

# HERALD of HOLINESS

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## THE PARADOXES OF PAUL

**P**AUL, more nearly than anyone aside from the Master Himself, perhaps, approximated the fullness of the benefits promised in the Gospel of Christ. And this makes his testimony of special interest to all who desire to be like Christ in character and life.

But to understand Paul, one must remember that he acknowledged the point of view held by others and gave to this the best advantage possible, and then over against this point of view he posited his own and summarized life in paradoxes. For when the saint sees anything and evaluates it "according to Christ," it is quite a different thing from what it was when computed in the scales of the world.

Acknowledging himself as viewed by men, Paul was unknown, miserable, poor, foolish, weak, sorrowful, cast down, dying, and with no prospects at all. But yet he identified himself as being well known in heaven, happy beyond desert and beyond the lot of the most fortunate of earth who had left Christ out, rich in grace, wise in the "things that matter most," strong "in the Lord and in the power of His might," "always rejoicing" in the consciousness of pardon, peace and holiness, victorious over every inward and outward foe, living a fuller, freer, nobler life than ever he had known before, and upheld by hope of dwelling forever more in a "house not made with hands."

Others might not readily accept Paul's estimates of himself, but neither would he hasten to adopt the evaluations of others. He would even acknowledge that he had become a fool for Christ's sake, but his counter charge was that others had been foolish in rejecting the only source of light, hope, life and salvation that is open to men.

It has been said that "there are two sides to every question, otherwise it is not a question." And there are two sides to this question. On one side are Satan and the world, on the other are Christ and the "whole family of God on earth and in heaven." The one side is lined up solidly for that which stands for time and money and pleasure and present ease. The other is a phalanx supporting righteousness, true holiness, and the rewards of "a better resurrection." The one side says, "Take the way that is easy." The other says, "Take the right way, even though it be rugged and stony and steep."

It is the observation of the sage that in the history of this world, "What is true has never been popular and what is popular has never been true." But it may almost as truthfully be said that "Men who are good have never been popular and men who have been popular have never been good." For remember that Abraham separated himself from others ere he became the friend of God; that Moses was "the most oppressed man" on the face of the earth; that John was banished, Peter was imprisoned, James was slain with a sword, Paul was beheaded and Jesus was crucified. From the viewpoint of men we can but pity these, but from the viewpoint of Christ and the Cross we account these blessed and happy and wise and safe. And Christ and the cross are the only proper points from which to view the world, and the vision seen there is true.

# HERALD OF HOLINESS

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## PINNING OUR FAITH TO AN INCIDENTAL

A TREATISE has just come to our desk and we read the first paragraph with interest, if not with eagerness. That paragraph read as follows: "The Christian Church is headed for the rocks and will go to pieces on them, unless a mighty turnover amounting to a second revolution takes place in her methods and attitude toward humanity." But how sad was our disappointment when we read on to find that the author's reason for this alarming prophecy is the fact that the Church has not made full use of the motion picture. In fact he is emphatic to say, "Unless the Church goes into full-fledged motion picture services the cause of religion is lost."

Of course there is enough in the treatise to indicate that the author is a novice in religious affairs, and so his words cannot be taken too seriously, but he is representative of a very large class who would pin their faith to incidentals and save the world by means which are wholly inadequate. One man would close the churches and preach the Gospel by Radio and thus reach and save on a scale hitherto undreamed of. Another would reproduce by phonograph the words of the wisest and best preachers and thus economize on the expense of training and supporting preachers. Another would make the press a substitute instead of a supplement to the spoken word. Another would make "religious education" everything, setting the revival meeting and the altar service aside altogether. And many other such like things do they say.

And then from the standpoint of conditions we have many who would establish a winning church merely by enforcing uniformity of apparel, by saddling on all the personal interpretations of a few regarding certain non-moral habits, and by legislating liberality and loyalty into us all.

We sometimes find ourselves wishing that the matter were as simple as the remedies offered would suggest. But the fact is that it is so much more complicated and deep seated that the things suggested, even when they might be a help, are wholly insufficient, and would serve rather to aggravate than to actually heal.

We do not even pretend that things are as they

should be in the Church—not even that the best cannot be improved. But the difficulty is in the fundamentals and not in the incidentals. The fault is not that we do not have sufficient publicity and sufficient methods for the propagation of the Gospel, the fault is that we do not have a sufficient grasp of the saving Gospel to make it effective when we do have means for setting it forth. The Gospel must be preached in the power of the Holy Ghost "sent down from heaven" to be really effective. Our disease is not in our symptoms, it is the cause of our symptoms. Worldliness gets in only when the Spirit is driven out. Meekness, modesty, honesty and purity to be really Christian, must spring from inward, Holy Ghost wrought holiness, rather than to be legislated from without.

Frankly, there is no passing panacea for "what is the matter with us." There is a panacea, all right, but it is not a passing one. A mere change of methods, or a change of garments will not fill the bill. We need a deep, wide-spread, Holy Ghost wrought revival of old time religion. Not a mere worked up, spectacular demonstration. But a mighty plowing up of the fallow ground of wicked hearts, a genuine melting of seared consciences, an affirming and a confirming of weak and faltering wills. A revival like this will answer a thousand criticisms and make a thousand positive defenses.

But you and I, individually, must not get lost in the crowd. A certain responsibility for the revival needed rests upon each of us. First of all we must, each one of us, look well to our own personal relationship with God. We must insist upon the knowledge and enjoyment of personal forgiveness and cleansing from all sin. We must live from day to day in the light and knowledge that God is with us and that we are by grace divine "prepared unto every good work." Then we must grasp and hold to the same simple, and yet complete Gospel which our fathers knew and preached, and we must preach in the power of the Spirit by every means that comes to our hand. And finally, we must give ourselves to prayer and must take hold on the promises of God for victory and success in all the task which He has given us. Our needs are major and only fundamental supplies will fulfill them.

## THE FLORIDA STORM

The Federal Council of Churches sent Mr. Worth M. Tippy to Florida to study the need and to assist the Red Cross in its campaign for \$5,000,000 for relief work. Upon his return Mr. Tippy wrote as follows:

Nobody who has seen the Florida storm area, and who speaks frankly, will minimize the disaster. The condition of the streets a week after the hurricane, when the streets had been cleared and temporary repairs made on thousands of buildings was indescribable and sickening.

I was sent to Florida by the Federal Council of Churches,

to get the conditions at first hand, to find out what we could do, and to learn how the churches could better prepare for such emergencies. I spent six days in the area and was driven about by church officials and pastors. We were all over Miami, Miami Beach, Hialeah, Coral Gables, Hollywood, Dania, Ft. Lauderdale and other communities from Homestead thirty miles south of Miami to Lake Worth on the north. We endeavored to get to Lake Okeechobee but were turned back by high water. I went with pastors into scores of homes, saw the damage inside as well as out, visited relief stations and emergency hospitals, and conversed with officials and citizens everywhere.

The property damage is enormous. At Miami the docks were stripped and ocean-going ships wrecked at the piers. One hundred and ninety-four house boats, motor boats, yachts, launches, tugs, barges, lighters, dredges and derricks were wrecked, sunk, or swept high on land, in the Miami River. The bay front from the Causeway to Coconut Grove was strewn with similar craft, often carried a quarter of a mile from the shore. Dr. Everett S. Smith, pastor of the First Christian Church, and his family were guests on a yacht which put into the river before the storm for safety. The yacht was lifted up and driven a half mile from the river by the flood of waters, and caught in a clump of trees. He told me that river craft and great barges went whirling and sweeping past them at from thirty to forty miles an hour, wrecking houses and harbor craft.

Coral Gables while seriously damaged is in comparatively good condition. Coconut Grove is a mass of broken twisted trees, damaged houses and stranded bay craft. Hialeah, seven miles west of Miami, was half destroyed and few if any houses escaped serious damage. The tourist camps and shack towns, which were such a feature of boom Florida, were literally smashed. At Hollywood, Dania, and Progresso on the north side of Ft. Lauderdale, nothing was left of these flimsy structures and the toll of life was heavy. Hollywood was fearfully hit. At Ft. Lauderdale, which jumped from a town of 2,000 to 25,000 during the boom, Dr. L. F. Goodwin the First Presbyterian pastor told me that one-half the houses were completely wrecked, and that of those standing one-half were not worth repairing; that he knew of only one undamaged building, the Masonic Temple.

I soon discovered in going with pastors into homes, that the damage inside was as costly as that outside. Most roofs were either torn off or partly so. The hurricane was also a deluge of rain. Windows in most houses were crashed in, and the rain driven horizontally through rooms by the tempest, filled them with whirling spray and soon covered floors with water. Books, draperies, pianos, clothing, rugs, were soaked for hours and veneered furniture and doors warped, cracked and discolored. This kind of damage was all but universal and does not figure in reports.

Nobody will ever know the total dead. It is somewhere between five hundred and a thousand, and probably more. The seriously injured numbered between four thousand and five thousand. I saw them: broken limbs, broken backs, fractured bones, lacerations and bruises. There were five hundred major fractures. Twelve hundred persons were in regular hospitals and one hundred twenty in emergency hospitals when I left on Friday. Many wounded were sent to friends in the North, and 2,500 refugees passed through Jacksonville up to September 30, carried north without cost by the railroads. Red Cross headquarters in Miami estimated 20,000 in the entire storm area destroyed, at least 50,000 homeless, and 18,000 persons who will need long time assistance to normal conditions.

These facts tell the story. The tendency of real estate and hotel interests to minimize the damage is understandable but I think their psychology is wrong. Everybody who can will want to go to Miami this winter, and should go for it is full of thrilling stories of adventures and heroism. The city will soon be restored to its old beauty, and there will be no danger.

Hotels will be ready for guests when the season opens November first. Many of them were operating in good condition last week. Miami and the towns of the whole area are working prodigiously at reconstruction. An army of laborers has been imported to reinforce them. The sky is full of smoke and wreckage is fast disappearing. The people are cheerful and courageous—the greater reason to help them. Miami will finance its own commercial reconstruction and its better homes. It is a solid and powerful city. It went three times over its quota for the Japanese earthquake, and over the top in every Liberty Loan.

The great task of the Red Cross, now that the period of emergency relief is about over, is to bring the 18,000 broken-down homes of the less fortunate back to normal; to see the sick and injured restored to health by the best medical skill and care; to keep the children in school and the young people in college, and to restore the homes of those who lost all. This is an exacting and technical work which will take a year or two before it is completely finished.

\$5,000,000 is none too large for the task. I cannot over-emphasize the need. It should be subscribed this week, so that the staff of case workers and special assistants, aided by local volunteers in the communities, may devote their whole energies to reconstruction. They are a splendid group of experienced, scientifically trained and sympathetic executives, accountants, nurses and case workers, who inspire confidence on sight.

We have two churches and many people in Miami, and others in other communities stricken by the storm. So far as I know, we have had no appeal for help from these, but this does not mean that they are not in need. Our General Board proposes to disburse funds given for the relief of storm sufferers and there are many who should send in liberal offerings to help our churches and people who are so much in need at this time.

## MONEY A BY-PRODUCT

In his sermon on "The Laodicean Lament," preached at the Northern Baptist Convention in Washington, Dr. J. C. Massee urged the churches that are associated together in the convention to observe a moratorium on money raising, and an armistice on controversy and re-dedicate the denominational machinery and agencies to the one task of winning men to Christ.

"That is not to ignore the needs nor to disregard our obligations to our ministers and missionaries, to our schools and hospitals. It is not, indeed, to fail in making the appeal. But we must face the fact that the method of direct import in money raising has not been a complete success during the past seven years. The proposal that I submit is for six months to present the doctrine of giving as an act of worship, as a part of the evangelistic message and appeal. To seek money as a by-product of a tremendous spiritual quickening rather than to pursue it as the program of a great denominational enterprise. When Jesus needed money for the temple tax he sent Peter down to catch a fish with the promise that he should find money in its mouth when he opened it. Is it too far a stretch of the imagination to remember that Jesus made his disciples fishers of men and that when we catch from the troubled waters of this world fish with

the gospel drag, we shall find in the open mouths of their purses adequate money for all the enterprise of the kingdom?

"I propose the indirect method of preaching the money question under the impetus and inspiration of an evangelistic ministry that counts God in and gives him a chance under the very best possible conditions to give instruction, create conviction, produce conversion, and bring about a practical response to a new spiritual life. Every minister in this convention who has maintained a constant evangelistic ministry will bear testimony to the fact that that ministry produces money sufficient for all local and missionary needs, if we have the courage to do it, the faith to venture it, the willingness to risk it upon the Word of God."

### FROM OTHER FORUMS

The *New York Times* quotes the United States Bureau of Education as authority for the statement that six per cent of the men, women and children in this country, ten years old or older, are unable to read or write. The *Times* continues:

"Actual illiteracy is considered to be even greater than this percentage figure, based on census returns. It is difficult to draw the line between literacy and illiteracy. An adult who has not gone beyond the third or fourth grade of school is 'likely to be illiterate rather than literate,' even though able to scrawl his name. Furthermore, it is estimated by a competent authority that one-third of our population are 'near illiterates,' and that one-quarter of our people cannot read the headlines of a newspaper, write a common letter or understand printed instructions, while to one-tenth printed words are but 'weird black marks' and public notices and danger signs are wholly meaningless."

In some countries of northern Europe the percentage of illiteracy is but a fraction of one per cent, and it should be possible to attain a like standard in this country within the next decade.

Dan Crawford, the devoted, eccentric Missionary to Africa, and author of "Thinking Black" and "Back to the Long Grass," etc., died June 3 of this year in Central Africa. His death was caused by blood poisoning which had its beginning in a slight abrasion of the skin on his left hand suffered when he reached for paper and pencil in the darkness of his cell like bedroom, when it was his intention to write down some thought that had come to his mind. On the day before his death he wrote: "My left arm is poisoned, and this poison is knifing my very heart; so we are in God's hands, and all is well. It is harrowing, and might have been avoided, only I was sleeping in my little cell in a deep sleep. This made me forget the iodine which is the panacea of my life. To say that it is harrowing is only to remind you that it is the harrow that produces the smiling lands of corn, and this explains that 'We glory in tribulations' verse—but do

we? Goodby, dear friends, we will meet at the Appearing in excellent glory." The *Christian* of London, which gives the particulars of his death tells of the effect upon the native Christians. And concerning his burial, the concluding words are:

"To the smallest of details all arrangements are carried out by the elders of the church. Messengers are hurrying, hurrying through the night. By morning hundreds are already come in. The elders tenderly pillow his head on a copy of the New Testament. Up the side of the Kundulugus went the great procession to the quiet cemetery among the African forest trees. And the soil of Central Africa received the body of Dan Crawford—a Greatheart, a great heart indeed."

The *Boston Globe* gives account of the examination of Hillier Hawthorne Straton, son of John Roach Straton, pastor of Calvary Baptist church, New York, for entrance into the ministry. The last paragraph of the account says: "Young Mr. Straton dodged only one question. It came from a man who wanted to know what he thought of 'sanctification.' He admitted later he did *not* know what sanctification was." Now it does seem strange, if preachers "preach holiness," and the majority of them claim they do, that this young minister's son should come up to the time for him to enter the ministry and not know what sanctification is. There certainly is a place for a holiness church and a holiness ministry in this country.

### JOHN WESLEY'S TESTIMONY TO HOLINESS

We have heard some people and some preachers say that while John Wesley preached holiness to others, he never claimed to have it himself. But as for ourselves, we would not know how to interpret the following except to say that it is a testimony. Mr. Wesley says:

Many years since I saw that "without holiness no man shall see the Lord." I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I ever had before of the way to attain it; namely, by faith in the Son of God. And immediately I declared to all, "We are saved from sin, we are made holy by faith." This I testified in private, in public, in print, and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years, and God has continued to confirm the work.

George Fox's testimony should be memorized, not alone by Quakers of which he was one of the earliest, but by all Christians. For the simplicity and beauty of the language are not greater than the assurance of attainment which is expressed. Mr. Fox says:

I knew Jesus, and he was very precious to my soul; but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down but it was there. I besought Jesus to do something for me, and, when I gave him my will, he came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door.

Some people are at ease because they refuse to contend with the devil and just let him have his way; but others are at ease because they have utmost trust in Christ who is the conqueror of the devil.

## THE WAR RAGES WITH RENEWED FURY

By J. G. Morrison, D. D.

**R**IGHT and wrong, good and evil, God and the devil have always been at sharp antagonism. The genuine followers of each side have shown no quarter for the other side. It has been "war to the knife and the knife to the hilt." To-be-sure, from time to time, there have been periods of greater quiescence than at others. Then, after a lull, in which one side or the other was maneuvering for position, the age-long war has broken out afresh with relentless fury. There is, and can be no compromise between them. *One must ultimately perish before the on-march of the other.*

During the early part of the nineteenth century it looked as though evangelical truth had prevailed to such an extent as to be declared really victorious. Governments recognized God, and the supreme court of this land, even officially, recognized that this was a "Christian Nation." Most of the Protestant churches had admitted the necessity of the new birth, as a fruitage of the reformation under Martin Luther, and many of them even went so far as to make this a basis of church membership. It really looked as though evangelical truth had received such an impetus from the mighty revivals under the pioneers of Methodism, Charles G. Finney's awakening among the Presbyterians and Congregationalists, the generally well-known spirituality and orthodoxy of the Baptist denominations, and the wide-spread campaigns of Moody and Sankey, that at last it was in the saddle ecclesiastically speaking, and sufficiently recognized by the world, as to warrant its perpetuity. It seemed that as soon as the heathen regions of the earth were covered with its truth, that the world would be, largely speaking, and admittedly, "Christian."

The latter part of the nineteenth century, however, witnessed a great change. The apparent victory of evangelical truth was only an indication that the devil was maneuvering for a more advantageous position, and preparing for a renewed assault that would, be no doubt hoped, wipe out real spiritual Christianity from the religions of the earth.

"Learning," largely speaking, during the devil's reign called the "Dark Ages," had disappeared from view, being hidden away in the monasteries of Europe. With the introduction of printing, it spread over the earth, until at last an educational system was considered the emphatic sign of a progressive civilization. Churches and religious people, especially, encouraged this, and were among the earliest to sacrifice that their children might have greater advantages in the development of the mind, than had their parents. *It was through this open door to the intellect that Satan now artfully prepared to make his greatest, and some*

*believe, his final, assault upon the revealed religion of the Lord Jesus Christ!*

At first, "learning" began what it called an investigation into the myths and legends of the world. It attacked the hoary myth of Santa Claus and soon laid it low, and laughed at the hoax that good people had played on their children for many ages. Then it assailed some historical legends, finally driving Romulus and Remus from the sacred seven hills of Rome, with the wolf that had nourished them there. It took George Washington's hatchet away from him, and declared that he never cut down the cherry tree, or at least if he did, he never told the truth concerning this supposed historic transaction. Encouraged with the reception that was given this bold assault on the myths and legends of the world, "learning" slyly began questioning the truth of the miracles in the Old Testament. At first this attack was very cautious, and did not boldly come out with a statement that these miracles were really untrue, "but, no doubt," said learning, "they have been a bit exaggerated down through the ages." A bit later, "learning" put on a new garb, and called her attack on the Old Testament, "the Higher Criticism." Emboldened by this high sounding name, and the fact that many earnest men had not made a thorough and exhaustive study of the evidences of the truth of the Old Testament miracles, "learning" made the frank statement that these claims of divine intervention in the affairs of men were really false, and never happened at all, being, so it declared, made up out of whole cloth. This created a furore, but "learning," now completely given over to the enemy, turned from its successful assault upon the Old Testament, and made a daring attack upon the New. This at first was directed to the more obscure miracles contained in this marvelous account of our Lord's life and teaching, but it soon advanced until at last it denied His deity, relegated most of the New Testament books to the realm of cunning invention, and flatly came out for its utter repudiation as a revealed religion.

