

Herald Holiness

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WHOLE NO. 708

"Is There No Balm in Gilead?"

THE whole world is sick physically to such an extent that every creature in it is under sentence of death.

It is so corrupt morally that all its economical institutions and political organizations, however flourishing they may now appear, are doomed to the trash pile and junk heap. It is so far gone astray spiritually that nothing short of a purging with fire can prepare it to become the dwelling place of universal righteousness.

Whether one studies the inspired prophecies of the Bible, the uninspired prognostications of observers of world tendencies, or the unfounded guesses of "crystal gazers," or the unmoral intimates with the spirits of the dead he will meet emphatic portents of world collapse and disaster. From all these sources he will hear of coming social cataclysms so fearful that the great World War becomes but an insignificant example, of providential visitations of which the Japanese earthquake was but a thin voiced fore-runner, and of political confusion of which the French Revolution was but a passing shadow.

But even if the good which is in human society should spread like leaven until poverty should disappear, oppression should be no more, lawlessness should cease and righteousness should prevail everywhere, still the process is so slow that these Edenic conditions could do no one now living any good; for before they could arrive, we shall all be dead.

Of course the hope of the coming of Jesus Christ in the glory of His second advent offers promise of changes so swift that the evils which have endured for millenniums may be corrected in an hour. But the cream of the Advent promises is reserved for those who have been saved through His blood. To others the coming of Jesus may be more of a calamity than a blessing, and most assuredly, the Millennial Kingdom of Jesus will bring no salvation to or through corrupt human organizations.

In other words, there is no promise any where of saving men through and by means of a change of environment. One man has said that "Men sin because they are hungry and do wrong because they are oppressed," and his remedy is to satisfy their hunger and remove their oppression and then they will be good and do good because there is no necessity of being or doing otherwise. But this shall never be for you and me. We must find a power that will save us from the will to satisfy our hunger by illegitimate means, even though our hunger still remains. We must find a force that will keep us right in both spirit and practice even while we are yet oppressed. We cannot wait for the world to get right, we must get right in a wrong world. We cannot wait for heaven to come to us, we must get the preparation for heaven in an environment that is alien to heaven. We cannot wait to be taken out of the world; we must find the process that will take the world out of us.

We cannot have temptation removed, we must have salvation from sin in the midst of temptation to sin.

The only way of salvation is the path of personal repentance and faith in Christ. The only road to everlasting peace and joy is that of the inwrought righteousness of grace. Personal holiness is the indispensable prerequisite to heaven.

But to all the requirements of the law of God, and to all the demands of His final Judgment, the grace which He offers freely through His only begotten Son answers fully. There is balm for the sickest soul in the blood of Jesus Christ. There is salvation, present, free, full and for all who will humbly in faith receive it.

Just as there was no disease from which Jesus could not heal in the day when He was Himself in the flesh, so now there is no sin from which He cannot save in this day when His principal plane of operation is that of the spirit.

By salvation we do not mean that there is a provision by which men can continue in wickedness and not be presently condemned and finally damned. But we do mean that there is an effective operation performed upon the heart of the erstwhile sinner by the Spirit of God which changes his nature from sin to holiness, and which "causes" him to walk in the statutes and commandments of the Lord. Jesus Christ not only forgives the guilt which came because of acts of dishonesty, adultery, lying, and evil thinking, but He takes these things and the desire for them out of the heart.

New Testament Christianity is the acme of true religion both from the standpoint of the human preparation and of the divine fulfillment, and the climax of the resultant subjective state is expressed by the phrase, "Christ in you the hope of glory." In the Old Testament God was Judge, Protector and King; but in the New Testament He is Father, Friend and Comforter. In the Old Testament God's proximity was expressed in words of external approach; for He was before, behind, on the right hand, on the left hand, His everlasting arms were beneath and His protecting wings above. But in the New Testament He is "crowned within" the very souls and hearts of believers.

The Word and the Spirit agree. That is, the teachings of the Bible and the heart experiences of Christians are supplemental and harmonious. Genuine salvation is also Bible salvation, and if anyone will do what the Bible says do he will realize what the Bible promises. And in fact no one's testimony with reference to the Bible is valid unless he has tested out its truth "by heart," as well as by the

intellect. It takes the same Holy Spirit to enable a reader to understand the Bible that was present to inspire its authorship at the beginning. The deepest truths of the Bible are spiritual truths and as such they are spiritually discerned.

A Business With Many Appeals

BUT a few years ago, our publishing business was looked upon as one of the benevolences of the church, deserving of and requiring the gifts of our people on the same basis as Missions, Education and other lines of evangelistic endeavor. And at that, many ventured comparisons and said that money invested in printed matter would bring better returns than any other. And there was a universal response when the final call for donations to rid the Publishing House of debt was made. We think yet that all those sentiments were correct and the sayings true.

But with the reorganization and refinancing of the business, the Publishing House entered a new era, and from then until now it has shown a profit every year, even though its usefulness has been greatly increased. And now just as it seems necessary to retrench in all branches which are purely benevolent in character, the publishing business of our church is on the verge of an epochal enlargement. For by the first of January the new headquarters building will be finished and occupied by the Publishing and General Headquarters business, and the financing of this project is a responsibility of the Publishing Business, for it was from the profits of this business that the land was bought and paid for, and it is out of the profits of the business that the payments on the loan which made the splendid building possible are to be met. It is not the plan of the management to come to our people for donations for the new building, but it is their plan to sell the products of the Publishing House at a small margin of profit, and to increase the business to such an enormous volume that the small margin will provide for this new building of which every Nazarene in the world can justly be proud.

Besides this, Brother Mervel Lunn, the Manager of the Publishing House, has recently been appointed General Treasurer of the church, to fill the office made vacant by the resignation of Rev. E. G. Anderson, who has served the church in this capacity for fifteen years. And it is Brother Lunn's plan to take care of part of the office work for the General Board, seventy-five per cent of whose business is the Foreign Missionary work, with the Publishing House accounting force, and this will mean a decided reduction of overhead expense, and will mean the making of a larger missionary dollar than has ever been possible before.

Then there are plans to enlarge the size of the HERALD OF HOLINESS without increas-

ing the subscription price, and to make more and better books for the money than has ever been possible in the old quarters, to enlarge the Sunday school lesson series and to prepare and supply a fuller line of Sunday school requisites, and to prepare and provide all the best Sunday school teacher's helps. In fact there is to be a fifteen per cent increase in production at the same cost that we have had hitherto. And all this means a better buy for the money, just as a business proposition, than our House has been able to give before, although there are thousands of people now who say that, quality and service considered, a dollar will buy as much at the Nazarene Publishing House as any where in America, and considering our special mission, more than any where else in the world.

We have named this editorial "A Business With Many Appeals," because here you can get as much for your money as anyone can sell you, and yet you will with every dollar's purchase be helping to establish the work of the Church of the Nazarene and to forward its program in the world, you will be preaching the gospel to the heathen, because whatever profit there is on your purchase will help to care for the "overhead" of the Foreign Work, and you will be helping every cause that is represented by the General Board of our church, because they are all to share in the good fortunes of the Publishing Business. And when one can get a good dollar's worth of printed matter for their dollar and still be helping to promote the interests which are nearest and dearest to the heart of Jesus and to the hearts of all His people, truly that sort of a business must have many appeals.

We have come this far because our friends have stood so nobly by us, and we can continue to go forward on the same basis. The "Book season" is here. The next two months our people and friends will spend thousands of dollars for Thanksgiving, Christmas, New Year and birthday presents. But whereas, we have been buying other things, this year let us buy Bibles, books, calendars, and subscriptions to the HERALD OF HOLINESS. These are the most lasting gifts, after all, and then while reminding your friends of your care for them, you will at the same time be preaching the gospel to them. Within the next three weeks the Publishing House will have ready some of the finest gift books that it has ever produced. The 1926 Bible Gems calendar makes a fine Christmas or New Year gift. Our line of Bibles is the fullest we have ever had. The stock of

books from other publishers is large, and you can buy any religious book by any publisher from our House. And a subscription to the HERALD OF HOLINESS will remind your friend of your care for him every week for a whole year.

Doubtless we are a little enthused, but we believe the subject is worthy. With the many appeals that this business has, with the loyalty of our people and friends to their own institution, and with the seasonal needs to make us think, we ought to have ten thousand new subscriptions for the HERALD OF HOLINESS within the next two months, and the special holiday business of our Publishing House ought to be three times as large as it has ever been before. Let us all buy books and periodicals, and buy them from our own Publishing House.

General Young People's Day

November 15 has been named as the day upon which all Nazarene Young People's Societies are asked to take an offering for the support of the General Committee of the N. Y. P. S. work, and to raise an amount equal to ten cents per member for all the members in the local societies. This money is to pass through the regular local and District treasuries and to be passed on to the General Treasurer, and is to be expended in the promotion of the young people's work in our church through the agencies of the General Committee.

This is, I believe, the first general undertaking of this character initiated by our young people, and it is very important that it shall be made a success. The needs of the General work, first of all, require the amount asked for at a very early date, and no one who is in touch with the situation will question for a moment the importance of the work being done by Secretary Corlett and the General Committee. But aside from this, some people wonder whether our young people can be counted upon for concerted action in a time of crisis and their response to this call is going to afford an answer one way or the other. If all the societies and all the members of all the societies rally to this call, the General Committee will receive \$1,500 with which to prosecute its work in the immediate future.

It is said that Napoleon addressed his soldiers under the shadow of the great Pyramids when about to attack the last of the Mamelukes in Egypt, and pointing to the great "Miracles in stone" so near at hand, the great general said, "Soldiers, forty centuries are looking down upon you." Thus he inspired his men to battle and to victory. And I would like to remind our N. Y. P. S. members everywhere that thousands of our people and friends are looking upon you and are expecting you to "quit yourselves like men" in this affair of yours on November 15.

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The Price of Redemption

By REV. ETHEL BARHAM

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Ye shall be redeemed without money (Isa. 53:3).

REDEMPTION presupposes a lost condition, a state of ruin or alienation from a previous condition. Therefore the prophet says, "Ye have sold yourselves." Ye are alienated from God! Ye are lost!!! Ye are ruined!!! and ye did it yourselves. Man, whom God has made for Himself, for His glory, for His service, to love Him with all the heart, mind, and strength, to live with, and have communion with God, man with all these privileges has sold himself, and that into the hands of an enemy. We hear the prophet again lamenting the condition of man, saying, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." This is an awful condition, yet it is a description of lost humanity, of man alienated from God. Lost to God in the Devil's pawn-shop. Man cannot be redeemed with silver or gold. Neither can man redeem himself. His head is sick. He is unable to think right. His heart is faint. His moral courage is gone. He is unsound from top to bottom. Poor helpless man! Is there no balm in Gilead; is there no physician there? Yes, the prophet exclaims, "Ye shall be redeemed," but it is to be without money. Money cannot pay the awful cost of redemption.

Let us then consider the price of redemption. Let us imagine that we are visitors or sight-seers in Jerusalem. It is early spring. After the evening meal we secure a guide and start out for a walk. Leaving Jerusalem, we go down into a ravine and cross a brook which the guide tells us is called Kidron. All is so still and quiet we are reminded that this is the 14th of Nisan (which is the same as the 5th of our April), the day of unleavened bread, when the Passover must be killed. Every Jew is busy preparing, or by this time of the evening partaking, of the Passover. We enter the beautiful garden of Gethsemane, and stroll through the walk feeling that we with our guide are alone in the garden, and that no stranger will mar our evening of exploration and recreation. The balmy breeze bathes our brows, and softly sways the olive branches above our heads, and wafts to our nostrils the faint scent of the budding almond tree. The pale faced moon emits soft rays of light, while a million stars twinkle and glitter in the canopy above. It is the kind of evening that friends like to be alone. Just as we are feeling the satisfaction of having the garden to ourselves we almost stumble upon the forms of men crouching upon the ground. Their heavy breathing tells us they are sleeping the sleep of exhaustion. Unwilling to disturb them, or be disturbed by them, we steal softly along the garden path about a stone's cast, when our attention is arrested by a low moan, we pause and listen. Someone is surely very near us. We are not mistaken, for while we listen, a deep groan comes to our ears from the ground. We



turn, and there in the shadows is a prostrate form with upturned face, oblivious to the surroundings, and in a great agony, He groans and seems to be uttering a prayer. We at once become intensely interested in the Stranger, for never before have we looked upon a face like this. A halo of light encircles the pure white brow, and despite the look of grief, and agony in the pale face, a tenderness gleams forth from those large eyes so clearly visible that it can be detected in the pale light of the moon, a tenderness of love and pity that tells us the Sufferer is yearning, interceding, yea suffering for those He loves. They must be in danger of awful peril, else why His terrible agony? He groans and breathes a prayer as one whose heart is breaking. Ah! What do we see on the pale face? Can it really be that He is dying of a broken heart? For drops of blood stand out at the pores of the skin as perspiration would stand on the brow. We can restrain our emotions no longer. In subdued tones we inquire of our guide the meaning of this awful suffering. With a look of shame he replies, "All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all." A feeling of penitence mingled with awe and pity takes possession of our very being as the realization of the truth of the words the guide has just spoken dawns on our guilty conscience, we fain would turn away from the scene and be relieved; but our better nature together with our curiosity and our deep interest in the Sufferer holds us to the spot. He is rising from the ground and we catch the words which fall from His swollen lips, "Not my will, but thine be done."

Wiping away the bloody sweat, He starts down the garden path to where the sleeping men are. Unconsciously we follow with only one purpose in view, that is to learn what we can of the agonizing Stranger. Listen! He is speaking to the men. They must be His friends. Sadly, He says to them, "Could ye not watch with me one hour?" We fail to catch any more of His words, for hark! we hear the sound of many voices, and see the glare of lanterns and torches. A band

of men are entering the garden. They are armed men. Evidently they are seeking a criminal whom they believe to be hiding somewhere in the garden. They are in conference with the group of men and the Suffering Stranger. See! One is advancing toward the pale-faced man. He is a man of terrible countenance. A look of deceit and hypocrisy is on the evil face, and with a smile so wicked that we almost shudder as we look at him, he plants a kiss on the cheek of the Kind-Faced Stranger, saying, "Hail, Master!" A look of pain comes into the pure, clear eyes as He answers, "Betrayest thou the Son of man with a kiss?" The whole multitude makes a rush forward. Some of them are dressed as priests, others are captains of the temple, and a part of the mob are elders of the people. What can be their purpose? Surely they are not seeking someone of the men who are before them, for none of them have the appearance of bad men but all have honest countenances. One of them is making fight at an officer with his sword. He has wounded him. The Man with the kind, tender look is speaking. We catch these words, spoken as kindly as a loving mother would correct her child, "Put up thy sword," and lo! He is placing the ear which was cut off back again, and how wonderful, it is healed! We turn to the guide with the query, "Who is the wonderful Man?" But hush, He is speaking to the multitude. "Whom seek ye?" He asks. We listen as they answer, "Jesus of Nazareth," and at His reply, behold, they step backward and fall to the ground. But immediately they rise and come again to the group. They have laid hold on the pale-faced Man and are leading Him out of the garden. The other men of the group are fleeing in every direction. So intensely interested that we cannot do otherwise, we follow the mob who go to the father-in-law of the high priest. We have no chance to watch the proceedings there, but they are bringing Him out, bound, and we follow them to Caiaphas, the high priest. Where are His friends? Who is the Man? What is His crime? are the questions that keep crowding in our minds as we watch Him hounded by officers. They have led Him through the open court yard and into one of the chambers where He is plainly visible from the open court. The answer to our inward query, "Where are His friends?" is given in the appearance of two men whom we recognize as two of the group we have seen with Him in the garden. The one warming himself by the fire is the one who wounded one of the mob in the arrest a few hours ago. They will surely testify for Him now for the high priest is asking Him of His disciples and His doctrine. No, the man who used the sword in the garden has set down with the soldiers. What manner of trial is this? An officer is striking the prisoner, who, with the same pained look that we saw come over His face when the wretched man kissed Him, is standing before Caiaphas with His hands tied behind Him. Can it be that a Man so pure of countenance can really be guilty of a crime? In answer, our guide replies, "He did no sin, neither

GOSPEL GOALS

By REV. ISAAC E. TERRY

It is a great thing to trust God; also, it is a fine thing when God can trust us.

