

# Herald of Holiness



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## Melting Saves Breaking

**W**E have often heard that one cannot be truly sympathetic until he has had his heart broken. So that sorrow and disappointment and bereavement are recommended to poets, singers and to all who aspire to move the hearts of men.

Now we do not question but that a broken heart may sometimes become more tender, just because it has been broken. But as is usually the case when the world tries to remedy spiritual maladies, this is an expensive and bungle-some cure. God has a better one, which He usually offers first, and only those who refuse His first plan are compelled to submit to the harsher, more dangerous one.

A little while ago we were in a glass factory. And there we saw a sea of molten glass from which, by mechanical means, material was taken for the fashioning of fruit jars and various other glass containers. In the original process there was no breaking, it was all melting. But when some of the containers failed to take the shape intended, and were willful and determined, they were treated roughly and were broken to pieces and beaten to powder. But even then they were not tender enough to be made anew into the fashion for which they were originally intended, so still had to be melted.

And thus it is that breaking comes only after melting has failed, and even then the breaking is but a preparation for another melting, for breaking alone does not bring sufficient tenderness to make another moulding possible. And while the glass or metal is in the molten state, it is not possible to break it, for it is too pliable, and too non-resistive to permit of breaking.

And it is thus with the hearts of men. Cold, brittle, glassy hearts must sometimes be broken to prepare them for the melting. But the warm, sympathetic, melted heart which is full of the grace and love of God needs no breaking, in fact it cannot be broken, for it is too malleable to permit it.

And the preparation for breaking is coldness. Frost and snow and ice destroy malleability and bring on brittleness. But heat is the preparation for melting, and heat melts snow and ice and removes frost and finally turns the solid into fluid.

Now we all need hearts of "flesh." We need love and sympathy for suffering humanity. We need pity, deep pity for the souls of those who are lost. We need joy, overflowing joy in the consciousness of divine acceptance, and in the privileges of divine worship and service. We need to "feel" the prayers we pray, the testimonies we offer, the songs we sing, the sermons we preach and the deeds of kindness which we do. Shall we pray God to break our hearts so we can feel? Nay, rather let us pray that He shall melt our hearts and thus make them capable of feel-

ing. And if we pray to be melted, that involves us in the necessity of submitting ourselves to the fire of His love and grace and power. Of course there is fire in the furnace of affliction, but it is possible that we may not require that if we submit readily to the fire of His grace. The ancient prophet testified that while he mused the fire burned, and it may be that by prayer and meditation and devotion we can get close enough to feel the heat of the fire that burns sin, but spares the sinner, and melts to malleableness the heart that is by nature and practice so cold and unsympathetic and brittle that it is in constant danger of breaking. In fact, melting may save breaking with you and me.

### "The Devil Has No Happy Old Men"

The nimble feet of youth may bear one to many fountains of fun. And until the wings are singed by the flames of pleasure, there may be a vivacity and jovialness in the worldling that invites envy. Even David was once greatly puzzled because the wicked seemed so carefree and so prosperous. Youth, a strong body, a sound mentality and just even a moderate amount of money are a combination which can make strong battle against pessimism and melancholy.

But when youth is behind, the body the companion of pain, the mind no longer stable on its foundation (no matter about the money), discouragement, melancholy and despair join hands to torture the soul. And while the windows which open out toward the future present only a spectacle of gloom, death rides on apace and life draws away her kindly supports, there are few who do not surrender in the fight.

In fact, there are so few who do not succumb to sourness, or bitterness and to misery during "the fading days," that when a lively old man stood up in the testimony meeting and declared that "The Devil has no happy old men," his statement was left unchallenged.