Soon, another tack was evidenced. Being at a total loss how to account for the creation of man, after it had determined to repudiate the Word of God, "learning" cast about for a suitable theory. It was soon found in that of evolution. This perfectly filled the bill, and was itself, a very good show of scholasticism, hence "learning" swallowed the new theory, hook, line and sinker, and thus reinforced, prepared for a renewal of the assault upon the truth of revealed religion, by denying the existence of God Himself. He is now, in their contention, only a bit of Energy, Pre-Historic Fire-Mist, Protoplasm, or What Not. This development of Atheism has had a concrete



evidence by the recent organization, and incorporation under the laws of New York state, of the "Association for the Advancement of Atheism," pledged to the destruction of all religion, and all belief in God, Jesus Christ, or the Church that bears His name.

Consequently, we find ourselves in the midst of the greatest heresy, and the most stupendous battle over the faith of Jesus Christ the Son of God, that the world has ever seen. Great denominations are divided over the question of "Modernism," (which is only another word for atheism), and "Fundamentalism," which pre-supposes the truth of the Holy Scriptures. The battle lines are drawn and deadly. The antagonism is settled and fixed. Soon all neutrals will be excluded from the ranks of either. If Modernism is true, then Jesus Christ and the Bible are false. If Jesus the Son of God is genuine and salvation real, *then Modernism, higher criticism and evolution are a colossal lie!*

The position of the Church of the Nazarene in this furious war, is easily found. We are not only fundamentalists, but infinitely more, we experience the fundamental truths that we believe. This places us in the very van of the contending armies of the Lord. We have come into existence for just such a time as this. It is our destined task to lead the fight. With ringing testimonies to the truth of full salvation, with the fervency of the Holy Ghost baptism, with the song and shout of a holy crusade, we must press the battle into every community, cross roads, village and city in America. Nothing daunted by slurs, innuendoes, gibes or active opposition, we must push the cause with the flaming zeal of desperate crusaders!

The war is on! Well, welcome the battle, and let us on to the strife! There is no room for mollycoddles, softies, or cowards in the ranks of the Church of the Nazarene! This is a fight to the finish. Every church must be so aflame with enthusiasm and zeal as to make it impossible to harbor backsliders, quitters and deadbeats. The best discipline in the world is the discipline of the Holy Ghost. Have so much of Him on the program, so much fire, so much enthusiasm, so much self-sacrifice, so much willingness to do the hard thing, so much eagerness for the taxing task, so much lofty generosity for one another, so much "esteeming other better than themselves," so much hilarity in giving, and so much of an altitude above the whining, whimpering, cheap-john member, as to drive from us all who will not come up to that holy standard, and attract to us all who desire and believe in this mighty sort of militant holiness.

The Church of the Nazarene is the head-fire! Other movements may be the side-fire, or the back-fire, but these can be whipped out, with a determined effort. The head-fire never! When it comes down across the great prairies with a stiff wind behind it, the only thing is to get out of its way! So with our beloved

church! Let there be a mighty revival on every day, in every church, all the year! *Where there's a will, there are twenty ways!*

Inasmuch as the enemy has made this last desperate assault chiefly through the schools of the land, it is no more than what we should expect that a considerable proportion of our answer should be couched in the terms of the same. The Church of the Nazarene has launched eight holiness schools in the United States, with the beginnings of splendid efforts along this line in other portions of the world. Already over a thousand young men and women are receiving College training in these various institutions. Most of them are destined for the ministry. These schools are presided over by men who are sanctified wholly, and are tried warriors in this field of battle chosen by the Adversary. All the members of the faculties, are also in the experience of the second work of grace. All instructors are also men and women whose hearts have been purified with the fires of the Holy Ghost. This is a part of the mighty answer which the Church of the Nazarene is making to the lying demands of Modernism.

These schools are necessary. No interdenominational institution can generate the class of young men and women that we need. Either these institutions will lean more strongly toward some one favored denomination than another, or they will be so completely interdenominational as to be undenominational, and when that obtains, they are practically "come-outers," who cannot give us the inspiration and church loyalty that we must have in the Church of the Nazarene to accomplish the job that God has allotted to our task. We must have young men and young women educated under the strongest Nazarene inspiration, where spirituality is at a mighty premium, and where the vision of a lost world is ever before the student. Where evangelism is rife, and the missionary tide flowing strong! In such an atmosphere alone can our church hope to find her young men and young women of the future who will carry the banner of holiness with its folds as full high advanced as it was under the sainted Bresee, and such grand old heroes as General Superintendent Reynolds, and the other great leaders of our movement.

This mighty war demands zeal, devotion, self-sacrifice, high heroism, lofty generosity, and every other grace that one can desire when a band of desperate warriors contend unto the death for an eternal prize. Christianity is at stake! Our church is no ordinary one! It has been generated for this very hour! Like Cæsar's celebrated "tenth legion" it was enlisted for a special purpose. That purpose is to hold high the greatest standard of religious experience found in the Bible. To courageously acquire, and nobly to live such an experience. To set the highest example of intense and continuous evangelism. To fan to a white

heat the grace of giving, the art of devotion, the privilege of prayer, and the desperate hunger for the salvation of souls. To allow no frontier, however remote, to remain isolated from the privileges of salvation from sin, but to penetrate to every corner of the earth with song, shout, testimony and flaming sermon, that the sons of men may have an opportunity to reject the devil's lies, and embrace the truth of God as it is in Jesus Christ.

Forward, for the bugle sounds! The fight is on, oh Christian soldier! No cowards need apply! This battle is only to the desperate and determined! Belief in God, belief in Christ, belief in a sin that damns, and in a salvation that saves, in short, "the faith once delivered unto the saints," is in the balance. To arms! To arms!

NAMPA, IDAHO

## SOME THOUGHTS ON TITHING

By W. G. Schurman

NUMBER THREE

*The Tithe is the Lord's*

**N**O ONE can read the New Testament without seeing clearly that Jesus has great concern for His Church. This is as it should be. Christ bears the same relation to the Church as a man to his bride. Observe His great love for her in Ephesians 5:25-27. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

Next notice how careful He is in the selection of pastors (1 Tim. 3:1-7). "This is a true saying, If a man desire the office of a bishop [pastor] he desireth a good work. A bishop [pastor] then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

One that ruleth well *his own house*, having *his children* in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the church of God?)

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Moreover he must have a good report of *them which are without*; lest he fall into reproach and the snare of the devil."

After this careful selection of the preacher, the duty of such is carefully laid down (2 Tim. 4:1-5). "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach *the word*; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do

the work of an evangelist, make *full proof of thy ministry*."

Then recall how minutely He directs with reference to an offending member (Matt. 18:15-17). "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee *one or two more*, that in the mouth of two or three witnesses every word may be established. But if he shall neglect to hear them, tell it unto *the church*: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Yet I venture to say all the problems of the average church in reference to selection of the pastor, the duties of the pastor, and the troubles that arise from offending or wounded members, do not begin to compare with the practically universal problem of the church—viz. the financial problem.

Now, shall we accuse Jesus of giving directions about pastors, duties of pastors, and the method of handling an offending member, and neglecting the one problem that makes preachers' hair turn prematurely gray; discourages the faithful in the church who bear the financial burdens; and causes more churches to fail to function than all other causes combined? By no means. Jesus was not silent on the financial problem. He endorsed tithing in that terrible arraignment of His people in Matthew the 23rd chapter. Referring to tithing, He said, "Ye give tithes of mint, anise and cummin" (not the produce of field and garden, but pot herbs). "These things," says He, "ye ought to have done" (Matt. 23:23). "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, these ought ye to have done."

Who would ever dream that men who have been saved by the death of Jesus Christ and claim to be filled with His spirit would want to do less for the cause of Christ than the Jew did for the law of Moses? Indeed I am free to say after nearly a quarter of a century of pastoral preaching to the people

of the holiness movement as well as others, that the acid test of religion in many cases is tithing. Men will shout a preacher through while discoursing on the necessity of the second blessing, who will not only be dumb under the preaching of tithing, but will talk against both it and the preacher when he gets outside the walls of the church.

Every kingdom must have three things: a king, subjects, government. Yet, unless the kingdom can collect from its subjects the taxes, the government fails, and remember the government specifies the amount each subject must pay. We claim to be part of the greatest kingdom of all. Our King is a great King. We have a government and millions of subjects, and God says in order to carry on the work of the kingdom each subject is to pay a tithe. Jail awaits the man that refuses to pay his taxes to an earthly government, but because we can keep out of the pen we take advantage of God's goodness and refuse to pay. How long would a government exist if people just paid what they wanted to pay, and frequently slip up on it altogether? The government knows best the amount it needs, and demands payment to exist. So with God's kingdom, He knows best the amount necessary to do the work, and the tithe is the Lord's.

What contempt we have for men who evade taxes, real estate, personal property tax, auto license tax, etc. Is the professor of religion who evades his tithe to be held in any greater respect?

Fear in a financial crisis is what hinders many a person desirous of tithing from making good. He starts to tithe, but in a pinch fails to pray through, fails to remind God of His promise and eventually goes into the tithe box to borrow for an emergency intending to make good, but alas it is the beginning of the end and the tithe box never gets repaid.

When the Queen of Sheba beheld the glory of Solomon's kingdom, the Bible says there was no spirit left in her, she was overwhelmed. Methinks when God's people see the glory of His kingdom, and His ability to make good His promises, they will be overcome with confusion and shame.

The result of not following God's financial plan is seen in the questionable, and sometimes the God-dishonoring, methods of raising money by many of the older denominations, thus making the church of Christ look more like a beggar than a bride.

Imagine how Christ must feel to see His bride asking alms from the world.

Is there a self-respecting man who would permit his bride to receive alms from one who would seduce her? The world is the enemy of Christ, yet frequently Jesus' bride must look to His enemy to support her.

The holiness movement is in many ways no better than the older denominations in planning its finances.

It refuses to resort to worldly methods to raise money, but the damage is worse, for while other denominations will raise money somehow for pastor, missionary or current expenses, while our pastors for lack of funds, give up their work to enter secular employment, our missionaries are called home and local bills remain unpaid to embarrass the incoming pastor.

Oh, when will we learn that God's ways are best? A bit of personal testimony, I am sure, will not be amiss. We took our first pastorate January, 1904. For twenty-two years we have preached God's financial plan. We have always raised the church apportionments. "We failed one year through some misunderstanding in the local bank in securing funds, but made good the next year, paying two years' apportionments in one). We have received our check every Monday a. m., just as we got our pay every Saturday when we worked in the factory. Foreign Missions has always had first place in our ministry and we confess we are afraid to try any other plan.

We challenge any young preacher entering into the pastorate to try to see that God's Word, "They that honor me, I will honor," is better than a city bank to back you. You could fail with a bank backing you. *You cannot fail when God is backing you.*

FIRST CHURCH, CHICAGO, ILL.

## GLEAMS OF GLORY

By BASIL W. MILLER

SONGS IN THE NIGHT

*God . . . giveth songs in the night (Job 35:10).*

NIGHTS for all must come. The sun of gladness at times is eclipsed; the day of joy becomes murky, dark as pitch. The glowing light of peace is dimmed by discouragement. The dazzlement of the full glory of the "Sun of righteousness" is overcast with gloom and nightshades. The splendid refulgence of the divine beams, cast from the towering peaks of heaven, are bedarkened with shadows of persecution, battle and bloodshed.

God has not promised an eternal day while yet on time's side of eternity. The night of death, the darkness of sorrow, the shades of trials, are passed through by all who tread the shining way to the City of Light. Sunless days come; clouds drift between one and the light of heaven. Life is checkered with shade and sunshine. The glad choruses of cheer, inspired by earthly comfort, die; the glory anthems, born of fleeting pleasures of time, lose their siren calls; the music of friendships pass away. Nights cover with their pitch-darkness human "glad voices."

Though nights may cover our souls with their dusky gloom; though "the valley of the shadow of death" make sombre our way; though the orient sun of joy become unilluminated; though the sparkling gleam and glint of God's cheering smile become obscure;



though life be shady with flying darts of the enemy making black our day; still the eternal God has promised that no night shall be too black, no road too obscure, no day too sombrous and sunless, but He will give us songs for that night, light for that road and sun for that day.

In the dead of night—nights of trials, deathbed scenes, God's smile unilluminated, when the soul is cast down, when the temptress of sin tries and tests the life—angels will burst out with glory songs, hallelujah anthems, oratorios of celestial grandeur. Let the night of tried faith come; let the gloom of unrewarded efforts shade the heart; the heavenly musicians on harps of gold will break forth in life-inspiring cadenzas, gleesome *arias*, and divine symphonies. No night comes from God without its song, a song of

arousing spirit, of stirring grandeur, of blissful harmonies.

My soul, then court thou the night, for heavenly voices will pierce its gloom. Welcome the shades of setting suns of ambitions, of dying ideals, that God may lift thee above the clouds, nearest the gates of glory, with holy chant, and encouraging psalm, and siren strains of music too sweet for time. Pray not to be delivered from the darkened valleys, for here God moves the soul to praise with songs soft as angel's wings. Caressing melodies make sweet the night of burdens. Music rung from God's wind-swept lyre will cheer thee in the gloom. Why art thou cast down then lowly heart, "Hope thou in God." Soon the night clouds shall rift and streaks of the eternal dawn, now gilding the eastern hills of time, shall paint thy horizon with heavenly hues. Soul while yet 'tis night, listen softly for God's songs.

## CHRIST'S DEFINITION OF LIFE ETERNAL

By Rev. E. A. Girvin

**B**EFORE taking up Christ's definition of life eternal in John 17:3 it should be said that the Word of God clearly teaches that Christ is not only the author of life but that He is the life; the prince of life; that, as the Father hath life in Himself, so hath He given to the Son to have life in himself; that He is the bread of life, the resurrection and the life; that He came to the world that we might have life, and have it more abundantly; that God hath given to us eternal life, and that life is in His Son; that He who hath the Son hath life, and He who hath not the Son of God, hath not life; that Christ is our life; that He gives to those who are faithful unto death the tree of life, and the crown of life, and leads them unto living fountains of waters.

I fear that many have the impression that life eternal means merely an endless existence. It means this and infinitely more than this, for the Scriptures plainly teach that those who are finally lost will exist forever. To have eternal life is to have the life of God, to be made partaker of the divine nature.

Let us give grave consideration to the statement of our Lord: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." It is only those who truly know God that are spiritually alive.

No other knowledge is worthy of comparison with the knowledge of our Creator; and God's plan for His redeemed children is that they shall enjoy constant fellowship with Him, and continually increase in their knowledge of His divine attributes, of His love, goodness, holiness, wisdom and power.

We cannot know God except as Christ reveals Him to us in His Word, and by His Spirit. It is in Jesus that we meet, know, love and have sweet com-

munion with the Father. It is impossible to know the Son without also knowing the Father, and it is equally impossible to know the Father without knowing the Son. We either know the Father, the only true and living God, and His Son Jesus Christ or we know neither the Father nor the Son.

It follows necessarily from these changeless truths, that it is useless for us to seek to know the Father, except in and through the Son, in whom are hidden all the treasures of wisdom and knowledge, and who is the way to the Father, for, to use His own words, "No man cometh unto the Father but by me."

The Apostle Paul understood this, and keenly appreciated the priceless value of possessing the knowledge of Christ. He declared that he counted all things but loss for the excellency of the knowledge of Christ Jesus, his Lord, for whom he had suffered the loss of all things, and counted them but refuse that he might know Christ, the power of His resurrection, and the fellowship of His sufferings.

Speaking through the prophet Jeremiah, God shows us in the following striking words how inestimably precious is our knowledge of Him: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercises loving kindness, judgment and righteousness in the earth: for in those things I delight, saith the Lord" (Jer. 9:23, 24).

The prophet Hosea, speaking by inspiration of God, says: "My people are destroyed for lack of knowledge," meaning the knowledge of himself, the knowledge which is hidden from the wise and prudent, and

revealed unto babes. All of our spiritual dangers along the path of life are to be attributed primarily to our ignorance of God. Satan understands this thoroughly, and seeks in every possible manner to cloud our vision of the love, goodness and holiness of Jehovah. In the last analysis every temptation involves a denial of some truth taught by the Word of God. This denial is seldom so explicit as it was when our first parents were tempted by the serpent, but it is always of the very essence of every satanic attack upon the human soul.

The converse of the statement of Jesus that "Ye shall know the truth, and the truth shall make you free" is the solemn fact that ignorance of the vital truths of the Bible makes us the bond-servants and slaves of sin and the devil. To illustrate: We learn from the Scriptures that God is love, and that love is of God. The enemy tempts the children of God to feel that He is a hard task-master; that His service is very onerous and difficult; that fellowship with God would make such demands on the time, strength and mental and physical powers of the Christian, that the strain would be too great, and that life spent in such a manner would be unendurably miserable. All this, of course, is directly contrary to the plain teaching of the Scriptures, not only those which speak of the love, mercy and kindness of God, but of the declaration of Jesus that His yoke is easy, and His burden is light.

All worry, impatience, self pity and fear are utterly inconsistent with revealed truth, so far as the real disciples of Christ are concerned, for we are taught in Holy Writ that all things work together for good to them who love God; that the Father watches over His children with divine tenderness and love, counting even the very hairs of their heads, taking the most solicitous interest in all the details of their lives, and seeing to it that as they trust and obey Him, every circumstance and condition of their earthly careers is transformed into a blessing, although often a blessing in disguise.

Just as the truth sets us free, clarifies our spiritual vision, enlightens us, and gives us spiritual life, health and strength, so the lies and deceptions of the world, the flesh and the devil enslave us, blind us, drive us into spiritual darkness, weaken our moral nature, and make us dead in trespasses and sins.