Prayer changes people quite as much as it changes things.

The apeman preacher seldom mounts the pulpit until some time after the amen corner has died out of the church.

John the Baptist never wore a high-topped hat or a white vest, but he got the crowd, and that was something.

Faith is substance. It is reality. All hopes, wishes, plans and moralities are "vanity of vanities" without the enduring substance of faith.

was guile found in his mouth." They have recognized the man who sat down with the soldiers as one of His disciples. Now he will have a chance to testify to the innocence of His friend. What is he saying? The crowing of the cock tells us the night has advanced far into the morning, and also drowns the words of the man whom they are speaking to about his friendship with the Prisoner; but the sorrowful, grieved look increases as the Prisoner looks reprovingly and remindingly at the man, and we notice him almost wince under the Prisoner's sad gaze. Then hurriedly he slinks away, and in the darkness outside the open court he gives vent to his emotions, and shakes and convulses with sobs of penitence. Poor cowardly wretch! He has let pride or fear cause him to deny a Friend. Loud, excited voices draw our attention back to the trial. They are blindfolding the Prisoner. One rushes forward and strikes Him with the palm of his hand. Another, who more nearly resembles a demon than a man, spits white, frothy saliva on the pale, white brow and on the cheeks and swollen lips, while others stand and strike one hard blow after another, asking Him to prophesy who struck Him. Will not the high priest stop the violence of the mob? No, he rather seems to take a wicked delight in it, and we are reminded of the words of the prophet, "I have trodden the wine press alone, and of the people there was none with me." They are leading or driving Him out and we wonder as we follow what will be the next humiliation imposed upon Him. The gray dawn of the morning, with streaks of golden yellow in the east tells us that another day is on. They arrive at the judgment hall just as the Roman military governor, Pontius Pilate, is taking his seat. They deliver the Prisoner to Pilate, but do not enter the judgment hall themselves. Pilate is asking them their charge. We hear them say He is a malefactor, also something about His claims to kingship. After a close examination Pilate is returning to give sentence. Oh! what is he saying? "I find no fault in the Man," and he speaks of releasing Him. The multitude seems to be moved to anger and they are almost shrieking, "Not *this* man but Barabbas. Not *this* man but Barabbas!" Immediately the name Barabbas is familiar to us. We have heard of his robberies, and how in Jerusalem he was dreaded because of his murders. Can it be that they are rejecting this innocent, meek man and asking for a murderer instead? We turn to our guide for information, who only says, "He is despised and rejected of men, a man of sorrows and acquainted with grief." Pilate is speaking again to the people, and we hear him mention Herod, whereupon they take the tired, weary, worn Prisoner and start with Him to Herod. The clear light of day gives us a better view of Him in whom we are more deeply interested than anyone we have ever been privileged to see. His hair is disheveled, His eyes are blood shot, His face is pale, His beard is matted with spittle which is dried and caked on His face and lips. The clean, neat appearance which was in evidence in the garden is gone; but we

who have watched the awful proceedings through the night understand why. There is yet on the face a look of purity mingled with pity and grief. There is a tenderness in the large eyes that the cruelties of the night have been unable to destroy. The physical strength seems almost spent, and it is with an effort that He goes with the mocking, taunting mob to Herod. We had hoped for relief for Him through Herod when we saw the pleased look on his face as they tell him it is Jesus of Nazareth. But upon receiving no answer to his many inquiries, he joins the others in mocking Him. We inquire of our guide why the man speaks no word in His own defense. His reply is, "He is led as a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not his mouth." Once again they bring Him out, they have put upon His brow a crown of thorns, and the blood is now mingled with the spittle, for the strong, stiff thorns have been pressed into the tender flesh. He is wearing an old purple robe, and they are bowing before Him saying, "Hail, King of the Jews." Again they are smiting Him regardless of the worn, tired look. Unable to repress our sympathies and curiosities any longer, we exclaim, "Oh, Guide, tell us, Who is the Man, and why do they treat Him thus?" With a look of mingled pity and penitence, he replies, "He is despised and rejected of men; a man of sorrows and acquainted with grief." We feel a sickening sensation steal over us. The terrible scenes of the night have been too much for us and we need rest. Fain would we steal away and be alone; but we cannot, for He is being driven again to Pilate and we must see what the final outcome will be. After another examination by Pilate, he returns to the people

with the verdict, "I find no fault in him at all." The cry is immediately raised, "Crucify him! Crucify him!" A messenger boy is rushing to Pilate who hurriedly receives the message from his wife. Pilate's face shows terrible emotions, and the look of anxiety which he has worn since he examined the Prisoner has been increased by the message until it becomes a look of awful uneasiness and almost of horror. 'Tis being whispered by the people that the message told him of horrible nightmares which his wife had suffered on account of her husband's part in the trial of the Man whom she terms a "just man," and she warns him to have no part in His punishment. Pilate is pleading with the people again in behalf of the Prisoner but they refuse to accept his defense, saying if he does not sentence the Prisoner to crucifixion he is not Caesar's friend. We notice Pilate turn and rush to a basin of water. He reminds us of one demented, as he begins madly washing his hands and saying over and over, "I wash my hands of this *just* man's blood!" What contempt we feel for the man who is allowing himself to be influenced by others to become a partner in the punishment of an innocent man. He is taking the purple robe from the prisoner, and Oh, can it be true? We turn away in horror as he lays lashes upon the tender, bared back with that Roman scourge. Thirty times we count the sound of the scourge. Our guide is again consulted, who, with great emotion, tenderly answers, "He is wounded for our transgressions, he is bruised for our iniquities: the chastisement of our peace is upon him: and with his stripes we are healed."

The day in all of its brightness has advanced far into the morning. The sun is beaming forth with golden rays of light and warmth. The birds are singing songs of real spring-time gladness, and all nature seems to be clothed with brightness. We for a moment seem almost to have caught the glad impulse, when suddenly we notice a procession filing out from Pilate's hall and through the city street to the gate of Jerusalem. It is headed by men bearing three large signs, then follow three men bearing and partly dragging heavy wooden beams each having cross beams. Each of these men is guarded and rushed on by soldiers bearing spears. Among these soldiers are some who are bearing baskets containing hammers and spikes. We have no trouble following the procession unnoticed, for a multitude of people, manifesting different passions, are following. Some manifest only a curiosity, others seem to be anticipating some wicked pleasure, while a few women are weeping. As we press our way through the throng nearer to the cross-bearers, we notice one is reeling and falling under the weight; one soldier strikes him over the head while another slightly pierces Him with a spear on the neck, shoulders, and lower limbs, as they say to Him, "Move on, move on." Another is spitting in His face, while yet another quickly kneels before Him, as He is struggling to rise, and says, "Hail, King of the Jews." At this cruelty, the weeping women cry out in

SCRIPTURAL STEWARDSHIP

By REV. N. B. HERRELL

The question of stewardship has been the one outstanding issue between God and His people ever since Adam's day. The teaching of this vital truth appears in the shadows and types of the Old Testament. It echoes in prophecy, whispers in God's poetry, sings from the furnace of affliction, flashes like lightning from the law, and roars like mighty thunder from the storm clouds of the gospel. The charm of holy stewardship lies in the rainbow promises of divine presence, and is the magnet of Christian character which draws the shekinah glory from the windows of heaven.

The office of Christian stewardship is of divine origin. No office on earth can be compared with it. It is guarded by angels, crowned with glory and will be rewarded at the close of life's day. Archangels would aspire to its possession, but redeemed men alone can fill it, acceptably to the God-head. The dignity of Christian stewardship transcends the possessions of living creatures around the throne of God. Hezekiah preferred to be a living steward rather than a sleeping saint. Paul said, "To live is Christ." Every day is a golden key in the hand of the faithful steward of God to unlock the mysteries of grace to some weary, foot-sore traveler from time to eternity. Why should the Christian steward loiter or long for home while heaven bends in holy passion to snatch men as brands from the burning? God save us from lethargy, idleness and stagnation as stewards of the gospel of grace!

KANSAS CITY, MO.

anguish. The tortured Man turns to them with a few consoling words concerning Himself, but prophesies terrible things to come upon the people and the place. As we have the chance to look full into His face, we immediately recognize the meek sufferer of the night, although the face is almost covered with matted, tangled hair, the swollen lips and bloodshot eyes are nearly incased in dried blood and spittle, yet the same kind, tender expression is in the eyes, the purity of character shows in the countenance.

The procession has come to a halt and a man is being compelled to bear one end of the heavy beam; for the bleeding victim can no longer move under the full weight. We see him recoil from the awful disgrace of bearing a cross, but under the threatening command of the armed soldiers he moves forward in obedience, and the procession moves on to the top of the hill.

Suddenly there is a mad rush to the front by the multitude. We are being pushed hither and thither by those behind us in their efforts to get nearer the leaders, and we notice that soldiers are hurriedly moving about the crosses which the victims have been allowed to drop. Now and then the pressing, curious multitude are ordered to move farther back. Evidently we have reached the place of execution, for two of the men are being bound to the heavy timbers which have been dragged to the place by them. We inquire of the guide what is the crime of these men, and are told that their accusation will be placed over their head when their crosses are raised. In a short while the writhing victims, breathing curses under their breath, are hanging on the crosses with a large sign, "THEFT," in bold letters above their heads. The soldiers now have turned all their attention to the other victim. They are taking from His bleeding body the clothes, which cling to the lacerated back because of dried blood. We watch them closely as they roughly throw the unresisting, nude form upon the cross, the man bearing the basket of spikes moves closely, and they stretch the arms of the victim out upon the cross-piece. The pale face, with a haggard, worn and weary, yet kind look is plainly traceable in the bright light of the nine o'clock sun of this clear spring morning. There are no traces of such emotions as anger, hate, or revenge in the countenance; but as the sunken eyes turn from right to left following the faces of the men who are resolutely, and roughly using the hammer and spikes, there is a depth of tenderness and pity beaming from them which would melt a heart of stone. We notice that they shun His gaze, and never allow themselves to look into His face. O what torture! What awful suffering the unresisting Victim must be compelled to endure! The scene is too terrible. We turn our faces away; but we hear a blow of the hammer and fancy we hear a slight groan from the cross. Our guide is speaking, "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him." These are the words he is repeating in a low, thoughtful tone. The dull blow of the ham-

mer continues until a rough voice gives the command, "Raise it and put it in the socket." We look once again at the awful scene. Men are lifting the cross with its suffering, bleeding victim. It drops heavily into the hole, while the flesh of hands and feet is torn by the sudden strain, and the body quivers from head to foot under the terrible pain caused from the shock. For many minutes the look of intense pain and agony on the pale face hides any other emotions. The jeering bystanders seem to be in hellish glee. They are laughing at His sufferings. Some are ridiculing Him for claims of saving others and now unable to save Himself. As we turn to our guide he slowly, and with deep feeling, answers our questioning gaze by saying, "Surely he hath borne *our* griefs, and carried *our* sorrows." Hark! a tremulous voice from the cross. We look and our eyes follow the kind, tender gaze of the Man on the Middle Cross, as He says in tones of tenderest pathos, "Father, forgive them, for they know not what they do." We see, only a few feet from where they did the bloody deed, the very men who drove the spikes into His hands and feet, also those who held Him while they were being driven. 'Tis at these He is looking. They are gambling over a garment. It is the seamless coat of the Man on the cross. Then tenderly he looks upon those who are declaring that if His claims of the past were true He would come down from the cross, affirming that if He should they would believe on Him. Our desire to know what His crime is, is satisfied in the accusation or sign above, which reads thus, "THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS." Ah! they have made an awful confession. They have crucified a King! Some are objecting to the words of the sign, but are sharply informed by him, before whom the King was tried, that it is true and will not be changed. The hours drag slowly on while the bloodthirsty throng never seems to be satisfied with taunts and torture for the Man on the Middle Cross. It is now high noon, and for three hours the sun has been beaming on the nude, feverish form with increasing heat. What can have happened in the elements? Can it be possible that an angry God is showing His wrath? We find ourselves quaking with fear, for suddenly, with a perfectly clear sky, and the bright April sun just at its zenith, we are thrown into midnight darkness. An awful hush seizes the jeering crowd. Children in hushed tones are inquiring of their parents what it means. Women are clinging to their trembling husbands. All seem to be in a dread of something more terrible to follow. Some are seeking to find their way out of the throng. As the darkness continues to hover over us many go away to their homes. The chilly winds cause the suffering victims to shiver with cold. This sudden change from a burning midday sun to cold, chilly winds must be causing awful suffering to those nude, feverish bodies which have not the protection of apparel or of exercise. The awful silence is broken by a loud cry from Jesus of Nazareth, "My God, my God! why hast thou

forsaken me?" The soldiers begin to stir. Some start to give Him help, while others wickedly delighting in the suffering which wrung from Him this awful cry, are advising to let Him alone and see if His call will bring Him divine help. We are shaken with mingled emotions of pity, penitence, and horror. We feel somehow that our sins are to blame. We are moved with pity for the suffering Man. We feel a great horror of the terrible deed that is being done. We turn to our guide with these words of inquiry, "Why all this suffering and agony? Why in this dark hour is He forsaken of God?" His only reply is, "He hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray; and the Lord hath laid on him the iniquity of us all." Another cry from the cross draws our attention. "It is finished," he says, and the head drops lifeless on the left shoulder. A murmur goes through the crowd. "He is dead. He is dead." This is the news that is fast being passed from one to another. With a sign of relief, just as the sun bursts into brightness, our guide proclaims, "THE PRICE OF REDEMPTION IS PAID." The centurion smites his own breast and with a voice betraying great emotion, exclaims, "Truly this is the Son of God." As we leave the scene of sin and suffering we understand the words of the prophet, "Ye shall be redeemed without money."

Conscience

By H. O. FANNING

Conscience is the existence in all men of a power to recognize moral truth, with a corresponding obligation to heed and obey it. It is designed as a faithful monitor, a consistent advisor, an active accuser in the case of wrong doing, a severe witness against the wrong doer, an impartial judge in matters moral, a comforter and friend to all who obey, and an inexorable enemy to all who persist in disobedience.

That conscience has suffered through the fall is evident. That it has suffered still further by the abuse it has received from its possessors is undeniably true. It still tells us to do right, but it does not always tell us what is right; the Word of God tells us that. Conscience in its infirm state is not an infallible guide, but the Word of God is. Conscience now needs to be purged by the blood of the Son of God, illuminated by the light of God, inspired and directed by the Spirit of God, informed and instructed by the Word of God, exercised according to the will of God, and used for the glory of God. Only as these things are true is conscience a reliable guide. Care and culture tend to make them true. Like the other powers of the soul, conscience is subject to well nigh unlimited improvement. Few things are more important in the life of a sanctified person than the culture of conscience. It is a need of the hour.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

IOWA DISTRICT N. Y. P. S.