But thanks be unto God for the pleasure of the Lord which lasts through life and worketh no sorrow! The fading eyes of the aging saint can see farther than the eyes of the eagle. The dulling ears of the child of God begin to hear music from the "land that is very far off." "And when this flesh and heart shall fail, and mortal life shall cease," the soldier of righteousness "shall possess within the veil a life of joy and peace." "The hoary head is a crown of glory if it be found in the way of righteousness." "Growing in grace as well as in years," "Reviving as we perish," "It is getting lighter as the evening approaches," "Joy in maturity," "The happy octogenarian," and "The rest of eventide" and all titles of testimonies, theses and biographies of the Lord's old men, who with measured retrospection, peaceful introspection and calm prospectation attempted to describe the "metes and bounds" of a life which

has been spent for God, and which is just now reaching the place where sowing is giving way to reaping.

## Christ and Science

A writer who uses the *nom de plume*, D. L. V., says, "The scientist believes in a principle and the Christian believes in a person; the scientist hooks on behind the chariot of God and gets a free ride, but he does not sit beside the driver, and when the chariot goes suddenly around some cosmic curve he is liable to be hurled into space."

This same writer repeats his own confession of faith as follows: "I believe that Jesus Christ is the Son of God, that He was immaculately conceived, and I accept His blood for my personal sins."

Nothing is more fundamental than this distinction between a principle and a person, and nothing more important than this personal acceptance of a personal Savior.

## What Shall We Do With Our Evangelists?

**A** DISTRICT Superintendent writes us as follows: "Ours is a small District of only thirty-seven churches. Many of these are small and struggling. And we have in the state twenty-one or twenty-two Nazarene evangelists. Eight of these have reached the point where they can make their own way in the general field. Several of the others are right good, and get some work outside of the District, but most of them look to the pastors and District Superintendent to supply them with work. They all feel led to the evangelistic work, they say, and most of them have turned down right good calls for pastoral service. The pastors, like those in other fields, like to import a few evangelists along, but when this is done many of our evangelists feel that the pastors ought to have used our own men. To keep them all busy we must either keep revival meetings on in all the churches from four to six months in the year, or many of them must be willing to spend much of their time in Home Missionary work, and much of such work must be done in fields where there will be but little financial remuneration. What solution would you suggest for our problem?"

Well, in the first place, if I were a pastor, I certainly would not "meeting" my church to death. I would rather have one or two well arranged, well advertised meetings a year than a larger number of the "jumped up" kind. And when I did prepare for a meeting and wanted evangelistic help, I would get the workers who I thought would do me the service most needed, even if I had to send a good way to get them. Our observation is that in nine cases out of ten, the evangelist that "comes in on the train" is worth a great deal more than a home man of equal strength. This is because we all like to hear the old gospel preached in the new

way, and considering the fact that the evangelist is a "minister extraordinary," we will do well to take cognizance of this truly natural and proper preference for the man from a distance. When a pastor accepts the responsibility of a church, his prevailing motive at all times should be the establishment and progress of his charge, and if I were he, I would not allow other considerations to influence me very much. Of course he will want to have a part in every good work which does not conflict with the best interests of his own people, but it is unreasonable to ask him to do any thing that he believes is detrimental, or even negatory of their best good.

In the second place, if I were a District Superintendent, I would select my Home Missionary workers with the greatest care, preferring to employ a few competent workers who in addition to good, Holy Ghost religion, possess a good degree of common, ordinary "horse sense," and who will either establish a church every where they hold a meeting or else leave the field in such a shape that someone else will have a chance to do so later, than to have any number of untried would-be evangelists who are just as likely to spoil a horn as they are to make a spoon. Home Mission workers are scarce, as every District Superintendent knows, and this is not a matter concerning which we can afford to hazard too many uncertainties.

But speaking of it from the preacher's standpoint: I believe there is a mistaken notion about the call to evangelistic work. The fact is that every preacher is called to "do the work of an evangelist," and there is no better place for the normal preacher to do this than in the pastorate. We need pastors who can preach the gospel effectively and get people converted and sanctified at the regular services of the church. Evangelistic pastors are the crying need, and the industrious pastor can preach as often as his intellectual and spiritual powers will warrant and can have as much to show for his efforts at the end of the year as he could have by scattering his efforts in many fields, in some of which, as every intelligent evangelist knows, he is not really needed. If a man is a normal man, and especially if he has a family to educate and train, he will find his best field in the pastorate. Look the field over and you will see that only men possessed of an extraordinary talent, or endowed with unique personality are in actual demand in the evangelistic work. And this is as it should be, for the calling itself is extraor-

dinary, and is expected to include only a very few.

