he has preached over the list. While on the other hand it is no credit to a church to be changing pastors every year. It looks as though the church is fussy and can not get along with the preacher. Many of our churches and preachers run on such high tension that it seems they reach the end of the course sooner than churches of other denominations.

We think that the problem of the pastorate is one that must be solved and the preacher is one important factor to help solve it. We must have a more settled pastorate if we succeed as a church. It is too much expense and injury to us to be everlastingly getting a new preacher at every District Assembly. Our preachers must not resign when a little provocation arises, and neither must our churches fall out with a preacher when he does things a little different from that of his predecessor. As one says, we each must give and take a little. Instead of telling matters around when a little difference arises, let us pray over it and the Lord will help us to get the matter settled. We believe that very often a preacher has been forced to move on when his work was not done, while in a very few instances a man has remained too long. Both pastor and people must work together to help establish a settled pastorate.

C. B. WIDMEYER.

WHY GIVE ATTENTION TO NEGLECTED CHILDREN? THINGS FOR THINKERS' THINKING

By REV. OSCAR HUDSON, Secretary of General Orphanage Board

THE burning shame of this nation today is the prevailing conditions to be found in the very fountain of our society—childhood. How can we ever rise while elements surround and enclose the germ of our future national fabric which devitalize and dwarf, not to say utterly destroy it? Why should we wrangle over political issues which, while holding attention today as though they were vital, are cast aside as a toy tomorrow; when childhood, the (soon-to-be) backbone of our commonwealth is subjected to conditions over which it has no control, and which push it to the wall, weakening, vitiating and destroying it?

We are spending hundreds of thousands of dollars to protect agriculture, horticulture, etc., from marauding enemies; appropriations are easily secured to fight those diseases which threaten the livestock industry; our rivers and harbors gain a listening ear and ready appropriation for development, but the wail of the orphan and the suffering cry of the friendless waif fall on deaf ears.

As we turn to study the achievements of the church, our astonishment continues. In fact it is easier to reconcile the course of a busy world, whose policies are actuated by commerce and politics, with intelligence, than that of the militant church of Jesus Christ. It would naturally occur to any thinking person that the church would follow the policies of her Lord and Master in this as well as other matters. She has millions for her own while the waif waits the wait of death at her gate, tormented by, the biting cold, gnawing hunger, and by the scolding ostracism and ridicule of a heartless generation. In this connection we wish to give a few reasons why we, as a church, should give more attention to the neglected children.

1. They are the most helpless of earth's creatures.

Jesus came to help those, especially, who could not help themselves. While there is a sense in which all are helpless, the condition of unfortunate children is all this and more. Adults can fight for bread, they can not. Adults can strive for place; these can not. Adults have judgment to guide them in the hour of temptation and danger; these do not. Adults can defend themselves when attacked; these, like the lamb, dumb before his shearer, without resistance, submit to the despoiler. Adults can comprehend the gathering storm and flee; these innocent, unsuspecting members of the human race, are overtaken unaware, and devoured.

2. They are irresponsible.

These little ones come into their condition without the consent of their own will and are in no wise responsible for their plight. The situation can not be charged up to sin, blunders and mistakes for which they are responsible. If we spend our energies and money to lift the thug, the bum, the harlot, the criminal, we are forced to look over the fact that their own folly is in some measure responsible for their state. We are forced to pull the mantle of charity over their responsibility and do our deeds of mercy in the face of knowledge that they could have, in some measure, avoided the condition from which we are seeking to lift them. But not so with the unfortunate, motherless children. Born oftentimes in poverty, they are bereft of the only light their little hearts have ever known—mother, and left to suffer in their dungeon of ignorance, hunger, and isolation, in their vain attempt to rise into any sort of a creature worth while.

3. They are earth's most pitiable.

Think of your little one, Mother, Father, after suffering the loss of loved ones, being subjected to a world of friendliness, without social opportunities, educational advantages and church privileges, clothed in rags and without sufficient food. Young Man, Young Woman, what if it were your little brother or sister being crushed under an awful weight of neglect; with no fond father to defend and no loving mother to protect? If you will hold this picture in your imagination long enough, you will realize something of their pitiable plight.

4. Jesus gave them His special attention.

It was a child of whom Jesus said, "Of such is the kingdom of heaven." Again He said it were better that a millstone were hanged about a person's neck and he cast into the sea than for that person to offend one of these little ones. And again, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "Then shalt thy light rise in obscurity and thy darkness shall be as the noonday;" "Thou shalt call and I will answer thee;" "I will be with him in trouble;" and many more of God's most precious

promises are conditioned specifically upon our proper consideration of the helpless, needy child.

5. We should provide for our own.

"He that provideth not for his own, specially they that be of his own house, hath denied the faith and is worse than an infidel." Some might construe this to mean the institutions of our church, and there is a sense in which this might be done with impunity. No institution is any more ours or calls more loudly for our support than the Orphan's Home. But there is a more direct application for this great truth. Our people, in many instances are dying prematurely and leaving their children unprovided for. They are our very own—the blood of our ecclesiastical family. Whose duty is it to provide for them? Some must do it or they must die. Either contingency impales us as an infidel. And if this is so with us as a body or organization, as a matter of fact, it must be so with us as individuals.

6. They yield greatest returns for the money and energy invested.

No field offers the sure returns that childhood does. We have the assurance that if we, "Train up a child in the way he should go, when he is old he will not depart from it." What field offers a surer reward? The child holds the future of this world. The nation of tomorrow is wrapped up in the child of today and will be largely a result of the training which we give the child of today. When we succeed in getting an old man to the Lord we have saved a soul from death. When we have rescued a neglected child and led it to Jesus, giving it Christian training, we have saved a soul plus a life. The old man is a grain of corn delivered from eternal rot. The child is a grain of corn planted to produce a hundred or a thousand fold.

The great men of the church were led to seek salvation while young. While some found more personal relation with Christ in maturer years, the majority were taught from childhood of wisdom's ways and bent their energies while young to the service of God. The value of investing in the child has been demonstrated by every church in its foreign missionary work. We are more evangelistic, possibly, than most churches, and in our labors on the foreign field, depend less on "educating the heathen into salvation," yet we have learned that this is one of the most profitable avenues of foreign missionary activity and almost every nation has its, "home" in which the child is trained and taught. Can we neglect in the homeland that which we have learned by hard experience in heathen lands?

Bud Robinson has well said, "The automobile may be the comfort of the Holiness Movement, but the hope of the Holiness Movement is in the baby buggy." Many churches spend large sums every year for evangelistic meetings which work over largely, the same material in each campaign. These people backslide because their early training was such that they find great difficulty in subjecting their will, trained in stubbornness by years of sin, to the blessed will of God. This money put into their early training would have subjected their wills to authority and enabled them to have become strong in grace and giants in the kingdom of God.

PENIEL, TEXAS

THE DOUGLAS CAMPMEETING

The Douglas Campmeeting Association held its 48th annual session July 21 to 31. It was in 1874 that the late George M. Morse, a deacon in the Baptist church of Putnam, Conn., a business man and mill owner, started this meeting for the promotion of scriptural holiness. The meeting this season had the same blessed pervasiveness of the Holy Spirit's presence that has characterized its gatherings each summer since its inception. The attendance was not as large as at some of the earlier meetings, but those privileged to be there found that Jesus Christ is "the same yesterday, today and forever."

We missed the faces of leaders we used to see, of course. One brother who for twenty-five years or more had charge of the services is greatly missed. Rev. J. N. Short, who died last spring. A special memorial service was held for him during the week.

The leader this year was Capt. Henry M. Randall, president of the board of directors. Among others of the "old guard" noticed on the grounds in active service were, Rev. Henry N. Brown, the efficient secretary; the faithful treasurer, Rev. F. A. Hillery; Rev. Aaron Hartt, who led the singing for many summers in the earlier meetings and Chas. H. Robinson, a business man who found

(Concluded on page ten)

DOES DISOBEDIENCE EVER PAY?

I WONDER if you little people believe that it always pays to obey father and mother? Now don't say yes too quickly. Stop a minute and think, then answer this question: Do I really believe it always turns out best for me to do what my parents want me to do, rather than what I want to do myself? Let me tell you about a little boy, who found that his own ways did not bring happiness to him. It is rather an old story, in fact it is one that my own dear mother used to tell me when I was a very little girl. Somehow the story of this boy's disobedience and what it cost him took a deep hold upon my heart.

This boy was ten years old, and his name was Ned. Like all boys, Ned loved to throw stones. I wonder why boys and girls are so different about this? Girls don't care a bit in the world about throwing stones, do they? But Ned was a boy, so he liked to see how far, and how straight he could throw, and how many times he could hit a certain object. This was all right as long as he lived in the country, and had plenty of room in the fields and woods to send his stones flying through the air without danger of hitting any one. But when the family moved to town his father explained to him that life would be very different for them in a good many ways.

"For one thing, there must not be any more stone throwing inside the town limits," he said. "Where people live as close together as they do here, there is always danger of breaking a window or hurting some one. So remember, my son, you must give up this favorite pastime except when you go for a walk in the country, or play out on the commons."

Ned promised to obey, and he did obey for quite a while. Then he found that other boys threw stones on their way to and from school. They had a way of setting up a can or a bottle, then they would have a contest to see who could hit it the greatest number of times out of a certain number of throws. To be sure it was against the rules of the school for pupils to throw stones on the streets, but no one complained or reported them. It looks as if we Americans, big and little, think that laws in our country are just made to be broken doesn't it?

By and by Ned made up his mind that his father did not know so much about town ways after all. So he began throwing stones with the other boys, just one or two at a time. Then one day as they were going home, a boy spied a tin can lodged in the crotch of an old mulberry tree. "Let's see who can knock it out," he cried, reaching for a stone. In less time than it takes to tell it, books were thrown down and a shower of stones was flying.

It was Ned's stone which sent the can spinning out of its place, and because he felt a bit proud of his success, he suggested that they toss the can in the air and see who could hit it on the move. It was while they were busy at this game that a gentleman, coming suddenly around the corner, was struck by a stone which Ned had just thrown.

"What do you boys mean by throwing rocks in a thickly settled neighborhood like this? Isn't it against the law?" he demanded sternly.

Ned was very much frightened, for the stranger had taken out his handkerchief and was wiping blood from the cut in his head. Of course it was an accident that he had struck the man; he had not intended to. But back of that was the fact that he had been doing wrong, disobeying his father and breaking the laws of his school. Ned had become a *law-breaker*, and no law-breaker has true courage, the *real* kind, you know. He just can't have it. That is why Ned did a very cowardly thing. He looked at the man for a moment, then snatched his book and ran off as fast as he could go. All the boys followed him running rapidly for two blocks, then up an alley, and into an empty stable where they dropped down to rest and cool off.

"My, but I am glad that man is a stranger," said one of them, mopping his face, which was hot and red, although it was quite a cool day.

THE HOME

Conducted by MRS. J. T. BENSON

"I am too," said Ned. "He has never seen any of us before, and can't positively know any of our names. I don't see how he could hunt us up, do you?"

His companions did not think so. Indeed they were only too glad to believe that Ned was right.

(To be concluded next week)

HOW AILSIE SAVED THE BIBLE

It was in the year 1555, when Queen Mary sat upon the English throne with her Spanish husband at her side; and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with his small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop, and crept in and stayed with him, unless the sound of voices or hoof-beats on the road drove her away; for she was very shy.

One day when she had stolen in, her father was standing behind the door.

He had a spike in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into its place, so that no sign of the hidden space remained.

Seeing his daughter, he started and said sternly, "Ailsie, my child! How dare you spy upon your father?"

"O father, I was not spying!" and the blue eyes filled with tears.

"Of course, you were not. I was wrong to say so, child!" said the smith remorsefully. "But you saw what I did?"

"You put the Holy Book into the beam, father. It is a fine hiding-place, too; for surely neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may get you into danger. You must never betray it. When Parson Stowe went away to foreign lands he gave me the Sacred Word, and told me to keep it as my life. For by the Queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I have told you all."

"You need not fear, father," said Ailsie, firmly; "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest who came sometimes to Harrant to preach to the villagers. But being all Protestants, they would neither listen to him nor pay his tithes. He was very angry at their behavior, and spied about till he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession; because he was the only man in the village who could read.

After trying in vain to see the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day when the smith chanced to be away

from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bibles; but one and all declared they had none. Then the soldiers searched every dwelling, and threatened to burn them, every one, unless the book was found.

But this did not suit the priest at all. He would get fewer tithes than ever if the village was destroyed. So he told the officers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the Book quickly and surely.

It was growing dark when Ailsie saw a bright light against the sky, and sprang to her feet. Her father's house was on fire. The sight made the child a heroine. Forgetting all about her danger, she only remembered she must save the Bible at all cost. Swift as an arrow she flew homeward. The soldiers were intent on piling straw around the burning building, and did not see the little figure that darted in between the house and the shop, whose thatched roof was well ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering, among the vines.

But she felt that the Bible was in danger even now. She slipped off her woolen petticoat and wrapped it around the volume; then, digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled along upon her hands and knees to the spring at the foot of the garden, when her father found her an hour later, half-unconscious with pain and fright. He never ceased while he lived to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and years after, Ailsie's great-granddaughter carried it with her when she followed her Puritan husband across the seas to the lonely coast of New England.—*Selected*.

Two Epitaphs. Near the village of Leamington, Warwickshire, in a small country churchyard, connected with a beautiful ivy-covered church, may be found a stone on which is this inscription:

Here lies a miser who lived for himself,
And cared for nothing but gathering pelf.
Now, where he is, or how he fares,
Nobody knows and nobody cares.