Dear Iowa N. Y. P. S. Members:

We are very glad to submit the report of the second week of the Iowa District N. Y. P. S. Bible Reading:

Society	Number Reporting	Chapters Read
Bloomfield	8	170
Cedar Rapids	8	439
Centerville	7	183
Centerville (Note 1)	5	125
Chariton	10	196
Chariton (Note 2)	15	532
Council Bluffs	20	750
Des Moines	20	946
Farmington		
Ft. Dodge	8	420
Ft. Dodge (Note 3)	3	313
Knowlton	16	762
Lacoma		
Montrose	8	221
Muscataine	20	581
Oskaloosa	24	430
Ottumwa	4	432
Sioux City	15	199
Webster City	10	770
	201	7469

Reading Most Chapters

Rev. O. L. Mossman, Bloomfield	39
Mrs. E. R. Horton, Cedar Rapids	110
Pearl Shankster, Centerville	71
Mrs. A. Christenson, Centerville (Note 1)	34
C. A. Appgar, Chariton	52
Alice Bryan, Chariton (Note 2)	212
Arthur L. Bray, Council Bluffs	152
P. G. Watson, Des Moines	201
Received no report from Farmington.	
Bernadine Peterson, Ft. Dodge	215
Mrs. David Edwards, Ft. Dodge (Note 3)	218
Doyle M. Baker, Knowlton	158
Received no report from Lacoma.	
Anna Scofield, Montrose	47
Nellie Simmons, Muscatine	160
Harris Murray, Oskaloosa	96
Paul MacLearn, Ottumwa	239
Goldie Couch, Sioux City	29
Edna Van Devender, Webster City	234
Florence Van Devender, Webster City	234

Beze your pardon. Margaret McCune should have been reported reading most at Cedar Rapids last week as she read 53 chapters. Doesn't it look like we are beginning to "Read the Bible more every day?" Every book in the Bible was read but eight. Every book in the New Testament was read, and those reading the New Testament would equal reading it through about ten times. Enough chapters were read to equal reading the entire Bible about 6 1/2 times.

Notes 1, 2 and 3 are reports received too late for last week's report. Under separate cover we are sending additional report blanks. Time has not permitted us to date all of them, let each member do so.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." "Patiently waiting for Jesus," let us "be not weary in well doing." My love be with you all in Christ Jesus."

Yours to read the Bible more,

LITERATURE COMMITTEE.

Thomas M. Graves, Chairman.

ZONE RALLY, MISSOURI DISTRICT

Great N. Y. P. S. rally with five churches, Joplin, Carl Junction, Webb City, Carthage, Mo., and Pittsburg, Kans., at the Church of the Nazarene of Joplin, Friday evening, October 23.

Each society furnished special music and an interesting paper on the problems of the N. Y. P. S., such as "The Value of the N. Y. P. S. to Our Church" and "How to Have a Successful N. Y. P. S."

This meeting was voted and unanimously passed to be continued every two months as a zone rally between the five churches named.—F. C. Savage, Pastor.

DISCUSSION OF THE N. Y. P. S. TOPIC FOR NOVEMBER 15

By D. SHELBY CORLETT

The Christian's Conduct

It is by his conduct that the Christian shows to the world the excellencies of the salvation of Christ. We should all be LARGE TYPE CHRISTIANS, showing forth the praises of our Christ.

1. BY HIS CONDUCT A CHRISTIAN SHOWS FORTH A GOOD EXAMPLE. 1 Timothy 4:12.

An example is something to be held up for others to pattern after. So a Christian should have a life so filled with the Spirit that we may say like Paul, "follow me as I follow Christ." We are here exhorted to be an example in word, in manner of life (R. V.); in love, in spirit or disposition, in faith, in purity.

2. HE ABSTAINS FROM ALL APPEARANCE OF EVIL. 1 Thes. 5:22.

Not only refrains from doing evil but abstains from that which looks like evil.

3. A CHRISTIAN ADORNS THE GOSPEL BY HIS CONDUCT. Titus 2:10; Matt. 5:16.

It is a wonderful thought that we by our lives may add beauty to the gospel of Christ, or may let our lights so shine before men as to glorify God. Nevertheless this is the privilege of the Christian.

4. A CHRISTIAN ABOUNDS IN GOOD WORKS. 1 Cor. 15:58; Titus 2:14.

We are not saved to be ornaments, but to be "vessels meet for the Master's use." If our Christianity does not help us to do good works;—relieve the sick and suffering; administer to those in need; do good to all men, and point men and women to the "Lamb of God which taketh away the sin of the world," it is not working right. God help us to be useful.

5. IN HIS CONDUCT A CHRISTIAN LIVES PEACEABLY WITH ALL MEN. Romans 12:18; Hebrews 12:14.

"As much as lieth in you live peaceably with all men." That is, if there is any strife make sure the fault is not laid at your door. Let us be like the old Quaker. He had a quarrelsome neighbor, whose cow often strayed into the Quaker's well-cultivated

field. One morning, having driven the cow right home into its proper pasturage, he called at the owner's house and said, "Friend T—, I have driven thy cow home once more, and if I find her in my garden again—" "Suppose you do, eh?" exclaimed the neighbor angrily. "What then?" "Why," replied the Quaker, "I'll drive her home to thee again, friend." The cow never troubled him again. Forgiveness overcame strife.

6. A CHRISTIAN HAS A FORGIVING SPIRIT. Matt. 6:14; Romans 12:20.

It is only as we forgive that we are promised forgiveness. It is said that John Wesley had a misunderstanding with John Bradford, his companion, which resulted overnight in his saying that they must part in the morning. Next morning Wesley asked him, "Will you ask my pardon?" "No," said Bradford. "Then I shall ask yours," said the great preacher. This broke Bradford down completely and made them better friends.

7. A CHRISTIAN IS CONSIDERATE OF OTHERS. Gal. 6:1-2.

To restore the erring one in the spirit of meekness is his duty. We should be considerate of the rights of others and not trespass on their rights any more than we would on their property. Christian liberty is a wonderful thing, but our liberty ends where our brother's rights begin.

8. A CHRISTIAN "IN HONOR PREFERS ANOTHER." Romans 12:10.

He is not envious of another when he is put forward but is glad to prefer him in the honorable position.

9. THE FRUIT OF THE SPIRIT IS PRODUCED IN THE CHRISTIAN'S LIFE. Gal. 5:22-23.

"We may get at the apostle's meaning concerning the invisible fruit of the Spirit if we indulge in a little imagery. These nine features mentioned are the qualities of the fruit. Here we have the fruit before us; Love is the core, the very heart of the fruit; Joy is its juice; Peace is the pulp or flesh of the fruit; Longsuffering is the stalk by which it hangs; Goodness or Benevolence is the taste or flavor; Gentleness is the scent; Faith, or faithfulness, or trustworthiness is the shape of the fruit; Meekness is its skin; Temperance—which means a completely balanced moral nature—may be the color of the fruit. The fruit of the Spirit is a beautiful growth combining all these qualities; we do not find them separate. If there is no joy, the juice is gone, and the fruit is dry and wizened; if there is no love, the core is gone and the fruit is destined to be worm-eaten before long. So with each we cannot separate them." (R. F. Horton.)

10. A CHRISTIAN FOLLOWS AFTER THE GOOD. Gal. 4:8; 1 Thes. 5:21.

His mind is not the dumping ground for the neighborhood gossip.

11. A CHRISTIAN SUBMITS TO INJURIES. Matt. 5:39-41.

OLIVET, ILL.

The N. Y. P. S. of the Olivet Church has elected new officers for the year. The Society has a definite program in view for this year: We aim to grow spiritually and to make our Society a training school for those who are to go out as soul winners. We have some of the choice young people of the Church of the Nazarene in our local society and we are expecting God to give us a year of gracious victory.

Dr. H. C. Morrison of Louisville, Ky., and Dr. and Mrs. E. P. Ellyson of Kansas City, Mo., are to be with us in a District N. Y. P. S. and Sunday school convention December 1 to 6. We shall be glad to have young people from other Districts meet with us at that time.—Eunice Spruce, Corresponding Secretary.

D. SHELBY CORLETT'S SLATE

Carl Junction, Mo.	Wednesday, Nov. 4
Pittsburg, Kans.	Thursday, Nov. 5
Jamar, Mo.	Friday, Nov. 6
Fort Scott, Kans.	Sunday, Nov. 8
Kansas City, Kans.	Wednesday, Nov. 11

Evansville	Nov. 13-15
Princeton	Nov. 16-17
Vincennes	Nov. 18-19
Bleknell	Nov. 20-21
Spencer	Nov. 22-24
Bloomington	Nov. 25
Bedford	Nov. 26
Mitchell	Nov. 27
Peoria	Nov. 28-30
Crawfordsville	Nov. 30 and Dec. 1
Angola	Dec. 2-3
St. Joseph	Dec. 4
Richmond	Dec. 5-6
Madoc	Dec. 7
New Castle	Dec. 8
Indianapolis (South Side)	Dec. 9-10
Bluffton	Dec. 11
Lumberton	Dec. 12
Pt. Wayne	Dec. 13
Elkhart	Dec. 14
South Bend	Dec. 15
Hammond	Dec. 16-19

November 15th

GENERAL N. Y. P. S. DAY

By Supporting the General N. Y. P. S.
You Are Helping Yourself

The N. Y. P. S. is a Department of the Church

The Nazarene Young People's Society is not a separate institution but a department of the Church of the Nazarene. The development of this department depends upon the young people themselves. We cannot expect the General Board or any other department of the church to do our work. Neither can we expect them to finance our cause. If it is done the N. Y. P. S. must do it. If it is worth having it is worth supporting.

In order that suitable helps may be provided to develop the N. Y. P. S. department of the church, the General N. Y. P. S. deserves your support. Support them by contributing an amount equal to 10c per member from each local society on November 15, General N. Y. P. S. Sunday.

Send your offerings to your District N. Y. P. S. Treasurer or direct to the General Treasurer, Miss Gladys A. Beers, 407 Patrick St., Berkeley, Norfolk, Va.

TEN CENTS PER MEMBER

For the General N. Y. P. S.
Support them—they help you!

PITTSBURGH DISTRICT GROUP SUNDAY SCHOOL CONVENTION

This convention was held at the New Castle, Pa., Church of the Nazarene, October 14 to 16, inclusive. Mr. E. P. Ellyson and Mrs. Emily Ellyson were the special speakers engaged. The convention opened with a wonderful tide of success and victory and it was carried through the entire program. Miss Helen Pritchard of Lisbon, Ohio, was the song leader and also had charge of the special singing. Wednesday evening opened the convention with an address of welcome by the local pastor and the response was given by Rev. J. F. Ward of East Palestine, chairman of the convention. Mrs. Ellyson gave a very splendid and sweet spirited talk after which Dr. Ellyson preached the evening message and closed with a mighty altar service amid crying and shouting and praying. Thursday was full of good things. Truly the Lord was there and in the midst of papers and discussions and lectures the power of God came down and some old fashioned demonstration took place. Dr. Ellyson would break in at times and say, "Well, I thought this was a Sunday School Convention." This would set the thing going again and we had to come back to earth before the whole thing would be broken up. Addresses were given on the following subjects: "Do We Need District Organization?" by G. H. Rowe. "Old Paths and New Vehicles," by Dr. Ellyson. "A Successful Superintendent," by Rev. McKisson of New Galilee. "Preparing and Teaching the Lesson," by Mrs. Ellyson. "Placing the Responsibility," by Dr. Ellyson. The evening service was blessed of God. Dr. Ellyson gave his address on "Jack and the Hole in the Fence." This was timely and instructive. Friday closed the convention and it surely was a feast of dainties. The cream was sweet and the icing was spread thick. Addresses were given, namely: "The Cradle Roll," by Rev. Rowe. "The Home Department," by Rev. Ward. He also spoke on the Teacher's Training Course in his local church. "The Juniors," by Sister Ellyson. "Building the Sunday School and Departmentized Schools and Graded Lessons" were the two closing lectures by Dr. Ellyson. He emphasized the Teacher's Library, the Graded School, the Teacher's Training Course, and the Graded Lesson. The importance, need, necessity and interest in these various new vehicles were vividly and logically shown by our good brother. Surely eternity will alone reveal the blessedness of our dear brother's and sister's ministry among us. Every district should arrange to have a convention of this type with them. The Convention closed with a great message by Dr. Ellyson on "Building Manhood." An altar service broke up the meeting with the blessing and Spirit of God manifest.

G. HOWARD ROWE, Reporter.

MISSISSIPPI ASSEMBLY

The Mississippi Assembly was held in Hattiesburg, Miss., Oct. 14-16, with General Superintendent R. F. Williams in the chair. It was a wonderful Assembly. Doctor Williams is a great executive, and while the Mississippi District is the smallest in the denomination, we have nothing but a spirit of harmony and love for each other, which makes the work easy and joyous.

In former District Assemblies, pastors' reports showed a larger membership than we really had. This was done by holding onto appointments where we have had a membership, but where in some cases the membership had scattered but the church still reported, and from a church register showing a membership that used to be. All such appointments were dropped in our last Assembly, which would seem to show a decrease in our membership in the District, but as a matter of fact we have made fine progress during the year, and our membership is growing steadily.

Our Hattiesburg church had purchased a nice lot for a church to be built on Jackson street, but lacked \$150.00 having all the money collected to lay it off, and a collection was taken during the Assembly and the amount raised in cash and pledges, to be paid in thirty days.

Captain O. R. Crews of Hattiesburg, having completed the course required by the Church of the Nazarene, was ordained a minister, and Sister Milligan, wife of Rev. H. Milligan of Laurel, having completed the course required for deaconess, was consecrated. The address of General Superintendent Williams on the occasion was considered by many who heard him to be the best they had ever heard.

The evangelistic services were held by the General Superintendent by special request, with the exception of two, and those who heard him say that no better preaching was ever heard in the city of Hattiesburg than he did. Rev. W. S. Strickland, head of the Theological Department of Trevecca College, in Nashville, Tenn., was present, and re-

The Sunday School Lesson, November 15

By M. EMILY ELLYSON

LESSON SUBJECT: Paul's Arrest in Jerusalem.

LESSON TEXT: Acts 21:27-39.

GOLDEN TEXT: *If any man suffer as a Christian, let him not be ashamed (1 Peter 4:16).*

WE have with a great deal of pleasure and profit been attending the great apostle in his travels throughout the Gentile world preaching the gospel, and have seen a great harvest of souls gathered into the fold of Christ. We have seen also what persecutions he endured, but out of them all the Lord presently delivered him (2 Tim. 3:11). But now we are to attend him to Jerusalem and there into bonds.

The days of Paul's service seem to be drawing to a close, and from now on there remain days of suffering, days of darkness, for they are many. It seems to short sighted humanity a thousand pities that such a workman should be laid aside, yet so it is, and we must not only acquiesce, as his friends did, saying the will of the Lord be done, but we must believe, and we shall find reason to do so,—that Paul in the prison and at the bar is as truly glorifying God and serving Christ's interests as was Paul in the pulpit.

The narrow escape he had of being pulled to pieces by the rabble, and the taking of him into legal custody by the chief captain, who permitted him to speak for himself to the people, are the incidents which make up the lesson of this week, and teaches us that most unfavorable conditions often prove to be good opportunities to witness for Christ. Paul's enemies who seem so zealous for the temple, were not seeking his reformation concerning what they had insisted was his disregard for the temple, they were seeking his life.

It is easy for wicked people to have no conscience about using slander and falsehood in order to gain their end in a controversy. The infuriated mob failed to see that their anger and spirit of murder polluted the temple far more than Paul would pollute it by differing from them in his opinion, even if all the charges they made had been true. Do not some today miss the heart of our holy faith in that same decree?

He was seized in the temple when he was there attending the days of his purifying and the solemn services of those days. Formerly he had been well known there, but doubtless his travels had kept him away for so long a period that he had become a stranger there. However, is it not a bit strange that the seven days of purification should have nearly passed, before he was noticed by those who had an evil eye towards him? The method they employed in stirring up the people, instead of going to the magistrate of the city with their charge, shows their intention was to do him violence and mingle his blood with that of his sacrifices.

There seemed to be two charges made against Paul by these Asiatic Jews, which may be termed bad doctrine, and bad practice, and both were against the Mosaic ritual. He held corrupt opinions himself, and published them in all the places where he taught. These teachings were against the Jews as a people, and against the laws that governed them. He did teach that

Jews and Gentiles were on the same level, that neither circumcision avails anything nor uncircumcision, and this they interpreted to be speaking against the whole nation. Then, too, because he taught men to believe the gospel as the end of the law and the perfection of the law, they interpreted his teaching to be against the law, though he was far from making void the law, instead of that he established it (Rom. 3:31). He also taught men to pray everywhere, hence he was reproached as an enemy of the temple.

