

HERALD OF HOLINESS

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WHOLE NO. 762

LET NO MAN DECEIVE YOU

LET no man deceive you into supposing that there is any present or future escape from the bitter consequences of sin, except by repenting of sin and being saved from its guilt and power through faith in Jesus Christ, the crucified Savior of men.

Let no man deceive you into believing that there is no life beyond the grave, no judgment for the ungodly, and no eternal hell for impenitent sinners.

Let no man deceive you into magnifying the power of sin and the devil beyond the power and willingness of Christ to save, and by this means cause you to settle down into defeat and failure and final disaster.

Let no man deceive you into the ignoring of the plain statement of the Bible to the effect that we cannot see God and be happy in His presence unless we ourselves are morally and spiritually clean and holy.

Let no man deceive you into substituting conviction for conversion, church joining for a change of heart, water baptism for regeneration, the practice of ordinances for righteous living, bodily healing for heart holiness, doctrinal glory for vital godliness, spineless sensationalism for the "faith of the fathers," or "communication with spirits" for communion with the Holy Ghost.

Let no man deceive you into presuming that you can live the Christian life without having the grace of Christ within you, or into claiming that you have His grace within you when your outside life gives the lie to such a testimony.

Let no man deceive you with a counterfeit holiness which does not deliver you from the presence of the world within and from the love of the world without, and which does not save you from evil tempers, unholy passions, inordinate desires and debilitating habits of thought and enable you to live a victorious life.

Let no man deceive you into investing your Christian life in activities which can bring no eternal reward, or into using your time and talents for the promotion of a lame, apostate ecclesiasticism, while the cause of aggressive, Pentecostal evangelism languishes before your eyes.

Let no man deceive you into the cherishing of a false hope of immortal glory by insisting that something shorter or lower than the best experience you can obtain and the holiest life that you can live will qualify you for walking with Jesus in white when your earthly labors are ended.

Let no man deceive you into presuming that the Lord has delayed His coming, and that it is therefore safe for you to carelessly eat and drink and beat your fellow servants, with no fear that you will be suddenly and unexpectedly aroused by the crash of worlds and "the midnight cry" of the Arch-angel.

Let no man deceive you into becoming easy at all in Zion, but by all means make sure that your past is all under the blood of Jesus, that your heart is purged by His Spirit, that your life is becoming to your testimony and that you have on the wedding garments, oil in your vessel, and in readiness at all times to go in and sit down at "The Marriage Supper of the Lamb."

HERALD OF HOLINESS

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IN THE SPINDLE TOP OIL FIELD

Editorial Correspondence.

Yesterday Dr. McGraw and his son drove us out to the Spindle Top oil field, a couple of miles from the city of Beaumont, Texas. Although small in acreage, Spindle Top is probably one of the richest, extent considered, and best known oil fields in the world. I have been used to oil fields, but have never seen any thing to equal Spindle Top. The derricks are so close together in the main field that there is practically no space at all between them, and there is a bustle and a rush that almost amounts to confusion. I did not get any figures, but my estimate was that the field does not cover more than a hundred or so acres and that there must be a thousand wells.

But I was especially interested in the story of the discovery of this field. Mr. Lucas who had been in the oil fields of Pennsylvania, and who owned the land about Spindle Top, decided, about twenty years ago, that there was oil under his land. He finally succeeded in interesting two other men and a well was commenced. But it is expensive to put down an oil well, so his partners, one and then the other gave up and left it with Mr. Lucas. Mr. Lucas borrowed all the money he could and secured all the credit at the grocery store he could, and with himself and his wife doing the greater part of the work, he continued to drill for oil. Backsets of various kinds and lack of funds made his progress so slow that practically everyone but himself had given out hopes, and many had even suggested that the old man had "gone daffy." But one day the drill broke through the last shell of rock, penetrated the oil pool, and the greatest gusher that had up until that time been found any where in the world was "brought in."

And now the silent man who had worked so long against great odds and with so little encouragement, lost his equilibrium, snatched off his hat, held it under the stream of oil until it was full, and then placed it on his head and rushed off toward town with the oil streaming down over his face and over his clothing and all the time shouting, "I've found it! I've found it!" No one had to ask him what he had found, for the evidence was all over and all about him. And

the old Lucas well was one of the greatest producers that the country has ever seen.

Lucas' oil experience is a good type of what many have known in connection with getting sanctified wholly. In the first place, oil is a Bible type of the Holy Ghost, and Jesus promised that He should come in such wonderful fulness as to be like "rivers." In the second place, one does not get the sanctifying baptism with the Holy Ghost until he has given his all in consecration and dedication to God. People who say, "I would give the world to have an experience like that" have unwittingly named the price that all must pay who do really receive it. In the third place, people who get the "gusher" of Pentecostal sanctification must disregard the discouragements of others and keep "drilling" right on, with faith that the blessing is for them and that God will give it to them. And in the fourth place, when one does get the blessing he will have an "I've got it" testimony which will ring with no uncertain sound, and he will have "evidences" in his face and dress and manner of life which will appear to all. There is no "dry faith" about the blessing of Pentecostal sanctification. There may be a lot of dry faith during the time of drilling, but when you get through the last shell of rock and strike the artesian flow, there is "dryness" no longer. And there is a genuine "gusher," a real old Lucas spouter awaiting everyone who will stay on until he "digs through."

REACHING UP TOWARD THE BOTTOM

Yes, I know, people are supposed to reach up in order to touch the top, but in this case we are reaching up in an effort to touch the bottom; for you see The General Board set \$240,000 as the minimum to be raised for General Interests this calendar year, and according to the report which appears on another page of this issue of the HERALD OF HOLINESS, we lacked over a hundred thousand dollars on October 31 of being up to this bottom mark. And you know we had all hoped that our actual giving would find a point much above the minimum, for missionaries must be sent back to their fields of labor and there really ought to be a decided advance "all along the line." How can we be satisfied with the minimum? But what a specter in the possibility that we shall not even reach this! It is so late in the year now that we should be hearing principally of "advances," but all we hear is threatenings of further retreats.

The first, the loudest, the outstanding call is for every church in our entire connection to bring up all of the budget which will be due from them by December 31, to bring this up right away—to bring it up by the last of the present month. It ought to be done a month in advance so that there may be at least a small, possible chance for December to answer for any lack that may still exist after all that will have brought in the budget. But until the budget is paid

we cannot know where we are. If we let the year close with the budget in arrears a stunning blow will be dealt the cause of healthy finance in our church. We could probably make up the money by a series of "drives," but that course should by all means be avoided. If we are to have "drives," let them be in the interest of advance work—the budget is our regular, minimum due, and if it is to be brought up for the year thirty days in advance, then only two more weeks remain in which to reach the goal. Let us all, individually and as churches, make next Sunday and the following "budget Sundays" in a more serious and earnest sense than ever we have before; for it will be worth all it costs for our church to make a genuine success of its "sane and regular" financial policy this year.

AN INVESTMENT IN TITHING LITERATURE

A pastor in our church, bought out of his own funds, twelve of Dr. Goodwin's books on tithing. He told his people in a public service that he had the books there and that he would like for them to get them and read them. He said, "The books are supposed to sell for a dime, but I want you, as many as will, to take one now. Read the book, and if you like it and want to keep it, give me a dime and I will buy another book and give it to someone else. If you read the book and don't care for it, bring it back, you are out nothing but your time in reading it, and I will give the book to someone else."

Eleven of these books went out, and I trust did a great deal of good, but it is of the twelfth that I desire to speak in particular. This book was accepted by a man who attended the Church of the Nazarene, but is not a member of it. He came back to the pastor at the end of a week and said, "Here is twenty-five cents for that book." And when the pastor would have gone in search of change, the man said, "That is all right. I don't want any change. The book is well worth the twenty-five cents." But when the next semi-monthly pay day came, the purchaser of the little tithing book turned in \$7.25 in tithes to the church whose pastor took pains to distribute the book. Several pay days have passed now, and at my last knowledge of the subject, the purchaser of that little book had already turned in \$67.50 in tithes to the church whose pastor started the book on its mission.

It is scarcely necessary for me to make any arguments in a matter such as this. So I'll just ask those who feel disposed to do something to help Christians to become tithers and to help fill the Lord's house with meat, to read what this pastor did and then "go and do likewise."

THE PRIME TASK OF THE CHRISTIAN COLLEGE

IN SPEAKING in the interest of our schools, we have often said that the great task of Christian education is not to develop efficiency, so much as to build character. We have said that manhood and not money is the test of success in life. But we have never seen our sentiments on this subject expressed in more fitting words than was done by President Daniel L. Marsh of Boston University, in speaking at the commencement exercises closing the summer session. The *Central Christian Advocate* reported his words as follows:

Every university in the world prints and sends out catalogs and bulletins which are intended to keep the public posted concerning the institution that sends them out. Its requirements, standards and ideals are therein set forth. Young men and young women, and older ones as well, read the presidents' reports of achievement, and the treasurers' statements of receipts and disbursements. They look at the pictures of the buildings and study the curricula. And do we who write these reports and prepare these catalogs fool ourselves into thinking that the world judges our educational institutions in terms of buildings, endowments and courses of study?

All these things are necessary, but they are not the real university. They are only the shell; the kernel is the kind of men and women we send out into the world. These things that we advertise in bulletins are but the scaffolding to build trained manhood and womanhood. These other things are but the bodily vesture: the immortal soul within is truth and goodness personalized in our graduates.

You are our real advertisements. Does Boston University need epistles of commendation? You are our epistle, known and read of all men: You are manifestly declared to be the epistle of Boston University, written not with printer's ink, but with the spirit of the institution; not in circulars and bulletins, but in fleshly tablets of the heart. The world is forming its estimate of any institution of higher learning by what its graduates are and do.

The discovery of truth and the acquisition of knowledge are vastly important; but character is more important. Cleverness is not to be despised, but goodness outshines mere cleverness as the sun outshines an electric light. The electric light may dazzle the eye as it shines upon the snowdrift; but the sun melts the snowdrift and brings the summer with its blossoms and harvest fields. Goodness is not a means, but an end. The supreme need of this day is good men and women. The times seem to be out of joint. Everywhere we see a lessening sense of the sacredness of marriage, domestic infelicity and instability, commercial dishonesty, industrial injustice, economic unrighteousness, low views of civic duty, disregard of law, political corruption.

Many people are trying to save our present order from the burning by enacting laws, and others are seeking the same end by advocating the repeal of laws. There is nothing new in the present hue and cry against law. Montaigne, a striking figure of the sixteenth century, complained about the multiplicity of laws. "I am of the opinion," he said, "that it would be better for us to have no laws at all than to have them in so prodigious numbers as we have."

And yet the kind of citizens we have is more important than the number or fewness of our laws. William Penn struck the nail squarely on the head when he said: "Good laws may be in need of good men, but good men are never in need of good laws." That proposition is self-evident. No matter how good our laws may be, they will remain unenforced by bad officers, and unrespected and disobeyed by bad citizens. But good men will both make good laws and enforce them and

obey them. What we need today is a new conscience. Without good men, laws are a nullity, and constitutions waste paper.

Daniel Webster was a mountain-minded man, accustomed to sifting false from the true. He never spoke more truthfully than when he said: "Whatever makes men good Christians, makes them good citizens."

WHO IS THE ANTICHRIST?

Pastor Copeland of the Tabernacle Baptist Church, Waco, Texas, says:

Many confusing views have been given concerning the Antichrist the Lord's Counterfeit and dreadful Opposer, the Man of Sin, the Son of Perdition and the world's great coming Avenger. Without question the Antichrist is a person and not a polity or system because of his definite location in time just preceding our Lord's return. All titles used of him are in the singular and strictly refer to a person. The Bible plainly and minutely pictures the Antichrist's sudden beginning, rapid progress and complete destruction.

Mr. Copeland then goes on to show how that the names of the Antichrist reveal his character and work. He is called "The Enemy and Avenger" (Ps. 8:2), "The Man of the Earth" (Ps. 10:18), "King of Babylon and Lucifer" (Isa. 14:4, 12), "A King of Fierce Countenance" (Dan. 8:23), "The Prince that shall come" (Dan. 9:26, 27), "A Vile Person, A willful King" (Dan. 11:21, 36), "Man of sin, Son of Perdition, wicked One" (2 Thes. 2:3-8), "Another who shall come in his own name" (John 5:43), "The Antichrist" (1 John 2:18), "The Beast" (Rev. 13; 17:8-11).

This Antichrist is the opposite of Christ in everything, and imitates Him in everything. But true Christians are to look for the blessed hope of the soon coming of the real Christ with whom they are to be caught up, and by whom they are to be delivered from all the evils which the Antichrist in his final and full manifestation will inflict.

A CAMPAIGN AGAINST UGLINESS

A correspondent asks, "What do you think of a Nazarene pastor who decorates the interior of his church exclusively with appeals for money?" The correspondent then goes on to say, "This pastor is not a very good artist and is a poor speller. We observed the church walls covered with large, vari-colored posters reading: 'Budget System—\$2.50 per Member—Have you paid? Nazarine Tithing Band (sigs below) Have you paid your tithies?' Not a single scripture verse or motto adorns the church. We have heard visitors who were not familiar with the Nazarene doctrine remark, 'Why don't they charge an admission fee to this church?' and other such criticisms."

We are asked what we think of a pastor who decorates his church this way, and we do not like to answer the question in that form. The pastor is probably a very zealous man and possessed of the best intentions. We just imagine that he would make a

splendid friend. But if you want to know what we think of this method of decorating the walls of a meeting house, we are free and frank to say that we do not like it. Even if there were no artistic objections the emphasis is in the wrong place and we would immediately substitute Scripture mottoes and invitations and warnings as to sin and salvation. Money is necessary in the running of the church, but when money is made too prominent it destroys the emphasis of the church upon spiritual things and becomes a hindrance.

But beyond this, even a good motto must be artistic if it is to properly serve a worthy purpose. Incorrect spelling and unsightly drawings are wholly out of place in the house where people meet to worship God. In many sections of the country commercial organizations and others are making war on "ugliness," by raising objection to such commercial advertising as mars the natural beauty of the landscape, and these people are being backed in their contentions by the thinking people everywhere. But the House of God should really be the neatest and most beautiful place in the country. For beauty is certainly a better representation of the purposes of the Church than ugliness.

THE MILITANT SAINT

Early Christians thought of their situation in the world in the metaphors of war and conquest. They were exhorted to "put on the whole armour of God," to "quit ye like men," and to "fight the good fight of faith." They never spoke of forts and trenches, but always of battlefields and open fighting.

And the Pentecostal Christian today is and must be a militant Christian. Flabby muscles, soft hands and skimmed milk diet have no place in the lives of earnest followers of Jesus Christ. The strategy of the enemy has changed somewhat, still the times call for Christians who are unafraid, for men who are encased in the paraphernalia of warriors and who are committed to the joy of enduring hardness as good soldiers.

If there were more fighting there would be more victories and if there were more soldiers there would be more fighting. Horny hands, steady nerves and uncompromising facing of the foe are needed on every battlefield where right is arrayed against the wrong. Would it strain the metaphor to speak of you as a "soldier" for Jesus Christ? Or are you merely a member of the "mixed multitude," a "camp follower," who goes along to sit in the shade of the palm trees and eat fruit from others' fig trees?

How is this for a Christian worker's motto: "If I tell the world about Christ, He will tell the Father about me."

WE WOULD SEE JESUS

By James Proctor Knott

CERTAIN Greeks once came to one of Jesus' disciples declaring, "Sir we would see Jesus." In art and philosophy the Greeks had been the most notable of antiquity. Plato and Aristotle had led the thinking of the people into new fields and to new heights. It has been said of Plato, who lived in the fifth century before Christ, that he reached the front porch of the later Christianity. But being uninspired and a heathen, he could not penetrate into the Divine truth and was but a noteworthy illustration of the heathen blindly reaching out for the truth if haply he might find it.

Under the rule of Pericles, Athenian culture and civilization reached its zenith, while through the leadership of Alexander the Great the Greeks for the first time achieved a real empire. Then came the Romans with their passion and aptitude for organized government and codified law. Roman roads and *Pax Romana*—Roman peace—greatly facilitated commercial prosperity and relative internal quiet.

Humanly speaking such might seem to have satisfied any heathen Greek living at the time of Christ. He had a glorious history, a great philosophy and was a citizen of the most splendid empire of history. But no. There was a lack, a hunger for something else, for something these other things could not satisfy. This was shown in the search of the Greeks for Jesus when they came crying, "We would see Jesus." There was no dearth of the number of moral precepts from the old sages. Religion there was in abundance. In the Pantheon at Rome alone were 30,000 so-called gods or idols. Yet in spite of all this a hunger for the real God persisted. Paul discovered it later when in Athens he found an altar to the unknown God. It is now nineteen hundred years since this inquiry of the Greeks, but nevertheless the world's heart-cry continues to be for that which can satisfy the soul's inexpressible longing. Despite the unconcern of some and the antagonism of others, the cry of humanity is for God. The cry "We would see Jesus," then, is symbolical of the hunger of humanity for the Bread that does not perish.

It is of prime importance that we should see Jesus as He is. The world is filled with counterfeit Christs, counterfeit Saviors, counterfeit Masters, counterfeit conceptions of the true God. Mohammedanism has ninety-nine names for God, but not one of them means "Father." Hinduism rears sensual and murderous objects of worship before the millions of India. Christian Science denies a personal God and a divine Savior. The theist and personalist, on the other hand, teach the true conception of God as a self-conscious, self-directing Personality. We cannot pray to a wind or a mere influence. We pray to a God who knows our

many needs, who can supply those needs, who cares for us and who will answer our petitions as seemeth best to Him.

The soul that comes to Jesus Christ with an open heart and mind sees Him as He is—"the Lamb of God which taketh away the sin of the world." A saving-from-sin God is unknown in heathen religions. But of Christ we all can say, "For there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

If we would see Jesus as He is we will see Him as a God who knows all things. As the Creator of all He knows every cell of the simple water scum or algæ-pediastrum, and every cell of the towering big trees of California—the *sequoia gigantea*,—oldest living things on earth. What is more He knows the heartcry of every mother for her wayward son and every sinner who bathes the mourner's bench with penitential tears.

If we would see Jesus as He is, we will see Him as a God who not only knows how to do great things, but has the power to do them. The Psalmist said, "Thou art the God that doest wonders." One day this summer I stood in that wonderful southwestern desert—the Mojave. Surrounding me was a vast ocean of sand and barren hills which God had carved out with His tools of wind and sun. The next day I stood beneath snow-covered Mount Whitney, rising 14,502 feet above sea level and the highest point in the United States. Nearby was Death Valley, the lowest point in the United States and no doubt the hottest. The "God that doest wonders" made both. The next day found me far up the east side of the Sierras near Bridgeport, Mono county, standing beside a hot bubbling spring that was busily making travertine (something like marble) at the rate of perhaps one foot in twenty years. God had probably set that tiny spring at work thousands of years ago and it was building a great ledge of beautiful travertine fit, when polished, to grace a national capitol building. A day later I gazed with rapt attention down below me some hundreds of feet at exquisite Emerald Bay in Lake Tahoe which no human hand could have devised. The day after was spent in descending the western slope of the wonderful God-made Sierra Nevada mountains. The late afternoon of the following day found us almost breathless some two thousand feet above the floor of the famous Yosemite Valley. Descending to the floor of the valley we again saw El Capitan rising three thousand six hundred feet straight up. Presently there came into view Yosemite Falls, fashioned by God's hand ages ago and equal in height to twenty Niagaras.

A few days later we stood beneath the big trees—

the *sequoias*—perhaps saplings when Abraham was leaving the Ur of the Chaldees for a land he knew not. We felt a holy hush as we opened the Bible and read, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth . . . even from everlasting to everlasting, thou art God." Through those wonderful days we were constantly viewing the works of the God who not only knew how to fashion them but did so. But what is even more than all this our God can really help us out of our every difficulty. "Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, Yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Yes, He is abundantly able.

Then He is a God who cares. "Casting all your care upon Him for He careth for you." A writer states that the river Rhine brings down annually lime enough to supply three hundred and forty-three million oysters with shells. Wonderful! From the far off Alps help comes to aid the lowly oyster in the North Sea. The sun works for the oyster for he lifts the vapors up to the heights where they become snow; and the snow in turn becomes a glacier that grinds and pulverizes the mountain into lime for oyster shells. Then the multitudes of leaping waterfalls and roaring cascades fling themselves from the heights carrying the precious lime. Presently the stately Rhine, famous in story and song, flowing past busy cities and ancient castles, bears the material so needed by the oysters with which to make their shells.