The other epitaph is in St. Paul's Cathedral in London. Among the many monuments to England's heroic dead which this building holds in plicity and beauty. It is a plain sarcophagus on one which at once arrests attention by its sim- which rests a recumbent statue of noble presence. Beneath the figure are these words:

Sacred to the memory of
General Charles George Gordon
Who at all times and everywhere gave his
strength to the weak, his substance to the poor,
his sympathy to the suffering, his heart to God.
Was there ever a more beautiful and significant
epitaph?—*Youth's Companion*.

MY NEIGHBOR

That plenty but reproaches me
Which leaves my neighbor bare.
Not wholly glad my heart can be
While his is bound with care.

—EDWARD SANDFORD MARTIN.

MOUNTAINTOP VIEW OF THE FIELD

MRS. PEARL INGRAM

This is June. June in the Baja Verapaz District of Guatemala means not "the month of roses," but the beginning of spring. The hot, dry months are past and the first rains have caused Dame Nature to smile again and to put on her pretty green frock with its dainty flowers. Would you not like to turn aside from your daily duties just long enough to accompany us on imagination's wing as we journey over the mountains?

We left Salama, our mission station, with the first morning light, more than two hours ago, and for the last hour have been climbing a steep, rocky ascent. Since we have now almost reached the summit let us rest our animals a bit and, looking over the tops of these oak trees that border our trail, take in the grandeur of this wonderful Guatemalan country. Look back to the eastward, the direction from which we have come. Salama is hidden from view by an intervening slope. The deeper hues of morning light have not yet entirely faded from the distant peaks. As far as our vision can reach it encounters the same ruggedness; mountain peak upon mountain peak, each of varying contour and height, the lower ones somewhat barren and rocky, the higher ones capped with forest trees, but the whole aspect a pleasing one to those who love the work of our great Creator's hand.

Now look northward, and the same ruggedness meets our vision, only approaches us the nearer because the mountain range over which we are journeying changes its general direction from east to west and on the west closes in the valley through which we have just passed. In a few moments more we shall cross the divide and see the valley of Rabinal to the west with more and more mountains beyond. The crest of the mountain to our back prevents a view of the south. But notice that fringe of billowy thunderheads hovering over the northern horizon and casting such pretty shadows on the rugged peaks below. They predict a wetting for us before we reach our journey's end, but since we always carry our raincoats at this time of year we need have no concern.

Now let us lower our line of vision. Ah yes, I thought you would soon see it! From our elevated position, one thousand or fifteen hundred feet above it, it looks almost like a toy town placed in a green meadow and left there by a child, tired of his play. That is San Miguel, the little town that you remember we passed through over an hour ago, just before we began our ascent. It has a population of several hundred people, many of them Indians, and so far as I know there is not a believer among them. The white adobe walls and red tiled roofs form pretty contrasting colors with the green of the trees about them. In the very center can you not distinguish one building more spacious than all the others, with towers at either end? You have guessed it. That is the Catholic cathedral, the central figure of every town and village. Hark! the boy is even now ringing its doleful sounding bells, calling the worshipers to prayer. The atmosphere is so clear that we can distinctly catch the discordant tones at this distance. The priest still holds undisputed sway over the place. Oh, does not your heart long with ours to see an open mission in that town; to see there also some transformed lives, witnesses of the power of God to save even the Indian from all sin! Our faith reaches out for the realization of this hope.

But let us now move on a little farther up the trail. Here we are at the top, the *cumbre* as the Spanish call it. We will unbridle the horses and let them graze while we dismount and rest ourselves under that shed yonder. It is not a cattle shed as you might suppose, but a shelter which has been constructed by the government for a *mozos'* rest. The *mozos*, as you have heard, are the human beasts of burden of this country; they are Indians. Ah, yonder come several along the trail. See how they stoop under the heavy loads. Doubtless they will stop here, and when they set down their cargo you can see its arrangement and how it is carried chiefly by means of a leather band which is placed over the forehead and fastened at both ends to ropes extending under the cargo behind. Thus much of the weight comes on the head. If you will observe closely the Indians that you meet you will see that actually some of the heads are misshapen because of this weight borne so much by the skull. Look at the strong muscles of that man's legs; they are a sturdy race or they could never endure this kind of labor. It is more difficult now to hire *mozos* than formerly. The service is no longer compulsory, and we shall be glad for the day when mules shall be used entirely for packing. We missionaries hire the *mozos* as little as possible to do our carrying. I have seen Indian women also carrying as much as a hundred pounds of corn or beans in this manner. Once on our way to Guatemala City Mr.



Ingram and I saw a man carrying thirty empty kerosene cans on his back. It was a queer sight, indeed. Imagine, a mountain of tin like that piled on top of a man moving along a mountain trail! There, did you notice what that *mozo* did just then? By adding that rock to the already high pile yonder he performed a religious act which no doubt he hopes will give him merit. That tree is almost buried, as you see, with rocks which the travelers have added one by one as they passed. The old broken sticks on the top of the heap now bear little resemblance to a cross, but they are worshiped none the less.

We promised you a view of Rabinal when we reached this point. Look yonder to the west over the canyon and slopes below us and let your eye follow along our descending trail and out to the valley beyond. You easily locate the town because we are in such direct line with its east and west streets that even at this distance it gives the appearance of a checkerboard. There are so many trees to hide the houses that we can not see the white walls and red roofs nor even the Catholic cathedral. The latter, however, is in partial ruin caused by a severe earthquake several years ago. A temporary wooden structure has been erected near by where the priest retains his headquarters. Rabinal is about the size of Salama, but its people are even more fanatical.

The coming of the gospel and the opening of a mission station in their midst has aroused much hatred and opposition. A few weeks ago an attempt was made to burn the mission, but God foiled the purpose and only a door was partly destroyed. Tonight you will see the door which was burned still unrepaired. An appeal was made to the President of Guatemala, who telegraphed his protection and gave order through his officials to have the damage repaired, but you will soon learn that this is the land of prostration, and nothing is done today that can be put off till tomorrow. An order was also left with the same carpenter, who was to repair the door, for some furniture to be made for mission station. When we returned we found only one piece made, and upon inquiry we discovered that the poor man was afraid to make the furniture. He said that he would surely lose a hand if he made any more for the "Evangelistas." No doubt the priest had made him believe that some great calamity would befall him if he did more for us.

We can not expect a house full of people to listen to Miss Cox's message tonight, but we may expect a street full. No doubt the windows and doors will be crowded with curious listeners, and some of the Indians may venture to step inside a few feet. They are very timid, but seem to understand Spanish. Ah, these are the rough gems we would see saved and made bright for the Master's use. A large percentage of the town's population is Indian. No doubt you will also see much drunkenness, especially if there is a fiesta in progress as so often we find. We will pray that God may restrain the mouths of the disturbers in order that His message may be heard by others.

OTHERS

*Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—OTHERS.*

*Help me in all the work I do
To ever be sincere and true.
And know that all I'd do for you
Must needs be done for—OTHERS.*

*Let "Self" be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again—
Unless to live for—OTHERS.*

*And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of—OTHERS.*

*Others, Lord, yes, others;
Let this my motto be.
Help me to live for others,
That I may live like Thee.*

—C. D. MEIGS.

But we have yet several hours of riding before we reach our destination. We must not tarry too long on the height because there is work to be done in the valley. But how I do love the mountain peaks; they give such extended vision of the land to be possessed! I wanted also to tell you that beyond those mountains yonder still westward is Cabulca, another town for which we pray; a town we want to possess for God. And hidden away in all these nooks and canyons in the most unexpected places are numerous Indian huts that shelter souls precious in the Master's sight, so precious that He gave His own life to secure their salvation. What a privilege is ours to bear the truth that can set them free!

But now, lest I should be the cause of detaining you too long from God-given duties, I will permit you to return to home affairs and pray God's blessing upon you and yours and ask you also to pray for us while we journey on down the steep trail toward Rabinal.

CHINESE ARMIES GET RELIGION

By REV. CARLTON LACY

Secretary China Agency of the American Bible Society

Sun Yat-sen has run away. He grabbed a gun-boat or two, sent a few machine-gun volleys at the inoffensive Canton riverfront, and departed for regions unknown. Chen Chung-ming is again in charge of the "Southern Capital." Chen is the general who, as governor of Kwantung, put through the reform measures that made Sun once more popular in America. Chen did the work; Sun got the glory.

Now Sun has gone and Chen has declared in favor of the new Peking government. The chances are bright for a reunited China under Li Yuan-hung, supported by Generals Wu Pei-fu in the north and Chen Chung-ming in the south.

What has all this to do with the Chinese armies getting religion? Just this. By coincidence or otherwise, the most effective fighting units in China today are certain divisions under these two generals—divisions that have almost literally been eating up the scriptures. A few weeks ago Chang Tso-lin was reported to be holding an impregnable position in the western hills near Peking. Feng Yu-hsiang, the Christian Governor of Shensi, led his little army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria, begging terms of peace.

While that was taking place a missionary from Sianfu came to my office to pay for \$475 worth of Bibles, Testaments and Gospels, and to order another big consignment. He said that almost every soldier in Feng's army carries a Testament, and the officers nearly all own leather bound Bibles. More than that, they have set a style for the people of the city, who on every hand are buying the book that has made an army not only tolerable, but decent, likable.

A passenger on a train recently was rather startled to hear two well dressed gentlemen break forth into song, and more so when he recognized the tune and found that they were singing a Christian hymn. They were officers in General Feng's army, the division that "won the war" for Wu Pei-fu. A hymn-book and a Bible were their traveling companions on the train.

Down south it was much the same. The Christians of Canton decided that the city needed a moral clean-up. The gambling joints and lotteries were notorious. The Churches had good sense enough to try for government co-operation in the campaign. Governor Chen's government was prudent enough to capitalize public opinion. Result: the churches agitated, the government acted, and American newspapers gave Sun Yat-sen the credit. Then followed the purity-campaign in similar fashion. The clean-up was not so complete, but noteworthy nevertheless. The Christian forces achieved with the aid of a good governor, and Dr. Sun wore the feather.

While this was going on the Christians decided to carry their warfare work into the barracks. This was undertaken in a most friendly spirit. To top it off the churches and a school of blind boys contributed \$222, the Bible Societies cut prices, and with the co-operation of the Y. M. C. A. 1,500 New Testaments were presented to the men of one of these brigades before they broke camp. Again we do not know what the little books had to do with it; but Chen Chung-ming's troops are now in control at Canton, and order has been restored since the hasty departure of Sun Yat-sen.

"Soldier" used to be a synonym for "sinner" of the worst sort; everyone hated the troops and dreaded their coming. Since the Bibles have gone into the camps and the armies began to get religion things have been better. If Li Yuan-hung succeeds in holding the country together and in establishing order from Peking to Canton, he and all China will owe much to Generals Wu and Chen and their Bible-reading armies.

HOME MISSIONS, HOW TO RAISE HOME MISSION MONEY, HOW TO USE HOME MISSION MONEY

NECESSITY OF HOME MISSIONS

The problem concerning Home Missions has been facing us as a church for many years, and still is facing us. The great and very pressing need of Home Missions is unquestionable, though many seem to think that it is a mere side issue. However, we have only to look at our own district and its great need to convince us of the fact that home missionary work is absolutely necessary, and that what is to be done must be done quickly. Many goodly sized cities in the Ohio District are without a light house to throw the rays of holiness about, and are calling for help. Opportunities are opening on every side. Rural Districts are stretching forth eager hands, giving to the Macedonian call, while the country, villages, towns, and cities are opening doors inviting the Nazarenes, yea, begging them to come and help them. But this is not all, many churches already organized into small bands of from five to twenty-five members are left to struggle in the very face of certain death, and finally expire with no one to even attend the funeral nor to bury them, leaving them a very stench in the nostrils of the world, and a blot forever against holiness. This, to our minds is the greatest phase of the Home Missionary Movement and the one which demands our immediate attention, if we are to progress and prosper as a movement. But is Home Missionary work really important? We answer in the affirmative, for only as our home work grows and builds up the waste lands and takes new territory, then, and then only will our work grow in other lands.

HOW TO RAISE HOME MISSIONARY MONEY

Now that we realize the great importance of Home Missionary work, the question immediately arises, How shall we raise the money for such a gigantic task? First we must say, "As your faith so be it unto you," but works always go with faith, so we add, "Give and it shall be given unto you, good measure, pressed down and shaken together and running over, shall men give into your bosom, for with the same measure that ye mete withal, it shall be measured to you again." But what plan shall we use to aid our people to see and meet the need? We are much opposed to some of the ways used to raise Home Missionary money, especially the Assembly Pledge plan. In this a representative for the Home Missionary Board comes to the Assembly with the intense burden for the work upon his heart. He immediately sets about to unload this burden on the already heavily burdened pastors and delegates. He portrays the pressing needs of the work, in his own forcible manner and begs for help. The pastors' sympathetic ears are turned toward his appeal, and the delegates, many, perhaps attending their first Assembly are ready to rally to most any appeal made. The result is, pledges are made for the local church which are, in many cases, yea in the majority of cases, never paid, then our treasury is bare and the work suffers, and much of the blame is thrown on the District Superintendent, and this, generally self-sacrificing man must stand the blunt of much misunderstanding, and criticism; but the blame does not rest on the District Superintendent. The local church has not been to the Assembly, neither felt the burden nor responded to the appeal; its pulse has not been quickened by the magnetic word pictures portrayed by the Home Missionary representative, and consequently fails to respond to the call. It is like the man whose ears are deaf and feels no thrills of pleasure when beautiful strains of music are being played, the reason being he has not heard them. Our appeal then, we firmly believe, should not be to the pastors and delegates at the Assembly, but to the local church. The plan which appeals to me, is also that advanced by the General Board of Home Missions, which suggests one day set apart as Home Missionary Rally Day, with a special representative to present the work, with perhaps, the District Superintendent assisting. These men are fully acquainted with the needs, and the Nazarene people as a whole, have always been, and still are, ready to respond to the urgent need at hand. Pledges can be made at this rally, payable-weekly or monthly, using the envelope system, which system we deem advisable. But this does not complete the work. When pledges have been made, the pulse quickened, the spark started, the pastor must do his best to fan the spark into a glowing burning zeal for the needs of our next door neighbor. The pastor should report to his congregation continually of the relief given to weak churches and the organization of the new.

