

HERALD of HOLINESS

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GOD'S PROGRAM FOR OUR DAY AND DISPENSATION

TO SAY that one has a program is equivalent to saying that he has a purpose. To say that he has no program is to charge him with depending upon chance for direction, and with having no intelligent care for the consequences and end of his course.

God certainly has a program. He has always had a program. His program has never changed in any essential respect. There have been obstacles to the working out of His program, but He has wrought on with the same grand end in view in spite of hindrances.

The original program of God, at least so far as our history and vision of God's purposes and plans go, included the final taking to Himself in blessed fellowship a race of pure and holy men in whom He would find delight forever more. But sin came to block the way, and with His goal still the same as ever, God proposed and provided redemption. And in the great outline of God's purposes there is a former day of sinlessness and pleasure, and a latter day of sinlessness and joy. But in between these two is the day of redemption. In speaking of the Bible, one may almost say that the first two chapters of Genesis describe that former day and the last two of Revelation the latter, while all between has to do with that mediate day—the day of redemption.

But what is God's program for this day of ours? Briefly, it is to bring the offer of divine mercy and salvation to the reach and to the attention of all men of every nation and to make this offer on such terms as all may meet, and thus to make salvation possible to all men; to "save to the uttermost them who come to God" through Christ; and to preserve unto everlasting life all who fully and perseveringly trust Him to the end.

It is interesting to study the program of God for the day which was before us and for the one which is yet to follow, but it is more useful to study the meaning and to calculate the responsibilities of our own day. For God's program requires the co-operation of men, and this co-operation is not forced, but is free. If I fail to take the place God has appointed for me on His program, His program may be hindered, though it will not fail, but I will be left out. Personally, God's program requires that I should be "born again" by the Spirit of God and that I should be sanctified wholly by the gracious power of the same Person, and that I should serve God in holiness and in righteousness all the rest of the days of my life. And if I fail to take the place assigned me on the program for today, it is useless for me to speculate on the place I will have in that grand tomorrow. It is tragic to hear men preach and lecture on "The Genesis Account of Creation," "The program of the ages," on "God's plan for the future," and on any subject pertaining to past occurrences or to the second coming of Christ and the future of the Church and of the world, when such men admit being lame on the sin question, being uncertain about the possibilities of full salvation and being hazy in their personal experience of heart holiness. The past and the future are alike beyond my reach, and my responsibility is for the present. Do I believe the facts relating to the past and the prophecies touching upon the future? This is not enough. I must fill my place on God's program today, or else the past will arise to condemn me and the future will stand up to hopelessly damn me. "Today, if you hear his voice, harden not your hearts."

HERALD OF HOLINESS

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

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AMONG ARKANSAS AND TEXAS NAZARENES

Editorial Correspondence

Although the editor was at one time District Superintendent (or President of the Council, as we called them in the old Holiness Church of Christ) for a half million square miles of territory covering the states of Texas, Oklahoma, Louisiana and New Mexico, a field now requiring seven District Superintendents, and was for many years a member of the Dallas District, after the union and organization effected in 1908, it has not been his privilege to even attend a Texas Assembly for seven or eight years. It was therefore a pleasure to make place on the program this year for accepting an invitation to do the evangelistic preaching for the Dallas Assembly, Oct. 12-17. Our invitation was the special arrangement of Pastor J. E. Moore of Houston, who was the Assembly host this year, and we went on ahead and commenced with him and his enterprising and growing church on Friday evening before the Assembly was to convene the following Wednesday. Also, seeing the Arkansas Assembly was in session at North Little Rock, we went early in order to spend a day with the brethren there.

John Oliver, the District Superintendent, and the Arkansas District are coming along in good shape, and there are no more loyal or spiritual Nazarenes anywhere than those of this old "Wonder State." The brethren there are united and aggressive and Arkansas is destined to be one of the leading Districts of our church. Oliver and his men claim that it is that already, and that is a good omen. The District Camp is becoming an institution in Arkansas. Two splendid meetings have already been held.

Brother J. W. Bost has served in the District Superintendency of the Dallas District for three years, and the District has shown growth on practically every line under his leadership. Brother Bost retired from the office this year and he and his wife and their daughter Naomi, who is a song evangelist and special soloist are available for evangelistic meetings. Their experience in the pastorate and in the superintendency, together with their evangelistic fervor and gifts, qualifies them for splendid service in re-

vivals and campmeetings. Their address is Peniel, Texas.

Frank Wiese, an old Peniel College man, was elected District Superintendent of the Dallas District and will bring the vigor of youth with the experience of a number of seasoning years as pastor of Berachah Home into play. He is a fine, clean, strong, zealous, spiritual man and will give his best efforts to his new task, and we doubt not will succeed with it. His wife, a daughter of Rev. J. T. Upchurch, is a genuine heroine and a full-fledged "help-meet."

Texas people are the easiest people in the world to preach to. They pray and amen and boost the preacher so that almost any sort of a preacher seems to be a good one there. We got on fine and had a splendid revival right on through the Assembly. Some people said they found it difficult to speak of it as an Assembly. They said they almost instinctively said "campmeeting." And we closed out with one of the most victorious altar services that we have seen in some time.

General Superintendent Williams was the presiding officer at both the Arkansas and Dallas Assemblies. He is a member of the Dallas Assembly and has been a member of it from the time of its organization in 1908. Dr. Williams is at home in the South and is loved and appreciated no where more than here. His addresses were marked with a deep thoughtfulness born of hard study and with a pathos and spirituality which come only from experience and much prayer. He was master of the situation at all times and brought a richness to the sessions of the Assemblies that made it easy for the members and visitors to sit through the business hours, as well as through the times more especially set apart for devotion and worship.

Besides looking most carefully after the local and district interests, Dr. Williams was untiring in his efforts in behalf of the general affairs of the denomination. He pressed for subscriptions for the *HERALD OF HOLINESS*, secured many subscriptions and pledged the pastors of the two Districts to bring in fifteen hundred new subscriptions between now and December 1. He took charge of the sale of the books sent by the Publishing House and practically sold every thing sent and took orders for many books which he could not supply at the time. And he held special services in the interest of Foreign Missions both at Little Rock and at Houston and the response was hearty and full. The pastors and people practically promised him that they would bring in the amount of the year's budget within the next six or eight weeks. Everywhere our people are pleased with the prospects of enlarging our missionary forces and there is a response that is indeed encouraging. Many churches and some whole Districts will have their budgets for the calendar year in the hands of the General Treasurer by December 1. This is the wish of our much

beloved and hard worked General Superintendents. They feel that this is really essential to the fullest success of our program. Dr. Williams is bearing the burden for the success of our work as men cannot bear long without much divine support and human co-operation. But God is helping him, and we hope and pray that our people will co-operate with him to the limit of their ability in all that he plans and proposes for our advancement.

We found *The Preacher's Magazine* in good favor with the preachers of Arkansas and Texas and secured a number of subscriptions for it. Some were kind enough to say that a single copy of the Magazine has been worth the price of a year's subscription to them.

General Superintendent Goodwin had had the Oklahoma preachers to undertake special HERALD OF HOLINESS campaigns for the weeks which are just ahead, and no doubt Dr. Williams will enlist the co-operation of the San Antonio and Hamlin Assemblies, so that from now until December first the whole Southwest will be working extra hard to swell the subscription list of the HERALD OF HOLINESS. You know Texas and Oklahoma have always stood well up toward the head of the list among "The Big Twelve," and we are informed that they have no notion of taking a lower place. Arkansas is also among "The Big Twelve" now and Oliver and his men have decided to move up to one of the chief seats. We are to give a survey of the subscription list as it stood October 15 next week. We are doing that largely to find out something of the results of the great campaign over on the Chicago-Central District where this special subscription campaign business originated, but we are also going to publish a survey for December 1, when all the southern Districts will have their lists in. There is going to be some shifting among the states and cities which compose "The Big Twelve," we can promise you that—but just wait until next week.

Well, we are glad we went to Arkansas and Texas, and feel that we are better for having done so. These people are our old neighbors and associates of twenty-five years and their love and co-operation put new iron in our blood. New friends may be just as loyal and just as good, but even at that "There are no friends like old friends." Old J. E. Moore of Houston, is one of the coming young men of our denomination, and yet I am so old that he actually once stayed in my home and milked the cow and sawed the wood and went to school. He is building a strong church in Houston and is sound and clean and loyal to the core. But I must not give way to reminiscences, lest I should recall the fact that I once taught theology to Wiese the District Superintendent, and to Bracken and Sanford the college presidents, and that I "thrashed grapes" with Jernigan and Upchurch and Bost and Neely and DeJernett away back when the

present century was in its swaddling clothes. I have been out of Texas and Oklahoma and Arkansas pretty much now for a number of years, but Texas and Oklahoma and Arkansas are not out of me yet, but are in my heart to live and to die. May their shadows be larger with each succeeding sunrise!

WHEN COMPROMISE IS HOLY

SIMON came into the Master's presence with a troubled heart, for the collectors of the temple tax had harassed him with the question, "Doth not your master pay tribute?" and Simon had said that He did, and yet he was not sure that the Master would approve his answer, and he was less sure of the source from whence the required money should come. But in the house, the Master said, "Of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" "Of strangers," said Simon. "Then are the children free," replied the Master. Thus He showed Himself tax free as a "Son of God's house," and deduced that the demand for paying did not apply to Him. But He brushed aside this "right" of His, sent Simon to the sea for a fish out of the mouth of which he was to take the necessary money, and He gave Simon orders to pay the tax. This is what we call "holy compromise," and it consists in giving up one's *rights* for the sake of peace.

Now when Jesus was tempted of the devil to defend His own rights for the sake of personal pleasure, He positively refused to yield; for such yielding would have been sinful compromise. For compromise is either good or bad, depending upon what it is that is compromised.

An earnest man said in our hearing: "Holiness people are commonly people of very strong convictions and they do not yield readily to any sort of compromise, not even when a compromise would be more Christian than their original position. They think all compromise is unholy, and they are a little like the woman, who, having said a certain thing, would then stick to it just because she had said it. And it really takes more grace to admit that you were mistaken and to change than it does to bolster up your cause with defenses that are not very defensible."

There are some holiness people who show their uncompromising manners by being quick to dub everyone who does not fully accept their peculiar, personal notions as "worldly." But it is really just as worldly to be quick and rash in judgment as it is to be fashionably dressed. It is really just as worldly to deny another his own preference on questions of "noise and freedom," as it is to quench the Spirit in an effort to conform to some other's interpretations in such matters.

Some people become more Christian by compromising, for they have to yield and melt and become pliable to compromise, whereas, in their present state

of mind and heart they are still and cold and brittle. And a tender, compassionate heart is much more Christ-like than one which wants sympathy and leans toward self-righteousness. And a mind of mercy is more Christ-like than one which aspires to the judgment seat.

Compromise which would sacrifice a principle for the sake of popularity is sinful, but compromise which would sacrifice a personal right for the sake of peace is holy. We must make more of the principles of righteousness and less of petty, personal rights, if we are to grow in grace. We must think more of the cause of God and less of petty personal likes and dislikes if we would render the best service to the world of mankind. There is no law against a Christian's suffering inconvenience, humiliation and the death of personal preference. In fact the more he finds himself willing to endure these things, the more he will find himself in accord with his Master.

BEING LIBERAL WITH GOD

He was just an ordinary laboring man. His income varies from week to week and his expenses in connection with his earnings vary also. He is not especially apt in figures, and still he believes strongly in paying the Lord His tithe. But in telling me his experience, he did not seem to be having any trouble with his bookkeeping. He gave a number of instances in which it was a question whether certain money should be tithed or not, and a number of instances in which according to strict bookkeeping principles he overpaid the tithe. But he concluded it all by saying, "If I should over-pay a merchant down town, and he should find it out, if he is an honest man, he would pay me back; and I figure that God will be as fair and good as the merchant. If I should make a mistake and pay more than a tithe, even if I should really pay more than I should, God will pay me back. I may not know just how and when He pays me back. He may pay me back in good health, in spiritual blessings and peace, in the deep and lasting friendship of His children, in added prosperity in my business, or in some other way, but He will pay me back. So I make sure that I pay the full tithe and then am not careful if I do go over."

Here is a beautiful combination of system and faith in the matter of paying and giving to God, and here is a philosophy that we believe is absolutely correct. None of us is going to outdo God in giving. The God who bids us to "owe no man but love," will not long stay in our debt. We were never safer and surer than when we are paying and giving to God, and our liberality was never surer of recompense than when poured out at the Master's feet. The poorest man there is can afford to be liberal with God.

NO WONDER LIQUORITES HATE PROHIBITION

Defenders of rum have sometimes told us that they opposed prohibition because it does not prohibit, and they have asserted with the same bearing as though they knew that what they were saying is true, "Why, there is more drinking now than there was before prohibition came in." Of course we have always wondered why anyone should complain, if this were the case. For non-drinking people do not mind prohibition, and if there is more liquor now than before, drinking people ought to like prohibition also.

But we have never believed this claim about the abundance of liquor under prohibition, for even if every man you meet had a flask in his pocket, this would not aggregate as much as the many big wagon loads of whiskey and beer that we used to see passing up and down our streets. So we were somewhat prepared for Prof. Irving Fisher's report recently published. Professor Fisher is a member of the faculty of Yale University and has made a careful study of prohibition from the point of view of a scientific specialist in sociology and economics, and his conclusion was that the total consumption of alcohol, including the bootlegging business, is not more than ten per cent of what it was before prohibition was enacted. And Prof. Fisher believes that the law should not be weakened, and that its enforcement is practical.

THE OTHER SIDE OF THE QUESTION

There is considerable discussion these days about the "unfriendliness" which one meets in many churches. And the majority of preachers, Sunday school workers and church members in general plead guilty to the charge that they are not as cordial in the reception of strangers as they should be.

But we have been thinking about the man who makes the complaint. We have wondered that he has felt no condemnation for his own want of grace. For if indeed one does meet unfriendliness at the church, a sufficient amount of grace would enable him to brook it.

The Baptist says:

A man and his wife attended the Church of the Redeemer six weeks before anybody spoke to them, they say. Now they are actively connected with the church in official positions. Which shows that a church's friendliness cannot be judged by a casual case, and that two Christians had a religion that could outlive a passing chill.

It is much more important that we should be completely adjusted to so much of God's will as is known and applied to us now than that we should know ever so much about what He is going to do tomorrow. Therefore it is incongruous for men to fight holiness and at the same time specialize on prophecy. Sanctification is a station on the main line to glorification.

THE UNCONSCIOUS INFLUENCE OF CHRISTIAN MANHOOD

By Prof. A. S. London

TWO men returned to their Alma Mater to celebrate the twentieth anniversary of their graduation. They were walking about the campus when they saw one of their old professors strolling about the college buildings. He was an old man with stooped shoulders and a sunken chest. His locks were white. His steps were feeble. He was poorly dressed, for his salary had always been small. He had never written a great book. He had made no great discovery. He was not known outside his little circle around the college and among his patrons. He had lived a Christian life since childhood. He was well educated and knew how to teach. He buried himself in his profession and loved those who came under his tutorage.

One of the two men discussed above asked the other one what he learned from the old professor when in college twenty years ago. "I learned to be a man," was the quick reply, "and I shall never forget him as long as I live." The unconscious influence of the old teacher had done its work. Herein lies the greatest field in doing good in the life of any man. Man accomplishes more for humanity by what he is than by what he does. It is only now and then that a man has the opportunity to touch deeply another life by direct effort. But the doors through unconscious communication stand forever ajar. It is said that the traffic in influence between life and life is like the traffic between the lungs of the animal world and the giving out of the plant life. We exhale what they inhale. We take in what they give out. The carbon dioxide which we give off they take up, and that which good men give off unconsciously is a living substance for those about them.

When Christ was eating the Last Supper with His disciples, He said He would give them something. He told what it was that was to be given to them. It was not money—He had no money. It was something of more value than money. "I have given you an example," He said, "that ye should do as I have done." His disciples knew that He had given them the best gift of all. There is no power so great as that of a holy life. Christ's teachings had been translated into terms of life. He made goodness winsome and appealing in its power of appeal. It is possible for every life to be so powerful in its kindly consideration of others that what is rubbed off will bless others. We should be branches of the True Vine.

One night in a certain college a student was crossing the campus. It was late and he had spent the evening away from his room in violation of the rules of the school. He was feeling ashamed of himself. As he was crossing the campus he looked and saw one of the best beloved members of the faculty pouring himself out over his studies for the next day of school.

The contrast between the teacher at his study and the student out running around doing nothing that would help him for the future brought a feeling of remorse to his heart. The teacher knew nothing of the influence that he had over the young man. But the work was done. The young man did not repeat his going out at night. He changed his way.

The Old Testament tells of a man who had been on the mountain top. He had been living at his best. He had been up thousands of feet above the crowd. He had seen God face to face. And when he came down from the mountain experience, his face shone so that the people could scarcely look at him. The radiance of his countenance was unusual. It frightened the people. But he was unconscious of it shining. If he had been thinking about it shining, it would not have shone. It is the unconscious power in a life that is yielded to the will of God, and has lost sight of self in doing its work, that shows the true essence of Christian manhood. The least particle of strut robs the life of much of its beauty.

It is said that the highest thing on earth that we know about is human personality. It is there that the likeness and image of God emerges. When a person is well endowed in mind and heart we say that he has a good personality. Men have influenced nations by being what they were. When personality is once gained it can be wielded for good or for bad, according to the moral purposes of the man. This is an individual matter. It must be gained by each man for himself. History tells of Napoleon in his best days, sending for his marshals and having them come one by one to his own tent. There he would clasp each man's hand, look into his face for a moment and then let him go. He had not said a word, but every man left there ready to dare and die for Napoleon. He gave out healing qualities that cured his men of any tendencies of cowardice that might remain. The inspiration they received from their leader gave them assurance of victory. All the talking he might have given them would have amounted to nothing had he not been the embodiment of courage and warlike spirit. Napoleon gave out what he possessed. He could not have done otherwise. A man gives to others only what is embraced in his own inner life. He can't put it on. It must come from the inside.

There was a man in the early Church who was known as an upright, outright Christian man. He was so good in his inner life that the people thought his very shadow would do them good. His name was Peter. The people thought his life had healing qualities within it. "So they brought the sick people into the streets that at least Peter's shadow might fall on them as they passed by." This man was a testimony

to the silent dynamic contagion of a good life. It was not so much what he had said that impressed the people. I do not think it was so much of what he had done—it was what he was that caused the people to feel that there were healing qualities in his very shadow.

A man is known by what he is. It is easy to talk. It is quite easy to do. But the task is to be. A man is known by what he does when he has nothing to do. And it is just as true that a man is what he is when no one is looking or listening. The silent forces that radiate out from the life when one is unconscious of them are the greatest currents to lift and encourage others. The great majority of people are sensitive about being influenced by the hammer-and-tongs method. It is the influence that goes forth from the life unawares that brings the best results and pays the greatest dividends.