Knowledge of God is gained by reverential meditation upon His words, by communing with Him in prayer and adoration, by quietly waiting upon Him, not so much with our intellects as with our hearts, by recognizing His presence in our own lives and those of others, by discerning His providences and purposes in history and the course of nature, by seeing Him in the tempest and the calm, by listening to the voice of the Holy Spirit in our hearts, as He seeks to teach us the will of our heavenly Father and guide us in the

paths of pleasantness and peace, by association with those who are most spiritual and most like Jesus in our own generation, and through the medium of the biographies of the saintliest souls in the generations which have passed. But, better than all other means of becoming more intimate with God, and thus knowing Him better, is to grow in grace and in the knowledge of Christ. As we see and know Jesus, we see and know the Father. To recognize and rejoice in the indwelling presence of our Savior, as through the Holy Spirit He abides in our hearts, to fix our spiritual gaze upon Him continually, to tell Him frequently how we love Him, to let Him live and reign in us, and use all our faculties and functions for God and humanity, to cheerfully suffer with Him and for Him, and patiently follow Him by walking in the way which He trod, to feast upon and obey the glorious words which He uttered during His earthly ministry, so that it will be true of us that we have His commandments and keep them,—to do all these things habitually and always, will enable us to appropriate consciously and unconsciously the treasures of wisdom and knowledge which are hidden in Him, and to reflect His brightness and beauty in our deeds, words and example, so that He will be glorified in us, and many other souls will be attracted to Him.

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

By Prof. J. B. Galloway

### LESSON FORTY

*"Unless taught by the Holy Ghost, the Bible is a sealed book even to the learned."*—A. T. PIERSON.

PART ONE. THE FORTIETH WEEK'S ASSIGNMENT.  
Read the Gospel of John.

You may read these twenty-one chapters this week by reading only three chapters a day. Suppose you read two at your morning watch and one more before you retire at night. Do not let this week pass, even though busy, without reading John's blessed Gospel. Let your mind be filled for this whole week with the message from the one who leaned closest on Jesus' breast. Eternity will not be sufficient to exhaust its truth. The Gospel of John is the heart of the Bible. It presents the Christian's faith in the most perfect splendor. It caps and completes the pyramid of the truth of the gospels. Luther said that Christianity would be saved if all the Bible was lost but the Gospel of John and the Epistle to the Romans. Matthew's message is, "Behold the King," Mark's is "Behold my Servant," Luke's is "Behold the Man." John goes beyond them all and says "Behold your God." He

is simple yet profound. Godet describes his writings as having, "A childlike simplicity, and transcendent depth, a holy melancholy and a vivacity not less holy, and above all the sweetness of a pure and gentle love. If terms are few they may be compared to the pieces of gold with which great lords make payments." John's themes are the most profound that fell from the lips of our Lord. The New Birth, The Living Water, Bread of Life, The Light of the World, The Good Shepherd, The Resurrection and Believing upon God.

*The Author of the Fourth Gospel.* John the son of Zebedee and Salome, a brother of James, and cousin of our Lord. Jesus called him with his brother, "Sons of Thunder." He was one of the twelve, and a member of the inner circle of the followers of Jesus. A Jew from Galilee, and thoroughly acquainted with the Scriptures and Jewish customs. He is an eye-witness of all he writes. It is supposed that he wrote his Gospel at Ephesus near the close of the first century. He also wrote three epistles and the Book of Revelation. After he became too feeble to do anything else he is said to have gone about among the Christians saying, "Little children, love one another." He was banished to the island of Patmos by Domitian but later returned and died about the year 100 A. D.

*The Purpose of this Gospel* is recorded in 20:30, 31. "But these things were written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." He writes to prove that Jesus was divine. He produces seven witnesses to do this—the Father, the Son, the Spirit, John the Baptist, His own works, the Scriptures and His disciples. Evidently he was much impressed by the Messiahship of Christ for he records that John the Baptist says, "I am not the Messiah, but sent to bear witness of the Messiah," that Andrew says, "We have found the Messiah," that Philip says, "We have found Him," that the woman of Samaria says, "I know that Messiah cometh," and Jesus answers, "I am He," and that the men of Samaria say, "Now we know that this is indeed the Messiah," and also that Peter says, "We believe and are sure that thou art the Messiah." Not more than twenty days of the one thousand days of the ministry of Christ are recorded, and more than one-third of the Gospel is a record of one day, the day before the crucifixion.

We have at least nineteen witnesses before A. D. 200 to the fact that John was the author of the Fourth Gospel.

#### PART TWO. HEBREW WORSHIP.

The word worship in English signifies an act of reverence to one worthy of honor, as the Supreme Being. In primitive religions sacrifice was the essential element. Prayer and the forms of the ritual were accompanied by sacrifice. Dances and music were first introduced to arouse the emotions, but later became part of the worship. An illustration is seen in

David dancing and playing before the ark. The principal Hebrew word for worship signifies to bow down, to prostrate, to depress, to bow the head. The principal New Testament word signifies to kiss toward the ground or hand.

The Old Testament worship was individual and private but not secret. The first elements manifest were communion, praise and adoring gratitude. It was restricted to the devotion to the one true God, the communion of the human spirit with the Supreme. All creature worship was a degradation. In the wilderness God gave Israel a pattern for their public worship. It took the form of the tabernacle as they journeyed to the promise land, and after they had a permanent place the temple took its place.

In all their various forms of worship the one thing that was always present was the altar. The first example of worship we have any record of is that of Cain and Abel. And here we read of the altar. It became a thing of beauty in the temple of Solomon. The altar literally means a place of slaughter or sacrifice. God's command was that the altar should be unhewn. It consisted of a stone or a pile of earth or stones in no definite shape. Jacob set up a stone pillar to worship God at Bethel where Abraham had previously set up an altar. Later horns were made upon the altar to tie the sacrifice on. In the corrupted forms of the worship the altars were engraved and hewn in definite shapes, with artistic skill.

In scriptural symbolism the altar has great significance. As the beast was slain at the altar so we have an altar where the "old man" may be slain. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Whenever the offering was acceptable the fire fell. And when the flame of the fire of God falls His work is revived, for sin is consumed. May those who are burdened with a carnal heart get on the altar, and tie their sacrifice to the horns by faith and there remain until the heavens are opened upon them.

The Christian Church took its form from the Jewish synagogue rather than the temple, for all the shadows in the ritual had become a reality in Christ.

#### PART THREE. QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY.

1. What names for Christ occur in the Gospel of John?
2. What seven miracles occur in the Gospel of John? Name the seven great discourses recorded in this gospel. Find seven witnesses that Jesus is the Christ that John gives.
3. For whom did Jesus pray in chapter 17? Analyze the prayer.
4. John states as his purpose for writing this gospel, that he writes to prove that Jesus is the Son of God, 20:30, 31. He states his position in the first

verse, The Word was God. In the seventh verse he begins to bring out his witnesses. Lawyer-like he states at the beginning what he is going to prove. Read carefully through his arguments in the gospel and see if he has made out his case.

5. Some of the most often repeated words are: The Father, sent, world, light, life, witness, believe and verily. Note the number of times they occur. Note that "verily" is always doubled, and always begins something very important.

## IMPORTANT NEWS ITEMS BOILED DOWN FROM THE WIDE FIELD

By REV. C. E. CORNELL

Sarah Gertrude Millen, one of the most brilliant of South African novelists, has been engaged on a study of South Africa and its people. The book will be entitled "The South Africans."

A news item from Novosibirsk, Siberia, of September 15 says, that out on the edge of the vast Siberian steppes 2000 miles east of Moscow, is the city formerly called Novonikolaevsk, now converted into a bustling metropolis. This remarkable city is called the "Siberian Chicago." Three or four million dollars were spent by the government and private owners in construction work last year and the amount is expected to be doubled this year. Included among the other structures is a reinforced concrete building worth \$700,000, the first of its kind in all Russia. The city has a concrete bridge 95 feet high and 450 feet long.

Greece has abandoned voting by urns, which has been characteristic of Greece democracy for twenty-five centuries. The decision has just been reached by General Condylis and the new government. The electoral urn was a large vase divided into two sections, painted black and white, with a hole in each side. The voter dropped a small pebble into the white side if he was favorable to a candidate and into the black side if he was opposed to the candidate. The system was intended to secure maximum secrecy, but proved clumsy and will be supplanted by paper ballots.

The recent Saharan exploration trip of Lieutenant G. Moberg of the Swedish army has attracted considerable attention. Lieutenant Moberg, who was sent on behalf of the Royal Museum of Stockholm and the University of Oslo, crossed the Tunisian and Algerian Sahara on camel-back, accompanied by only a native guide and a pack camel. He has brought back precious collections of arms, garments, fossils and other articles of ancient times.

The young explorer met and studied the most primitive Saharan tribesmen, who live in a district called the "Mountains of the Broglodytes." These natives dwell in subterranean caverns to avoid the hot sun, and are said to have migrated from Morocco more than 600 years ago. Though converted to Islam, they retain their old customs. The men are polygamists, but prove to be very jealous husbands.

An Ohio inventor's musical instrument is little more than a bar of tempered steel, to be held by a loop of the metal on a man's lap and struck with a hammer.

French experimenters have succeeded in running an automobile with acetylene gas at much less cost than with gasoline and without injury to the valves, cylinders or pistons.

The discovery of a pair of old sun dials in Ireland is regarded as proof that daylight saving was practiced there before the twelfth century.

The prize fight between Dempsey and Tunney on the night of September 23, at Philadelphia, attracted more attention than the inauguration of a President of the United States. The two giants in strength pounded each other unmercifully; science was largely lost sight of. Dempsey had a three inch gash above his left eye, the worst, his friends say, they ever saw; one eye was closed and his face badly bruised.

The total number who saw the bout was 125,732. The number of paid admissions was 118,736. The gate receipts totaled \$1,895,733.40. Of this amount Rickard estimated Dempsey's share at \$700,000. He was fighting on a guarantee-and-percentage basis. Tunney's share was \$200,000. Rickard estimated his own profit at \$500,000. The Sesqui-stadium officials get \$170,000, the State of Pennsylvania, \$86,150, and the Federal government, \$172,339.40. The fight was as brutal as a Mexican bull-fight and a disgrace to civilization.

But one person was killed in a railroad accident in all England, all of last year. Railroad transportation in the mother country is proverbially safe. This is due largely to the absence of grade crossings. Great strides have been made in the United States, in recent years, in making railroad travel safer. But there still remains the menace of the grade-crossing.

At the close of 1925, ten thousand, eight hundred and three farmers' business organizations of all kinds, types and sizes, were listed with the United States Department of Agriculture. This number lacks but forty-five of being double the number listed in 1915, when the first nation-wide survey of co-operative associations was made. Taking into consideration the active associations from which no report was received, it is believed, the total number of organizations would reach 12,000. This figure does not include farmers' co-operative banks, credit associations, nor insurance companies.

Small earthquakes should be welcome, according to some scientists, as they show that the strain continually arising in the earth's crust is being relieved by frequent tiny slips instead of piling up and producing a serious quake. A succession of small temblors, therefore, they say, should be looked upon as the earth's safety valve instead of causing alarm.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. Eph. 4:29-31.

The Cuban government has listed 366 kinds of wood as products of its forests.

A railroad engineer is the inventor of a coal shovel that registers the amount of fuel handled in a device attached to its handle.

Trees have been discovered in Mexico that are branchless and leafless, their trunks being covered with slender spines.

Taxicabs in the metropolitan cities where they ply day and night, go from 45,000 to 50,000 miles a year, or twice around the world. There are some motor hacks that average 5,000 miles a month operating in the busy parts of the great cities. These cabs operate with three shifts of drivers. A good average for a family automobile is 7,000 to 8,000 miles a year.

## GOD'S FINANCIAL PLAN

By REV. CRAIG WEATHERS

**I**N MOST churches finances present a real problem. This should not be the case. I wonder if the reason this is true is not because we have not been following God's plan. Where His plan has been tried it has solved the problem. This plan is storehouse tithing—not just tithing, but storehouse tithing. I mean every one tithing—keeping books with God, and bringing it all into the local church. This is the solution to our financial difficulties. It is the only just, proportionate, scriptural plan.

I know of several churches that tried it and found it a success. For example I was pastor of a church part of two years. The first year we had a drag all year with the finances. About every other Sunday we had to take a special pull for something; until it became a nuisance. Our Sunday offerings were from \$8.00 to \$40.00 a Sunday. When we had a meeting or a special drive all the tithes (a few tithed) went into that and for a few Sundays there was not enough even to pay the pastor. At the beginning of the second year I preached on tithing and had all who would do so to come to the altar and pledge for that year to tithe and bring it into the local church. About two-thirds of my church came and lined up with me. Of course there were a few with profound convictions who would not. Offerings immediately advanced to from \$20.00 to \$78.00. During a three Sunday meeting the offerings were \$70.00, \$73.00 and \$78.00 respectively, and an offering of \$210 was given the evangelist. When I left that church all the budget was paid, all bills met and there was \$100 in the treasury.

We adopted the same plan here this year. The third Sunday the offering was \$82.00.

I am wondering if it is not the fault of preachers that our people are not paying what they ought to the work of God. For some reason we have not presented God's plan. Oh, we have preached tithing, but just tithing is not God's plan; it is storehouse tithing. Most congregations will line up if the preacher will properly present it as God's plan and then take the lead, pledging to tithe and bring it into the local church and asking his people to follow his example. I think it is a good plan to just have them pledge a year at a time until they get started. I believe God will bless any preacher who will pray over this matter and then have the courage and faith to present it to his people, and he will bless any church or individual, financially and spiritually who will accept and practice this—His method of financing His cause.

CLIMBING HILL, IOWA

## A DREAMY ILLUSTRATION

By EVANGELIST URAL T. HOLLENBACK

**O**NE night in the month of January, nineteen hundred twenty-six, I was riding on the Baltimore and Ohio train from Cincinnati to Detroit. Most of the passengers were asleep, myself among them. I dreamed that I was coming into some station, and the hillsides along the tracks were covered with nice, hot and well-filled sandwiches, and steaming cups of delicious coffee. There was enough, I thought, to satisfy the hunger and craving of a vast multitude. In my dream my own system began to demand sandwiches and coffee. I wanted the train to stop so I could get off and get some of the precious "staff of life." In my dreaming efforts to get at the hillside feast, I awakened slowly from the sleep, and my great hillside of sandwiches and coffee disappeared, and I heard simply one little colored man in the end of the coach halloo: "Sandwiches and hot coffee." He had a few in a tray and if everyone on the car had desired one there would not have been nearly enough to go around. Another preacher was with me and he said, "Of all things, that man made enough noise here in the Toledo station that one would think the town was made of coffee and sandwiches." Yet he only had a little tray.

But is not this like the pleasures of the world? The world

dreams that there are pleasures on every hillside and valley. They hunger and thirst for inward satisfaction of heart. The bands playing, the gay lights flashing in the palaces of sin, announce to them abundance of satisfaction. But when they are awakened by the Holy Spirit they see that the pleasures of sin do not satisfy and the great noise was only magnified by their dreaming souls. They awake at the end of life's journey hungry in mind, disappointed in heart and on the verge of a suicide's grave. Compared with the ever-increasing and everlasting joy of the Lord, the pleasures of the sins of the world are simply little sandwiches which fail to satisfy and sustain us in the journey to the great eternity.

Let every sinner cease dreaming of satisfaction and pleasure in sin. There is some pleasure in sin, but herein is the great trouble; just enough to deceive, just enough to leave an aching void. But hear the promise of God to those seeking his favor and salvation. The Psalmist incorporates in his beautiful hymn, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

PLAINFIELD, IND.

## QUESTIONS ANSWERED

No question will be answered unless the name and address of the one asking the question appears in the correspondence.

**Q**—In what way may those who have never heard the Gospel of Christ be saved? In what way does the atonement of Christ secure benefits for even those who have heard of Him?

**A**—The atonement accomplished through the shedding of the blood of Jesus Christ so extends to all men as to make salvation possible to them. This means that the benefits of the atonement must at some time be available to every individual upon such terms as that individual can meet, and that no person can be lost until he has made a choice, the effects of which are practically to reject the blood of Jesus Christ. Therefore all infants are covered by the benefits of the atonement because of their inability to make a wrong choice, and all who die in infancy are infallibly saved. It is also conceivable that a person who has never heard the Gospel should "walk in all the light he has," and if he does, the merits of the atonement cover him. But we must not conclude from this that all the heathen are saved, for human nature is fallen and sinful in the absence of light just as in its presence, and the heathen who sin against the dim light which they have are lost.

**Q**—How many members are required to constitute a church organization?

**A**—There is, I think, no specified number, and it is for the District Superintendent to determine whether a given number under the conditions that prevail, is sufficient. Sometimes it might be advisable to organize with half a dozen members and at other times three or four times that number might properly be judged insufficient.

**Q**—Is it right that a pastor should require that his salary be paid in full regardless of the missionary cause, budget, etc.?

**A**—Well, unless the pastor's salary is set at too high a figure, he can't live and stay with his work unless he gets all of it. So if the pastor is not paid, the whole arrangement will fail any way. On the other hand, if a church can possibly pay the pastor's salary (none of us have lifted just the very last ounce we can lift), it can come a little farther and give something for missions.

**Q**—Please give Scriptures showing that we shall reign on earth with Christ.

**A**—Read the twentieth chapter of Revelation and the references which your Bible gives on the verses of this chapter.

## FOR ALL THE FAMILY

By Mrs. J. T. Benson

THE advanced students in an art school were giving an exhibit of their drawings. A young man who was a member of the class, invited his cousin to go with him. The girl was very enthusiastic in her praise. "How beautifully these are done," she exclaimed, pausing before a group of sketches. "I have often wished that I had talent along this line. But I haven't; not a bit. Why I couldn't draw anything as easy as a straight line!" Several of the students glanced at her in amusement. Why? *Because they knew how hard it is to draw a straight line.* A beginner may get along very well with the curves, but it takes steady nerves, a trained eye and long practice to deal with straight lines.

It only isn't easy to *draw* straight, it is just as hard to *walk* straight. It is a known fact that men lost, with no compass to guide them, will often come back to the very spot from which they started. That is, they have walked in a circle when they thought they were going straight ahead. Just this week some convicts escaped from our penitentiary. When caught a few days later they were astonished to find that they were not very far from the prison. They thought they had put many miles between themselves and it, but it turned out that they had been traveling in a circle.

Now why do you suppose it doesn't come as natural for us to draw or walk straight, as it does crooked? *I have an idea that it is because we are just naturally crooked beings.* We really are, you know. There is something in human nature which isn't straight. And that something makes it just as impossible for us human beings to act, (or even think) straight morally, by ourselves, as it is for us to do so physically.

Let me give you an illustration. A young woman who had not been married very long wanted to get some information which a member of her husband's family could give. "But I don't want to come straight out and ask about it," she said to him. "Now, you could ask in a very casual, round-about sort of way, and she would tell you, and not think another thing about it."

The young husband looked at his wife with rather a queer expression on his face.

"If you really want to know about this, I will go to my sister-in-law and ask her frankly for the information. That's the only way I would know how to do it. I am no good at this round about sort of thing," he answered. The young woman's face flushed. "Never mind, it doesn't matter much," she said, and changed the subject. But that night while her husband slept she was doing some honest thinking. "That is the difference between Will and me," she told herself. "He goes at things openly and directly, while I go in a curved line.

There must be *something crooked* in my nature." And because she was a Christian and God was using this opportunity to turn the light in, she saw herself as she had never done before. As a result there came a great distaste in her heart for the "round-about" way of doing things, the little wire pulling and contrivings in which she had indulged. It looked so mean and contemptible, and she was filled with a great desire to become straight and true in her walk. How fine, and worth while it looked to her now. This incident proved to be a turning point in her life, for in answer to her prayers God took out that something which was crooked in her nature, and made her straight and open in character.