And as to a man refusing a pastorate and then becoming a "nominal" evangelist—carrying a commission, but holding few meetings—it really does not seem that there should be any such preachers anywhere. And while the unavoidable of life may sometimes leave the best of men with an occasional open date, it is hard for us to believe that God would call a man to the evangelistic work and then leave him continually without a field. And our observation convinces us that formal recommendations and commendatory resolutions are poor credentials toward getting an evangelist before the public. About the only credentials that are worth anything consists of the indirect and incidental report which becomes circulated about one to the effect that "he has good meetings and builds up our work." Our advice to any preacher is to go into the evangelistic work only when both the inside pressure upon his own spirit and the outside insistence of those who want him for special meetings agree in compelling him. There are few things that are more incongruous than an "advertising" evangelist. Let every man entering the ministry go into the pastorate and leave it for a District or General office, for the evangelistic field or for any other "special" service only when conscience and circumstances compel him. Already we are surfeited with "nominal" evangelists, and if our District Assemblies continue to commission preachers as evangelists simply because there is no call for their services in the pastorate and other regular fields, the very name of evangelist will become such a stigma that few besides those who feel the divine imperative will be willing to be named after this calling, and although this will be a needless affliction on those who are actually doing effective service in this field, it will bring some compensation in that the "camp followers," of whom we doubt not there are not a few, will drop out. We must have more and better churches and more and more effective pastors; but it would be better for us if we could have fewer evangelists and let this few be real as well as nominal evangelists. We have a hundred evangelists in our connection who ought to take churches, and most announcements that an effective pastor is entering the evangelistic field should be received as a bit of doubtful news.

## Is Your Boy in Sunday School?

Supreme Court Justice Lewis L. Fawcett of Brooklyn, N. Y., says, "In eighteen years more than 4,000 boys less than twenty-one years old have been arraigned before me charged with various degrees of crime. Of this 4,000 only three were members of a Sunday school at the time of the commission of their crimes, and the three were accused of very slight offenses."

Is your boy in Sunday school?

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# The "Latter Rain," An Historical Survey

By J. G. MORRISON, D. D.

WE are well aware that the so-called "Tongues Movement" has pre-empted, so to speak, the expression, "the latter rain," and attached it, as a sort of slogan, to their teachings. We are not content, however, to allow them to monopolize this scriptural utterance, and identify it with what we conscientiously believe to be, their erroneous views. We believe that they have grasped somewhat the meaning of this unique Bible statement, but have warped it out of its large significance, and used it as a finger board to point the way to their own interpretation of a somewhat common hypnotic phenomenon.

We desire to give, herewith, in a short article, what we believe to be the true, scriptural and prophetic significance of the term, "The Latter Rain."

In Palestine there were two wet seasons; one coming at the seeding time enabled the grain to germinate and obtain a good start toward maturity. Then there came a lull in the precipitation of moisture, till sometimes it looked like there would be no grain ripened. But soon the latter rain began to fall, and this matured the fields and ripened them to the harvest. It also prepared the soil for the autumnal plow, in anticipation of another harvest the following year.

God has seemed to follow some such plan in dealing with the human race in His dispensations of grace. For instance, how wonderfully the "former rain" fell upon Israel in Moses' day, and for some considerable time thereafter. This firmly established the chosen people in the land of promise, and launched them toward the harvests of the future. Then followed a long period when there was little of the display of His miraculous intervention in the affairs of men. For several hundred years there was no prophet of any importance, and any final harvest from the fields of Israel, seemed unlikely. The few who remained spiritual longed and prayed for the intervention of the latter rain for their day.

At length it fell. In copious showers through John of the Jordan; in still greater abundance through the ministry of Jesus Christ. Every earnest Jew had a golden opportunity to secure the ripening of a spiritual harvest for himself, and nationally, the people of Israel had a wonderful call to gather a bountiful harvest of mercy and blessing led by the Son of God Himself.