Christ said, "Let your light so shine." Just let it shine! There can be no "just let," until first the life within has the light. Men are lifted or lowered, warmed or chilled, by our unconscious influence. It is this way whether we will it or not. Virtue went out from Christ inevitably at the touch of honest faith from a poor woman who had been sick for twelve

years. He gave out what He had. In like manner men are rubbing off something from us in every chance contact of life. They receive nothing but that which we possess.

I do not believe that the number of those who set out to injure mankind in a deliberate manner are numerous. It is best that the number is small. Such poor creatures have to be dealt with in the same manner that we deal with poisonous reptiles—place them where they cannot reach society. But on the other hand there is a multitude of people who injure others by being as they are. They are selfish. They breathe an atmosphere of ill-will. They are devoid of aspiration and inspiration. Their very presence brings gloom, despondency, things that make life harder to live. They are putting the weight of whatever influence they possess on the wrong side of the scales.

The way a man walks down the street; the tone of his voice; the look he wears on his face; the atmosphere he bears in his life; all these make a life fragrant with blessings or repellant, distasteful and degrading. What kind of influence are you unconsciously giving out? Your inner life tells the story.

RELATION BETWEEN REVIVALS AND MISSIONS

By Rev. L. S. Tracy, M. A.

SHORTLY before Jesus went to heaven He directed that His followers should begin at Jerusalem and carry His message to the people in all parts of the world. But He knew that the law and the prophets also contained instructions and commands that had not been obeyed. Those commands and instructions of the Old Testament were of as high authority as the one He had given, but they were disregarded on every hand, and He knew that His most recent orders would be disobeyed in a like manner unless He put into His disciples an energizing power more potent than the mere force of a law. Had Jesus merely given the command to go into all the world and preach the gospel to every creature, it would soon have become as dead as that one given through Moses which required the people to love God with all the heart, soul and might. Peter would have urged James to go and James would have advised Matthew and they, with all the others, would have decided that it was the duty of Paul to carry this message.

But the fullness of time was near when the fire which Isaiah had received causing him to cry out "Here am I, send me," was to be poured upon the whole waiting Church and by its sanctifying energy they were to scatter to the ends of the earth as heralds of the glad message. Without the experience of the second chapter of Acts the New Testament com-

mand to go into all the world would have become as dead as the decalogue of the Old Testament.

Conversely, with the experience of Pentecost, the command became a living, vitalizing energy in the hearts of the disciples causing them to go with gladness of heart. Without the Holy Ghost they would have remained at home, but with Him, they went. It is therefore clear that the Holy Spirit is the energizing power of missions. Ever since He came on the one hundred and twenty in the upper room He has been the impelling force in those who have been witnesses of Jesus in all the world.

As long as the power of the Holy Spirit was prominent in the early church, urging the people to devotion and self-sacrificing evangelism, missionary activity was evident, but when real spirituality later declined, missionary activity also declined and the Church went into the period of the dark ages. Through these dark ages devout souls caught a vision and carried on the work as best they could against dreadful odds, but it has been reserved for the last hundred and fifty years to see a great awakening of Holy Ghost revivals and missionary activity.

It was not by accident that the Wesleys, Jonathan Edwards and Whitefield were contemporary with the fathers of the modern missionary movement—David Brainard, William Carey and others. It did not just happen that fifty-eight of the large missionary socie-

ties of Protestantism were organized and began work all over the world between 1730 and 1849 which corresponds to the greatest Holy Ghost revival period the world has ever known.

What lessons may we learn from the fact that all the Protestant missionaries from Luther to Wesley's time could probably be enumerated with two figures, while the number actually on the fields in 1925 alone, when the great revival movement had touched the whole world, was almost thirty thousand?

Is there any significance in the fact that every holiness body which now makes up the Church of the Nazarene had missionary interests in some part of the world? It seems clear that Christ knew what He was about when He told the disciples not to go out to carry His message until they had tarried at Jerusalem for the Holy Ghost who should come upon them. There can be no doubt but that there is a very definite and close relationship between Holy Ghost revival movements and missions, for He is the energizing power of both.

This being the case, I wonder if the deficits that all foreign mission boards are facing and the retrenchments they are making has any relation to the universal worldliness of the average Protestant church. Can the fact that many of those who do go out as missionaries these days have not the motives which actuated the early pioneers, but go to promote world brotherhood, improve social conditions and develop civilized industry, have any relation to the lack of revivals in the churches and the absence of deep spirituality in the hearts of the people?

Our Nazarene people will be quick with an answer in the affirmative, but let us come a little closer home. Our own missionary force has been reduced about forty per cent, the appropriations have been pared to the bone and we are having to make strenuous efforts to keep alive the missionary work we now have. What might be the reason for our condition? If it is merely a readjustment due to over-expansion when money was easy after the war, we will soon be all right again; but if it is caused by selfishness, or worldliness, loss of the vision, loss of revival fire or anything else that is vital, it is time to go to our knees about it.

History proves that when the Holy Spirit was most prominent in the Church the missionaries went into Jerusalem, Judea, Samaria and unto the uttermost parts of the world. It also proves that revival and missionary movements are one and the same having a common source in the Holy Ghost himself. Our only safety is in constantly pushing real missions and real revivals.

BINGHAMTON, N. Y.

HE WHO WAS SENT

By Rev. E. A. Girvin

IN THE seventeenth chapter of the Gospel of John, and, indeed, throughout that entire gospel, there is frequent and very emphatic reiteration of the fact that the Father sent the Son on His mission of redemption. The vital importance of His having been thus sent is evidenced by the repetition of the statement forty times or more in that gospel. This truth is not thus stressed in the synoptic gospels.

We find the following references in the seventeenth chapter to Jesus being pre-eminently the sent One: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." v. 3. "And they [His disciples] have believed that thou didst send me." v. 8. "As thou hast sent me into the world, even so have I also sent them into the world." v. 18. "That the world may believe that thou hast sent me." v. 21. "That the world may know that thou hast sent me." v. 23. "And these have known that thou hast sent me." v. 25.

Before taking up these six declarations, each of which bears from a different angle on the mighty truth that Christ was sent into the world by the Father, I will consider somewhat the principles which are manifestly involved in the going forth of the ambassadors of God, and the inherent and inexorable necessity of their being sent by Him on their missions of mercy.

We are told of the son of Zacharias, the Prophet of the highest, who went before the face of the Lord to prepare his ways, that he was a man sent from God, whose name was John. Thus it required that John the Baptist should not only be filled with the Holy Ghost, even from his birth, but that he should be definitely sent from God to fulfill his great ministry.

Taking a superficial view of the subject we might suppose that the only begotten Son of God would not be subjected to this same condition, and that, as one of the personalities of the Godhead he would be qualified and equipped to engage in his sublime work of salvation without receiving his commission from the Father and being sent by Him to a sin-cursed race. But a deeper study of the problem, apart from the explicit statements of the Word of God, will show us that in the very nature of the case, even the eternal Son of God could not and would not presume to undertake His mediatorial ministry without the authority, sanction and direction of the sovereign of the universe, the high and lofty One that inhabiteth eternity. This was true because His Father was greater than He, and also because the Son must be subject to the Father, so that God may be all in all.

All rule, authority and power must ever be subservient to the Creator, and the will of the infinitely wise and loving Ruler of the cosmos must be respected and obeyed. There must never be any division of His

A holy life is not an ascetic, or gloomy, or solitary life, but a life regulated by divine truth and faithful in Christian duty. —It is living above the world while we are still in it.—TAYLOR EDWARDS.

regal authority in the administration of the vast dominions and principalities which have been brought into being by the creative fiat of God. The principles of democracy have no application in this connection, and are the very converse of those which control in the conduct and superintendency of the mysterious forces employed by the Almighty to effectuate His will.

In a democracy all power, theoretically, at least, rests in the people, but the government of the universe is a theocracy, and all the mighty energies which are utilized and directed by the divine Potentate, have their origin in His adorable personality. It is true that all things were created by and for the Son, but it is also true that God by the Son made the worlds. It was the Father, working in, through and by the Son, who rules His own universe, every part of which belongs to Him and is His, just as we learn from the sermon on the mount that the center of our solar system is "His sun."

The power and authority which Christ now possesses and wields, plenary as they are, have been delegated to Him by the Father, or, as Jesus puts it in His marching orders to His disciples, "All power in heaven and in earth is given to me." The origin, outbreak, rebellion, and final conquest of sin and every sinful creature by the Son of God, vast, far-reaching and awful as they have been, in the sight of God only constitute a brief episode in eternity.

But there are other reasons, intimately connected with the constitution of humanity, why the Son of God should be sent. The deepest and most universal of these reasons is that the nature of men is such that they will not accept a teacher, much less a Savior, unless he carries with him credentials from some higher personality and authority than himself. He must represent someone so great as to command their respect and attention. He must not represent himself, or bear his own message. That this was true in a superlative degree with Jesus, His wondrous words and mighty works proclaimed, but He went much farther than these, and asserted with the utmost emphasis and earnestness that He was the representative of the Father; that He came from heaven not to do His own will but the will of Him that sent Him; that He could do nothing of Himself; that the living Father sent Him, and He lived by the Father; that His doctrine was not His own, but was His that sent Him; that He did nothing of Himself, but spoke the things that His Father taught Him; that He always did those things that pleased the Father; that He sought not His own glory; that He was in the Father, and the Father was in Him; that the words which He spoke, He spoke not of Himself, but that the Father who dwelt in Him, did the works; and that so completely was He identified with His Father, and so fully did He represent His Father, that all things that the Father had were His.

He seemed to desire above all else that His disciples should be fully convinced that the Father had sent Him as their Savior and Lord, and that partly as a result of this conviction on their part, the world, or mankind, should also be persuaded that He was sent of God to bring the glad tidings of salvation to sinful men.

Let us in the light of these facts and reflections, consider briefly the six declarations of Jesus concerning His being sent of God, which are found in the chapter before us, and which we have quoted in this paper. In speaking of both His disciples and the world, He said that belief of this glorious truth was to precede knowledge of it. To express this more specifically, in verse 3 we have His statement that His disciples "have believed that thou didst send me," and in verse 23, that they "have known that thou hast sent me." In verse 21 we find His declaration "that the world may believe that thou hast sent me," and in verse 23, "that the world may know that thou hast sent me." Evidently, with both classes belief must precede knowledge; and so we must accept His as the divine order. This truth, which I regard as a very important one, I will try to develop and clarify in a subsequent paper on the subject of sanctification. The statement in the eighteenth verse: "As thou hast sent me into the world, even so have I also sent them into the world," must also be reserved for subsequent analysis and elucidation, with the exception of one comment, viz. that those words of the Master make it apparent that the principles which made it necessary that He should be sent into the world to seek and to save those who are lost, apply, if possible, with greater force to those whom He sends on a similar mission.

THE CHRISTIAN RELIGION IN AMERICA TODAY?

By REV. C. E. CORNELL

1. Failure to recognize the viciousness and heinousness of sin. Sin is our supreme trouble.
2. Too much preaching that *is not* the gospel. Too much living, both on the part of the pulpit and pew, that is a compromise with the world.
3. Neglecting to read the Bible for personal, spiritual profit. The Bible is the greatest and grandest book in all the world. It is the "medicine chest" for the ills of humanity.
4. Lack of a just appreciation of the man Christ Jesus. He was the "lowliest among the mighty, and the mightiest among the lowly." "His name shall be called JESUS—" and that is enough.

*"Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."*

5. The family altar forsaken. No family prayer has its deleterious effect upon the home. The home reflects the attitude of the nation. When the home altar is broken down, the home, the state and the nation all suffer. Danger to religion here.

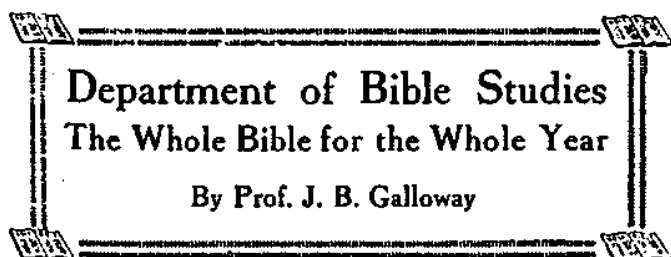
6. Holiness of heart and life is the persistent demand of the Scriptures. But few preachers and people believe it. They say that the holiness standard is too high. The altitudes of Christian experience are not worth the striving for. A low standard of Christian experience, practically means *no standard*. This is an obstacle to religion.

7. Too many books and periodicals that plainly state or insinuate doubts and unbelief as to the Word of God. Too many preachers who read and absorb this kind of poison to their faith-detriment. An uncertain, doubting preacher is a Samson shorn of his strength.

8. Not enough *direct* preaching to stir the soul into activity. "Thou art the man" is needed. The great doctrines of sin, repentance, regeneration, witness of the Spirit, entire sanctification, need to be *thundered* from ten thousand pulpits. Such preaching will precipitate a revival atmosphere, and turn the churches into soul-saving stations. What is a church for if not primarily to save the lost?

9. A greedy commercialism. Too many after the "almighty dollar." A land that can and does produce billionaires, is in imminent danger of "tainted money." The heart set upon *money-getting* has but little place for religion. "The love of money is the root of all evil." But few can withstand material prosperity and at the same time delve into the things of God. Prosperous men and women could do so, but they do *not* do so in comparative numbers. *Greedy commercialism* will sooner or later dim and blur the spiritual life; with such an one there is but little response to the gospel message.

PASADENA, CALIF.



LESSON FORTY-ONE

"The true beauty of a Scripture passage does not lie on the surface, nor reveal itself to a careless eye."

PART ONE. THE FORTY-FIRST WEEK'S ASSIGNMENT. Read the Book of Acts.

If we are to have an intelligent grasp of the structure and substance of this book it is essential that we read it through at one time. This will take about an hour and fifteen minutes. Surely the reader will be

able to find that much time during the week. The object in these lessons is to create enough interest in the Scripture passages that they will be read. They are of little value as compared to the reading of the Scriptures. If you may be induced to read the assignments, even though you neglect the rest of the lesson the author's object in their preparation will have been achieved. If you have only a short time to devote to Bible study do not neglect that. Most people will find that they have far more time than they use.

We cannot overvalue the importance of this book for "If the Book of Acts were gone, there would be nothing to replace it; and we may go farther, that the Christian Scriptures would then lie before us in two disjointed fragments, the complete arch would not be built." The Book of Acts forms a bridge between the Gospels and the Epistles. It gives us a record of the birthday of the Church, Pentecost and the first operations of the Spirit in the Church with His glorious achievements.

Title of the Book. Several occur in the Old Manuscripts. The most common are "The Acts" and "The Acts of the Apostles." "The Acts of the Holy Apostles" also occurs. These are all too comprehensive to be correct as to expressing the contents of the book, as almost all of the apostles except Peter and Paul are ignored, and even their history is incomplete. "The Acts of the Holy Ghost" or "The Acts of the Exalted Lord through the Church" would more nearly express the subject of the Book.

The Author of the Book. Luke the author of the third Gospel. See Luke 1:1-4 and Acts 1:1. We may trace his presence as an eye-witness in "The we section" of the book. Read Acts 16, 20, 21, 27 and 28. Luke was discussed more fully in the studies on the Book of Luke.

Theme and Scope of the Book. The book is a personal letter to a Greek, Theophilus telling him of the origin, growth and spread of the Christian church. The key-verse of the book is 1:8, and the key-word is "witness." Historically the book covers the time from the ascension of Jesus to the first imprisonment of Paul, some thirty years, from about 31 A. D. to 62 A. D. The book may be divided according to the historical extension of the church. Beginning with Jerusalem in the first chapters, and in Judea to chapter 8. In Samaria, chapter 8:5—12:25. And the rest of the book the church in the uttermost parts of the earth: The seven great centers of the earth are visited, Jerusalem the capital of the Jewish world, Caesarea, the Roman capital of Palestine, Antioch the capital of Syria, Ephesus the capital of Asia, Athens the most famous city of Greece, Corinth the commercial center of Greece and Rome the capital of the civilized world.

This is a book of revivals from beginning to end. Study them.

Acts is a great book on homiletics, in the twenty-

eight chapters ten sermons are reported as well as many more mentioned.

The Chief agencies of the Book. This is the book of Our Exalted Lord. The Gospel of Luke tells us what Jesus began to do and teach, while the Acts records what He continued to do through the Holy Ghost. Jesus is always in the background in the Book of Acts, and the central power of the book is the Holy Spirit. He is mentioned more than fifty times as, filling, guiding, fitting and sustaining His servants.

Authenticity of the Book. 1. From the earliest times it has been received by the whole church as a work of Luke and is included in the earliest manuscripts. 2. Paley in his *Horæ Paulinæ* shows a marked coincidence between the Acts and the Epistles of Paul. 3. It has been the custom of the critics to discredit its history and contend for a late authorship, but during the last fifty years great scholars as Wm. Ramsey have proved conclusively that it is worthy of the highest credit as first century history.

The lessons of the book are too numerous to mention. We only mention one. *The Result of Being Filled with the Holy Ghost*, as exemplified by Stephen (Acts 6-7). 1. He was recognized as filled with the Spirit by fellow disciples (6:3-5). 2. He was full of faith (6:3-8). 3. Full of wisdom (v. 3, 10). 4. His enemies recognize the supernatural in his ministry (v. 15). 5. He arouses opposition. 6. He causes enemies to question (7:1). 7. He was bold (7:5-13). 8. Had heaven to open to him in marvelous manner (7:56). 9. Was given a glimpse of Jesus. 10. He was resigned to suffering (7:59). 11. Prays for and forgives enemies (7:60). 12. Dies for his faith.

PART TWO. MOSAIC INSTITUTIONS.

The Old Dispensation is full of shadows of the New. The Mosaic institutions are forecasts of the truth of the church. Hence we should not fail to study them carefully. We can only give a few suggestions for the study of this large subject. It is interesting to note that the birthday of the Old was the giving of the Law, and the birthday of the Church was the Pentecost. As Israel looked for Moses to come down from Mt. Sinai with his face shining with the glory of the Lord, so we may go unto the upper room and after the Holy Ghost comes down upon us we may manifest to the world His glory. This is the secret of the Church's success.

The chief Mosaic institutions are the Tabernacle, the Priesthood, the Sacrifices and Feasts of Israel. They are described in Exodus 25 to the end of Leviticus. The plan of the tabernacle was given to Moses by God Himself in twelve chapters. The symbolism is explained in the New Testament in three ways. 1. As a type of the church the dwelling place of the Spirit (Eph. 2:18-22). 2. As a type of the believer

(2 Cor. 6:16). 3. As a type of the things in the heavens (Heb. 9:23, 24). The altar was the one essential thing of their worship. All the rest of the tabernacle was for the altar. It was the place to meet God. The tabernacle was arranged for the worship while the tribes were wandering in the wilderness. It consisted of: 1. The Court, an open square surrounded by curtains, and was one hundred and fifty feet in size. In it stood the brazen altar, the laver, and the tabernacle itself. 2. The Brazen Altar was the place where the sacrifices were offered. 3. The laver was for the purifications. 4. The Tabernacle itself consisted of a tent forty-five by fifteen feet. It was divided into the Holy Place and the Most Holy Place. It was made of boards covered with gold. There were four curtains for coverings. In the holy place were located the candlestick for light, the table for the shewbread and the altar of incense. In the Holy of Holies was the Ark of the Covenant. Every detail is full of spiritual symbols. The separation, purification, anointing and clothing of the priests point to the preparation necessary for the spiritual priesthood. The first seven chapters of Leviticus describe the five offerings, they represent the different aspects of the offering that Jesus made upon the cross. The feasts in Lev. 23 point to the spiritual feasts we may enjoy by partaking of Christ. You may find much precious truth by enlarging upon the symbolism to be found by studying the Mosaic Institutions.