Ask yourselves this question seriously and honestly: "Am I traveling this life in straight or curved lines?"

### A MOTHER HAS HER EYES OPENED

A mother noticed that the members of the family usually put off on her the job of making explanations and excuses, and of smoothing things over. She did not think very deeply about it, however, until one day a sixteen year old daughter came to her in trouble about something which had happened at school the day before. After relating the circumstances she said: "Isabel is deeply hurt with me and truly I can't blame her. It certainly was a piece of unexcusable carelessness on my part." "Have you told her so?" asked the mother. "O no, it would never do to tell her outright that I simply forgot her. What I want is to get you to call her over the phone, not as if you intended to talk about this, you know; you can just lead up to it gradually. But once you get in touch with her about it, I am sure you can patch it up for me if anyone can," said the girl.

"But why?"—began the mother.

"Now, mumsie, dear, you are perfectly well aware that I am not such a gifted talker as you are. You know how to put things in a way that would convince almost anybody. In fact, you are the most plausible lady I know," the daughter said enthusiastically, giving her mother an affectionate hug. "You will have to excuse me this time. There is something else which I must attend to this very moment," was the unexpected reply, as the mother arose, went to her room and closed the door.

She was a Christian woman: one who scorned a falsehood, "and yet" she said to herself, "the impression I have made upon my children is that of being a plausible talker, one who can get around things, and explain them away. I have looked upon myself as a truthful person, but this proves to me that there is an untruthful streak in me somewhere. *I am not perfectly straight*, or I wouldn't have this sort of reputation among my own

children." She remained in her room the rest of the afternoon. That night she gathered the family about her and made a full confession. "There came a time in David's life when he got a good look at the inward, hidden depths of his nature, and he saw that there was something crooked in it," she said. "Then he cried out: Behold, thou desirest truth in the inward parts." "Well, I too have had a look within. God used your words, Emma, to show me what my trouble is, and from this time on, by His grace, your mother is going to be a straight, sincere talker,—not a plausible one."

Mothers, what sort of impression are we making on our children?

### SOMETHING ELSE ABOUT STRAIGHT LINES

We learned in school that a straight line is the shortest distance between any two points. We may make two points on a sheet of paper and connect them by a pencil line. We may draw this line in any sort of curve we want to,—big, little, or slightly wavering. But by actual measurement, the *shortest* line which can possibly be drawn between the points is a perfectly straight one. Do you get a lesson out of that? I do: it is this: The shortest way through for us, in any difficulty, or problem in life is to travel directly ahead on a straight line. And I don't know any people who need to learn this lesson more than church folks. A man heard something against the character of a brother in the church. He should have gone straight to his brother about it. That is what the Bible tells us to do. Instead, he went around, from one person to another telling what he had heard. Talk broke out like a fire! The church divided into two factions over it,—souls were injured, and the devil glorified.

Do you remember what Jesus commanded us to do about such things? "Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother" (Matt. 17:15). Could anything be simpler,—more direct than that? But we don't like the simple, direct way. No,—we would rather wander around in crooked lives, telling our brother's faults to everybody except himself. Then when he hears of it through some one else he is hurt, or angry, and we have lost our brother. Oh, there is so much of this in church life. There are so many brothers and sisters who are lost to one another even though they continue to sit under the same church roof.

Has this little talk on straight and curved lines made any impression on you? If so you are beginning to see that one of the finest, most beautiful things in the world is that character which deals with life in a simple, sincere, candid, straight forward way.



## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you in my last letter at Keene, New Hampshire. Well, we stayed there on Thursday, the 23rd, until after dinner, and had a fine visit with the good pastor and wife. After a good dinner we served we had prayers with them and left for Leicester, Vermont. We had to go one hundred miles through the heart of the Green Mountains of Vermont. When it comes to beauty there is nothing that I have ever seen that will surpass it. At this time of the year the leaves are just changing and the coloring cannot be surpassed. We left the main highway and turned off and went by Plymouth, Vermont, to visit the home of Calvin Coolidge. I have never seen a more lovely place for a great and good man to be born. For beauty there is no way to improve on it. The little valley of a few acres is surrounded by the low range of the Green Mountains. The timber is so thick that you can scarcely see the earth anywhere and the sugar maples are just now turning that beautiful red that glitters in the sunshine and the highways are perfectly beautiful and the timber comes right down to the edge of the road and the little farms and big old apple orchards are loaded with beautiful red apples. All these things make the country perfectly beautiful. I don't think that in all of my travels I have had a trip that was so full of interest as the hundred miles through the Green Mountains of Vermont. We are to visit the White Mountains of New Hampshire next week. I am sure that will be another lovely trip. There are also many beautiful springs of as fine cold water as you ever drank. One gentleman told me that he was acquainted all over his county and that he did not know of but one well in the county, that there were from one to three fine springs on every farm in the county. This is a fine dairy country, and along some of the railroads there will be a milk station every two or three miles, and the farmers bring the milk to the station and the train men pick it up and it is run to Boston or New York by the car and then by the train load.

Well, we pulled up to the parsonage at about five p. m., and the good pastor, Brother Reynolds, was in the yard looking for us, and Sister Reynolds had a fine supper waiting for the Miller and Messer and Robinson Party. After a day's travel through the mountains it surely tasted good. It was one of those Vermont chicken dinners. Think of this away up east and see if you can beat it down south; plenty of good biscuits and chicken gravy. We had a full house and Messer and Miller brought a great message in song. Miller and Messer sing well together. I preached on second blessing holiness. We had a most de-

lightful stay in Leicester and left on Friday morning for another hundred mile run through the Green Mountains. Our trip for Friday, the 24th, was more rugged and beautiful than the day before. We passed through what is called Smugglers Notch. Here two mountain ranges come very near together and the beautiful springs are bubbling out from under the mountain peaks, and the walls on the other side are at least a thousand or twelve hundred feet high and they are beautiful. I had no idea that we have such mountain peaks and cliffs as we have here in the Smugglers' Notch. But we passed through them, and also passed by Mount Mansfield, the highest range in the Vermont Mountains. Our drive was one of interest from start to finish. We pulled up to Waterville about three p. m., and here to my delight and surprise I found the son of my old friend of twenty-five years ago, the Rev. C. D. Moulton, who went from New England to the West Indies Islands, and the young pastor here was born down in those islands. Brother Moulton was taken from them seventeen years ago and the mother and three children came back to the States and some two and one-half years ago Brother Miller held a meeting at Hartford, Conn., and young Moulton was beautifully saved. In two weeks he was out holding meetings and today he is the pastor in Waterville, Vermont, of a most excellent people. How marvelously God's work is planned and carried out. Less than three years ago this young man was working in the mills and smoking a package of cigarets each day, and here he is now a red hot Nazarene cell-ness preacher. And this boy has taken care of his widowed mother since he was thirteen years old. But just a few days ago Mother Moulton went to heaven. Well, we had a fine service at Waterville. My home was with Brother Mann, one of the finest men in this part of the state, and Mother Stebbins lives with them, and her son is our good pastor at Syracuse, N. Y. Sister Mann is her daughter. No finer people on earth than the Mann family.

From Waterville we made a run to Fill West. Here Miss Freda Hayford is the faithful pastor, and a fine girl from our Eastern Nazarene College. We went up the mountain in a downpour of rain, but in spite of the almost storm we had out over forty, and a lovely service. We had a lovely home for the night with Brother and Sister Iriel, and on Sunday morning we were up early and made a forty mile run to Johnson. Here we have a fine pastor and a fine people. Brother Herbert Crossley is the pastor and he and his good wife are simply fine. After a fine morning service we took lunch at the parsonage, and we are now off for Wolcott, where Brother Miller brought us a fine message in the afternoon. Then I came on at night. We had two fine services, splendid crowds. Here we have a most excellent pastor or pastors, Broth-

er and Sister Ray Haas. They are doing a fine work at Wolcott.

This closed up our run through Vermont, but we will never forget the lovely trip. We saw some mountains built out of pure white marble. No man can describe a white marble mountain. We also passed through the great sugar maple belt where more maple syrup and sugar are made than any other place in the United States. One man, a Mr. Cary, at St. Johnsbury, handles about 90 per cent of all the maple syrup and sugar that is made in that country. This one man sets the price on syrup and sugar. Our Brother Mann at Waterville shipped to this man three and one-half car loads and it brought him over \$600 per carload.

Monday morning of September the 27 came up over the Green Mountains and at six o'clock we were up and are now headed for the beautiful old state of Maine. We had to pass through the heart of the White Mountains of New Hampshire. To say that they are beautiful is not half enough, for they are simply grand. This was one trip that I have wanted to make for a life time. We saw the old man or the Great Rock Face. It is worth all that the trip cost to go by and see it. On this trip we had some engine trouble and did not reach Livermore Falls, Maine, until 11:20 p. m., but just think of this, more than one hundred people were still at the church waiting to see Uncle Bud, as they had heard me called, and I had prayers with them and dismissed them. But we will give them a night next week.

*In love,*

UNCLE BUDDIE.

### ON THE EASTERN OKLAHOMA DISTRICT

Beginning at Poteau, on December 1st, Brothers Robinson and Messer will make a flying trip among the churches of the Eastern Oklahoma District, as follows:

Dec. 1, Wednesday night	Poteau
Dec. 2, Thursday night	Muskogee
Dec. 3, Friday night	W. Tulsa
Dec. 4 and 5, Saturday and Sunday	Sanulpa
Dec. 6, Monday night	Collinsville
Dec. 7, Tuesday night	Bartlesville
Dec. 8, Wednesday night	Hominy
Dec. 9, Thursday night	Shawnee
Dec. 10, Friday night	Henryetta
Dec. 11 and 12, Saturday and Sunday	Holdenville
Dec. 13, Monday night	Ada
Dec. 14, Tuesday night	Tishomingo
Dec. 15, Wednesday night	Madill
Dec. 16, Thursday night	Lucas
Dec. 17, Friday night	Antlers
Dec. 18 and 19, Saturday and Sunday	Durant

We earnestly request that all of our people whose churches are not included in this arrangement, make special effort to attend one or more of the services at the nearest place to where they live.

It is a rare privilege to hear Uncle Buddie preach, and Brother Messer sing, and this may be the last chance we will ever have to have them on our District. So let's all do our best to hear them at least once.

S. H. OWENS, District Superintendent.

## NEWS AND NOTES FROM THE NEBRASKA DISTRICT

### GREETINGS FROM THE DISTRICT SUPERINTENDENT.

Here come from Nebraska, from true Nazarenes,  
Reports written out amid difficult scenes.  
On the District first round, I am sorry to state,  
Like some of the trains, I am getting in late.  
Time spent in revivals, and in minor delays,  
Means to do all my work I've not had enough days.  
But I'm pushing ahead with a song in my heart;  
That in God's glad service I have a small part.  
Men may wish for great riches, for pomp or display;  
But give me the joy of the salvation way.  
I'd rather be here, these burdens to share,  
Than taking life easy, without any care.  
So here's to the pastor who sticks to his work,  
And here's to the church known never to shirk.  
And here's to the HERALD, with banner flung high;  
Inspiring us ever to do or to die.  
Let us push on and fight in the thick of the fray;  
That we all may rejoice in the great crowning day.

H. M. CHAMBERS,  
District Superintendent.

### LITCHFIELD.

We are in the second year of our pastorate at Litchfield. Since coming here we have preached, prayed, sung and got blessed. Our church here has not died, as some said it would, but has moved steadily along and has prospered in every department. It gives the pastor the privilege of holding four revivals during the year, outside the charge, and so far we have held these meetings without injury to the church at home. Last year we bought a good church building and parsonage, and all the finances are up to date. We believe God is well pleased with us for He blessed us good, and the fire burns around our altars. We are doing our best to keep the standard up to where it belongs.—A. M. Sprague, Pastor.

### CHADRON.

Our reports from this place have been few, but our victories have been many. We believe in telling of our victories, rather than our difficulties. We are doing our best to do with our might what our hands find to do. We are now planning and praying for an old time revival, Jan. 2-16, with Rev. W. R. Cain as evangelist. We are also expecting Rev. R. L. Hollenback here for a tent meeting next June. The attendance and spirit of our services were never better. Our present location is ideal. Our motto is, salvation from all sin, here and now. I doubt if there is a church

in the District whose children and young people take a more active part in the prayermeeting, than in this one. Our soul's cry is, On with the battle for true holiness. We have a Fasting and Prayer League, a Tithing Band, and we are using the Duplex Envelope System. This means that financially we are being blessed of God, and are succeeding.—H. J. Beaver, Pastor.

### LINCOLN.

We praise God for His presence. Having a few seekers. Some of them have united with the church. Most of our people tithe. Result: local expenses, district and general budgets paid up in full to date. Our prayermeetings are well attended. Services deeply spiritual. The Sunday school is on the increase in numbers and spiritual power. Our N. Y. P. S. are doing a good work. We are now planning and praying for our meeting with the Aycocks December 5 to 19.—H. N. Haas, Pastor.

### HASTINGS.

We are on the upgrade in Hastings. With three months of the Assembly year gone, it would seem as though we had done but very little. Yet we have been enabled by the help of the Lord to raise about \$1,000, which indicates a good healthy condition existing among the people. There has been a steady increase in attendance and interest. The best of all the smile of the Lord is on our labors and efforts here. Our watch word is "Onward," and we are laboring to keep the glory of the Lord in our midst.—R. L. Major, Pastor.

### NEWMAN GROVE.

There are evidences all around of increasing interest, growth and victory. The revival, with Rev. B. W. Miller as evangelist, was one of the most helpful which we have had. It was a blessing and encouragement. Our attendance is increasing, and new people are coming. We expect steady growth. The spiritual atmosphere in our services is good, with a good burden of prayer upon the people. The church recently purchased opera chairs and a piano, so we have a much better equipment for our services. We are finding the storehouse tithing system a great success, giving us increasing financial success and blessing. We are on the victory side, with a song of praise in our hearts.—Mabel Vaage, Pastor.

### KEARNEY, NEBR.

The fourth year of the present pastorate is well begun. No great progress has been made during the past three years, but the adding of new recruits and the manifest strengthening of Christian character of a fine class of young people are well worth the effort of any pastor and people. The greater part of August was spent by the pastor and wife in the Pike's Peak region of the Rockies,

and upon their return early in September there was a splendid rally to all the services and Sunday school with the usual interest and fervor. Some difficulties have hindered the work but our people are hopeful and are praying earnestly for the greater things ahead. Nazarenes and others who read these lines and who give themselves to a life of prayer, are invited to join with us in intercession in behalf of this central Nebraska city of 10,000 inhabitants, and hundreds of teachers in training at the State College, located only ten blocks from our church.—Q. A. Deck.

### GUIDE ROCK, NEBRASKA.

Since coming to this church as pastor last July the fourth we have set in by prayer and faithful effort to have a revival. Soon after our arrival on the field we secured a tent and the services of our District Superintendent who ably preached the Word to attentive congregations. A lasting impression for good was made on the community and some few prayed through at the altar. We have a small band of faithful, praying saints. We are in for a general revival. Pray for us at Guide Rock.—George Vogt, Pastor.

### OMAHA, NEB.

The Omaha Church is having a good steady growth. We had a very good tent meeting in September with Rev. James Rodgers as evangelist, and Rev. Vandall as singer. Their work was very good and quite a few seekers at the altar. Two good families came into the church. We are now in the midst of a building campaign, putting up a fine, modern parsonage upon one of our three lots by the church. We purpose by the help of God to stand true and keep the light of full salvation burning in this needy city of Omaha.—Elizabeth Mead, Pastor.

### BRESEE COLLEGE

School opened in the new building September 13. We are encouraged with the prospects for the year. The enrollment is larger than it was last year at this time.

President Sanford has taken hold of the situation in his business-like, unassuming manner which convinces us that he is the right man for the place. He is assisted by an efficient and spiritual corps of teachers, who not only fit into the work at the school, but into the work of the church as well.

The personnel of the student body is very gratifying, for we have some of the choicest young people in our movement.

We are glad the Lord has helped us thus far, but we are in need of finance. We trust that every person in our school zone will come to our help in making this a matter of prayer and doing their best in a financial way at this time.

A. L. HIPPLE,  
President of Board of Trustees.

## NEWS AND NOTES FROM IOWA DISTRICT

### NOTE.

We are so thankful for the fine response we are receiving from the Iowa churches for this page, and to learn of the courage and faith of our dear Iowa people. May God grant a pentecostal shower of salvation all over the state this year. God bless everyone.—E. R. Borton, District Compiler, 1283 Canning St., Council Bluffs.

### FROM THE DISTRICT SUPERINTENDENT.

Since reporting for the September Iowa Page, we have spent most of the time among our churches.

As several of our churches have not had regular pastors, we have given more time in visitation and correspondence to these than we have to the others.

Arrangements have been completed with some of these churches and we are hoping to have all supplied with pastors soon.

We have been at Ames, Webster City, Bloomfield, Montrose, Farmington, Allerton, Centerville, Mason, Lacona and Chariton. At each of these points we found the response quite enthusiastic, with an evidence of devotion. The pastors and parishioners seem to be working in harmony and are expecting a victorious year.

We have visited several other pastors and places, where we did not have a public service.

Several meetings have been held in the District the report of which we hope to see on this page.

We are arranging our schedule so that we will have visited all of our churches, as well as other points, by the 10th of November.

We are in correspondence with most of our pastors and these letters, generally indicate an upward look, with a wholesome onward program.

Let us all work for a harmonious year that shall not be disproportionate in its results. Let us pray, say and pay in order that God may have His way with us individually and collectively.

D. W. Dobson, District Superintendent.

### CENTERVILLE, IOWA.

We are happy to report good progress through the help of God. Since our last report our dear pastor and his precious wife have inaugurated two midweek prayermeetings, besides our regular church prayermeeting on Wednesday night. These extra prayermeetings are being held in the homes on Thursday afternoon and on Friday evening, and the Lord is blessing in a mighty way. Blessed be His name. We are looking forward to a great revival. Help us pray. We are having great times and fine attendance in our Sunday services. Our young people are showing great interest and we expect soon to organize a fine N. Y. P. S.—Mary Kelly, Reporter.