HOW TO USE HOME MISSIONARY MONEY

With the money for Home Missions raised, and in the treasury, just how should it be used, to whom should it go, how should it be dispensed? In the

HOME MISSIONS AND EVANGELISM

past, the only phase of home missions which has been emphasized was that of evangelizing and opening up new fields. Much Home Missionary money has been uselessly wasted in many ways. Promising fields have been neglected, while other places have been taken up and are mere sponges, ever taking in Home Missionary money, and giving no returns either spiritually or numerically. Then, too, some self-supporting churches who are well able to put on evangelistic campaigns, and pay well for them, have asked help of the District and Home Missionary money, to finance a revival meeting. We believe this to be a misrepresentation of Home Missionary money. Let self-supporting churches pay their own way and reach out a helping hand to aid their less fortunate sister churches, instead of taking bread from them. Hundreds of dollars have also been used to pay evangelists for evangelistic campaigns, in new fields, which on the face of it appears well, and many arguments brought forward in its favor. But when we consider that some evangelists will not enter a field unless backed by Home Missionary money, we should think long and pray much before employing them, and paying such with money given in good faith, for a worthy cause, by a self-sacrificing people. Of course all evangelists are not of this type. There are still a few, who will go to a new field, asking for no backing but God, have fought hard battles, won great victories, and have come out with a well filled purse, and a unanimous call to return. We heard of one district, where just about as soon as pledges were made at the District Assembly, for Home Missionary work, pastors and evangelists went to the District Superintendent, asking for meetings backed by Home Missionary money. Friends, this ought not to be. Let us take our eyes from the monetary side of things, fasten them on God, and a world-wide revival will be ours. We have explained some misuses of Home Missionary money, we will now deal with what we believe to be the real use of it.

As an evangelist, I have traveled many miles, worked on several Districts, in many churches, and have noticed our work in general. We have a number of good, strong, self-supporting churches which makes our hearts rejoice, "but," and when we say that, it draws a sigh from the deepest recesses of our heart, for we have many, many small churches, too small to support a pastor, too weak to breathe, and dying for lack of sustenance, no pastor on the field, no shepherd for the flock, and the result, death. Perchance a pastor takes one of these charges, he must work all day to support his family, try to study at night, with many times no place of seclusion, only to come to his flock on Sunday, illy prepared, tired, and not fit for the duties of his pastorate. These self-sacrificing men, are usually upbraided at the Assemblies for working and preaching at the same time. We do not mean to defend the principle of a man trying to preach and work at the same time, for we believe that a man, called to preach the gospel, should give his entire time to that work, exclusive of all secular employment. If he is called to preach, let him preach, if he is called to the grocery business, or any other work, let him do that. But what can be done for these which of necessity must work? The problem is solved. These weak struggling churches, these overburdened pastors have first claim to Home Missionary money. Take Home Missionary money, help to pay these men a living wage, put pastors into vacant pastorates, where the churches are too weak to support them. Give these weak churches a chance to live, and to be a credit to God and holiness. No wonder so many pastors are leaving the pastorate and entering the evangelistic field. Home Missionary Boards have offered them a salary, which meant a living, where if they stayed by a little church, had to help support their family, by secular employment, in addition to pastoral duties. Our cry in the past has been "Push on, Press on, Take new territory, and Organize new work," but friends it is just as much a mark of progress, yea more so, to conserve and preserve what work we already have, as it is to take on new territory, only to see the majority of it languish and die like the rest. How long would the work in the foreign fields progress if we kept on building new stations, and failed to support those already started? You answer, "Not very long." Neither will the Nazarene work be permanent, lasting and dependable, until

we build up the waste lands. When Nehemiah set out to do the will of God, he began, first of all, to repair the breaches in the wall. He did not build new buildings, but first strengthened his line of defense, closed up the weak places, and fortified the city. So we as Nazarenes must build up the weak places, of our own work, then we will be better able to advance, and take up new work. We do not mean to discourage the organizing of new work, but simply to put it in its proper place, and surely, the work already started, first demands our attention and help. What would you think of a mother, who went out into the neighborhood, gathered in a group of children, fed them on the very best, while her own babies stood looking on, hungry, starving and dying. You would say, "A case for the Humane Society." So with us as Timothy has already warned us, "But if any provide not for his own and especially for those of his own house, he hath denied the faith and is worse than an infidel." So in conclusion, reviewing our message, Home Missionary work is an absolute necessity, appeal to the local church to finance it, pastors of weak churches have first claim, evangelists, and organization of new work comes second.

BOYS' AND GIRLS' HOME MISSIONARY CONTEST

The General Board of Home Missions and Evangelism has missionaries to the Mexicans along the border, Missionaries to the Mountain people of the south, and a missionary to twelve thousand Indians in Arizona.

FIRST PRIZE

We will send a French Seal Bible, with beautiful scenes in Bible lands, together with colored maps and practical helps to Bible study, to the boy or girl who will send us during September the greatest number of dimes for our missionary work among the Mexicans.

SECOND PRIZE

We will send a story of the Bible by Jessie Hurlburt, containing 168 stories, with sixteen colored drawings, 250 half tone pictures, nicely bound in cloth with an attractive cover design in gold, to the boy or girl who will send us the greatest number of nickles during September for our Mountain Missionary work.

THIRD PRIZE

We will send Miss Doering's wonderful book, "The Romance of a Heavenly Princess" to the boy or girl who will send us during September the greatest number of pennies for our Indian Missionary work. "American pennies for American Indians."

The names of the winners will be published each month. Get busy and send in your names stating which of the three prizes you intend to work for. Begin now to collect dimes, nickels and pennies. Send them in on the last day of September and we will be soul winners by being prize winners. N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

"The tract 'Home Missions and Evangelism Pay Dividends' is fine. I will be glad to have three hundred which I will get to our pastors and people."

REV. W. B. TATE, Dist. Supt., Manitoba-Sask. District.

"I can use one thousand of the tract 'Home Missions and Evangelism Pay Dividends,' by Rev. A. E. Sanner. They certainly are fine."

REV. D. M. COULSON, Dist. Supt., Florida District.

"The tract 'Home Missions and Evangelism Pay Dividends' is fine. It expresses my heart conviction. I would like a bundle of them mailed to me."

REV. H. M. CHAMBERS, Evangelist, Hutchinson, Kas.

NOTICE

District Superintendents, Pastors, Evangelists and Others

We desire to get a line on vacant churches in centers of population where we can open evangelistic campaigns with the view of organizing Churches of the Nazarene. We will be glad to receive any information that will give us a clue to such property anywhere in the United States. We will fully co-operate with the District Superintendents in these evangelistic campaigns. We will lease the property for the campaign with an option of purchasing it at the close of the meeting. Please send information at once to N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

DOUGLAS CAMPMEETING

(Continued from page six)

full salvation on these grounds in 1892, and for thirty years has been a staunch supporter of the meetings.

The chief preachers this season were, Rev. T. M. Anderson, Wilmore, Ky.; Rev. J. M. Hewson, Peoria, Ill., and Rev. G. F. Oliver, Cleveland, Ohio. The preaching was most excellent, inspiring, instructive and convincing. The Aeolian Quartet was with us from Monday evening to Thursday, and their sweet songs were most uplifting and helpful. It is sincerely hoped by all that they will come again.

The musical part of the services was greatly aided by an orchestra composed of young men and women. Mrs. Mina Moore Brawn, who for a number of summers rendered the hymn and accompaniments in a most excellent manner, presided at the piano again this year.

That the readers of the HERALD of HOLINESS may get a glimpse of how the meeting ran, we append different services.

Wednesday: Prayer was offered at the morning service by Rev. W. E. Smith, of Cambridge, successor to Rev. J. N. Short. The Aeolian Quartet preached a lovely sermon in song, "Holiness Forevermore." Brother J. E. Hewson then preached from Isa. 61:1-3. Brother Hewson gave interesting accounts of his experiences in preaching in Indiana prisons. "I became saved," said Brother Hewson, "because I was scared, afraid I would drop into hell. I serve God for love's sake, and with great joy. But I started like Noah, who 'moved with fear prepared an ark to the saving of his house.' There is nothing so beautiful as a young man or young woman thoroughly consecrated to God. Indeed, there are no cosmetics like those of the skies, no perfumery like the 'oil of joy' exchanged by man for the 'spirit of mourning.'"

STOCKHOLDERS' MEETING.

At the annual business meeting of the stockholders of Douglas Campmeeting Association, the previous board of directors was re-elected, Dr. A. E. Gray, being put in place of Rev. J. N. Short, deceased. Capt. H. M. Randall is again president, Rev. H. N. Brown, clerk, and Rev. F. A. Hillery, treasurer. The report of the treasurer showed finances in good condition, there being a surplus of \$140. Over \$450 was paid in general repairs, including the re-shingling of the restaurant building which is the largest on the ground.

Rev. A. Hartt had charge of the afternoon service and gave an earnest exhortation to fellowship and faith for a revival. The quartet sang an inspiring song. Rev. T. M. Anderson preached from 1 John 2:3. A lack of the recognition of the authority of God's word is noticeable today. This tells us not only that "we know," but also that "we know that we know." A man may know about God and yet not know God. We can know God by no ordinary means of learning, but only by revelation of the Spirit. Paul found that loss of earthly valuables gained him true heavenly values. You may have to give up fame, fortune and a career in order to gain Christ, but it is worth while. If God's love is in your heart, it is a moral (not absolute) impossibility to sin. If we really love God with all the heart, we must love men enough to seek their salvation. "Love one another as I have loved you," was and is Jesus' command to His disciples.

Friday: As usual the sunrise meeting was in charge of Brother Kennedy. The 7:30 meeting at Sprague Memorial was addressed by Mrs. H. M. Randall, who read a favorite Psalm. She then told about the healing of their oldest boy from infantile paralysis in answer to concerted prayer. Many testimonies were given to the saving and sanctifying power of Christ. The preacher of the morning was Rev. J. E. Hewson, who gave an earnest talk from Hebrews. Nobody can escape the dynamic delivery, the apt illustrations, and the loving intensity of Brother Hewson's big heart.

At the close of the children's meeting at 1:30, there was a procession of between fifty and sixty of them marching to the dining room, singing "Onward Christian Soldiers," to enjoy the annual treat of ice cream, which is furnished by Brother C. H. Robinson. Salutes to the Christian and American flags were given; and a "Rah, Rah" to the donor.

The warm weather permitted an outdoor service in the grove beneath the trees, and the preacher of the afternoon was Rev. G. F. Oliver. His text was, Isa. 6:8. "Isaiah's vision was of God, of sin in himself and the people, and of Jesus. The higher critics have never cut up King Uzziah, although they have tried to carve the prophet Isaiah. God is in the world, always revealing His holiness. It is very necessary to hear God's voice, and to discern between His voice, man's voice, and the Devil's voice. God's voice produces conviction of sin." Brother Oliver told of his own vision, when a young

preacher, of his need for the Holy Spirit's baptism. Isaiah's plaint was answered by post-graduate course of fire-coals to touch his lips. At once he answered God's call with a "Here am I, send me." Fire-bath makes the best Bessemer steel, and the dross-purified iron man of Christ. God witnessed to Isaiah's conversion and sanctification. God told Isaiah to "Go" but He did not encourage him with promise of a large number of conversions, but that the remnant he would gain would be worth while.

The Young People's meeting at four in Sprague Memorial was led by the missionary from India, Brother Franklin. During his several days' stay on the grounds, Brother Franklin made many friends, who have been grateful for his clear presentation of conditions in India. He presented their cause with great eloquence and force.

The early meeting at the tabernacle, Friday evening was led by Rev. J. M. Cubie, of Beverly, Mass. Many glad testimonies rang within as the thunders rolled without. The shower did not dampen the ardor of the audience. Prayer was offered by Rev. G. J. Franklin. Arthur W. Gould rendered a solo, "Is Jesus Satisfied with Me?"

Rev. T. M. Anderson took for his text, 2 Cor. 6:1: "Receive not the grace of God in vain." "What is meant by the grace of God? The power of God enabling us to be saved and to lead a holy life. God has put us all in a leaky boat by having 'concluded all under sin that He might have mercy upon all.' We are saved not by what we do for God, but by what God does for us." A good altar service followed at the close of the sermon.

On Saturday, Dr. Oliver preached in the morning service, and a memorial service was held in the afternoon for Rev. John N. Short, who died during the past year.

The services of the closing Sabbath were seasons of power, and many were the shouts of praise and thanksgiving to God for the gladness and peace which came from heaven.

The early morning service at 6 o'clock was led

by our veteran Scotch brother, Thomas Kennedy, and these services were times of refreshing from the presence of the Lord.

Another meeting of great helpfulness was conducted after breakfast each morning at the Sprague Memorial by Mrs. Leon Robinson. These were a continuation of similar meetings formerly held in "Memorial Tent" by the late Cassie Smith. The "quiet hallelujah" people were usually found in this service, and melting prayers and testimonies abounded.

The children have never been forgotten at old Douglas. Every day at one o'clock there was a meeting held in Sprague Memorial. For a number of years this meeting has been in charge of that veteran leader of children's meetings, both here and at Willimantic campmeeting, Mrs. Jane E. Reed, of Worcester. Many children have been led to Jesus, and in mature years they come to tell of the meetings.

W. D. WOODWARD.

DEDICATION—DECATUR, ILLINOIS

A brief report of our work in Decatur would seem needless at this time. The Church of the Nazarene has a great open door in Decatur, Illinois in both the First Church and also the West Side Church.