PART THREE. QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY.

1. Study the style and subject matter of the Book of Acts and compare it with that of Luke for proof of the same authorship.

2. Study the themes, point of contact with the needs and the results of the sermons of the Holy Ghost preached by His messengers recorded in the Book of Acts. Collect all that is said of the work of the Holy Spirit in the book. Study the prayers and revivals recorded in the book. What does the book record about the Church and divine providences?

3. Can you draw any significance from the fact that the Holy Spirit came upon Jesus at His baptism in the form of a dove and upon the disciples as tongues of fire? Find other symbols of the Spirit.

4. Trace Paul's missionary journeys on the map.

5. Mark on the margin of your Bible the names of the Epistles at the proper passage and you will have the approximate time of the writing, as follows: at Acts 18:5, 1 Thessalonians; at 18:11, 2 Thessalonians; at 19:22, 1 Corinthians; at 20:1, 2 Corinthians and Galatians; at 20:3, Romans; at 28:30, 31, Philipians, Colossians, Philemon and Ephesians. All the other epistles of Paul after the close of the book.

LEADERSHIP TRAINING—A COMPARISON

By E. P. ELLYSON, *Editor Sunday School Publications*

IT IS not always wise to make comparisons. There are often conditions existing, that make comparisons unfair. But there is a way of making comparisons that will inspire those who are lagging behind to speed up. It is with this purpose in view that we make the following comparisons.

There has just come to our desk the annual report of the Leadership Training department of the Southern Methodist and the Southern Baptist Church, the former being also the quarter century anniversary of their training work. Twenty-five years ago the Southern Methodists began the work of training the Sunday school teachers. Ten years ago they adopted what is known as the Standard Course. Now they have added to this a course for Young People's work, a Missionary Course, and a special Bible Course. These courses are offered by (1) Correspondence, (2) in Local Classes, (3) in Special Institutes, (4) in Summer Schools and (5) through their regular educational institutions. The first year they offered the Standard Course, 1916, they awarded 637 credits, and in 1925 they awarded 44,192 credits. There were more than 12,000 registered in their correspondence work, and they held 276 special institutes and two great summer schools last year.

The Southern Baptist Church does not use the Standard Course. They have one the equal of this adapted to their own need which they call the Convention Normal Course. They offer this course after the five different methods of the Southern Methodists. For the last year they report 22,153 awards given through their educational institutions, 16,609 in Institutes, 36,404 in Local Classes, 5,550 by Correspondence; a total of 80,716. Is it any wonder that this church is getting ahead and is the most spiritual of all the larger denominations?

During the past year the Congregational Church also granted 1,424 credits, the Christian Church 2,900 credits, the Southern Presbyterian Church 6,888 credits, the Northern Baptist Church 7,498 credits, and the Northern Methodist Church 16,178 credits. We do not have the statistics at hand from the smaller churches near our size, but we know that some of these are in this field doing good work. Who can estimate the results of these thousands of trained workers being turned into the Sunday school work each year. It is no wonder that the Sunday school is becoming the most outstanding and successful church method of these days. And this not only means efficiency for those who have these trained workers but it will make it increasingly difficult for those who do not have them.

Now for the comparison. What about the Church of the Nazarene. About thirty-two years ago the movements which were to finally culminate in the Church of the Nazarene began to take form. When the Southern Methodists began their training work we were but a scattered people. In 1907-8, eighteen years ago, the churches from the west, and east and south came together in the present form of organization of the Church of the Nazarene. We were in this form three years old when the Southern Baptists began their normal course, and eight years old when the Southern Methodists adopted the Standard Training Course. What have we been doing these years of such rapid improvement in these denominations?

Our work started as an evangelistic movement in camp-meetings, revivals and missions, with no Sunday schools. When the Sunday school work was first introduced we do not know, but when the church took its present form in 1908 there were 6,756 Sunday school scholars on the roll. In these eighteen years this number has been raised to 107,000. We are confident that no church can show a better record. But how have we done this? It has been done with very poor equipment, untrained workers, and small interest. The secret of this success, our long point, must be our stand for spirituality and loyalty to the Bible. May this ever be our long point!

But will this alone continue to bring us success in the midst of the growing competition and improved methods? There are multiplied millions yet to be reached, but can we reach those for whom we are responsible with our present interest and methods? If we were to add to our present long point the trained worker could we not succeed even more, and is not this our duty.

At the last General Assembly our church made its first move in the organization of the General Sunday School work by the appointment of a General Sunday School Committee. This Committee has been pushing forward just as largely and rapidly as finances and helpers will permit and have been enabled to accomplish some things. A special emphasis has been placed upon the training work. A course of study has been arranged and presented this present year. But our schools are taking small interest in this and but few are taking up the work. We are presenting the course in but two forms as yet, i. e., by correspondence and in local classes. We are hoping to present it through our college soon, and in some special institutes. We do not know when the day will come that we may successfully conduct a summer school. But we do know we are suffering because we are so far behind and are taking up this work so slowly. Thus far we have registered but nineteen to take this course by correspondence and twenty-four local classes. Some of these have not been heard from since the registration. Others are going on with the course. From these, and by recognizing grades sent us from Interdenominational Summer Schools, we have awarded 139 credits, and are granting to one our diploma. We are certain that this does not represent all of the work done. We are such an independent people it is hard for us to get regularly in the game and play according to the rules. Some have taken the work without registering with the Committee, and without reporting, and hence have received no official credit. Possibly they do not care for this, but it makes the work of the Committee difficult when they are thus ignored, but, like Paul (Phil. 1:18) we will rejoice that the work is being done, though it be not done in the regular way. No doubt this is largely the result of thoughtlessness and bad habit, already formed rather than disrespect to the arrangement.

Our nineteen against the twelve thousand in the South Methodist Correspondence course, our twenty-four local classes against their 276 institutes, and our 139 credits against their 44,192, makes it look as though we were quite slack and far behind in this work. But this is our first year and we will remember that in their first year they gave but 637 credits against our 139. This makes us look some better. There is much to encourage us, and yet it is a shame that we are so far behind and that so many are so indifferent to this matter of Teacher Training. We are awakening some, but we should move much more rapidly. Time is passing, and with it opportunity. We should prepare for the very best service possible. And we must do this if we hold our own in the present day church competition.

CHOICE NEWS, NOTES AND COMMENTS GATHERED FROM THE WIDE FIELD OF THE WORLD

By REV. C. E. CORNELL

One of the most modern and powerful radio broadcasting stations in South America has been opened at Sao Paulo, Brazil.

Although France is gradually increasing its coal production it must import more than 25,000,000 metric tons of fuel annually to meet its needs.

Two French inventors of a clock operated by a storage battery claim that it will run ten years without renewal of the battery or any other attention.

A small vacuum cleaner has been invented to remove crumbs from dining tables as a user presses a rubber bulb in its handle.

A can of beef sealed more than 80 years ago and opened recently in an English laboratory was found in perfect condition.

India produces nearly all the raw jute in the world, some 90 per cent of the crop being grown in the province of Bombay.

The first hygienic exhibition in the Netherlands East Indies will be held at Bandoeng, Java, next June and July and will be international in scope.

Up to September only a little more than a million persons have passed through the gates of the Sesquicentennial at Philadelphia. This is poor support for an international exhibition. Nearly 30,000,000 people attended the Chicago fair in 1893, and the Philadelphia Centennial of 1876 attracted 10,000,000. The "Sesqui" represents an outlay of \$100,000,000.

During 1925 snakes in India were responsible for more than 19,000 deaths. Wild beasts killed 2,000 of whom 1,000 were victims of tigers. Wolves, bears, leopards, elephants, wild hogs, crocodiles and hyenas accounted for the remaining victims.

At Berlin was initiated what was claimed to be the first airplane sleeper perfectly equipped for night flights. It has berths for four passengers, a wash room and a porter. So safe has flying been in Germany that insurance rates for air travel are the same as for railroads.

Figures for the year 1925, just completed, show that in that period 220,000 Americans came to France and spent \$226,000,000. Most of the money was spent by traders and travelers for commercial houses. During the year there came 759,000 Englishmen and 346,000 Spaniards.

After all it seems that Mussolini, Italy's rabid dictator, has some little heart left. A short time ago a Roman boot-black, and former policeman was driven from a popular stand by improvements that were being made. His business dwindled until he appealed to the dictator. Mussolini after looking into his case gave him a better location than he had at the first.

John Webb, who lives at Norton, Virginia, is only 19, but believes he is the largest man in the world for his age. At birth Johnny weighed 10 pounds, when one year old he weighed 109 and when three he topped the scales at 189. Now he weighs 612 pounds. He eats anything and everything, but his mother watches his diet for she is afraid he will get fat. It is claimed that it takes 12 bottles of pop at one time to quench his thirst.

It is not generally known that Theodore Roosevelt was blind in one eye. Roosevelt lost the sight of one eye as the result of a boxing bout held in the White House while he was President.

What is claimed to be the largest windmill in the world is the one on the pleasure grounds at Golden Gate Park, San Francisco. This windmill pumps water into the large reservoirs which distribute water all over the park. Its main tower is 200 feet high and is made of concrete. Each sail is 100 feet long and there is an automatic device for setting the sails perpendicular to the wind direction. The maximum horsepower developed by the windmill in a fairly strong wind is said to be 100.

Almost everybody tithed to the devil when he was a sinner, but once in a while a holiness man refuses to tithe to God.

The first woman to be elected to the national congress is Miss Jeanette Rankin, of Missoula, Mont. She is a Republican and was elected in 1916 as congress-woman-at-large in the 65th congress.

According to the New York police department \$1,500,000 annually in pennies, nickels and dimes drops in the cups and caps of some 200 or more crippled and blind beggars in that city. On good days when undisturbed by police panhandlers may clear \$20 each easily, and sometimes as high as \$40.

Punch the famous English humor weekly, has gone dry. Announcement was recently made in advertising circles that *Punch* will discontinue publication of any liquor advertising as soon as present contracts expire. Meanwhile, no new liquor ads will be accepted. The question of closing the pages of *Punch* to famous distillers like Dewar and Haig & Haig, as well as the great brewing companies, like Bass, Guinness and Worthington has been under consideration for a long time, but the decision to ban all such advertising came only recently.

A rich new source for rubber has been found. It has been discovered that the African Euphorbia tree yields a sap or latex of a quality comparable with that of para rubber. A South African company has been organized to exploit a vast jungle near East London, said to number more than sixty million trees. The average tree yields three pounds of latex. Attempts at vulcanizing are said to have been quite satisfactory. Stress is laid on the fact that labor is plentiful in the East London district and that the region is free from fever.

A great number of persons have defective eyes. They are hindered from seeing clearly and perfectly. Here is an item about the eyes of real value.

Certain eye specialists nowadays advocate the use of various exercises to strengthen the eyes. They have devised all sorts of special exercises to suit special cases of weak eyes. It would be as stupid to recommend these exercises generally as it would be to recommend an exercise for a strained wrist to the woman whose ankle was out of joint.

But everybody can take advantage of this idea that eyes can be strengthened through exercise and care as well as corrected through the wearing of eye glasses. The nice thing about it is that you can put in your five minutes—or twenty-five minutes, perhaps—of eye attention when you have nothing else to do. Perhaps in train or trolley or subway, perhaps while you are resting, perhaps while you are sitting within sight and ear-shot of the children while they play out of doors.

Use some good lotion or else just warm water and boric acid in an eye cup once a day on the eyes, especially if you give them hard usage. This does wonders to keep them fit.

A passenger and mail airplane line from Columbia to Havana and Key West has been planned to lessen the time between the United States and Central America.

Primitive men in Europe blew conch shells as improvised megaphones in signalling to and directing their armies, just as do cheer leaders at football games today. Alexander the Great furnished his army plentifully with megaphones and communicated with his faraway regiments by floating objects on rivers.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His Providence assigns me. I will leave the rest without concern; it is not my affair.—FENELON.

Few people stop to think how much it costs to raise a child. It has recently estimated that it costs \$8,338 to bring a child into the world, feed, clothe, shelter and educate him until he is 18 years old for a family living on about \$2,500 a year income. The cost to the parents is \$7,238 and to the community about \$1,100. About \$50 of the parents' expenditure goes for minor educational expenses, such as books, writing materials, etc. An itemized list follows:

Clothing, shelter	\$3,400
Food	2,500
Education	1,150
Miscellaneous	624
Recreation, health	414
Birth expenses	250

Here is the original of that beautiful poem "The Old Oaken Bucket." Once upon a time three men, one of them a printer, were sitting around a table in a saloon in New York city, drinking wine. "This," said the printer to the saloon keeper, "is the most refreshing beverage I ever tasted." "No," replied the saloon keeper, "there is one you must agree is far better—the pure, fresh spring water we used to drink from the old oaken bucket that hung in the well." "That's right," said the printer, and he went home and wrote a poem that became famous.

California's farms encompass more than the total area of Indiana and Massachusetts (46,000 square miles). California's alfalfa fields alone cover an area equal to that of both Connecticut and Delaware. Its orchards are twice the area of Maryland. It grows more grapes than any other section of the world, produces three-fourths of the oranges and 95 per cent of the walnuts and almonds grown in the United States. It produces all the olives (in commercial quantities), one-fifth of the rice, and three-fourths of the dried fruits of our country. It ranks as a leading state in the production of sugar beets, and leads all states in crop diversification.

A FEW CLOVER BLOSSOMS

By REV. C. E. CORNELL

Censoriousness usually springs from "soreness," not perfect love.

Bud Robinson says: "God laughs over his soul." Surely this is holy laughter.

A sure cure for "Blue Monday" is an "Amen" breakfast, a "Hallelujah" dinner and a "Praise the Lord" supper.

"I am serving the Lord in my poor, weak way," is not according to Eph. 3:14-21.

Six "hard cases" on a prayer card. Three gamblers and three formal church members.

A seker said: "God was hardening up his soft head and softening up his hard heart."

"After you get sanctified wholly the devil can't 'stick' the blues on you, God won't let him."

A Christian who does not stir up the devil is but little account for the Lord.

A brother said: "I made up my mind to make it interesting for the devil, and then he made it interesting for me."

It pays to live a holy life. John Bunyan's tomb has nearly all been taken by relic hunters. "Holy man"—they just want a piece of his tomb.

The way to "get on in the world" is to "walk with God." Your pathway will then be heavenward, and the end a translation.

Three things will make success possible: 1. A holy purpose. 2. A definite aim. 3. A high ideal.

A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—LEICHTON.

QUESTIONS ANSWERED

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

Q—When Jesus returns in His glorified body, will He be subject to human limitations—that is, can He be in only one place at a given time?

A—The question of the omnipresence of God is at best a difficult one from the philosophical standpoint. Perhaps it helps some to think of God in essence as distinguished from God in attributes. In essence God is spirit. In attributes God has intellect, sensibility and will. In essence God is somewhere in a sense in which He is not everywhere. In attributes God is everywhere just as much as He is anywhere else at all. For instance, God is in heaven in essence; but He is not in Kansas City in essence. He is in heaven in the perfections of His attributes; He is also in Kansas City in the perfections of His attributes, just as fully as He is in heaven. If you were at First Church, Los Angeles, when Dr. Bresce was pastor and were at church on some particular day, you would say that you were "right there" and heard Dr. Bresce preach a certain sermon. But you were probably not at any time closer than fifty feet to the preacher (in essence). But through your intellect, feelings and will you were able to apprehend all that was said and done in the service that day—so you were really present in practically the whole house, because your attributes comprehended that large a scope. Now enlarge this thought to infinity and you will have a notion of the meaning of omnipresence. I believe Jesus, when He returns to the earth, will be in some particular place, perhaps Jerusalem, in essence; but in the perfections of His attributes He will be everywhere all the time.

Q—In Exodus 2:18 Moses' father-in-law is called Reuel, in Num. 10:29 he is called Raguel, in Exodus 3:1; 18:1 he is called Jethro and in the margin of Exodus 2:18 he is called Jether. Why so many names for one man? Of what nationality was he?

A—It is supposed that the real name was Reuel and that Jethro was an official title signifying "prince" or something of the sort. Raguel is the same in the original text as Reuel and Jether is but a variation of Jethro. Jether means "abundance" and was probably a complimentary form of Jethro. Jethro was a Kenite, a Midianitish tribe, and the Midianites were descendants from Abraham, either through Ishmael or through one of the sons of Keturah.

Q—Why were Ananias and Sapphira (Acts 5:1-10) put to death for keeping back money and lying, when others spit in the face of Jesus and put a crown of thorns upon Him and were not slain?

A—Jesus Himself warned that it is more dangerous to sin against the Holy Spirit than against Himself, and it seems fitting that the mission of the infant Church and the claims of the apostles should be emphasized by the presence of divine judgments as well as by the presence of miracles of mercy. And this is to be looked upon as a special act of judgment, rather than as indicating a regular course in God's dealings with men. It is fortunate for us that all who lie to God and men are not immediately slain, for then many funerals would be short on pall bearers and mourners.

Q—Is it the general custom for our churches to decorate their buildings with fruits and vegetables at Thanksgiving time, and with Christmas decorations at Christmas time? If not, give Scripture forbidding these practices. I have no reference to selling anything at such times.

A—I do not think there is any well established practice among our people on the matter of decorating the church buildings at special seasons of the year. Some do it, I know, and I do not think there are any serious objections to it. I really can't see how anyone could object to it unless the practice were carried to an extreme.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we were entering the beautiful state of Maine. We spent more than a week in Maine, and we had a most delightful trip. Our first work in Maine was away up near the line of Quebec, at Jackman, Maine. Here we have a new work that is nothing short of a miracle. Sister Mabel R. Manning is the noble pastor, and in less than two years Sister Manning has built up a work there that is simply wonderful. She went there without a Nazarene in the city, and now she has a beautiful church property and a membership of nearly forty of as fine people as you will find on earth. We were there for two days and Brother Miller dedicated the beautiful church. The church is well built and well furnished, not a single piece missing; a lovely platform and chancel railing and a nice pulpit and piano, and between five and six hundred dollars worth of fine folding chairs and lovely rubber runners in the aisles and all brand new. We had a fine crowd and in the two days we had twenty at the altar. They gave us a fine subscription list. We were so well entertained and the saints could not have been kinder than they were to us tired evangelists.