Are we not much better than the oyster? Truly if God so marvelously cares for even the lowly things of His creation, He will much more care for His children. Having died for us, He now, in His risen body, "ever liveth to make intercession for us." *He cares*, "for we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Again, to see Him as He is we must see Him as the God who not only knows, is able and cares, but who will answer our prayer, will help in time of need. Who but the Savior could say, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Many a time have I heard from his lips the story of Father Richards, now with Jesus. His was a Savior who knew the need, who was able to help, who cared and who did save him from a drunkard's grave. A big-hearted Welshman and a hard worker, Father Richards earned high wages in the steel mills of Gary, Indiana but he spent much of this for strong drink. Many were the times when he was drunk and dead to the world in some gutter. He drank enough, he said, to float a boat. Later he came West and one day entered a Church of the Nazarene where he learned to know Jesus. He saw Him as He

was and is, the Savior from the uttermost to the uttermost. A marvelous transformation took place. The desire for liquor left him like the autumn leaves blown from the trees. God put His beauty and glory upon this aged man and he grew in grace and the knowledge of the Lord. Time will never efface from memory the vision of the kindly old man rising from his seat at Emmanuel church to give a testimony that never grew old, because it told of the God who cared and who saved.

When the disciples told Jesus the words of the Greeks, "Sir, we would see Jesus," an astonishing thing took place. Jesus did not say, "tell them I am the king of the world and bring them forthwith to me," but He immediately began to apparently speak of something quite remote. He told of His coming suffering and said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." And then He said that he that loveth his life should lose it and he that hateth his life in this world should keep it unto life eternal. Moreover, He declared that if any man would serve Him let that man follow Him, for wherever He was His servant would be and His Father would honor the servant.

This was all deeply significant. Rather than being an evasion of the request of the Greeks it was a direct answer. For the Gentiles, such as the Greeks were, the corn of wheat must fall into the ground and die. Jesus must first make the atonement for the sins of humanity. Even as the corn of wheat eventually brings forth much fruit because it has been cast into the ground, so the Christ, by His sacrificial death and miraculous resurrection, makes possible much fruit in the salvation of the millions of Gentiles as well as Jews who will hearken to His Gospel call. Moreover, Jesus teaches here that we are to be crucified with Him in a death to the sin life. The Greeks evidently could not have understood that at the time. And yet there are multitudes of church members today who may say with their lips, "We would see Jesus," but because of worldliness and apostasy, we cannot apprehend the deep things of God. "Spiritual things are spiritually discerned." Yes, if we would see Jesus as He really is, and if we would be like Him there must come what Madame Guyon so truly termed "the crucifixion to self"—we must die out to self.

The worldly church does not understand nor desire this. It says in its flippant way, "We would see Jesus," and yet goes on with its minstrel shows and its evolutionary teachings. If we would see Jesus as He is, we must pay the price. The price is absolute death to self and the carnal mind. Jesus, through the Holy Spirit will do the rest. He will eradicate carnality and fill the heart and soul with perfect love. Then will we see Him with wonder and delight.

THE FINISHED WORK OF CHRIST

By Rev. E. A. Girvin

I HAVE said something in a prior paper of this series as to how the Son was glorified, but have touched only incidentally on the manner in which He had glorified the Father. In this paper I will try to show from the Scriptures what Christ had in mind when He declared: "I have glorified thee on the earth; I have finished the work which thou gavest me to do" (John 17:4).

All through the Christian era theologians have laid much more stress upon the sacrificial death of Jesus than upon His life. But a close study of the New Testament will make it clear that the work which He accomplished in His life on earth was just as indispensable as that which He wrought in His death.

Adam, while not the only-begotten son of God, was just as truly His son as was Jesus. This conclusion does not rest solely upon the statement contained in the genealogy of Jesus in the third chapter of the Gospel of Luke, thirty-eighth verse, that Adam was the son of God. The original Greek text states that Adam was of God, and the words "the son" have been supplied by the translators. In doing this, however, they merely rendered explicit what the context shows, and what was implied in the words, "Adam was of God." All through this genealogy the sacred writer speaks of the descent from father to son without using the words "son of," and the conclusion is irresistible that he had the same thought in mind when he told of the relationship between God and Adam.

Jesus, as a human being, was conceived of the Holy Spirit, as the power of the Highest overshadowed His mother. Therefore, He was called the Son of God. But, being the son of Mary, He was also the Son of man, a name which He very often applied to Himself. Adam was the son of God, but was not the son of man, as he had no human parentage. But he was a man, the head of our race. As he came from the hands of God, he was perfect. He was created in the image and likeness of God. He was given complete dominion over the earth. The lower animals passed in review before him, and he gave them their names. He was the complete realization of the archetype of humanity in the mind of God. He was the representative man. There was no flaw or fault in him. He was perfect in spirit, soul and body, and the divine plan was that he should transmit to all his descendants the glorious powers and capacities which he possessed.

But Adam yielded to the temptation of Satan, and fell from his high estate. The very moment that he ate of the fruit of the tree of the knowledge of good and evil he died spiritually. He became dead in trespasses and sins. He acquired the satanic nature, in combination with that which he had received from his Maker, and by the law of heredity transmitted it to

all of his descendants. Being denied access to the tree of life, he lost the opportunity of acquiring physical immortality, and in course of time experienced bodily death. Although he had been made a living soul by the divine inbreathing into his nostrils of the breath of life, he was of the earth, earthy, and because of this, everyone of the children of Adam has borne the image of the earthy.

Although Adam died thousands of years ago, all of us have inherited his sinful nature, mysteriously mingled with the wonderful, almost godlike qualities breathed into his being by the Almighty at the instant of his creation. These, also, we inherit through an unbroken line of ancestors, everyone of whom derived vitiated nature from the first father of us all. We are utterly powerless to deliver ourselves from this kinship with evil, from this innate tendency to wrongdoing, which inclines our hearts toward sin, and causes us to violate the laws of God, not only as revealed in His Word, but as manifest in the very constitution of mankind.

Although Adam, like every other created being, was continually dependent upon God, he did not need a Savior. He was free from carnality, and had the ability to resist every incitement to evil, because his was a heavenly nature, and the Triune God was with him and in him. But Adam's perfection was that of the creature, and every moment he needed and received the inflowing life and goodness of God, conditioned, as it is with the angels and all other created beings, upon his obedience of the divine commandments, and faith in the divine word.

But when Adam fell he lost, not only his own natural perfection, but the divine nature within him. He lost the indwelling of the Father, the Son, and the Holy Spirit. He became a wretched sinner, estranged from the God whose fellowship he had enjoyed, and seeking to flee from His holy presence. Unless God had some means of saving him and restoring his moral purity, he was eternally lost, as were the angels who left their first estate.

Then it was that the Lord of heaven and earth announced his plan of salvation, and said that the seed of the woman would bruise the serpent's head, and the serpent should bruise his heel. The promised Savior was to be born of a woman, a member of Adam's race, and yet free from the moral taint of every other descendant of Adam. He was also to be the Son of God, with a perfect spirit, soul and body, just as Adam was before his transgression.

This Savior was to be called the last Adam, and the plan of God was that His only-begotten Son, the second person of the divine Trinity, should become a human being, a living soul, and also a life-giving spirit;

that He should be tried and tempted to the very utmost by all the baleful forces of evil, and yet should be more than conqueror over all the power of the enemy; that He should succeed where the first Adam failed, live a sinless life, obey scrupulously every commandment of God, abide in the Father ceaselessly, and always do the things that were pleasing in His sight.

In order to be the Savior of mankind, this was absolutely necessary. He must be a man, a real member of the race of Adam. He must overcome every temptation devised by the ingenuity of Satan and the hosts of hell. He must truly be and do what God had desired the First Adam to be and do.

The Bible teaches us that there were two great reasons for that necessity; First, that only a divinely perfect man, one who had fulfilled and obeyed every requirement of the law of God, as given by Moses, could, as a member of the Adamic race, offer up his own life as an acceptable and worthy sacrifice for the iniquity and sins of the world; and secondly, that, having fully expiated and made himself a propitiation for the sins of mankind, sinners who repented of their sins, might through him, the efficacy of his cleansing blood, and the operation of the Holy Spirit, be born again, and in their second birth might sustain a relation to Christ, the last Adam, as vital, intimate and potent as that which they sustained to the first Adam.

To quote from a Christian writer of a past generation: "The Son of God, the second Person in the Trinity, became a man Himself, in order to make it possible for man by a birth from him, to enter again into the kingdom of God . . . How glorious, how adorable, is that Mystery, which enables us to say, that when man lay thus, incapable of any relief from all the powers and possibilities of nature, that when the Son, the Word of God, entered by a birth into this fallen nature, that by this mysterious incarnation, all the fallen nature might be born again of him, according to the Spirit, in the same reality as they were born of Adam according to the flesh."

It was thus that the Son had glorified the Father upon the earth. I have endeavored to give only the main outlines of this glorification, and realize that I have done it in a very crude manner. The theme is so stupendous that it will tax our ransomed powers throughout eternity to compass its lengths and breadths to reach its heights and to fathom its depths. As Jesus uttered these wonderful words, He looked back to His incarnation, and all the events of His human life and ministry, and, when He added: "I have finished the work which thou gavest me to do," His anticipatory vision comprehended the, if possible, greater events on the very threshold of which He then stood, and which were to precede His heavenly work of intercession, as our High Priest, seated eternally on the right hand of the throne of the Majesty in the

heavens, a Minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

"NEVER TOO POOR TO PRAY, NEVER TOO WEAK TO WIN"

By REV. T. RICHARD GRAY

THE above homely saying I have used for years. It has interested old and young, and heartened many a despondent one. Many people have wondered where it originated. For the benefit of HERALD OF HOLINESS readers, especially the invalid, bereaved, or handicapped, I will give a brief account of it, and if it be a means of strength or encouragement to any I shall feel abundantly repaid. It is in an old book,—“Shadowy Hand, or Life Struggles,” by Henry Morgan. The book, a present to my mother, a shut-in, from a good woman, whose frequent visits to our home, and comforting heavenly words smoothed the way and illumined many a gloomy day for that patient sufferer. The book fell to me forty years ago when mother was released. It is Morgan’s true account of almost unequaled struggle of his heroic, sweet-faced mother, who battled through illness, poverty, sorrow and adversity during the trying days of sparsely settled Connecticut, her “Shadowy Hand” shielding and guiding her boy through every disadvantage and seeming defeat, to become a most notable stirring Christian man of that day. During a terrible winter, the family was decimated by ravages of fever. Henry, aged five years, was removed to a distant home to escape the disease. “I want to go back home; I want to see my father,” he cried. “No, no, you cannot go home now,” a gruff old man replied. “I will go: oh, I want to see my father and mother:”—persisted the child. “Hush,” replied the same gruff voice,—“You cannot see your father, your father is dead.” The next day the lad looked upon death for the first time. From her bed of suffering, his mother held out her emaciated hands, saying,—“Oh, my dear precious boy, won’t you come to your poor mother?” But months of suffering had so altered her appearance that he shrank back in fear. “I have repented many times that I did not rush to that dear old soul and enfold her in my arms in that trying hour,” he wrote. When she had sufficiently recovered to be about again, she was called upon to face one of her greatest trials,—that of being turned out of house and home. What of the family possessions had not been taken for debt were stolen, and without knowing where to go, mother and child started out in one of the worst of blizzards. He writes: “I can see my mother wringing her hands and crying,—‘God of the widow and the fatherless, has it come to this? Oh, cruel stroke, oh, worse than death, save me and my child.’”

Pulling a little hand-sled, on which was their only possession,—a small sack of corn-meal, the two strug-

gled on until, arriving at the grave of the late husband and father, the frail woman sank exhausted in the deepening snow. "I can go no farther, my poor heart is breaking: I will die here." Alarmed, the lad sprang to her, crying,—“No, you must not die: I will grow up to be a man, and I'll take care of you: if you should die, I would have no mother.” As she swooned she murmured twice,—“No mother, no mother.” The wintry wind seemed to moan “No mother;” the chirping snow-birds echoed, “No mother:” even the gathering darkness seemed to foreshadow the desolation of a little boy with “No mother.”

Night was coming on; the snow-birds sought shelter in the friendly bushes: but none was near to shield a helpless child. The blizzard increased in intensity, the wind pitiless and bitter cold. It was indeed a precarious situation for a lad of his tender age to be in. But the “God of the widow, and the fatherless” was there. On recovering consciousness, the mother rallied, and said,—“Those were brave words, my boy, brave beyond your years: I will live, and for you, my son: God will help me, and with God to speed the right, there is no such word as fail.” Then it was he heard for the first time the striking sentence which he was destined to hear repeated many times in future days of trial and distress:

“Never too poor to pray; Never too weak to win.” Thus out of great tribulation and a mother's heart-break, was this courageous sentence born. Often, when the days were indeed full of “Life Struggles,” when that brave heart grew faint, and the shadowy hand wavered, these words came to the rescue, enabling her to so prevail, and to shape the course of her son, that he arose out of what seemed every disadvantage, triumphing over greatest difficulties, to become one of the foremost religious leaders of his time: Friend of the friendless; builder of churches; founder of institutions of mercy, which still endure to bless the world, and all dedicated to the memory of that heroic mother and her “Shadowy Hand.”

OLDS, IOWA

STOREHOUSE STEWARDSHIP

By REV. N. B. HERRELL

ALL Christian civilization and government depends upon three institutions. First, the Christian home; second, the local church; third, the school. The local church as God has placed it in the world, is the guardian institution to watch over the sanctity of the home and the purity of the school.

1. The local church is the Lord's storehouse.

A storehouse is not only a center of accumulation, it is equally a place of distribution (Acts 6:1).

(a) It is the Lord's storehouse of the gospel for the sinner.

(b) It is the Lord's storehouse of the gospel for believers.

(c) It is the Lord's storehouse of the gospel for the sick.

(d) It is the Lord's storehouse of comfort for the dying.

(e) It is the Lord's storhouse of talent for His work.

(f) It is the Lord's storehouse of means for His work.

2. Every local church in the Church of the Nazarene is the storehouse for four vital interests. First, her interest in the local community. Second, the larger interests of each local church is the advancement of the district work in which it is located. Third, the largest interest of each local church is that of foreign missions, or the establishing of local churches in far off lands. Fourth, the general interests of all our local churches is that of our Publishing House and colleges.

3. If we are to have pastors, evangelists, missionaries, etc., etc., we must look to the local church for such talent as the church may need to advance her work. Our colleges take those who are called and prepare them, but when we need means to send them we must return to the local church, the Lord's storehouse, for the means. Therefore, the local church is the Lord's storehouse for our tithes and offerings.

4. As a denomination we would not have had Districts, Foreign Missions, a Publishing House and colleges had not the local churches rallied and supported them. All that we now have is the result of the loyal, whole-hearted, sacrificing efforts of our laymembers led on by our ministry. There can be no more advance in our general work than the local churches will support. Hence, the responsibilities that rest upon the pastors and members of our local churches are well nigh beyond comprehension.

5. The district and general officers and ministers of our church can only advance as the local churches will back up and support. This being the fact, the local church that refuses to co-operate in the district and general work of the church is a thief and a robber and not a storehouse in the scriptural sense of the word. For a local church to withhold that portion of the tithes and offerings that rightfully belongs to the support of the other interests is suicidal to the local church itself. For the local church to live and grow they must have a concern for and support all her larger interests.

6. The channels of inspiration of the local church lie in her interest in the Lord's work outside of her own community. One of the quickest ways for a local church to die is to live to herself. In shutting out the larger interests we shut out the only power that can help us do the local work. God save us from stingy preachers, members and local churches.

7. Storehouse stewardship is the best way to serve God and His kingdom in the largest possible way with the least overhead expense. If sixty thousand members of the Church of the Nazarene will bring all God's tithes into the local church treasuries, then if the local church treasurers will send at once that portion which belongs to the District and General Treasurers, the results will be gratifying.

GLEAMS OF GLORY

By BASIL W. MILLER

ABLE TO DO

Able to do exceeding abundantly above all (Eph. 3:20).

OUR God is able." Indelibly imprinted in nature is this fact. God threw out into space blazing worlds, flaming constellations, glowing planets, rushing stars and burning suns. "Our God is able." He piled up the mountains, scooped out the seas, stretched out the plains. God rideth on the wings of every wind. He controls the cyclone, the tornado, the whirlwind destruction. He paints the mountain side with beaming daisies, fragrant wild lilies, sweet scented roses. The sun shines the story of His power; the ocean waves roar it; the thunder cracks it; the day heralds it; the diamond sprinkled heavens at night tell of it. "Our God is able."

"Our God is able." Every miracle wrought in distant day proclaims it. A created universe, light spoke into being, man formed from the dust of the earth, the deluge, consumed Sodom, the sun commanded to stand still, Daniel delivered from the lion's den, the three Hebrew children, from the fiery furnace, the falling fire on Carmel's heights—"Our God is able." The healed paralytic, the raised dead Lazarus, the open tomb, the rushing fire of the Spirit on the day of Pentecost, the miracles wrought by prophet, apostle, by Christ, and by the Church of the ages—"Our God is able."

God "is able to do exceeding"—stand out on this promise, oh faint heart. This stretches out beyond thy needs, is greater than thy necessities, more wondrous than thy fondest desires! God "is able to do exceeding abundantly"—a towering peak outstretching thy highest habits, thy worst sins, thy soul weakness! God "is able to do exceeding abundantly above all"—from the depths of the quagmire of sin, to the heights of sainthood, from the gates of hell, to the pearly portals of heaven; from the mountains of sin, paths of the prodigal, to the fold of the Shepherd of souls, the bosom of the Father; from the swine pens, to the feast, the ring and the robe! *O glory!*

My soul, stand under the shadow of God's "exceeding abundantly above all" grace! Rest on the promises of His miracle working power! Come thou to abide near the fount of His transforming, supplying

wonder! "*Able to do*"—far exceeding thy wishes—abundantly surpassing thy desires—o'er towering above all the mountains of thy trials, difficulties and hard pressed battles—ininitely beyond all *that we ask or think!* If thou art faint, He is strong! Weak, He is mighty! Needy, He has abundant supplies, grace beyond measure! My soul, rest thou on the hope of His glory! Wait thou at His sanctuary! In nights of trials call on His name! In battles bid Him shield thee with the shield of faith, the helmet of salvation! In this needy hour, this faithless generation, let Him make thee a channel for the outpouring of His miracle ability! For He "*is able to do*" through you "*exceeding abundantly above all that*" you "*ask or think.*"

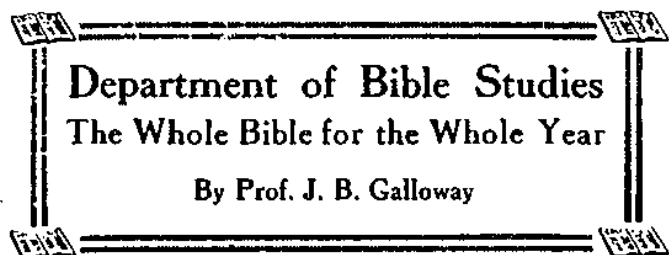
"HALF WAY OBEDIENCE IS DISOBEDIENCE"

By CHARLES ALLEN MCCONNELL

PARTIAL obedience is entire failure. It is like a chain, strong steel in every link but one, and that one a thread of rust. When the Master, walking upon the sea, called to Peter, "Come," Peter might have said to the others, "I have faith in the Master's word," and yet never have known the waves as adamant under his feet. He might have gone farther and swung his feet over the side of the boat into the splashing sea, and still not have realized the security that lies in obedience to the Master. It was only as he arose in completed faith and stood up outside the boat upon the word of Jesus that the waves refused to yield to the law of gravitation. Naaman had faith that healing was to be found in Israel, yet neither the authority nor incantations of a prophet were to satisfy his faith. In Jordan's turbid stream alone was cleansing to be found, and that through not merely the single immersion, but the full seven. No partial obedience, no half-hearted service completes discipleship. Holiness is wholesome. The double minded man—would be servant of two masters, is not claimed by Jehovah. Our God is no taker of bribes—He is a jealous God. He who would walk with one hand in the grasp of the world, will reach in vain out into the darkness for the hand of God when his time of trouble comes. It was a little disobedience, a trivial act, that lost Paradise to Adam and wrecked the race. It was only through the complete obedience of One that man found his way back into the presence of God. A complete abandonment of the "sin privilege" and an entire consecration to God brings the perfect cure.