Rev. Milby has been serving the First Church for nearly three years, and truly the blessing of the Holy Spirit has been upon his efforts. There has been a steady and rapid growth of his work covering these three years. The church has increased to nearly 140 members and the Sunday school from the small number of 30 to this present large Sunday school of over 300. Year before last the Sunday school averaged something over 175. This last year the average has been over 250; and on Sunday, July 23d, before the dedication on July 30th the Sunday school had 312 present.

The congregations have been so large and the Sunday school increased so rapidly that it became necessary for Brother Milby to enlarge his church. This he has done successfully. On the site of the old church he has built a building that now seats 800 people. It is a neat, plain structure, but the inside is very spacious and commodious. The auditorium has 400 chairs. There are two large classrooms in the rear and a large gallery, with a pastor's study, and a roomy place for his large choir. There is a large basement underneath the entire structure, which is to be partitioned off for Sunday school rooms.

We had a very pleasant convention a few days preceding the dedication on July 30th, which was a great day among us. The congregation responded to the needs and pledged \$3,400.00 to meet the floating bills above the mortgage of \$5,000.00. Brother Milby has proven to be a most efficient worker in raising funds and superintending the building of this structure. Several business men of Decatur complimented this pastor as one of the best financiers of all the clergy in Decatur. He surly is a great moneyraiser and a fine fixer among the business people.

Sunday morning opened with a large Sunday school of over 360. A large congregation filled the auditorium at all the services. There was a beautiful spirit of harmony and holy freedom throughout all the services of the day.

At the annual meeting Tuesday evening Brother Milby was given a unanimous call by ballot to return for another year. I should judge from the outlook that the coming year is fair to be a great, prosperous year both in the Sunday school work and the work of the church.

While in Decatur I also conducted the annual business meeting for Brother Garvin in our West Side Church. All the reports showed a good increase in all departments, with an average attendance of over 80 throughout the year in the Sunday school.

They have purchased a beautiful church building formerly owned by the Presbyterians. This is a very commodious church, seating probably 800 or more people, with large Sunday school rooms and all modern equipments to carry on the work. It probably could not be duplicated for \$75,000 today. However, through the wisdom and business ability of Brother Garvin, this property has been secured for \$11,000, the Presbyterians taking our old church on the West Side at \$4,000, leaving only a balance of \$7,000 for us to pay to secure this magnificent church property.

The church gave Brother Garvin a call for another year, which he has accepted. We bespeak for both pastor and people a most prosperous and harmonious year in aggressive evangelism. We were indeed glad to note an increase tide of unity and beautiful fellowship among the Nazarene forces of Decatur

JOHN W. GOODWIN,
General Superintendent.

TOPIC AND OUTLINE FOR NAZARENE
YOUNG PEOPLE'S SOCIETIES
Christ's Wonderful Prayer Promises

B. W. MILLER, M. A., S. T. M.

September 3

- I. Who can pray so God will hear?
 1. Those that believe on Jesus' name. 1 Jno. 5:13-15.
 2. The righteous. Ps. 34:15-17; Prov. 15:29; Prov. 15:8.
 3. Those that keep His commandments and do those things that are pleasing in His sight. 1 Jno. 3:22.
 4. Those who abide in Christ. Jno. 15:7.
 5. He that delighteth himself in the Lord. Ps. 37:4.
 6. He that commiteth his way unto the Lord. Ps. 37:5.
- II. Promises that are our confidence in prayer:
 1. " . . . as touching anything that they shall ask." Matt. 18:19, 20.
 2. "What things soever ye desire . . ." Mark 11:24.
 3. "What soever ye ask in my name . . . If ye ask anything in my name . . ." Jno. 14:13, 14.
 4. "Whatsoever ye shall ask the Father . . ." Jno. 16:23.
 5. "If we ask anything according to His will . . ." Jno. 5:4.
 6. Prayers must be definite. "What wilt thou that I shall do unto you? . . . Lord that I may receive my sight." Mark 10:51.
 7. We should pray believing. Matt. 21:22.
- III. Why prayers are not answered:
 1. If I regard iniquity in my heart. Ps. 66:18.
 2. When sin separates us from God. Isa. 59:1, 2.
 3. When we have an idol in the heart—an idol is anything that we prefer to God. Ezek. 14:3.
 4. When we do not forgive others. Mark 11:25, 26.
 5. When we doubt. Jas. 1:5-7. (R. V.)
 6. When we ask selfishly. "Ye ask amiss that ye may consume it upon your lusts," or pleasures. Jas. 4:3.
- IV. Topics for discussion:
 1. We honor God by asking largely.
 2. The world is not saved, the kingdom has not come, the heathen has not been reached largely because Christians have not been holy, faithful and believing prayers in the name of Jesus.

A CALL TO THE HAMLIN, SAN ANTONIO AND NEW MEXICO DISTRICTS

Central Nazarene College belongs to you as a member of one of these three districts. It is up to you to see that this institution prospers this coming year.

The institution did not incur one dollar of indebtedness for current expenses this last year. It will not make any debts for current expenses this year.

The plan inaugurated by Prof. London to save the school, is sane, feasible and can easily be worked out if we can have the co-operation of these three districts. The plan is to pay \$5000 of the old Moss Debt, and inaugurate a campaign over the three districts to pay local debts. This plan will release the burden of those who have carried the old debt so long. The proposition given by Prof. London is endorsed by the President of the General Board of Education, Dr. J. B. Chapman, and should have the hearty co-operation of every person on these three districts, that desires to see the school saved.

Every pastor should make a special effort to get students; this is necessary to the building of an institution. There is an excellent faculty of good men and women ready to receive the students who want training at this institution. What if every pastor should send one student from his or her church? We also ask for the co-operation of every pastor in helping us raise the local indebtedness when the campaign is put on. It will only be a small amount from each church. It will be well for the pastors of the districts to come to the college campmeeting September 1 to 10 at Hamlin, Texas.

We heard Dr. D. F. Brooks, one of the oldest and best educators of the holiness movement, and the man who is to have charge of our Theological Department, say, that Central Nazarene College was the best school he had ever been associated with.

Let everybody rally now to the saving of this great institution to our church.

LEE L. HAMRIC, Pres. Board of Trustees.

SOUTH DAKOTA DISTRICT

We came to the District two years ago this month. We have been right on the job and have forged forward the best we could with the limited finances we have had on hand. God has not failed us.

We have planted a church in Sioux Falls, the largest city in this state, and with the help of Brother Jos. N. Speakes, and the Church Extension Board, we now have a nice new church under construction and we believe there will be a strong church there some day.

Almost every where that we have gone into new places, we have organized a church. There were five churches when we came and we now have twelve. Not all of these churches are strong numerically, but we believe, are strong spiritually and are doing valiant and heroic service for the Lord.

We have self-sacrificing pastors and a most loyal people on this District, some who would share their last penny. We have endeavored to strengthen the churches that were here when we came and feel we have succeeded. We will have three churches ready for dedication soon. Brother Collar, pastor has taken twenty-four members into the Plano church and Brother Cunningham, pastor at Kimball, has taken in twenty-one members. Our church at Kadoşa, without any regular pastor, but under the labors of Brother and Sister Stout have more than doubled their membership. All the other churches have made some gain and there have been some gracious revivals this year. We have had Brother and Sister Minnie Morris Moorehead on the District for several meetings, and God has greatly blessed the labors of these faithful workers. We can recommend them to all our people who want old-time revivals. Brother Moorehead is a splendid song leader.

We have just recently closed a meeting at Corsico, with Brother and Sister Moorehead as our coworkers. It was a hard fought battle and only a few who were definitely blessed, but one of the best meetings for attendance and splendid attention, that we were ever in. Hundreds of people heard the gospel and quite a few want a Church of the Nazarene in Corsico. We believe in a short time there will be a strong church in this beautiful town where there is not an English speaking church. We need a young man full of vision and heroism for this place.

We feel our work on this District is nearing a close. We have enjoyed the work very much, and also the climate, but in order to have our son in a school free from dance and frolic we plan on moving to Olivet, Illinois and enter the evangelistic work. Mrs. Brandyberry will accompany me in the field. Any one desiring our help may address us, Olivet, Illinois, after August 27th.

M. T. BRANDYBERRY, Dist. Supt.



Uncle Buddie's Good Samaritan Chats

To the Good Samaritans scattered abroad:

I have been too busy to do a great deal of writing this summer, and what I have done seems to have been lost in the mails or lodged in the waste basket, either of which happening would probably give perfect satisfaction. But I want you to know we are still in the field preaching full salvation, pressing the battle for Jesus.

We had a great Camp in Sebring, Ohio. * The preachers were Jos. H. Smith, Wm. Huff, C. W. Ruth, Dr. John Hughes, and the Good Samaritan hustler. Music in charge of Brother J. M. Harris. We had many fine singers and preachers on the ground. Think there must have been

one hundred. Sister Jean Kincaid Smith had charge of the young people's work. Miss Stella McNutt had charge of the little tots. These were beautiful services. We had 250 at the altar during the ten days. Finances came easy, but Sebring Camp, like others, is growing by leaps and bounds. They built this year a new dormitory with 87 rooms and this great building took care of 175 people, besides all the other dormitories and private cottages and scores of tents, and they had more people than they could take care of. We had one of the greatest services on the last Friday morning that I have seen for 25 years. The scenes on the camp grounds were indescribable, for the blessed Holy Ghost took charge and ran the camp to suit Himself. From Sebring I ran over for two days to East Liverpool. The pastor of the Church of the Nazarene secured the auditorium of the High School. It seats 1200 people. For two nights it was packed to overflowing and scores were turned away. While there I visited the tomb of our old friend, Dick Albrecht. His monument is the most beautiful in the nation. Just one large block of rough granite, standing 5 or 6 feet high, and probably 5 or 6 feet wide. In the front is carved out of the granite, a large Bible. It must be 3 feet by 4 feet, and several verses of scripture are chisled out of the leaves of that great book. It is a wonder to behold. Just below the big Bible is the name "Albrecht." On the back of the granite block is just one word extending across—"Salvation." That one word represents Dick Albrecht as no other word ever represented one man. After traveling 700,000 miles, this is the most beautiful monument I have ever beheld.

From East Liverpool I ran down to Findlay, where our beloved John Hatfield was closing up a big tent meeting. He was with me one night, but had to go on to open his camp at Maybec, Mich. I gave them two days there. Our last day was an all-day meeting. These were great days, with precious souls in the fountain. A good list of subscriptions for the HERALD. From Findlay, I went to Romeo. Here my yoke fellow was Thos. C.

Henderson, one of the most beautiful preachers of the nation. The music was in charge of Kenneth Wells and wife. One hundred preachers were on the grounds during the camp. This old camp has come back to life. They over-ran all their buildings. Enlarged their tabernacle, but still it was not large enough to hold over half the people. The hotel had been enlarged to 21 additional rooms and yet they were unable to take care of all the people. We had 175 seekers at the altar. Many beautiful workers were on the ground; fine singers and preachers. The camp is in charge of Dr. W. G. Nixon, Brother George Durr, and Brother W. B. Weaver, three old John Wesley, second blessing, red hot Methodist preachers. Brother Nixon asked for \$2500 and they gave him \$3000, so you can see the camp is in fine shape. I have never met a finer people than were on this camp ground. We had with us first and last, a number of Nazarene pastors from Michigan. We also had our District Superintendent, Brother Starr of Lansing, over the last Sunday. I secured a fine list of subscriptions for the HERALD.

At this writing I am in Pontiac, Mich., holding a week's Convention for the Church of the Nazarene, with precious souls in the fountain.

I do not know how well the Good Samaritans are coming along with their offering. I have been asking you to send 25c a piece to the HERALD office to carry on the work of the Good Samaritan, in sending the HERALD to the jails, penitentiaries, orphan and rescue homes, and to the missionaries on the foreign fields. I thought that 40,000 could send 25c a piece, but if you can not, you can send 10c, and that would give us four or five thousand dollars to work on, and we could do wonders with that. It would mean 60 much to the HERALD and so little to you. Will you just take upon yourselves, the responsibility of doing a small thing that will help a great cause.

A thousand blessings on the HERALD Readers.

UNCLE BUDDIE.

YAKIMA CAMP

The first campmeeting of Yakima, Washington opened July 20th, with every thing in readiness for the battle. The evangelists Revs. J. B. Chapman and J. A. Kring were on the ground for the first service, Dr. Chapman opening the meeting by preaching a splendid sermon Thursady night.

The camp was held on the state fair grounds which furnished every convenience for such a meeting. The meeting was well attended from the first by the city people. There were 43 tents on the ground, all tents occupied and some large tents with as high as eight occupants to the tent.

The preachers were well anointed and preached the Word with power. God blessed the truth and many were brought under deep conviction and many times the altar was filled with seekers and a number of souls were either saved or sanctified.

Some of our pastors from the Pacific District attended part of the meeting and seemed to enjoy it greatly. Our District Superintendent, Rev. W. H. Nerry was in a part of the meeting and led some of the morning services. A number of out of town folks camped on the ground. Some from other denominations.

God is blessing the work in Yakima, forty-five new members were taken into the church last year and seventeen have united with us since our Assembly.

N. J. HEPBURN, Pastor.

ALBERTA DISTRICT ASSEMBLY

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us" (2 Cor. 4:6, 7).

Our Assembly held at Edmonton, June 28 to July 2 has passed into history, written upon our hearts, upon God's record, and we believe new names were added to the Lamb's Book of Life.

We had the privilege, for the first time of the leadership of Dr. Williams. Surely with such leaders as our General Superintendents, Reynolds, Goodwin, and Williams, we should advance to the glory of God. Each one is such a blessing in his own way, or rather in God's power working through the personality of each.