### COUNCIL BLUFFS, IOWA.

We are now in Council Bluffs, nicely settled in our new field of labor. We left Cedar Rapids, Iowa church and people August 23rd, where we labored hard for three years in perfecting the church organization, purchasing a church site, bringing the church membership up to close to sixty, and the Sunday school membership night one hundred and fifty. God blessed the work there and gave to the church some very choice people to carry on the work. Coming to this new field September first, we found constructive work done by former pastors, M. C. Campbell and C. E. Ryder. The people here have received us with open hearts and hands, and are constantly proving their loyalty to God and to the church by their beautiful spirit of aggressive co-operation. We just closed a good revival campaign (October tenth) with Evangelist Basil Miller and wife. Brother and Sister Miller toiled hard to bring souls unto God, and their labors were fruitful with a good number of seekers, among this number were some definite cases of salvation. Rev. Miller is a strong preacher, preaching with firmness, yet void of all harsh, denunciatory manners or methods to get folks to the altar. A fine class of nine were received into fellowship. This brings our membership close up to the one hundred and fifty mark, and we soon expect to reach this mark. The church gave the evangelists a good offering, the pastor receiving a love offering of sixty dollars. Close to four hundred dollars was raised in the meeting above the regular church offerings. On the last Friday of the revival meeting, October eighth, an all day meeting was conducted, and we were favored with the presence of District Superintendent H. M. Chambers of the Nebraska District, and Evangelist Roy L. Hollenback, both of whom brought us soul blessing messages during the day. Pastor Meade of the Omaha Church, and Pastor Abbey of the Missouri Valley, Iowa, church were present and blessed us by their ministry. This was a day of refreshing to the good number that came over from the Omaha Church and from the Council Bluffs Church. We praise God for this good revival meeting and are now looking forward to the next meeting with Evangelists G. F. and Birdie Owen early in the spring months. God has blessed these fine Council Bluffs Nazarenes and we purpose to keep humble, and march forward at His command to greater heights and larger victories in the name of our God. Praise His holy name. We solicit the prayers of the growing Nazarene family.—E. R. Borton, Pastor.

### DIACONAL, IOWA.

The Lord is helping us to get ahead here. Though some have been kept away through the bad weather and roads that

were almost impassable, they haven't lost interest in the church and its work. The men of the church have nearly finished the painting and completing the exterior work of the church whereas the women of the church have cleaned and varnished the interior and waxed the floor. The Lord has given to us a good pastor, A. McNaughton, and we are truly thankful. We have had a few souls pray through, and God is sending conviction on the people. We are planning, and praying for an old-time Holy Ghost, heaven sent revival in the near future, that will put the devil on the run. We ask your assistance in prayer for this needy field.—Mrs. Cora Goodson, Reporter.

### MARSHALLTOWN, IOWA.

We are busy in these opening weeks of our ministry here, digging trenches—throwing up breast-works, and training our guns in an effort to take this, seemingly impregnable city for God. This city is receiving us well, the church has expressed its confidence in us, and it remains for us to "do the job." We are at present engaged in a city wide house to house canvass, and intend to leave no stone unturned in our purpose to make a permanent impression upon this place for God and our movement.—Horace Ireland, Pastor.

### MISSOURI VALLEY, IOWA.

Glory to Jesus. We are on higher ground. Happy on the way. Praise the Lord. Evangelist Roy Hollenback gave us one night meeting recently and the power of God fell. We had a good lined altar of seekers. Praise the Lord for His good people who pour out their very best even if it is without compensatory reward. And such a good feast we had October seventh and eighth with our dear neighbors, the Council Bluffs Nazarenes. They feasted us and entertained us all around. God puts such a burning love in our souls. We enjoyed hearing those untiring evangelists, Rev. B. W. Miller and wife over at Council Bluffs. We also met Rev. Meade of Omaha and the battle scarred warrior, Rev. H. M. Chambers of the Nebraska District while at Council Bluffs. Our souls mounted higher. Well our people here at the Valley are on the upgrade. Two new members have been added to our little flock, for all of which we shout and praise the Lord. Glory to Jesus.—Victor L. Abbey, Pastor.

### MONTROSE, IOWA.

We landed here October first to serve these dear people as pastor. They have received us with open arms. Surely some of the salt of the earth are here. They lean up against the old rugged gospel and shout while doing so. Our prayermeetings are well attended and are times of rejoicing in the Lord. We raised our

first month's budget in full without any pull. Our Sunday school teachers and officers seem spiritual and enjoy God's presence. The N. Y. P. S. seem to be climbing upward. We expect to begin our fall meeting soon. Remember us in prayer.—J. G. Fetterhoff, Pastor.

#### MUSCATINE, IOWA.

We accepted a call to serve the church at this place, at our District Assembly and came the following Sunday, Sept. 4th. We received a hearty welcome from Brother and Sister Dobson the outgoing pastors and from the good people here. We found the church in a good condition spiritually as a result of the faithful untiring labors of our predecessors. The following Wednesday night after moving here, these dear folks made us feel more welcome in their midst by bringing with them to the prayermeeting packages of various shapes and sizes, which when opened proved to be good things to eat and among some other things was five dollars in cash. We were informed that the pastor ought to be "pounded" on his birthday, and they had found out that that was the date. Two persons have cleared up their experience by confession and prayer, and several hands have been raised for prayer since we have been here. God is blessing and we are expecting great things to come. We are to begin a meeting Dec. 2, and to continue until the 19th with the Littrells. Will you join with us in prayer for a mighty revival in this place?—V. A. and Anna Scofield, Pastors.

### Sunday School Lesson

November 7

By M. EMILY ELLYSON

LESSON SUBJECT: The Fall of Jericho.

LESSON TEXT: Joshua 6:12-20.

GOLDEN TEXT: *This is the victory that overcometh the world, even our faith* (1 John 5:4).

**J**ERICO was a city of great antiquity and importance. It is very suggestive to us that Israel should cross Jordan at this point, for it was the most difficult city to overcome that they would meet with in all of their campaigns. It was enclosed by a wall so great that houses were built upon them (chapter 2:15), while the spoil that was found in it was an evidence of its wealth. When Israel encamped in Gilgal the Jerichoites immediately closed the city gates and "none went out and none came in."

But they could not shut God out. There are no gates or bars that can stand against Him. How vain is the reckoning of those who leave God out of their calculations! When He is with us no opposing host can harm us, when He is against us no earthly walls can protect us. The preservation of Rahab, who, like Noah, believed to the saving of her house, is a proof that God never forgets. No one who believes in the Lord ever so little will ever find his trust disregarded. This one lone woman in that great city was remembered, and

her name comes down to us in sacred history as one of the honorable among women, for she is named among the ancestry of our Savior (Matt. 1:5). God never forgets.

Faith cannot be hidden, whether it be Rahab in Jericho, the Syrophenician woman in the borders of Tyre and Sidon, or the thief upon the cross—it matters not which, none is too lowly, too vile, or too far away to believe in vain. Even the feeble faith of the woman who stole through the crowd to touch the hem of the Master's garment could not be kept secret. She too had to see that faith could not be hidden. God sees the smallest act of faith. So also He notes the smallest act of service done for His people. We cannot render the small service of the giving of a cup of cold water in His name and for His people, and lose our reward.

The means by which this great city was taken were very peculiar. There was no natural fitness seen in the means to produce the result, the fall of the city into the hands of Israel. The former generation had turned back to wander in the wilderness because they feared they could not conquer the great walled cities of Canaan. They gave up their "Promised Land" when only a geographical line needed to be crossed over. And now their posterity find that God can win victories and bring down the most formidable host without a struggle on the part of Israel. But faith and obedience were most essential to the accomplishment of this wonderful feat. We frequently come into places in our own lives when all that we are permitted to do is to "stand still and see the salvation of the Lord," when, even to speak, might be murmuring and rebellion. Only silent obedience is required at such times, for the Lord is fighting for us. But Milton tells us, that, "They also serve who stand and wait." At such times it best becomes us to practice humility and let all men see that the battle is not ours but God's. We cannot assist God by our bustling officiousness. And the only effect of such human effort is to raise a dust and obscure the view of God's salvation.

We note that the walls did not fall the first few days of marching. That means that we must march on until they do fall. But they who serve God can well afford to wait. It takes power and steadiness to wait God's time. But the walls will surely fall if we keep up our march according to divine direction. Not all of our hindrances are overcome in a fortnight. We cannot build a worthwhile work on gush and enthusiasm. It is the continued prayer, the continued faith, and the continued walking in the light that brings victory. The seventh day must find us just as faithful in these soul exercises as the first day, and then will come the long blast of the ram's horn and the shout of triumph, and the walls go down.

We recall here Morrison's work in China—the long faithful, patient waiting and praying of this eminent missionary, but finally faith was rewarded and the "walled kingdom" gave way. After seven long years of toiling he baptized the first known Christian convert of that

land. His missionary life covered twenty-seven years, his actual converts were less than a dozen, yet by his faithful labors he laid the foundation for all future work in China. And by giving them the Scriptures, he said, "when dead, I shall yet speak."

"By faith the walls fell down." But it is also true that the faith would have been powerless had it not been accompanied by the obedient works. It is true that lightning alone strikes, but not the lightning that is alone. Thunder must accompany the lightning that strikes, otherwise it is but heat lightning and harmless. All of the marching for seven days had been done in silence. But have we ever stopped to consider how much of God's work is done in silence? Man may need commotion and fuss in order to know that work is being done, but not so with God; silence is sufficient. He brought to pass His mightiest work out of the majestic silences of eternity. These silent marchings were preliminary, but necessary, to the downfall of Jericho. God always has a purpose when He requires anything of His people. No matter how absurd it may have seemed to Israel or how much of a subject of ridicule they may have become to the enemies who were watching from the wall, they could win in this conflict only as they obeyed God.

We call attention to the disposition made of the spoils. Everything of value was set apart for the Lord's treasury. All else was destroyed. All the spoils of life's conflict belong, as a matter of fact, to God, but He gives us much for ourselves and claims only the first fruits. Jericho was the first city taken in the campaign. God claimed no other city. They should have many. Again Jericho was especially a strong-hold of the enemy. And the kingdom of our God is built up, on the downfall of Satan's strong hold.

A question comes to us just here. Is the measure of the divine claim on the church the same as that made upon Israel? Like the Israelites, we are but redeemed slaves. They from Egyptian, but we from a harder bondage. To each one of us He says, "Ye are not your own; ye are bought with a price." Then when we consider the tremendous price paid, when we contemplate the exchange of the kingly throne and crown for a manger cradle; and later as we see a toiling homeless wanderer with "no place to lay His head;" then on farther we see how the path He is following leads to the sorrowful Gethsemane with its bloody sweat, and still following the path, that it leads to Calvary where He poured out His soul unto death on the shameful cross; surely when we see the Savior's gift of Himself for our redemption from the bondage of sin, how can we but freely own that what we are, what we have, and all we may win through His power and love, belongs not to us but unto our Lord.

"I just cannot do without the HERALD OF HOLINESS, for I find so much soul food in it. I cannot go to church often to hear the pure gospel preached and enjoy being with the saints, so I just must have the paper come every week."  
—L. A. H., Okla.

## NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

### OUR ARMY OF YOUNG PEOPLE

We have in the Church of the Nazarene today a mighty army of young people TWENTY THOUSAND strong in the organization of the Nazarene Young People's Society. This does not include those young people in churches where they have no organized society, or those young people in our churches who are not members of the N. Y. P. S. It is safe to say, then, that in our church of SIXTY THOUSAND members, ONE MEMBER IN THREE IS A YOUNG PERSON. So far as we know after some investigation this percentage of young people is as large as, and much larger than many of the denominations in the world today.

What does this testify? It testifies that the program of the Church of the Nazarene appeals to young people. This program does not include worldly amusements, shows, socials and the like,—those things used by so many churches to win the young people; but on the other hand it includes a spiritual program, where the standard of living is held to the Bible standard; the preaching of a rugged gospel; the magnifying of the work of the supernatural power of God; a challenge to fight against sin and the devil; a program which enlists the entire resources of the young person; an opportunity for service which brings the greatest good to the community, the nation and the world—that of intense evangelism. In short, the Church of the Nazarene challenges its young people to a fight—a fight against the strongest of all foes. A fight in which there is no retreat. A fight from which there is no discharge. A warfare in which no armistice will be signed. This we believe is the reason for the large percentage of young people in our church today.

What is the character of this group of young people? We can safely say that the vast majority of them are spiritually minded. They have an abhorrence for all that is worldly and sinful. There is a deep determination to keep the anointing of God upon them and to hold to the ideals for which the Church of the Nazarene stands. From a spiritual standpoint, they will lead any general group of young people in the nation. From an intellectual standpoint, they are equal of any general group in any denomination. From the standpoint of loyalty to Christ and the Bible there is none that can compare with them. They pray the glory down in their local meetings, in their rallies and conventions. Their testimonies ring true. The anointing of God is upon them. The Church of the Nazarene may justly be proud of this great army of young people in the Nazarene Young People's Society.

What will this army of young people mean to the Church of the Nazarene of the future? The fact is THEY ARE THE CHURCH OF THE FUTURE. They are a great blessing to the church today. We cannot get along without them. We do not desire to do without them, but we

are endeavoring in every way to increase their ranks from year to year. But within a few short years the burdens and responsibilities of our church will rest upon this present army of young people. They will be our general superintendents, our district superintendents, our pastors, our evangelists, our college presidents and professors, our Sunday school officers and teachers, our leaders in the W. M. S., our stewards and trustees of the local churches;—our leaders in every department of the Church of the Nazarene.

What kind of church will we have in the future? Just what we make out of our young people today. These young people along with their spiritual life, their fire and enthusiasm, must be trained in the principles of church membership. They need to be taught in the doctrines of our church. They need to have the privileges of leadership in minor offices that they may grow along with the church to fill those offices of greater responsibility in the future. They must be built up in Christian experience and holy character. They need to be taught in practical methods of working for Christ such as personal work, stewardship, missionary education, the leadership in meetings, etc. The NAZARENE YOUNG PEOPLE'S SOCIETY is the one department of our church that is filling this very important place in the lives of our young people.

What does the N. Y. P. S. need? It needs the loyal support of its entire membership in "THE EVERY MEMBER OFFERING FOR GENERAL N. Y. P. S. WORK" on November 14th. We have money for evangelistic campaigns, money for schools, money for missions, money for local enterprises. Can we not have the enthusiastic and loyal financial support for the General N. Y. P. S. fund that a better and more helpful program may be provided for this great army of young people, TWENTY THOUSAND strong? Let us show the entire church by contributing to this offering on November 14th, that the N. Y. P. S. is loyally supporting its own program.

### OZARK ZONE RALLY, KANSAS CITY DISTRICT

The regular meeting of the Ozark Zone, Kansas City District N. Y. P. S. held at Carthage, Mo., September 21, 1926, with the following Societies being well represented: Lamar, Carl Junction, Webb City and Joplin.

The meeting opened with devotions led by Edwin Hight. Features of the evening were special songs from each society represented.

Interesting and helpful papers were read by representatives from Webb City and Lamar societies. Mrs. Hall, of Joplin, gave a talk which was an inspiration and help to all. The officers elected for the following year were: President, G. E. Mendell, Monett; Vice President, Rochie Hight, Carl Junction; Secretary, Miss

Maude Miller, Joplin; Treasurer, Richard Steele, Webb City.

We are confident that these officers, by the help of God, will keep things moving in the Ozark Zone during the coming year.

At the conclusion of the service a flash light picture was made by a visiting minister and photographer.

The next rally was announced for Joplin, Mo.—Reporter.

### SUNDAY SCHOOL AND N. Y. P. S. CONVENTION

The Louisiana District Sunday School Committee under the leadership of Brother J. J. Thompson, of Alexandria, co-operating with the Y. P. S. Committee under the leadership of Miss Byrl King has held two local rallies and one general rally on the Louisiana District this year. The first local rally was held with the Lake Charles Church on March 5, 6 and 7. The rally began with a splendid devotional service, followed by an address of welcome by the local pastor Rev. Woodson. Many very helpful talks were given and papers read on Sunday school work, and on completion of the Sunday school program the Y. P. S. gave a number of very helpful and timely papers and addresses on young people's work, on such subjects as, "How May the Y. P. S. Reach the Unsaved?" "What the Y. P. S. Means to the Church," etc. Everyone in attendance expressed themselves as being delighted with the work done. This was known on the District as "The Southern Rally."

The second local rally was held with the Shreveport Church, May 21, 22 and 23rd with Brother Thompson presiding. The Sunday school program was put on the evening of the 21st which was begun with a splendid devotional service, and an address of welcome by the local superintendent, after which several fine papers were read on various phases of Sunday school work. The Y. P. S. Program was given the evening of the 22nd. The several numbers presented were almost all given by young people, the same being true of the presentations on the Sunday school program, each number was of the highest type, very helpful and inspiring, and only give one a faint glimpse of what our young people can really do if they are determined to put the job over for Jesus. This was known as the "Northern Rally."

The General Rally was held July 15, 16, 17 and 18 with the Alexandria Church, the devotional services being in charge of Misses Joy and Mary Latham of Marksville, La. These young ladies are capable, spiritual and splendid representatives of the gospel of which they sing. Evangelist H. T. Isgett gave one of his typical soul stirring sermons which was a fitting beginning and preparation for what was to follow.

On Friday morning the 16th the Sunday school rally began with delegates from a majority of the churches on the



District, but one fact we regret, and that was the fact that so few of our superintendents and pastors were in attendance. The Sunday school is "The Church at School," it is not, "An annex," or "A Part of the Church," and since this is true we naturally felt that every pastor and superintendent should have been present or well represented. Those in attendance who had been fortunate enough to attend the two local rallies were unanimous in their conviction that it was the best rally ever held on the District, not in the greatness of its numbers, but in the quality of its constituency. The splendid papers read, and speeches given could hardly have been improved on, only by having more of them and more time in which to present them.

Our hats are off to Brother Thompson, Chairman of the Sunday School Committee and Superintendent of the local school, and Brother T. C. Leckie, local pastor for their untiring efforts in providing for the comfort, convenience, and spiritual life of the occasion.

Saturday the 17th was devoted to the N. Y. P. S. program at which time the young people rendered their numbers like veterans, in a way that made our chests swell with pardonable pride. It was the unanimous verdict of both Sunday school and Y. P. S. Committees that the young people had done their part to make the Rally a success, and that our problem lies not in finding someone who can work, but in finding work for those whom we have who are capable and ready for the Master's service.

By far the greatest asset to the success of the Rally was the presence of Dr. and Mrs. Ellyson. Their addresses and sermons were wonderful indeed. The entire constituency appreciated them so much that it's in our plans to have them with us again in 1927.

To those over the District who would have come, but for reasons beyond their control could not, we say "Take courage and let's make every effort to be on the job next year," and to those who could have come and did not we say, "You missed a real treat, to have been able to hear Dr. Ellyson on 'Sharpening Up' (Proverbs 27:17), would have repaid anyone interested in Christian work many times over for their trip."

R. L. BRISTER, Reporter.

### PAYING THE CHURCH DEBT

Our "Determination Organization," founded for the purpose of taking care of the interest and to reduce the principal on our church debt, was organized in Jan., 1925, with twelve members, each promising to pay one dollar each month. We meet each month at the homes of the members and have a program consisting of Bible reading, hymns, prayer, special musical selections, etc., and the roll call is answered by each one paying his dues, and then we close with a collection. The plan works. We now have 55 members on the roll. All interest demands have been met on our church debt and we hope soon to have enough to reduce the principal by \$500.00.

I thought some other church might try this plan and succeed as well or bet-

ter than we have with it.—Church of the Nazarene, Beacon, New York. Edna Lord, Secretary of D. O.