His bad practice consisted in bringing Gentiles into the temple. None but the circumcised were permitted under any pretense to enter that holy enclosure, and they, having seen in his company—probably on the streets of the city—some Gentiles, concluded that Paul had brought them into the temple, which was utterly false. We see it is no new thing for those who mean honestly and act regularly, to have things laid to their charge which they know nothing about nor ever thought of. But God does not reckon Himself honored at all by those whose zeal for Him lead them to such irregularities, and who, while they pretend to act for Him, act in such a barbarous manner. The Jews who here considered themselves the people of God show exactly the same spirit for God's temple as the pagan idolators of Ephesus did for the temple of Diana, the accusations against Paul in both cases being quite similar.

It is not at all likely that the governor rescued Paul because he thought him innocent, but out of a concern for justice, because he ought not to be put to death without trial. And also the consequences might be dangerous to the Roman government if such tumults were not suppressed. So his intentions were not to discharge him, but to examine him. Had this officer listened to the clamor of the multitude he would not have known anything for certain about the case. How often the most excellent people and causes are run down by a popular clamor and chased into oblivion.

As soon as Paul had opportunity he rectified the mistake concerning his identity, and obtained permission to speak. He asked that justice be done from the chief captain which his own countrymen would not grant him. He turned this permission into an address, but to plead his own cause and safety, but in the interest of the gospel of Christ for which cause he was content to be as an evil doer. In all that excited crowd Paul was the only man who was calm and composed, never forgetting the rules of deference and respect to those in authority and even to his persecutors. He knew how to speak to the greatest of men, and here with the stairs for a rostrum, and without a pulpit, he delivered one of those masterful addresses which have ever been the marvel of all ages from that time to the present. Surrounded by rage and fury, like a brave little craft he rides the crest of every wind-lashed wave, with mind as sedate and composed as though preaching in some synagogue. Thus he makes good his own words, "None of these things move me," and also the words of David in Psalm 3:6, "I will not be afraid of ten thousands of people that have set themselves against me round about," for to him "to live is Christ and to die is gain."

IDAHO-OREGON DISTRICT

We have had two events of late which I am glad to report. Beginning Aug. 28-30, in our Boise, Idaho, church and continuing through until Oct. 2-4 in our Nampa church, a series of missionary rallies were held under the auspices of the district, conducted by Rev. R. Myrtle Mangum and Miss Marybelle Freeman. Each church was visited except two, in which conflicting arrangements made other plans necessary. These missionaries worked incessantly through these six weeks, and have been of untold blessing to our people and churches. We cannot commend their work too highly. At each place a missionary offering was taken. As many of the churches were and are working the budget plan, in such cases no pull for pledges was made, but only cash offerings. And we are glad to say the deficit is not to be laid at our door. This district is paid in full at Kansas City. The inspiration and blessing of these meetings, as well as the financial returns, have well paid for these labors of these excellent missionaries.

resented that institution in a most interesting way, and the Assembly unanimously pledged its co-operation and support to the college. Brother Strickland also preached a great sermon, which was blessed of God.

Rev. A. J. Vallery was there from Memphis, Tenn., and preached on Rescue work. His message was thrilling, and a good offering for the Beulah Training Home, of which Brother Vallery is Superintendent, was taken. The people of Hattiesburg entertained the Assembly in the old fashioned Southern style, and everybody was made to feel welcome and comfortable. *The Hattiesburg American*, one of the largest and best daily newspapers in the state, devoted large space to the Assembly, sometimes giving first page place to its reports after giving a general editorial write-up of the church and its work.

All the churches were supplied with pastors except two, and we hope to be able to supply them with pastors soon.

R. H. M. WATSON, District Superintendent.

Uncle Buddie's Good Samaritan Chats

To the Beloved Samaritans:

I greet you again this week from the western front.

I think I told you in my last letter that I arrived at home on Saturday morning, September 28, at 7 o'clock, after traveling for nine months, covering thirty-three states.

I told you in my last letter about my short visit to Kansas City while the General Board was in session, and told you something about the Board, but I forgot in that letter to tell you about Brother J. T. Little, the pastor of the old First Church in Los Angeles. I thought at the time that I was forgetting some of the brethren and it was our good pastor and beloved Brother John T. Little.

Well, I had a lovely day on Saturday, the 26th. Little Sallie was down from the ranch and the six grand babies, and also my good son-in-law, Brother W. A. Welch, and we all had a lovely time and on Sunday morning of the 27th we had planned to have a big missionary day at the First Church in Pasadena, and Brother Charles Slater had been engaged to preach morning and evening. I was to come on in the afternoon. We had a fine crowd all day and raised a thousand dollars for foreign missions, and wound up at night, I am told, with a great service, as I went into Los Angeles and preached at night for Brother Russell Gray at the old Compton Avenue Church and had a good time with Brother Gray and his fine people. They are a most excellent people at the old Compton Avenue Church, where Sister Lucy P. Knott was pastor for a number of years. They are now selling out their old property and have bought a fine lot out on the corner of one of the beautiful parks of Los Angeles. After preaching, Brother Gray and his good wife drove me back to Pasadena and after a fine night's rest, on Monday morning four as happy and jolly holiness preachers as ever made a trip, the Rev. Charles Slater, Rev. Clark Frazier and the Rev. George C. Wise and this old subscription hustler, started together over the beautiful highway across the great mountains and down into the lovely San Joaquin valley, which is one of the most beautiful and fertile valleys in the United States, if not in the world. This great valley is from 125 miles to almost 150 miles wide and at least 450 miles long and as rich as soil can be made. Here are the oranges and lemons and walnuts and peaches and plums and apricots and prunes and grapes and alfalfa and maize and kafir corn and Indian corn and melons of all kinds and great dairy farms and thousands of head of fine dairy cows. Some years they have cut their alfalfa as often as nine times in a single year. This valley looks like the Garden of Eden. It has surely been touched by the hand of God. They are now raising tens of thousands of bales of cotton, and the finest quality of cotton almost that is grown in the world is raised in the beautiful San Joaquin valley. They raise from one to one and a half bales per acre and are now selling it for 25c per pound.

Well, about four o'clock we pulled into the great ranch that is run and operated by Brother Frank A. Cooper, who is a member of the First Church of Pasadena. Brother Cooper had made the arrangements with us on Sunday in Pasadena to come to his home on Monday night.

He runs here in this lovely valley about three thousand acres in grapes and alfalfa and maize and almost everything on earth that is good. He had promised to feed us on the finest beef steak in the land if we would come, and of course we were delighted to visit him and see his great ranch. When it comes to great suppers we had the goods. If ever four preachers did justice to one big supper it was this crowd, for we had traveled nearly two hundred miles up over those great mountains where the scenery is unsurpassed. This was one of the finest days of our lives, almost. Brother Slater and Brother Frazier and I sang and quoted Scripture and shouted almost all day while Bro. George Wise was holding the wheel of the car and driving around those mountains, where we made more than two thousand turns in one day, and many of the curves were short and steep. My, my, but the engineering it must have taken to lay out and build that highway, but California is building roads and I think that we now claim the best roads of any state in the nation.

Well, after making this little detour we are back in the home of Brother Cooper and the fine supper is over. We had one lovely conversation and Brother Cooper brought us one of his beautiful songs, for he is a most beautiful gospel singer. He sang for us "That Little Lost Sheep Was Me," after which I read a scripture lesson and we had prayers.

At an early hour we were up and another great meal was served, and after breakfast Brother Cooper loaded us into his big car and now we are off for the Sequoia and General Grant National Park. From the home of Brother Cooper it was some seventy-five miles to where we enter the park, and our trip across that valley will never be forgotten. The grapes were at their best and the late peach crop was just ripe and the oranges and lemons were looking so beautiful, and the alfalfa and cattle could not have been more beautiful than they were. When we began to skirt the foot hills of the great mountain range it was beyond description. There is no way to describe this old fashioned beauty and greatness. None but God could have piled up those great mountains and cut out those lovely valleys and planted the great live oaks on the hill sides and planted a few pines among the large oaks to let the travelers see what real beauty was, and brought the melted snow in the form of water down through those valleys, and planted the lovely shrubbery all along the banks of the streams. We had to say that God has been here first, and we felt like saying that this is none other but the house of God and the gate of heaven. We had to say this is God's country and man only can stand and look on and let God work. For the building of these mountains was not the work of man. None but God could have done the job. We looked on with amazing wonder. Here is where human language completely breaks down; here is where God comes first and man takes the back seat. Here we reach the Control where we wait for the cars to come down, and as this is at present a one way drive, when the last car comes down then we start up, and we have several hours to go to the top. The big trees are in the next letter.

UNCLE BUDDIE.

The other event we appreciate much is the visit of the Rev. L. L. Pickett of Wilmore, Ky. He visited some five or six of our churches spending from three to five or six days. His labors were much appreciated. He had some things to say for pre-millennialism, and most of us liked what he said. But best of all, he is a grand old man. The writer had the privilege of having him in his home for a week. We love him. He was so kind and gentle. Why cannot all old preachers be that way? This man has been preaching fifty years, has written many of our beloved songs, has blessed the lives of many, and has so ripened, that now just to be around him, is to get blessed and hungry for heaven. God bless Brother Pickett.

A. E. SANNER, District Superintendent.

BRESEE COLLEGE

Breesee College and Hutchinson First Church recently enjoyed a spiritual refreshing. The student body assumed the responsibility of bringing Dr.

The walls of our new building are rising a little higher every day, and we are anxiously anticipating the time when we shall be comfortably housed within them.

This is my second year in Breesee College as a student, and I have learned to love the institution, and the principles for which it stands.

Mrs. A. L. Hipple.

INDIANA DISTRICT CAMPMEETING

The Indiana District Campmeeting was held at Alexandria in the beautiful grounds of Beulah Park, which is an ideal campground.

Our District Assembly was held here and its closing day was the beginning of our great camp. The camp was not great, due to its large crowd, as many of the preachers and delegates found it necessary to return to their homes and churches. However, the evening services were well attended.

The workers were Dr. Goodwin, Matthews, Vayinger and Hatfield. Brother George Moore was song leader. The entire meeting was stamped with deep spirituality. It has been many years since we attended a meeting where all the preachers preached with such holy unction and power. An atmosphere of prayer pervaded the camp. The early morning hour was spent in prayer and were special times of refreshing.

Dr. Vayinger's messages from eight to nine were instructive and inspiring to every Christian present. Brother John Hatfield caused us to dig deeper and we are sure that by hearing these heart searching truths "our steps have been enlarged."

Our much beloved General Superintendent Goodwin poured out his heart unto us daily under the mighty inspiration of the Holy Ghost. It seemed the very flood gates of the skies were opened from time to time. God has graciously favored the Nazarene movement by giving us this holy man of God as one of our leaders.

Dr. John Matthews brought us messages which inspired our faith and enlarged our vision to do greater things.

The Indiana District loves straight, red-hot holiness preaching. Nothing short of this satisfies. For that reason it was a camp after our own heart. Such preaching always brings results, hence many souls sought and found God, scarcely a barren service.

A number were healed; one remarkable incident of healing, a man who was unable to walk, after being anointed and prayed for, arose in the name of Jesus and walked, praising God for his deliverance.

Brother George Moore was a faithful and efficient leader in song and the special singing was a blessing to all.

Our precious District Superintendent, J. W. Shon, and wife proved themselves again by their labor of love during the whole camp. Truly we can say through the wise leadership of this dear man and wife the District has been led on to its marked success.

The last day was a great day in Zion, large crowd, closing service with many at the altar. Truly it was good to be there.

Mrs. PEARL B. RICH.

REVIVAL AND CHURCH NEWS

EVANGELIST H. E. COPELAND,—"With the anointing of God upon the District Assembly at Piedmont Mo., fresh in our mind, and upon our heart, we launched into the great tabernacle campaign, with the Holiness Association of Ware County, at Waycross, Ga. Waycross has been the battlefield of some of the most outstanding holiness evangelists of the nation. Ed Ferguson, Joseph H. Smith, Chas. M. Dunnaway, H. C. Morrison, and others have held forth in this city of the South. For five years there has been no distinctive holiness work done in the great tabernacle. On Sunday morning we preached to a small audience in the First Methodist Church of Waycross. In the evening we preached to about twelve hundred people in the tabernacle. The altar was well filled with seekers, and for two weeks, with two services daily in the tabernacle, there were but two services without seekers and finders at the altar. How heavenly it seemed, as multitudes of men and women bowing at the altar, wept and prayed, and confessed, and consecrated, and believed, and received, and shouted the victory. Scores of people came victoriously out of sin into salvation, while other scores of believers were sanctified wholly. After the close of the Waycross meeting, we went to Hebardville for

Matthews to the school for a few days. He spoke each morning at the Chapel services and each evening at the church. It was indeed inspiring to turn from our books and listen to his messages on prayer, faith and the Holy Ghost. In fact, it was hard for us to "come back to earth" long enough to prepare our lessons, and carry on our school work. We believe lasting good was accomplished in the five days of Dr. Matthews' visit.

We are indeed grateful as a school for the manner in which God is blessing us. We have heard Dr. London say a number of times that in his experience during the past seventeen years in school work, he has never seen things move along more satisfactorily than the opening weeks of this school year. God has sent us a goodly number of spiritual young people who know how to pray and keep the blessing of God on their souls.

We deeply appreciate every member of our faculty, and feel that they are not only interested in training the intellect, but the heart as well.

five evenings. Hebardville is a saw-mill town, with one of Georgia's largest mills running full force. The people came and filled the small church. Some prayed through to victory. More than forty were either converted or sanctified in the five services at Hebardville. These meetings were with the Methodists, and the pastors of those churches are sanctified men. I am now at Vidalia, Ga., with the Methodist church, the pastor has the blessing and is on fire, and the fire is falling, praise the Lord. After closing here we will go to Jacksonville, Fla., for a six weeks' campaign with our Nazarene people. Pray for us. More later."

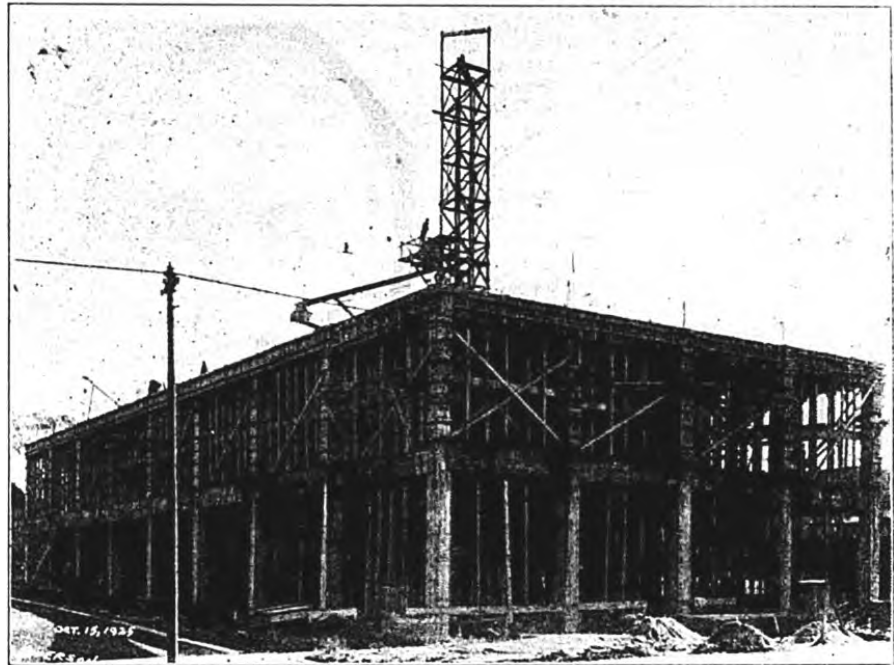
EVANSVILLE, IND.—"We praise God for His blessing on the Evansville Church. We are starting on our fourth year as pastor of this good church. Each Sunday this Assembly year has found seekers at our altars. The congregation is growing and we are anticipating the greatest spiritual stir this people have ever seen. Pray that in this city of 90,000 the beacon light at 7th and Walnut Streets will shine with brilliancy. It was the pastor's privilege to speak six mornings by radio from WGRF. If there are those who heard us please drop me a card that I might in turn encourage those who are broadcasting the "Morning Family Worship" at 7:15, Central Time."—R. W. Hertenstein, 1016 Chandler Ave.