The work of the Assembly was dispatched with ease and thoroughness under the blessing of God. Some District problems were discussed in a very helpful way and we believe we have advanced along many lines. Rev. J. H. Bury was re-elected District Superintendent. May God richly bless him in his labors more abundant. The finances were all met despite the financial stringency and we go into our next year believing that He will bless according to His riches in glory. Our educational and mission outlook are especially encouraging.

REPORTER.

DENVER'S GREAT COSMOPOLITAN MEETING

In the preliminary arrangements and thus far in the meeting, the Denver church has proceeded on the theory that God does nothing for us that we can do for ourselves. The meeting has been advertised throughout the entire connection by display advertising in the HERALD of HOLINESS, and Denver knows that the meeting is on! Striking cards of large size are conspicuously placed in all the street cars. Every day for two hours an auto truck containing an electric chime organ played by two ladies from the church, runs up and down the business section of the city, attracting the attention of thousands to the large signs advertising the revival services.

All the preparation has not been along material lines. During the week preceding the opening of the meetings, seventy prayermeetings were conducted. Every morning a six o'clock prayermeeting is held at the tabernacle. We look for a mighty revival to break out in answer to the united prayers of the Denver Nazarenes.

The meeting starts out with every promise of success. Congregations approximating 1000 people have attended each one of the three evening services thus far. Dr. Matthews preaches with power and freedom. God's people are edified and delighted and many unsaved have requested prayer.

Brother Wilde and his quartet are at their best, attracting outsiders and blessing the saints with their singing.

Rev. Crockett, the pastor, is busy from morning until late at night. Never have we seen a pastor and people work together with more unity and closer co-operation. No wonder the Denver church has made such marvelous progress.

Will not the readers of the HERALD of HOLINESS have a part in this revival meeting by earnestly praying for God's spirit to bless and direct every effort?
PERCY H. LUNN.

EMANUEL CAMP, ADRIAN, GEORGIA

Our annual camp at this place has just closed. There was not a great number saved, but quite a few reclamations and sanctifications. It was the writer's first time to attend a holiness campmeeting, but he found it met his every need. It was truly a feast. The testimony meetings were great. During these times the saints shouted and the sinners cried. The four o'clock service on the last Friday brought heaven down to earth. The shouting, singing, laughing, reminded one of the old days.

Rev. W. S. Bennett, of Dallas, Texas was the principal evangelist. The management was under our able Superintendent, Rev. W. R. Hanson, who gave us several good sermons.

We have an ideal piece of property here, and there is a movement on foot to make this camp one of the best anywhere. Praise the Lord, it is coming. We are looking up on the Georgia District.

H. J. EASON, Reporter.

EVANGELIST W. W. LOVELESS

Just closed Sunday night, August 6th, a splendid tent meeting at Marysville, Ohio. Rev. G. W. Erskine was my coworker.

This was practically a new field for holiness preaching and we did not have much backing from the people, but plenty from our great God, so we obeyed Him and went into the battle with all our might and with an unalterable faith in our great Leader and we came out more than conquerors. A few were saved right along and on the last day the break came and during the day and night seventeen bowed at the altar, and fourteen of them were either saved or sanctified. We also had a great healing service the last Sunday in which twenty-five were anointed and prayed for, and one old man who had been paralyzed was made to leap and shout because of the Great Physician's healing touch.

A severe wind and rain storm struck the tent during the last service at night, and frightened many, but God helped us to calm the people and give a short burning message on "The Brevity of Life," and eleven men and boys came to the altar and were all saved. A large crowd at a Chautauqua tent a few blocks away were frightened because of the storm and one woman got her arm broken in the mad rush for safety, but we stayed right in our tent and saw those eleven precious souls pray through. I say glory!

Before we left we organized the Union County Interdenominational Holiness Association and a large number paid their fee and enrolled. We got a unanimous call from the Association and people to hold their camp next year.

Our next field of battle is Albany, Ohio. Will you pray for us?

W. W. LOVELESS.

SUNDAY SCHOOL LESSON REFERENCES

Sept. 3. NEHEMIAH REBUILDS THE WALLS OF JERUSALEM. Lesson: Neh. 3:1-7:4.

Golden Text: Our God will fight for us. Neh. 4:20.

Devotional Reading: Psa. 48:1, 2, 9-14.

Sept. 10. TEACHING THE LAW OF GOD. Lesson: Neh. 8:1-18.

Golden Text: Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Psa. 119:33.

Sept. 17. THE MESSAGE OF MALACHI. Lesson: Malachi 3:1-4:3.

Golden Text: Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.

Devotional Reading: Psa. 32:1-7.

Sept. 24. REVIEW. THE EXILE AND THE RESTORATION.

Golden Text: The Lord hath done great things for us; whereof we are glad. Psa. 126:3.

Devotional Reading: Psa. 66:1-5, 16-20.

ANNOUNCEMENT

The General Assembly of 1919 authorized the General Superintendents, together with a committee to be appointed by them, to select the time and place for the next General Assembly. Kansas City has been chosen as the place for the Assembly, and the time fixed September 27th to October 9th, 1923.

R. T. WILLIAMS, Sec'y of Committee.

MISSIONARY FROM LAPLAND SPEAKS IN NAZARENE CHURCH, LISBON, OHIO

The open meeting held here last night by the Women's Missionary Auxiliary in the local Nazarene church was one of unusual interest and success.

Miss Doering who was for five years a missionary among the Laplanders and who is now working among the American Indians in Arizona, was the principal speaker of the evening.

The large crowd in attendance listened eagerly, sometimes breaking into hearty laughter and again melting into tears of sympathy as she told of her experience in the mountains of Lapland, where they have four months night, without any sun, and three months day, during which the sun never goes down. "The only food available," said Miss Doering, "was reindeer meat boiled in melted snow and reindeer milk. I had reindeer meat and reindeer milk for breakfast. Reindeer milk and reindeer meat for dinner and as a change reindeer milk and reindeer meat for supper."

The children's chorus rendered two selections which were enjoyed by all. At the close of Miss Doering's talk, Miss Pritchard and Mrs. Albright sang "Speak My Lord" with feeling while the people wept and shouted for joy.

In addition to a love offering which was given the speaker, the society raised \$55.99 for foreign missions.

MISS HELEN C. PRITCHARD, Pres.

TO WHOM IT MAY CONCERN:

This is to certify that Rev. A. R. Hodges, who for many years has been rendering very efficient service as a holiness evangelist, has recently moved to Lincoln, Nebr., and has united with the Church of the Nazarene and his parchments have been recognized and he is now an elder in the Nebraska District Assembly.

Judging from the many years of service as an evangelist and from the large number of ministers who are now preaching holiness, some of whom have been converted and sanctified under his ministry, and others who were Christians have been wholly sanctified, he would be a safe and helpful evangelist and I would recommend him to any pastor or church or campmeeting committee who might desire evangelistic services.

His address at the present is care Rev. B. H. Edwards, pastor of the Church of the Nazarene, 1024 E. St., Lincoln, Nebr.

H. F. REYNOLDS,
General Superintendent.

Among the Churches

PATCHOGUE, N. Y.

—The Church of the Nazarene of Patchogue is still doing business in the name of the Lord of Hosts. Amen! During the month of July, we held a tent campaign with Rev. Ira D. Archibald, of Quincy, Mass., as evangelist. Brother Archibald preached the gospel with no uncertain sound, while the Holy Ghost convicted and blessed the truth. Our crowds were not extra large, but the tent was fairly well filled. We can not report a great revival, yet there were a few saved, sanctified, and reclaimed. Praise the Lord! Four united with the church. We believe much prejudice was broken down, and the town folk know what we teach and preach. Many who did not come inside the tent heard the gospel, while standing outside and others in their automobiles. A good spirit prevailed during the campaign. Any one needing an evangelist will do well to get Brother Archibald. We take courage and press on, never to let up, until we get inside the pearly white city.—T. G. Gray, Pastor.

HIGHWAY SCHOOL HOUSE, NEW MEXICO

—Just closed what to us has been one of the best meetings of our lives, at Highway school house. Several camped on the ground. God met with us; from the very first the people began to get in trouble, and the way folks dug down and made the crooked straight, and wrongs right, as "Uncle Buddie" would say, "was a sight to behold," and of course. God honored such work with victory. Eternity alone will tell the good done in this meeting. Between thirty and forty reclaimed, saved, and sanctified; five were baptized, six united with the church. The church has taken on new life and bids fair to be one of the best in the District. Brother and Sister Davis were at their best. God honored their straight gospel messages of full salvation. They were given a unanimous call to come back next year, and hold what they decided should be an annual campmeeting. Several cases of divine healing were witnessed during the meeting; one case of appendicitis was instantly healed, and the party attended the meeting from that day to the close, and several others were touched by the divine power of God. Thank God He ever liveth and I am in this way to stay until He calls me home and comes for me, for I expect to be one of the Bride. Glory to God!—Mary I. Hartline, Pastor.

TOPEKA, KANSAS

—The church at Topeka is in no ways dead, but in the process of a great church, but when we stop to think there are about 90 churches here in this city of some sixty thousand people, to double in membership and more than double in Sunday school, in twelve months, only proves we are very much alive. However, we are not boasting in the fact, but rather feel like humility could now take possession of our soul. We are to have the District Assembly meet with us Sept. 12 to 17. Please pray for us and the General Officers, and that God's power will be most prominent in our midst.—C. P. Clayton.

LITTLE ROCK, ARK.

—We have been kept busy with our work. Never was there so much to do as now, and the man who looks about him will say, "Truly the harvest is great but the laborers are few." Our work here in Little Rock has been building slowly, but steadily. Our meeting with Dr. J. E. L. Moore was not a failure by any means. He surely did some great preaching and quite a few prayed through to definite victory. Dr. Moore is one of the most faithful evangelists I have ever had with me. He is true to the pastor in every way and to say he is a great preacher, is putting it mild. I never had a better experience of grace than now. The fire burns on the altar of my soul and the Lord has given me a real passion for souls. Glory to God! We have no evil report to bring from this good land of Canaan. Truly it is all that has been said about it and more—"The half has never yet been told." I have been pastor of this church in all, about ten years; have seen it grow from a little church, seating possibly 100 to a church with a capacity of about 700; a membership of 15 to over 200. In the past 18 months, we have built two additions to the church for Sunday school rooms, also a beautiful six-room bungalow parsonage. We feel the Lord has been good to us. We desire an interest in your prayers.—B. H. Haynie.

CLEVELAND, MISS.

—Davis Chapel is still alive. Our revival began July 28th, and closed August 9th, with Rev. P. M. Covington, District Superintendent, and Brother Leslie Foreman, as evangelists. God wonderfully

blessed their labors. It was wonderful how the Lord held the people; a number prayed through at the altar in the old-time way. Some saved, reclaimed and sanctified. Seven joined the church during the meeting, and we are looking up, expecting great things at the hand of the Lord. We covet an interest in your prayers.—V. L. Nabors, Pastor.

HANLIN, TEXAS

—Our church is still on the upgrade, under the aggressive leadership of our pastor, Dr. L. P. McCrary. The far-reaching nature of the influences that radiates from the old chapel is shown by the intense interest and attendance of the people. Sunday night the crowd was large, as usual. There were several visitors from town. We always welcome friends, visitors and strangers to our services. Preparations are being made for our revival meeting. The auditorium has been remodeled inside making it look fresh and new. At the morning service Dr. McCrary spoke with a depth of feeling in honor of our Business Manager, Mr. Westbrook, after which a note of thanks was given Mr. Westbrook and Mr. Canfield for their interest and labor. Pres. London and family en route, to the Artesia camp from the Peniel camp, spent one night at home. Pres. London states that many visitors and school prospectors will attend the Gouthy revival Sept. 1 to 10.—Mrs. Hettie Bowman, Reporter.

ALABAMA CITY, ALA.

—With Rev. A. B. Anderson as evangelist, we had a most successful meeting running ten days, closing August 13th. There were twenty professions and eleven additions to the church. The tide of victory at the first seemed to be very much hidden. But as the meeting progressed like a tide the victory gradually rose until the last night, the altar was lined with seekers. A torrent of full salvation swept the altar and for thirty minutes all saints shouted and rejoiced beyond being disturbed, for which we give God all the glory, and trust that this is the beginning end.—James Kemp, Pastor.

BROOKLYN, N. Y.

—At the beginning of the summer we felt led of God to launch out into tent meetings. Therefore with our handful of faithful and tried members we obeyed God. He marvelously opened the way for us to procure a lot almost in the heart of the city—also enabled us to buy two tents, one which we use as a tabernacle, and the other as a home for a caretaker. Since opening the meetings on the eighteenth of June we have registered an excellent attendance, and the interest has kept up, not only, but seems ever on the increase. Many of our brethren have preached for us as opportunity has offered—among these are Rev. E. E. Angell, Paul S. Hill, O. L. W. Brown, J. A. Ward, H. M. Moore, Brother Shaw, Joseph Fletcher, Sr., Dr. Julia R. Gibson and others. God has wonderfully sustained and helped the pastor upon whom the most of the preaching has fallen, and as ever has been true to His own Word. Souls from time to time have responded to the precious Spirit's wooing. From July 30th to August 13th Rev. William O. Nease was with us as

a special evangelist. Souls sought God in almost every service. Our Brother preached with the unction of the Holy Ghost. The last two Sundays were occasions of great power and praise, and he closed the meeting with an altar literally filled with seekers—some were justified and some were filled with the Holy Ghost. During the meetings a gambler sought the Baptism of the Holy Spirit and on the last Sunday night led his brother, who used to be in the business with him, to the feet of Jesus. Pray for our tent meetings, brethren. They continue until the fall. The situation is unique in that this is a new neighborhood, and practically all of the converts are outside of the Church of the Nazarene. They are hungry for the Word of God. It seems to be one of the best fields for a strong Nazarene church, in the city of Brooklyn, and we are praying God to give us a lot on this corner. Join us in prayer.—W. E. Riley.