BETHANY, OKLA.

For the sake of momentary pleasure, men who neglect salvation sacrifice everlasting joys. The devil is the sharpest bargainer who ever negotiated a trade.


Department of Bible Studies
The Whole Bible for the Whole Year
 By Prof. J. B. Galloway

LESSON FORTY-THREE

"Get into the situation of the case and you will find that it will help you wonderfully to a true exposition of the Scripture."

PART ONE. THE FORTY-THIRD WEEK'S ASSIGNMENT. Read the Books of First and Second Corinthians. These two epistles do not deal exclusively with doctrine as most of the epistles do, but are of a more practical character. Grave and serious conditions had arisen at the church at Corinth. Paul deals with the situation in a masterly way, for he has a deep, broad grasp of the underlying ethical and spiritual principles and conditions. He uses great wisdom in his calm reasoning and clear balanced judgment. He moves among the commonest themes, but arises to the loftiest themes of thought and vision. He rebukes error, condemns sin, solves doubt, and encourages faith, all in the spirit of love and tenderness.

The Book of First Corinthians. To Whom Written.

In Acts 18 we have the story of the origin of this church and the ministry of Paul here. Corinth was a city of commerce and wealth. Its population was cosmopolitan in character. It was a city of fine arts, athletic games and schools of philosophy, but steeped in immoralities of various kinds. The Greek word for "live like a Corinthian" was a byword for vileness and shame. Paul labored among them for a year and six months. Among his converts were Crispus, the ruler of the synagogue, Erastus, the chamberlain of the city, and Gaius, a wealthy man, but most of them were of the poorer class (1:26) and Gentiles. Paul says he is writing to "them that are sanctified," and others, "that call upon the name of Jesus" (1:2). In chapter three we read of those who were yet carnal. Throughout the epistle we read much of conditions that reveal a carnal spirit. Of all the churches that Paul writes to, this one had the most to rebuke. If we will remember that these had but recently been converted from the heathen wickedness and had spent their days in this wicked city we will be able to appreciate their condition better.

The Occasion for Writing First Corinthians. Paul writes this epistle after learning of the conditions existing there as revealed by the visit of members of the household of Chloe, (1:11) and in answer to a letter from them (7:1). The conditions were bad as indicated by their party divisions, (ch. 1-4) their tolerating gross immorality, (ch. 5-6) their errors concerning marriage, (ch. 7) their abuse of Christian

liberty, (ch. 8-10) (as doubtful things, eating meats offered to idols), their disorder in worship concerning spiritual gifts, the conduct of the women, the collection and the Lord's Supper (ch. 11-14). And lastly errors of doctrine especially the resurrection (ch. 16). This epistle may be called, The Epistle of Church Polity.

In 5:9 Paul speaks of having written an epistle previous, this is not an inspired one lost, but a private letter of the apostle.

The Book of Second Corinthians. This epistle arises out of the reception given the first. The Second is inseparably connected with the First. After Paul had written the First Epistle he seemed greatly troubled in mind about how it would be received. It had been written with tears and he knew it would make them sorry. Titus had been sent to them to ascertain the truth about it. Evidently he expected to meet Titus at Troas and find out the news. But being disappointed he travels on with a burdened heart to Macedonia. And there was made glad by learning that they had repented and adjusted some of the matters that he had corrected in writing to them. But there were still some matters that were unsettled and his enemies were attacking him bitterly. Hence he writes this epistle expressing the comfort which the news had brought him and he also strongly defends his personal character and apostolic authority. From 2 Cor. 8:5-7 it is established beyond doubt that it was written in Macedonia. Probably about 57 A. D.

In many ways the character of the two epistles differs greatly. The second is more personal. Dean Alford says, "In no other epistle are matter and style so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice."

We learn some of Paul's experiences from this epistle not recorded elsewhere. His escape from Damascus in a basket (9:32-33). His being caught up to the third heaven (12:1-4). His thorn in the flesh (12:7). And his sufferings (9:23-27).

PART TWO. A LITTLE STUDY ON THE EPISTLES.

Meaning of the Term. Epistle is from the Greek word "epistole," something sent, that is a written communication, a letter. A term used to include all written correspondence, personal and official in vogue during ancient times. Applied to twenty-one books, which constitute about one-half of the bulk of the New Testament.

Characteristics of the New Testament Epistles. In John 16:12 Jesus says, "I have many things to say unto you, but you cannot bear them now." In the Epistles the Holy Spirit shows us things which Jesus in the Gospels considered expedient to withhold there. We say the Epistles of Paul, or of other apostles, but they are the Epistles of the Holy Ghost. Study care-

fully John 16:7, 12-15. They are the product of the new spiritual life after the coming of the Holy Spirit. They reveal unto us the glorified Christ, deal with the inner experiences of the soul. Not abstract truth, but vital, burning, heart-throbbing messages. They are personal, direct, affectionate, charming and vital. "The New Testament Epistles are the very life-blood of Christianity." They express the theology of the church. How we should prize their wonderful truths. They differ from ordinary letters in form, substance and purpose. They were intended for general circulation and permanent use in the church. Yet they are spontaneous, affectionate and personal.

Letter-Writing in Antiquity. Some of the earliest writings occur in this form. Excavations have brought to light an immense mass of letters from the correspondence of the early kings. Some as early as that of Khammurabi, of Babylon B. C. 2275. Those found in Egypt at Tel El-Amarna contain letters from Palestine hundreds of years before the days of the kings of Judah.

The Old Testament abounds in evidences of correspondence. It is evident that there was a postal system as early as the days of Job (See Job 9:25; Est. 3:13, 15). Other mention of letters occurs in 2 Chron. 31:1, 6; 2 Sam. 11:14, 15; 1 Kings 21:8, 19; 2 Kings 5:5-7; 19:14; Ez. 4:7 and others. Some New Testament allusions to letters occur in Acts 9:2; 15:23-29; 23:25-30.

You will find a classification of Paul's Epistles in Lesson Eight, Part Two of these Studies.

Each of the writers of the New Testament Epistles especially emphasizes a subject above the others, Paul's is faith, that of James is works, John's is love, Peter's hope and that of Jude is apostasy.

PART THREE. QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY.

1. Notice how many times the deity is mentioned in the introduction on First Corinthians vs. 1-9.
2. How does 1:18—2:16 compare human and divine wisdom? Note that in chapter 2 we have, Demonstration of, the Spirit in vs. 4, Revelation of the Spirit in vs. 10, and Teaching of the Spirit in vs. 13. Find three kinds of men mentioned in 2:14—3:4.
3. Note that 1 Cor. 7:6, 12, 25 and 40 does not deny inspiration of Paul's words. Interpret them in the light of 2:13 and 14:37.
4. You will find an interesting treatment of 1 Cor. 13 in Drummond's Addresses.
5. What arguments are given in 2 Cor. 8 and 9 for Christian giving?

HOME MISSIONS

By E. J. FLEMING, *General Secretary*

SOME church organizations have felt it their duty to lay particular stress upon the premillennial second coming of our Lord as the great dispensational truth of this dispensation. While freedom to preach the second coming of Christ

has been accorded in the Church of the Nazarene, it has not been considered to be her outstanding doctrinal truth. For her the call and mission was clearly revealed to proclaim as the great and outstanding dispensational truth of this dispensation that Jesus Christ baptizes believers with the Holy Ghost, cleansing their hearts from inbred corruption and filling them with perfect love, thereby spiritually qualifying them for any service to which He may call them, and empowering them with that dynamic energy necessary to the successful accomplishment of that service.

As a prerequisite to the Spirit's baptism, the new birth or spiritual regeneration, is of first necessity. If the truth of the Spirit's baptism is to be thoroughly effective there must be the preceding new birth of the seeking soul. Therefore, in order to the efficacy of the proclamation of the message of Pentecost, or the sanctifying baptism of the Holy Ghost, there must be faithful proclamation of the message of the new birth. The one must precede or accompany the other. The chief work of the Church of the Nazarene is that evangelism which results in getting the unsaved genuinely regenerated and then leading them, as believers, into the gracious experience of entire sanctification by the Spirit's baptism. Other churches teach regeneration for the penitent sinner, but very few, excepting holiness churches, lead them into the further and second definite experience of grace and power.

Further, ecclesiastical life of today has largely lost its definite evangelistic appeal and fervor, and has turned to Christianization by education or to social service activities, either or both of which, without a genuine Christian experience in the new birth and the Spirit's cleansing baptism, substitutes the human for the divine. Our mission is not only to the sinner who has never tasted the joys of salvation, but also to the believer who has never tasted the deeper riches of full salvation.

Not is this all. There are thousands today who have entered into the rest of faith by the baptism of the Holy Spirit whose testimony to the cleansing blood is derided, or refused entirely, by the churches to which they belong. Their testimony—when they are permitted to give it—is a standing rebuke to the worldliness and deadness prevalent in their churches, and they are not wanted and thus lack that warm fellowship of the holiness people.

But again. Gospel messengers of any denomination who proclaim a full salvation from all sin by the two works of grace, are unflinchingly loyal to the true Bible fundamentals including the supernatural in Christian experience. Therefore, they are uncompromisingly opposed to modernism with its current unbelief and infidelity. The Church of the Nazarene with all her pastors, evangelists, district and general superintendents, and other officers, is aggressively loyal to all the Bible fundamentals, and projects her message of Bible truth against the whole front of modernistic infidelity without fear or favor.

In the conduct of home mission work, the Church of the Nazarene bears in mind that she is charged to proclaim salvation from all sin—a full gospel—to all the world, and a cleansing baptism of the Spirit for all hungering believers: to maintain a church home in which testimony to sanctifying grace is freely encouraged, in an atmosphere tense with holy evangelism and pronounced against Modernism. Therefore she seeks the centers of population where her voice has not been heard and endeavors therein to plant church organizations that shall become centers of holy fire, radiating their currents of Pentecostal fire to all the world.

Home mission work is the endeavor to carry the message of full salvation to those larger cities that have not been reached by our church, by conducting evangelistic campaigns, organizing churches and placing them under pastoral oversight. These first churches should keep up such a bombardment against Satan's strongholds as to result in enlarged borders and the establishment of other local congregations.

In order to make effective progress in states and provinces where our work has been started, we give regular monthly sup-

port to our district superintendents on home mission districts in order that they may give their whole time to the work of building up the Church of the Nazarene on their districts. They visit the churches already organized, conduct evangelistic campaigns in new places and endeavor to build to a self-supporting basis.

The Department of Home Missions has entered Ontario, Canada, and conducted several campaigns with encouraging results. The outlook there is good for several strong churches in the not distant future.

In the Carolinas aggressive work has been carried on by the home mission evangelist and superintendent, several churches have been organized and the future of the work is good.

The amount asked in the General Budget of 1926 for Home Missions is the small sum of \$6,000. Up to October 31, the sum of \$3,682.03 has been received while the disbursements have been \$4,654.60.

The receipts have averaged \$368.20 per month with disbursements averaging \$465.46 per month. The balance due from the General Budget for November and December is \$2,317.97, an average of \$1,158.98 per month. There was on October 31 a deficit of \$972.57. Thousands who will hear our message of full salvation through our Department of Home Missions will wonder why we were so slow. If they could only see the facts they would know.

Out of the \$2,317.97 due on the General Budget by December 31, we must pay our overdraft of \$972.57 and meet our regular and special appropriations for November and December. If there should result a surplus balance at the end of 1926, it would make possible a considerable advance at the opening of 1927, and encourage the Department to undertake a more aggressive campaign for 1927.

WORLD WIDE NEWS, NOTES AND COMMENTS TERSELY TOLD FOR BUSY READERS

By REV. C. E. CORNELL

Carnal anger is exceedingly dangerous. It lies deep in the human heart like a crouching wild beast, ready to spring upon its unfortunate victim when provoked or under test. Carnality is hell let loose in the human breast. It is rampant in the natural man, but subdued in the regenerate. There is no method of suppression that will cast it out. The fire of the Holy Spirit, the cleansing blood of Jesus is the only positive cure. I venture that if Rev. J. Frank Norris, internationally known Baptist pastor of Fort Worth, Texas, who shot to death D. E. Chipps, wealthy Fort Worth lumberman, had been a wholly sanctified man—his heart being full of love rather than carnal anger—he would have been able to restrain himself in the presence of threats and severe provocation. When the heart is wholly sanctified, the *wild beast* that slumbers in the breast of the unsanctified is cast out. Then the heart is at peace and quietness, and with God in control, can live in a lion's den without carnal manifestations. Oh, the infinite value of this great grace!

So live that when you see a motorcycle policeman approaching, you will not unconsciously slow down.

"God answers sharp and sudden on some prayers,
And thrusts the thing we have prayed for in our face,
A gauntlet with a gift in it."

Almost every Island in the Philippines is known to contain deposits of coal, and development has already taken place in three of them.

A recent survey showed about 70,000 radio receiving sets in use in Denmark, some 48,000 of them in Copenhagen, and the government decided to establish its own broadcasting stations.

During his pastorate of only five months, Rev. J. Earle Edwards, pastor of Queen's Baptist Church in Queen's Village, Long Island, increased his church membership from 89 to 252, and when the church offered to increase his salary \$500 he refused it.

The waste of food in this country is enormous. The garbage can is usually full and running over. Palatable food—meat, bread, potatoes, vegetables and foods of all kinds are "fired" carelessly into the can. But few housewives gather up the fragments that nothing be lost. Often, the left-overs could be used for another meal. Children and grownups could be fed instead of the dogs. It's a sign of proper training to practice economy rather than extravagance. Save the "little" if you would have much.

To enable surgeons to operate in dark places in emergencies, electric lights to be strapped to their heads and to be supplied with current by batteries in their pockets, have been designed.

Sandpaper is really a misnomer because sandpaper is not made from sand. It is on the contrary made from crushed flint, garnet or emery or from electrical abrasives, all of which have sharp cutting edges. Sand is never used, because its edges will not cut.

Italy has one of the heaviest ratios of population in all Europe. It is surpassed only by Great Britain and Belgium. It is calculated to be 40,000,000 at this time, and each year about 1,000,000 Italians leave Italy to seek their homes elsewhere. These emigrants travel two lanes, one to America and one to Central-Western Europe. Many of them after having saved their earnings return to live in comfort in Italy in their declining years.

Great is the inventive genius of man. Read this:

Donald C. Stockbarger of the Massachusetts Institute of Technology has devised secret radio directional transmission by means of invisible beams of light. If the idea is developed it will mean that radio messages may be directed to a designated receiver without the annoyance of eavesdropping or of the message being picked up by any other receiving set. Ultra violet rays are used. The radio impulses would be sent along the beam of light, the flickerings being so fast that the eye could not detect them even if visible light were used.

Traffic police in Constantinople take excessive pride in their dress and carriage. They wear crimson and brass helmets and carry batons of red and white stripes which resemble sticks of peppermint candy. They take great pride in outdoing one another in neatness of their uniforms, and in their carriage. The effect is striking to tourists visiting that country.

French aerial navigation companies have found that airplanes with three or four motors and carrying 8 and 10 passengers and their baggage are more economical than the larger machines. Thousands of passengers in all parts of the world are now being carried annually by the airplane.

As a nation, France depends almost altogether on typewriters of foreign make, this, notwithstanding the fact that the use of the typewriter there has gained steadily as in other countries. In 1909 France imported 50,000 units and this number rose to 850,000 units by 1919 after which there was a slump due to the large number of army machines left there, but in 1923 the imports had arisen to 250,000 again.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



YOUNG PEOPLE ON THE FIRING LINE

By REV. C. E. CORNELL

AT THE Young People's Convention of the Southern California District the following six topics were discussed. They are of enough importance to pass along to others. I present them with brief comments:

1. How to Indoctrinate our Young People.
2. How to conduct the Sunday Evening Y. P.
3. Getting the Outsider.
4. Using music in the Y. P. Hour.
5. How to keep our Societies Spiritual.
6. How to make every member a Working Member.

1. *How to indoctrinate our Young People.* The leading fundamental doctrines of the Bible should be emphasized often: Repentance, justification, regeneration, witness of the Spirit and entire sanctification. Young people should read such books as Wood's "Perfect Love," Keen's "Faith Papers," Lowry's "Possibilities of Grace," Wesley's "Christian Perfection," Bishop Foster's "Purity and Maturity," Peck's "Central Idea of Christianity," Knapp's "Impressions," Steele's "Love Enthroned," Steele's "Questions and Answers," White's "Borderland of the Supernatural." These are some old standards that will instruct, illuminate and indoctrinate. The pastor and preaching has much to do with properly indoctrinating the young people. Young People's leaders are also responsible.

2. *How to Conduct the Sunday Evening Y. P.* (a) Careful planning for the meeting. (b) The wise choice of competent leaders. (c) Personal experience and testimony rather than *comment* on the topic. Let the leader *comment*. (d) Many short prayers. (e) Spiritual singing. (f) Cordiality; a welcome for strangers. (g) Keep the meeting going and with wholesome variety. (h) Keep out of the ruts. Have something juicy and fresh.

3. *Getting the Outsiders.* This is, strictly speaking, a problem. A small society cannot hope to get in many "sinner" outsiders. Small numbers are quite embarrassing to such an one. But there is a way—yes, more than one way—to try for the outsider. Make a list of 25 non-church-going young people in your town or vicinity. Personally invite these by person and by letter writing. Maybe—if no other way—you can get them coming your way through a properly conducted social function. When they do come to the church cordially welcome them and show Christian friendship. To get in outsiders means work and wise planning and persistency.

4. *Using Music in the Y. P. Hour.* Select the very best leader that you can find. Select good, spiritual songs in advance. Ask the orchestra to back you up. Solos, duets, quartets and all kinds of instrumental music can be appropri-

ately used, providing some one plans for it. The devil has largely run away with the best music of the world. Let's "harness" some of it for Jesus.

5. *How to Keep our Societies Spiritual.* A spiritual, level-headed leader will greatly assist here. A spiritual visiting committee to visit and pray with those who grow careless and lukewarm. If the society is spiritual, it is because the *individuals* that make up the society are spiritual. Young people's prayermeetings for young people *only*. Attendance upon the midweek prayermeeting of the church, and taking some part. The young people are a part of the church. *Never separate from.* Studying the Word of God. Secret prayer. A place to pray and then GO THERE AND PRAY. Promptness, never lagging. A glowing personal experience.

6. *How to Make Every Member a Working Member.* Have something to do for as many as possible. Topics of value discussed, or a short paper. Scripture to be read at the Y. P. Sunday evening meeting. A Scripture verse with an original comment, to be selected by six young people. You cannot *make* Y. P. work by coercion. Love must prompt to activity; love must draw; love must plan. Voluntary service, rather than *drive*. Never scold, never lambast. You can catch more flies with molasses than with vinegar. Tract distribution will furnish activity for a number. Gather up a Sunday school class, if possible. You can find a job, if you will prepare yourself and look for it. Maybe the job will then find you. A devoted, clean-hearted, fiery, *personal experience* will solve the majority of the problems.

SOUTHERN CALIFORNIA DISTRICT CONVENTION

The District N. Y. P. S. Convention held at Pasadena College, October 29th and 30th was a time of blessing and inspiration, an inspiration to holy living, and a challenge to spread scriptural holiness. We shall not attempt to report the addresses, or to praise them. Let it suffice to say that the following men addressed the convention, on their respective themes, and your imagination and a good list of superlatives culled from the unabridged dictionary will do the rest without trying the editor's patience and using valuable space. District Superintendent Little, "Our Young People, the Source of their Strength." Rev. Paul J. Goodwin, "The Permanent and the Changing in the life of our Young People." Dr. Hardy, "Strong Young Men." Rev. H. B. Macrory, "Pushing to the Front." Rev. Earle H. Mack, "The Christian's Call." Rev. J. W. Short, "The Object of our Y. P. S." Dr. H. O. Wiley, "Young People and Our Institutional Work." Just this one more word about the addresses. Every man stressed the need of definite preaching and living of holiness, and the response

of the young people present left no doubt that they intend to keep at the job.

A number of papers were presented by various young people, which were thought-provoking and stimulating, and we believe will result in better societies on this District.