But the very forces that ripen the harvest of some to mercy and salvation mature others for Judgment. So with the latter rain of Jesus' day, much was gathered to the harvest home of the skies, and other much was prepared for the awful Judgments that later fell.

Then also was the soil prepared for the planting of the seed for the Church Age. What a plentiful "former rain" attended the preaching and ministry of the apostles. Within twenty-five years of Pentecost, the seed had been sown in practically the entire then known world. From distant Babylon

through the palace of the Caesars, on to the wilds of frontier Britain, the grain of an abundant planting was scattered. The church was started, established, and prepared for what promised to be a mighty reaping for the future. But ere long there came a lull in the rains. Grasshoppers and palmerworms (heretical doctrines) made inroads on the standing grain. Down went teaching after teaching under the assaults of the spiritual pests of that day. The belief in the second coming of our Lord was soon lost; then followed the loss of the possibility of securing the healing of one's body in answer to the prayer of faith; soon there disappeared the possibility of entire sanctification by faith, and at last the doctrine of the new birth, or justification by faith was gone. The church fields were almost ruined. The foul birds of superstition settled in flocks, and the wild beasts of corruption trampled in mad abandon. The few who still loved God, and sighed for the spirituality of His cause, looked anxiously to the brazen skies for the appearance of the clouds of the latter rain.

When the crop seemed totally ruined (in other words, when the church seemed little else than a barren institution invaded by every unclean and hateful bird, and every ferocious beast of robbery and licentiousness), there appeared a cloud the "size of a man's hand" in the horizon. St. Francis of Assisi, began his work of calling men to "poverty, chastity and obedience." Practically all the marks of a modern revival were present, and the movement spread like a fire in the grass, till it had covered all Europe. To be sure, it soon spent its force, and little was gained in the sense of permanent re-establishment of the doctrines of the New Testament, but for the quarter of a century that it did last, there were hundreds of thousands who tasted the sweets of genuine forgiveness, and blessed salvation through our Lord Jesus Christ, and the death struck church saw a beautifully green spot in her midst where the first shower of the latter rain had fallen.

Soon there was another downfall. This time in the city of Florence, Italy. Savonarola was the channel, and old time salvation was preached to hungry myriads, and all Europe felt another temporary relief from the blistering effects of the deadly spiritual drought. At last the old church could not bear to have her corruptions and superstitions uncovered, and it burned Savonarola in the plaza of Florence, while a cowed populace looked on with breaking hearts.

But the drought was broken. The rains had set in. Ere long clouds gathered in Germany, and Martin Luther began the mighty rain storm of the Reformation. Soon it was raining all over Europe. So many were affected that the church was unable to stop the downpour. How the fields brightened under the latter rain of the Lutheran reformation. How the down trodden grain lifted its head. Literally millions were blessed and led into light. Best of all there

was some permanent gain. The long lost doctrine of justification by faith was restored, rediscovered! It had been so locust-eaten, and pitted by palmerworms, so befouled with the birds of superstition, and trampled down by the beasts of lust, that practically no one realized that there was such a doctrine. Now it was revived, restated, re-experienced and placed again in the galaxy of holy truths, till from that day to this, few have had the hardihood to doubt the possibility of it, or its necessity.

The Lutheran "equinox" had not raged long till there were special storms in various parts of Europe. John Knox of Scotland, precipitated one, and founded what later became known as the great Presbyterian movement. John Calvin of Geneva, Switzerland, led another, till it has been stated by sober historians that the city of Geneva was like one great prayermeeting, interspersed with sessions of a Sunday school. Despite the drastic views of Calvin's theology, he conducted a wonderful storm of the latter rain.