BELEN, N. MEXICO

—Since our last report, we have been steadily moving along. We now have us a nice little church building 2x40 feet, and in a very suitable location. We owe about \$275.00 on the building and nearly all of this is covered by pledges. Rev. C. W. and Florence Davis, Dist. Supt. and wife, held our meeting in July. On the account of the railroad strike, we were not able to see as much accomplished as we would like to have seen, but the Lord blessed His word and there were six seekers and we trust, truly finders of that which they sought. We take courage and push on. Amen!—C. L. Shockey, Pastor.

PORTLAND, OREGON

—Our labors among this splendid people have thus far been especially owned of God. First Church has on its roll some of the choicest saints in our great movement. Seeking souls frequent our altars, and those suffering from bodily affliction are often successfully introduced to the Great Physician. Although laboring under a heavy financial burden, through depressing times, they have accomplished wonders in sacrificial giving and have done it joyfully. We are not without grave problems to solve, but with God's blessing we shall triumph. Our people along with the other three Nazarene churches of this city, co-operated in the annual camping meeting of the Oregon State Holiness Association, held at Portland, July 20 to 30. This was one of the best camps I have attended for many years. Hundreds of people sought the two works of grace, and most of them were happy finders. August 6th, we were greatly blessed in having Mrs. Iva Durham Vennard, Principal of the Chicago Evangelistic Training Institute, with us in the evening, when she addressed a fine audience that nearly filled our large auditorium. Her message on Missions, and especially that portion referring to China, was unforgettable. Our new Nazarene Male Quartet, composed of Messrs. William Ebert, John Putney, Fred Luse, and Fred Smith, sang for the first time and was highly enjoyed. We are greatly blessed with an abundance of musical talent. The fine instrumental work of the Putney family is a prized attraction in our regular and special services. The outside work of our young people in various directions under the wise leadership of Brother Will Robinson is being owned of God. Others conduct services in the hospitals, rescue home and cottages. Our Wednesday evening prayermeeting is largely attended and a time of great refreshing. Several have united with the church of late, and others are coming.—D. Rand Pierce, Pastor, 380 1/2 E. 9th Street N.

DUNCAN, OKLA.

—We are still in the battle at this place. We are not taking things by storm, but are slowly pushing ahead. These have been two very pleasant years as we have had no division. We have just closed a two weeks' revival conducted by Rev. Jarrette and Dell Aycock. God gave us 149 seekers; 97 professions; 34 additions to the church; 70

subscriptions for the HERALD OF HOLINESS. Brother and Sister Aycock are good preachers and real church builders. Mrs. Aycock is quite a children's worker. She devoted a number of services to this phase of the work while here and the results were very gratifying. Our Sunday school has grown during the past two years from fifteen to 168. We have had hundreds of professions during this time, with over 100 additions to the church. We have received 65 into the church since our last Assembly. Pray for us, we need your prayers.—W. B. Walker, Pastor.

MOSCOW, IDAHO

—The Church of the Nazarene at Moscow, Idaho still praises God for victory through Him who loved us and gave Himself for us! Since the last Assembly, the blessed Holy Spirit has been in our midst constantly, administering conviction to hearts, and the consequence has been that a goodly number of souls have sought and found the Lord. Especially has Sister Cole's Juniors been blessed, for there is hardly a junior in our church that is not saved, and every one of them have been saved in this class, and some of them really sanctified. Our Thursday afternoon cottage prayermeetings are simply wonders of grace, for there God certainly meets with us in great power. We are planning and looking for and believing for the greatest revival this city has ever had. We are united, love each other, stand by each other, pray for each other, so no wonder God is in our midst, and souls are being saved.—Aug. N. Nilson, Pastor.

JESTER, OKLAHOMA

—Rev. A. G. Jeffries of Peniel, Texas has just closed a series of meetings at this place. The preaching of the Word was wonderful; crowds were good and some were definitely blessed, yet not so many as we had hoped. The 'little' church was greatly encouraged and outsiders impressed for holiness. Rev. H. L. White and wife are our pastors. They stood by the work nobly, and we feel sure they will do great things for God and the cause. Any church will do well to have Brother Jeffries as evangelist. "We feel like traveling on" and helping lost souls.—Reporter.

NORTH READING MEETING

Second annual fall camp of the New England District Church of the Nazarene, North Reading, Mass.

Workers:

Rev. E. E. Angell, evangelist. The Aeolian Quartet will have charge of the music.

First service Saturday evening, Sept. 2nd, closing Monday evening.

Address, E. T. French, 10 Story Ave., Lynn, Mass.

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GRAND OPENING

Eastern Nazarene College
WOLLASTON, MASS.

REGISTRATION DAY

Tuesday, September 12.

OPENING PROGRAMME

September 15, 16, and 17.

Everyone should rally at Eastern Nazarene College for the Great Opening Programme Friday, Saturday and Sunday.

Rev. S. W. Beers, Rev. E. E. Angell and other men of national reputation will speak.

The Aeolian Quartet of Chicago will sing.

Watch for further announcements.

FRED J. SHIELDS, A. M., Ed. M.,
President

NEW MEXICO DISTRICT

Dist. Supt.—Rev. C. W. Davis, LaLande, New Mexico.
Dist. Sec'y—W. P. Hart, LaLande, New Mexico.
Dist. Treas.—Miss Dora Williams, Deming, New Mexico.

PASTORAL ARRANGEMENTS

Albuquerque	L. Lee Gaines
Artesia	T. V. Cox
Abbott	To be supplied
Bethany	Roy Lane
Belen	C. L. Shockey
Cedarvale	W. K. Tyeftort
Clovis	P. B. Wallace
Capitan	J. H. Thompson
Deming	Miss Dora Williams
El Paso	To be supplied
Harmony	Mrs. Mary I. Hartline
Hollene	P. B. Walker
LaLande	To be supplied
Moriarty	Miss Leona Forbes
Portales	A. K. Scott
Roswell	Mrs. Sadie Lewis
Rancho	Roy Lane
Tatum	Mrs. Mary T. Hartline
Tularosa	J. H. Thompson
Pinalvieu	To be supplied

WRAY, COLO.

—We have just completed our first month on our new field of labor, and will say it has been a good month. God has wonderfully blessed and we are glad for victory through the blood. God's blessing was upon the three services July 30th, and there was one sanctified in the morning and one saved at night. Sunday, August 6th, we had a good crowd in the morning and one saved at Laird, our afternoon appointment. Then in our regular Sunday night service, we had three more souls at the altar, with strong conviction upon the people. We believe the Spirit is working in Wray. We are doing our utmost under God to push the work here. We have a nice class of folk ready to unite with us already, and received two July 30th, Brother and Sister Harper, who came to us from the Mennonite church. Will the readers of the HERALD pray for us? We are expecting greater victories in this place. The class here is standing by us and we believe the Devil is already routed. Praise God for victory.—T. C. Etherton, Pastor.

HARRAH and McLOUD, OKLAHOMA

—Since both these places have been without a pastor for some weeks, we were recommended to this work by our beloved District Superintendent, Rev. Mark Whitney. We came here about June 27th, and found a few faithful ones, who were making heroic efforts to conserve the work. Sickness in our family has kept us from being at our best. We find hungry hearts on every side. The work at Harrah is rather new. Interest seems to be increasing. We have good attention at our Bible study once each week. Our Sunday school attendance seems to be increasing. As we returned from church last Sunday night, we found a dance in full swing near the Catholic church. Surely we want to show this people a better way. We covet your prayers for our revivals to begin soon. We feel encouraged to press the battle hard. We believe His coming draweth nigh. Amen!—G. N. Wickens, Pastor.

KONAWA, OKLAHOMA

—We are preparing for a great revival here. We are drilling our forces for a great victory against the powers of darkness; and with the Holy Spirit our great leader in charge, and Brother Oscar Hudson and wife, and the Misses Fisher as evangelists, we will set the battle in array Sept. 8th, and continue to October 1st. We have erected a wooden Nazarene tabernacle to use in summer, and the church

has purchased a piano. We are expecting a great revival, because we have trusted the leadership to the great God who giveth us the victory through our Lord and Savior Jesus Christ. Amen! We are praying for a thousand souls in the fountain, and we earnestly request all the HERALD Family to pray with us for this revival and for the stated number in the fountain.—W. D. Killingsworth, Pastor.

PASADENA, CALIF.

—Sunday, July 30th was a good day with us in First Church, after a rousing song service led by Prof. Harry Wenger and our choir, we received a class of twenty-four into the church. We have

TELEGRAMS

HERALD OF HOLINESS: Ft. Wayne, Ind.
The Indiana District Assembly meets with the Ft. Wayne church Tuesday, Sept. fifth, at seven-thirty p. m. The church is located at the corner of Fourth and Cass Streets. Take a Huffman City car to Fourth Street and walk one block east. All expecting free lodging must notify me immediately, stating when man and wife are coming together, and if bringing children, state ages and how many. You must do this not tomorrow but today. Those who will wait, tables for their board please notify me immediately. My address is 1514 Cass Street, Ft. Wayne, Ind. Pray for an outpouring of God's spirit on this city during the Assembly.
HOWARD PASCHAE, Pastor.

HERALD OF HOLINESS: Joplin, Mo.
First annual camp closed with great victory. Two hundred seekers. Fifty the last service. C. E. Roberts did great preaching. Singing great by C. C. Childers. Mrs. C. M. Flower did fine work in children's services. Finances came easy, over two hundred dollars raised for foreign missions and more than six hundred for the camp next year.
SOUTHWEST MO. CAMPMEETING ASSOCIATION.
W. I. DEBOARD, President.

HERALD OF HOLINESS: Hedley, Texas
Closed greatest revival in years. Large crowds. Intense interest. Deep conviction. Many seekers. Love offering for pastors. Evangelist Balsmeier is earnest, logical, and forceful preacher, and a soul winner, and loved by all. He has some open dates in fall and should go to our largest churches.
I. L. and MYRTLE CAMPBELL, Pastors.

HERALD OF HOLINESS: Wann, Okla.
Great closing day of revival meeting. Holy fire fell. Shouts of victory rolled. Nineteen baptized. Thirteen united with church. Church greatly encouraged. Rev. W. E. Ellis, evangelist at his best. Some of the greatest messages we ever heard. Finances easy.
H. P. HUFFMAN, Pastor.

HERALD OF HOLINESS: Minneapolis, Minn.
Blessed revival. Rev. T. E. Beebe evangelist. Prof. David L. Hutton soloist and song leader. Great preaching. Wonderful singing. High tide on throughout. Seekers every night. Closing with good break Sunday. Love offering for pastor. Some new members.
E. E. WORDSWORTH.

CABLEGRAM

Some time ago we published a cablegram that Miss Bursch, in Western India, was to be operated on for appendicitis. The operation was deferred at that time, but on the 8th instant the following cable of same date reached us:

BURSCH OPERATION. CONDITION GOOD.
RUDOLPH.

HERALD OF HOLINESS: Shawnee, Okla.
Greatest revival in history of Shawnee church. One hundred seventy-one in the fountain. Thirty-eight joined church, making seventy-nine members since the Assembly. Forty-one baptized. Great pounding and pastor's salary increased twenty dollars. Lum Jones evangelist, Johnnie Douglas and wife singers, Roscoe Carrell pianist, at their best.
S. B. DAMRON, Pastor.

HERALD OF HOLINESS: Ada, Okla.
Just closed great revival. One hundred forty professions. Forty last night. Some stricken down by the Lord. Country stirred for miles around. Three thousand people present at last service. A fine large band taken into Nazarene church.
EVANGELIST J. H. CRAWFORD, Stonewall, Okla.

Seattle, Wash.
Anderson, 2905 Troost Ave., Kansas City, Mo.
Arrived safe. Shall probably be at Headquarters last week of August.

OSBORN.

[Brother and Sister Osborn have come home on furlough after being six years in China.]

set the last Sunday of each month for reception of new members, we have on our prospective list for next month about thirty names. At the eleven o'clock hour Rev. H. Orton Wiley, of Nampa, Idaho preached. Dr. Wiley had great unction in preaching and our people will be glad when he can come again. We are preaching to six and seven hundred people every Sunday morning and the best is souls are finding God. We love our work, our church has the vision of great things and the spirit of evangelism is on the people. If you are coming to California stop at Pasadena and see us, hear our choir sing and the pipe organ play our great holiness songs. If you have friends you would like for us to call on, write us. Yours for a revival the year around.—U. E. Harding.

BOULDER, COLO.

—We have organized a gospel band, secured the district tent and are now engaged in a meeting at Lafayette, Colo., about 12 miles from Boulder where Brother Fred Voake, one of our members has been running a mission. This is principally a mining town and a difficult field but God is helping. We began four days ago and six have professed conversion or sanctification to date. Last night two old men about seventy years of age were gloriously converted, also a woman and a boy. Our workers motor over each night and push the battle. We covet the prayers of God's people for this field. After this meeting we are planning to hold a tent meeting in Boulder, and would like to get in touch with some good evangelist who would be within reasonable reach of Boulder so as to be able to come to us along the first part of September without too much train fare. We have just purchased a lot in a good location and hope to build a church or church basement soon, possibly by next winter.—Wilbur H. Parker.

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FOR SALE—Second hand tent. 50x90, complete with poles, stakes, and gus. In fair condition after several years' use. Price \$60.00 F. O. B. Blackwell, Okla. Write R. G. Welge, 722 W. Bridge, Blackwell, Okla.

WANTED—An experienced cleaner and presser. None but a Christian man need apply, and with good references. W. F. Cundell, 436 N. Miami Ave., Miami, Fla.

WANTED—A Bass Drum and a folding organ for street work. Write, if price is reasonable. M. M. Summers, Somerton, Ariz.

Evolution Has Failed

By

JAMES B. CHAPMAN, D. D.
and

BASIL W. MILLER, M. A., S. T. M.