PASTOR HOMER JOLLY, HALLTOWN, MD.—"We have just closed a revival meeting with Rev. Will H and Lily B. Nerry of Spokane, Wash., as evangelists. After taking an invoice of the church and the conditions of surrounding community we feel that God gave us a gracious meeting. There were twelve prayed through to justification or holiness. Many were at the altar that didn't get through. The church was wonderfully revived, and seven new members added to our roll, and others expected to come in soon. In spite of rainy weather the crowds came; surely more homes were represented at services in the meeting than have been here for a long time. Folks came for seven and eight miles. We are expecting to continue to reap the harvest from the seed sown in the meeting. We were wonderfully blest and favored in getting such workers to help dig us out of the mud here at Halltown and appreciate having such folks with which to labor. We organized a W. M. S. with about twenty-five members, also expect to organize a N. Y. P. S. next Sunday. We expect this year to prove the greatest year of our ministry. Pray for us."

EVANGELIST J. E. HUGHES—"The Lord has given me some wonderful meetings and has kept me busy. There have been three new churches organized where I had meetings, one at Peoria, Ill., Macomb, Ill., and Paris, Ill. These churches all have a good outlook for the future, thank the Lord. Then I started for the Georgia Campmeeting, and was met by the District Superintendent, Brother Anderson. I have never met finer people than Brother Anderson and wife. Had a good camp and I enjoyed the time I spent with these good folks very much. Georgia is a needy field for holiness. Our Brother Anderson is doing his best but must have help from other Districts. I promised him I would come and hold some meetings next spring in the best cities that have no Nazarene churches. From there back to old Kewanee, Ill., and are having a good meeting. Some have prayed through to real victory. I believe Kewanee is coming to the front. Pray for M. L. Brown, our new pastor. He is one of the best young preachers I know of. From here I go to Payne, Ohio, and will be there till Nov. 9. I am slated up till Christmas, have some open dates after Christmas. Anyone desiring a meeting write me at Kingswood, Ky."

PASTOR W. G. SHELTON, POST, TEX.—"Since our last report we have held our revival at Lynn Chapel with Rev. M. V. Dillingham of Oklahoma City, as our evangelist. He did some good old time Bible preaching and much good was accomplished. Sinners were saved and believers sanctified. Our Grassland revival, July 31 to August 9, although several services were rained out, was a great success. People were more enlightened regarding the doctrine of Bible holiness than ever. Rev. J. I. Lee, District Superintendent of Southern California District, was at the helm in this battle, and he certainly let

HEADQUARTERS BUILDING



EARLY in August excavating was begun for the new Headquarters Building, situated at 2923 Troost Avenue. The above picture shows the progress on October 15, at which time the workmen were pouring the concrete for the third floor. There was much preliminary work to be done in preparing the foundation piers, some of which are sunken seven feet below the top of the ground and are as much as seven and one-half feet square and correspondingly thick. You will notice that there are forty-five of these piers upon which the building stands.

There is no basement, and the first floor will be on the sidewalk level. The ceiling of the first floor will be fourteen feet high, on the second floor fourteen feet high, and twelve feet high on the third floor.

At the time this picture was taken the forms had been taken off the first story pillars and girders, which shows the cement work exposed. On the north side of the building, which is the side that shows above in the picture, will be an eighteen foot driveway. The building is sixty feet wide by one

hundred and forty feet long and will contain in all over 25,200 square feet of floor space. The pillars which appear are about twenty inches square and are re-inforced with from six to nine one-inch re-inforcing bars, which run from the bottom to the top extending about four feet above the floor. Outside of these is a spiral re-inforcement running the entire height of the pillar and floor. On the further side of the building stands a large steam power cement mixer, as well as a steam hoisting engine.

About thirty men are employed in connection with the cement work, besides the gangs employed by the plumbers and steam fitters, and also by the electrical contractors.

A photograph is taken practically every two weeks showing the progress of construction. The work has been much hindered by rain, and therefore we will be somewhat delayed in moving in as previously intended. However, we rejoice in the progress that is being made and thank God for this splendid building in which will be housed all our publishing and general interest.

the old gospel plow down good and deep. He certainly won the hearts of the people in and around Grassland. His great messages were a great blessing to our church and people. Finances came easy. Our work in every department is moving on nicely. Last Sunday night at Lynn Chapel was an old fashioned service. The fire fell. The saints shouted in the old campmeeting style. Glory! We have a great people here who know how to care for their pastor and family. Their love offerings to pastor and family this year have been remarkable indeed. We believe there are greater things ahead for our churches here, for our God is leading the host, bless His name. We have been unanimously recalled for another year with a raise of salary."

PASTORS M. T. AND LIDA BRANDYBERRY—"Sunday night, October 11, we closed a tent meeting in South Ironton. All summer we have wanted to hold another tent meeting and tried to get a tent but failed and we believe it was in the providence of God that Evangelist F. C. Brown came to Ironton with the District tent and erected it on 8th and Pine. We conducted the singing and preached several times during the meeting. The attendance through 'rain or shine,' was excellent and some nights there wasn't seating room in the tent to accommodate the crowds. The service on Sunday afternoon, Oct. 11, will never be forgotten by those who were present. It had been announced that Evangelist John Fleming of Ashland, Ky., would preach and of course we had a big crowd; several coming from Ashland. Some of the orchestra from Ashland furnished special music. Brother Fleming certainly preached an excellent soul-stirring message, and at the close when the altar call was extended people

came to the altar from every part of the tent. Some prayed through to victory. Several new faces were seen in our Sunday morning service at the church and we believe much good has been accomplished through the tentmeeting. Brother Brown has been rescued from an awful life of sin and God has used him to reach other men who have been thus throttled by sin and the Devil. Brother Brown has had some very good meetings throughout the summer and is especially adapted to pioneer work. We are not content just to hold our fort but we must wage a mighty warfare against sin and the Devil. We believe in all the general interests of our church and our people here quickly responded to our appeal for District and General budget and we are more than paid up to date. We also organized a Prayer and Fasting League with thirty members and we are expecting more to join. We have a splendid Woman's Missionary Auxiliary with Sister Laura Klee as our efficient president. Our Sunday school is both spiritual and aggressive and we are planning for another rally day in the Sunday school. Our regular services are times of refreshing from the presence of the Lord. We want an old time revival and are planning for such a revival in November. Please pray for us."

EVANGELIST FLORENCE DAVIS—"Just closed a good meeting with the Stoneham, Colo., church, with Rev. Frank Stateley as the good pastor. Brother Stateley has won the confidence of the entire community. There is no end to his sacrifice. The weather was bad most of the time, but in spite of this God blessed from the first, and souls were saved and sanctified, and the church was greatly helped. Miss Frieda Morris was the song leader and was

best in singing her beautiful solos. These are blessed days to our soul, was never more blessed of the Lord than now. We join with Mr. Davis in a battle with our Casper church, beginning October 13. Pray for us."

EVANGELIST J. T. WILLIAMS, PALMA, TENN.—"God has given us a wonderful revival here. The pastor of the Methodist church and some of the members didn't want us to hold a meeting but God overruled, and saved many precious souls. Over forty-five have gotten saved and a goodly number sanctified, and God is still saving and convicting."

PASTOR J. J. GOUGH, MATTOON, WIS.—"The dedication service for our new church was held last Sunday. About one year ago Rev. Julius Miller came to this country and held a campmeeting. He organized a Church of the Nazarene of twenty members. The first part of June a lot was given us and we proceeded to erect a new church. On Sunday, October 11, 1925, District Superintendent E. O. Chalfant came and helped us dedicate our church. The money was raised to cover the remaining indebtedness. We have a beautiful building with a good furnace, a property worth about \$1,000.00. Our Sunday school has an enrollment of sixty members and we now have a church membership of forty-eight. We are having souls saved and sanctified in nearly every service. The Rev. W. E. Greely with our church at Mattoon and others are starting a meeting at Aniwa, Wisc. We are planning on pushing out all over Northeastern Wisconsin. The fields are white ready to harvest. I am determined to faithfully preach the gospel as long as I live."

HERALD OF HOLINESS SUBSCRIPTIONS received. From Pastors: E. D. Haley, 3; A. A. Miller, 4; C. V. Stevenson, 12; J. G. Young, 4; I. M. Ellis, 3; N. H. Washburn, 5; Chas. Hanks, 16; E. E. Russell, 3; C. R. Mateer, 4; T. P. Dunn, 13; W. W. Clay, 3; W. O. Fisher, 3; Geo. Ward, 5; M. J. Fargo, 4. From Evangelists: District Colporteur of Nebraska W. G. Prescott, 9; D. S. Corlett, 7; F. R. Morgan, 3; M. M. Bussey, 2; Lum Jones, 6; Lawrence Reed, 10; J. A. Kring, 5. From Others: Mrs. Nellie M. Hoffman, 2; Jas. W. Griffin, 3.

EVANGELIST LUM JONES—"The Lord gave us victory in our meeting with the Bowie, Texas, church. The battle was hard in some respects, and yet the Lord was with us from the very beginning. Our crowds were large and we had many in the altar, with a goodly number getting through to God. I was entertained in the home of Rev. W. T. Givens and wife (the happy doctor), the pastor of the church, and I must say that they treated me like their own son. I will not forget my stay with them soon. We had as our singer, Brother Cook Huddelston, and Miss Annie Settle as pianist. The Lord blessed in a great way. Brother Huddelston made the drive back and forth to his home almost every night, some twenty miles. Thank God for men who love God well enough to burn their gas to see men saved. Brother Luther Lock of Bridgeport, Texas, was with us for a week and helped push the battle. He is a good preacher and I understand he can be secured for meetings. Did you ask what am I going to do about the HERALD of HOLINESS? I am going to push it everywhere I go, for no better paper is read."

PASTOR ELWOOD TAYLOR, SCIENCE HILL, KY.—"In October, 1922, we were called to the pastorate of the Church of the Nazarene at Science Hill, Ky. We accepted the call and moved from Missouri to take up the work. Until we came an average of 75 in Sunday school was the most the church ever had. The first year the average came up to 104. The second year some of our old members moved away but we gained enough from the outside to hold our average at 104. And this last year we have averaged 110. God has blessed the church in all of its departments. During the three years we had from 50 to 215 each Sunday in Sunday school. We have had a constant revival of old time religion. Many have been converted, reclaimed or sanctified and sixty-two have united with the church. We have a fine church here. Thank God there has not been a fuss among the members of the church during our three years of ministry among them. Mrs.

THE OLDEST NAZARENE 100 years.



MISS DEBORAH LOCKWOOD

There is but little doubt that Sister Lockwood who goes by the name of "Aunt Debbie" is the oldest member of the Church of the Nazarene. The writer, her pastor, had the privilege of attending her birthday party on September 26, the day she was 100 years of age.

"Aunt Debbie" was born in New Paltz, N. Y., in 1825. She tells of how she picked berries in the Catskills when deer, bear and wolves roved in great numbers and how she rode on the first locomotive that ever puffed along the Hudson river. It was the DeWitt Clinton, and she gasps even now, when she thinks of how she felt when the iron horse snorted, trembled and started.

She first joined the Church of the Nazarene at Marlborough, N. Y., and later transferred her membership to the church at Syracuse, N. Y., but two years ago came to Cleveland to live with her niece, Mrs. C. H. Baker, who is exceptionally kind to her and looks after her every need. She has a nephew, Harry Lockwood, residing here. Brother Lockwood and his sister, Mrs. Baker, are members of the local church.

Aunt Debbie loves the Lord with all her heart and regrets that she can get out to services only once in a great while, but delights in a cottage prayer-meeting at her home. She says that the Lord has been so good to her and that she is waiting His call.—C. Warren Jones, Pastor, Cleveland, Ohio.

Taylor has worked among the women of the church and has organized a fine missionary society which has been a great blessing to the church. We are largely a poor people here, but nevertheless in the past three years we have put \$7,000.00 through the church for all purposes. We have entered the evangelistic field, but will still live in Science Hill among these dear people whom we love so much and have so greatly enjoyed being with. Rev. Chas. F. Pegram of Owensboro, Ky., will be my successor. Brother Pegram has had two years of great success in Owensboro as pastor of the First Church of the Nazarene. He is a great fellow, a successful preacher, and a loyal Nazarene. We anticipate the greatest year in the history of the church under this good man and his ministry.

EVANGELIST FREDDIE THOMAS—"We had a great meeting with Brother Himler in Bluffton, Ind. We were there only five nights but God's presence surely was with us. There were fifty-five at the mercy seat in our short stay there. Brother Himler is pastor and he and his dear people have built a beautiful brick church. The church was packed on Sunday night and people turned away. Conviction was all over the place. From there I went up to Fort Wayne with Brother Paschal. I surely did

enjoy the one night I was there. Brother Sparks was the singer and he sang the glory down, people shouting all over the house. Then I was with Brother Clyde Green in Newport, Ky. We had a great outpouring of His divine Spirit there and many at the altar seeking. Pray for me as I enter my winter work in the name of the Lord. I aim to fight the Devil in every way."

MALDEN, MO.—"The Malden church is thankful to God for six happy years under the ministry of Rev. Orval J. Nease. Brother Nease has recently accepted the pastorate at Columbus, Ohio, and preached his farewell sermon to us on Sunday, October 13, in which he urged us to be loyal, not to the pastor, not to the church, but to God. This, by His grace, we purpose to do, that God's work may move forward in this place even while the church is without a regular pastor. During the preceding week we had a farewell reception for Brother and Sister Nease and little son, Junior, to show our love for them and our appreciation of their ministry here. Many friends were present from neighboring churches and from our college at Wollaston, and following a beautiful service in the church we enjoyed a social hour together in the parsonage. Brother Nease will be greatly missed on the New England District, for he is an untiring worker. Whether it be preaching or praying or singing, leading meetings or taking part in social activities, or digging with a pick and shovel, if it be God's work Brother Nease is always ready. We pray that God will pour out His blessing in a very special way upon the church in Columbus, and we pray that His will may be done in all things as we take up our problems here, in Malden."—Bertha M. Todd, Secretary.

EVANGELIST A. O. HENRICKS—"It is some time since we reported, but are glad to say that God is still with us and giving victory. We had a three weeks' over four Sundays meeting with Rev. A. P. Welch of Monterey, Tenn., and while the number of seekers was not large, some found real victory and the church seemed to be strengthened and glorified. This man is the oldest pastor in our connection. By this we mean he has served the same church the longest, having pastored this church for twenty-four years, and built up a great congregation with the finest stone church building in the movement. It could not be put up in one of our great cities for less than \$100,000.00 and yet this has been done in a city with only about two thousand population, with three other strong churches to compete with. This man is a miracle and a pattern for our young preachers to follow. He has demonstrated what can be done if we will tackle the job and stay with it till victory comes. His health is on the verge of collapse and he needs our prayers. Our last meeting was with Brother Benson and his faithful faculty and students of Trevecca College, Nashville, Tenn. God gave us a good meeting and the last girl in the dormitory was saved and only three or four boys remained unsaved when we closed on Friday night with eleven in the altar praying through to God. The people of Tennessee are marching on. They had a great District Assembly, raised the whole budget and closed with a shout and an altar of seeking souls. The Nashville pastors are tackling their problems with courage and determination to win for God. Brothers Wise, Hammond, Weaver and Saxon are all pulling together and we predict a great year in Nashville and Tennessee the coming year. Brother Collier is a faithful District Superintendent. We heard for home the middle of November, and will hold our first meeting in California with the Hemet church where Brother Fay H. Prince is the good pastor. He was one of our finest boys in Pasadena University for years and both he and his good wife are graduates from that institution and we look for a great meeting. We aim to remain in California for the winter in order to be near our family and we will be glad to slate meetings there and on the Pacific coast for the winter and spring. God is richly blessing us in this work."