The feature of the Convention, however, in the opinion of the writer, was the reports of presidents. Only seventeen reported, there should have been more, and we regret that we did not have them, but a study of the ones given was heartening, and thoroughly gave the lie to the idea that our young people are tired of the job and are not living clean-cut from the world and stressing holiness. Out of the seventeen reports, fifteen reported some definite missionary work. By missionary work, we mean activities aimed to reach the unsaved whether at home or abroad who are not now reached by the church. They ranged from buying a gospel truck to buying land in Africa; from jail and mission services to cottage prayer-meetings; from preparing visitation material for the pastor to preparing garments for the needy; from buying pianos to carrying endowments for Pasadena College. Over half reported using the pre-prayer service and receiving definite help from it. Nearly all reported substantial increase. Many reported definite plans to increase Bible study, and a number had put on evangelistic campaigns of their own. Five societies reported Junior societies, and Alhambra gets the banner with a primary society as well. Two of the reporting presidents have been converted from Roman Catholicism in the past two years and are now fire-brands for God.

Our District President reported holding twenty-eight definite evangelistic services in the five months of his presidency. He was dated up for eighteen Sundays ahead with various societies, and is planning in conjunction with the District Superintendent to reach into new fields by the help of the Y. P. S. Thanks be unto God, we are on the move, pushing holiness, and seeking to reach the lost of this great playground of the nation. Despite unusual opportunities to let down and get worldly, we are pushing on in the narrow way of "holiness unto the Lord" and living up to our motto of "Spirituality First."

A certain kind of life, very common today, means debasement of soul, because it leaves the highest estimate of the soul entirely out of the question. Christian faith, high, pure thoughts, reverence, and aspiration toward the divine have no place in a life of jazz, speeding, money-making, and material comfort and indulgence. So the soul sinks and suffocates.—*Young People.*

"The secret of moral strength is steady faith in God and his righteousness."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just after we had the fine service at New Bedford, Mass., with our good Brother Kirkman. Well, on Monday morning of October 11 we were up and had a fine breakfast and a fine family altar, where the Lord opened up heaven on our hearts and flooded us with His grace and glory, and now we are headed for Cambridge, Mass., where we were to hold a big rally at night with our old friend and big brother of Arkansas and Texas fame, the Rev. G. E. Waddell. On Sunday night before we arrived on Monday the Rev. C. C. Rinebarger of Olivet, Ill., had closed a good meeting. We had the church packed upstairs and down and some standing. The Lord was present to bless us and we had a fine home that night with Brother and Sister Gunn. On Tuesday morning we drove back down into the city and Dr. Howard V. Miller and Dr. Waddell and Dr. C. C. Rinebarger and Dr. Bud Robinson and Prof. L. C. Messer and his noble wife of Oklahoma fame all took dinner together and had one of the finest days of our entire trip. After dinner our own party, consisting of Brother Miller and the Messers all took a lovely drive around the beautiful bay for many miles. At night we held forth at our good church in Everett, Mass., with our fine young pastor, Brother French, who is a perfect Christian gentleman, just a young man but a mighty holiness preacher and a fine people and a noble people. I don't think that I enjoyed my visit anywhere better than in Cambridge and Everett. At Cambridge I had the pleasure of calling on Mother Short and having prayers with her. Good Brother Waddell was kind enough to take us over to see precious old Mother Short. She was just about on the banks of the river waiting for the boatman to come over and set her across. It is more than likely that before this letter is printed Mother Short will be on the other shore. Well, at the close of the Tuesday night service our precious Brother Miller left us to make a short trip to his home at Brooktondale, N. Y. On Wednesday Robinson and the Messers were to make a run to the Eastern Nazarene College and to hold them a five days convention from October 13 running over the 17th.

At noon on Wednesday of October 13 we were pulling into the beautiful little city of Wollaston, Mass., and for five days we had a most delightful convention. We had preaching every night and several day services. We had of our New England pastors with us the Rev. K. Hawley Jackson from Malden and the Rev. J. W. Turppel from Olary, P. E. I., the Rev. A. B. Manchester from Wareham, Mass., the Rev. E. T. French from

Lynn, Mass., and the Rev. J. Glen Gould, Cliftondale, Mass., the Rev. G. E. Waddell from Cambridge, Mass., and the Rev. H. C. Stebbins from Syracuse, N. Y. All of these brethren are as fine as you will find in a life time's travel. Our school at Wollaston is doing well. They have about 180 as fine students as you will find in any school in the nation, and they have a most excellent corps of teachers. When you think of good men and fine men and great men don't forget the bunch at Wollaston, Mass. I haven't met any men in all of my travels that made a finer impression on me than President Nease and Pastor Angell and John Gould and Prof. Gardner, and a great many whose names I can't call, but they are in the book of life. The large girls' dormitory is one of the best buildings almost in the Nazarene movement, and it is so well finished and so well furnished. We have, I judge, seventy-five or eighty as fine young ladies as grace any school in the United States there in that fine dormitory. Brother John Gould and Sister Gould have charge of the dormitory and also the dining room, and they take as fine care of this great band of young people as anybody in the land could do it. We had a fine crowd and about twenty-five at the altar and the most of them praying through. There were only a few students in the school that were not saved. The way they are traveling now there will not a student leave that school unsaved. We were well taken care of. The brethren did nobly by us in every way. In fact, they are a noble people. I so fell in love with them that I wanted to move there and live with them until I am taken home. In the five days there they gave me sixty subscriptions for the HERALD OF HOLINESS that brought my list up to 314. For the twenty-six days in New England that was great. Well, here is trying to do the impossible. That is to try to tell you about the Rev. Howard V. Miller. When it comes to manhood and deep spirituality and a great mind you can't find a greater young man in the United States than Brother Miller. He is a young man with a great vision and splendid ability, and in the next year he will make great gains. Old New England has at last awakened, and here is one proof. At almost every place we went they gave us good hot biscuits. Now, reader, if you don't agree with me that New England has come to the front it is because you haven't knocked the scales from your eyes.

Monday morning of October 18 we were up and at five o'clock were driving out from the school and are now headed for Atlanta, Ga., for the Assembly and a meeting after the Assembly. We made a great run on Monday. We passed through six states in one day; Massachusetts, Rhode Island, Connecticut, New York and New Jersey and Pennsylvania. We took breakfast, I think, at New

Haven and supper at Princeton, N. J., and passed on through Philadelphia and stayed some twenty-five miles south of Philadelphia. We were up early the next morning and passed through Baltimore and drove on to Washington, D. C., for breakfast and drove on to Mt. Vernon to see the home of Washington. There we had the pleasure of seeing Queen Marie of Roumania. She was a very pleasant looking little lady, just a common human being like the rest of us. We left at two o'clock and drove to Richmond for supper and drove out from there at seven o'clock and spent the night at Petersburg, Va. We were up early on Wednesday morning and drove into Greensboro, N. C. by one p. m. We passed through Durham, N. C., and saw the largest tobacco factory in the world, and just across the street from the great factory we saw the Duke University where they educate Southern Methodist preachers. They sell cigarets on one side of the fence and take the money to educate preachers on the other side. It makes me think of a young man in Texas that lost money in gambling and he stole cattle and sold them to get money to pay his gambling bills. I judge that these people believe that God is blind in one eye and deaf in one ear. How can they ship a carload of cigarets into a community and sell them out to the boys and then get down on their knees and ask God to save these poor sinners. Well, we had a fine night at Greensboro. Our good brother, Frank Robinson, from the Indiana District, had just been there over one Sunday and we are expecting him to put Greensboro on the Nazarene map and over the top. We had a great crowd and a most excellent interest and they gave me twenty subscriptions for the HERALD OF HOLINESS and took a good offering for us. I saw Sister Charlie Harris. Brother Charlie was out on the District, we did not see him. We had a lovely home with the Silers and the Messers at the Clines and we had a most delightful time. I met the fine young man at the head of the Pilgrim Bible School and his teachers. They are most excellent people and doing a good work. On Thursday morning we were up and had breakfast and drove into the city where our people are interested in buying a splendid church. If they do they will sell their tabernacle and move into the heart of the city. If they can make the move just watch them grow.

We are now driving south. We drove into Thomasville and drove to the home of my old friend, P. R. Mason and at ten we left his home headed for Charlotte, N. C. At 12:30 we pulled into Concord and took dinner with Brother and Sister Broom. We drove on after a good dinner into the beautiful city of Charlotte, which is one of the largest and best cities in North Carolina. Here we have a most excellent work. Brother Orville L. Maish, from Indiana, is the

fine young pastor. Here we have a church less than a year old with seventy-five members and a church and parsonage that is worth \$45,000, and they bought it for \$18,500. Nothing short of a miracle. We had a most excellent crowd and got twenty subscriptions for the HERALD OF HOLINESS, and twenty at Greensboro, making forty for the two nights. Brother Mason gave us his renewal at Thomasville, making forty-one for North Carolina in two days. The offerings came up fine for the evangelist and we had people from many different cities in North Carolina. The West North Carolina Conference of the Southern Methodist Church was in session at Gastonia, N. C., some twenty-four miles down the highway. Brother Jim Green came over to the service and had one good time with us Nazarenes. No finer man on earth than Jim Green. We had a fine night and fine service; twenty-one hands for prayer. We had a lovely home and fine night's rest. On Friday we were up and on the highway by sunrise. We passed through many lovely cities and pulled into Atlanta at five o'clock and found Dr. Goodwin in charge of the District Assembly. As we were very tired he brought us a great message that night.

Well, this letter is too long. More later.

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	..... Sapulpa
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	..... Hugo
Dec. 17, Friday night	..... Antlers
Dec. 18 and 19, Saturday and Sunday	..... Durant

S. H. OWENS, District Superintendent.

Our Work in The West Indies

After finishing our work for the present on the Island of Barbados by organizing and setting in order the Church of the Nazarene, with six local classes, under the care of five pastors as loyal and as true to God and the church as ever lived in this old world, we begin to make our plans to go to the Island of Trinidad, to see about the work of the Kingdom there. Leaving Barbados about four o'clock on Friday afternoon, September 24th, we came in sight of the

Island of Trinidad, the next morning at daylight. We were at once greatly impressed with the beauty of this "Island of the humming birds," for unlike the low flat Island of Barbados, it was an island of mountains covered with the most beautiful tropical forest, in fact much of it was nothing less than real tropical jungles. We were also made to admire the bigness of the Island, for truly it did not seem as much like an island as it did some continent, for it was so large that it reached far beyond the vision of the eye. We soon came in full view of the strait at the north end of the Island called the Bocas del Dragon, or Dragon's mouth, which strait is the only entrance into the beautiful land locked bay or Gulf of Paria, which affords a harbor for shipping to and from the City of Port of Spain. As our great ship glided through this strait entering the beautiful land locked bay, we were charmed with the beauty of the scene, for it was surely the most wonderful sight we ever saw. Truly no one but God could make such a beautiful world. As we looked upon the beautiful green tropical cloak that so completely covered the mountains, and came to the edge of the waters of the ocean, we were made to think of the little poem we use to know.

*Great wide, wonderful, beautiful world,
With the wonderful waters round you curled
And the wonderful grass upon your breast,
World, you are beautifully dressed.*

Yes, no one but God could clothe this old world in such beauty. I am by this country like Uncle Bud Robinson is by the Blue-Jay, none but our gracious heavenly Father could have planned the beauty of this place. And I am so glad that Christ lives within me this very moment, making me to enjoy the beauties of this old world, and enjoy the hardships in our work for Him. Owing to the shallow water of the bay our ship cast anchor about two miles from the shore, and the people came out in large government boats to take us to land, the Rev. R. N. Chester, Superintendent of the Independence Christian Mission of Trinidad, came on board the ship to meet us, and to welcome us to his Island. After most courteously greeting us, he went ashore with us, helped us through the Customs, and then put us in an automobile and took us to the little house he had provided for us, and there we found that two of the good sisters had come and had fixed dinner having all things ready when we arrived. So all we had to do was go in, take off our things, wash our faces and sit down and eat. The Rev. R. N. Chester is one of these big men, both in stature, and soul, big mind, big mag-

nanimous spirit. This being Saturday noon, we will now close, and begin with the first Sunday service in the next article.

J. I. HILL, District Superintendent.

PASADENA COLLEGE

Pasadena College began the fall semester with an excellent enrollment, the college department alone showing an increase of over thirty per cent above the total registration of last year. The Grammar School has been discontinued with the exception of some sub-preparatory work and this has reduced the total enrollment for the present. New students are registering from time to time, and others are planning to enter at the beginning of the second semester.

In the re-organization incident to a change in administration, there are many adjustments to make, but we are pleased with the excellent response we are receiving. Our faculty is exceptionally strong, and our student body is marked by earnest, enthusiastic and devoted young people. We are especially delighted with the excellent quality of scholastic work which is being done. The standards of the California schools are admittedly high, and the libraries and other outside facilities have served to keep the educational standard high in our own college. Our faculty keeps abreast of the best in educational literature and methods and the courses offered are of extraordinary merit.

The revival spirit continues in the chapel services, and from time to time there are spontaneous outbursts of spiritual power. Many have been saved or sanctified during the past few weeks. One of the encouraging features of the work this year, is found in the number of young people who are receiving calls for the foreign or home fields and are preparing definitely for some form of Christian work.

There are a number of revivals being held in the churches near the college and we are constantly receiving calls for student help. The students enjoy these religious services and are able to render excellent service. We want Pasadena College to be a spiritual asset to the neighboring churches.

Brother Henson, the Business Manager, is working on the finances and will soon announce the plan adopted by the Board at its recent meeting, for caring for the indebtedness of the college. We want to present this plan to our constituency as early as possible and believe that it will meet with the approval of our people. Since the first of June we have traveled 14,500 miles in the interest of the college, have visited a large number of our churches, and have received a cordial welcome everywhere. The hearty spirit of co-operation which we find among superintendents, pastors and people is a guarantee of the future success of the college, and the spiritual blessing resting upon the institution witnesses the divine favor.

H. ORTON WILEY, President.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

DISTRICT CONVENTION

Delegates from fifteen churches of the Washington-Philadelphia District met at the Church of the Nazarene, Park Lane, Va., October 19-22, for the Ninth Annual Convention. This is the second year that the Preachers' Meeting, Young People's Societies, Sunday Schools and Missionary interests have met in joint session.

Tuesday was missionary day and Rev. A. H. Kauffman, returned missionary from Jerusalem, who had been touring the District, spoke three times, giving addresses on our work in India and in Jerusalem. Rev. N. B. Herrell spoke on Home Missions.

Sunday school day Rev. C. E. Ryder of Lansdale, was elected president of the District Sunday School Association, and a Constitution was drawn up. Helpful papers were read on Sunday school work by Marvin H. Cave, entitled "Getting our Nazarene Message to our Young People," and by Mrs. L. B. Williams on "The Teacher." The illustrated address on Primary Work given by Mrs. R. E. Mitchell of Mt. Vernon Methodist Church, South, was appreciated.

Fourteen of the seventeen organized societies on the District reported on Young People's day, showing increased interest and activity along this most important line of our work. In answer to the roll call the delegates told of their work in an original and spontaneous manner. Tears of joy were shed over victories gained and many expressed a determination to go home and work with increased zeal and courage. Papers on the following subjects were read and discussed: "Church Activities for N. Y. P. S. other than Regular Services," by Mildred Grosse. "N. Y. P. S. and Plain Dress," by Rev. E. E. Grosse. "Bringing Out the Best in the Local Society, or Uncovering Hidden Talents," by Christine Williams. These papers showed that our young people are wide awake and are thinking upon weighty problems confronting our church. Mr. Marvin H. Cave of Park Lane, was elected president for the coming year.

The keynote of the papers and round-table discussion on preachers' day was expressed in the theme of Brother Herrell's morning sermon,—that we are sent to the world with our message. It is our task to keep revival fires burning, to have such an interest in lost souls about us that in spite of diversity of opinion we will co-operate with one another, and exemplify the life of perfect love which we profess.

Rev. N. B. Herrell, District Superintendent of the Kansas City District, was the special worker for the Convention. His addresses were both practical and inspiring, and he stated principles which are basic and fundamental.

In response to the invitation from the Norfolk Church, it was voted that the

Convention meet in Norfolk, Va., next year. The plan of joint session will be followed again.

Rev. C. R. Mateer, the local pastor, his members and friends of the church extended every courtesy in providing for the comforts of the delegates, which was greatly appreciated.

The following resolution was adopted by the Convention:

"Whereas, It is agreed, that one of the most vital questions confronting us is that of dressing and adorning the person.

Therefore, be it resolved the Young People's Convention of the Washington-Philadelphia District place itself on record as favoring strict adherence to scriptural admonition and the expressions of our church manual on this subject. We insist that a careful observance of the teachings of the Bible and requirements of our manual will save us from unseemly fashions and indecent dress."—Hattie E. Goodrich, Reporter.

SUPERINTENDENT'S NOTES

October 3rd we spent the day with our Bloomsburg Church and found everything prosperous under the leadership of Pastor James Price who takes the place of Rev. J. H. Parker who has gone to First Church, Washington, D. C.

October 10 found us in Richmond, Va., at the dedication of our new church. This is a neat, commodious structure of brick on a prominent street and was filled to capacity. The people have matters well taken care of financially and Pastor Ford deserves great credit for the work he is doing in this splendid city.

We hastened on to an intensive six-day campaign in Port Elizabeth, N. J., assisted by my son Byron and I. H. Basham. The services were well attended and a revival came down from heaven.

Our next stop was at Park Lane, Va., in the four day District Convention and as same is reported for elsewhere I will only say I enjoyed it immensely and much good was done.

This writing finds me in Lansdale, Pa., with Rev. C. E. Ryder our new pastor from Iowa. We are glad to labor with this splendid and efficient man of God and glad to get a western man on this district for by right the west owes us several in return for the good men we have given them. We are having a revival here with much prayer and some seekers coming with earnestness and tears in the old fashioned way. We thank God and take courage.—J. T. Maybury, District Superintendent.

LAUREL, DELAWARE

God is still blessing us down here. Our tent meetings were blessed seasons of refreshing. While the results were not so large numerically, we are glad to say that there were several clear cases of praying through, either for pardon or purity. Among them were some old

people, as well as some young folks. Three of these were received as members, two of whom also became members of our N. Y. P. S. The public attended these tent services well, and we feel like praising God for the impression He is helping us make for His cause among the unsaved. To Him be all the glory! On October 1st, members and friends of the church surprised the pastor with an old-fashioned Delaware birthday surprise party, when he was swamped with parcels. The value of the donations and cash received amounts to at least thirty-five dollars. We certainly appreciated these tokens of their esteem and regard for us. Work on our new building has not been progressing very fast recently, due to the fact that we expect to do most of it ourselves, but we are hoping to get it well under way before cold weather sets in. When you pray for the District, don't forget Laurel.—Howard T. Stahl, Pastor.

LANSDALE, PA.

Just about two months ago we assumed the pastorate of this loyal church. They know nothing less than Jesus Christ and Him crucified and are loyal to the core to the local, district and general interests and say it with dollars as well as prayer and testimony for they are "paid up in full" thus far and will not lag. All of the services are being well attended with an increased outside attendance. Even the Sunday school, which has been most difficult to increase in attendance on account of keen competition, is growing. Our aim is, "Our Sunday school must grow and grow and go, and I will help to make it so." The record attendance of ninety-four made last year was broken at our recent Rally Day when we had 115 present and on a damp and rainy day, which was fifty more than the Sunday previous, a most beautiful autumn day. It pays to put forth an effort in this direction. 80 to 85 per cent of general church membership comes from the Sunday school and often there has been a Sunday school before a church. To superintend a Sunday school is a bigger and more worthy job than superintending a railroad, and to teach a Sunday school class is a bigger and more worthy job than teaching a class in College. President Coolidge will never forget his Sunday school teacher, Mrs. H. F. Reynolds, the "grand old woman" of our church. We are now in the first week of our fall revival with our beloved District Superintendent J. T. Maybury. A wonderful spirit of unity is present and Brother Maybury is bringing some great messages. Much prayer is being offered. Beside the half hour of prayer preceding the evening service, we have "half hour relay prayers" beginning as early as 5:30 a. m., and up to 5 p. m. These prayers are being felt. Our young people carry the work on their hearts

equally with the older members of the flock. Wonderful how we are all "working together in all kinds of weather." "Workers together with God" is right. Amen.—C. E. Ryder, Pastor.

INDIAN HEAD, MD.

October 13th marked a day of victory for our church here. The work was started in 1920 by Rev. D. E. Higgs. As you remember last July pledges were taken to cover the final payment on the note for the property and for other indebtedness. Of the \$300 pledged every pledge except one came in on time, which we think a remarkable record for pledge-making. Thus we were enabled to make the final payment on time and close the day with a blessed service. Brother Higgs drove down from Baltimore and delighted the people once more with a message from God. Mrs. I. B. Hill, who has been interested in the work since its beginning, favored us with special music on this occasion. Mr. Vivian Milstead and Mr. James Speake, members of the Board of Trustees, held the note while Brother Higgs struck the match to it, and the congregation sang "Praise God from Whom all Blessings Flow."—Hattie E. Goodrich, Pastor.