The Evolution theory strikes at one of the very fundamentals of the Christian's faith—"In the beginning God created." During recent years so-called ministers of the gospel and would-be scientists have disputed with revelation in their efforts to establish absurd claims of Evolution.

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Price, per copy 25c.
Nazarene Publishing House
2109 Troost Avenue
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NOTES AND PERSONALS

Dr. J. E. L. Moore, in passing through Kansas City en route to Artesia, New Mexico, telephoned the office, stating that he was much improved in health, and desired to express his deep appreciation to the readers of the HERALD OF HOLINESS for their prayers in his behalf during his recent serious illness.

Evangelist H. B. Lewis writes that he is at home with his wife at Nampa, Idaho, enjoying a much needed rest, and that he will be glad to hear from any community or church in Idaho or Montana, wanting a meeting after October 1st, or that he would consider a pastorate of some needy church.

The address of Evangelist J. A. Chenault is now, Nashville, Tenn., Box 1, Route 10. Brother Chenault and family have located in their new home on Trevecca College Campus. Any calls for meetings will reach him at this address.

Miss Lois Tiberghien, University Park, Iowa, announces she is desirous of taking up teaching again of piano, harmony and music in general, and is praying that she may find her place in some of our schools where she may work to the glory of God.

Pastor J. O. Hoke, Church of the Nazarene, Cartersville, Ill., recommends for either pastoral or evangelistic work, Rev. John S. Wallace, of Cartersville. His service as Sunday school superintendent, and in preaching the Word, has been a great blessing to the Cartersville church, of which he is a member.

Evangelist Thos. J. Easterwood, of Wilson, Okla., has recently conducted a short meeting with three professions or conversions and organized a Sunday school, near Graham. Any one desiring his service in a revival, write him, General Delivery, Wilson, Okla.

Evangelist J. H. Crawford is in a great meeting at Stonewall, Okla. It was estimated that 2000 people attended the service the first Sunday night. The fire is falling and souls are praying through in the good old way. Pastor W. P. Sibley and church are praying the glory down.

"I am a member of the Church of the Nazarene at Memphis, Tenn., and having no holiness church in my town, [Walthall, Miss.] I want to get in touch with all the holiness orphanages in the south, also with some one in Birmingham, Ala., who is in the holiness movement.—Mrs. V. L. Cooke."

Mrs. R. A. Pickets, of Batesville, Texas, desires the earnest prayers of the readers of the HERALD OF HOLINESS that a church may be established there, as there is not a Nazarene church in all the surrounding community, which is a very needy field.

The West Side Church of the Nazarene, Indianapolis, Ind., has found it very helpful in the promotion of the work of the church to maintain a relief fund and during the year \$270.01 was received and disbursed for clothing, coal, medicine, rent, etc., for the sick and needy and for the comforts of the bereaved in cases of death. "It is more blessed to give than to receive."

"Please pray earnestly for my son who is very sick. Mrs. Etta Kelley, Lufkin, Texas."

"As our membership is in the Southern California Assembly, it is our purpose to locate in California, possibly in Pasadena. We should like to get in touch with some of the brethren in Kansas, Colorado, New Mexico, etc., and hold meetings on our way to the coast. The recommendations given me by Dr. Reynolds, Dr. B. F. Haynes, Rev. L. W. Dodson, and Rev. Roy Hollenback, speak for themselves. Mail will reach me at Laclede, Mo.—Edward R. Kelley."

During the month of July, Evangelist Jarrette E. Aycock secured 83 five-months' subscriptions and 34 yearly subscriptions to the HERALD OF HOLINESS. One hundred seventeen subscriptions in two meetings! Splendid work, Brother Aycock; keep it up. Special prayer is requested for Rev. Geo. A. Hurd, Maplewood, Mo., who is very low at this time.

BROTHER SPEAKES GOING TO SCOTLAND

The Lord willing I will sail for Scotland, Sept. 16, to work the British Isles district in interest of the Church Extension work. Revivals and conventions will be conducted in all the churches over there. We will give some two months to the work there before returning. Our regular work for the Board will be kept up the same as if we were in the office.

The British Isles churches agree to meet expenses of the trip, so there will be no expense to the Board.

Address us at the office. If you wish to reach us more directly our address while over seas will be 14 Muirryfauld Drive, Parkhead, Glasgow, Scotland, care Rev. George Sharpe.

Please pray that the Lord will greatly use us while with the British churches and give us great revivals, as well as stirring interest in the Church Extension work.

Jos. N. SPEAKES, Sec'y-Treas.

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H. F. REYNOLDS Kansas City, Mo.
Office, 2905 Troost Avenue
Residence, 10 Summit St., Haverhill, Mass.

R. T. WILLIAMS Dallas, Texas
208 North Rosemont Avenue.
Office, 2905 Troost Avenue, Kansas City, Mo.

FALL ASSEMBLIES

Iowa (Marshalltown) August 23 to 27
Chicago Central (Danville) August 30 to Sept. 3
Michigan (Calnes) Sept. 6 to 10
Kansas (Topeka) Sept. 12 to 17
Tennessee (Nashville) Sept. 20 to 24
Western Oklahoma (Woodward) Sept. 27 to Oct. 1
Eastern Oklahoma (Bartlesville) Oct. 4 to 8
Arkansas (Conway) Oct. 11 to 15
Mississippi Oct. 18 to 22
Louisiana (Alexandria) Oct. 25 to 29

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Missouri (Dexter) Aug. 30 to Sept. 3
Indiana (Fort Wayne) Sept. 5 to 10
Kentucky (Science Hill) Sept. 13 to 17
Hamilin (Amariillo) Oct. 11 to 15
San Antonio (Ballinger) Oct. 18 to 22
Little Rock (Prescott) Oct. 24 to 29
Dallas (Dallas, Texas) Nov. 1 to 5

Evangelists' Slates

Aeolian Quartet, 9-304 W. 63d St., Chicago, Ill.
North Reading, Mass. Sept. 2 to 4
C. H. Alger, Bethany, Okla.:

I. D. Archibald, 50 Pellean Rd., Quincy, Mass.:
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
Jarrette and Dell Aycock, Atwood, Okla.:

Henryetta, Okla. Sept. 3 to 17
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.:
Open date August 24 to Sept. 10
Topeka, Kansas (Assembly) Sept. 11 to 17
Amarillo, Texas August 26 to Sept. 10

M. L. Baltezer, Milton, Ore., Box 0107:
T. E. Beebe, Prof. Hutton, and Miss Carol F. Beebe, singers, 333
Orange Ave., Long Beach, Calif.:

Minneapolis, Minn. August 26 to Sept. 3
Chicago, Ill. Sept. 6 to 24
W. G. Bennett, Grandview, Wash.:

Henry Bell, 220 West Newell, Syracuse, N. Y.:
P. P. Belaw, Upland, Ind., Box 213:
M. R. Bishop, Bethany, Okla.:

J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:

Lyman Brough, Potterville, Mich.:
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:

L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1238 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:

H. C. Cagle, Buffalo Gap, Texas:
Mrs. A. Cross Campbell, Soloist and Song Leader, 999 Raymond
Ave., Long Beach, Calif.:

Lonnie Carrigli, 523 West F. Ave., Oklahoma City, Okla.:
Frank Catanese, Hagerstown, Ind.:

Fort Wayne, Ind. Sept. 5 to 10
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:

C. C. & Flora Ruth Chatfield, 526 Welsh St., Kane, Pa.:
Marion, Ohio Sept. 10 to Oct. 1
J. H. Crawford, Hooker, Okla.:

Gipson Creek, Texas (P. O. Alfalfa, Texas) Aug. 25 to Sept. 3
W. F. Cleghorn, Bethany, Okla.:

Prof. C. C. Conley, Song leader, 729 College Ave., Columbus,
Ohio:

E. M. Cornelius, Morrilton, Ind.:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:

F. W. Cox, Lisbon, Ohio, Box 441:
Loreland, Ohio, care of F. Hitesman, R. D. 1 Sept. 1 to 10
Ernest Corvill, Wilmot, S. Dak.:

J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
Earl E. Curtis, 16 Stewart St., Lowell, N. Y.:

Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3,
Box 51:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid,
Okla.:

Frank Daniel, 222 E. 42d St., Los Angeles, California:
Waldron, Ark. August 18 to Sept. 3
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas,
Texas:

I. M. Ellis, Bethany, Okla. Sept. 1 to 17
Blackwell, Okla. August 25 to Sept. 10
W. E. Ellis, 323 North Ash St., Ada, Okla.:

Canute, Okla. August 9 to Sept. 3
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:

Gooding, Idaho August 24 to Sept. 20
Theo. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:

Neponset, L. I. August 24 to Sept. 20
Henry C. Ethell, Springfield, Ore.:

I. D. Farmer, Hugo, Okla. August 25 to Sept. 10
Akin, Okla. August 25 to Sept. 10
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,
Anderson, Ind.:

B. T. Flanery, 3610 Norton Ave., Everett, Wash.:

Bona Fleming, Ashland, Ky. Sept. 1 to 10
Burr Oak, Kas. Sept. 1 to 10

John Fleming, 315 Holt St., Ashland, Ky. Sept. 1 to 10
Kingswood, Ky. Sept. 1 to 10

J. E. Gaar, Olivet, Ill.:

C. J. Garrett, Paola, Kas.:

Philip Geiter, 220 W. Newell St., Syracuse, N. Y.:

W. R. Gilley, 531 N. Butler St., Lansing, Mich.:

E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:

Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:

G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:

Lee L. Hamric, Hamlin, Texas:

G. M. Hammond, Wilmore, Ky.:

September open for calls.

R. A. Harris, Red Rock, Texas:

W. W. Hanks, Box 306, Ashland, Ky.:

Edna Wells Hoke, 417 Barr St., Cartersville, Ill.:

R. T. Hodges, Bethany, Okla.:

A. Columbia Hudon, Grovesville Park, Beacon, N. Y.:

Ural Hollenback, Bethany, Okla.:

Roy L. Hollenback, Clarence, Mo.:

Ollie Hill, Ky. (Camp) August 21 to Sept. 3
Jonesboro, La. Sept. 14 to Oct. 1

I. E. Hughes, Kingswood, Ky.:

Indianapolis, Ind. August 14 to Sept. 4

Oscar and Nettie Hudson, and Miss Hester Fisher, Peniel, Texas:

Konawa, Okla. Sept. 1

Allie Irick and Wife, Pilot Point, Texas:

Roy J. Jacobs, Allen, Okla.:

W. P. Jay, Nampa, Idaho:

A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:

New Castle, Pa. August 30 to Sept. 10

Lum Jones, Ada, Okla.:

Open August 17 to Sept. 3

Thomas Keddie, 321 S. Reed, Lyons, Kas.:

Robert and Pauline Kennedy, 3024 S. Stoneval, Greenville,
Texas:

Harrishburg (Houston) Texas Sept. 15 to Oct. 1

Edward R. Kelley, Laclede, Mo.:

Domellson, Ill. August 20 to Sept. 10

Open after September 20th.

R. J. Kirkland, 402 Incline St., Lake Charles, La.:

H. R. Lee, 518 E. Sears St., Denison, Texas:

D. B. Lee and Daughter, 1019 W. Noble Ave., Guthrie, Okla.:

E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:

H. R. Lewis, Holly St., Nampa, Idaho:

M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:

Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St.
Louis, Mo.:

W. W. Lovless, London, Ohio:

J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena,
Calif.:

F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:

J. L. Mcendon, (gospel tent and seats) Peniel, Texas:

R. A. McCann, The Anmore, Indianapolis, Ind.:

T. F. Maitland, Winfield, Kas.:

Mabel R. Manning, Song Evangelist, Nalant, Mass.:

Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:

Dr. John Matthews, 2600 Benton Blvd., Kansas City, Mo.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:

Howard V. Miller, G Pine St., Binghamton, N. Y.:

W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:

James Miller, 2638 Burton Ave., Indianapolis, Ind.:

George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:

John E. Moore, Song Evangelist, 6th and Wall Sts., Los Angeles:

Beebe, Ark. Sept. 1 to 10

J. E. Moore, Prescott, Ark.:

Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:

Minnie E. Morris, 1015 Belleview Pl., Indianapolis, Ind.:

J. W. Montgomery, Plantersville, Miss.:

F. R. Morgan, 712 West 9th St., Ada, Okla.:

R. L. Morgan, 2206 Central Ave., Anderson, Ind.:

Wm. O. Nease, Olivet, Ill.:

B. F. Neely, Bethany, Okla.:

G. F. Owen and Arthur F. Ingler, Box 237, Nampa, Idaho:

L. M. Payne, Bethany, Okla.:

Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:

F. E. Putney, 207 S. Millwood, Wichita, Kas.:

New Mexico District August and Sept.

P. C. Ramsey and Wife, 304 N. Aydelatte St., Shawnee, Okla.:

C. A. Reney, Patchogue, N. Y.:

J. E. Redmon and wife, Brookville, Ind.:

S. B. Rhoads, Pasadena University, Pasadena, California:

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

C. Edward Roberts, 1238 Breese Ave., Pasadena, Calif.:

El Reno, Okla. Sept. 1 to 17

Charles Robinson and Brown, Bethany, Okla.:

C. W. Ruth, 1333 Nowland Ave., Indianapolis, Ind.:

Cireville, Ohio August 28 to Sept. 3

Kitchener, Ont., Canada Sept. 10 to 24

J. D. and Grace Schapp, 1342 Brand St., St. Paul, Minn.:

Schurman-DeLong, 72 Main St., Wareham, Mass.:

R. A. Shank and Wife, 2687 West Broad St., Columbus, Ohio:

W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:

F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:

Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:

C. K. Spell, Bethany, Okla.:

H. C. Stebbins, Waterville, Vt.:

Syracuse, N. Y. (403 W. Newell St.) September

B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:

Dexter, Mo. August 29 to Sept. 3

Howard W. Sweeten, Ashley, Ill.:

Indian Head, Md. Sept. 9 to 25

J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:

Carl Tucker, Winchester, Ind.:

Lyons, Ind. August 20 to Sept. 3

Anderson, Ind. Sept. 17 to Oct. 8

N. E. Tyler, Belton, Texas, R. 5:

W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:

Hardin, Mont. August 22 to Sept. 3

Wm. C. Urschel, 1332 Summit St., Findlay, Ohio:

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE
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Rev. J. B. CHAPMAN, D. D., Editor

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ANNOUNCEMENTS

NOTICE—Indiana District—The licensed Ministers or Deaconesses who desire to take examinations at the seat of the Assembly, will be given opportunity on day preceding the opening of the Assembly, but not later.