For a short time there was a lull in the pelting showers, and the rumble of thunder clouds, but it gathered again, this time in England, and George Fox, a youthful lover of Jesus, made the astounding discovery that one could be *sanctified by faith*. This doctrine, too, had long been trampled under the dust of the fearful spiritual drought that had prevailed for centuries. Now, at the hands of the Spirit-filled Quaker, George Fox, it was resurrected in its former glory, and handed out as the priceless privilege of all God's truly converted children. Ere long the clouds burst again over the favored British Isles. The great Wesleyan contribution to the latter rain set in. For weeks, for months, for a century this great rain lasted. It fairly soaked the dead harvest fields of England, Scotland, Ireland and Wales, till they blossomed abundantly, and rejoiced with joy and singing. It shifted to the European continent and fields there began to bloom. It spread to America, and the parched colonial ground became a pool, and the thirsty land springs of water. An abundant harvest was reaped from this mighty contribution to the latter rain of this Church Age. Then torrents burst out again in America, under Jonathan Edwards, and the Tennysons. Under Francis Asbury the rain descended all over America. Again there was a wonderful shower under Charles G. Finney, the president of Oberlin College. Another chose for its chief channel Dwight L. Moody, the converted shoe clerk, but the rain descended in glorious fashion.

By and by it began to thunder and lightning with the advent of the modern holiness movement. This precipitated a tremendous shower. Other doctrines long languishing because of the drought, began to bloom. The prayer of faith began to be offered for the cure of sickness and disease, and the leaves that are for the healing of the nations were soon growing in beautiful clusters on the modern holiness movement. The second advent of our divine Lord also appeared. No longer as the fanatical belief of a few Millerites, but as the loved and appreciated doctrine of the thousands of sanctified.

For a short time there has seemed to be another lull. Satan has endeavored to sidetrack some onto heretical and erroneous doctrines, and to divide others into little struggling, independent bands, who because they cannot agree exactly on the matter of method, promptly declare that all who disagree with them are backsliders, and pull off by themselves. But who can doubt but that the rising of the Nazarene Movement is but another mighty shower of the latter rain. It is slowly but surely spreading to every town, city, country place, and cross-road. Very soon one will bump into Nazarenes everywhere he goes. This is preparatory for something yet to come. This is but the sheet lightning incident to the gathering of the clouds that presages the next great shower of the latter rain.

The Scriptures predict, and but for lack of space we could produce the proof from that blessed book, that in the midst of the gathering gloom of the approaching Tribulation hurricane, there shall be the clouds that will precipitate a gracious and final latter rain downpour. We believe that it is getting ready. If you will but put your ear to the ground you will detect the steady rumbling of the approaching rainstorm that will eclipse everything that has yet preceded it. Every city, every town, every country place will be visited by this drenching precipitation. No, we do not mean that whole cities and whole towns will be saved, but we do mean that out of every considerable place there will be gathered the tens, the twenties, the hundreds, who will put on their beautiful garments of

holiness, and stand in momentary expectation of the coming of the King!

Brethren, *a great revival is impending! It is sweeping this way!* It will not, perhaps, be characterized by great auditoriums filled with their mobs of people, but it will more likely be the little tent meeting, eventuating in churches that will spot the great city in a multitude of places, the schoolhouse meeting that will enroll its dozens, the backwoods church that will witness its holy company singing the songs of Zion, and longing for the appearing of Jesus our Lord. But it is coming! The rain is now falling! Soon it will pour! Ere long it will drench! All we need is to put up our achieving faith (another rediscovered doctrine) and we will see the greatest manifestation of the recovery of the Church of the apostles, that has ever been witnessed.

In the mission fields it will yet rain harder than heretofore. The true gift of tongues will be seen there, namely, that of new missionaries acquiring the languages of those regions in a surprisingly short time. The Spirit is brooding in a great cloud of possible spiritual blessings, over all the world! This will probably be His last salvation effort. When this effort has spent itself, the tribulation night will be on. Let us all arouse! Let every Nazarene put up his faith channel! Let us hasten the precipitation of this last great deluge of the latter rain. This will ripen to us the remains of the Church harvest. And this, sad to say, will ripen a rejecting world for the awful disclosures of the coming NIGHT, WHEN NO MAN CAN WORK.

MINNEAPOLIS, MINN.