WASHINGTON, D. C., FIRST CHURCH

We praise the Lord for His continued blessing upon us. The spiritual tide is rising and the church is looking to their great Captain for a revival such as we have desired for some time. Sunday was Rally Day in the Sunday school and, although a very rainy morning, the program was well attended with quite a few strangers in our midst. From the early morning prayermeeting until the close of the day God's blessing was felt and at the evening service five souls prayed through to victory. Finances are coming easy. Brother Parker is preaching full salvation with tenderness and holy boldness and we feel he is God's man for this place. We solicit your prayers that there may be a great winter's harvest of precious souls and His name may be honored in this wicked capital city.—Church Reporter.

NORFOLK, VA.

Norfolk is endeavoring to keep the enemy worried and drive back his forces. We have just finished a two weeks' revival campaign and feel we have weakened his hold in some places. We have had a gracious meeting and eternity alone will reveal the results. Our church stood by heroically in prayer and attendance and were greatly strengthened and blessed. There were some people saved and a few sanctified, and the end is not yet. We have begun planning for another battle in March. We must see God's cause triumph in this city. A beautiful spirit of unity prevails amongst our people. We are encouraged to press ahead.—S. W. Beers, Pastor.

Let it be ours to be self-reliant amidst hosts of the vacillating—real in a generation of triflers—true amongst a multitude of shams; when tempted to swerve from principle, sturdy as an oak in its maintenance; when solicited by the enticement of sinners, firm as a rock in our denial.—Wm. M. PUNSHON.

Sunday School Lesson

November 28

By M. EMILY ELLYSON

LESSON SUBJECT: Gideon and the Three Hundred.

LESSON TEXT: Judges 7:4-8, 19-21.

GOLDEN TEXT: *Be strong in the Lord, and in the power of his might* (Eph. 6:10).

OUR lesson opens with the statement, "And the Lord said unto Gideon." Israel was in the midst of a very severe oppression by the Midianites. Each year at the harvest time the Midianites would come into Israel's territory and steal much of the harvest. Israel was greatly depleted. For fear of the Midianites Gideon was beating out some wheat in a secluded place where God called him to be the deliverer. And now He is giving him instruction. God calls men to service and directs them in that service. He has a way of making men who will listen know His will. God still speaks to men today.

The message of God to Gideon at this time is a very unusual one. "The people are yet too many." Thirty-two thousand men had gathered to Gideon's standard at his call. He had put these to a test and nearly two-thirds of them turn back, leaving him but ten thousand. And yet the Lord tells him they are yet too many. And this in the face of the fact that the Midianites probably outnumbered his first army four to one. Men pay great deference to numbers but we see here how little numbers count with God. With God quality goes much farther than quantity. And here we have an illustration of the truth that it is "not by might, nor by power, but by my spirit." In the work of the Lord, one anointed person is worth more than any number of unanointed persons in accomplishing the real work. This truth must not be lost sight of in the work of the Church. It is to be feared that some are being deceived by numbers. Gideon's army was now reduced to three hundred and the Lord told him that by these He would deliver Israel. Gideon seems to have made no objection to the reduction and to have continued his firm faith.

We may notice now God's method of testing this army and selecting those by whom He would give the deliverance. First, all who were afraid after having looked upon the enemy were permitted to return home. The test was that of courage or fear. Such a company of fearful soldiers would certainly have meant defeat. Fear is catching, it spreads. He who is cowardly is of but little service. It takes courage to win the victory. The second test was watching them drink as they crossed the brook. Some fell upon their knees and placed their lips to the water. Others moved right forward, reaching down with their hands and bringing the water to their mouths and lapping it with the tongue. The test was alertness and watchfulness. Those upon their knees with their heads down would have been an easy prey for

any enemy that might have appeared just then. The Lord's soldiers must have no unguarded moments. Our enemy is ever ready to take advantage of any such times. There is safety alone in constant watchfulness. Many are the commonplace things in life that are the testing time to us. God's testing is quite different from man's testing. When God tests can we stand? When God numbers the army will we be in the company? He says, "Fear not" and "Watch."

The weapons chosen for this battle were also unusual. They were trumpets and pitchers with lights in them. The trumpet belonged to warfare but it was for signaling and commanding and was not used as a weapon. As for the pitchers and lights, who ever heard of these being used in battle? Certainly these are in no sense weapons. They seem not to have any weapons. But we are reminded of Paul's statement that the weapons of our warfare are not carnal, but they are mighty to the tearing down of strongholds. And so it proves in this case. Do we not often place too much confidence in carnal means and not enough in the spiritual?

We may note how these were used. Gideon divided his men into three companies of one hundred each and placed these upon three sides of the enemy some little distance back with the instructions that they were to follow his example. All being ready he blew his trumpet, broke his pitcher and shouted, "The sword of the Lord and Gideon," and they all did the same. Awakened from their sleep the enemy were thrown into a panic. Each trumpet would suggest a captain of a company while the light and the shouting would surprise and frighten. The Midianites fled in great confusion. Gideon pursued them and the victory was complete. Sometimes the methods may seem weak, and even foolish, but God never makes a mistake and the wise person is ever ready to obey. The three hundred "stood every man in his place round about the camp" and the Lord gave the victory.

What is the great lesson of this lesson? It is: working together, working together with God. The three hundred worked together, they worked together under the leadership of Gideon, and they all worked together with God. This, and this alone, will be the success of the church. Not one part must be lacking. There must be harmony, co-operation, teamwork among the people; there must be respect to the human leadership, and there must be the recognition and obedience to God.

NORTHERN INDIANA DISTRICT

Immediately following the Kentucky District Assembly my wife, our two babies and I motored to North Indiana to enter our new field of labor. Leaving Lexington at 7:00 a. m., we drove via Louisville, Indianapolis to Anderson, Ind., arriving at the home of Brother and Sister Geo. Fox in time for supper and a good night's rest. They told us that on Sunday before Rev. Jesse Towns, their pastor did not get to preach. Waves

GENERAL TREASURER'S REPORT, OCT. 31, 1926

General Fund	Budget	Amount Rec'd.	Needed
Foreign Missions	\$137,500.00	\$111,023.74	\$ 26,476.26
Home Missions	7,000.00	3,682.03	3,317.97
Church Extension	9,000.00	4,924.08	4,075.92
General Superintendents	12,000.00	6,406.16	5,593.84
Ministerial Relief	6,000.00	3,965.45	2,034.55
Contingent	2,000.00	858.41	1,141.59
General Assembly	1,500.00	679.30	820.70
Administration and Publicity	5,000.00	1,785.26	3,214.74
Expenditure Budget	\$180,000.00	\$133,324.43	\$ 46,675.57
Reserve Fund	60,000.00		60,000.00
	\$240,000.00	\$133,324.43	\$106,675.57

M. Lunn, General Treasurer.

of glory rolled until there was nothing to do but loose them and let them go. We have a great church and pastor in Anderson. Next we came to Ft. Wayne where Rev. Morris Himler was just starting in his new field as pastor of that great church. He had Brother and Sister Lillenas for a convention, and great crowds were coming to services and to God. I preached one time and greatly enjoyed listening to Brother and Sister Lillenas preach once each while there. During the two Sunday services we assisted Brother Himler in raising \$5,170 to apply on his church debt. The Ft. Wayne people are a great crowd, and we have one of the outstanding churches of the movement in that fine city of one hundred thousand people, led by as fine, wide awake pastor as the church affords. We next visited Bluffton, and found Rev. J. B. McBride conducting a great revival there. The fire was burning and the glory on. Rev. J. M. Wines and his wife, Rev. Mattie Wines, one of our best evangelists, are supplying the work there until a permanent pastor is secured. From there we went to Elkhart to boost Brother I. P. Moore, whose church was suffering disappointment from the breakdown of Evangelist Freddie Thomas, who would have preached the opening sermon of a two weeks' revival the night we arrived otherwise. This great pastor and church were wonderfully charitable and the speaker felt as though they were not so badly disappointed. Elkhart church is certainly coming to the front. They are in for any thing that will advance God's kingdom. Our Preachers' and Workers' Convention will be held there in the spring. On Sunday, Oct. 10th we were with Brother Johnston and his remarkable First Church in Gary. We had the pleasure of hearing Evangelist Lincicome preach there Saturday, and on Sunday morning the writer raised \$2,500 while the great pastor headed the list with \$250 and boosted us on. This cuts their indebtedness down to ten thousand dollars on a property right in the heart of the city, worth forty thousand dollars. Monday night we were in South Gary, at Glen Park church with Pastor White. They gave him \$17 per week last year, and he had only a few members. Now he has near fifty good members and they pay him \$35 per week. They bought two fine lots near the church, and will begin enlarging their borders soon. We had a fine time with them, and a good altar service. The next night we were in Valparaiso with Pastor Williams. I was surprised to find a beautiful stucco church building with full basement, beautifully equipped throughout. We have a great opportunity, and plenty of space to build a strong work there. Next we ran down to Anderson for an Advisory Board meeting. There are no better Advisory Board members in the movement than the four our district has chosen to keep the Superintendent in line and run the business. They believe in pressing forward and getting things done for God. Next night we were with Pastor Wininger and the Modoc church. This is a wonderful church. It is in the class with our city churches, and is situated in a village. We had a great time. It

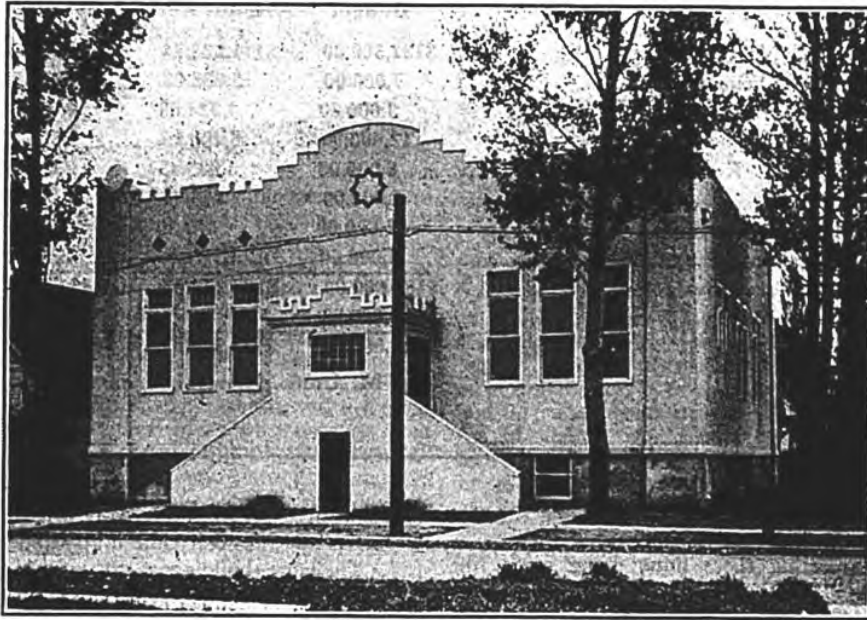
seemed that heaven and earth touched there during service. Brother Sweeten is in meeting there now, doing some fine work, Brother Wininger tells me.

On Saturday night, Oct. 16th Brother Leo Davis and I visited Union City, where we had a good time with the young church, and called Rev. L. S. Huff to be their pastor. Rev. J. B. Kiefel is in a revival with them now, doing fine work. Brother Kiefel has only been in our movement a few months, but is starting off wonderfully well, and will make good among us. He has a Nazarene vision. Sunday morning I had the pleasure of spending a couple of hours with dear old Brother John T. Hatfield, who was conducting meetings six miles from Winchester. He is still as full of pep and energy as a boy. It was a great treat to me to spend an hour in prayer with him. At eleven o'clock, after a great hour in Sunday school with the Winchester church, where they had gained twenty members in one week, we raised \$1,100 to start the parsonage fund, preached for half an hour, and enjoyed a great altar service. Brother and Sister Davis are being greatly used of God there. Sunday night we were with Rev. Wilbur H. Parker and his great church in Muncie. Say, but they are doing things there! Muncie is the stamping ground of Rev. E. O. Chalfant, and I do not wonder now that he does whatever he undertakes. Here we saw an old dope fiend gloriously saved at 11 o'clock that night. Next we visited Brother Baker and his young church at Monroeville. They are just getting started at this place, but we believe well started, and will come on fine. We enjoyed preaching to his fine, responsive people so much. We then visited Brother Moore and the Montpelier church. He is a new man among us, but is getting started fine, and has a nice church building and small class of fine people. They will build up a good work there. The next night we were with Brother Glaze at Marion, and had a great service. Brother Glaze is doing fine work there, and has some fine people to stand by him. We will dedicate a nice church there this month. This is the home of Evangelist P. P. Belew. We were so happy to find him at home, and to spend a few hours with him before he left for Pennsylvania to his next

engagement. Next we visited Brother Cornelius and his great church at Auburn, Ind. They are building a great Sunday school in Auburn, and this means they are building a strong church. We have a band of people who love to work at the job there, and a pastor who can find plenty for them to do. They are certainly coming to be one of the strong churches of the district. Sunday we spent the day with Pastor Collar and the South Bend Church. I got to church in time to see the Nazarene bus unload thirty-eight children for Sunday school. They bought a used bus for \$315 and will no doubt bring hundreds of souls in touch with Jesus because of it, and many homes will be made happy down through the years to come. Soon after we had finished delivering the morning message one dozen souls were in the altar seeking God. We had a mighty time of salvation and victory. Again we visited the Bluffton Church and enjoyed preaching to them before our business meeting. We then went to Frankfort where Brother Fortress, the pastor, and Brother and Sister Giel were in a meeting. They said Brother Fortress had been doing some great preaching, and I am sure he had. The house was filled with people, and conviction on hearts. As fine spirit as you will find in any church, making it easy even for a new man to swing in line. We had a great altar service there. The next night we were with the Crawfordsville church where Brother and Sister McHenry are pastors. For fear you might be tempted to doubt facts I shall not attempt to tell you what God has enabled them to accomplish within a short time in Crawfordsville. I could scarcely believe what I saw. Brother and Sister McHenry were among our best missionaries who were called home a few months ago. When they get in a hard place in their local church they put on a great missionary meeting, and get their people to give all they will for missions, and God brings them out at home. Brother and Sister McHenry are strong on Home Missions as well as Foreign.

Next we ran over to Hammond where Brother Bona Fleming was engaged in a meeting with Brother and Sister Turner. The glory was on and many souls getting to God. Brother Fleming is a great

NEW CHURCH AT MOSCOW, IDAHO



The Church of the Nazarene at Moscow, Idaho was organized in December of 1917, with fourteen charter members. After meeting in a hall for a time and then in a rented church building, the time came when it seemed in the will of the Lord to buy a piece of property in a choice location near the business section of the city. The property was purchased and a basement was dug and a cement foundation put in and covered with a roof. The congregation worshiped in this basement church for five years. Last winter during a revival meeting conducted by Rev. Lewis E. Hall of Nampa, plans were laid for finishing the building. One night while preaching, Brother Hall made the remark that God could put it into the heart of some man to give a thousand dollars toward the new building. The next day a member of the church who is not a wealthy man came to us and told us that he was the man to give it. Our faith was strengthened and Brother Hall raised \$2,600 more. All of this was to be paid in not later than May 1, 1926. Every cent of this \$3,600, except four small pledges has been paid in. Later on, in the month of June, in a great Hallelujah march, \$1,800 in cash and \$600 in pledges was laid on the table. The \$600 was pledged by two farmers who will pay it as soon as they sell their wheat crop this year. We mortgaged the property for \$3,000,

paying from this amount a previous mortgage of five years standing and now due of \$1,200, and put the rest into the building fund. Money kept coming in until now we have a beautiful frame and magnastone stucco building 54x60 with full basement and costing nearly \$12,000, including \$3,400 previously expended on the foundation and church furnishings. The building is covered with a rock-dash of white marble and gray granite making it most attractive. All our bills are paid, our treasurer informing us that he paid everyone of them on the spot when rendered. We give God the glory. Dedication services were held on Sunday afternoon, October 10th. It was a day long to be remembered in the history of the church. District Superintendent Jos. N. Speakes was with us and gave the dedicatory address and led in the ritual of the Act of Dedication. Preachers from some of the nearby churches attended and took part. Rev. M. G. Jobe of Walla Walla, Wash., preached morning and night, several souls seeking God at the altar. We are greatly blessed in our hearts, there is a revival spirit on in the church, we are a united people and we are looking for a great outpouring of the Holy Spirit upon us. This is our second year among these people and we want it to be our best. Pray for us.—F. Arthur Anderson, Pastor.

preacher, and when backed by a great church like the Hammond Church there can be nothing short of a mighty revival. We assisted Pastor Turner in starting his debt lifting campaign for the church in the city, and Sunday morning before Brother Fleming preached, raised \$2,910 for them. In the afternoon the writer preached. Brother Turner wrote me that they closed a great altar service Sunday night, making three good ones for the last day. We then visited Pastor Elmore and the Churubusco church. They have a fine start there. Well located, and have

a good basement church, the making of a real church building. They are planning some great revivals with some of the best evangelists in the connection.

Pastor I. P. Moore, Elkhart, tells me they closed a mighty revival with Rev. J. A. MacClintock of Richmond, Ky., receiving a number of fine members. We are greatly encouraged with the work so far, and are hurrying to the points we have not yet made, soon as possible. We are beginning to get the lay of the land so that we may start some home missionary work, but it takes a little time to

get started on this line. We have one or two meetings on at present in new fields where we hope our workers may succeed in forming new classes.

J. W. MONTGOMERY,
District Superintendent.

A TRIP INTO MONTANA

(Minneapolis District)

We entrained at Minneapolis, Minn., and our mogul engine headed westward. We stopped off enroute at Fergus Falls, Minn., on official business. The next day carried us forth by rail to Mandan, N. D. Here we met the smiling face of dear Brother Hegstad, our loyal and very sacrificial pastor, or rather he joined us at Jamestown and journeyed with us to Mandan. At Mandan we have a frame tabernacle on the main street of the little city. Here our good pastor and his people are making a heroic effort to establish our work. It is not an easy task, but they intend to make things move for God and holiness. We have good people in Mandan, and with a little encouragement and help, and with the good leadership of Brother Hegstad, we shall forge ahead. They are very few in number, but they are doing their best. Here is a fine place for some home missionary money to be spent if we had it. There is a splendid future if the District will help us take care of it.

From Mandan we sped along toward Billings, Mont. This was our first trip beyond the North Dakota state line. It was a delight to see the wonderful state of Montana and mingle with its citizens. Its vast prairies and majestic Rockies charmed us. We were up bright and early to behold the Rockies as we were approaching the great city of Butte. Up and up we traveled and we beheld the majesty and glory of these ancient monuments of duration. It is certainly fitting that these Rockies, at least in part, are in the great state of Montana. They suitably represent the enduring qualities and hardihood of its people. The folks of Montana are sturdy, rugged and of sterling worth. Soon we reached Butte. We had made the grade and we were on the top of the Rockies. Then we began the descent and we hastened on to Billings. At this beautiful city Pastor Shelor holds the fort. Brother Shelor is one of our great pastors. He is affable and blessedly Spirit-filled. And his people are, as fine a people as one would meet in a lifetime. They are a substantial folk. Here we have a fine church property and a parsonage, well located on a prominent corner, and Brother Shelor and his church have the respect of the citizenry of Billings. We greatly enjoyed the Sabbath with them. It was rally day in the Sunday school and Shelor saw to it that they "rallied" and they went over the top, and they are still going. With a fine leader like Shelor and a people like his in Billings, there is a future that is bright with hope. The next day we motored to Laurel with Brother Shelor. This dear brother was so kind to us during our visit. At Laurel we found a delightful people. Here we have a building for worship, but they expect to sell the lots, because they own some lots in another part of the town,

and they plan on moving their church there. Pastor Nees had not yet arrived, but his good and noble Christian wife was preaching right along and doing a splendid work. Sister Nees is surely a godly woman and Brother Nees is one of the finest men that can be found. They are a great team. Brother Nees is planning on evangelizing around Laurel. He can do it and he will. Nees is a great pioneer and it takes men like Nees to do it in Montana. Mollycoddles need not apply for Nee's job. But just watch Nees give the devil a trouncing. Our people in Laurel are really among the very best on earth. They treated us royally and we never enjoyed preaching for anyone any more than we did them. Their smiling faces cheered us greatly.