## Our Work in The West Indies

### MAKING THE LANDING

At early dawn on Friday morning, August 27th, we were up and standing at the porthole of our cabin, and saw for the first time the outline of the old and famous Island of Barbados. Having pictured in our minds the beauties of tropical scenery, we were somewhat disappointed. For just off to the east of our ship we saw a long, greyish shore, relieved only here and there by tall palm-trees, waving Casuarinas, and an occasional aermotor. Just to our left as we face the shore is Pelican Island on which the quarantine station is situated. While to our right is Needham's point. Our ship glided in between, entering Carlisle bay, a beautiful bay which owes its name to the Earl of Carlisle, to whom Charles the first granted the island in 1627. In a few moments our ship cast anchor and we were resting quietly on the bosom of the sea which had become as smooth as glass, awaiting the further excitements of the day. About one hour and a half after we cast anchor, breakfast having been served, and all on board seemed to be ready for a general exodus, all at once and altogether a great convoy of boats pulled by oars, guided by a police boat with a dozen or more queerly garbed policemen, headed straight for our ship as if they were going to capture the whole ship's crew and make them prisoners of war. But after they climbed up the gangway and got on board the ship we soon learned that they only wanted each one of them to reach us first in order to get to handle our baggage or suit cases, or something to earn a six pence, and also in addition to get a tip.

At last we reached the shore and walked out on the soil of the most densely populated island in the world. The shore was absolutely thronged with the colored people of the island, pushing and crowding to get something to do, and every way you turn there would be a poor beggar claiming every conceivable misfortune to touch your sympathy in order to get a penny from you. This is one of the worst things to contend with on this island. A white man can hardly go down town without being continually pestered with the beggars and fruit peddlers. But oh, the wretchedness, and misery, and poverty! It makes one's heart cry to God for help for these poor creatures. This is not like home, we do not have the convenience here we have at home, and this tropical climate is very hard on one from the north, but we are

so glad God sent us here, for there is a great need, and we are so happy to have some part under the Lord in supplying that need. In our next article we will tell you more about the people and our work here. Praying God to richly bless the Church of the Nazarene throughout the whole world, and to raise up a strong work in these islands, we beg to remain as ever one of His servants.

J. I. HILL, District Superintendent.

### NORTH PACIFIC DISTRICT

Since our last report many things worth chronicling have happened, but we forbear burdening space and patience with more than is of some interest to others outside our own District boundaries. Our folks, generally, are blest, hopeful, and victorious. We are not short of preachers, nor of capable men and women for pastors, though we have a few charges where they are not yet "supplied," either because of not being able to support a pastor, or temporarily joined with other charges. We would be glad to provide for all of the many applicants from all over the world, and covet the prayers of the entire church that ere long we may be able to use those who, under God, are "strong, and do exploits" for the wonders of this section are far-famed and our climate second to none in the world, and we should have a district of like reputation. But that may be visionary rather than vision. At present, instead of having more calls than can be filled, we have more folks wanting calls than can be called. Rev. Ralph C. Gray had to return to Southern California for health of family, so Rev. C. B. Archer is now pastor at Centralia; Rev. D. Rand Pierce and wife, Mary E., are pastors at Everett, Washington. Rev. Nellie Robbins has been called East on account of her mother's health, and Cottage Grove is soon to be supplied. Rev. Ava S. Adams has been compelled to rest for awhile, and Sister Pearl Russell is pastor at Beaverton; Rev. O. R. Reeder moved to Nampa that his children may have advantage of our Northwest Nazarene College, and Rev. Homer C. Williams has succeeded him at Alsea, Oregon. The latest change is at Mukilteo, Washington, where Roy L. Nolt has served for several years but now must rest for a season, is succeeded temporarily by Hollis Grubb.

New classes have been formed at Vancouver, British Columbia, and Klamath Falls, Oregon, with good prospects.

Des Moines, Washington has been joined with Kirkland, as formerly, and Frank Ellis shepherds both. Malone is joined with Hoquiam, and Brother Mac Cahill pastors the whole of the Grays Harbor country, one of the largest and best pastorates in the Northwest, so far as opportunities go, and Brother Mac has proven himself equal to it. There are several churches we have not yet been able to visit, but the preachers are capable and we hear good things about them. Evangelists Kring, Lord, and Mrs. Wallace have all been busy, and many others from off the District have been with us, among whom Asbury Dean, of Iowa.

DELANCE WALLACE,  
District Superintendent.



## NEWS AND NOTES FROM NEW ENGLAND DISTRICT

### FROM THE DISTRICT SUPERINTENDENT.

We are in the midst of a tour of New England with Uncle Buddie and Brother Messer. Churches are being blessed and many new people are being reached. Uncle Buddie will tell you all about it in his Good Samaritan Chats.

Just prior to Uncle Buddie's coming we visited our Canadian churches and found them holding their own. Some more strong leadership in Canada just now would mean much, for the Church Union affair is leaving many discontented and hungry for something hot.

It was our privilege this week to dedicate a beautiful new building at Jackman, Me., where the work was organized this spring under Sister Mabel Manning. These folks have built a splendid plant and leave only a total indebtedness of \$2,500.

Evangelism is an interesting factor on the District this fall. We are having a great variety of workers. The Elsners, R. P. Fitch, John Fleming, E. E. Curtis, John Hatfield, Geo. Kulp and Rinebarger are among those laboring with us. We expect many souls this season and more fire than ever.

We have before us now openings for campaigns which would probably result in new centers of holy fire. The only obstacles are time to start them and lack of strong leadership to carry forward the work started. I am convinced New England is not a dead issue but right now is rife with opportunity. The great Pine Tree State is wide open to our advances. We are determined to do our best while we are at it. Pray for us.—H. V. Miller.

### PORTLAND, MAINE.

We have recently closed a good meeting with the Elsners in our church. This is the second meeting in about one year that these evangelists have given us. They surely captivate the people with their singing and our brother's preaching was even more rugged than a year ago. We had some good cases at the altar who had never been at our altar before. Ten days in the average Church of the Nazarene is too limited to gather the results that we ought to have, and this pastor will be slow in the future on the short meeting schedule, but we had a good meeting in the brief time allotted. Last Sunday Uncle Buddie with Evangelist Messer and District Superintendent Miller were with us morning and afternoon and we did have one time that many will not soon forget. We had people with us from Berwick, Old Orchard and Chebeague to hear Uncle Buddie and an auditorium full of people listened intently to hear Uncle Buddie relate his life story. What a time we all had as we listened to this graphic life record. At night we united with the So. Portland church and enjoyed a great wind-up service under the anointed preaching of this

dear apostle of our movement. Our church building is shining under a new surface of paint which with other improvements makes it truly attractive.—C. P. Lanpher.

### JACKMAN, MAINE.

We are rejoicing in the Lord for His marvelous saving and sanctifying power. We are glad to be able to report victory both in our own souls and for the work. God has been good to the little town of Jackman. He visited it for the first time in its history with a gracious revival and quite a number have been saved and sanctified. This took place while we were worshipping in the Congregational Church and when we got ready to leave last April, those who had really gotten saved, came out of the Congregational Church, saying they wanted a Church of the Nazarene in Jackman. They were afraid that if I left town and they did not definitely declare themselves, that they would grieve the Spirit. They asked me to stand by until they had gotten organized and located. Of course this brought on persecution by the formalists, and we were boycotted for a place to preach, so one man and wife offered us their large glassed in porch, seating over one hundred people. We accepted the offer and immediately set about praying for a place of worship. One man and wife gave us a lot, right in the center of town, and the folks sacrificed and gave all they could, even the children helped shovel gravel and pick rocks for the basement. It was wonderful to see them all so interested in their new church. They labored, and prayed, and gave, and worked. Rev. H. V. Miller, our District Superintendent, came on May the 18th and organized our church with thirty-three charter members. They broke ground for the new church. It took just forty-two days to finish the building. It is a splendid church, 30x50, with everything in it for comfort and service. It is neat and modest, seating 160 people and costing \$5,000. We have an indebtedness of \$2,500. We feel that God has done marvelously, for everyone said that it could not be done, that we were not rich enough to have a building, but God honored the faith of our precious people, and the little church stands as a monument of the time when God visited Jackman in saving power. Our people are standing loyally by and are bravely doing all they can to pay the standing debt of \$2,500. This is a lot for them as there is no industry here, only lumbering and catering to the tourists. Four of our New England churches supplied us with one hundred song books, sending twenty-five each for which we praise God. It has been wonderful how money has come in, in answer to prayer. We are still praying that God will help them lift the present mortgage. Our folks believe in paying their debts. We

had a splendid meeting with Brother Bud Robinson and Messer, when we had our church dedicated. It was a precious hour which our folks will never forget. God blessed the two services with the Robinson party and about twelve souls came forward for prayers, some for the first time. We are expecting a revival meeting with Brother H. V. Miller, our District Superintendent, as preacher. Pray for us, that God will again visit this town and save many more. We are praying for a good live man to take the work. I feel that a new man coming in now will be the best for the church and community. We give God all the glory for what He has done.—Mabel R. Manning, Pastor.

### KEENE, N. H.

Our first report from Keene. Coming here from the Assembly we found ourselves among the best Nazarene people on the District, few, but faithful. I am finding it quite a task to worthily follow my predecessor, Brother Ray Haas, who did noble work while here, but we are working at the job and doing our best. God is richly blessing us and we believe, is giving us access to the hearts of the people. We are having a slow increase of attendance in all departments of our work that we trust will be permanent, and an occasional seeker or two that fills our hearts with holy joy and enthusiasm. Praise the Lord! We are very much encouraged and obeying the injunction "When the outlook is dark—try the uplook." God's presence and help is with us and that savors of good things to come. Praise the Lord for His definite blessings of radical conversion and entire sanctification.—J. W. Shirton, Pastor.

### HAVERHILL, MASS.

We are able by the grace of God to report victory for the Haverhill Church of the Nazarene. The past month has been one of advancement and triumph. We have reached the largest attendance yet, while the tide is rising in all of our services. We went over the one hundred mark in prayermeeting once during the month—ninety-five twice. We had Rev. Pascoe Goard, F. R. G. S. of London, England, one of the best Bible scholars, and prophetic teachers, and authority on Anglo-Saxon history and destiny in the English speaking world; as far as I know. He was with us for two nights and packed the church to the gallery. Our church has a seating capacity of five hundred. He gave us two most inspiring messages. One Sunday during the month, we were unable to preach. The power fell on the opening praise service, while a brother who prayed through in the afternoon back of a stone heap in the field, took most of the service, testified, shouted, and exhorted the people to seek the fulness of the blessing. The glory broke in on us. I gave the altar

call and six responded and came to the altar; and seven more requested prayers at the close. Brother Budd and party came along and gave us a rousing service on a Tuesday night, that well filled the church. The dear Lord is surely giving us good things to enjoy as we follow on in His ways. We are believing for great things these days, as we have a great God to help us.—F. W. Domina. NEW BEDFORD, MASS.

I wish my good Nazarene friends in other parts of the country could be in some of our meetings and see some of these New England Nazarenes shouting, marching, and sometimes leaping for joy. We are having good congregations Sundays. Last Tuesday night prayermeeting there were forty-two present and fifty-five Thursday night. Last Sunday there were 119 at Sunday school. The school has an enrollment of two hundred. Fifteen months ago the enrollment was eighty-five. I recently immersed seven people in the Acushnet River. Last Sunday morning we had an old fashioned love feast. Amidst shouts and tears we raised \$90 for our winter coal. A charter member declared that was a new thing in the history of the church, to get the coal money in advance. Sunday night District Superintendent Miller, Prof. Messer and Uncle Buddie were with us. A great service indeed; church packed. When the service was over everyone left with a satisfied smile written all over their countenances. Sunday afternoons and Wednesday nights our church is holding services at Brailly's Station, eight miles from New Bedford. This is a good field. Last Sunday a number of young people were at the altar. We will soon be moving into our eight room Nazarene parsonage, the home of the late Mrs. Stanton. She willed her home and furniture to our church. We have been offered \$8,000 for the house. Thank God for the good house and furniture. Our motto, "Keep the fire burning, a shout in the camp and system in our work."—R. J. Kirkland.

### WESTERN OKLAHOMA DISTRICT ASSEMBLY

The 14th annual session of the Western Oklahoma District Assembly closed Sunday night, October 10, with marked victory. In the words of the presiding General Superintendent, it was one of the greatest Assemblies he had ever attended. It was a great Assembly. (Pardon us, Dr. Chapman, there seems to be no greater word than "great.") It was great in the matter of attendance. The writer has attended everyone of the General Assemblies, and is sure that none of the quadrennial meetings of our general church has been so large as this District Assembly. It was great as to spirit. The blessed, sweet presence of the Holy Ghost was so manifest throughout the business sessions that the visitors wondered at the unity. It was great as to vision. Not a preacher went back to serve a church who was not securely committed to storehouse tithing, and pledged to begin at once raising the full budget, general, district and local. It was a great Assembly measured by its salvation work. Not less than 125 seekers knelt at the altar during the night

evangelistic services. It was great as to obstacles overcome in the face of defeat. Following a week of downpour of rain, on the Monday before the Assembly was to meet at Altus, again the rains descended and the floods came. Our Assembly kitchen and dining room equipment had been shipped on ahead, and our District Superintendent had gotten part way there, when the floods washed out railway and highway bridges, so that travel to Altus was impossible. Dr. Goodwin had reached Bethany Monday on his way, and as the railroads gave no promise of early resumption of traffic, he got the Altus pastor by phone, and also reached the marooned District Superintendent by wire, and the three agreed that the holding of the Assembly at Altus was impossible. They turned for help to the Bethany pastor, Rev. A. L. Parrott, who said, "Come along, we'll care for the crowd." And he did. We have not yet found the thing that man can't do with the backing of his folks. So well was his church organized, that in a few hours sufficient homes were found for all, and a large dining room equipped where meals were served to 250 delegates and visitors. Every guest at the dining hall is convinced that Bailey Hall can feed even a General Assembly to its satisfaction. If our District Superintendent had left any remains of opposition on the District to storehouse tithing, Dr. Goodwin cleaned it up and out during this Assembly. Never have we known this precious man to be so fully possessed by the divine Spirit. How we did enjoy him, and the presence with him, of Sister Goodwin. The finances of the District are in good shape. All general and District apportionments have been met, and there has been a substantial increase in every fund. We are undertaking greater things for next year. A gratifying feature of the Treasurer's report was that the District gave \$13,516.89 for Bethany-Peniel College building and maintenance, of which sum the Bethany church gave \$10,611.11. The District heartily endorsed the request of the local church that the next General

Assembly be held at Bethany. Rev. J. Walter Hall was re-elected District Superintendent, M. A. Wilson, Secretary, and C. A. McConnell, Treasurer. An offering of \$113.66 was given Rest Cottage. A love offering for General Superintendent and Mrs. Goodwin, of \$400, was given with a hearty good will. The evangelists of the Assembly were, Rev. E. G. Theus, Rev. Lum Jones, Rev. Hocker, Rev. S. S. White and Rev. J. E. Gaar. The Assembly comes to Bethany for 1927.

REPORTER.

### CHURCH NEWS

PASTOR J. WM. TRUEBLOOD, SALT-SPRINGS, OKLA.—"We have just closed a meeting at Ellendale with Rev. J. N. Smith of Bethany, as evangelist. He preached with power and unction from heaven. God honored His Word by convicting many souls and in spite of rainy weather, some souls were saved or reclaimed. The church is in good condition and the prospects good for the coming year's work. To God be all the glory. Brother Smith is a good revivalist and a friend to the pastor."

FT. WAYNE, IND.—"As we look back over the past few years we are made to exclaim, 'The Lord has done great things for us whereof we are glad.' During the seven years of Brother and Sister Paschal's ministry God prospered the work here in every way, even beyond our expectations. Since they have gone to their new field of labor we feel that God has sent us Brother and Sister Himler to lead the church on. He has already set His seal upon their work by giving them souls in every Sunday service since the beginning of this Assembly year. On September 29 we began a five days' convention with Brother and Sister Lillenas and our District Superintendent, Rev. J. W. Montgomery, as workers. The Lord blessed during that short time and gave great victory, especially on the closing day did He open the windows of heaven and pour out His blessings. Our budget of \$5,000 was entirely raised. Our District Superintendent and family united with the church and are now living in our city. A spirit of love and unity prevails among our people and we are trusting God for the best year Ft. Wayne Church has ever known. On November 15 Rev. John Fleming comes to us for a two weeks' revival. We are praying for a mighty flood tide of salvation, it is already in the air. Praise the Lord."—Reporter.

EVANGELIST LEE L. HAMRIC—"We are here on the border of Old Mexico, in the Rio Grande Valley, in the beautiful fast growing city of McAllen, Texas. It is again our happy privilege to be with the Church of the Nazarene here in a holy campaign and God is giving us a glorious revival, a real Holy Ghost revival; no pulling, persuading, hand shaking proposition, but real conviction, repentance and praying through. Altar lined last night with penitent seekers, eight or ten prayed through and we are just started. It is marvelous how the

## NEW BOOKS

In this issue you will find detailed description of the following new publications:

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Lord has blessed and led the Church of the Nazarene and people here. Two years ago last July we were here in a revival with this people under a small tent with a very small class. Now they have a nice commendable church with a fine Nazarene class. The Rev. Clyde Dilley has been the pastor and human leader of this church for the last two years, and great things has the Lord wrought in the two years with Brother Dilley and his good faithful sacrificing people. They now have a good substantial commendable work. We predict for them a great future. This is a wonderful country and climate; oranges, lemons and grapefruit grow here to a perfection, and vegetables are here by the carloads. We are to cross over into Old Mexico before we return north. We are now closing a very successful evangelistic year. We have witnessed the salvation of one thousand souls, traveled twelve thousand miles, preached about 325 times, had good health and no accident. To God be all the glory. We are for real revivals and a permanent work. Pray for me."

PASTOR C. I. METCALF, PLAINVIEW, NEW MEXICO—"This is one of the oldest churches on the District and at one time perhaps the largest. The work here has been neglected and is run down. We have been here only a short time, but God is blessing and the people are encouraged and are making arrangements for greater things in the near future. We have just closed a meeting here. We did almost all the preaching. There were a few seekers but no finders. The church was helped wonderfully. They are drawn closer to God and to each other. Almost all of the members of the church have signed the pledge cards put out by our publishers. We are encouraged, looking up, marching forward and expect victory in Jesus' name. Pray for us and the work on the southern plains."

EVANGELIST C. J. GARRETT—"I am at Wolf Lake, Ill., now the third week. Thirty-six saved so far, nineteen sanctified. One show man thirty years old converted. He was born in a circus camp, lived all his life in circus life, was a black face comedian and glass eater. He shouted and praised God. I felt led to ask him to preach the next night, which he did, then I exhorted. Twenty-five came and prayed through. He begins a revival Monday for himself. God will use him. His name is Luther F. Huggens. Pray for him."