PASTOR C. J. REIFF, CORYDON, PA.—"Sunday, October 11, was a red letter day in our little church as we held our annual missionary convention with Sisters Eva Carpenter, Jessie White and Isabelle Myler as speakers. God's smile of approval was

so the convention from start to finish. Miss Car-
mister, under the unction, of the Holy Spirit, gave
soul stirring messages which reached the hearts of
the people. She also knows how to raise money
for the budget. We went over the top in raising
both District and General budgets in pledges. Miss
Myler held the children spell-bound in her mes-
sages to them. Such a talented sister ought to be
kept busy on our district all the time. Miss White
blessed the people with her prayers, her words of
encouragement and her missionary zeal. Praise God
for victory. On the 18th of August a very pretty
little wedding took place at the home of Mr. and
Mrs. B. M. Stoltz, when their daughter, Sylvia, be-
came the bride of Prof. Clarence C. Brown. The
bride had served as our pianist and Sunday school
teacher and was a teacher in our public school. The
groom had been superintendent of our public school.
The happy couple now reside in New Concord,
Ohio. We all join in wishing them blessings and
happiness together."

CINCINNATI, OHIO, CENTRAL CHURCH.—"Through
the providence of God we have been able to get
our feet down in Cincinnati. The church has pur-
chased a large two story building on the corner of
12th and Sycamore Streets, that serves as a church
and parsonage, one block from the courthouse in a
needy field. The building is being repaired, and
God has graciously poured out His Spirit, in giving
us an old time revival, with Rev. Ralph Hanes as
evangelist. He preached against sin, and many
found their way to Calvary, some who had never
been saved before. The altar was lined with souls
from time to time, praying through in an old fash-
ioned way. There were many shouts of victory,
and the house was packed, and many thronged the
sidewalk. Our church was organized last April by
Brother N. B. Herrell out of the Liberty Gospel
Mission. The last of May the church called Rev.
W. Sherman for their pastor, who is laboring hard
for the salvation of souls. Since the revival, under
the leadership of the pastor, the work continues to
move on and souls are praying through in nearly
every service. There are good crowds in attendance
and some have joined us and there are others to
follow. The best of all. God is with us."

PASTOR GRANT M. BARTON, ARCANUM, IND.—"We
have just closed a very successful revival with Rev.
Frank P. Cassidy as evangelist. There were about
thirty-seven seekers at the altar during the meet-
ing. Our services were well attended considering
the busy time of the year. Folks prayed through
in the old fashioned way, some jewelry shed off dur-
ing the meeting and more since it closed. Brother
Cassidy's messages and personality are very much
needed in every church. They are searching, but
they get the folks down to where they do not need
it as it were "the milk bottle so much," for they pray
down their own fire. I think every member of the
church has grown spiritually under his preaching.
The pastor's salary had not been set since our com-
ing in September, 1924, until last Monday night.
God will bless any people that set their shoulder to
a responsibility. We had seventy-two in Sunday
school yesterday, October 18, and the last two Sun-
days have had nine at the altar. We expect to take
in a good class of members soon and march on until
Jesus comes. There is but one that is worthy of
any praise and to Him we gladly give it all. Pray
for us."

PASTOR F. C. SAVAGE, JOPLIN, MO.—"Just closed
out last year's work at Bartlesville, Okla., where
we spent four pleasant years with some of the salt
of the earth. We went to Bartlesville for the pur-
pose of building a church and a home for a Naz-
arene pastor, and God gave us our heart's desire,
and we left a real live bunch of Nazarenes, and are
delighted to have Brother J. A. Russell follow us
at that place. We are now on our new field of
labor in old Joplin, Mo., where things look good
to us. God is blessing in a wonderful way. Have
taken twelve into the church in the two weeks we
have been on the job. Rev. W. I. Deboard is a
good man to follow as a pastor. God bless our
good pastors. We are to begin a revival next month.
The pastor will be the evangelist. Pray for us."

PASTOR FRANK STATLEY, STONEHAM, COLO.—"We
have just closed a revival campaign here with Rev.

Mrs. Davis, the wife of our District Superintendent,
C. W. Davis, and her singer, Miss Frieda Mauritz.
They did good and a number of souls were saved
and some sanctified. The church was strengthened
and built up, and we are looking forward to great-
er victories for our God."

PALO ALTO, CALIF.—"The Nazarene services
started off in fine shape. Sunday school this morn-
ing had a good attendance. In the afternoon serv-
ice we had with us Brother Smith, our District Su-
perintendent, also Brother Graves, our good pastor
at San Jose, and Brother Will O. Jones. Brother
Ray Howell brought the message from 1 Cor. 12:31.
Miss Fitkin of Brooklyn, N. Y., sang, 'He Never
Forsaketh His Own.' Brother Will O. Jones gave
us a beautiful piano solo. He will possibly be with
us a few days. We have no organized church as
yet, but we are marching under King Emmanuel,
the Captain who has never lost a battle. Glory to
God. We are believing Him for a church in this
city. We are going on."—O. W. Conley, Reporter.

SCIENCE HILL, KY.—"God heard and answered
our prayers and sent us a splendid pastor, Rev.
Chas. F. Pegram, of Owensboro. We welcome
Brother Pegram and his good family in our midst.
Brother Pegram is a fine preacher, a great man for
God, and by his help we mean to make things
move. The year is starting fine. We anticipate a
great year. Let the HERALD OF HOLINESS readers
pray for our success."—Eliza Baugh, Reporter.

HOOPESTON, ILL.—"Since August 30 Brother R.
L. Morgan took charge as pastor of the Church of
the Nazarene at Amity. On September 13 Brother
Morgan began a tentmeeting in Hoopes-ton, Ill. God
wonderfully blessed and gave a good revival with
close to fifty seekers. During the meeting Brother
Morgan built a beautiful 28 x 64 foot tabernacle
which was dedicated to the Lord on Sunday after-
noon, October 18. Eight hundred and fifty dollars
was pledged for the lot and building and a church
was organized. The church at Amity has trans-
ferred to Hoopes-ton and Brother Morgan has been
called as pastor at a salary of \$3000 per week.
God is richly blessing and to Him be all the glory!"
—Lillian Hasselbring and Elsie Hinkle.

EVANGELIST J. E. BRASIER.—"Since I have
reported to the HERALD OF HOLINESS readers I have
witnessed some wonderful cases of salvation, thank
the Lord. I was with the Church of the Nazarene
at Phenix City, Ala., through two Sundays in the
month of June, where the Lord blessed us with
some gracious services. Our next meeting was with
Brother E. W. Pickens, Florala, Ala., where we had
great liberty in preaching the old Nazarene doc-
trine. At each of the above places we had seekers
and finders, praise the Lord—finders of an experi-
ence that satisfies the longing soul and fills the
hungry soul with goodness. From that meeting I
came home to our home town, where the needs of
a holiness meeting were great, and I joined the two
pastors of the Congregational church and that of
the Methodist church, South, in a union tent meet-
ing, which ran through three Sundays. The crowds

came, the music was good, and the results encour-
aging. And just two weeks from the time that
meeting closed I was glad to have the happy priv-
ilege of being with the pastor of the M. E. S.,
church and his evangelist in a two weeks' campaign
in the Methodist church in Crestview, Fla. There
were seekers in the tent meeting and a few happy
finders, blessed be the name of the Lord. And the
church meeting was well attended with a great
meeting where throngs crowded the long altar and
a good per cent of them prayed through. Some of
the leading business men of the town were some of
those that bowed at the altar, and they too testified
to a great salvation. 'To God the Father, the Son
and the blessed Holy Ghost be all the praise and
honor and glory. Amen.'

PASTOR C. O. MILLER, BATH, MAINE.—"From all
reports of the past, God is giving us the best days
that this church has ever known. My six months
of labor here thus far have been wonderfully owned
and blessed of God. Sunday, October 11, was a
great day for the little church, and will long be
remembered. As I went in the door that morning
a man met me and said, 'I want God and I want
Him now,' so we went to the altar and he prayed
through, thank God. Then we started the morn-
ing service in the usual way, but when I got up to
read the ninety-first Psalm the heavens opened and
wave after wave of God's glory swept over us and
all the saints got blessed. Then when I knelt to
pray God sent a weeping spirit upon us until there
wasn't a dry eye in the house. When we had
prayed for an hour and a half and cried until our
eyes were sore some twenty or more of the saints
had taken turns in praying, and it didn't look like
they ever would stop, but someone began to sing,
and we arose and gave an altar call. Two precious
hearts responded. Amen. That night God gave
us another dip into the fountain that never runs
dry, and two more came to God in that service.
Yesterday, October 18, was a banner day here with
no special effort. Our morning service broke all
attendance records for Sunday morning services,
also the Sunday school had the largest attendance
they ever had, and at night the church was packed
solid full, with many strangers in our midst and
six seeking God. We are all taking new courage,
and going on to possess the land, for the end is not
yet."

PASTOR B. H. PUCKOCK, CHESTER, W. VA.—"God
gave us one of the best meetings in the history of
the Church of the Nazarene of this city of four
thousand. The meeting was slated for October 7
to 18, and surely God was with us and blessed our
hearts. The battle started off a little hard, but
when the saints began to pour out their petitions
before the King of kings, things began to move.
Rev. C. B. Fugett of Ashland, Ky., was the evangeli-
st. He just recently came to our movement from
the Pilgrim Holiness church. This was Brother
Fugett's second meeting with us, as his first meet-
ing was conducted in our church last January. But
we can safely say that this meeting went beyond
his first meeting with us. Brother Fugett is a great
preacher and soul winner. He gets them to the
altar, and then deals with them straightly. He is

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tender and yet he perches a gospel of old fashioned repentance. I understand that he goes to California for the winter and will be there until March, and I notice that he has a few open dates that he might give to some of our Californian brethren. You had better call him for a meeting. Brother Fugett never asked me to say this, but he is worthy of commendation. The Church of the Nazarene, Newell, W. Va., stood by us loyally. The pastor, Rev. Lulu Kell, and her splendid people came to nearly every service, and prayed and paid, and the revival also blessed their church. This spirit should be in every church. Amen. God bless them. We had a good healing service during the meeting, and on the last Sabbath afternoon, after fifteen were at the altar, we went down to the Ohio river and baptized ten or a dozen people in the river. There were about five hundred spectators on the banks viewing this great scene. The evangelist was given a satisfactory remuneration and he raised a nice little sum for the local church."

EVANGELIST E. E. WOOD, POTTERVILLE, MICH.—"God is blessing us good here. The spiritual tide is rising higher every day. Pastor Quimby has a bunch of people here above the average in spiritual power. We had planned to close yesterday but deepening interest, larger crowds and seekers indicated greater victories ahead. So they asked me to stay another week. We are planning for great things out of heaven this week. God has surely come to my own heart in power. For three years I have been in the darkest tunnel I ever went through. I have been shut out from service and work and shut in with God in deeper communion and preparation, I believe, for greater service. But God has finally let me go out and O, how He assures me of victory. Bless His name!"

PASTOR L. H. DICKERSON, MEDFORD, OKLA.—"We are glad to report victory in the name of our Christ. Our regular services have been owned and blessed of the Lord. It has been easy to preach, pray, sing and get blessed. A beautiful spirit prevails, and we feel that God can depend on the Medford church to do their best for the spreading of scriptural holiness. We began a meeting September 25 with Rev. J. H. Crawford as evangelist, and closed October 11. Brother Crawford did some good preaching and teaching also. He was sick and chilling almost all the time he was here, but he was determined not to be defeated. He never missed a service, preached both morning and evening, and many times with fever. The results were not what we would have been glad to have had, but we were encouraged to press on and do our best for Him who died for us."

THE SUNDAY SCHOOLS OF THE NEW YORK DISTRICT enter upon a contest for new scholars the first Sunday in November and already the interest is keen and the schools are vying with one another to see which one will carry off the trophy. The scholars are gathering their forces and are ready for the word to pass along the line for them to begin the battle. For some time the District seems to have been in a place where little or no advancement has been made, so the District Sunday School Committee felt the burden and have planned to have one or more contests during the year. They do not intend to let the thing drop after this one is over but will be up and at it again soon. They intend that the attendance in the District will be doubled within the next six months and ask the co-operation of all Sunday school workers of the District to get on the job and make this the best year in the history of the Sunday school work on the New York District. It can be done.—L. B. Reed, Chairman District Sunday School Committee.

EVANGELIST L. A. WINDSOR, COLD SPRINGS, MO.—"Just a line from the heart of the old Ozark mountains. We arrived among these sturdy mountain folks a few weeks ago, and after exploring the field of labor and seeing the great need and also a great cry in the hearts of the people for a remedy for the need, we have pitched battle in a fine, large, concrete schoolhouse. God is giving us some real victory and the crowds are gathering from time to time and we are expecting a great revival up here in these hills. Brethren, pray for us."

TELEGRAMS

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

AUSTIN, TEXAS.

Rev. Ivan L. Flynn, who has been pastor here of the First church for four years, and was recalled for the fifth year, presented his resignation recently to take effect at the close of the Assembly, but the church refused to accept the resignation, therefore he will remain.—Mrs. Ollie Smith, Secretary.

FT. WAYNE, IND.

Delightful meeting with Pastor Howard Paschal here, the largest church in the District. Regular Pentecost second Sunday. Rev. S. C. Johnson of Greenfield, our co-laborer. Prof. Burl Sparks did splendid work as singer. Seekers throughout the meeting and some remarkable cases of salvation. 150 subscriptions to HERALD of HOLINESS. Brother Paschal has built a great church and is much loved. My next meeting Vincennes, Ind. Address 1203 S. Broadway.—J. E. L. Moore, Evangelist.

PROVIDENCE, R. I.

Rev. Lum Jones with L. C. Messer just completed two weeks of revival effort at Wesleyan church, Providence, R. I. Fine audiences, seekers almost every service. Final service great sweep of victory, altar filled twice. Church united in love. Real revival just begun. Consider evangelist most safe, thorough, real pastor's helper.—F. K. Hackett.

HAMLIN, TEXAS.

Greatest Assembly in the Hamlin District. Greatest in attendance, unity and offerings, and an unusually large number of professions. Dr. Goodwin brought us great and fruitful messages of truth. Rev. Trick re-elected District Superintendent. \$1,000.00 raised for foreign missions. Great boom on for Central Nazarene Academy. More than three times the enrollment at this period last year. Many other students planning to come.—Assembly Reporter.

BOWIE, TEXAS

The Guthrie, Okla., Church of the Nazarene will begin a fifteen days revival on November 1, with Evangelist J. B. McBride. This will be an excellent opportunity for many people living in Oklahoma to hear this strong preacher. Come stay and help in the battle.—C. H. Wiman, Pastor.

INDIANAPOLIS, IND.

Bedford, Ind., church has most thorough revival it has known. Above three score seekers, line closed of members to be received. Finances for meeting easy and additional \$225 raised toward improvements and deficit in pastor's salary. Our church has no more sensible evangelist than Roy L. Hertenback.—H. W. Cornelius, Pastor.

OLYMPIA, WASH.

Great revival at Centralia with Gray and his splendid people, then Olympia, Wash., a most blessed revival. Rev. Lord organized a church, for people. Woodard and others have done heroic work. Good HERALD club. Next meeting, Marsie, Idaho, Nov. 1 to 29. More prayer needed ahead. Fred St. Clair.

JASPER, ALA.