We spent September 28 and 29 at Jackman, but on Thursday morning of September 30 we started back south and made a run for about a hundred miles along the beautiful Kennebec River. The mountains and valleys were perfectly lovely. We passed through the capital of Maine, Augusta, and made a short stop and went through the state house, and had our dinner in the beautiful city of Augusta. After lunch we drove on south to the city of Auburn, where we were to have preaching at night. Here our good pastor had secured the Methodist Church and we had a full house, and a lovely service. Our fine young pastor at Auburn has been with us for only a year. He came to us from another church. We have no finer young man in our great church than Brother Alley, a Christian gentleman of the first magnitude. Well, amen, the Lord is bringing the salt of the earth into the Church of the Nazarene. Our home was out some five miles from the city at the beautiful country home of Brother Higgins. For a beautiful home it could not be surpassed, and for a beautiful family I haven't found their equal hardly in the nation. We spent the night and until afternoon on Friday of October 1, and our stay could not have been more pleasant than it was. At night we went to Bath, Maine, and had a fine service there. At Bath, also, the pastor had secured the Methodist Church, as our

church would not hold the crowd, and here we had at least 350 people out, and that is a record breaker for the eastern part of the United States. Brother Mann, our good pastor, had failed in health and was away on a vacation and the dear Lord had just sent us a fine man from another church, a Brother Rix, a most beautiful brother and a mighty preacher. So when dear Brother Mann had to take a vacation Brother Rix was the man for the hour and so he took the work and is doing the job in a fine shape. We had a most lovely service and a fine list of subscriptions for the *HERALD OF HOLINESS* and a good home with a fine Nazarene family.

After a good night's rest we were up the next day and are now driving for Portland, where we were to spend Saturday night and Sunday in the two churches. We gave Saturday night and Sunday night to the South Portland church and Sunday morning and afternoon to the Portland church, making two services in each church. We have two great pastors in Portland, Brother Deware at South Portland and Brother Lanpher at the Portland church. We have more than 150 Nazarenes in the two churches and each church has a beautiful building, and I think out of debt, and as fine people as you will meet on earth. Portland is the home of our good Brother Frank Smith, the best song leader in our church in the East, and also at Portland we visited the home of Neal Dowe and of Longfellow and then we went out to the old lighthouse that was erected 136 years ago and we saw one of our rum chasers bringing in a big rum boat. We all had a shouting spell. Just think of us right out on the banks of the old Atlantic and having the pleasure of seeing a rum boat brought into the harbor.

Well, this is now Monday of October 4 and here we make our way back to the beautiful country home of Brother Higgins and take dinner and had another fine time. In the afternoon we made the run back to Livermore Falls, where we were to have a service that night. Brother Miller stayed at the Higgins home and came over with them, while the Robinson-Messer Party drove on into Livermore Falls and took supper with the McEdwards family. At night we had the church packed upstairs and down, and a most beautiful service. Brother Chester F. Hurst is our pastor and he is another Nazarene miracle worker. For old fashioned manhood you can't beat him in the nation. After preaching at night we all drove back to the Higgins home for the last night in beautiful old Maine. Our home was so delightful that it was hard to have to say goodbye. Thank the Lord for good people. There is simply no way to improve on the Higgins family. They are sacks of seed for the Lord's hungry sheep to lick at.

When we were touring Maine we passed through Lisbon Falls, Maine. We drove out to the place called Shiloh, the school that was built by Will Sanford some twenty-five or thirty years ago, but the school was closed and the great buildings are standing there empty. I judge that they will rot down, as they are in bad condition at the present and only five or six persons stay there to take care of the property. Mr. Sanford is never there and only a few of his closest friends know where he is. Well, beloved, it is a dangerous thing for a man or a woman to become gods. At the present time I know of four places where their leaders became human gods and at each place the large buildings that cost hundreds of thousands of dollars are now empty and are really rotting down and falling into decay. Let every saint take warning and keep his mouth in the dust.

Well, here are a few facts about Maine. It is as large as the rest of New England combined. It is 320 miles long and 210 miles wide and has a sea coast line of 210 miles. But to follow the bays and straits and inlets the line would stretch out to 2,400 miles of beach fronts. Maine has 15,000,000 acres of timber and 6,000,000 acres of good farm land and has sixteen counties. Maine has 60,000 farms. Aroostook County produces 20,000,000 bushels of potatoes annually. Maine has 2,465 lakes, 5,147 rivers and creeks and over these streams there are 5,500 bridges. Maine has twenty cities and 407 towns. Washington County holds the world's record in blueberry production. Maine has three hundred public libraries. It has the only national park east of the Mississippi River. The chief industry is wood pulp and paper, and she makes her boast of the largest paper mill in the world. One paper mill in Maine makes all the paper for the *Ladies' Home Journal* and the *Saturday Evening Post* and the *Country Gentleman*. All the uniforms of all the officers in the Army and Navy and the cadets at West Point and Annapolis are made from fabric made in Lisbon Falls, Maine. The city of Old Town makes more canoes than any other city in the world. Maine has many large cotton mills and large woolen mills and boot and shoe factories. Maine also claims the largest screen factory in the world, and the home of Neal Dowe and Henry W. Longfellow and many other great and good men and women, but the thing that struck me with the greatest force was our beautiful Nazarenes. Well, let every Nazarene on earth select some of the beautiful promises in the dear old Book and lie down and stretch out on them as Brother Eckels used to say. I found some of his tracks in dear old New England. Wherever he goes he does something that the devil will never get over.

More later from New England.

UNCLE BUDDIE.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



WHAT IS THE WEALTH OF OUR CHURCH?

This is a question that many have considered; but not so many have really answered it satisfactorily. One says, "Our wealth is the presence of the divine power of God." Spiritually speaking this is true, but from the material standpoint, what is our wealth? Some say, "The wealth of our church consists of the amount of church property we possess." Another says, "It is the wealth represented by the membership of our church." Another, "It is the amount of money we as a church raise for all purposes each year." Others have different ideas as to the wealth of our church, basing it all upon the financial basis but these conceptions of our wealth are distorted. Our wealth as a church is not a financial consideration in any primary sense.

If it is not a financial consideration, what is it? The wealth of our church consists of the probably seventy-five thousand children and young people in our Sunday schools, and the twenty thousand young people in the Nazarene Young People's Society. **THIS IS OUR WEALTH.**

But do we really have this conception of our youth today? Do we really consider them as our greatest asset? Or are they not considered in many places as somewhat of a liability? Something we must "put-up" with, a something to be endured, hoping that the time will soon come when they will be grown. But really these children and young people are the treasures, the wealth, of our church. Yes, that mischievous boy or girl; that one that just seems to be beyond control—who is so full of life that it keeps the teacher or leader guessing all the time to know just what to do to interest him and keep his attention—these mischievous boys and girls are the wealth of our church. One has but to consider the leadership of our churches today, and look back but a few years to know that the present leaders—those with life and vision—those who really "do things"—were but yesterday the mischievous boys and girls. The trouble is that these youngsters are using that surplus energy in ways not conducive to spiritual life and development. It is then the privilege of the church to seek and bring about the conversion of these youngsters that this energy and life may be directed into the channels of spiritual development and service for God. This youthful enthusiasm cannot be duplicated as an asset in spreading the gospel of Christ.

This company of youth is the wealth which we as a church must invest for the greatest dividends or returns to come to us in the future; dividends of leadership trained and efficient to properly carry on the work of our church. Dividends in mature Christian characters which will shine as lights in this evil generation. Dividends of eternal values that will sparkle like gems through the

eternal ages. Let us be at least as careful about our investments with our youth as we are about our own financial investments.

The children and young people are the natural resources of our church. They are given to us to be developed. Here lies buried talents and abilities that will never be developed and trained unless the church takes it upon herself to discover what lies buried in their children. Among these young people are our future general, district, foreign and local leaders. God has endowed them with abilities that will help us as a church to fill that place in the world to which He has called us if they are discovered and developed. We shall succeed or fail in the future largely by what we do with these natural resources that are ours today. Here are deposits of energy and power that may be turned into channels of Christian service as missionaries, preachers, teachers, etc., if the church will fulfill its mission toward these children; or may be wasted in the revellings of sin and worldliness if we fail. Here are mines of possibilities which no one can fathom buried in the lives of these young people. These are ours if we will but realize what can be done by taking a genuine interest in our youth, the wealth of our church today. They are to the church what the natural resources are to a nation.

The question has been asked, "What is the difference between a mob and an army?" They are both a group of men, but what is the difference? This question takes us back to war days when with hundreds of other men we landed in one of our training camps for serv-

ice in the U. S. army. We were met at the train by several officers who ordered us to get into "formation," and march toward a certain tent which they pointed out. We were all ignorant of the military meaning of the word, "formation," and as far as marching was concerned, most of us were in step with ourselves and no one else. We were just a mob of men, "walking" instead of marching toward the tent. But as time went on, through continued drilling and training, we were reviewed by the commanding general of the division and commended for our showing as an army, stating that we were ready for service in France. We were the same men who had "walked" as a mob toward the tent; now we were recognized as an army ready for battle fields. What made the difference? Two things—training and discipline. The mob was untrained and undisciplined. The army was **THAT** mob trained and disciplined. *We may have largely just what we want in our church in the future.* If we will do what we should for our present youth,—our treasures, our wealth,—in training and developing them, we can have that which corresponds to the **ARMY**. Who, with the blessing and anointing of the Holy Spirit upon them can make their influence felt in the world for God and holiness. If we are indifferent to our youth, our wealth, we will have that which corresponds to the **MOB**—untrained, undisciplined—a reproach to the cause we represent, and without prestige and influence in the world. Let us have the **ARMY**. Let us do what we should for our youth today for **THEY ARE THE WEALTH OF OUR CHURCH.**

To all of our N. Y. P. S. Officials and Members:

Now is the time to boost. I mean now is the time for all of the officials of the N. Y. P. S. and members to get behind our splendid N. Y. P. S. organization by co-operation in prayer, service and financial offerings.

If we have among us a person who could better fill the office of General Secretary than our dear brother, Rev. D. S. Corlett, I do not know who it is.

Let us rally to him by our special offerings and thus make it possible for him to get out in the field.

Yours most sincerely,

H. F. REYNOLDS, General Superintendent.

November 14th

"Every Member Offering for General N. Y. P. S. Work"

Sunday School Lesson

November 14

By M. EMILY ELLYSON

LESSON SUBJECT: Caleb's Faithfulness Rewarded.

LESSON TEXT: Joshua 14:6-15.

GOLDEN TEXT: *I wholly followed the Lord my God* (Josh. 14:8).

OUR first introduction to Caleb occurred forty-five years ago, at which time he was chosen with eleven others to explore the land of Canaan and because of his faithfulness to God his name still lives among the great and good while ten others have long been forgotten. We find as Caleb again comes before us the same intrepid character as impressed us when we listened to the reports of the spies and heard the two faithful ones say "we are well able." As the years unfolded Caleb has stood the test. Kept out of the Promised Land through no fault of his own, he has lived among those doomed ones with all patience and "wholly followed the Lord." He had the consciousness that when all of his generation had passed away he would enter the land and enjoy his possession there, for this had been the promise of the Lord to Moses. Many had been the events he had witnessed during the intervening years in which he was vitally connected, for he was the confidant of Moses, and Joshua's spiritual brother and associate.

In this lesson we have Caleb's request regarding his lot in Canaan, which had been previously assigned to him by Moses. The land at this time was being distributed among the tribes and it was right that the portion which had formerly been assigned to him should be set off before the lot was cast for the determining of the portions of the respective tribes. Caleb was now probably the oldest man in all Israel and with the exception of Joshua, was twenty years older than any of them, for all who were above twenty years old when he was forty were dead and buried in the wilderness. It was most fitting, therefore, that this phoenix of his age should have some particular marks of honor put upon him in the dividing of the land.

Caleb's demand is to have Hebron given him and not to have that put into the lot with the other parts of the country. He was justified in his demand, for he shows that God had long since by Moses promised him that *very mountain*. It was thus needless for them to cast lots when the mind of God was already known. The casting of lots was resorted to only when a question could not otherwise be decided and not upon questions already settled.

It is most interesting and helpful to study how Caleb sets forth his petition. He first offers the testimony of his conscience concerning his integrity in the management of that great affair upon which it proved the fate of Israel turned, the spying out of the land. He reflects upon it with comfort now and mentions it humbly because it was necessary to do so in considering the grant. When he

made his report he spoke from his heart for he was confident that God would put them into possession of the land. He was fully convicted of the truth of what he said and held a firm belief in the divine promise. He tells them that he "wholly followed the Lord," that is, he kept close to his duty, and sincerely aimed at the glory of God, and he did this when all his brethren in that service except Joshua did just the opposite and caused the people's hearts to melt.

Those who follow the Lord fully when they are young shall receive both credit and consolation for so doing in this life and an eternal reward in the Father's heavenly country. Caleb's experience of the goodness of God all through the desert journeying must have been most refreshing and soul sustaining. He had to wander with the rest, though he had no part in bringing on such a calamity. But what an opportunity those thirty-eight years afforded of showing forth the glory of faithfulness to God. All around him they sickened and died, even Aaron and Miriam were laid to rest in Mt. Hor and Moses climbed Nebo's grey heights to return no more. Through common perils and the fatigues of that tedious march Moses the man of God (v. 6) and the servant of the Lord (v. 7) experienced the tokens of God's favor.

His strength at eighty-five years was the same as when he was forty (v. 11). Hearty and lively, free from disease and full of joy as he anticipated the conquest of Hebron from the giants. He had said years before, "We are well able." Now, at last had come the opportunity to prove it. All of this was the fruit of the promise and even went beyond the verbal promise, for God not only gives what He promises but He gives more. If He promises life that means health and strength, and all that will make the promised life a blessing and comfort. This he received by "following the Lord fully."

We observe that he does not build his hopes of conquest upon his strength, nor is he depending upon his valor nor from the help he may receive from the tribe of Judah. He does not say to Joshua, if thou wilt be with me I shall gain this vantage point but "If the Lord will be with me." Do we not catch in these words a sense of humility and his own unworthiness of such a favor as he is asking though he asks only that which had been promised? Beloved, whatever we undertake God's favorable presence with us is all in all to our success; this therefore we must earnestly pray for, and carefully make sure of, by keeping ourselves in the love of God. On this we must depend and from this take our encouragement against the greater difficulties.

We call attention to a thought just here that Caleb might have received just as desirable and valuable a grant by lot in common with the rest, but those who live by faith value that which is given by promise far above that which would come by lot. We cannot refrain from a few words relative to the disposition Caleb made of Hebron. When it came into his possession he contented himself with the country round about it, and cheerfully gave the city to the priests and

it became a city of refuge. Caleb doubtless felt it could not be better bestowed, no, not on his own children nor was it less his for being thus devoted to God. It became a royal city in the reign of David.

Thus highly was Caleb's city honored because he "wholly followed the Lord." Singular piety shall be crowned with singular rewards.

Our Work in The West Indies

Barbados, which is situated in latitude 13° 4' N. and longitude 59° 37' W., is the most easterly of the West India Islands. It is about twenty-one miles long and fourteen broad, and has a population of about two hundred thousand, making about one thousand people to the square mile. The island is of coral formation and is almost encircled by coral reefs which in some parts extend nearly three miles to seaward. This island is very flat, the highest point being Mt. Hillaby which is 1105 feet high. The soil is very white like ashes, and has very little depth, according to the history of the island. However they say it is very fertile. We are told that the soil of this island has been formed by successive eruptions of the Soufriere in St. Vincent whose ashes carried by an upper current of air for nearly one hundred miles fell as recently as 1902 over the island. History shows that this island was first discovered by the Portuguese in 1536. In 1605 the British took possession and it has remained under the British Government ever since, and is known as the little England. As to her government Barbados possesses representative institutions without responsible government. They date from the Royal Charter of Charles 1, June 2, 1627. Next to the house of Commons, the Barbados House of Assembly is the most ancient legislative body in the British dominions. The government now consists of a nominated Legislative Council of nine members, and a House of Assembly, consisting of twenty-four members elected annually by the people on the basis of a moderate franchise. The executive functions of the government are performed by an executive Council which consists of the Governor, the Colonial Secretary, and the Attorney-General, and such other persons as may be nominated by the King, and an executive Committee which consists of the members of the Executive Council, one member of the Legislative Council, and four members of the House of Assembly nominated by the Governor. I have had the honor of meeting several times the Colonial Secretary, also other members of the legislative body and have found them perfect gentlemen. I have never met finer men anywhere. They are evidently interested in the welfare of the natives of this island, and seemed to be highly pleased with my attitude as manifested by coming straight to them asking for their recognition before doing any work under their government. My credentials and commission are placed on record in their courts today as an of-

ficial representative of the Church of the Nazarene doing work under the British flag. There are distinctively two classes of people on this island and both classes might be called native Barbadoans, namely the white and the Negro. The white people are of English descent and are truly proud of their English blood. Many of them might justly claim to be descendants of the Royalist families that found shelter in this island during the days of Cromwell. These are very proud, high-minded people and live in large homes and own great estates. But the Negroes who were without doubt brought here for slaves,—but who have of course been made free,—are very poor, and live in little old miserable shacks so closely jammed together in many places that there could not be sufficient air and ventilation to make the place sanitary; and ninety per cent of the population of the island is Negro. So you see there is a great need among these precious people. They are a great people, and when they get saved they clean up and live as true and as clean as any one. God bless them; it is for these that we have come, and God is blessing us in their midst.

J. I. HILL, District Superintendent.

THE DALLAS DISTRICT ASSEMBLY

The Eighteenth Annual Assembly of the Dallas District convened in Houston, Texas, Oct. 13 to 17, with General Superintendent Williams presiding.

The presence and power of God were manifest throughout the Assembly and the fellowship of the saints was delightful.

The entertaining church, with their pastor, Rev. J. E. Moore, had left nothing undone in providing for the comfort and convenience of those attending. The dining hall arrangement was the best we have had.

Rev. Furgison, President of the Ministerial Alliance of Houston, gave the address of welcome, response by Dr. Williams.

The business of the Assembly began and was carried on in that careful, business-like manner so characteristic of the presiding officer, who is a combination of patience, love and loyalty to the polity of the church.

A large number of visitors were in attendance (too numerous to mention by name), were introduced and made to feel at home with us.