Leaving Laurel we traveled westward to Missoula. This is the scholastic city of Montana. The State University is located here. But it is one of the hardest places that I know of for us to get our feet down. Former District Superintendent Bennett made three great efforts in this place in various parts of the city. Also two other campaigns have been held there. A pastor was on the field for nine months. For five successive years an effort has been made but with apparently no appreciable results. We found only one Nazarene woman in the city. Sister Fairbrothers, however, is determined that we shall have a Church of the Nazarene there some day. Here is a challenge to Montana Nazarenes. A big and strong campaign must be put on there sometime. We must go in to win out and stay there.

We next started northeastward. We had sent word on and had arranged to visit our people at Hydro but no one met us at the depot, and we failed to be able to reach Hydro by telephone so we continued our journey on to Nashua. At Nashua we have a church building and a parsonage. About a dozen people were out to hear us preach. We found only one resident member. However a few others who are not members attend and support the work. Brother Detienne has been supplying the pulpit for them. Detienne is a busy man but he finds time to preach the gospel and help churches like Nashua. God bless his big heart! At present we have no regular pastor at Nashua and the church does not seem able to support one. Someone that could help secure his own support and would be willing to preach, for a while at least, on the meager salary the church might give, is the man I am looking for. There is a good opportunity for the right man, but only a hero need apply. Brother Detienne has just closed a good revival and the church has been helped up the road.

From here we came on to Poplar and was met by dear Brother King. He is just what his name says. He is a king indeed. He is a royal fellow in every way. We motored with him over the prairies in his Dodge and soon we were at the Elmdale circuit. Here Brother Swim is the pastor. He is a product of the Northwest Nazarene College. We have a fine country church at Elmdale and we spent a delightful Sabbath with them. Our Elmdale folk are great Nazarenes. They are loyal and true and

Spirit-filled. Brother Swim is much loved by them and he surely likes his people and I do not see how he could help it for they are a wonderful people. It was a great delight to be with them and Brother King and his father and mother and all the rest of them treated me like a king. We preached twice at the Elmdale church and in the afternoon at an outpost and we met some fine people there. Brother Swim and his people are planning on evangelizing around and then they will make the devil's head "swim." Brother Coryell, who has been holding a meeting at Hector, Minn., and one of our great pioneers in the field, is going to Elmdale circuit sometime this winter and they will have a great time and the devil might as well get ready to move on now.

From here we journeyed by car to Gettysburg. Here we have one of our Pasadena College young men and his good wife. They are a fine team. Brother Van Hecke is indescribable. He took hold of the Gettysburg work about a year ago and things have been moving Godward and heavenward ever since. We have a fine church building out on the prairies and Van Hecke had rallied a full house for us to preach to. He led the song service with a vim and got the glory down until I thought the laws of gravitation would be reversed and the undertaker would be cheated out of a

job. I almost went to heaven and left you without a District Superintendent. Well, we preached and before we left that night we had a fine string of the best fish that was ever caught. Brother Van Hecke is a real saint of God and his good wife stands by him so nobly. He is doing a great work. He is a real hero out on the prairies. The dear brother and his wife are living in just one small room and are as happy as two larks in the meadow—never a complaint, but shouting the victory.

Next we went to Froid. We have a church building here and some good people. Brother Detienne is taking care of the work. He is one of those men that can find time to serve the Lord. He preaches at Froid, Homestead and Nashua and he gets things done too. We expect to hear some good reports from Froid and Homestead under the leadership of this very good man.

After meeting these good folks we headed toward home and sped on our way. After a brief rest we went to Clarkfield to hold the convention for the Montevideo Campmeeting Association. At Clarkfield Minn., we found some very choice saints and we had a very delightful time with them. It was over the week end. What a time of blessing and salvation! Sunday was a high day. Salvation flowed in the midst all day and the final service was a glorious climax.

We are now in the midst of a revival at Alexandria, Minn. We have some superb people here. Rev. W. M. Brown of Velva, N. D., has accepted the pastorate here and we are looking forward with great expectation. A glorious future is just ahead for the Alexandria saints.

We recently spent a Sabbath at Taylors Falls, Minn., and we organized as fine a people into a Church of the Nazarene as can be found anywhere. Brother E. E. Kinzler will become pastor here.

E. E. WORDSWORTH,
District Superintendent.

Our \$1.00 List

Any one of the following will be sent prepaid to your door for \$1.00. The entire list of ten (value \$10.00) for \$6.00 and postage. Any five titles for \$3.75 and postage.

- Sermons on Isaiah—Bresee
- Mental and Spiritual Lifting Jacks—Hoffman
- The Nazarene Pulpit.
- Sermons That Search the Soul—Shelhamer
- From the Prairie Schooner to a City Flat—Jernigan
- Gospel Dynamite—Hudson
- Living Signs and Wonders—Goodwin
- Must We Sin?—Sweeten
- The Time of the End—Messenger
- Evangelistic Comments on Acts—Chrisman.

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NEWS IN BRIEF

Evangelist Kenton Harper Bird, a member of the Methodist Church and a preacher of Full Salvation has recently accepted a supernumerary relation to his conference and is entering interdenominational evangelistic work. He refers to Dr. J. L. Brasher, University Park, Iowa; Dr. John Paul, Upland, Ind., and Dr. J. C. Buckley, Huntington, West Va. His address is L. B. 839, Pittsburgh, Penna.

The Annual Fall Convention of the Montevideo Minn. Camp Meeting Association was held at Clarkfield, Minn., Oct. 15-17. Rev. E. E. Wordsworth was the evangelist and Mrs. Ruth Rear was the song leader. It is reported as the best convention the Association has had. There were ten or twelve seekers the last night.

Members and friends of the Church of the Nazarene at Topeka, Kans., met on October 30 to celebrate the birthday anniversary of Mrs. Clara Mitchell, totally blind and eighty years of age, and Rev. J. K. Mayberry, who was eighty-

CHURCH NEWS

five years of age. Both these aged people are members of our church at Topeka. The new pastor, Rev. R. S. Ball, read the Scriptures, a musical program was rendered and books with the autographs of those present were presented to Sister Mitchell and Brother Mayberry, and an enjoyable time was had by all.

Rev. I. C. Mathis has been pastor of our church at East San Diego, Calif., for three and one-half years. During this time the membership has increased from 37 to 140 members and a splendid church building has been erected. Brother Mathis has arranged to enter the evangelistic work the first of March. He has five meetings slated for the Southern California District and two meetings farther east. His address is 3518 Forty-first St., East San Diego, Calif., and he names Revs. J. E. Bates, J. T. Little and A. F. Balsmeier as references.

Rev. Walter Lohb of Wagon Mound, New Mexico, writes as follows: "My first acquaintance with Prof. A. S. London was at Central Nazarene College, Hamlin, Texas. His lectures gripped me many times with the greatest emotions. He stirred me with high ideals, and an ambition for holy living and to do something worth while. During the month of August I had him for two revival meetings, with his whole family. He stirred my people so that I called him for a three weeks' meeting at Wagon Mound, New Mexico. He has a message for every church in America. There is a note in all of his addresses that meets the needs of the times. He builds the ideals of your church. There is no better man to be found than Brother London."

The campmeeting at Sale City, Ga., was held by Rev. J. C. Walker, our pastor at Toledo, Ohio, this year, and a good meeting is reported. Brother Walker was called back for the meeting next year, and the date was changed to an earlier period. Next year the meeting will close on the first Sunday in August.

Rev. W. L. Shell of 47 N. W. 32nd Place, West Flagler St., Miami, Florida, has spent twenty years in the active work as a minister—pastor and evangelist. Of late he has been engaged in secular employment, but is anxious now to be out in the soul saving business. He is ready to accept invitations for meetings any where and offers as references, General Superintendent Goodwin, his pastor, Rev. Howard Eckel of First Church, Miami, and Bud Robinson. Brother Shell was a Methodist until a year ago when he joined our church.

Mrs. A. J. English, secretary of the Church Board at Barney, Ga., announces that Revs. Misses Nina Dean and Aline Rife are again entering the evangelistic field, after spending some time in the pastorate, and Mrs. English commends their work in the pastorate and highly recommends them for evangelistic services. They may be addressed at Barney, Ga., in care of Mrs. A. J. English.

PASTOR F. P. KERST, VINCENNES, IND.—"Have just closed a very hard fought battle but we believe it was a victorious revival with Rev. H. W. Sweeten and Burl Sparks as workers. These good men preached and sang the old fashioned Gospel in the old fashioned way and a number of people sought the Lord for both pardon and purity. No pastor will make a mistake in securing either of these men to assist you in your revival. God bless them. Our people have been blessed and helped to get closer to the Lord and we believe that lasting good has been done. The finances came easy, but not without a sacrifice on the part of the people. A love offering was also taken for the pastor and some are coming into the church. We are beginning now to lay our plans for a great time during the Preachers meeting on the Indianapolis District which will be held at our place. We are marching on in a victorious way and the Lord is blessing along all lines. Pray for us."

BUCKLIN, Mo.—"Our four weeks' revival meeting in Bucklin, Mo., closed October 24 with four seekers at the altar. Several found their way to the

altar during this meeting and found that God really meets their need when they submit to His will. Some were reclaimed while others found God in either pardon or purity. Brother N. J. Hepburn of Moberly, Mo., was our evangelist and God wonderfully used him in preaching the whole unvarnished truth of God, with the Holy Ghost sent down from heaven. Surely Bucklin has had the glorious gospel of Christ preached in her midst, for which God will hold them accountable, whether they hear or forbear. The weather hindered a great deal, but God was with us, greatly blessing and giving us good services every time. Sister Anna Johnson of Mussefork, Mo., was also with us, and God made her a real blessing both at the organ and helping in the singing. We covet the prayers of all God's people for the work here at Bucklin. We have our regular prayer-meetings every Wednesday night, and preaching services over every first Sunday. Want to say by way of testimony that God wonderfully saves, sanctifies and keeps me by His power divine."—Mrs. Hannah Johnson.

EVANGELIST OSCAR HUDSON—"We have been at Newport, Ky., one week. This church has suffered great ignominy from former pastors, but the Lord swung Rev. W. E. Albea in here from Indiana just in time to save the day. His sane business methods, unquestioned integrity and aggressive, radical ministry soon gained the confidence of the people. He held the trembling flock together, drew some back who had been deflected and was getting the glory down before we arrived. God met with us in the first service and we have had souls in the altar every night, many of whom have found deliverance. Crowds have increased from the beginning despite incessant rains, until the house is packed. Last night (Sunday) was a time never to be forgotten. Billows of glory and tides of salvation rolled over us. At the close of the sermon seekers packed the altar and front seat. Such agony is seldom witnessed among penitents. Numbers were prostrated and the cries of the lost as they prayed for mercy were drowned only by the shouts of newborn souls and thanksgiving of the saints as one after another swept into the kingdom. Many new faces are to be seen in the congregation and numbers being saved have never been at our altars before. Satan had laughed in the face of God's people and said it could not be done, but the Lord is doing it. The church feels they are getting by some things that have threatened to crush them and that development is possible. The Albeas are of the elect. This is our second successful campaign with them, and it is a delight to work with them. They pray and pull and boost and push. We have one more week and are expecting great things."

PASTOR EARL J. STEVENS, ADRIAN, MICH.—"Some time ago I wrote of my wife's sickness and how nearly we came losing her. In fact, the doctor had given her up, but God, through mighty prevailing prayer from our friends and loved ones, spared her to us and she is feeling better in body than ever before. Then,

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just about two months ago we also wrote about our accident in moving to Adrian where we are now located. Surely the devil knows how to test, but what pleases me so is that God knows how to bless. Glory to God. Since coming to Adrian we are glad to state that God has been doing marvelous things for us, for which we are very thankful. Six weeks ago our Sunday school attendance was twenty-four with an offering of a little over \$2.00. Last Sunday our Sunday school attendance was fifty-seven with an offering of \$5.87. Then we had the glorious privilege of preaching on tithing, and by the help of God raised our General Budget. I tell you we feel like praising God and magnifying His precious name. We certainly do have a loyal class of Nazarenes here. They will stand by and help in any way they can. When told how missionary funds were needed they never hesitated but gave, and I expect that they will continue to give and get blessed. Amen. With just a little band we have also been able to decorate the interior of the church, which makes it very neat and seems to help so much in bringing in outsiders. Our attendance is increasing steadily. We are believing God for a good Church of the Nazarene in this place. Pray for the work here."

DENVER, COLO., LOWELL BOULEVARD CHURCH—"About two years and a half ago a few brethren from First Church felt the call of God to start holding prayermeetings in Barnum, an addition to the city of Denver. The interest grew and in May, 1924, a tent meeting was launched in which we had a number converted, a few of whom lined up with us and the prayermeeting continued with renewed interest, spreading southward until the center of interest settled in Belmont Park addition. The interest increased and attendance enlarged until the cottages were crowded and a campaign was launched to buy lots and build, and in August, 1925, the mission, 24x28, was built and dedicated and a revival launched which resulted in renewed activity and quite a number of conversions. A Sunday school was organized with twenty-eight present under the leadership of E. J. Delve as superintendent. The interest grew and the blessing of God was upon the movement until at our Easter program, 1926, we had 102 packed in our mission hall. Another tent meeting was held with Brother Wells as evangelist, in August of the present year, with good interest, and which encouraged the leaders to organize the mission work into a church body. After consulting with District Superintendent Davis and Pastor of First Church, Brother D. I. Vanderpool, we set the date of organization for October 14. On Thursday evening, October 14, 1926, what was then known as The Barnum Mission was organized into a Church of the Nazarene with sixteen members with District Superintendent C. W. Davis presiding, charter membership being left open over two Sundays and the charter membership closed with twenty-five members. God has given us some wonderful meetings since our organization. Brother W. W. Glenn has been called as pastor for the balance of the Assembly year, and we are going on

to victory. Sunday school attendance is increasing with eighty in attendance on October 31. Pray for us. We are going on to victory."

PASTOR ALFRED CHRISTENSEN, WRAY, COLO.—"After spending ten years in the pastorate on the Iowa District we accepted a call to the Wray Church. We arrived September 9. The church here had been without a pastor for some time, consequently the congregation had diminished and the flock scattered some. We are pleased to report that many new faces are seen in our services and the church is taking on new life. Our Sunday school, under the efficient management of Brother Orren Maple, is having a steady, healthy growth. Some of our people have moved to Bethany to put their children in school there. Consequently not only the church has suffered but also our N. Y. P. S. But in answer to prayer God is gradually making up our loss. Our young people's meetings are real good, lively and spiritual. Bessie Stevenson is the president and she is a good one. We also have children's meetings Sunday afternoon. A week ago Sunday five children were converted in these meetings. We just closed a two weeks' revival. The pastor did the preaching. Brother O. C. Gossett of Canon

City, had charge of the song services, and Mrs. Christensen presided at the piano most efficiently. Brother Gossett is a very spiritual and capable young man and he handles his guitar remarkably. The Lord gave us twenty-three seekers and each one claimed victory. There were nineteen different persons who sought, of whom four came the second time to be sanctified, making twenty-three seekers, which averages more than one for each service held. We have quite a financial problem here owing to the fact that this year has been the driest for sixteen years. We are praying that God will enable us to meet all our obligations."

PASTOR G. HOWARD ROWE, NEW CASTLE, PA.—"Sunday, October 31, closed a very successful revival meeting with Rev. Lum Jones as evangelist. The meeting began the 15th and throughout the entire time the blessing of God was present. Many seekers and some happy finders, both for pardon and purity, were at the altar from time to time. Sunday was a wonderful day. The glory of God was manifested in a beautiful spirit of harmony, prayer and demonstration. The church was filled to capacity, the two back Sunday school rooms filled also and many strangers attended who had never

Light on the Tongues Question

By Rev. Pascal P. Belew

EVANGELIST Belew has made a careful study of the "tongues movement" having served a church in a locality where the "tongues" were prevalent. It is true that considerable has been written on this subject; however the author feels that his close contact with the movement and his thorough study thereof has enabled him to present the dangers of this doctrine in an especially helpful manner. We are glad to have the privilege of assisting in the distribution of such a worthwhile publication. Sixty-four pages, paper covers.

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done so before. This meeting made many friends, from the outside. Rev. Jones is to be considered one of the greatest evangelists in the holiness movement. He is tactful, safe, sane and sound in method, in doctrine, in inspiration and a specialist as an evangelist. Brother Jones, with the church gave the pastor a most excellent pounding. A beautiful new brief case was also presented to the pastor by Brother Jones from the church. A fine class of new members was taken into the church on Sunday. Among these were two very fine young men, called to the ministry in the Church of the Nazarene, and already have done some preaching. They are arranging together to be able to hold some week-end young people's conventions. Anyone interested may get in touch with the writer. They are fine young men. The finances of the church were never better; General, District and Local Budgets all paid up to date and a fine balance in the treasury. The store-house tithing system has been adopted with marvelous and startling results. It is wonderful what it has done for this church since its adoption, June 1 last. Arrangements are now being made to entertain the Preachers' and Young People's convention of the Pittsburgh District, Dr. Sloan, District Superintendent. This will convene December 1 to 5. Dr. J. B. Chapman is to be the special speaker, Rev. F. M. Messenger is to give his lectures on the Book of Revelation. The church is being repaired and decorated to fit this worthy occasion. The writer wishes to express his intense love for the Church of the Nazarene at large, and pledges himself more and more to its entire program with his loyalty and fidelity."

ST. CROIX FALLS, WISC.—"We have just closed at this place following our meetings at New Richmond, Wisc. The work here resulted in a number of sanctifications. Six united with the church on Sunday afternoon of October 31, and others will, we believe, follow. Still others pledged their support and attendance. The Lord was with us from the first but the tide ran highest in the Sunday services. God met us in precious power and glory. The meeting resulted in a campaign in a nearby neighborhood, which will be supported by the members of this church and those sanctified at these altars. The meeting at New Richmond was in a new field with little holiness background and much opposition. The battle was hard fought but God gave us three or four saved people and about nine blessedly sanctified. One family in particular was blessed. All are now clearly saved and sanctified when only the father was clear in his justified experience when the meeting began. The Lord is blessing and leading on in the work. We solicit the prayers of those who are interested in the work in Wisconsin. The work in these northern fields is not easy nor will it be accomplished but by prayers and tears and constant effort."—Evangelists Stella M. Adams, Lillian E. Birkey.

EVANGELIST STELLA B. CROOKS—"After two months of rest at home I entered my fall work at Ford, Kansas, with Rev. R. R. Ritchie and his dear people. They enjoy old time salvation and are doing their best to help others into the way. I enjoyed my labors with pastor and people of the Ford church. The whole crowd seemed to be on the up-grade

seeking higher planes with the Lord and determined to get souls into the fountain. We saw several souls definitely helped at the altar of prayer, for which we praise God. The last two or three days of the meeting God burdened our hearts for the finances of the new church and parsonage they are much in need of and had been planning some time to build. The last Sunday of the meeting God helped that people to pledge \$10,000 for this purpose. God bless them. Brother Hester, pastor at Dodge City, and his good people attended the services faithfully. Brothers Hester and Ritchie seem to feel there is much land ahead to be possessed and they are headed for same. The District Superintendent, Brother Balsmeier, came on the scene the last Saturday evening and blessed us with his vision and faith for the work. We say amen. On with the battle. Let us contend for great victory. I am now in Edmonton, Canada, just beginning a campaign with Mrs. DeLance Wallace, co-worker, and Rev. E. S. Mathews, pastor. The blessing of God is upon the beginning, but we are asking for an outpouring of the Spirit in good old revival style that will bring flood tides of victory. Pray for us and with us that we may see the thought of God worked out in its fullness for this meeting."

PASTOR E. A. GREEN, WOODWARD, OKLA.—"We have just closed a three years' pastorate with the good people of Mangum, Okla. With the help of God and the co-operation of the people we were enabled to accomplish a few things for God and full salvation. We never labored with better people. And with their new pastor, Brother McWilliams, to lead them on we are expecting them to have the best year in the history of their church. We have moved to our new work here at Woodward. We find here a fine lot of loyal Nazarenes and every department of the church doing well. One evening just after we arrived the church gave us a fine pounding. These people surely know how to make a new pastor feel at home. We are expecting the good Lord to give us a good year. We are planning on a revival in the near future."