E. E. TURNER, *President of Board,*
R. L. WISLER, *Secretary.*

NOTICE—The Great Annual Assembly of the New York District Young People's Nazarene League will convene at the John Wesley Church of the Nazarene, Brooklyn, New York, September 1 to 4, 1922. We are believing God for the greatest Young People's Convention ever witnessed. Delegates are coming and expected from every church on the New York District. Great Missionary and Educational Rallies. Bible readings and wonderful times of salvation. Ones interested in young people's work invited. H. A. Bente, Flushing, New York, District President.

NOTICE—Resolved, That the Eastern Kansas Group meeting of the Kansas District petition the Assembly, in annual session of 1922 to apportion its benevolences according to a budget, and that each benevolence represented in the budget receive its pro rata sum of all money raised for that purpose.

IRA F. STEPHENS, *Chairman,*
C. P. CLAYTON, *Sec'y.*

NOTICE—The holiness people of Oklahoma—As pastor of the only holiness church in Edmond, where our main state normal is situated, I desire the cooperation of every holiness person throughout the state of Oklahoma to the end that we might secure the attendance, of those coming here for school work, to a holiness church. I find that many of the young people who attend the Nazarene church, or some other holiness church when at home, have a tendency to drift with the crowd when they come here. Now I believe that every Nazarene desires his children to attend the Church of the Nazarene while away from home as well as when at home, and it looks as though other holiness people would prefer that their children would go to a holiness church than to a cold formal church. If so, will you kindly drop me a card or letter stating the name of the young people from your community who will spend the fall and winter here in Edmond. We will greatly appreciate it, and will do all that we can to keep them in a good healthy spiritual atmosphere. T. J. Pomeroy.

NOTICE—I hereby notify the Nazarene Churches I am open for call as pastor. I have been a pastor in the Church of the Nazarene before but for the last two years have been in the evangelistic work. Can furnish reference if desired. J. S. Wallace, 329 Snider St., Cartersville, Ill.

NEBRASKA DISTRICT
PASTORAL ARRANGEMENTS

Allanée	To be supplied
Arnold	V. A. and Anna Schofield
Atlanta	Robert Rogers
Beatrice	Q. A. Deck
Broadwater	Supplied by H. C. Williams
Curtis	N. W.
Fairbury	E. C. Cain
Grand Island	J. N. Smith
Guide Rock	To be supplied
Hastings	J. C. Walker
Hemingsford	Supplied by Dr. Hurd
Jansen	Ernest Pokels
Kearney	Elizabeth Wheeler
Kenesaw	C. B. Johnson
Lincoln	B. H. Edwards
Loe Star	C. R. Mattison
Marxell	H. W. Anderson
Newman Grove	Supplied by J. K. Myers
Omaha	Clarence Weston
Pleasant Valley	H. W. Anderson
Whittier	V. A. Schofield
York	Anna Nutter

DEATHS

REEVES—Eliza Jane Reeves, (nee Henry) was born October 24, 1839 and was left an orphan at an early age. She was converted in her youth and united with the Methodist Episcopal church, and later became a member of the Church of the Nazarene at Westville, Ill. She always lived a consistent Christian life. She was married to Robert Reeves October 1st, 1857 and to this union were born eight children. Her husband preceded her in the great beyond in 1901. Five surviving children, twenty-five grandchildren, twenty-four great-grandchildren, besides a host of other relatives and friends mourn the loss of this departed loved one. She had been a constant sufferer for many months from the dreaded disease cancer, but at 10:50 a. m., June 25, 1922, the angels came and bore her Spirit home where suffering is forever banished. Hallelujah! The funeral was conducted by the Rev. Chas. F. Pegram, pastor Church of the Nazarene, at Greencastle, Indiana, assisted by Dr. Levi Marshall of the Central Christian Church. She was laid to rest in the Reeves cemetery at Mt. Pleasant Church.—Rev. Chas. F. Pegram, Pastor.

KELLOGG—A. G. Kellogg was born April 3, 1848, and went home to be with Jesus July 23, 1922 at Webster City, Iowa, aged 74 years, 3 months, 20 days. His father, Austin Kellogg was a religious pioneer of Methodism in the days of early settlement of Wisconsin. His house was a house of prayer and the family of eight children reared around the family altar. Public worship was often conducted in this pioneer home. Such religious instruction caused A. G. Kellogg to join the Methodist Church in early life. Several years after in a revival wave of glory, he realized he had never been really justified and immediately sought and found the experience. Later as the light of his great privilege in the Lord of a pure heart came to him, he was obedient and God sanctified him. When the Church of the Nazarene was organized in Webster City, June 12, 1913, he became a charter member, and has been faithful in all of its activities until a few weeks previous to his passing. He was chairman of the Board of Trustees which office he continuously held and teacher of the Bible class in the Sunday school. This he greatly enjoyed. He was also a valuable friend of Olivet University, leaving it an annuity. He leaves to mourn his devoted Christiana wife, Elizabeth Kellogg. He will be missed by all who knew him, and especially in the work of the Lord, but not one would ask that he tarry longer in this earthly house for he so longed for heaven. He enjoyed his experience of holiness and continually manifested the spirit of praise. His anticipation of heaven was very great, and the all consuming theme of his conversation during the last weeks of his illness. He died as he had lived, full of faith and victorious. His funeral was conducted from the home by his pastor, and his remains gently laid to rest to await the resurrection morn at the coming of his Lord.—Maudie M. Hume, Pastor.

REV. CHAS. W. MOWDY

Rev. Chas. W. Mowdy received an honorable discharge from service July 19, 1922, at six o'clock. Brother Mowdy was born January 20, 1876, and was born again in 1902, and a year later was sanctified wholly, and called of God to the ministry. This dear man was in all respects, a true soldier of the cross, the writer having been intimately associated with him for the past 10 or 8 years, speaks from personal knowledge. Brother Mowdy had been a patient sufferer for some time, but when able, he faithfully discharged his duty. Funeral services were conducted in the M. E. Church South at Coalgate, Okla., as we have no church at that place. The writer conducted the services preaching the sermon from Psalm 37:37, and Numbers 23:10, last clause. He leaves to mourn their loss, but to rejoice in his victory, six boys, three girls, three brothers, a host of other relatives and friends, and his faithful wife. Pray for the bereaved.—Wade L. Nelson.

HENRY HOWARD SEAY

Henry Howard Seay was born at St. Paul, Arkansas, September 28, 1888, and died at Phoenix, Arizona, April 14, 1922 leaving to mourn his loss his parents, a brother and two sisters. When Henry was five years of age the family removed to Kay County, Oklahoma near Ponca City where he grew to manhood. He received his earlier education at the grade school near home and the preparatory school at Tonkawa, Oklahoma, where he finished in 1906 with honors. He was an apt student in school as well as excelling in the various diversions of school life. He was a member of the debating team of the school and won honors on the athletic field. A few years after leaving school he felt called to the ministry and entered Northwest Nazarene College to finish his education. He was always an enthusiastic supporter of the college, and in addition to his academic studies taught three classes in Spanish and carried some responsibility of the printing plant. He taught the young ministers' Bible Class on Sunday mornings and preached very often through the week. So great was his love for the service of his Lord that ere he realized it, his strength had been spent. Before he entered college last fall his mother called attention to the fact that his health was not good and pled with him to take a long rest, but he replied, "The work will suffer, I must go back. I would rather wear out for the Lord than rust out." Brother Seay was a man of exceptionally strong personality and an extraordinary grasp on some lines of truth. Had he lived, he would doubtless have made a scholar of the first order and a teacher of exceptional ability. God however, saw fit to call him home to his eternal reward, and he leaves a host of friends both at home and in the college, who will mourn his loss, but who will live holier lives because of the influence of this servant of the Lord. A beautiful memorial service was held for the deceased at the last Assembly of the Idaho-Oregon District, at which time, Rev. E. E. Martin, a fellow classmate paid rich tribute to godly life and walk of our deceased brother.

H. ORTON WILEY, *President,*
Northwest Nazarene College.

WATKINS—Eben Watkins was born in Washington County, near Sandersville, Ga., December 10, 1866, died in Lakeland, Fla., July 22, 1922, having been stricken with paralysis only a week before. He was converted when quite a young man, united with the M. E. Church and lived a deep, pious life, walking in the way of holiness. His life was an example of patience, purity, love, faith and righteousness. He leaves to mourn his loss his widow, six daughters, three sons, eight grandchildren, one sister, two brothers, and a host of friends. The funeral services were conducted at his home by Rev. E. L. Garrow. Interment at Rose Lawn Cemetery of Lakeland.—Daughter, Mrs. W. D. Parker.

SHELTON—Minne Shelton, age 48 years, passed to her reward August 1, 1922, at the home of her brother, Rev. W. G. Shelton, near Tipton, Okla. She is survived by seven brothers and one sister and a host of relatives and friends. She has been a Christian since girlhood, was sanctified six years ago and united with the Church of the Nazarene and later accepted a call as matron of the Bethany Training Home, at Memphis, Tenn., and served two years in that capacity. Her health failed and she was compelled to give up the work. She bore her affliction for two years, patiently, and died in the triumph of faith. Her last words were, "It won't be long, I will soon be with Jesus." By her request, the funeral services were conducted by the writer, A. R. Reeder, Snyder, Okla.

WIEDMAN—William Edmund Wiedman, born May 11, 1863, at Grand Ledge, Mich., died at his home in Lawrence, Kas., July 19, 1922. In 1888 he was united in marriage with Miss Clara Nora Saylor. His widow and two daughters survive. Brother Wiedman was a charter member of the Church of the Nazarene, of Lawrence. He was always faithful to God. He died of cancer. By grace, he was able to say, "God's will be done." Funeral services were held July 21st, by the pastor.—Rev. Estelle Reid Lienard.

CORBIN—Myron Edwin Corbin was born near Carthage, So. Dak., July 17, 1895, and departed this life July 27, 1922, in the Methodist hospital at Mitchell, So. Dak., following an operation for appendicitis. He was united in marriage June 23, 1916, to Miss Ethel Gladys Ulin, to which union two children were born. He leaves to mourn his departure, his widow, two children, father, and mother, four brothers, and four sisters; two brothers preceded him. God wonderfully saved him March 20, 1921, and later sanctified him and then called him to preach. In August, 1921, he became a charter member of the Church of the Nazarene at Carthage, and was granted a preacher's license. He moved to Mitchell, So. Dak., in January, 1922, to attend the International Holiness Bible School. He was faithful to his Master and was always ready to preach or testify. God richly blessed his labors and made him to be a soul winner. At the funeral service Sister Winnie Crouch, who was at his bedside to the last, preached from the text, "For me to live is Christ, and to die is gain," and also spoke of how he sang and shouted the praises of God to the last. So the words of her text were true of him.—His pastor, H. J. Wesseling.

JOHNSON—Joseph Johnson has gone home to glory, and the People's Church of the Nazarene, South Providence, R. I., has lost one of her true and faithful members. Brother Johnson was soundly converted to God about 28 years ago and after enjoying the salvation of God, a justified believer, he soon came to feel the need of entire sanctification, and sought and received this blessed experience. About twenty-five years ago, he joined what was then the Independent Holiness Church, in South Providence, which is now the Ashmont Street Church of the Nazarene. He threw his whole soul into the work and was soon made the superintendent of the Sabbath school, which position he held for about twenty years. Brother Johnson was the same Christian in his home, and business life, as he was in church. The night before the funeral, fifty of the men from the postoffice came to review the remains of this true Christian man. His shining face will be greatly missed in the home and church. The church was crowded to the doors, by those who wished to see the face of the man who lived the life, and died the death of the righteous. While his widow and daughter are heart broken over their great loss, they are comforted in the anticipation of meeting him again in the great city of God.—John Norberry.

STONER—C. J. Stoner, age 48 years, of Ft. Scott, Kansas, was killed in a railroad wreck July 11, 1922. Rev. R. Wilkerson, pastor of the Church of the Nazarene, Ft. Scott, Kas., was deeply interested in the spiritual welfare of Mr. Stoner, and often pled with him to give his heart to Jesus, reminding him of the uncertainties of the railroad man's life. Mr. Stoner was commended for his generosity and big-heartedness in the support of the work of God. The funeral services were conducted in the Nazarene tent, and a mass of several hundred people were gathered in the tent and many stood outside, to pay tribute to the man who faced danger bravely in the line of duty. Evangelist Clyde Love, a former Frisco fireman, spoke of their affectionate regard for their fellow-workman, "Jack" and admonished the large congregation to face the momentous question of Eternal Life, and answer it rightly while there was yet time and opportunity. The funeral services were in charge of the pastor, Rev. R. Wilkerson.

MOORE—W. A. Moore was born March 26, 1847, and died July 13, 1922. Brother Moore was a member of the Church of the Nazarene of East Palestine, Ohio, and enjoyed the experience of entire sanctification, and was a man of prayer and praise. We can see him in our imagination yet, as he testified to the experience of holiness with face aglow with heavenly light. He has gone to be with Jesus forever. He leaves a sweet memory of a life of holy fervor and piety that we may exemplify in our lives.—Rev. George Ward.