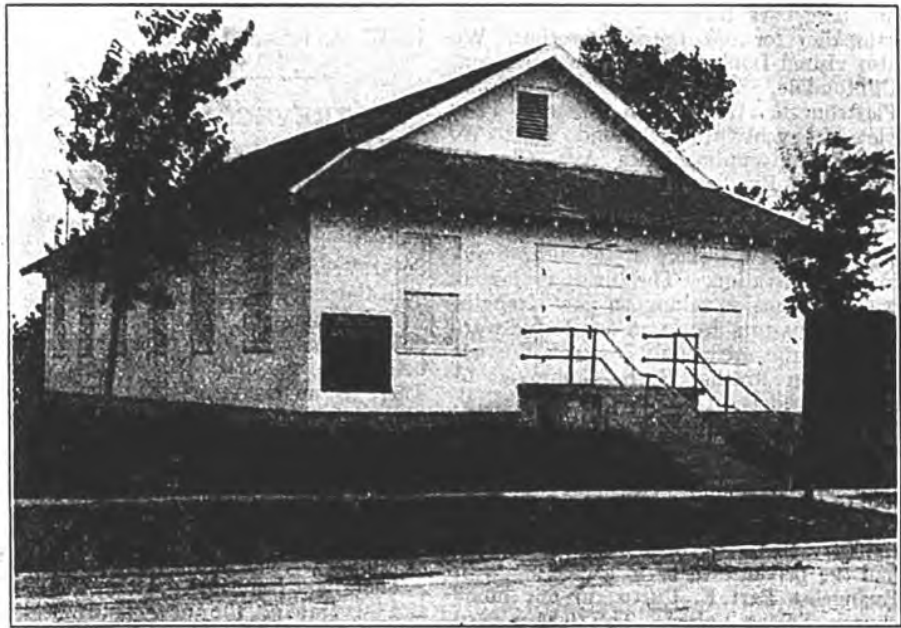
The reports showed a numerical increase, with several new churches and parsonage buildings during the year.

On Thursday evening Dr. Williams brought a stirring message on the subject of Missions, preceded by an effective solo, "I'll be a True Soldier and die at my Post," sung by Miss Naomi Bost. At the close of the service an offering of more than one thousand dollars was taken.

Rev. J. T. Upchurch gave a stirring address on Rescue work, calling attention to the work being done by Berachah Home and of Rest Cottage.

Dr. J. W. Benton, Superintendent and manager of Peniel Orphans' Home, spoke in behalf of homeless children and gave a good report of the work of this institution.

OUR NEW CHURCH AT ARDMORE, OKLAHOMA



THE splendid little chapel, the picture of which appears above, has an interesting, if brief history behind it. For many years all efforts to found a successful Church of the Nazarene in the splendid and growing little city of Ardmore seemed to be in vain. But at last, under the direction of Rev. R. M. Parks, at that time District Superintendent of the Western Oklahoma District, entrance was made for a tent meeting, and at the close a small class was organized. A good location was secured and some payments were made, and at last Rev. Eugene Moore came to take the pastorate and upon him was laid the burden for a new church. The co-operation of two or three

staunch laymen was soon secured and the plans for the new church began to materialize. They practically built "by the day," for they received very few large donations and much of the labor was done without pay. There was a \$1,400 debt on the lot at the beginning, and there was a debt of only \$2,600 when the church was completed, and the property is easily worth \$5,000 as it stands. The editor was present to assist the pastor and District Superintendent Hall in the dedication, and at that time (Sept. 26) the whole amount of the indebtedness was covered either with cash or with pledges. Jernigan has a good motto: it is, "It can be done."—Editor.

We were honored with the presence of our Editor, Dr. Chapman, who represented the Publishing House. Dr. Williams gave a short, stirring address on the importance of reading and distributing good literature, resulting in a large list of subscriptions to the HERALD OF HOLINESS, and the sale of the entire shipment of books sent from the Publishing House, and orders taken for many more.

Rev. F. E. Wiese was elected District Superintendent, to succeed Rev. J. W. Bost, who has so faithfully served the District for three years. W. D. McGraw, Jr., was elected Secretary-Treasurer.

The devotional services throughout the Assembly were times of refreshing, Dr. Chapman was the Assembly evangelist, and his messages were a blessing to all. The altar services were fruitful, many souls were blessed, and a class of new members received into the church the closing day.

The N. Y. P. S. rendered a most excellent program Sunday evening that was enjoyed by a large audience.

Throughout the Assembly we were favored with good music by the choir and orchestra; special songs by C. W. Ireland, Miss Naomi Bost, Mrs. Ruby Carter, Miss Hobson and the "Berachah

Ladies' Double Quartet." Waves of glory swept over the Assembly as these Spirit-filled messengers would bring us the gospel story in song. We also had with us the male quartet of the Damascus Baptist Church (Colored) for two evenings—they are great singers.

Sunday morning there was a most blessed love feast conducted by Rev. P. L. Pierce. Dr. Williams preached a masterful sermon at eleven o'clock, his text being 1 Tim. 4:12. In the afternoon there was a consecration service in which two deaconesses were consecrated.

The Assembly voted to convene at Texarkana next year.

REPORTER.

NEW YORK DISTRICT

We have been so busy on this great District, that it has been hard to find time to stop and report; but shall take time to do so now, that our good people may know what is being done on this field of labor. After camp we visited East Norwalk, where Rev. James Hundley and wife were in a campaign with Brother Alfred Anderson. We preached for them. Later we visited the place and preached to a fine congregation. Brother Anderson has stood by and worked hard for a church in his

big town, and we believe it will not be long before a Church of the Nazarene will be organized there. We are planning on going back there and holding another campaign for our faithful brother. We also visited Danbury, Bridgeport, Beacon, Clintondale, Saratoga Springs, Altona, Plattsburgh, Wilmington, Young People's Convention, Richmond Hill; W. M. S. Convention, Utica Ave. Church, Brooklyn; Binghamton, and we are now with our church in Syracuse. In all these places we preached from one to five times, and saw seekers at the altar praying for salvation. The field as far as we have gone, is taking on new strength, and our pastors are in an aggressive warfare for the salvation of souls. We arranged for Brother R. E. Cummings to supply Bridgeport for the present. Rev. Pearl A. Hawthorne has taken charge at Clintondale. Sister Visscher is doing a good work in Plattsburgh. We would like to have space and time to write every thing our loyal pastors are doing; but shall try to do so in another report. We had the privilege to be in a meeting with Evangelist Earl E. Curtis, in our home church, Spring Valley. This was a very fine meeting. Our Brother Curtis knows how to pour on Bible truth until sinners, backsliders and unsanctified seek an altar of prayer. We need these kind of evangelists on this District to preach the old time gospel. Calls are coming in from new fields, and the possibilities for our church on this District were never better than now. We are planning and arranging for big campaigns in the months to come. At present we are visiting the churches and making a study of our greatest needs, with the view of pushing out into the regions beyond. We trust soon to cover the whole District, and meet with our pastors and people. Our loyal Nazarenes have received us everywhere with a grand, whole hearted welcome. We purpose to throw ourselves into this District, with its wonderful opportunities, and under God make it a factor for the salvation of lost men, and for the advancement of our whole church in general. We wish to take this means to thank our good pastors and entire New York District membership for their co-operation, prayers and love. May God bless you richly.

— J. A. WARD.

NORTHWEST KANSAS GROUP

The group meeting held at Hoxie, Kansas, October 14 to 17, is now an item of history. The attendance was rather small at first but they kept coming until all told there were fifty representatives from the three points, Palco, Covert, and Grinnell. Then we were glad for the attendance of those who came from Hoxie and surrounding community. God met with us and we had a good time.

The messages given by Brothers Paul Snyder, R. C. Holmes, Elmer Duby and H. W. Anderson were helpful and owned of the Lord. The climax came the last night when seven souls were praying their way through at the altar and all seemed to get victory. The church here was much benefited and encouraged by this group.

This group was one of the best ever

held on the Northwest Kansas group. We certainly appreciate the efforts of our neighboring brethren in making this meeting a success.—Rev. C. R. Dick, Rev. H. W. Anderson, Pastor.

TREVECCA COLLEGE

We are glad to say that Trevecca College has had a splendid opening with a substantial increase of students, and that we are now in the midst of a splendid revival with Rev. C. W. Ruth, evangelist. Several requests for prayer the first night and the outlook is very good.

About one-half of the amount for the debt has been covered by cash and notes, besides the one-half offered by a friend. There is no doubt as to the final outcome of this campaign, for the people are interested and determined to see Trevecca out of debt in the very near future. We are now within twelve or thirteen thousand of that goal. Will you not help us over the top by your prayers and other means?

There is a beautiful spirit in the school and several of the new students have already found the Lord and others are under deep conviction.

A. O. HENRICKS, President.

NORTH DAKOTA DISTRICT

Since being appointed to this District by Dr. Reynolds I have found plenty to do and am glad to report the Lord is leading on to victory in the work. The Mohall church, under Brother Vogt, has had a score or more souls at the altar since Assembly. Some have joined the society and many new faces are in the audience. In like manner at Minot Brother Gough and his loyal church have had seekers at almost all the Sunday services and the outlook there is bright. Claude Irwin is to be continued as pastor at Center and his brother Carl at Benedict. Benedict is a new church and we are hearing good reports of advancement there. Sawyer is without a pastor at present but hoping to secure one shortly. The camp and Assembly were a blessing at this point this year. On a recent trip I visited New Rockford and vicinity for several days and preached at Hamar school to a nice gathering on a Friday night. Brother Miller, of Tolna, is doing good work in that section of the District. We look to him as one of our coming preachers. Sunday services at New Rockford were well attended. Sunday school attendance 113. Brother Fick and wife, who came to us from the Ohio District, are doing excellent work on the New Rockford circuit. I preached at Washington Lake Sunday afternoon and one lady was sanctified. Then on to Larimore for Tuesday night where a good crowd gathered in the mission hall. We had a blessed service and God was present. Brother Arnold is the efficient leader at this point. From all indications Larimore should soon have a revival. Sister Ruth Luchsinger is now teaching school there and is a valuable asset to the work. Spent Wednesday afternoon and evening with the saints at Devil's Lake. We understand the Indians gave this name to this body of water because of a reverse in battle long ago

when many of them were driven into it and drowned. We hope Satan's seat is not here. It has been hard to get our work established at this point, but the little band are hopeful and we expect to see a good church in operation eventually. The spiritual leader, Brother Parkinson, together with Brother Olson and a few loyal co-workers are not lacking in faith and we feel victory is on the way.

Brother Revman of Minot, is still doing the preaching at Surrey and is beloved by the people. Brother Brown at Velva feels assured God will give that church a good year. Have not yet visited Fessenden, Van Hook and Norma and Pleasant View, but these points are well manned with Brothers Ova, Dixon and Mowry, respectively. Let us all pray for much successful revival work all over the District this year. I expect to begin a special campaign in the city of Hillsboro about October 10, where a door has been opened for our work through the prayers of two sanctified folks, Brother Munter and wife. Pray for this point. God is able to do exceeding, abundantly above all we ask or think.

W. B. TAIT, District Superintendent.

LOUISIANA DISTRICT

Some time since reporting for Louisiana, but I believe I have something good to say.

Minden, our first new church, had many discouragements, and for months it was very hard there. But God answered prayer and honored faith and gave them a good pastor, Rev. D. C. Palmore, who is leading them on and members are being added, also they have paid for a church lot and have a nice bungalow church that is being used now and will be finished before the District Assembly. Fine, I say, when there were only eleven charter members.

Shreveport and the Akins have just completed their splendid basement and are now in a gracious revival with the Aycocks as evangelists. I praise God for the real progress of this our strongest church. They are surely moving forward.

On the night of October 5 it was my pleasure to organize at Marksville, La., with seventeen charter members, and there were six other known candidates that could not attend the meeting. We got some of the salt of the earth in this organization. The class is complete. Arranged for a pastor full time and elected all officers and also delegates to the District Assembly. Marksville and surrounding country afford us a great opportunity and I am sure that Rev. L. L. Latham and his lovely family loyally helped and supported by the faithful church will be a living, moving power for God and Nazareneism in that part of this fine old state.

I have just perfected (Oct. 17) the organization of the third church on the District. This is a class of twenty-five members with others to come. They will be known as the Century Church of the Nazarene and are very much alive for God and mighty glad to be identified with our church.

Rev. Ashby was called for pastor and enters at once upon his duties as pastor

and I'm sure that this church will be mightily felt for God in Sabine Parish. Amen.

Rev. C. C. Burton of Kentucky, with Brother Ashby, has been holding some fine meetings in this part of the state, and this church is largely the fruits of these revivals.

Louisiana is conceded by some to be the hardest field in our connection, and the good Lord knows that sometimes I have been in despair, but out of the fog and confusion these advancements have been made and I know that much greater things are in store. Then altogether let us get under and pull and give God a chance. He is able.

W. M. NELSON, District Superintendent.

ARKANSAS DISTRICT ASSEMBLY

The Church of the Nazarene has just closed the best Annual Assembly ever held since the work began here. General Superintendent Roy T. Williams was certainly at his best, although he has had a strenuous fall's work. His sermons were of the highest type, his lectures to the preachers were becoming the dignity of his office, and his Christly spirit in presiding over the deliberations of the Assembly was highly appreciated.

Although at the last minute the place of the meeting of the Assembly was changed, it was royally entertained, and so far as the writer knows there was no complaint. Dr. Borders and his splendid people did their part in rendering assistance.

The reports of the pastors showed much hard work, but that God was with them, and not one word of complaint came from them. They are a loyal set of fellows, and to know them is to love them.

Many revivals had been held during the year, and many had been converted and sanctified wholly at their altars. The spirit of the Assembly was wonderful; and during the whole session there was that holy aroma that is characteristic of holy people.

While there had been a wholesale cutting of the church rolls, the reports showed there had been added 381 to the rolls; five dedications, five new buildings, two new churches, and a general advance in nearly all lines. Certainly Arkansas holds within its bounds some fine opportunities. But none need come who are looking for a soft snap, for it isn't here.

One of the new features of this Assembly was the presence of two Home Missionaries, Mrs. Mathews and Mrs. Warren, who have been doing this kind of work among the mountain people. I suppose these are the first Home Missionaries many of our people ever saw. It was captivating and heart touching to hear them tell of their call to this work and how God had blessed them. They are badly in need of funds to help them with the people in the mountains.

The committee work was easier and more quickly done this season than we have ever known before. To boil it down, God is with us and is making things easier. A goodly number were received by transfer, and twelve were ordained on the last Sunday. This is the

NEW CHURCH AT PORTERVILLE, CALIF.



On Feb. 1, 1925, Rev. W. D. McGraw opened up a mission in Porterville, Calif., a small city with a population of approximately 6,500 inhabitants. A formal opening of this mission was held on February 22 of the same year, and conducted by District Superintendent, Rev. Frank B. Smith. On this same date Brother McGraw started a revival meeting that continued for three weeks and resulted in several professions.

Regular services were held in this mission until March 15, when they moved to another hall and a Church of the Nazarene was organized with twenty-five charter members.

On August 10 Brother McGraw felt the call of God to another field, and Miss Christine Snelling filled the vacancy as supply pastor until about December 1, when Rev. Albert F. Laing of Bakersfield, Calif., was unanimously called as the pastor.

They had left the mission by this time and were worshipping in a tent, which we found rather uncomfortable, especially in wet weather.

It was decided after much prayer and meditation that we must have a place of worship. We found a nice location about four blocks from the business district, and with the help of the Lord we purchased these beautiful lots, three in all, which gives us 75x150 feet. We pitched our tent on these lots and worshiped several months, during which time God was adding to our number, both in Sunday school and church attendance.

In May Dr. A. O. Henricks and wife held a two weeks' meeting for us which put the church before the public as nothing else up to this time has done. We took in twenty members in this meeting and God honored every effort. Then, on July 22, 1926, we were all ready with our plans for a new church edifice, so

the sand and gravel were placed on the lots and the laying of the foundation began.

The building went up in leaps and bounds and every on-looker had to confess it was a mystery how we did move. We never witnessed such a sweet spirit of unity and co-operation. How God did bless and how the people praised God for His goodness and mercy to the children of men.

Just one month from the day the foundation was laid we held our dedication service in a completed church. Isn't this marvelous?

Several of our neighboring churches met with us in this service to see this beautiful structure placed in the hands of a God that can do exceedingly, abundantly, above all we can ask or think.

Rev. Frank B. Smith, our District Superintendent, was with us in this service and with scarcely any effort \$1,800 in cash and pledges was raised on the new building. How God did bless and melt our hearts together in one great bundle of love will not soon be forgotten.

We have a well built church, 36x54 feet, with a seating capacity of 300. It is nicely plastered and neatly arranged. We are indeed proud of it and will never cease to praise Him for the outlook in Porterville, California, is wonderful and the uplook even better.

Souls are being saved and sanctified in our services and the end is not yet. Praise the Lord.

A year ago the Sunday school averaged about forty and now we have a membership of 101, with better prospects in view, and as far as enthusiasm is concerned we have that also. We now have a faithful band of sixty members, including some children, and they all have the vision.—Albert F. Laing, Pastor.

biggest class for ordination this Assembly has had in a long time.

In the matter of attendance, it was the greatest, there being 151 here to vote on the District Superintendent which usually is the test of the strength of the Assembly. District Superintendent John W. Oliver, was re-elected on the first ballot. His work on this District be-

speaks the character and strength of the man. He is always at his post of duty; does everything he is asked to do by his people, and never "spits back" at those who disagree with him. He is as loyal to the church and all her interests as one can be. He has one of the best plans for evangelizing this District of any we have ever seen, and we are going to

stand by him and help him work it out for he cannot do it all by himself.

Mrs. Anna Oliver, who has served the District so efficiently the past several years as Secretary-Treasurer, we nominated from the floor and re-elected by a unanimous vote. She is one of God's noble women. No one will ever know the sacrifice this woman makes to be the help to this District that she so much desires to be.

Rev. J. P. Roberts and wife, Dr. Benton, A. T. McAnally, A. J. Vallery, Ed. Gallup, and one of his members from Springfield, Ill.; Dr. J. B. Chapman, Rev. A. K. Bracken, and probably others we do not now remember, were visitors at the Assembly, and were all well pleased with the outlook.

The District Campmeeting had a splendid report. At the last meeting conducted by Revs. John Fleming and H. N. Dickerson; Prof. Sutton and wife, four hundred and ten people knelt at the altar for either reclamation, pardon or purity. The Campmeeting Board was voted the privilege to close the deal for a permanent camp grounds, and have already selected one of the most beautiful sites to be found in this section and have given the District Superintendent authority to close the deal. It will take a little work to get things in good shape by the coming campmeeting, July 28 to August 7th, but by all working together it can be done. God is with us and the thing must go. Revs. John and Bona Fleming and Prof. C. C. Rinebarger are the engaged workers for the coming camp. Begin now to make your arrangements to camp; we will have plenty of shade, water and other conveniences.

The place of the holding of the next Assembly was left in the hands of the District Advisory Board, but the chances are it will be located at the permanent camp grounds where our people can have all the advantages and conveniences for a meeting like this. In fact, it seemed to be the feeling of the members of the Assembly that it should be located at this place.

Dr. Chas. Babcock has promised our District Superintendent a three weeks' meeting in April. That will be a good thing to start the revival work all off. We do not know just what the Superintendent's plans are, but know he will have something really worth while in connection with this campaign; and have things moving in a short time.

Speaking of Brother Oliver, it might be said that he has been left to fight his own battles, except Uncle Buddie came down twice and gave him a lift, since he has had the District. But still he is buoyant and never sees the storm cloud, nor looks on the dark side; never grumbles at or with his people about anything, and doesn't seem to know what it is to give up. God bless him. A man who will put his own money into a work like this, and then borrow money to stay on the field, is worthy the confidence of his people, and all lovers of Bible holiness.