PASTOR LESTER MILLER, HAMAR, N. D.—"The revival held this fall by Brother Wm. Griffith resulted in the salvation of several precious souls in and around this little town of Hamar. This is an entirely new opening, as no regular church services of any kind had been held at this place for several years. I am the depot agent in Tolna, the next town east of Hamar, but having felt the call of God to definite Christian work for some time, I consented to carry on the work in Hamar. So I have been 'making tents' in the depot, and pastoring this little flock. We organized a Sunday school and the interest is grow-

ing. The writer has preached each Sunday since September 5. Sister Fick from New Rockford, came over and preached for us two weeks ago in the evening, which was much appreciated. Sister Rosalind Rinker, who will sail for China as a missionary next month, preached for us last night, October 10, and a cash offering of \$45.02 was taken for her. The little flock presented the writer with \$19.20 to buy his books for the first year's course of study. Brother Tate, our District Superintendent, preached for us one night. Pray for me as I am starting on my ministry, and for this little flock, most of them babes in Christ, that we will remain true to Him."

PASTOR F. R. MORGAN, WEST TULSA, OKLA.—"We are still on the map here in Tulsa. The Lord is with us and the new year is starting off well. Sunday night the house was nearly full and the presence of the Lord was there. The folks praised God, shouted, laughed and cried until I began to think we would not get to preach, but finally we got settled enough to have a healing service. Several came forward for prayer and some did not go away disappointed in the least, then the outburst broke loose again and for fifteen minutes they laughed and cried and shouted, then they settled down a few minutes and I preached as best I could and made an altar call and one young lady came forward and was reclaimed, for which we praise the good Lord. We went to the Assembly with everything paid in full, not a cent behind on anything in the way of the budget. I think I am behind with my ministerial relief fund, but I won't be any longer than I get my next check. I got under conviction today when I received a letter from Brother Fleming in regard to the worn out ministers. Boys, let's not forget them. They have made it possible for us to have the places we have now in the Church of the Nazarene, and we all know that this movement is the greatest in the world today."

PASTOR R. L. BROWN, WICKS, ARK.—"Our church has had a good revival this year with Rev. J. L. Bates of Bethany, Okla., as the evangelist, who, while on a visit in April, preached a few nights for us, resulting in five professions and a call for the summer meeting. We had seventeen professions in this meeting, of which all but one were among the church. We were much hindered in each meet-

ing. Brother Bates is a devoted man and a good preacher, easy to work with. His wife also rendered good service in the last meeting, preaching and otherwise. They preach the rugged gospel. Vandervoort had for its evangelist Rev. J. D. Brazil, who served faithfully and well, putting his very life into it, but the other denominations held meetings in conflict with us, and the results seemed small. We had seven professions. Brother Brazil also held the meeting at New Bethel. Conditions were more favorable here and the Lord gave us a great revival, forty-seven professions, ten uniting with the church. Brother Brazil is one of the Lord's humble servants, and a good preacher, easy to work with. He certainly works at the job and the Lord is blessing his ministry. His wife helped in the latter part of the meeting. She is a fine worker."

PASTOR SAMUEL G. MUSE, GEORGETOWN, KY.—"We entered upon our duties as pastor of our church here immediately after our Assembly. The good people received us kindly and we have found them always ready to assist us when possible. We feel a more loyal and devoted people could not be found anywhere and we are expecting God to bless our labors together throughout the year. One of the most encouraging things we have noticed to date has been the tender presence of the Holy Spirit in our services. Rev. W. W. Stover and wife were the good pastors who preceded us the past year. They are some of our tried and true ones and we feel they have paved the way for our coming, making it easy for us to take up the work where they left it. May God richly bless them in their new field of labor. We do not feel capable of filling their place but we are glad to fall in line and do our very best for God and His cause in this part of His vineyard. Pray for us."

PASTOR OSCAR J. FINCH, PLACENTIA, CALIF.—"We have just closed a very fruitful revival campaign. God was manifestly present in every service and the first night was the only time that we did not have someone seeking God. Aside from this I think that there was no service with less than four seekers and on the last night we had between fifteen and twenty. There were thirteen splendid folks added to the church with only two of these coming by transfer. Brother H. N. Dickerson of Ashland, Ky., labored with us as our evangelist. He loves God, he is humble and conscientious and has a passion for lost souls. Brothers Jones and Scroggins of Monterey Park, Calif., were with us for their second time as singers. We consider it a privilege to have had these boys with us once more. During the past fourteen months we have received forty-one new members into the local church. Thirty of this number have never been Nazarenes before. I want to humble myself before God and ever praise Him for the way He has blessed us. I am delighted with the way and am determined to continue to push the battle."

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**PASTOR E. D. MESSER, SAN ANTONIO, TEXAS, FINE STREET CHURCH**—"We recently accepted a call from the church here and are now on the job. The outlook is good, for we have a fine band of people who have faith to believe it can be done and a determination to do it. A wonderful spirit of co-operation is manifest and we are believing in God for a great year. We have a nice piece of property here, church and parsonage, and the parsonage was furnished throughout for us with beautiful furniture. We are glad to be located on the San Antonio District where so much work is needed. A great field, but few workers. Pray for us."

**EVANGELIST AARON HULSE**—"Since my last report I have been very busy for God and souls. I have held revivals at Richland Center, Wisc., Letona, Ark., and Vinton, Kansas. In our revival at Richland Center the altar was lined with souls in almost every service. Brother George B. Munns, who was the pastor at that time had things in fine shape for a revival. In our Letona revival God was with us in saving and sanctifying power. I don't know how many were at the altar, but there were many seekers and some happy finders. Brother Tapley, the pastor, did his best to make the meeting a

success. He has been with the church about five years and he received another call back. The budgets and a nice offering for the pastor were raised. We were invited to come again. In our Vinton revival we did not hold very long on account of floods, but some seed was sown for God and holiness. Glory to God. I go anywhere I am called if they will let me preach holiness, (but not for the Tongues). I play a slide trombone. Home address: 13th and Plum, Hutchinson, Kansas.

**PASTOR G. R. DOZIER, GOLDTHWAITE, TEXAS**—"We have just purchased a parsonage joining our church property, nice lot, five rooms and bath with sink in the kitchen. This is a frame house built of cypress lumber, well worth \$2,000. The church bought this for \$1,000. Thanks be to the Lord. We have been unanimously called to serve this church and Pearl for another year, and have accepted the work and moved into the new parsonage. Our budget here is all paid up and we are expecting a good year. Pray for us."

**PASTOR OLIVE E. BEAN, CLARESHOLM, ALBERTA**—"August 10 Rev. O. B. Ong, the Quaker evangelist, began a special meeting here. The meetings had been well advertised and for weeks there had been much prayer and a striving to get the stones out of the way for a mighty revival. God's smile was upon us from the very beginning even in the miraculous way Brother Ong got to the first meeting. He found after boarding the train at Stettler that there was no train out of Calgary for Clareholm in time for the evening meeting so if he got to Clareholm for that first service he must go by auto. Arriving in Calgary he got in touch by telephone with Dr. Church of First Church, who was planning a way to get him down. When coming out of the telephone booth he crossed the station and came face to face with a man from Delburne where he had recently held a meeting. Telling this man his situation he said 'Mr. Ong, when you were in Delburne you preached to us that your God would see you through a situation like this. I am here in my closed car and bound for Clareholm wishing I had someone for a traveling companion, so when you are ready we will go.' They were soon out of Calgary for Clareholm, arriving in time to preach. God was wonderfully with us, some thirty or more souls bowed at the altar for salvation, reclamation or sanctification. One man who had been a backslider for about forty years was reclaimed. He had used tobacco since he was nine years old. He was afterwards sanctified and delivered from the appetite for tobacco. Another man who had been a drunkard for years was wonderfully saved. It was truly wonderful to see God's power manifest in the good old fashioned way. Brother Ong is a fearless preacher of full salvation with a wonderful spirit of discernment. His earnest pleadings with his face bathed in tears make a strong appeal to the lost and unsanctified. Revival spirit is still on the meeting and with the eight new members we took into the church after these meetings we

are marching on to victory, saying with Paul, 'If God be for us who can be against us.'"

**PASTOR W. C. CANARY AND WIFE, PALO ALTO, CALIF.**—"Glancing at our diary we notice it was just a year ago September 24 that we, having sold almost all our earthly possessions, started for the west, the two boys and myself victims of hay fever and Mr. Canary almost an invalid with inflammatory rheumatism after successive attacks of the flu, trying if possible to find a climate where we could regain our health and be permitted to still continue in the work of the Lord which is dearer to us than even life itself. In Kansas City we met Brother Speakes of the Northwest District, who told us something of their wonderful country and also of the baby church in Wenatchee, Wash., just organized, and asked us to take charge of it. We consented after some hesitation, and started on for the great Northwest, arriving October 18 after a journey of 3,443 miles. A wonderful trip and one in which God was with us every step of the way. We spent eight lovely months in that wonderful valley. Our little church was noble and heroic and devoted and we thoroughly enjoyed our labors with them and our devoted District Superintendent, who stood so nobly by us and our church there. We finished up the Assembly year there and decided to come down to California, arriving here in time for the Assembly in San Francisco June 1. We have been working on the Northern California District in company with Rev. A. M. Blackmon and wife during the summer in tent campaigns. Have had a strenuous season in which the Lord stood by us and gave us some good victories. Our last meeting of the season was here in Palo Alto, where, although we never had large crowds, we had a good meeting with several praying through and resulted in the organization of a new Church of the Nazarene. Our people are substantial full-blooded Nazarenes and more seem to be coming in right along. Have rented a hall on the main Street of the city, organized a Sunday school and all is going fine. Sometimes the glory of the Lord comes on us and the people get to testifying and praising God until there is no room for preaching and we are always anxious for God to have His way. Our health is much improved and we are determined to press right on in this glorious warfare."

**EVANGELIST L. HIBNER, MOREHOUSE, MO.**—"On returning from the Assembly I began a meeting at Canolou, Mo. The Lord helped me to preach His Word. Sinners were convicted, the saints edified and God was glorified, and some prayed through to real victory. We had only ten days to stay which was not long enough, and at this writing I am in a meeting six miles northwest of Parma, Mo. Rev. W. E. Babb, of Essex, Mo., is my yoke fellow. The outlook for a good meeting is fine. Pray for us. Yes, if you want some help and feel that it would please the Lord for you to call me I will be glad to hear from you, as it will help me to fill up my slate."

## Loving Talks To Young Christians

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EVANGELIST C. B. FUGETT—"My first meeting, since reporting was in the First Church, Newcastle, Ind. We found sin about ten feet deep in this town. We put the old gospel plow in to the beam and heaved upon the handles, snakes crawled out and God honored the truth and the altar was filled night after night and we took a good class into the church. From there we went to the Manville, Ill., Camp, with Brother and Sister Shell as the singers. Brother Jensen had charge of this camp and Brother McPherson from Ottawa helped with the preaching. God blessed the singers and these preachers were a great blessing, and we had a great time—as many as fifty at the altar at a time. These people at Manville like it hot. We came from there to Yakima, Wash., Annual Camp; Church of the Nazarene. Brother Hesse, pastor, had charge of the camp—a sweet spirited man to work with. Brother Jobe from Walla Walla, was my co-laborer—he's hot! and a blessed man to work with. Brother and Sister Wallin from Spokane, had charge of the music. Their sweet songs made one of the outstanding features of the camp and Brother Wallin is also a great preacher. Brother Speakes, District Superintendent spent the entire time with us and proved a great blessing. This camp was conducted in one of the large buildings on the State Fair ground with a seating capacity of about 2,500 people. The crowds were large and the altar was filled night after night and many times we had to lengthen the altar by placing chairs on each end. From Yakima, we came to Centralia, with Brother Ralph Gray. Here we saw mighty demonstrations of the power of God. Between four and five hundred at the altar. Pastor said it was the greatest revival he had been in for fourteen years; took a fine class into the church. From there to Vancouver for one Sunday, closed with an altar full and received a good class into the church. Brother Shocks is the pastor of this church. Then to Escondido, with Brother Swain—a return engagement within six months, another good meeting with this church, fine class added to forces there. Brother Swain is a fine man to work with, also a good preacher. From here to First Church, Oakland, California, Rev. Fred Weatherford, pastor, Brother and Sister Blackmon, singers. God gave us a great time, with the long altar filled night after night, but even that is not always the test of what is accomplished. The church was strengthened with a fine class taken in the last Sunday. Brother Fred Weatherford, the pastor, is a prince in Israel. Then to East San Diego, with Brother I. C. Mathis, another return engagement within six months. The first Sunday, we had between thirty and forty at the altar, with seekers at every other service and on the last Sunday a good class was received into membership, with more to follow. Mathis is red-hot, clean and straight. Next meeting will be with Rev. L. A. Reed, First Church, Long Beach. I love the Church of the Nazarene and am getting every good man and woman I can to unite with it, and the church is standing by me in every way. Pray for me that I may keep holy, hot and humble. My address is 406 N.

Lemon St., Anaheim, Calif., until May, 1927, and then my home address, Ashland, Ky."

PASTOR HATTIE E. GOODRICH, INDIAN HEAD, MD.—"Our last report was just after the July meetings, and we rejoice to say that the revival spirit continues to work among us. During August many of our people attended the Park Lane Camp with much profit. From August 29 to September 12, Rev. J. H. Penn and Rev. Chas. Penn conducted tent meetings near Ironsides and the response was very encouraging. Also, during the month of September we shared in the Methodist revival at La Plata, the county seat. The month of October started well with a splendid missionary day Sunday the third. Rev. A. H. Kauffman went around the circuit, in spite of the fact that he had to start the day by helping to push the Elcar out of a mud hole. In answer to prayer, God helped the people to come out even where the roads were bad after the week of rain. Brother Kauffman's addresses were intensely interesting and the people felt well paid for their efforts in coming. Under the inspiration of these messages pledges were made to cover the Budget for the Assembly year. October 13 we contemplate having a jubilee service, this being the seventh year in the history of the Indian Head church, at which time we plan to burn the note on the property. The pledges taken July 18 are coming in well, and Rev. D. E. Higgs of Baltimore, has promised to be with us for a service that night after the final payment is made. Brother Higgs started the work at Indian Head and we look forward to his presence at the celebration of this victory."

PASTOR MELZA H. BROWN, ALHAMBRA, CALIF.—"This is our first report from Southern California, and we are glad to report victory. We left Glendale, Arizona, where we had labored for almost five years, the first of June to take up the work here. We left a fine class of people in Arizona who had stood by us faithfully for the years past and we will never forget their love and heroic faith and sacrifice that made possible the victories during our pastorate at Glendale. We arrived in California in time for the District Assembly at Pasadena, and then immediately took up the work here. The church gave us a splendid welcome at the parsonage. They all came in one evening with ice cream freezers filled and plenty of fine cakes and a nice program arranged and then left us well supplied with all kinds of good things to eat. We found a splendid class of people here who are real Nazarenes and the work in fine condition in every way. Brother Fred Smith, who for the past four years has been the pastor, left a good structure upon which to build. We have held two tent campaigns since coming, one in San Gabriel where the Wilmar church, of which Brother M. M. Summers is the pastor, co-operated with us. Brother Summers and the writer did the preaching and the Melody singers, Jones and Scroggins, had charge of the singing. God gave us a good meeting with about thirty or more praying through. At the

close of this meeting we raised money and bought a tent for these two churches to use in the work, so we expect to push out. We then put on a tent campaign here in Alhambra, the pastor doing the preaching and the young people of the church helping with the music. Again the Lord gave us victory with about thirty souls at the altar who found victory. We have taken seventeen fine members into the church. Our Sunday school is growing rapidly, nearly every class outgrowing their classrooms. We expect to have three hundred in school next Sunday, Oct. 10th. The finances are in good condition. We are pushing the store house tithing campaign. The treasurer pays all apportionments each month from the general church budget. We have had to make no pull for money and have taken but one offering a week for all purposes. Our ten piece orchestra is doing splendid work. Prof. Hugh Benner of Pasadena College, gives them instruction one night each week and he knows how to produce music. Next month we are to have Brother Fugett with us for a campaign in the church and we are looking for a great revival and desire your prayers."

BLOOMINGTON, ILL.—"We came here at the close of the Chicago-Central Assembly a few weeks ago, have been well received and have been shown so many

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- Sermons That Search the Soul—Shelhamer
- From the Prairie Schooner to a City Flat—Jernigan
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- Living Signs and Wonders—Goodwin
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kindnesses by the members and friends of the church that we hardly know where to begin to praise the Lord and thank the people. They have all rallied around us and seem to have but one thing in mind and that is by the help of God to make the Church of the Nazarene felt for God and holiness in this city. Sunday, Oct. 3rd was a day of real victory, with a record breaking attendance in Sunday school. The morning and evening services were times of victory and great blessing and God has been with us in a mighty way in the praise services each Sunday evening preceding the preaching hour. Sinners are being saved, believers sanctified and the backslidden reclaimed. To God be the glory. We are now in a revival meeting. The pastor, Rev. E. E. Robinson, is doing the preaching under the anointing of the Holy Ghost; deep conviction is on the people and we are believing God for a revival of Bible salvation. There is every evidence that it is coming, praise the Lord. We have already learned to love these people and as we work together for the salvation of the lost and the up-building of God's kingdom we believe He will lead on to greater victories than we have ever known."—Mrs. E. E. Robinson, Reporter.

PASTOR CLYDE T. DILLEY, McALLEN, TEXAS—"The Lord has been blessing us. The glory of God has rested upon us, and the power of the Holy Ghost has been

manifested among us. Souls have been saved in our regular services, and we have received eight new members the last six weeks. Our budget was paid in full soon after the middle of the year, and the pastor's salary is about all up, praise the Lord. We had a fine day Sunday. In the morning service the Lord blessed, both in Sunday school and preaching. Then the people brought their dinner and we had a baptismal service in the afternoon. A father, mother and son, and one of our young lady members were baptized by immersion. At night the young people had the service, and it was so interesting and God blessed so good that the service lasted two and one-half hours. We will begin a meeting with Brother Hamric tomorrow night to run until the 20th. We have the charity hospital ready for occupancy, and nearly all the furniture. We expect to open it by the 20th of this month. Our Assembly opens the 27th. We will not be pastor here another year, but I will take care of the charity work and evangelize in the valley. Pray for us."

PASTOR F. R. MCCONNELL, SAPULPA, OKLA—"God has been blessing our efforts here, for which we thank Him. As we look back over the past year we are made to thank God for the many blessings He has sent our way. We had two good revivals during the year, both held by Rev. B. H. Edwards of Wichita, Kan-

sas. He is a fine preacher, an excellent evangelist and a good man. We appreciate him very much. God gave us eighty-five souls either saved or sanctified or both during the year. Twenty joined the church and our Sunday school has grown until it is third on the District at the present time. God has helped us raise considerable money to pay on our church debt, for which we are thankful. Since the Assembly the Edwards Evangelistic Party spent two nights with us on their way to Salina, Kansas. God gave us two fine services. Last Sunday at the morning service an elderly gentleman, a Civil War veteran, knelt at the altar and found peace with God. At the evening service three knelt at the altar. We received a unanimous call to return here for another year and we were pleased to do it for two reasons; first, we thought God wanted us here; second, we love the people and they love us."