EVANGELIST J. C. HAFLEY—"Since our last report we have been constantly on the go for our King, and though we have not been blessed with any special degree of success, yet God has given us souls for our hire and at this writing we are greatly encouraged to press on in the fight. During the summer months we have had the privilege of laboring with the following churches: Cedar Mills, Texas; Caddo, Okla.; Sallisaw, Okla.; Owasso, Okla., and Joplin, Mo. At all these places we found the devil ready to put up a stiff fight, which made each engagement real interesting. In our meeting at Joplin we were assisted by the Rev. and Mrs. Steel of the Pilgrim Holiness Church, who rendered very efficient service in singing and preaching the old rugged gospel, and before the meeting was over we had the happy privilege of seeing Rev. Savage, the pastor, receive the Steels into the Church of the Nazarene."

PASTOR S. H. ERWIN, KANSAS CITY, KAS., ROSDALE CHURCH—"We have just

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closed a N. Y. P. S. revival with Brother and Sister D. S. Corlett as special workers. There were more than twenty who prayed through to victory. Some great victories were won for Christ Jesus. Brother Corlett did some great preaching. Their special singing was excellent and inspiring. We consider they are the best workers with young people that we have ever labored with. Brother Corlett has a special message freighted with divine truth for this age and our young people. Before they came it looked as though we had reached our goal here. The battle has been fearful—debts and more debts—battles and problems too great for the human; but our God is sufficient. We are encouraged to go forward. Christ is our captain. The Holy Ghost is our leader, God the Father is our loving Father, who knows how to take us through."

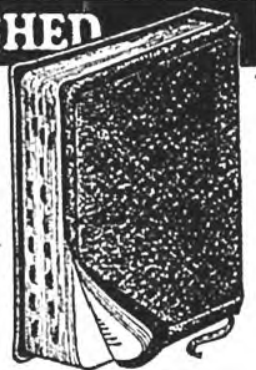
GRAHAM, CALIF.—"The Lord is wonderfully blessing us here. Just before the Assembly in June, after much prayer and waiting on the Lord, we called Felix and Nora Graham of Wellington, Texas, for our pastors. From the first day they arrived we felt they were the right people in the right place, and never ceased to praise the Lord for them. They are both preachers and started right in preaching old time salvation. Our prayer-meetings are well attended and are times of refreshing. The Sunday school and N. Y. P. S. are taking on new life. Quite a number have prayed through in our regular services. We had Rev. H. N. Dickerson of Ashland, Ky., for a two weeks' meeting October 11 to 24. I don't think many of us will forget those two weeks soon—such preaching, not a barren service, and sometimes the altar would be filled. By the time Brother Dickerson got through with us some put off and others put on until we looked like real holiness folks. God bless Brother Dickerson. He is fearless in his preaching, yet tender and humble. A correct account was not kept of the number who prayed through, but approximately thirty-five. It was the greatest revival the Graham Church has had for several years. Brothers Jones and Scroggins of Monterey Park, Calif., led the singing, and how they blessed our hearts with their special songs and testimonies. We took a nice class into the church and more are coming soon. The District and General Budgets are paid up to date, with a nice increase in the pastor's salary. Also, we have recently refloored the church and purchased new pews."—Lina Meglemre, Reporter.

PASTOR J. W. PETERS, MANSFIELD, ILL.—"We are well started in the second year of our ministry here. The past year was one of pleasant acquaintance with the dear brethren of Mansfield, and God blessed our efforts. We began the new year with a revival meeting, calling Rev. Clarence and Rev. Vada Davis as evangelists. Brother Davis and the writer were converted in the same revival meeting twenty-one years ago in Southern Indiana. It was a real treat to be associated with our friends of a long standing. The meeting started in a shout of victory. Brother Davis mastered the situation in the very first service. The

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interest deepened and the work became better all the way through. Sister Davis did splendid work and ably assisted in the preaching. Her tears of love and sympathy are enough to melt any crowd. This was by far the best meeting Mansfield has had in years. There is victory since the revival and the work is on the move. I hope many pastors on the Chicago-Central District will avail themselves of the opportunity and call Brother and Sister Davis for a meeting. We were greatly blessed and assisted by the presence of the former and first pastor of the Mansfield Church, Rev. Martha Howe. Very few churches ever have such privileges. Sister Howe is one of our best Nazarenes. God is blessing and we love our work and people."

PASTOR M. T. BRANDYBERRY, COFFEYVILLE, KANSAS—"Sunday, October 31, was the best day we have had since coming here. Had a sermon in the a. m. on tithing, and at the close the tithe came in to the amount of \$69.00, and above that a lady from another church gave \$25.00 toward a new church building. Had eighteen seekers at night. We endorse Dr. Goodwin's storeroom plan."

PASTOR J. Y. JONES, PONTIAC AND CORNELL, ILL.—"I accepted the call as pastor of this church at our last Assembly, arrived on the field the week following and found some of the best people that can be found any place. They received us most loyally. It was my privilege to pitch a tent here in Pontiac two years ago last June and dig out this baby church by the help of the Lord and the support of the good church at Georgetown. During these two years they have bought a lot and paid for it, and are

now erecting a nice little church building which will be ready for dedication in the near future. Thank God for the little crowd of Nazarenes and the good people who have stood by us in Pontiac. We are the only church in this city of ten or eleven thousand population who believe in a mourner's bench religion, and give the people a chance to seek the Lord. Remember us when you pray. At Cornell we found a small crowd of folks who loved the old fashioned Bible truth. We are not going in leaps and bounds in Cornell but when we stop and think that this church is not a year old yet and in a small country town we think they are doing unusually well. We are looking forward to great things in the future."

LA JUNTA, COLO.—"We just closed a great contest in our Sunday school on October 24. Our good pastor, Brother Hayes, said the Lord told him to have a contest to help build up our Sunday school to get in boys and girls who do not attend any Sunday school. We chose sides and took as our captains Brother E. F. Dunn and Brother Clarence Hudson with the great Captain to lead, then we started in the race. It was a great blessing to the Sunday school and to all who took part. Brother Dunn took the white ribbon and Brother Hudson the red. It was a real contest and on Sunday, October 24, we had 372 in our school. Our good superintendent, Brother Hudson, puts his whole life into the Sunday school and is a man who walks close to God. The Lord has surely been blessing us here in La Junta Church. We have the best pastor in the whole Nazarene movement. We are farther

ahead spiritually and financially than we have ever been in the history of this church. Our good pastor is untiring in his efforts and we are trusting God for a great revival in the near future. Our Young People's Society is growing steadily. Our Woman's Missionary society for its size is the best on this district. Our good president, Sister Mary Hammel, just can't be surpassed for a real Christian and worker. Sister Feese, president of the Junior Society, has built up a real fine society of saved boys and girls who are really trying to live the life. Pray for this church. We want to build a parsonage."—Mrs. Nettie Oliver, Reporter.

EVANGELIST C. O. MILLER—"I want to thank the HERALD OF HOLINESS readers for their prayers during my illness. I took sick with cancer August 6, while in a meeting at Milo, Maine, and asked the prayers of our people that God would restore me speedily back to health again. Now after three months I have fully recovered and my face has healed up, and only a very little scar. I am now attending the District Assembly here in Mississippi, and will be in a meeting at Hattiesburg, Miss., from November 10 to 27. God is blessing my soul these days as never before, and we are looking forward to some great victories during the fall and winter months."

EVANGELISTS V. W. AND MARGUERITE LITRELL—"The writer and wife, serving

both as singer and preacher have just closed the second of our fall revival campaigns. The first of the two meetings was held at Oatsville, Indiana, Church of the Nazarene, Rev. Everett and Helen Atkinson the much loved pastors of the church. Our fellowship with them was delightful, and they stood right behind us in every respect. We were much hindered in this meeting, because of the rain. We only had about a half dozen services during the whole meeting that were not rained out. The crowds were good when it did not rain, thus keeping the folks away. However some prayed through, and the pastor took four members into the church. Brother and Sister Atkinson have certainly done fine work in that community, taking the work when it was practically nothing, in fact organized the church and now they have a fine membership of around fifty good members and a beautiful cement block church. And have also builded a very comfortable parsonage. The pastor was "pounded" and given a nice love offering. Our next engagement was with the Mannington, West Virginia Church, Rev. R. F. Heinlein the efficient pastor. Here the crowds were splendid, and the fire began to fall early in the meeting. We had a delightful home with "The Heinleins," and found them very fine folks to work with. They were untiring in their efforts to make our stay with them pleasant. Mannington Church has some of the salt of the earth in its membership. They know how to pray and

hold on to God. As to results we had around sixty-five or seventy at the altar with fifty-six who definitely prayed through. The pastor took several good members into the church the last Sunday morning. Brother and Sister Heinlein were given a nice pounding, and we raised a love offering of seventy dollars for him on the last Sunday night of the meeting. We have been kept busy in the field, and have three more engagements before the holidays, after which we start for Canada and the Northwest, laboring throughout the early spring months in Idaho and Oregon. Pray for us as we keep on in the battle."

EVANGELIST J. A. KRING—"Three meetings since last report. The first at Olympia with our good pastor and his wife Brother and Sister Woodward. The Turner boys did the singing and they did their work well. Wife was with me about ten days. I found Brother and Sister Woodward lovely people and they and the church stood nobly by the truth. The church is only a little over a year old, but it is a lively baby. God was with us in soul saving power and a goodly number heard from heaven. Several came into the local church as the result of the meeting. Praise the Lord. The pastor was pounded and subscriptions secured for the HERALD OF HOLINESS. The next engagement was with Brother and Sister Adkinson and the church at Snoqualmie, Wash. This, like Olympia, was a four Sunday meeting. The Turner boys were with us here also, and did excellent work. Wife was with me for thirteen days in this meeting. The battle was a hard one, but God helped us and gave victory. Brother Adkinson was badly crippled in his limb during the meeting, but stood by us in preaching the rugged gospel and helped push the battle, as did others. A few got the victory. The pastor was pounded and subscriptions taken for the paper. At the close of this meeting Harold Turner went to Nampa to enter the school and his brother to Pasadena to take school work. My wife went to our daughter in the same city; while this battle scarred warrior went on to the next engagement with my old friend Brother Steel, pastor of the Free Methodist Church at Snohomish, Wash. This was a four Sunday meeting and one stiff battle; but God gave us a glorious victory. Souls prayed through in good fashion and the church was blessed and encouraged. These good people with their pastor stood by the rugged line of gospel preached, and God honored the truth. There were two cases of healing, both elderly people."

PASTOR J. W. HENRY, BATESVILLE, ARK.—"We accepted the call to pastor the church here for the coming year, and we are surely getting a good start. We have had only four services so far, but God has wonderfully blessed in these services. The people are Spirit filled, and ready to put their shoulders to the wheel, to pray, shout, sing, testify and to sacrifice to see the work of God move on. God has enabled us to buy two beautiful lots in the western part of the town. One of the lots has a six-room dwelling on it. We have torn out the partitions in four of the rooms, and will use this for



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a place of worship for the winter, using the two rear rooms for the parsonage. We will be able to seat about 150 but the crowds have already outgrown our building. We feel that God wants to give us a great church here. We also have a splendid Sunday school and Young People's Society. They are always ready to go any place at any time to pray, sing, testify, visit the sick, or do anything else to the glory of God. It has been our privilege to travel over some of the neglected parts of this great state—back off the railroads and highways, and we have found hundreds of hungry hearted people who have no church privileges at all. We have known them to come as far as twelve miles over the hills and mountains to hear a gospel message. We feel that the time is ripe for the Church of the Nazarene in Arkansas to strike a great blow against sin and the devil, and to plant a goodly number of churches in the Wonder State."

PASTOR A. R. BEAN, BEATRICE, NEBR.—"We have just closed a splendid eighteen day revival with Rev. Basil W. Miller and wife as evangelist and singer. Rev. Miller's sermons were unctuous, soul stirring and convincing, which coupled with the prayers, fasting and faith of God's people brought hungry seekers, happy finders and shouts of victory. The expenses of the meeting were all raised, also a substantial love offering for the pastor. On with the battle."

PASTOR JOSEPH GRAY, HEMET, CALIF.—"While we have not reported since the Assembly, we have not been idle since taking up the work at Hemet. The good people gave us a pounding of good things to eat the first night, and they have acted like they thought the pounding was on ever since. We held a tent campaign in July, the pastor preaching with the exception of three services in which District Superintendent Little came to our aid. We had twenty-two seekers in that meeting. Since then we have seen over a dozen at the altar in our regular services. We have taken twelve new members into the church, and God is enabling us to reach a number of folks who have never been in our church before. We expect to hold a Thanksgiving Convention for the young people with Brother R. S. Williams of Pasadena, and trust it will be a time of salvation. We have no complaints to make, and we have an everlasting determination to preach holiness and urge folks to get the blessing."

EVANGELIST U. E. HARDING—"Sunday evening, October 24, we closed a very successful tabernacle campaign in Covington, Kentucky. The meetings were under the auspices of a layman's committee, representing twenty-three churches in the city; but had the official endorsement of the Ministerial Association. The committee had secured a tobacco warehouse, which served wonderfully as a tabernacle. The crowds were large from the beginning, sometimes reaching a high water mark of 6,500. There was never a barren service. Thousands heard the gospel in its purity and hundreds sought Christ for pardon or cleansing. Many ministers visited the meeting from dis-

tant cities. On several occasions, it was our privilege to be the guests of Prof. John Knapp and family; and Rev. M. G. Standley and family, of God's Bible School, preaching one Sunday afternoon in the tabernacle, and once to the student body. Truly, this great work, begun by that hero of the cross, Martin Wells Knapp, is going forward under the blessing of God! We left our home in Pasadena last June, traveling with the Headrick-Harding Evangelistic Party. We have conducted meetings in some of the large cities of the country during the summer. We have preached to thousands and have seen hundreds seeking Christ. We are closing out our work as a party. My next meeting will be in the Church of the Nazarene, New Castle, Ind., October 31 to November 14, then to the Church of the Nazarene in Norwood, Cincinnati, Ohio, then home for the holidays. We could consider two or three meetings on the Pacific coast before returning to the central states for future engagements. While in a meeting in the Agoga Tabernacle, Evansville, Ind., it was our pleasure to preach in the open city camp-meeting with our old friend and brother, Rev. Bona Fleming, taking the place of his brother, John, who could not be present on account of sickness. For ten days we had splendid fellowship with this splendid people, meeting many of our friends of former years."

PASTOR MRS. CARRIE M. FLOWER, IOLA, KANS.—"We came to this new pastorate immediately after the Assembly in September, having spent nearly four years as pastor at Lamar, Mo. The church had recalled me but after earnest prayer, these words were definitely impressed upon my heart: "Ye have compassed this mountain long enough." The parting

was sad, but the Spirit, God's providence and His Word all agreed that it was time to move, though we knew not where. The call from Iola soon came, so here we are enjoying the fullness of the blessing. Miss Minnie Hammer is my helper and God is leading on. Fourteen souls have found the victory either in homes or at the altar, and we have received ten members. The regular offerings and those of the Hallelujah March on Tithing Sunday amounted to enough to pay pastor, budget and church and parsonage dues to date. Then best of all is the blessed harmony and fellowship of the entire church and their freedom in His service. The glory and blessing followed by intense soul burden last Sunday night resulted in the return of a wanderer who had once been active in the church. The weeping and praying over the lost, followed by great rejoicing, reminded us of good old days at Lighthouse Mission in St. Louis, where we spent sixteen years in the work of the Lord. We are praying for a revival and our N. Y. P. S. is to begin a campaign November 14th to be followed by our District Superintendent, Rev. N. B. Herrell on the 19-28th. We are to have an all-day meeting and basket dinner on Thanksgiving day. Beloved, pray for us."

EVANGELIST JULIUS MILLER—"Since re-entering the evangelistic field we have held two meetings. The first one at Mitchell, S. Dak., in the Church of the Nazarene. Rev. Wesley Armstrong, the pastor, is a consecrated man. His wife and children are with him heart and soul in the work and live the life of holiness in the home. We were entertained in their home and enjoyed their hospitality and fellowship. Had a good meeting. Some souls sought salvation and made

The Queen Esther Circle and Other Devotional Themes

By Rev. W. G. Bennett



The Author

THIS new book has just come from the press and we predict for it a wide circulation. Brother Bennett writes with an easy, readable style. There is a strong trend of spirituality in every message. No one can read this little book without feeling a pull and tug heavenward. For young converts, ripening saints, minister and layman, this book has a definite mission.

The subjects discussed are, The Queen Esther Circle, The Witness of the Spirit, The Witness of the Spirit and Saving Faith, Temptations and Trials of the Sanctified, Afflictions of the Sanctified, Thoughts on the Highpriestly Prayer of Jesus.

64 pages; attractive paper covers

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their peace with God. The church at Mitchell has gone through some hard experiences for the last two years, but under the wise leadership of Brother Armstrong we believe they are constantly gaining ground. He has the reputation of being a strong preacher and knows his Bible. Our next meeting was at the Forest Center Church of the Nazarene, out from Menomonie, Wis. We have labored with this good people before and were much delighted to be with them again and meet old acquaintances. This is one of the oldest Nazarene churches in Wisconsin and has been a spiritual lighthouse in this part of the state for many years. Forest Center has a good number of choice holiness people, who are self-sacrificing and on the march for God. Rev. G. W. Cornelius is their good pastor. His wife is also an active worker in the church. Pastor Leggett and his good people from Durand, Wis., twenty miles away came over a number of

times and were a blessing in the services and boosted the revival all they could. This was a good meeting. The church was revived and some sinners prayed through. To God be all the glory. Our next meeting is at Bethel Church of the Nazarene, Edmunds, N. Dak. Pray for us."

PASTOR W. J. BELL, NEWBERG, OREGON
—"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 a wonderful revival in the summer with Rev. W. H. Minor of Bethany. Eighty-eight prayed through to victory. The membership of our church has gone from 44 to 65 the last year, our Sunday school is moving along nicely, under the leadership of J. B. Miller, superintendent. All the officers and teachers of the school are Nazarenes, and are carrying the burden for

the church and work of Sunday school. Our N. Y. P. S. is getting started off well, under the leadership of Mrs. Alice Bell as president. This is a new work, and I have never met a band of young people that were more willing to work than these at Newberg. God is giving liberty in preaching, the saints are marching on with shouts of victory in the camp. Interest is good along all lines of work. Services are all well attended, for a rural district. We are trusting God for the greatest year we have ever had in the pastorate. We are having to give up Rev. E. M. West and his precious wife, who have taken the pastorate at Wister, Okla. These people have been at Newberg since the organization of the church, and it has been largely through their efforts that the church is where it is today. A good spirit and harmony prevails in the church. We have our budget raised for the first month of the year. We love the people, and are marching on."

PASTOR WELDON I. SMITH, CANASTOTA, N. Y.—"We assumed the pastorate here just three months ago. When we came there was no N. Y. P. S. organization. The first Sunday we came here to supply we were asked to teach the young people's class. We saw in this class, at once, the nucleus of a society and as soon as we were duly installed as pastor proceeded to organize. Miss Ruth Cooper, a graduate of Olivet, and one of the best assistants any pastor ever had, was elected president and immediately began to push the work. They hold cottage prayermeetings each week and God is blessing continually. On Oct. 21-22 the first convention for the Northern Zone of the New York District was held with this infant society. The entertainment was managed splendidly. Rev. Hervey Brown, pastor at Springfield, L. I., was sent to us by our district president, Brother Bingler, as the special worker. Brother Brown was at his best and was a great blessing to us all. Our District Superintendent, Rev. J. A. Ward and his wife were also present and rendered valuable service. Papers were presented and discussed on the various phases of young people's work. Considering that this convention was held only one week prior to the Preacher's Convention, the attendance was good. The convention closed with two young people at the altar. Every body pronounced it one of the best gatherings of the kind they had ever attended. As a sort of climax to the whole, at the close of the pastor's sermon on Sunday night six young people bowed at the altar and prayed through to victory. On the following Sunday night nine persons united with the church on probation making a total of fifteen accessions in three months without any special meetings. On with the revival."

"The problems, the worries, the tasks of every day—these are daily tests for the Christian."

"The will of God is a path that may lead through trials sometimes, but always out of them in the end."

Hoosier Happenings

By J. M. Wines

THIS new publication is a book of reminiscences with a brief biographical sketch of the author. When we say that it is intensely readable and enjoyable, full of that hard-to-define something that we call "human interest," we haven't begun to describe it.