Thus comes to a close the best Assembly we have attended in a long time. Now for the work. Let's all get down to hard work, and by the grace of God, make it go. Get those 1,200 subscrip-



Rev. W. F. HERBIG, minister of the gospel of Jesus Christ and duly accredited evangelist of the Church of the Nazarene, is to devote his whole time and energy to evangelism either in tent, convention or campmeetings, as district superintendents, pastors, or campmeeting committees may desire. Communications with reference to dates may be addressed to him at Valley City, N. Dak.—H. F. Reynolds, General Superintendent.

tions to the HERALD OF HOLINESS by Nov. 21, and as many more as you can.
D. C. REYNOLDS, Reporter.

OUR GENERAL NAZARENE HOSPITAL

The writer desires to say a word for general information about our Nazarene Hospital located at Nampa, Idaho, and under the supervision of Dr. Thomas E. Mangum. In September we had occasion to be in the Hospital and get in closer touch with its workings. Mrs. Ludwig was under the efficient care of Dr. Mangum for the removal of her tonsils. We found the hospital crowded and they told us it was that way almost all the time. They have some fine Christian nurses who have a definite call of God for service in His kingdom along this line. Therefore they take more interest in their work than if they were in it simply from a mercenary standpoint. Dr. Mangum who is a fine, able and Christian surgeon is doing a great work in planning and pushing the building of a greater and better Nazarene Hospital in this large Northwest country. He is gladly giving much of his time and thought to the building of this definite Christian institution. We understand that he often prays with his patients and gives much noble service for our afflicted missionaries and Christian workers.

They are just now in the building of a large fine modern brick hospital which will be a credit to our church and a blessing to suffering humanity. The building will go on unto completion as the necessary finances come in. It is estimated to cost around \$60,000. Much of this

amount has been met in cash and pledges, but there is a need that others have a share in this good work, that the first Nazarene Hospital in our movement may soon be completed and thereby enlarge its usefulness and blessing. This fine institution, with Dr. T. E. Mangum at the head and his collaborators, is worthy of our interest, words of appreciation, prayers and support in every way.

THEODORE LUDWIG.

NORTHERN CALIFORNIA DISTRICT

Our people are greatly encouraged, as the work of the District continues to make steady progress along all lines of activity. There are problems a plenty, but there is undoubtedly a solution for each, hence, our greatest concern is to find that solution, and to know the mind of the Spirit.

We have just had a most gracious N. Y. P. S. convention at Santa Rosa, with more than two hundred young people in attendance. It was a beautiful sight to see such a fine body of young people united in planning and pushing the work of Christ and the church so harmoniously and successfully. Santa Rosa Y. P. S., assisted by the acting pastor, Rev. W. M. Mack and the people of the church did credit in caring for the convention.

Each church expects to reach a high water mark this year. No doubt there will be a large increase in membership; some have determined to have an increase of twenty-five per cent. The finances have been better the first quarter of the Assembly year than any previous year doubtless, and all will no doubt raise the budget in full.

Arvin church under the leadership of Brother Grimsley, is doing nicely. Rev. M. R. Dutton is the faithful pastor at Bakersfield. The church is in fine shape and is going forward. Waukena church is having good spiritual meetings with Brother G. M. Compton in charge. Lindsay Church, under the able leadership of Rev. W. L. Fear, is outdoing any previous year. All are united in an effort to make this a banner year.

Rev. C. P. Clayton is a successful pastor and is making Fresno church go beyond our expectations. Rev. Lowman is conducting a revival campaign there now. Merced Church is accepting with gratitude, the splendid messages preached by Brother Rhoads, who is acting pastor at present. Livingston Church is one of two preaching points of Rev. C. W. Welts. Our precious brother is digging out a work at Turlock, in addition to his pastoral labors at Livingston. Rev. Thomas Murrish has done a splendid work in getting the new church at Modesto on a good foundation. A new church building has been erected since Brother Murrish took the work there.

Rev. L. A. Whitcomb has successfully served Oakdale church for several months and is proving himself a most worthy and dependable man of God. The extreme hot weather has been trying on the work but they are still ahead. Brother Sturgis is doing faithful work at Milton and has a splendid band of heroes to support him.

Rev. E. M. Graves is pastor at San Jose and is beloved by the church. They

are in need of a new church building and are making some plans to that effect. Santa Rosa church is making splendid progress under the faithful ministry of Brother W. M. Mack. Eureka church has been supplied by Brother Bamford in the absence of the pastor, Brother Hauk, who on the account of his wife's ill health has been away for four months. Brother Ewell has built a strong work in Vallejo, having erected a new church building and bought a parsonage.

Sacramento First Church is enjoying a large measure of prosperity under the leadership of Rev. E. E. Micras. Brother Quick is pastor of Second Church, Sacramento. A new edifice has been built since Brother Quick started the work there. Brother Vale Johnson is doing splendid work at Corning, Brother Felker at Chico and Brother Jamison at Marysville. These men know how to get under the burden and lift. Brother Dent, pastor at Red Bluff is in the hospital very ill. Let all the saints pray for his recovery.

Placerville and Porterville are two of our new churches and are both going forward with splendid success and most gracious victory, led by Brothers Kendall and Laing. Roseville and Palo Alto are the two last churches to be organized and are starting off nicely with Brothers Smith and Canary in charge. Brother Smith has recently come to us from the F. M. Church. Brother Canary has conducted meetings on the District since Assembly.

The Bay churches, viz. San Francisco, Berkeley, First Church, Oakland and Oakland Second Church have splendid pastors in the persons of Brothers Young, Norris, Weatherford and Graves respectively. These are among the best pastors in the land and have seen splendid fruits of their untiring labors.

We have had five tents in the field during the summer months, pushing campaign work in new fields. Two new churches are the result, with others well on the way. Our people are evangelistic and delight in reaching out to the unreached multitudes, and touching the lives of men of God.

Mrs. Smith, as District President of the W. M. S., is seeing a splendid growth of that work and has a loyal united band of most devout and consecrated women. The work is making substantial gains numerically and financially.

FRANK B. SMITH,
District Superintendent.

CHURCH NEWS

SPRINGFIELD, OHIO—"A little over two years ago our present pastor, the Rev. Ernest J. Haerr, took charge of the work here, coming to us from the Methodist Episcopal Church. The church had just been recently organized, and services were being conducted in a small rented room which would seat only about twenty-five persons. On the first Sunday there were only four out at Sunday school, and only three remained for the preaching service. This did not look very encouraging for a Nazarene work in this city, but by faithful work on the part of our pastor the people came and a few were added

to the church in spite of the fact that during these last two years we were forced to move five different times, and each time it seemed the new location was less desirable than the last. Through it all we managed to hold our own, and a few seekers found their way to our altar. From the time our pastor took charge of the work, he believed and trusted God for a great Nazarene movement in this city of over seventy thousand inhabitants, and through his efforts we are marching forward and now have one of the finest places of worship in this city. During the early part of September we purchased a beautiful brick church from the Church of Christ (Disciples) located just five squares from the center of the city. Connected to the church is an eight-room, completely modern parsonage. The main auditorium of the church will seat at least six hundred people, and in addition there are several large Sunday school and committee rooms. There is also a fully equipped basement under the entire church. The church has a large pipe organ that couldn't be purchased today for \$5,000, and is considered one of the best in the city. The church and parsonage would cost at least today \$75,000. This is indeed a great undertaking, and many have expressed doubt as to its possibility, but our God is able for large things as well as the small, and we are believing Him. We moved into our new location September 12th, and started a two weeks' evangelistic campaign with Rev. G. B. Wright, our pastor at Ray Street Church, Indianapolis, as evangelist, and Prof. N. B. Vandall of Akron, Ohio, as soloist and music director. The meetings were well attended, and some were saved and sanctified. Rev. Wright brought us excellent messages, and Prof. Vandall's singing was very inspiring. Interest in our work is increasing every day, and we are looking to God for greater things than ever before. With our present equipment we need not be ashamed to invite whosoever will to come, and we expect to make this place the center of revival fire in this great city. We request an interest in the prayers of Nazarenes everywhere that God will manifest Himself in our midst mightily, and that many will be saved and sanctified wholly. We are planning to entertain the Ohio District Preacher's Convention in December, and are expecting this convention to do much in introducing our work to the city."—Reporter.

EVANGELIST MRS. DELANCE WALLACE—"The summer is ended, so far as our tent work is concerned. It truly has been a busy, but profitable summer. My first camp at Pinchurst, Wash., was good. The people lifted in prayer, song and praise, and some definite and thorough work was done. The next meeting was the Ferndale camp. This was quite a large camp. About two hundred tented on the grounds. Congregations were splendid. Twenty-three years ago, Father Hancy, I. G. Martin and I held the first Ferndale camp. It has surely grown these years. Closing there I hastened on to Beaverton, Ore., where we had a small meeting, but we found a loyal class of

people who made sacrifices, prayed and did their best. Then on to Montesano, Wash., for twelve days. The work in this camp was new, but it was wonderful how the people attended and the shouts of the saints were often heard. A good tide of salvation was on through the meeting. We closed our last tent meeting at Malone, Wash. Montesano and Malone are in the Grays harbor country. The Lord is marvelously blessing the dear saints in this vicinity and under the leadership of Brother MacCahill they are being led on to greater victory. Since closing at Malone have conducted a meeting at Tacoma and then on to Sellwood, Portland where Mr. Wallace and I were in a four days' convention. The work of the Lord moves on and we are looking for a great winter in our churches far and near. We are now in Portland where Mr. Wallace is to have his eyes operated on for cataracts. We indeed need the prayers of the dear saints these days. My next meeting will be in Edmonton, Canada."

PASTOR W. F. WIGGS, HIGHLAND, MICH.—"We came here just after the Assembly in Flint, to follow our dear Brother W. W. Clay as pastor. We found the church in good condition spiritually and financially. Truly Brother Clay knows how to leave a church in good shape for the following pastor and we have enjoyed our work very much since coming here. Since we came the church has built a lovely little three room cottage just back of the church building which makes a cozy little home. Our services have been wonderfully blessed of the Lord. It has been the burden of our prayer for some time that God would make the "unusual" the usual thing in our midst and surely He has answered prayer. For the past four Sundays we have really had the unusual, one time in our Sunday school the blessing of the Lord came down until almost the entire time was devoted to singing, shouting, testifying. Another time we did not even get to take our text but had four at the altar, all of them praying through. Surely God is with us and we are looking forward to a great revival. Our finances are coming good, our budget has been underwritten and we are meeting all of our obligations as they come due. We do not wish to take any glory to ourselves for the victories that have been won but we do ascribe to Him who is worthy all of the praise because He did it all. One special feature of our work has been our midweek noon day prayer service. We started with a very small number but the blessing of God was upon us in such a way that our numbers increased and with the increased number there seemed to come great blessing until the past few noon day services have been some of the most blessed services I have ever attended. I have always felt that if we could have a praying church we could have about anything else that we needed and I am proving that this is true."

EVANGELIST R. E. DUNHAM—"Have been quite busy the past year and reasonably successful. Held ten regular revivals, one campmeeting, two Holiness

Conventions, one all day holiness meeting. Have seen numbers pray through to a definite experience with God. I delight in the work. Am sticking to the old line, irrespective and God is seeing us through. Health has been excellent the entire year, not missing a day because of physical inability for which with all the rest am exceedingly thankful. We are now making our slate for the ensuing year. Write me at 416 East 9th, Hutchinson, Kans., or at slated place of meeting."

EVANGELIST J. B. MCBRIDE—"We have held revivals and campmeetings in the following places since we began our work in 1926: Goldthwaite, Texas; Helena, Ky.; Mansfield, Ill.; Canyon City, Colo.; Hannibal, Mo.; Grand Junction, Colo.; Colorado Springs, Colo.; Hugoton, Kans.; Walters, Okla.; St. John, N. B. Canada; Mount Olivet, Ky.; Mount Lookout (Lima) Ohio; Findlay, Ohio; Hollis, Okla. We preached one night in the Baptist church in South Greenville, Texas as we passed through that city with good results to a record congregation for numbers. Our meeting at Hugoton, Kans., and Helena, Ky., were in Methodist churches, and we had gracious revivals. Our campmeeting at St. John, N. B. was with the Alliance Reformed Baptist Church. It was a wonderful campmeeting from every point of view. In every place we had splendid results with gatherings of souls, and splendid audiences to preach to, and we have never been treated more kindly, nor had better and sweeter fellowship with the pastors, singers, and workers in all of our history of twenty-four years in the evangelistic field. Every place, church, and pastor, seemed to be the best. God bless them all. Hundreds have been converted and sanctified; many have come into the church, and many subscriptions for our paper have been secured, but sent in by the pastors with whom we labored, as we think that it gives the pastor some new material to work on, and some work to follow up after we are gone if he knows who the subscribers are. May the Lord bless all of our good pastors. Our meeting while at home in September in our church accomplished just what our good, and most efficient pastor (Rev. H. B. Macrory) had prayed for, and the church had expected. There were some fine cases of salvation, and the last night it was glorious because the altar was lined with seekers, and almost everyone prayed through. First Church in Pasadena, will have a glorious year, our faith is "growing exceedingly." We have one of the finest pastors to be found, and he has the hearts of our people. Amen. We held three services in Pasadena College (chapel services) with fine results, eleven were saved or sanctified the second service, and the third day we left about twenty in the altar praying like campmeeting time. With our great President, Dr. H. Orton Wiley, and his excellent faculty, with a fine student body, and a praying church in the Zone back of it, we are assured a great school. We live on one of the greatest Districts, and have as fine people who are loyal Nazarenes as will be found in the whole connection. We will stand

by our District Superintendent, our District interests, and the church at large—to a man. "In unity there is strength." Brethren, let us all stand together, and let nonessentials go. The field is ours to spread scriptural holiness over these lands. At this writing Mrs. McBride and I are in a good meeting at Bluffton, Indiana with the "Wines" as supply pastors; they are great souls, and know how to work for success. We are both delighted in our work. Rev. Milby will soon take charge. We have a fine people, and a fine prospect here for a great church. Souls are praying through. To Him be all the glory. We had two services with Rev. D. I. Vanderpool as we passed through Denver. Twenty souls prayed through. That is a great church."

PASTOR C. J. REIFF, CORYDON, PA.—"It has been sometime since we last reported to the dear old HERALD OF HOLINESS, but now we come with the best of news for the Lord gave us favor in His sight and rewarded us with a continual shower from heaven and nearly half a hundred seekers, during our revival from Sept. 19 to Oct. 3, with Brother James A. Rodgers, evangelist, and Brothers Marsh and Ward, singers. Our evangelist could not be with us for the first two services but God supplied our need and brought to us Sister Martha J. Skuce, pastor of our Bradford, Pa., church, who preached for us on Sunday afternoon. Her message was direct from heaven and blessed of God. There is no doubt about this precious sister being called of God to preach the Word for she has a continual revival in both her soul and church. The afternoon meeting closed with several seekers praying through to victory and a healing service in which God touched several bodies. Sister Skuce and her flock stood by us loyally, faithfully and financially during our entire meeting, driving thirty-six miles of dirt road every night and on Sunday afternoons. Also some of our good brothers and sisters from our mother church at Warren, Pa., blessed us with their presence, prayers and support. God bless and richly reward them all. Evangelist Rodgers did excellent preaching backed up by the power of the Holy Ghost and his messages were forceful, soul stirring and effective. Brothers Marsh and Ward sang to the glory of God and blessed the people with their gospel messages in song. Brother Ward's efficient and talented piano playing was exceptionally enjoyed by all. Our church proved to be too small for the crowds for we were honored with the largest attendance in the short history of our church. There was a wonderful and mighty manifestation of the presence and power of God such as has not been witnessed here for years. On the last Sunday we received eight new members into the church and baptized seven. This gives us a membership of thirty-seven in this little village. Over one thousand dollars was raised for all purposes, out of which the workers were well paid and the rest in pledges was sufficient to eradicate the church debt by April 1st. The people gave hilariously and freely amidst great waves of shouting and praising God. Our meeting was equal to a young

Assembly on our beloved Pittsburgh District. Our local deaconess, Sister Kraft, was made exceptionally happy when her husband gave his heart and life to God, near the close of the revival. Hallelujah. Praise the name of Him who saves. The meeting closed Sunday night in a halo of glory and with seekers at the altar. Our people have called Brother Rodgers to return at some future date. We are looking forward now to our winter's meeting with Brother Lawrence Reed as evangelist. Our next step is for a parsonage. Our dear people stood by the pastor and his wife nobly throughout the campaign. They are some of the best Nazarenes in existence."

EVANGELIST M. M. BUSSEY—"The last few weeks have been seasons of refreshing and victory, both to my own heart and those with whom I have labored. God gave us a good tent meeting with Rev. H. Harold Davis at Kenmore, Ohio. Some wonderfully clear cases of sanctification that prove that we can have it in the old fashioned way. At the close of this meeting we passed through Chicago on our way west and stopped off a night and a day at the Chicago Central District Assembly then in session at First Church. This was a most wonderful Assembly, one of the best I have ever witnessed. Dr. Williams gave a strong and helpful message to preachers the morning I was present. In the evening the devotional service was intensely spiritual, and entirely in keeping with holiness and the Bible. In the seventeen years of preaching and travel I have never seen a service that was any hotter with heavenly fire. God bless these pastors and people, and their most earnest District Superintendent. Then I hurried on to Fort Dodge, Iowa, and labored with Rev. Fred Hahn and wife in a revival. God came on the meeting and gave us victory, with a number of souls praying through. In one service when heaven broke in upon us a man was most wonderfully filled with the Holy Ghost. It would take the recording angel to tell how he behaved. Next I came to Barberton, Ohio, to assist Rev. F. C. Lehman. The Lord has been giving us souls from the first with more than a hundred seekers to the present. Great crowds have packed into the building, with people standing and some turned away. One night we were blessed with having over a dozen Nazarene preachers present. God is richly blessing this work and they plan to begin a new-church-building next month. Next I go to Uhrichsville, Ohio, with Rev. C. F. Whetsell to assist in a three weeks' campaign in their new church. I desire the prayers of the saints."