PASTOR W. D. SHELOR, BILLINGS, MONTANA—"The Church of the Nazarene here is on the upgrade. Interest is constantly increasing in all departments of the work. Prayermeeting has more than doubled its attendance and the Sunday school is doing fine. Last Sunday we had 126, the largest Sunday school this church ever had, and the end is not yet. We expect 150 in Sunday school by Thanksgiving. This will double the attendance of two months ago. The young people's meeting has greatly increased in attendance and we have moved it into the church auditorium where there is more room. The church services are well attended by strangers and visitors. We are headed toward a great revival of full salvation in November when Dr. J. G. Morrison will be with us over three Sundays. Please pray for that meeting. God is our power and victory. We were blest with a visit from our District Superintendent last Sunday. Brother Wordsworth gave us two splendid messages and made us all feel glad that he came to Billings. He has a District nearly fifteen hundred miles long. It is twenty-four hours ride on a fast train from his home in Minneapolis to Billings, and then twenty hours more before he reaches the western limit of his District. Pray for him! We were glad to have Rev. Jos. N. Speakes and daughter, Mrs. Edwards, stop off a few hours with us enroute to the General Board meeting Sept. 21st. Rev. C. J. Kinne was with us two nights recently and showed his very fine pictures of China and of the development of Bresee Memorial Hospital. He has done our church a great service in building this fine structure. It is a wonder! and cost so little. How did he ever do it? It would do well for all Nazarenes to see these pictures and hear Brother Kinne."

LANSDALE, PA.—"Soon after my arrival in Lansdale, I wrote the HERALD OF HOLINESS briefly in anticipation of the summer's work. It is therefore due that I make a report as to the outcome. I shall never cease to praise God for the privilege of working with these precious people. Much of what was accomplished in the summer school is due to the hearty co-operation and loyal support of the

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parents. Fellowship with God and harmony with one another are the secrets of success in this church. I rejoice that the way to heaven for me leads by the way of Lansdale. Hallelujah! The Daily Vacation Bible School opened June 28th. The children from kindergarten to high school age attended the morning sessions. There were also evening classes for the young people twice a week. The entire enrollment was forty-four. This may not seem large but it was very good considering that Lansdale is a comparatively small place and that there were three other vacation schools going on at the same time. The subjects taught were all along Bible and missionary lines, including the handwork. Throughout the entire course the aim was to bring before and instill in the minds of the students in every possible way the truths of God's Word, and to create a deeper appreciation of the really spiritual songs and old hymns that inspire and build up the life of the soul. Believing as I do that no effort is worth while which ends in mere self-improvement for the sake of self-culture, I endeavored to teach the children and the young people that since they are a very vital part of the Church of the Nazarene, and since it is THE WHOLE BUSINESS OF THE WHOLE CHURCH TO SEND THE WHOLE GOSPEL TO THE WHOLE WORLD, that in order to fill our place and do the work well and intelligently we must study conditions in the foreign field as well as in the homeland. It was not possible to do more than to give a little glimpse of the mission field and a bird's eye view of the Bible in the few short weeks; but I trust that young hearts were inspired to loving service which will result in the salvation of many souls at home and abroad, and that currents were started which will continue until their waves roll at the Master's feet on eternity's shore. To God be all the glory!"

—Alice M. McClellan.

EVANGELIST URAL T. HOLLENBACK— "The meeting under the gospel tent at Sheffield, Alabama, was very much opposed by Satan, but God gave gracious victory. The meeting continued twelve days and the last week there was a sixteen show carnival pitched right close to the tent which made such a noise and was such an attraction that we had small crowds. The weather turned very disagreeable over the last Sunday and the people shivered in the tent. But God gave the victory and nineteen different seekers were at the altar, some of them more than once. Many got saved and there were friends made for the Church of the Nazarene in that city. I stopped over a few days at the Tennessee District Assembly, this being the first I ever attended in that state. Brother Williams was the able presiding officer and there was a beautiful spirit of harmony and blessing. There never was better entertainment given a District Assembly or any other kind of a meeting since Abraham entertained angels unawares, than was given the Assembly by the First and Grace Churches of Chattanooga. These are great churches and the Tennessee District is coming up the hill. We preached at a suburb called St. Elmo the last Sunday night, right at the foot of Lookout Mountain, and the Lord gave

us four seeking Him at the altar. Remember my home address is now Plainfield, Indiana."

EVANGELIST C. B. JERNIGAN, HOMINY, OKLAHOMA—"My summer's work in the evangelistic field has been very gratifying, and God has given me some great revivals. With my wife and daughters we conducted a revival at Lawrenceburg, Tenn., where we had the "Radio Revival." We had a fine meeting and organized a good church. From there we went to the Park Lane Campmeeting, just one mile west of Washington, D. C., with Rev. C. R. Mateer, pastor in charge. Here we had a great camp, and the power of God was there from the very first. Many prayed through. Next I alone returned to Tennessee, and assisted Pastor W. G. Pirtle in a fine meeting at Gordonsville, where great crowds came and many prayed through. Next we assisted Pastor Lige Weaver in a great revival in North Nashville. Great congregations attended and many found God. Our next meeting was at the Cape May Camp, in South New Jersey. It was a good meeting, but not so largely attend-

ed as those in Tennessee. The last Saturday and Sunday were great days and Sunday night was the climax. A young lady who was deeply convicted through the service sprang to her feet at the altar call, and literally ran to the altar screaming for mercy, saying, "This is my last call—for God's sake pray for me." Others came in the same manner until the altar was filled, and in a little while five people were lying stretched out like dead, under the power of God. They all came through shouting the victory. It was a grand closing scene. Brothers Hand and Maybury, pastors of our church, are great men of God. They were leaders of the camp. My dear wife was my co-laborer in this campmeeting, preaching daily, while Rev. A. W. Gould had charge of the singing and preached frequently with great power. Brother Gould is one of our coming preachers. I have been elected Superintendent of the Tennessee District, and my address will be Nashville, Tenn., in care of Trevecca College. When elected, I had two revivals slated, one at Hominy, Okla., and the other at Holdenville, Okla. The pastors in these churches were not willing to let me off,

## Light On the Tongues Question

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so the good people of Tennessee have allowed me to hold these meetings, and do my District work by correspondence in the mean time. I am at this writing at Hominy, Okla., and the meeting starts off well. We are planning another great Radio Revival for Lawrenceburg, Tenn., to begin some time the last of November or early in December. The exact date will be announced later. We will have the co-operation of Dr. A. O. Henricks, President of Trevecca College, the noted Vaughn Quartet, and other noted Nazarene preachers. We purpose in connection with our work in Tennessee, to keep this Radio Revival going all winter. We are securing the very best talent in our church to preach for us. Watch these columns for announcements and daily program."

PASTOR I. C. MATHIS, EAST SAN DIEGO, CALIF.—"We have just closed a splendid ten days' meeting with C. B. Fugett as evangelist. There were about 150 seekers counting them as they came. We did not keep a count of the number of different seekers and many sought a number of times. But God came and we had old time praying and old time shouting. Among the number that prayed through was one old gentleman seventy-one years of age. He walked the platform singing and shouting and praising God. He threw away his tobacco and presented himself for membership in the church. We received ten adult members into the church with others coming later. All departments are in fine condition, with the budget paid in advance. We are going on expecting greater things. We have had only two Sundays since the first of January without seekers in our regular services. We give God the glory. This was our second meeting with Broth-

er Fugett in six months, and we have never seen an evangelist labor more earnestly, carry a greater burden and preach with more unction. He is radical, and red-hot and gives no quarters to sin or the devil. His messages are tender and produce great conviction. He received several subscriptions for the HERALD OF HOLINESS. Many new friends were made for the church."

PASTOR HOWARD SMITH, ANDOVER, OHIO—"A heaven sent, prayed down revival closed at Cherry Valley, Ohio, Church of the Nazarene, Oct. 3rd. It was a real battle but proved a glorious victory in many respects. Our evangelist engaged for the meeting being sick had to notify us at the last moment that he was unable to come. In this emergency at short notice our church board called Evangelist Ina C. Riggs of Lockwood, Ohio. She proved equal to the occasion and a chosen vessel in God's hands in giving us a gracious revival. We have a wonderful church. Our people fasted and prayed until the glory came. Our evangelist suffered from a severe cold but battled on heroically with heaven's anointing on the preaching and shouts of victory in the camp. Scores of souls came to the altar and prayed through to definite victory. We received six good members, five are adults. Our membership is 110 and we expect continual growth. Others are promising to come later. Our evangelist was well paid and received some valuable presents. We raised \$103 for Missions, \$16 for District funds, a love offering was given the pastor, making about \$400 for all purposes in two weeks. The people shouted and laughed while they gave. Our budget is overpaid with a good balance in our treasury. Our tabernacle, parsonage and

three acres of land in good location are clear of debt except \$175, which will be paid shortly. This was accomplished in four years. These four years have been a great blessing to us in pastoring this good flock. All departments of our church are growing. We have a day of fasting and prayer each month at the church, well attended, proving a great blessing. Whatever success we hope to attain we attribute largely to these occasions of refreshing."

EVANGELIST T. L. TERRY—"Have begun the Assembly year with great victories. Our first meeting was in Winter Ave. Church of the Nazarene, Indianapolis. We are entering into our fourth week which has been signally blessed by God's approval, sending waves of glory over evangelist and people. Out of the twenty-six services there have been twenty seekers at the altar. One man came forty-two miles from the town of Ladoga, Indiana, in which we had a great revival last January where he fought off God and conviction, but was gloriously saved in this meeting. Many have prayed through in the old fashioned way, for which we give God the glory. We have transferred from the Kentucky District to Indianapolis District, making our headquarters at Roachdale, Ind. Our next meeting will be at Boonville, Ind. We have open dates for December. Anyone desiring our services address us at above mentioned address."

EVANGELIST PAUL COLEMAN—"I have just closed a splendid meeting at Liberty Center, Ohio. This was the first of our fall campaigns and we were made to rejoice because of the mighty presence of God. The audiences were very receptive to the gospel message, the crowds were not as large as we have seen but we made allowance for the fact that the work at Liberty Center is new and growing and we know that there is much ahead for the work there. It has been a long time since I have seen a clean-cut, more sincere and more earnest class of people than those who are members of this church. The evangelist received the very finest of entertainment in the beautiful home of Brother and Sister J. W. Eversole. On the closing Saturday of the meeting Brother E. C. Howell, a member of last year's graduating class of God's Bible School, came to take pastoral charge of the church. Brother Howell is a consecrated, devout, Spirit-filled young man and he is entering upon his work with a zealotness predictive of success. May God's richest blessing rest upon the P. H. Church at Liberty Center. At the present time we are beginning a revival in the Christian Church at Alexandria, Ind. We were here last year for a few days of revival service, during which the Lord was surely with us. This is surely an open door for holiness. Last night, the first Sunday night of the meeting, the building was packed, conviction was intense, the Holy Spirit was there in great power and we are trusting God to give us a great revival of genuine religion. We are feeling the sustaining aid of the prayers of those who know the Lord. Our work cannot be success-

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ful without these and so we earnestly solicit remembrance in the prayers of those who may read this report."

**PASTOR C. H. STRONG, CHICAGO, AUSTIN CHURCH**—"Our District-General convention with Brother E. G. Anderson was a success spiritually and financially, God blessed the messages of our brother to the good of the people, and our budget covering all claims was more than met in cash and pledges. Seekers at the altar Sunday night. May our friends in and around Chicago remember the date of our fall revival beginning October 24th with Evangelist E. G. Cryer. As far as we are locally concerned the **HERALD OF HOLINESS** drive is timely and is meeting with quite good response. Amen and Amen."

**EVANGELIST I. C. AND FANNIE DUNBAR**—"The past two months we have labored with the Pilgrim Holiness church and the Lord has given us some wonderful seasons of grace. A goodly number have been saved, sanctified and healed. In fact we have only had three or four barren services in the past two months. The Lord has manifested Himself in mighty power and glory. Thank God! faithful preaching and praying under the anointing of the Holy Ghost will produce Pentecostal results today. Someone has said we are living in a changing world. Times and seasons change, geographical lines change, kings are dethroned, fashions and ethical standards change, but thank God the Holy Ghost and the Bible have never changed. Sometimes the glory and power has fallen on the services until shouting, weeping, laughing, praying, testifying and confession were the order of the day. Altar services without preaching, streams of living water without a pump, cloud bursts that flooded everything and destroyed sin but preserved the saints of the Lord. We believe God will deliver Pentecostal goods to any church or individual who will pay Pentecostal prices. Amen. Hallelujah our souls are in tune with the broadcasting station in the New Jerusalem and we feel somewhat like Joshua when God said, 'Be strong and of a good courage, as I was with Moses so I will be with thee: I will not fail thee nor forsake thee. Every place that the sole of your foot shall tread upon, that have I given unto you.' We are ready for the battle anywhere and have some open dates. Please note our new address, 717 East 9th St., Hutchinson, Kans."

## TELEGRAMS

MANY, LA.

Meeting closed at Pearson, La., Sunday night with overflowing crowd. District Superintendent W. M. Nelson on the ground, organized church with twenty-eight charter members. Twenty-three subscriptions to **HERALD OF HOLINESS**. Ad Ashley our co-laborer.—C. C. Burton.

**FORD, KANS.**  
Closed good revival Sunday night with Mrs. Stella Crooks evangelist. \$10,000 pledged. Let's go for new parsonage and church, our motto. It can be done.—R. R. Richey, Pastor.

**EAST PALESTINE, OHIO**  
Just closed a most gracious revival. Rev. Elsner never preached better. Attendance was good, seekers at almost every service, a number received into church. Finances all met, nice love of-

fering for pastor.—C. E. Nightingale, Secretary.

**BLOOMINGTON, ILL.**  
Greatest revival in history of Bloomington Church of the Nazarene conducted by Pastor E. E. Robinson. Large crowds and many at the altar. Sunday school record broken, 117 last Sunday. Have been broken down in body, am resting. Will start a meeting in Bloomington, Ind., Thursday night. Believing for victory.—Freddie Thomas.

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## ANNOUNCEMENTS

**NOTICE**—For some cause my evangelistic slate is broken with a gap of six Sundays from Nov. 14 to Dec. 20. I can give two pastors between the Atlantic and the Pacific a three-sunday meeting. Which three Sundays do you want? Address me at Cambridge City, Ind., or as per my slate.—Roy L. Holtenback, Evangelist.

**NOTICE**—This is to notify pastors and whom it may concern, that I will not be open for evangelistic calls on or after Oct. 17th. I have accepted the Church of the Nazarene at Huntington, W. Va., and have cancelled all evangelistic appointments to take this work. Remember this work in prayer.—Mason Lee, Evangelist, Ashland, Ky.

**NOTICE**—We will be in the South this fall and winter, and have some open

dates for old time revival meetings. Anyone in the territory between Chicago and Florida who may be interested, address me at Oregon, Wisc.—Rev. and Mrs. Jack Linn, Evangelists and Singers.

**RECOMMENDATION**—Rev. and Mrs. M. L. Garrett, pastors of the Columbus, Ga., Church, have resigned their work here where they have served the past year. Their faithful ministry and wise counsel have been an inspiration that has lifted the church to higher ideals in every respect. We have had a year of perfect harmony and co-operation. Prior to their coming to us they served quite a number of years in the evangelistic field. We wish to express our appreciation for their untiring labors with us and heartily recommend them to any church desiring their services, and assure them that they will make no mistake in engaging them.—Susie Ward, Secretary.

**NOTICE**—It will be a special joy to our pastors and churches to know that Rev. Allie Irick and wife are again to take up evangelism among the churches. Neither of these efficient workers will need any introduction to our people. Brother Allie Irick has been the Superintendent of the Hamlin District for many years and has been able to build the District in a systematic, healthy and constant increase along all lines. He is a great soul winner and a most efficient church evangelist, nationally known as one of our successful men. He has lately moved to Bethany, Okla., to place his boys in our College. I bespeak for Brother Irick a wide field of usefulness among our largest churches where his overflowing passion for the lost will result in a great harvest of souls. He is a strong and able preacher of the Word and always wins for our church. Mail will reach him at Bethany, Okla.—John W. Goodwin, General Superintendent.

**RADIO BROADCASTING**—Daily morning family altar worship. Station WGBF, Evansville, Ind., Rev. R. W. Hertenstein and church co-operating during the week of Nov. 15 to 20 inclusive; hour 7:15 a. m. daily.—R. W. Hertenstein.

**NOTICE**—I am arranging my slate for 1927 and will consider calls anywhere the Lord leads; have a number of open dates. I am an elder in the Church of the Nazarene and still preach old time, second blessing holiness. Address me at Lorenzo, Texas.—Evangelist W. A. Terry.

**RECOMMENDATION**—I am reliably informed that Rev. Lyman Brough, of Pottersville, Michigan, is entering the evangelistic field. Brother Brough is one of our tried and true. He does good work and is all right in any place. Write him at his home address Pottersville, Michigan.—E. O. Chalfant, District Superintendent.

**NOTICE**—At the Euclid Avenue Baptist Church, Cleveland, Ohio, on Nov. 3-4-5 will be held the eighth annual Assembly of the International Association of Women Preachers. Reservations are to be made at the New Amsterdam Hotel which is very near the church. Cleveland is the home of the vice-president, the Rev. Mary A. Lyons, and that assures the very best arrangements. An excellent program is being planned with Judge Florence Allen of the Ohio Federal Court, as one of the chief speakers.—Marie Burr Wilcox, General Secretary.

**SPECIAL NOTICE**—Evangelist J. E. Bates, who until recently was our Missionary Superintendent in the Orient, and who is having splendid success in his revival work, has an open date between his meeting in New York and the one at Lansdale, Penna. Some church in the East will do well to secure Brother Bates for this date. Do this right away, brethren, before he accepts a date in some other part of the country. Also Evangelist B. W. Miller, who has been having good success in Colorado and Nebraska, will conclude his last engagement in southern Nebraska on Nov. 21, and can be secured for a series of campaigns following that date. Some District or some zone of churches in the central or southern portion of the country will do well to engage him right away. Brothers Bates and Miller may be addressed at the Publishing House at any time.—Editor.

**NOTICE**—Rev. T. M. Anderson, Wilmore, Ky., a nationally known evangelist in the holiness movement has united with the Church of the Nazarene and is a member of the Kansas District. His services are much in demand. He has dates as far ahead as 1932. If you desire him, get busy.—N. B. Herrell, District Superintendent.

# SERMONS

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The Author

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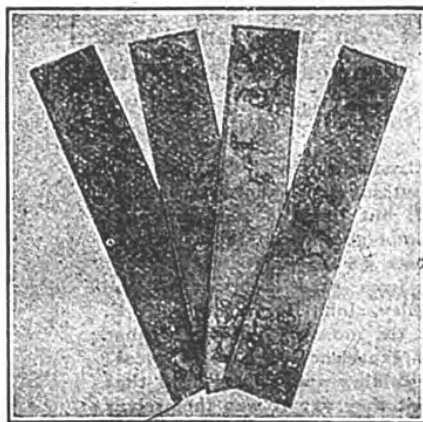
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