The book must be read and enjoyed in order to be appreciated. Stereotyped phrases of description are entirely inadequate in this case. You'll certainly laugh at the droll humor of it and the ludicrous situations that it depicts. You'll brush aside a tear as your heart strings are stirred by some touching incident. It's a book that you will want to read through at one sitting and then read certain parts of it aloud to the family or to friends.

There are 106 pages; durable cardboard binding.

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TELEGRAMS

SEYMOUR, IND.

On account of unavoidable change in meeting we had planned, have from Nov. 21 to Dec. 12 open. Will go anywhere as song evangelist.—Burl Sparks, 527 E. 3rd St., Seymour, Ind.

SPRINGFIELD, ILL.

Dr. R. T. Williams at his best in preaching, and raising money and dedicating new \$40,000 church property at Springfield, Ill. Pastor Gallup and good people have put across one of very best building propositions in middle west. Increased pastor's salary \$10.00 per week. Love offering for pastor. Raised \$5,500 for present indebtedness. Rev. W. G. Schurman, pastor First Church, Chicago, continued revival.—E. O. Chalfant.

LOS ANGELES, CALIF.

Pomona, Calif., revival continues another week with Evangelist Dickerson. Greatest break in years in Pomona Church of the Nazarene. Great crowds and altars filled. Much conviction on the people. Best citizens attending, big class of members brewing.—C. W. Griffin, Pastor, Pomona.

AKRON, OHIO.

Meeting with Jarrette and Dell Aycock closed with victory. Over top in every department. 415 subscriptions to HERALD OF HOLINESS. Largest number ever secured in one meeting. Largest on time attendance in Sunday school. 409 present 9:30. 150 seekers not counting children. Most praying through. Seven united with church, more to follow. Aycocks called back.—B. H. Haynie.

NEWPORT, KY.

Just closed a wonderful revival. Church greatly blessed and edified. A spirit of unity and co-operation prevails in our midst. Eleven members received Sunday morning. Outlook bright. Thirty HERALD OF HOLINESS subscriptions, making one hundred in five months. Oscar Hudson, evangelist, greatly used of the Lord here.—W. E. Albea, Pastor.

DEATHS

LATIMER—Miss Lucille Catherine Stapp Latimer was born June 23, 1855, at Athens, Tenn., and left her earthly home at Elkhart, Kansas, October 11, 1926, to go to that home prepared for the Lord's redeemed children. On August 14, 1872, she was united in marriage to Joseph W. Latimer near Athens, Tenn. To this union fifteen children were born, among whom were three pairs of twins. Four of these children preceded her in death, three in infancy and one son at the age of eighteen years. She moved to Colorado in 1874 and later to Missouri and then to Kansas. In 1911 they moved to Morton County and lived on a homestead until a few months ago when they built a nice little house at Elkhart and moved there. She was converted at the age of sixteen years and in 1911 was sanctified and had lived a beautiful Christian life. She had been a Nazarene for several years and lived very near to the lowly Nazarene, and the greatest desire of her life was to be like Him and to win souls for Him. Although she had suffered much in body the past year she was always thinking of the comfort and pleasure of others. Such

a beautiful life can never be forgotten. To come in contact with this consecrated life created a desire in others to follow in her footsteps and live in close communion with the Savior as she did. Besides a host of friends she leaves her husband, Joseph W. Latimer, and eleven children and a number of grandchildren. Funeral services were held Friday, October 15, from the Church of the Nazarene, conducted by Rev. J. W. Youngman. It had been Sister Latimer's request that the Twenty-third Psalm be read at her funeral, and after reading this and a comforting message given, the form of this saint of God was laid to rest in the Elkhart Cemetery to await the resurrection morning. "Oh death where is thy sting? Oh grave, where is thy victory?"—Mrs. J. E. Burks.

SHAW—Rachel Neome Barbara Shaw was born September 9, 1866, in Erie, Neosho Co., Kansas, and departed this life in Elkhart, Kansas, October 20, 1926, at the age of sixty years, one month and eleven days. She was united in marriage to Charles M. Shaw in Decatur Co., Iowa, January 3, 1886. She was converted when a young woman and in 1899 she united with the Methodist Church near Bethany, Mo., and later she was sanctified and after moving to Elkhart, Kansas a few years ago she united with the Church of the Nazarene and was always faithful in attending services when health would permit. She had been in poor health for several years but in her suffering she did her best to praise God and lead others to Him. She leaves to mourn her departure, her father, J. N. Shaw, her

SERMONS ON ISAIAH

(Twenty of them)

By Rev. P. F. Bresee, D. D.

Price, \$1.00, Delivered



Dr. Bresee

This book is one of the most worthwhile contributions to the literature of the Church of the Nazarene that has been made for years. A book of sermons by one of the founders of the church!

Those who knew Dr. Bresee will recall his fondness for the book of Isaiah and the inspiring, helpful messages he delivered from its profound passages. He was a preacher of the prophetic type and in this prophetic book he delighted to meditate, bringing forth therefrom stirring, uplifting and intensely practical truths.

There are twenty sermons in all covering a wide range of subjects as follows:

The Redeemer's Cross; The Worker's Three Eras; The Purging Fire; The Baptism with Fire; The Gaze Into Heaven; Fidelity is Better than Fruit; Righteousness in Politics; The Prince of Four Names; Holiness and Civic Righteousness; The Joy and Assurance of Full Salvation; Jesus, the Peerless One; The Defense of the Sanctified; The Verities of Salvation; Jesus, Our Sheltering Rock; War and Victory; The Agency and Instrumentalities of Holy Victory; The Conquering Word; The Perpetual Servant; The Passion that Absorbs; The Temple of God.

Rev. C. J. Kinne has at great pains, prepared the manuscript for the book. All the material is Dr. Bresee's. No alterations or additions have been made, but it was a laborious task to transcribe the notes and arrange them for the typesetters. The church should feel deeply indebted to Brother Kinne for this service.

Read Dr. Goodwin's Glowing Testimonial:

It was my great opportunity to hear Dr. Bresee preach his greatest sermons in the Book of Isaiah. He made this prophetic book a great study and dug into its depths as few preachers have been able to do. It was a disappointment to many of us that his valuable researches and profound thinking in this great book could not be available to all our people. What a joy! What special delight! when we learned that his manuscript had been put into the hands of our Publishing House for printing. I obtained one of the first copies from the press and read the book with the profoundest interest. It was like hearing Dr. Bresee over again, like one raised from the dead. I could hear him

and see him in my mind. The words and phrases and sentences were as he poured them forth from the pulpit. Rev. C. J. Kinne who spent much time in arranging the sermons has done the church and all readers a most valuable service in preserving the exact words and phrases in these sermons and making their publication a possibility. I am sure that every Nazarene family as well as all loyal friends and admirers of this great and honored leader will want a copy of this important production of Dr. Bresee's sermons in the Book of Isaiah. I trust we may have at least ten volumes of his great sermons published for the edification of our people.—John W. Goodwin, Gen. Supt.

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husband, C. M. Shaw and three children: Mrs. Bertha Rose of Alva, Okla., Mrs. Beula Nelson of Catesby, Okla., and N. O. Shaw of Elkhart, Kansas and twelve grandchildren besides a great number of friends. Funeral services were held from the Church of the Nazarene Thursday, October 21, after the pastor, Rev. J. W. Youngman, read a portion of Scripture found in Rev. 21st chapter, and preached a very comforting sermon. The body was laid to rest in the Elkhart Cemetery. How hard it is to say goodbye to this precious wife, mother and friend, but we know our loss is her gain and can be comforted in these words, "For me to live is Christ and to die is gain." Philipians 1:21.—Mrs. J. E. Burks.

ANNOUNCEMENTS

NOTICE—I am in school at Bethany-Peniel College this winter, but will be able to give a three Sunday meeting to some church during the Christmas holidays. Write to me at Bethany, Okla.—O. J. Huang.

NOTICE—We are resuming our evangelistic work again, and are now ready to go anywhere at any time to sing the gospel. If you need our services, communicate with us at once.—Jack and Ruby Carter, Song Evangelists, Box 261, Peniel, Texas.

NOTICE—Any one having old Scripture calendars can aid in making them of further service by sending them to Mrs. T. B. Hoefeldt, 711 Ontario St., Missouri Valley, Iowa, to be used in making scrap books to be sent to the mission fields.

PLEASE PRAY for a talented unsaved young man and his wayward father and heart broken mother; for the healing of a brother in Indiana; for the healing of a son who has been confined to his bed for two years with stomach trouble.

RECOMMENDATION—Without his solicitation or knowledge, I take this opportunity to recommend to our people Evan-

gelist J. L. Thornton, of Ogilville, Ind., R. 1, who recently united with our church. I was saved in the home of this good man down in Kentucky more than thirteen years ago. He has a clean record and is a true and tried holiness preacher who has good revivals. Brethren, give him a call.—P. P. Belew, 1529 W. Nelson St., Marion, Ind.

NOTICE—I want to call attention to the change of my home address from 530 North Holliston Street to 1213 North Mentor Street, Pasadena, California. Mail will reach me anytime at the Publishing House. I am returning to my home for the holidays. Will consider some meetings on the Pacific coast, before returning to the Central states for future engagements.—U. E. Harding.

NOTICE—We had a fine line up of meetings in Florida, but the plans have changed there, therefore, I am open for calls between this and February. We turned down work elsewhere for the meetings in Florida, so I am having to re-arrange my slate. Anyone wanting us for meetings may write me at Wilmore, Ky.—Elwood Taylor, Evangelist.

SPECIAL NOTICE—The old Peniel college building, at Peniel, Texas, burned Friday night, Nov. 5. Our Peniel church services were being held in the building and consequently our resident pastor, S. M. King had his library burned which amounted to about \$500. Also Rev. I. L. Campbell had about \$300 worth of books burned.—F. E. Wiese, District Superintendent.

SLATE OF E. G. ANDERSON ON CHICAGO CENTRAL DISTRICT

Stockton, Thursday	Nov. 11
Elgin, Friday	Nov. 12
Chicago First, Sunday A. M.	Nov. 14
Joliet, Sunday P. M.	Nov. 14
Chicago Heights, Wednesday	Nov. 17
North Side, Chicago, Thursday	Nov. 18
Harvey, Friday	Nov. 19
Ottawa, Sunday A. M.	Nov. 21
Peoria, Sunday P. M.	Nov. 21
Bloomington, Monday	Nov. 22
Clinton, Tuesday	Nov. 23
Olivet	Nov. 24, 25, 26, 27, 28
Morning and Afternoon of 28th	
Danville, Sunday night	Nov. 28

Rantoul, Monday	Nov. 29
Tolona, Tuesday	Nov. 30
Hoopston, Wednesday	Dec. 1
Pontiac, Thursday	Dec. 2
Cornell, Friday	Dec. 3
Decatur First, Sunday A. M.	Dec. 5
Decatur West Side, Sunday P. M.	Dec. 5
Havana, Monday	Dec. 6
Lincoln, Tuesday	Dec. 7
Mason City, Wednesday	Dec. 8
Tallula, Thursday	Dec. 9
Bethel, (Near Arenzville) Friday	Dec. 10
Springfield, Sunday A. M.	Dec. 12
Auburn, Sunday P. M.	Dec. 12
Roseland, Monday	Dec. 13
Madison, Wis., Tuesday	Dec. 14
Richland Center, Wednesday and Thursday	Dec. 15, 16
Oak Ridge, Friday	Dec. 17
Racine Central, Sunday A. M.	Dec. 19
Racine First, Sunday P. M.	Dec. 19
Rock Island, Sunday A. M.	Jan. 2
Galesburg, Sunday P. M.	Jan. 2
Lomax, Monday	Jan. 3
Kewanee, Tuesday	Jan. 4
Macomb, Wednesday	Jan. 5
Maples Mills, Thursday	Jan. 6
Dumfermline, Friday	Jan. 7
St. David, Sunday A. M.	Jan. 9
Canton, Sunday P. M.	Jan. 9
Griggsville, Monday	Jan. 10
Hull, Tuesday	Jan. 11
Franklin, Wednesday	Jan. 12
Carlinville, Thursday	Jan. 13
Roxana, Friday	Jan. 14
Murphysboro, Sunday A. M.	Jan. 16
Cartersville, Sunday P. M.	Jan. 16
Royalton, Monday	Jan. 17
Gorham, Tuesday	Jan. 18
Calro, Wednesday	Jan. 19
Benton, Thursday	Jan. 20
Mt. Vernon, Friday	Jan. 21
Mansfield, Sunday A. M.	Jan. 23
Champaign, Sunday P. M.	Jan. 23
Effingham, Monday	Jan. 24
Sullivan, Tuesday	Jan. 25
Assumption, Wednesday	Jan. 26
Taylorville, Thursday	Jan. 27
Pana, Friday	Jan. 28
Sidney, Sunday A. M.	Jan. 30
Fairmount, Sunday P. M.	Jan. 30
Fithian, Monday	Jan. 31
Lyons, Tuesday	Feb. 1
Westville, Wednesday	Feb. 2
Chrisman, Thursday	Feb. 3
Medcalf, Friday	Feb. 4
For further particulars write E. O. Chalfant, Danville, Illinois, General Delivery.	

Our New General Catalogue

will be mailed on or about November 20th

IN THIS catalogue you will find descriptions and prices of Bibles, Testaments, books for young and old, Scripture mottoes, Scripture calendars, Christmas supplies—cards, folders, candy boxes, etc. You will find this catalogue a great help in selecting your Christmas gifts. We are prepared to give our holiday orders prompt attention, and will appreciate having you favor us with your order.

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- NORTH DAKOTA—W. B. Talt, Sawyer, N. D.
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Christmas Services

Selecting Christmas services is a difficult task. We have carefully examined dozens of different sample programs that have been submitted by the publishers. In many we found the music to be cheap and lacking in quality; others had to be discarded on account of objectionable recitations, etc. After a thorough examination we have selected the following two services, which are offered for the first time.

Remainders of last year's stock are offered at reduced prices.

The Wonderful Song. A double-size service of 32 pages. A complete service with selections which may be used by the choir or a chorus of young people. Twenty-two songs and eleven recitations, exercises, etc. The music in this service is of exceptionally high grade.

1 to 24 copies 10c each; 25 to 49 copies 8c each;
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Star of the Morning. A 16 page service with ten songs and ten recitations, exercises, etc. A very good and complete service.

1 copy 7c; 12 copies 80c; 50 copies \$3.25; 100 copies \$6.00

The following are two very helpful collections of recitations, exercises, dialogs, tableaux, drills, pantomimes, etc., from which selections may be made to supplement other regular services. Some of this material will very likely be unsuited to the type of Christmas program which our churches present. But we expect our folks to discriminate—use the good and leave that which is objectionable. Both numbers have suggestions for decorating.

Christmas Treasury No. 37. Thirty-two pages.....25

Christmas Anthology. Sixty-four pages.....50

The following services were advertised and distributed last year. For that reason we are offering them at special reductions. Order early so that there will be time for substitution in case our stock is sold out.

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Lincoln, Neb.Dec. 5 to 19
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Everett, Mass.Nov. 30 to Dec. 12
- J. E. BATES**
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Santa Ana, Calif.Dec. 5 to 19
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.....Jan. 2 to 18
Lansdale, Penn.March 6 to 20
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.....Nov. 10 to 28
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.....Dec. 1 to 18
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- EARL AND IVA BURGER**
Delphos, OhioNov. 21
- M. M. BUSSEY**
Canastota, N. Y.Nov. 16 to 28
Brooms Island, MarylandDec. 5 to 19
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Hamilton, OhioDec. 5 to 19
Chadron, Nebr.Jan. 2 to 16
- JAS. E. CAMPBELL**
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- ROSCOE C. CARRELL**
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Grandfield, Okla.Jan. 2 to 17
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- ERNEST CORYELL**
Jenkins, Minn.November
Alexander, N. Dak.December
Poplar, Mont.January
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.....Nov. 26 to Dec. 15
- C. C. AND MARGARET CRAMMOND**
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- C. L. DAVIS**
Paonia, Colo.Nov. 14 to 28
Goodrich, Colo.Dec. 5 to 19
- WILLARD B. DAVIS**
Lawrence, KansasNov. 18 to Dec. 5
Dexter, Mo.Dec. 6 to 19
Maramec, Okla.Dec. 30 to Jan. 16
Kearney, Nebr.Jan. 21 to Feb. 6
- H. N. DICKERSON**
Glendale, Ariz.Nov. 23 to Dec. 5
Pueblo, Colo.Dec. 7 to 19
Ashland, Ky.Dec. 21 to 27
Red Key, Ind.Dec. 28 to Jan. 11
- JOHNNIE AND JACKIE DOUGLAS**
Redlands, Calif.Nov. 18 to Dec. 5
El Centro, Calif.Dec. 9 to 26
Upland, Calif.Jan. 6 to 15
East San Diego, Calif.Jan. 16 to 30
- CHARLES DYE**
New Boston, OhioNov. 28 to Dec. 12
McDermott, OhioDec. 13 to 24
Racine, Wisc.Jan. 2 to 16
Columbus, OhioJan. 23 to Feb. 6
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.....Nov. 18 to Dec. 5
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Ft. Lauderdale, Fla.Jan. 15 to 30
Miami, Fla.Feb. 6 to 28
Baltimore, Md.March 10 to 27
Hammond, Ind.April 1 to 17
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- B. T. FLANERY**
Manchester, OhioNov. 14 to Dec. 5
Cumberland, Wisc.Dec. 21 to Jan. 7
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Everett, Mass.Nov. 30 to Dec. 12
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Lisbon, OhioDec. 3 to 12
Philadelphia, Pa. (M. E. Church)
.....Dec. 13 to 19
Collingswood, N. J. (First M. E.)Jan. 1
Trenton, N. J.Jan. 2 to 15
Baltimore, Md.Jan. 17 to 30
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Glendale, Calif.Jan. 4 to 16
Hemet, Calif.Jan. 23 to Feb. 6
Pomona Beach, Calif.Feb. 22 to March 6
Stockton, Calif.March 13 to 27
Portland, Ore. (First Church) April 3 to 17
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Jeffersonville, Ind.Dec. 1 to 19
- PHILIP GEITER**
West Chester, Pa.Nov. 7 to 28
E. Palestine, OhioNov. 30 to Dec. 30
Lisbon, OhioJan. 2 to 23
Warren, OhioJan. 28 to Feb. 13
Washington, Pa.Feb. 20 to March 13
Warwick, OhioMarch 20 to April 10
- ARTHUR GOULD**
Lisbon, OhioJan. 2 to 23
- J. C. HAFLEY**
Sulphur, Okla.Nov. 26 to Dec. 12
Monett, Mo.Jan. 5 to 20
- LEWIS E. HALL**
Kuna, IdahoNov. 9 to 28
Parma, IdahoNov. 30 to Dec. 19
- ROY L. HOLLENBACK**
Lowell, Mich.Nov. 18 to Dec. 5
- URAL T. HOLLENBACK**
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Quaker, Mo.Dec. 11 to 23
- OSCAR HUDSON**
Elwood Ind.Nov. 12 to 28
Frankfort, Ky. (726 Benson Ave.) Dec. 5 to 13
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Benton, Ill.Nov. 11 to 28
- LUM JONES**
Hutchinson, Kans.Nov. 21 to Dec. 5
Okemah, Okla.Dec. 7 to 19
Ada, Okla.Dec. 20 to Jan. 1
- J. A. KRING AND WIFE**
Grant's Pass, Ore.Nov. 25 to Dec. 19
- JACK LINN AND WIFE**
Florida (Box 666, Coconut Grove, Fla.)
.....Dec., Jan., Feb., March
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Muscatine, IowaDec. 3 to 19
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.....Nov. 30 to Dec. 3
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Grand Rapids, Mich.Dec. 7 to 12
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Enterprise, Oregon (Gen. Del.) Dec. 3 to 19
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Henryetta, Okla.Nov. 14 to 28
E. Okla. District (Conventions) Dec. 1 to 20
Durant, Okla. (610 W. Tex. St.)
.....Dec. 21 to 30
Grandfield, Okla.Jan. 2 to 16
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Enid, Okla.Feb. 7 to 20
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Auburn, Ind.March 25 to April 10
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Kent, OhioDec. 5 to 19
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Racine, Wisc.Jan. 2 to 16
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Springboro, Pa.Dec. 5 to 19
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- N. B. VANDALL**
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- MRS. DELANCE WALLACE**
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Mt. Scott, Portland, Ore.Dec. 1 to 12
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Yampa, Colo.Jan. 1 to 23
- WERKHAUSER EVANGELISTIC PARTY**
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