PASTOR-EVANGELIST EDNA WELLS HOKE—"I was called to hold a two weeks' meeting at our Olivet College, beginning September 27. We had rain every day for the first week and several days the second. The heating plant was not quite ready for us to have heat but the crowds were good from the first (not by compulsion either). Souls began to seek the Lord about the fourth night and we had perhaps one or two barren services after that, I am sure not more. We saw

ninety-five at the altar (counting them as they came, the only way we could count them) and the last night we had forty at the altar and most of them prayed through to victory. The matron told me that there was only one girl left unsaved in the dormitory, and one of the young men told me there were only two boys left unsaved in the dormitory, and they were not at the evening service the last night, as they were out of town. I have not had the privilege of working with better people. I did not cut the corners and the best of it all was that no one seemed to want me to, but rather boosted me while I gave the messages I felt the Lord put upon my heart. I have never seen the school with such a spiritual crowd of students and the president, Brother Willingham—well, there are no better men than he. He prayed with souls at the altar for about three hours one night and such prayers and they just brought heaven and earth together—yes, and brought results. On the last Sunday he was in prayer with souls from 2:30 p. m. until 10:30 that night without either dinner or supper. No one need fear that their children will not have the proper care and teaching at Olivet, for they have one of the finest pastors in all the connection. I did my best in the meeting, but it seemed that with such help as was given by the good people of Olivet—the teachers who worked so faithfully in every way, Brother Chalfant putting his life into the services, the pastor

and president not sparing themselves—it had to be a good meeting. Brother and Sister Sutton, Brother and Sister Buss, Prof. Price, and many others rendered good service in song, and surely were a blessing to all of us. We expect to hear of great things coming to pass at the school this year, for they are putting the soul first, as should always be. Fifty subscriptions to the **HERALD OF HOLINESS** were taken by the pastor and District Superintendent."

EVANGELIST JERRY CLEVENGER—"Years ago God wonderfully blessed me in revival work and many times the altar would be crowded with earnest seekers and happy finders, and I had reports of victory to send in every few weeks, but now the years have piled up on me and I am able to get out in meetings but little, but I certainly do enjoy seeing a lost soul find its way into the kingdom of God. I have now been from home almost six weeks. My first meeting was for Pastor Harpe at Clever, Mo., out seventeen miles from Springfield. He has a fine church and a fine people. They have a membership of three hundred but many of them are young people and children without religion. They had a popular evangelist who lined the children up by Sunday school classes and took a whole class in at a time. They were in the church without salvation and yet thought they were all right and you couldn't move them with a thunder bolt. They had a fine choir and splendid singing, but mighty poor praying. There were quite a number of men and women who prayed in public and there were a few old saints who got down on their knees and reached God. God helped in putting the truth on and a few married men and women got under conviction and found God in the old time way. One of the school girls got under awful conviction and came weeping to the altar. We prayed for her and when she was converted she came through shouting. She leaped to her feet and clapped her hands and shouted glory and asked the Christian people to come up and shake hands with her, but she was too busy praising the Lord and couldn't stop shouting long enough to shake hands with anybody and had to give up the hand shake. She lived a mile and a half in the country and a neighbor said she shouted all the way home. From Clever I went to my brother's home near Dadeville in Dade County, for a few days' rest. There was a young woman holding a revival at Dadeville and she sent for me. I went and assisted her a few days. There were a number of conversions while I was there. She was a poor girl struggling for an education. I took up a collection for her and got \$52.00. She received \$100.00 in all while she was there. I am now in a meeting at a country church near Ash Grove, Mo. Have been here ten days. This has always been considered a hard place to have a revival, and this time it has rained almost every night of the meeting, but the people came anyway. Last Saturday night the power of God descended on the congregation and two young married men came to the altar crying like children. There were just four of us to

pray and we all prayed around twice and they were saved. Since then another man has been saved. Sunday at eleven I had a fine time. Well, I am planning on transferring soon to a land where the music from ten thousand golden harps will stir the souls of the redeemed and shouting will be common and loud amens and victorious hallelujahs will echo through the corridors of the skies. Pray for me."

PASTOR A. L. FORD, RICHMOND, VA.—"This is a beautiful southern city of 200,000 population. Wife and I came here three years ago. We two being the only Nazarenes in the city we thought there ought to be a Church of the Nazarene here, so I got a position in a factory to support my small family. Then began holding street and park meetings. After a few months I visited the Washington-Philadelphia District Assembly and got District Superintendent Maybury interested. He loaned us a gospel tent and gave \$45.00 out of home missionary money to help pay on an offering for an evangelist. After a siege for Christ and the church we had about fifteen members with which to start a church. We rented a hall. Now at the close of three years we have a church which seats 350 people and a nice parsonage, also ninety good

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members, for which we praise God. Our church cost \$10,000. It was dedicated by District Superintendent Maybury on Sunday, October 10."

WEAR EVANGELISTIC PARTY—"On leaving Los Angeles Aug. 3, we went up the coast to Ashland, Oregon, where we visited a week with my sister and her family. There we met our good pastor, Rev. Thatcher and wife and children. We preached for him once on each Sunday we were there and enjoyed their fellowship very much. They have a nice church and a good field there and are going to be a light to the town. On

leaving there we went to Portland and started over that most wonderful scenic drive the Columbia River Highway, where we were held spellbound throughout the length of it. The most beautiful scenery of any drive in the United States without doubt. Here we got on the trail of the Robinson-Messer Party and you may guess it was rather hard picking for an evangelistic party following in their tracks. Everybody was talking of Uncle Bud and Messer. They simply swept things clean from there to Grand Junction, Colo., where we finally left or lost their trail, and I am sure we left it entirely for if we had been anywhere near

we would have seen the cloud of dust where they went. Our next stop was in Nampa, Idaho, where we visited our beautiful school and hospital. Our dear Brother Sanner is a fine congenial holy man and though he was head over heels in the work of the District and hospital, yet he always has time for preachers. They are not only undertaking to build a nice hospital there but are doing the job. They are now taking care of the sick and under the care of our dear Dr. Mangum are doing fine, both physically and spiritually. Brother Clive Williams, our good pastor at Cuna, is also financial agent for the hospital. We were invited out to his home to hold a weekend rally and we surely had the time of our lives. He has the confidence of the town and is doing the job. Our next stop was at Yellowstone National Park, where only the camera and the natural eye can do anything like justice to this piece of God's handiwork, so you will just have to go and see. From here we went to Salt Lake City and stopped long enough to hear the big pipe organ in the Mormon Tabernacle and hurried on to our good friend, Mrs. Verdie Saltee Miller at Montrose, Colo. Here we enjoyed the hospitality of their nice home for a few days where we met again our good friend Lewis Corlett, who was over from Grand Junction. Brother Miller is the Sunday school Superintendent and Mrs. Miller has work with the Y. P. S. and under their good pastor, Brother Smith, are making things go for God. From here we went to Oklahoma, stopping in Pueblo to visit our former neighbor pastor and friend Fletcher Galloway and wife in their new field. We found them happy and busy and enthusiastic and are going to let the Nazarenes be heard from. We are now in Oklahoma. *Later:* We have just closed a four weeks' meeting at the Gypsy Oil Camp five miles south of Cleveland, Okla. Although we were rained entirely out part of the time and had very wet weather for the entire meeting we closed out with four souls at the altar and all prayed through. The streams were full to overflowing and some of our good folks were forced to move out of the lowlands and of course could not attend the meeting scarcely any of the time. This community holds some of God's best people who are true and tried saints. All together it was a very good meeting. From here we go to Mt. Vernon, Mo., and hold a meeting in the town of our boyhood days and from there we go to Yampa, Colo., and the vicinity for the remainder of the winter. Pray for us as we go into these new fields."

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PASTOR P. M. HENDERSON, OKMUGEE, OKLA.—"We are glad to report victory. We are going to stay as pastor with the church here another year. Three have been saved, one sanctified and five adults came into the church since the Assembly, giving us eleven good spiritual members. They are one hundred per cent Nazarenes. We preached on store-house tithing last Sunday morning and every member and one outside pledged to tithe. Truly, the windows of heaven are open, and the heavenly breeze is fine. His will is sweet to us. Pray much for this

little work in a town of 30,000 population."

HENRYETTA, OKLA.—"We are glad to report that the Lord is still with us here. We can truthfully say that He was never more precious to His people than He is these days. We rejoice over hard battles fought and great victories won. Our lovely church is proving a great blessing to us. We humbly and gladly give to God the glory for we feel that He gave it to us in answer to prayer. The Sunday services and prayermeetings are being well attended. The Lord smiles upon them and shouts of victory are frequently heard. Our beloved pastor, Rev. G. H. Harmon, brings to us just the messages that help us and lift us to a higher and closer walk with God. We love our pastor, because of his faithfulness and his humble sweet Christian spirit. The financial condition of the church, considering the heavy burden that we assumed in building our church, is good. Our regular weekly offering averages about \$100. The sacrifice offering which is given through the Sunday school averages about \$15.00 a week. That, with one-half of the offering from the Young People's Society, is used to help lift the church debt. The local dealers and merchants have been very kind in helping us to meet our financial obligations. The Young People's Society, under the leadership of Brother Blankenship, is progressing nicely. Sister Blankenship, the leader of the Juniors, is filling her place effectively and much good is being accomplished. Our gaze is heavenward. We have much to praise God for; He is our leader. In Him have we placed our trust and confidence."—Edna Radebaugh, Reporter.

PASTOR O. G. BROOKS, RIMBEY, ALTA.—"The Lord is with us, leading on and blessing our efforts. Since Assembly we have taken on probation for membership fourteen; two young men have lately been saved but as yet have not handed in their names as members. Our N. Y. P. S. is proving a decided success. Our meetings have a deep spiritual tone. It is wonderful the messages our young people bring us. The young people bought a piano for the church and have made many other improvements. Our Sunday school is progressing. It is very encouraging the way they take hold of memorizing Bible verses. For part of our closing exercises we have as many as we can recite a Bible verse containing a given word. The boys are pitted against the girls and sometimes beat them. The great thing is they learn a lot of Scripture. Some take great delight in searching the Bible for answers to Bible questions. The W. M. S. have made a missionary quilt and are preparing a Thanksgiving box for Beulah Home, Edmonton. In their meetings they discuss a different missionary field each month. We have a very enthusiastic president who has the work of the foreign field on her heart. Our church budget is all underwritten and hope as soon as the weather clears up so as to permit threshing to pay off the pledges."

TOPEKA, KANS.—"On Wednesday eve-

ning, October 13, the members and friends of the church gathered to say farewell to Rev. and Mrs. Wells and family, who will leave October 18 for their new home in Lexington, Ky., Brother Wells having been elected Superintendent of that District. The evening was given to a varied program, singing of hymns with orchestra accompaniment together with Scripture reading and testimonies of love and good will. Rev. A. F. Balsmeier, Superintendent of the Kansas District, was with us and led in prayer and Mrs. A. F. Balsmeier sang "There Will be no Packing and Moving up There." Resolutions from the trustees were read and Brother Wells in response brought a message to

the church. At the close of the services a beautiful chest of silverware was presented to Brother and Sister Wells by the church, also a nice comforter by the Junior Society. In our sorrow of parting with our pastor and family we welcome our new pastor, Rev. R. S. Ball, from Ponca City, Okla. Brother Wells preached his farewell sermon October 17, from the text, 'Be thou faithful unto death and I will give thee a crown of life.' Brother Ball will preach his first sermon October 24."—Mary Bunker, Reporter.

MINDEN, LA.—"The First Church of the Nazarene of this place was organ-

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ized on March 28 of this year, with a class of eleven with no place in which to worship, but a determination to serve the Lord in the beauty of holiness. We organized a Sunday school and met around from house to house. Brother Nelson, our District Superintendent, preached for us once a month, but it was a hard matter to get people into the private homes. Since the latter part of June, through the kindness of a dear friend, we have had the use of a vacant dwelling house. In July Brother D. C. Palmore, a local preacher of Austin, Texas, came our way, we feel in answer to prayer. On July 10 we started a meeting under a brush arbor. God wonderfully blessed our efforts. Sinners were converted, backsliders reclaimed and believers sanctified wholly, having eighteen professions in all. Brother Palmore is a real live wire and on fire for God. We called him as supply pastor for the rest of this Assembly year. The Lord has wonderfully blessed since his coming here, thirty-one professions and five additions to the church. Praise God forever. We now have a nice little 30x48 church nearing completion. We will have a thousand dollar property with about \$400 unpaid. Have called Brother Palmore as pastor for another year, and are expecting great things for the Lord. Pray for us and our work in this place."—C. T. Kennedy, Secretary.

EVANGELIST CASEY GRIMES—"We, Brother Chester Ashford, Oather Printice and myself, pitched battle under a

large tent in the heart of Electra, but were handicapped by the rainy weather, being rained out every Saturday and Sunday night except the first Sunday. We were forced to go to the church house to finish the revival, which is not large enough to hold the crowds in good weather. Forty-seven prayed through to definite victory, either saved or sanctified. Eight good Nazarenes were taken into the church (we believe in making Nazarenes out of them before we take them into the church). Brothers Ashford and Printice, eighteen and twenty years of age, are among the most self-denying, devil-hating, sin-fighting young Nazarene preachers that hell and formality has to endure today. They do not seem to know what 'quit' means, and had rather preach on the street corner than eat a Thanksgiving dinner. They have been preaching about fourteen months and nearly thirteen hundred souls have prayed through in their altars. They have a large gospel tent and if you want a carnival of unexpected happenings from high heaven in your church call them for a meeting."

PASTOR M. T. AND LIDA BRANDYBERRY, COFFEYVILLE, KANS.—"It has been some time since we have reported but we have not been idle. We are very thankful to God that He has kept us busy in evangelistic and pastoral work for the past twenty years, and that He still has a place in His vineyard for us to work. Dr. Bresee took us into the Church of the Nazarene fifteen years

ago and he asked us if we were willing to join the rough riders and hold meetings in open fields and under the stars, if no other door was open for us, and we told him we would. From that time until now we have never sought position or money but have tried our best to walk in the open door God had for us. For the first time in our experience we resigned our pastorate in the middle of the Assembly year, which was not an easy task for us to do. We found a wide awake church and some of the best people on earth in the Iron-ton, Ohio, Church, and it was not their desire for us to leave. These people expressed to us in gifts and money and in many other different ways their love for us, that we shall never forget them. After a farewell service on Sunday evening, September 6, early Monday morning we, with our family, were off in our Ford sedan for Coffeyville, Kansas. We had a lovely trip and landed in Pittsburg, Kansas, late Saturday evening. We were glad to meet Dr. Williams and Brother and Sister Herrell, about the only familiar faces we saw. We thought we had come to a new District but it seemed more like old Indiana District as we heard the shouts of the people and saw the glory of the Lord manifested. Well, the Nazarene people are a wonderful family and we are glad that we belong to the tribe. Our Ford landed us in Coffeyville all right and we found a splendid people here ready to receive us. This work has come up through struggle and sacrifice and we find footprints of other

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I. CHRONICLES 6 *The singers appointed by David. Acron's office.*

24 Ta'hāth his son, U'r-ēl his son, Uz-zī-āh his son, and Sha'ul his son.

25 And the sons of El-kā-nāh; A-mā-sai, and A-hi-mōth.

26 As for El-tā-nāh: the sons of El-kā-nāh; 1 Zō-phai his son, and Nahath his son.

of Ba-ā-sei-āh, the son of Māl-chi-āh,

41 The son of Eth-ni, the son of Zē-rāh, the son of A-dai-āh,

42 The son of E-thān, the son of Zimmah, the son of Shīm-ē-i,

43 The son of Ja'hāth, the son of Gār-shōm, the son of Levi.

1 Or, Zaph.

dear pastors and evangelists who have labored faithfully here, and especially have Brother Menneke done a splendid work during the past four years. We find a wide awake Y. P. S. here with seventy-nine members and Brother Breece is their efficient president. He is exceptionally good and adapted for young people's work. We also have some splendid singers here and a good orchestra, and three deaconesses, which is an asset to the church. Last Wednesday evening a large delegation of members and friends of the church came to the parsonage and surprised us with a good pound party. Brother Anderson gave us warm words of welcome to the church and city, all of which were very much appreciated by us. Since coming here the parsonage has been repapered. Our services are growing both in numbers and interest and we are encouraged to push ahead and gain new territory. Evangelist Lum Jones and singer, Brother Messer, will be with us for a special meeting in January. Pray for us."

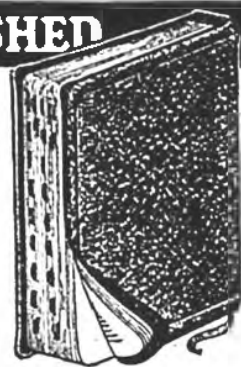
SCIENCE HILL, KY.—"Our pastor, Brother Chas. F. Pegram, was recalled but declined and entered school at Trevecca College. He also will be dean of men there. Brother Joe M. Tyson of Bentonville, Ark., who was called, has arrived and the year is starting out simply fine. We are looking ahead to a visit of our newly elected Superintendent, Brother L. T. Wells. By God's help we anticipate a great year. Let the HERALD of HOLINESS readers pray for the success of Science Hill Church."—Eliza Baugh, Reporter.

PASTOR F. H. BELDEN, PORTSMOUTH, OHIO—"We closed a most successful revival October 10. Rev. Chas. Dye was the evangelist and Miss Florence Hall, singer. Miss Hall's singing was blessed of God and she worked wherever we put her. God was with the preacher and great conviction rested upon the people. Several prayed through who never before had been at an altar of prayer, so we feel that some new material was brought in, as they joined the church after the meeting closed. Rev. Dye is in his 'field of labor' and we hope and pray God keeps him busy. He is called back for next year. We took good care of our workers and God was with us from the start. The last Sunday morning Brother Dye raised in cash and pledges over \$200 to be applied on a car for the pastor. The folks were blessed and praised God while they were giving. The church is in good shape spiritually, financially, and there is a oneness that is stirring the devil. Rev. Gibson and Wm. and Mrs. Heslop were here on their tour of Ohio the Sunday after the meeting closed and had a beautiful missionary service. Brother Gibson took in a class of seven and after the message the folks gave in cash and pledges \$200 on the budget. The budget is paid to date and we will go way over the top this year. Praise the Lord. Monday night, October 18, there was a called meeting of the church board by the request of the members, in which they donated the use of the church garage to the pastor and gave him a raise in salary of \$5.00 a week. The Portsmouth people know how to

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show their appreciation and we still say, 'On with the Battle.' Amen."

DECATUR, ILL., WEST SIDE CHURCH—"I came to this field May 9 to supply the pulpit, and in this way took care of the work for three weeks. May 30, at the request of the congregation, I took this work until Sept. 1. Then, on June 3, the family was moved to our living quarters in the beautiful city of Decatur, Ill. Laben, our son, organized a choir and had full charge of the work as an assistant pastor while I was in tent and campmeeting work. By the help of the Lord 107 pastoral calls were made, twelve were saved, seven sanctified, eight united with the church. We thank the Lord for the high spiritual tide. During our stay we have had fifteen regular prayer-meetings, fifteen prayer band meetings, fifteen choir practices. The Sunday school has had a noted increase in attendance. Our Cradle Roll has reached the high mark of 108 members, many thanks to our industrious superintendent, Mrs. Hooper. A revival meeting of eleven days was conducted. My son had charge of the music. By the help of the Lord I preached the gospel of full salvation. We observed one night as missionary night, and Rev. Roy P. Adams was our special speaker, who had just returned from the Orient. A cash offering of \$21.75 was laid on the altar for foreign missions. Sunday, August 29, was the last day of our revival and we advertised it as our home coming. Invitations were sent to all the former pastors and friends of the church. The Lord blessed in the preaching of the Word and the unusual manifestations of the Holy Ghost came upon the people as they gathered at the altar for the Lord's Supper. At

noon an old time basket dinner was spread in the church basement; young and old enjoyed it alike. In the afternoon we had a great fellowship meeting. The writer read the 116th Psalm, showing why people should love the Lord. Then the service was turned over to the people, and the old time power came in waves of glory. In the Hallelujah march \$62.55 was placed on the open Bible as an offering for the church. An evangelistic program was planned for the evening. At the opening of the service the choir presented my son with a love offering for his service. Before the sermon five sweet babies were presented before the altar to be consecrated to God in baptism. At the close of the sermon five came to the altar and prayed through to victory. During the day four united with the church in membership, and we received ten subscriptions to the HERALD OF HOLINESS. We praise God for every blessing, glory to His name."—J. M. Huff.