Have just changed my state and will commence first meeting in California for fall and winter with the Hemet church, Nov. 8. Pastors on Pacific coast desiring us for meeting for fall and winter please wire at our home address from now on. Having splendid meeting in Jasper.—A. O. Herricks.

MONONGAHELLA, PA.

Evangelist John Fleming just closed the best meeting in the history of the church. Fleming at his best. Took in fifteen members. Big crowd altar and front seats lined with seekers and more of them got through. Paul Andre, our new pastor is leading us on to victory.—D. C. Mitchell.

Rev. Collier left a copy of the HERALD of HOLINESS with us and we found so much good reading in it that we decided to send you our subscription.—Mr. and Mrs. Muse, Tenn.

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Individuals, churches, Young People's Societies should take advantage of this special offer and stock up with tracts for future needs. You may order as many special One-Dollar Assortments as you wish. Don't forget the 25c for each \$1.00 Package, to help pay the postage. Order today! We have thousands of tracts but at this "Below-Cost" price they may be gone in a few days.

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Important Statement to District Superintendents, Pastors, Members and Friends of the Church of the Nazarene

WE feel greatly encouraged as a result of the special effort put forth by many of our churches on Sunday, September 27. It was on this date that our churches had been asked by our General Superintendents to take an offering for the general interests of the church. Just prior to this date the amount that we needed in order to pay the deficit and also to provide for obligations for the remaining months of the current year amounted to ONE HUNDRED, THIRTY-FIVE THOUSAND DOLLARS. During the past month, which included the special offering taken by many of the churches on Sunday, September 27, we have received \$35,000.00, thereby reducing the actual amount needed to pay the deficit and to pay the balance that we will be compelled to pay before January 1. to ONE HUNDRED THOUSAND DOLLARS.

We repeat, we were greatly encouraged as a result of the special effort. We know of a few churches that put forth heroic efforts and the result was that they gave a wonderful offering. However, we are writing this, setting forth our present condition, believing that even those who have already responded will want to know just what our financial problem is, so that all can join together in prayer that the needs may be met.

A CRISIS

It is needless for me to say that we are facing a crisis. ONE HUNDRED THOUSAND DOLLARS is not a small amount. In fact, when we consider the fact that we only have SIXTY DAYS left before the close of the year, it presents a situation so critical that we can see no hope for securing the amount unless there is the most heroic, self-sacrificing effort put forth that has ever been attempted by the Church of the Nazarene.

SPECIAL MEETING OF GENERAL BOARD

At a special meeting held by the General Board the latter part of September the financial situation was carefully considered. The Board is fully aware of the fact that this is a most critical time in the history of our church. They carefully considered all the facts in connection with the general interests of the church and it is very evident to the Board that drastic retrenchment will be absolutely necessary in order to save us as a denomination from a very serious financial crash. We cannot continue, as a denomination, increasing our deficit and hope to survive. There is but one ultimate end and that is financial ruin. With this thought in mind the Board felt that it was time to plan drastic retrenchment in every department of our general interests.

Our great foreign missionary interests represent about 75 per cent of the general interests of the church. That is to say, 75 per cent of all the general budget money is used in connection with our foreign missionary work. It should therefore be clear to every one that retrenchment will affect our foreign missionary interests to a greater extent than any other department.

STOP AND CONSIDER

When we stop to think of the effect the drastic retrenchment will have upon our foreign fields, it will nigh crushes our spirit and makes us feel as though we are on the very verge of a tragedy beyond description. Closing mission stations will mean that hundreds who have been saved and redeemed from a life of sin and degradation will be left in the various parts of our mission fields without any shepherd or leader. The proposal is to close up mission stations where we have scores of converts. The missionaries will be brought home, the native preachers dismissed and the flock will be scattered without a leader or without a shepherd.

I am not now talking of a remote possibility, but I am talking about what will evidently be a reality in the history of our missionary work, since tentative action has already been taken by the Board that will close up a number of our great mission stations. In addition to this quite a number of missionaries will be brought home. Some of these are entitled to a furlough. In addition to this, however, there will be quite a number brought home in order to reduce the foreign expenditure for the coming year. The result will be that our missionary force will be reduced approximately 25 per cent. Our native preachers' force will be reduced about the same percentage. God alone knows what the outcome of this terrible situation will be.

If there ever was a time in the history of the Church of the Nazarene when we ought to take not only one night for fasting and prayer, but many nights and days for fasting and prayer, it is now. Only a very few realize how serious the situation is, and unless our people can be brought to a full realization of the crisis confronting us, they will probably not be willing to devote the time to prayer that alone will save us.

SIXTY DAYS

The next SIXTY DAYS will, in my opinion, determine to a great extent our future history as a denomination. Should we fail to secure the ONE HUNDRED THOUSAND DOLLARS that is absolutely needed to carry out the program already adopted by the Board for this year, we will then be compelled to add the deficit for the year 1925 to the amount that will be needed for 1926. The program for 1926 will then be one of retrenchment, which will no doubt mean that the tentative action of the Board will be carried out in detail, resulting in RETURN OF MISSIONARIES, THE CLOSING OF MISSIONS STATIONS, THE DISMISSAL OF NATIVE PREACHERS AND OTHER RETRENCHMENT.

YEARS OF HEROIC EFFORT

IT HAS TAKEN YEARS OF HEROIC EFFORT AND SACRIFICE ON THE PART OF OUR MISSIONARIES TO BUILD UP OUR GREAT FOREIGN MISSIONARY WORK TO ITS PRESENT STAGE OF SUCCESS AND BLESSING. IT WILL NOT TAKE NEARLY SO LONG TO ENTIRELY WRECK AND DESTROY THE WORK OF YEARS. THIS WORK HAS NOT ONLY REPRESENTED ORDINARY SACRIFICE, BUT IT HAS COST THE LIVES OF SOME OF THE FINEST YOUNG MEN AND WOMEN THAT WERE EVER SENT FORTH TO PREACH THE GOSPEL OF JESUS CHRIST. SOME OF THEM ARE TODAY BURIED BENEATH THE BURNING SANDS OF INDIA, IN THE JUNGLES OF AFRICA AND IN DESERTED AND NEGLECTED PARTS OF SOUTH AMERICA. THERE THEY LIE, AWAITING THE RESURRECTION MORNING, THE MORNING ON WHICH THEY EXPECTED TO MEET SOME OF THE PRECIOUS LAMBS THAT THE LORD ALLOWED THEM TO RESCUE. ON THAT MORNING THEY WILL AWAKEN AND FIND THAT BECAUSE WE, AS A PEOPLE IN THE HOMELAND, FAILED TO GIVE THE NEC-

CESSARY FUNDS, THE WORK FOR WHICH THEY GAVE THEIR LIVES WAS NOT CONTINUED. THE PRECIOUS SOULS WHICH WOULD HAVE BEEN REDEEMED AND WOULD HAVE BEEN ULTIMATELY SAVED HAD SOMEONE CONTINUED TO SHEPHERD AND CARE FOR THEM, WILL NOT BE THERE TO GREET THEM, BUT WILL BE ETERNALLY LOST. I WONDER WHO WILL BE RESPONSIBLE ON THE RESURRECTION MORNING?

WHO WILL BE HELD RESPONSIBLE?

The situation confronting us is not one that can be lightly dismissed with the statement we are already doing too much and we must build a stronger home base before we can hope to extend our foreign efforts. The facts are we have already committed ourselves as a people to the evangelization of certain portions of the heathen world. We have already sent forth missionaries and established ourselves in the great mission fields of the world. It may be the part of wisdom not to extend our field, at least for the present, but surely we dare not say that we are not able to continue the work which we have for years been able to successfully carry on. If it is merely a desire to get on without much effort or sacrifice, then I suppose we can pass by this serious situation without giving it much thought. If we as a people have a genuine desire to obey the Lord and carry out what I believe is His plan and purpose for the Church of the Nazarene, then I do not see how we dare shirk the responsibility and allow our great foreign interests, as well as all general interests, to suffer and be utterly destroyed, as they will be under the present plan and proposal. GOD WILL NOT HOLD US BLAMELESS IF WE ALLOW THIS TERRIBLE TRAGEDY TO TAKE PLACE AND BECOME A PART OF THE HISTORY THAT WILL SOME DAY BE WRITTEN OF THE CHURCH OF THE NAZARENE.

PRAY, INTERCEDE, PLEAD

At this critical time we not only need the prayers and co-operation of the members of our particular denomination, but we covet and plead for the prayers and the co-operation of every friend of Christianity and Christian missions. We not only want you to pray that our needs may be supplied, but we urge that you pray that our great company of missionaries may not be tempted to discouragement and thereby lose their vision and possibly lose their souls as a result of the action that will bring them from the field to which God has called them and the field in which they have labored for years and the field in which some of their companions have laid down their lives. May I urge, with a heart that is burdened and well nigh broken over a situation that is so crushing that words fail me, that each and every reader of this article begin now to pray and intercede and plead and hold on to the throne of God until victory is assured.

E. G. ANDERSON, Secretary,
Department of Foreign Missions.

ANNOUNCEMENTS

NOTICE—There will be a series of revival meetings conducted in Brownsville, Tex., commencing Nov. 16, which will continue indefinitely. The evangelists in charge will be Rev. H. A. Lehwald, D. D., assisted by Rev. Louise C. Robb of St. Louis, Mo., and other gospel workers. The object of these meetings is the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and the healing of the sick, according to James 5:14, and the establishing of a Union Mission both in English and Mexican. Do not come to be entertained, but come to pray, pay and testify, and help push this battle for God and souls. Should you desire further information write Rev. S. M. Stafford, Brownsville, Texas.

NOTICE—Rev. J. W. Slaton and wife have recently been received into the Church of the Nazarene in La Grande, Ore., coming to us from the Baptist church. They have been pastors of the Baptist church in Cove, Ore., for several years, and while there worked sincerely and earnestly for the cause of holiness. They now take the pastorate of our church in Wallowa, Ore. But it has been arranged with the church for Rev. Slaton to accept calls for evangelistic meetings, as Mrs. Slaton is co-pastor and preacher and will minister in the Wallowa church in the absence of Rev. Slaton. We commend Brother Slaton to the brethren and trust you will give him a call.—A. E. Sanner, Superintendent, Idaho-Oregon district.

A CONNECTION—The address of Evangelist E. W. Wells is 1034 South Pine St., San Antonio, Texas, and not Temple, Texas, as stated in our issue of Oct. 21.

NOTICE—My engagement as evangelistic singer is cancelled in Jacksonville, Fla. I will be in Washington, D. C., Nov. 22 to Dec. 6. Open for calls after this date.—Miss Essie Morris, 124 Oak St., Springfield, Tenn.

NOTICE—We expect to go by auto over the Dixie Highway from Chicago to Miami, Fla., leaving right after Christmas. If there should be anyone, pastor or church, who would like our services for a night or two while enroute, address us at Oregon, Wis., and arrangements will be made, if possible.—Jack Linn and wife.

NOTICE—Rev. N. B. Herrell, District Superintendent, Kansas City District, has undergone an opera-

tion to remove a growth from his back, which was badly infected. He is doing well, but will be forced to be off duty a few days. He trusts that the churches of the district which he has not visited will hold steady and push the work until he can get on his feet and able to go again.

NOTICE—It is understood by some that the Searcy church will not expect any help in entertaining the Arkansas District Assembly. Owing to our financial condition we are expecting help, so please let everyone bring the usual \$3.00 to help bear the expense.—Arthur Smith, Secretary.

NOTICE—In the near future we expect to enter the following cities and establish churches. We will be glad to receive information from any source that will assist us. If anyone knows of persons living in any of these cities who are likely to be interested in a Church of the Nazarene we would be glad to have their names and addresses: Independence, Kans.; Leavenworth, Kans.; Parsons, Kans.; Osawatomie, Kans.; Galena, Kans.; Horton, Kans.; Chillicothe, Mo.; Clinton, Mo.; Independence, Mo.; Nevada, Mo.; Trenton, Mo.; Warrensburg, Mo.; Lexington, Mo.; Maryville, Mo.; Neosho, Mo.; Richmond, Mo.; Excelsior Springs, Mo.—W. H. Hardin, 401 S. First St., Jola, Kans., Chairman, Kansas City District Board of Missions.

NOTICE—Rev. John Thomas and wife, evangelists in our church who live at Wilmore, Ky., are to sail for England on Feb. 13. They will visit in England and Scotland. They have some meetings slated for the British Isles, and they would be glad to make engagements with our churches in England and Scotland, I am sure. They are among our best and most successful evangelists. They will return to this country in May and will fill their campmeeting engagements.—Editor.

NOTICE—The Central Church of the Nazarene, Cincinnati, Ohio, is located on the corner of 12th and Sycamore Sts. We extend a hearty welcome to all Nazarenes coming to this city to attend our services.—Rev. W. Sherman, Pastor, 111 Sycamore St., Cincinnati, Ohio.

RECOMMENDATION—I am glad to recommend Pearl E. Wilcox of 15 Plum St., Westerville, Ohio, to pastors needing special help in their evangelistic work. Miss Wilcox has been a student in Cleveland Bible Institute and we are glad to recommend her as one who is both capable and worthy in the work of the Lord. She has been engaged with another party in evangelistic work, but is now free to

accept calls where pastors desire to do their own preaching and wish a singer and worker with young people.—C. W. Butler, President Cleveland Bible Institute.

SPECIAL NOTICE—Ohio District: The Advisory Board has sent to each pastor a letter setting forth certain conditions that prevail in connection with our District finances. This letter was not sent in haste, but after prayer and mature thought on the part of the Board. Will not everyone of our pastors take this matter up at once and do something from the largest to the smallest church.—Chas. A. Gibson, District Superintendent.

NOTICE—Dr. A. O. Henricks of Pasadena, Calif. is concluding his evangelistic engagements in Tennessee and Alabama, and will begin work in his own District right away. He has a few dates which he could give to pastors in Southern California who may desire his services.—Editor.

NOTICE—It has been deemed advisable to hold several group meetings on the District instead of one general Minister's Convention and we are now ready to announce two of these. Portsmouth, Ohio, Nov. 27 to 29. Let all our ministers and as many laymen as can; plan to attend these meetings. We expect all to come for seventy-five miles around something going on every minute. The second one at Coshocton, Ohio, Dec. 1 to 3, inclusive. This one is being held in connection with the District convention of the W. M. S. Let us pray for a real outpouring of the Spirit. Other groups will be announced later.—Chas. A. Gibson.

I do not want to miss a copy of the HERALD of HOLINESS. It is next to my Bible.—Mrs. Peterson, Okla.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

POSITION WANTED by experienced Licensed Barber, member of Nazarene church, with soap, Nazarene barber; South preferred. Address James W. Elmore, 306 No. Fifth Ave., Kansas City, Mo.

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

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Office, 2805 Troost Ave., Kansas City, Mo.

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Arkansas (Searcy) Nov. 11 to 16

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Office, 2805 Troost Ave., Kansas City, Mo.

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January to April.
Japanese Address: Gijohashi, 6 Chome, Kyoto, Japan. No-
vember 1 to January 1.