PASTOR E. H. WILLIAMS, CHASE, KANS.—"Just closed a good revival meeting with Miss Dorothy Wilcoxson as the evangelist and Miss Alta Imel as song evangelist. There were seven at the altar during the meeting. Miss Wilcoxson is a great preacher. She preaches with power sent down from the sky. We came back from the Assembly to enter our second year's work at Chase with our own hearts greatly encouraged. We purpose by the grace of God to bombard sin and Satan and keep shelling the woods with the artillery of the sky until Jesus comes and says it's enough, come up higher."

EVANGELIST PERRY R. ROOD—"Since my last report we have been in two

meetings, one at Rome, Ohio, and one at Chesapeake, Ohio. We had some real victory in both meetings with many at the altar seeing God, and there were several happy finders of salvation. I am enjoying salvation more than ever in my experience and love the cause of holiness and the Nazarene swing with all my soul and want my whole life to be spent in earnest labor for the cause of full salvation. Amen. I am now engaged in a meeting with our splendid pastor and preacher, Alfred L. Ford, here in the First Church of the Nazarene, Richmond, Va. Brother Ford has been here three years and has dug out this splendid Nazarene organization with about ninety members and have just completed a fine new brick church in this great city of over 300,000 population and out of this First Church of the Nazarene have come two other Nazarene works just started, with two fine preachers from the First Church. We are now in the fourth day of the meeting and having a victorious time, every service with souls at the altar praying through to victory. This is a great and beloved people to work with and no more fire found anywhere than here and it is real, too. I go from here to Akron, Ohio, for a meeting November 7 to 21, and would be glad to assist in a meeting in that section the last of November and first of December. To Jesus be the glory forever."

PASTOR F. G. STRICKLER, YOUNGSTOWN, OHIO—"This young church has had a great revival. Evangelist Lula Kell was with us the first five days. She preached well and souls were at the altar each service. The church was sorry when she had to go on to the next field. The next night came Evangelist John Fleming and C. C. Childers, singer. Brother Fleming is a great evangelist and can fill

almost any building. We placed one hundred chairs in the spacious tabernacle and several nights the building was full. Brother Childers is surely a good song leader and seemed to have them all singing. There were about two hundred seekers during the meeting. Finances came easy for the workers, and the last night Brother Fleming took an offering for the pastor to buy tires for his car. Unity prevails in the church and a more loyal church you will not find anywhere. The first six months of the year \$3,000 has gone through the treasury. This church is not two years old and has had about eight hundred at her altars. We have had seekers each week since coming here eighteen months ago. Shouting is heard almost any time. Received two classes of members into the church during meeting and will receive a class of five or six more next week. We have a great financial plan, and will pay over \$800 for District and General Budget the second year of the church's existence. We have faith in God and the people. Next special revival will be February 1 to 16 with T. M. Anderson, Wilmore, Ky."

TELEGRAMS

BOONE, COLO.

Colorado-Wyoming District convention, Longmont, November 8 to 12. Dr. and Mrs. Ellyson workers. Dr. Wiley and Rev. Henson coming.—C. W. Davis, Superintendent.

DODSONVILLE, TEXAS.

We are closing one of the most successful years of our pastorate. Church on fire, souls praying through every Sunday. We now enter the evangelistic field and will slate meetings both in churches and for camp. Address: Amarillo, Texas, San Jacinto Station.—Mr. and Mrs. W. E. Ellis.

ANNOUNCEMENTS

NOTICE—We have just closed our summer's camp season with gracious results. Our time has been full since May 1st. At present we have our slate made out for five camps next season. Pioneer work is our choice. If you want us in a needy field, write us. We can give three series of meetings after Dec. 1st to May 1st. Mrs. Miller joins with me in song. We can give reference if desired.—F. E. Miller, Evangelist, Lowville, N. Y.

RECOMMENDATION—Rev. George Belrnes of Kingswood, Ky., has spent several months in evangelistic work for the Department of Home Missions of the General Board. He desires meetings in the southern states during the winter months. He is an able evangelist of the Church of the Nazarene and his ministry will bless any church calling him. Keep this good man busy.—E. J. Fleming, General Secretary.

NOTICE—Having united with the Church of the Nazarene during the Assembly at Alexandria, Ind., I am now open for dates for revivals. I have been in evangelistic work for the last nine years and have been busy most of the time. Will be glad to accept a call from anyone needing an evangelist.—Rev. J. L. Thornton, R. 1, Ogilville, Ind.

RECOMMENDATION—This certifies that Rev. Z. T. Thacker, of College Corner, Ohio, who is a member of the Franklin church, also an elder on the Ohio District, is available for evangelistic work. He is a strong gospel preacher, and is willing to go anywhere the Lord leads.—D. L. Brandenburg, Franklin, Ohio.

NOTICE—Chicago Central District: Rev. E. G. Anderson is to tour our District in the interest of the Budget in a church to church campaign. Let every church bring up the general and district budget. By Jan. 1, 1927, let us have at least one-third of the entire budget in the hands of the General and District Treasurers, and more if possible.—E. O. Chalfant, District Superintendent.

NOTICE—Woman's Missionary Societies, Indianapolis District: The Treasurer of each local society should make

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Specimen of Type

Christ

ST. MATTHEW 16, 17

a To ver. 28.
A. 8. 31-
2. 9. 28-
27.
b ch. 24. 20.
c ch. 20. 18.
d ch. 15. 34.
38.
e ch. 15. 37.
f ch. 27. 63.

z Gr. Pity
yuu/c.

began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, 1 Be it far from thee, Lord: this shall not be unto thee.

her remittances to the District Treasurer, Miss Carrie M. Polen, 323 Leslie Ave., Indianapolis, Ind. If in doubt as to which district you are in since the division, write to Mrs. Mary H. Knose, Cor. Sec., 1545 Ringgold Ave., Indianapolis, Ind.

NOTICE—The tent meeting season now being over, we are ready to accept calls anywhere. Anyone desiring a meeting either in your church or city, please write us at Streator, Ill., Gen. Del.—Mrs. Mae Budd.

CHANGE OF ADDRESS—Rev. S. H. Owens, Superintendent of Eastern Oklahoma District, is changing his address from Bethany, Okla., to 602 W. 9th St., Ada, Okla.

SPECIAL REQUEST FOR PRAYER—I would like to request prayer for Prof. C. C. Conley, Akron, Ohio. He has had a mental break down and is in a sanitarium. Unless God undertakes his case is hopeless. We still believe that God hears and answers prayer.—Mrs. C. C. Conley.

NOTICE—I will go anywhere to hold a meeting, for my traveling expenses and a free will offering from the people, let that be little or much. I'll trust the Lord for a revival with victory.—Perry R. Rood, Evangelist, 2838 Overlook Drive, Huntington, W. Va.

NOTICE—Evangelist B. H. Edwards is conducting a district campaign, beginning at Brandon, Man., Canada. He states that he has a few open dates for the winter. Those wishing to communicate with him, may address him, Brandon, Man., Canada, Gen. Del.

PRAY for a 16-year-old girl in St. Louis who is afflicted with epilepsy; for a Catholic woman that she and her family may be saved; for an elderly Englishman who has met with several accidents and is now under conviction; for the salvation of a young man and his family; for a Catholic lady in Australia that she may be united to her family and that they all may be saved; for an elderly German lady that God will save her; for the relatives of a sister in San Francisco that they may be saved; for the salvation of a young woman in Kansas City who is in deep trouble and distress.

WEDDING BELLS—On Oct. 9th in the Church of the Nazarene of Oil City, Pa., occurred the marriage of Miss Edna Cavenor and Francis Sharrar, both of Oil City, the pastor Rev. Isabel Myler officiating.

NOTICE—Because of some unfortunate conditions we have been obliged to rearrange our plans for meetings, which causes some dates to be left open. We are now so situated that we could accept a call for a meeting on short notice.—J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio.

NOTICE—For the summer we have been engaged in revival work around Richland Center, Wis., and God has given us many precious souls. We have been resting some recently, but are now ready for work. For reference: Rev. Harvey Sproule, Barraboo, Wis., and Rev. G. B. Munns, formerly of Richland Center, Wis.—Mr. and Mrs. B. Orwill Donaldson, Evangelists, 1044 No. Main St., Richland Center, Wis.

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Brother Wines has not written a great deal, and readers of this little book will agree with me when I say that we are the losers on this account. Once you start reading this book, you will not cease until you have finished it. At first you will see principally the humor of the life's story, but later you will discover the "message," and by that time the message will have fastened itself upon you so fully that there will be no escaping it. For this reason, this is a forceful book. It will do good where many a more "classical" work would never get a reading at all; and no book can do good, unless it is read."

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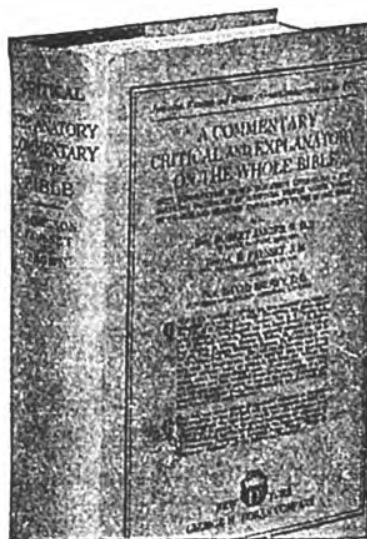
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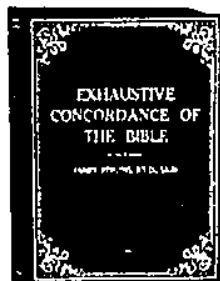
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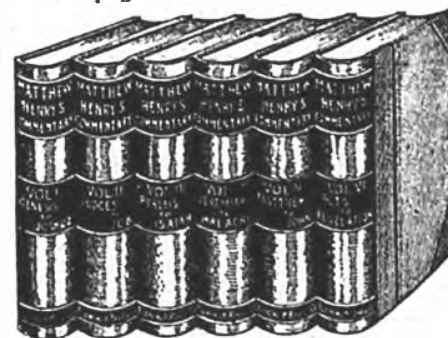
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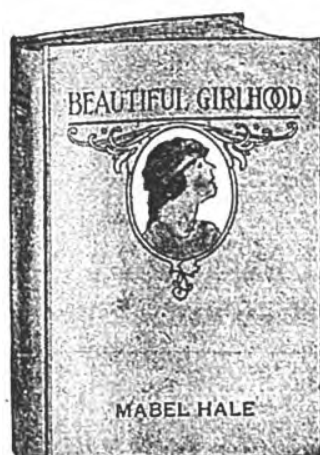
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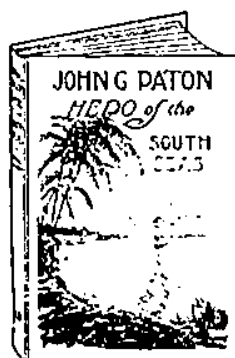
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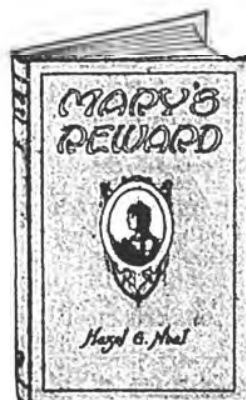
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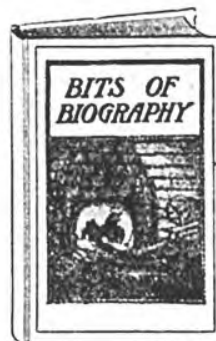
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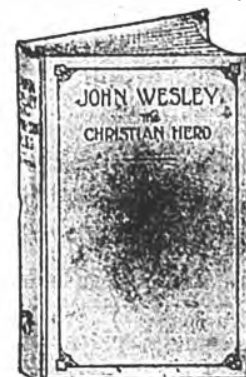
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W. F. HERRIG
Valley City, N. D. Oct. 25 to Nov. 21

ROY L. HOLLENBACK
Maxwell, Nebr. Nov. 8 to 11

URAL T. HOLLENBACK
Gary, Ind. (3837 Va. Ave.) Oct. 25 to Nov. 14
Halifax, Pa. Nov. 16 to Dec. 5
Quaker, Mo. Dec. 11 to 23

OSCAR HUDSON
Elwood, Ind. Nov. 12 to 28

J. E. HUGHES
Mt. Vernon, Ill. Oct. 28 to Nov. 10
Benton, Ill. Nov. 11 to 28

C. R. JERNIGAN
Holdenville, Okla. Oct. 29 to Nov. 14

LUM JONES
New Galilee, Pa. Nov. 2 to 14

J. A. KRING AND WIFE
Canby, Ore. Oct. 31 to Nov. 14

V. W. AND MARGUERITE LITTRELL
New Brighton, Pa. Nov. 1 to 14

I. G. MARTIN
Flint, Mich. Nov. 11 to 21
Kalamazoo, Mich. Nov. 24 to Dec. 5
Grand Rapids, Mich. Dec. 7 to 12

J. WARREN AND MAYBELLE LOWMAN
Philadelphia, Pa. Oct. 31 to Nov. 14
Norristown, Pa. Nov. 14 to 28

THEO. AND MINNIE LUDWIG
Camas, Wash. Nov. 2 to 14

ERNEST B. MARSH AND GEO. H. WARD
Ellet, Ohio Nov. 11 to 28

REV. AND MRS. J. R. McBRIDE
Elkhart, Kans. (Gen. Del.) Oct. 30 to Nov. 14

L. C. MESSER
Hennretta, 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 18
Coffeyville, Kans. Jan. 23 to Feb. 6
Enid, Okla. Feb. 7 to 20

L. G. MILBY
Mt. Sterling, Ky. Oct. 24 to Nov. 14
Murphysboro, Ill. Nov. 21 to Dec. 12
Louisville, Ky. Jan. 2 to 23
Sidney, Ohio Jan. 30 to Feb. 20
Chester, W. Va. March 20 to April 3

B. W. MILLER
Fairbury, Nebr. Nov. 3 to 21

JAMES MILLER
Marion, Ind. Nov. 3 to 21

JULIUS MILLER
Edmunds, N. Dak. Oct. 30 to Nov. 14
Buffalo Lake, Minn. Nov. 18 to Dec. 5

W. H. MINOR
Ardmore, Okla. Nov. 7 to 28

B. F. NEELY
Vancouver, Wash. Nov. 7 to 21
Calgary, Alta., Can. Nov. 28 to Dec. 19
Yakima, Wash. Dec. 26 to Jan. 9
Walla Walla, Wash. Jan. 16 to 30
Grandview, Wash. Feb. 9 to 20
Moscow, Idaho Feb. 22 to March 13
Dayton, Wash. March 20 to April 3

WILL H. AND L. B. NERRY
Somerset, Ky. Oct. 15 to Nov. 15

G. F. AND BYRDIE OWEN
Delta, Colo. Oct. 31 to Nov. 14
Marline, Idaho Nov. 21 to Dec. 5

FANNIE PAYNE PARTY
Atchison, Kans. (418 Parallel St.) Nov. 4 to 17
Tuttle, Okla. (Ill. 2) Nov. 21 to Dec. 5

J. E. AND ADA REEDMAN
St. Bernice, Ind. Nov. 12 to 28
Indianapolis, Ind. (1049 Congress Ave.) Dec. 3 to 19

Princeton, Ind. Dec. 31 to Jan. 16
Richmond, Ind. (402 N. W. 7th St.) Jan. 21 to Feb. 6

Crawfordsville, Ind. Feb. 11 to 27
Gary, Ind. March 4 to 20

LEWIS J. AND ETHEL RICE
Pittsburgh, Pa. Nov. 14 to 28

J. A. RODGERS
Salem, Ohio Oct. 31 to Nov. 14
Power Point, Ohio Nov. 17 to Dec. 1

Kent, Ohio Dec. 5 to 19
Mackey, Ind. Jan. 2 to 16
Mannington, W. Va. Jan. 23 to Feb. 13

LAWRENCE REED
Ellenburgh Center, N. Y. Oct. 27 to Nov. 14
Saranac, N. Y. Nov. 15 to 28

FERRY H. ROOD
Akron, Ohio Nov. 7 to 21

E. E. SHELHAMER
Plattsburgh, N. Y. Nov. 11 to 21

DURL SPARKS
Champaign, Ill. Nov. 3 to 16

E. H. STILLION
Springfield Heights, Ohio Nov. 11 to 28
Springboro, Pa. Dec. 5 to 19

B. D. SUTTON AND WIFE
Cincinnati, Ohio Nov. 14 to 28

E. C. TARVIN
Mackey, Ind. Nov. 5 to 21
Arenzville, Ill. Jan. 2 to 23

ELWOOD TAYLOR
Highsprings, Fla. Oct. 31 to Nov. 21
Lopeland, Fla. Nov. 23 to Dec. 5

Labelle, Fla. Dec. 6 to 19
South Jacksonville, Fla. Dec. 21 to Jan. 14
Tampa, Fla. Jan. 16 to Feb. 4

T. L. TERRY
Boonville, Ind. Nov. 1 to 21

FREDDIE THOMAS
Bicknell, Ind. Nov. 12 to 21
Bloomington, Ind. Dec. 2 to 12

Miami, Fla. Jan. 5 to 23

JOHN AND EMILY THOMAS
New York City (Old Faith Mission) Nov. 8 to 17

I. N. TOOLE
Middletown, Ind. Nov. 12 to 28
Lansing, Mich. Dec. 5 to 19

C. E. TONEY
El Centro, Calif. Nov. 11 to 28

JESSE UHLER
Ensign, Kans. Nov. 10 to 28

N. B. VANDALL
Minneapolis, Minn. (First Church) Nov. 0 to 21

MRS. DELANCE WALLACE
Centralia, Wash. Nov. 14 to 28
Mt. Scott, Portland, Ore. Dec. 1 to 12

WEAR EVANGELISTIC PARTY
Mt. Vernon, Mo. Oct. 31 to Nov. 21
Lawrenceburg, Mo. Nov. 23 to Dec. 12

Yampa, Colo. Jan. 1 to 28

WERKHAUSER EVANGELISTIC PARTY
Janesville, Wisc. Nov. 7 to 28

R. F. WHITEHURST
Indianapolis, Ind. (Southside Church) Nov. 7 to 28