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Brear Theological College, A. S. London, Pres., Hutchinson, Kans.
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Name

Address

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- E. T. Adams, Wilmore, Ky. Oct. 22 to Nov. 8
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- Amelia Garret, 1754 Washington Blvd., Chicago, Ill.
Mrs. G. M. Albin, Jonesboro, La.
- E. C. Allen, 714 Monroe St., Hutchinson, Kans.
Mark Anderson and wife, 819 E. 8th St., Hutchinson, Kans.
Augusta, Kansas Oct. 25 to Nov. 8
Mrs. Willis F. Anderson, 1680 Kirtwood St., Pasadena, Calif.
Mrs. E. M. Arnold, 1879 Burrage St., Portland, Ore.
A. D. Aubrey, Pleasant Hill, La.
- Jarvis and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
Lincoln, Neb. Nov. 1 to 15
Merritt, Ohio Nov. 18 to 29
Neilson, Ohio Dec. 3 to 12
- G. P. Baldwin, 219 S. Chrysanthe, Bartlesville, Okla.
A. F. and Leona T. Balsmeier, 513 Taylor St., Topeka, Kan.
Imperial, Calif. Nov. 5 to 22
- Lele C. Barwood, Song Evangelist, 447 Fifth St., Lowell, Mass.
M. L. Ballzars, Box 0107, Milton, Ore.
George Belmont, Kingswood, Ky.
- Henry Bell, Dunbar, La.
P. P. Behm, 110 E. Forest Ave., Marion, Ind.
Spencer, Ind. Nov. 22 to Dec. 12
- James M. Bell, 5316 New Hampshire Ave., Washington, D. C.
Breith Quartet, preachers and singers, 910 Adair St., Jackson, Mich.
- Fred Benson, Alexandria, Ind.
J. E. Bender, Cranview, Fla.
Mrs. Lois Wire Brenninger, 833 E. Center St., Marion, Ohio.
J. A. Broadfield, Leckeburg, Ark.
- Rev. W. T. Brewer and daughter, preacher and singer, 817 Iowa St., Fresno, Calif.
- F. C. Brown, 306 Pleasant St., Ironton, Ohio.
Budd and Kludas Evangelistic Party, Wood River, Ill.
C. C. Burton, Delmar, Ky.
- Harry B. Burke, Barboursville, W. Va.
Earl W. Bush and wife, singers and preachers, Pergus Falls, Minn.
M. W. Bussey, South Vandalia, N. J.
Beverly, Mass. Nov. 4 to 15
Haverhill, Mass. Nov. 15 to Dec. 6
- N. C. and Mary Cagle, Buffalo Gap, Texas.
W. R. Cain, 515 South Vine St., Wichita, Kansas
Dayton, Ohio Oct. 25 to Nov. 8
Columbus, Ohio Nov. 12 to 29
Topeka, Kans. Dec. 10-20
- J. M. Callaway, 2104 Numbauer St., Dallas, Texas.
James C. Campbell, Song Evangelist, 1835 B. Armstrong St., Kalamazoo, Ind.
- Ramona C. Carroll, Pianist, Cedar Hill, Texas.
Lula B. Carter, 101 High Ave. W., Oskaloosa, Iowa.
W. Ward Casky, Pianist and singer, 685 Blanch St., Akron, Ohio.
- F. P. Cassley, 405 Brockbridge St., Lexington, Ky.
C. C. and Flora Chatfield, 2601 Pleasant Ave., Hamilton, Ohio
Harrington, Del. Nov. 10 to 22
Del. Water Gap, Pa. Nov. 24 to Dec. 6
Philadelphia, Pa. Dec. 7 to 20
- B. L. Chatfield, 601 Jefferson St., Frankfort, Ind.
C. C. Childers, 522 W. Central Ave., Ashland, Ky.
W. F. Cleghorn, Bethany, Okla.
- J. A. Collier and wife and Collier Band, Pilot Point, Texas.
Prof. C. C. Conley, Soloist and Chorus Director, 688 1/2 N. Howard St., Akron, Ohio.
- M. E. Copeland, 2637 Clara Ave., St. Louis, Mo.
Jacksonville, Fla. Oct. 28 to Dec. 12
- E. M. Cornelius, 1718 W. 13th St., Bedford, Ind.
J. L. Cox and wife, 1212 E. Washington St., Clinton, Ill.
J. M. Crawford, Boober, Okla.
- W. N. Crawford, Collietta, Tenn., Rt. 4.
O. Shelby Corbett, 2905 Troost Ave., Kansas City, Mo.
Ernest Correll, Box 105, Ogden, Minn.
- Earl E. Curtis, 141 Deyan St., Louisville, N. Y.
Spring Valley, N. Y. Nov. 8 to 22
Lawrence, Mass. Nov. 29 to Dec. 12
- Willard and Edith Davis, Singers, 2109 Troost, Kansas City, Mo.
Mamaroneck, Ohio Nov. 1 to 15
Pocah City, Okla. Nov. 20 to Dec. 6
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J. G. Demoret, Bethany, Okla.
- Mrs. Agnes White Diffe, Box 446, Durant, Okla.
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Oakland, Calif. Nov. 4 to 22
Arlington, Ind. Nov. 28 to Dec. 12
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Jack Demoran, Thermomun, Ind.
- G. R. Dwyer, Box 41, Meridian, Texas.
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R. E. Dunham, 101 West 18th St., Hutchinson, Kansas.
Charles Dye, 430 Williams St., Troy, Ohio.
Alexandria, Ind. Nov. 1 to 15
- B. H. Edwards, 1608 E. Central Ave., Wichita, Kansas.
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- C. P. Ellis, Box 34, Montrose, Colo.
W. E. Ellis, Box 183, Dodsomville, Texas.
Harry Joseph Elliott, 403 15th Ave. So., Nampa, Idaho.
Theo. Elmer, 25 Lafayette Ave., Brooklyn, N. Y.
Lowell, Mass. Oct. 23 to Nov. 8
Clipponside, Mass. Nov. 12 to 29
Dorset, Mass. Dec. 2 to 12
- C. E. Elsworth and wife, R. 9, Greenfield, Ind.
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Geo. W. Eglins, Millfield, Ohio.
- Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.
Norton, Ohio Oct. 24 to Nov. 8
Elkhart, Ind. Nov. 9 to 22
- R. P. Fitch, 4254 Main Ave., Norwood Branch, Cincinnati, Ohio.
Indianapolis, Ind. (Bruth Side) October 18 to November 8
Indianapolis (North Side) Nov. 15 to Dec. 13
- B. T. Flannery, Cumberland, Wia., Box 425.
Bess Fleming, Ashland, Ky.
Port L'vornol, Ohio Nov. 8 to 22
Pasadena, Calif. Nov. 29 to Dec. 13
- John Fleming, 317 Holt St., Ashland, Ky.
Port L'vornol, Ohio Nov. 8 to 22
Pasadena, Calif. Nov. 29 to Dec. 14
- F. G. Fortress, Vicksburg, Miss.
C. B. Furell, 116 Backworth St., Ashland, Ky.
Delmar, Del. Oct. 25 to Nov. 8
Huntington, Ind. Nov. 10 to 22
Pasadena, Calif. Nov. 29 to Dec. 13
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Troy, Ohio Nov. 12 to 29
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George W. Gatchell, 2344 Lorant St., Terre Haute, Ind.
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Mooling, Ohio. Nov. 6 to 22
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Rubidite, Kans. Nov. 13 to 29
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R. A. and Berrie Harris, Song Evangelists, Box 133, Bantrop, Tex.
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W. F. Herbel, Alexander, N. D.
- F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
J. D. Hoffman, Box 47, Brech Grove, Ark.
Mertie E. Hooper, evangelist and song leader, Olivet, Ill.
Spencer, Ind. Nov. 24 to Dec. 13
- Roy L. Hollenbach, Cambridge City, Ind.
Champlain, N. Y. (Care Rev. P. W. Voile) Nov. 8 to 29
Ural T. Hollenbach, Cambridge City, Ind.
- A. Columbus Hudson, Greenville Park, Beaman, N. Y.
Ozzy Hudson, 2554 Tracy Ave., Kansas City, Mo.
Barnell, Ind. Nov. 1 to 15
Baltimore, Md. Nov. 22 to Dec. 6
Brattle, N. H. Dec. 7 to 20
- J. E. Hughes, Kingswood, Ky.
J. W. Hunt, No. 4, Nampa, Idaho.
J. R. Hunter, 1700 Forty-Fourth Ave., Oakland, Calif.
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Rev. G. F. Jacobs, University Park, Iowa.
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Luna Jones, Ada, Okla.
Mastodon, Neb. Nov. 8 to 22
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Kansas, Neb. Nov. 15 to 29
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Brookville, Ind. Nov. 5 to 22
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South Manchester, Conn. (Care Rev. C. P. Austin) Nov. 23 to Dec. 6
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La Grande, Ore. Nov. 5 to 22
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W. E. Lytle, Troy, Ohio.
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T. S. Marshall, 14408 Gilmore St., Los Angeles, Calif.
John Matthews, 7843 Brooklyn Ave., Kansas City, Mo.
Chas. Maxson, 814 Nevill St., Walla Walla, Wash.
- J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
Guthrie, Okla. Nov. 1 to 15
- J. L. McLendon, High Springs, Fla.
Robert L. McLendon and wife, Sebastopol, Miss.
Arthur A. McNaughton, Jamestown, N. D.
W. T. Means, 1802 Park St., Keokuk, Iowa.
I. B. Medler, Brewton, Ala.
- L. C. Messer, Gospel Binger, 610 West Texas St., Durant, Okla.
Hastings, Neb. Nov. 8-22
Shreveport, Texas Nov. 29 to Dec. 13
- James Miller, 1249 N. Holmes, Indianapolis, Ind.
Roomville, Ind. Oct. 29 to Nov. 15
- Marley, Ind. Nov. 22 to Dec. 6
Ashland, W. Va. Dec. 8 to 27
- W. M. Minor, Bethany, Okla.
Chas. and Mollie Mitchell, 842 W. Main, Greenfield, Ind.
- Edith L. Mitchell, 316 Scott St., Bad Axe, Mich.
J. E. L. Moore, 249 N. Wilcox St., Indianapolis, Ind.
John E. Moore, Song Evangelist, 658 Wall St., Los Angeles, Calif.
A. M. and Minnie Morris Moorehead, Paulding, Okla.
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Princeton, Ind. Nov. 22 to Dec. 12
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Herschel Murphy, Klondike, Texas.
Isabelle Myler, Children's Evangelist, 13517 Milan Ave., Cleveland, Ohio.
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W. M. Nelson, Lufkin, Texas.
Wade L. Nelson, Box 1454, Wapawuta, Okla.
Oscar, Okla. Oct. 23 to Nov. 8
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Aug. W. Nissen, 2109 Troost Ave., Kansas City, Mo.
McLure, Kansas Oct. 21 to Nov. 8
- O. S. Ong, 1844 Lee James St., Pasadena, Calif.
Portland, Ore. (First Church) Nov. 8 to 22
Salem, Ore. Nov. 23 to Dec. 6
- G. F. and Myrtle Owen, 1616 W. Pike Peak Ave., Colorado Springs, Colo.
Fannie Payne Evangelistic Party, 2005 Troost Ave., Kansas City, Mo.
- L. M. Payne, Bethany, Okla.
C. R. Pearson, Box 23, Greenbush, Ind.
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O. T. Pope, 101-18 E. Vincennes Ave., Chicago, Ill.
A. A. Price, Denton, Md.
- F. E. Putney, 207 S. Milwood, Wichita, Kansas.
P. C. Ramsey, 606 S. Locust St., Shawnee, Okla.
Robert B. Rawls, Spring Hill, Tenn.
J. E. and Ada Redmon, Brookville, Ind.
- Nov. 2 to 15
Champaign, Ill. Nov. 19 to Dec. 6
Lawrence Road, Manhattan, W. Va. Nov. 4 to 13
Butler, Pa. Nov. 18 to 29
Huntington, W. Va. Dec. 1 to 29
- C. A. Roney, Patchogue, N. Y.
S. B. Rhoads, 1216 South Santa Fe Ave., Salt Lake, Kansas.
Jay and Virginia Rice, Song Evangelists, Farmington, Neb.
Lewis J. Rice, Auburn, Ill., Box 203.
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C. C. Rineberger, Olivet, Illinois.
Kansas City, Mo., 2109 Troost Ave. Nov. 6 to 29
Oscar F. Ring, Newell, W. Va.
- Bob Robinson, 2109 Troost Ave., Kansas City, Mo.
Chas. Robinson and Lawson and Irene Brown, Bethany, Okla.
J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
Manhattan, Ohio Nov. 1 to 15
Youngstown, Ohio Nov. 20 to Dec. 12
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Intance, N. J. (St. F. Church) Nov. 14 to 25
Cora Ryan, 758 W. 70th St., Chicago, Ill.
V. A. and Anna Schofield, 630 Kansas Ave., Topeka, Kansas.
W. O. Self, Brewton, Ala.
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
Des Moines, Iowa Oct. 23 to Nov. 8
Columbus, Ohio Nov. 12 to 29
Oskaloosa, Iowa Dec. 1 to 12
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E. E. Shellbarger, 6419 Lela Drive, Los Angeles, Calif.
Brooklyn, N. Y. Oct. 30 to Nov. 8
New Brighton, N. Y. Nov. 14 to 22
Viloria, Ark. Nov. 27 to Dec. 7
- E. M. Shelton and J. P. Howe, Song Evangelists, 210 N. 40 St., Immanus, Ohio.
F. A. Smith, Sharon, Ohio.
Burt Sparks, Song Evangelist, 428 E. 24 St., Seymour, Ind.
C. K. Spill, Bethany, Okla.
- O. M. Spill, 215 E. 4th St., Hutchinson, Kansas.
Ois M. Spinks, Song Evangelist, Box 504, Shreveport, La.
Andrew and Son Spoolstra, Howell, Mich.
A. M. Sprague, Manchester, Okla.
E. M. Stillion, 809 E. 3d St., Oil City, Pa.
Akron, Ohio, Arlington St. Nov. 8 to 22
- Della B. Stretch, El Paso, Ill.
E. L. Strong, Norman, Okla.
- Fred St. Clair
Starling, Idaho Nov. 1 to 29
- Ray F. Stevens, Singer, 894 E. 4th St., Pittsburg, Kan.
Chas. A. and Leona M. Strain, 234 Wright St., Cadillac, Mich.
B. B. and Marguerite Sutton, 2109 Troost Ave., Kansas City, Missouri.
- Howard W. Sweeten, Ashby, Ill.
Allamore, Ohio Nov. 21 to Dec. 4
Winchester, Ind. Dec. 7 to 21
- E. C. Tavin, California, Ky.
Freddie Thomas (Boy Preacher) 214 E. Douglas St., Bloomington, Illinois.
Clinton, Ill. Nov. 17 to 29
- John Thomas, Wilmore, Ky.
Columbus, Ohio Nov. 15 to 22
Detroit, Mich. Nov. 30 to Dec. 10
- A. D. Thompson, 149 West 6th St., East Liverpool, Ohio.
C. E. Toney, Bethany, Okla.
Pomona, Calif. Oct. 29 to Nov. 11
- W. H. Tullis, 1871 Mainford Drive, Pasadena, Calif.
M. E. Tyler, Route 1, Sapulpa, Texas.
D. C. W. Tetrich and Mrs. Tetrich, Shawnee, Okla.
Rev. Jesse Utter, Clearwater, Kansas.
H. B. Vandall, Song Evangelist, 624 Merion Ave., Akron, Ohio.
Manxington, W. Va. Nov. 1 to 11
- D. J. Waggoner, Hamlin, Texas.
Mrs. Delancey Walker, 1141 17th Ave., N., Seattle, Wash.
Mrs. Lena Westphalen Wallace, 1118 E. Whitaker, Sharon, Oklahoma.
- Kenneth and Emma Wells, 2115 Barth Ave., Indianapolis, Ind.
Portland, Oregon Nov. 8 to 22
Orrville, Wash. Nov. 24 to 27
- Workhouse Evangelistic Party, 322 Wesley Ave., Oak Park, Ill.
Kendall S. White, Song Evangelist, Bethany, Oklahoma.
Charles Whitley and wife, Elmore, Texas.
Mrs. Wilkinson, 607 Bank St., Keokuk, Iowa.
- Mr. Esther Williamson, Ripper, University Park, Iowa.
George M. Wilson, 210 Bloomington St., Greenfield, Ind.
C. B. Willis, 1253 Main St., Bedford, Ind.
E. E. Wood, 1113 Michigan Ave. E., Jackson, Mich.
Niles, Mich. Nov. 19 to 29
- E. H. Wreede, Song Evangelist, Cleveland, Ohio.
A. M. Yountland, R. 3, Box 275, Ft. Smith, Ark.