## The Two Foundations for Belief in Christ

By PROF. R. E. GILMORE

*Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ (John 4:42).*

It is supposed that everything has some means of support, some foundation upon which it rests. Christianity is not an exception to this rule. In fact, Christ and His gospel have more support than any other persons or doctrines set forth today. No historical person, unknown in the body, can be substantiated with anything like the proof that may be adduced to vindicate the reality of Christ as set forth in divine Revelation. This is true because other persons of history have left but one line of evidence that they lived. This line of evidence is second-hand, objective. It exists in the influence of that person's life upon the course of events and upon the written page as he wrote and as others wrote about him. This is what we call facts of history and is a kind of evidence accepted by all reasonable students.

The only way we know that Cæsar lived is from history. No one alive today ever experienced any sensations caused by the bodily presence of Cæsar. His body never excited our optic nerves; his voice never stimulated our auditory organs. He lives only in objective evidence of the type mentioned above. Christ is just as real from this stand-

point as is Cæsar. He lives on the pages of history; the influence of His life is seen in the institutions that bear His name today. There is some cause for the Church; history states the cause to be the life, death and resurrection of one Christ Jesus. The objective evidence suffices in the case of Christ as well as any case of history. This is the one pillar or foundation of Christianity.

The other foundation upon which Christianity rests is that of subjective experience. Christ not only lives in the pages of history; He lives across the pages of history into the very experiences of men. His influence is not limited to the effects produced by the writings of His biographers. The personal activities of our Lord did not cease with the departure of His bodily presence. He may yet be known in a personal way. This personal, real, and vital experience of Christ in the life is the other foundation or pillar of faith.

Christianity stands on both foundations. The whole body of Christian evidence depends upon these two means of support in conjunction. It is unsteady in its equilibrium on either pillar alone. On the two it presents the most formidable kind of evidence known to man. In the objective the historical facts and the results of His life are colossal. The written pages testify that Christ lived; the

Church, with its mass of activities and influence upon history, stands as a result of His life. Not only is the objective evidence colossal but the subjective, first-hand evidence is convincing. No man who has ever had faith in Christ as the gospels set Him forth has ever doubted that Christ lived and lives.

Christianity is as though Cæsar appeared in personal presence at the end of our reading of his biography and communed with us. This is the very fact in the case of Christ. At the end of the gospel account stands the same Savior ready to speak to the believing soul. The gospel convicts; Christ converts, the gospel draws our picture, shows us our need and points us to Jesus who can change the picture and meet our deepest needs. We read the account, recognize that it has spoken facts; that is, described us as we are, and on this basis we may take the remedy prescribed with the diagnosis and find it cures. Who could doubt such evidence?

The skeptic comes, however, and asks: "Who has ever seen Christ or heard Him speak?" They mean to say that no one has ever experienced His bodily existence and that our so-called subjective experience of Him is our own imagination and explicable on the basis of psychology. This brings us a philosophical problem that could not be discussed fully here. This much may be said, however, that experience is experience whatever produces it. Moreover, the objects of the physical world that we believe to cause our perceptions and experiences, may be called into question just as easily as the Christian's experience of God. An individual must accept his experience as it is given. He cannot get outside his hide to investigate if the tree is actually there which he experiences in his mind. But the critic replies that, "If one doubts the existence of the tree let him refuse to vary the course of his automobile when one appears directly before." This is the pragmatic proof for the existence of the physical world. Briefly, it means that the sensible thing to do is to go ahead and act as though the world were real. The same sort of proof is available in the case of Christianity. It works. A man is a better man after this subjective experience of God through Christ. Truly, "He is nearer than hands and feet and closer than breathing."

As Nazarenes, let us insist that Christianity stand on both foundations. Any tampering with the objective records that would destroy our faith in the Bible and thus dim the road to God is pernicious. The Bible with all it means must remain to lead us to Christ or else we should never know Him. Destroy our faith in the doctor's diagnosis and you also destroy our faith in the remedy prescribed. An equally pernicious theory is the one that asks us to abandon all traditional theology and creedal statements and build a new theology on the basis of subjective experience alone. Whose experience should we take? and how would any be led to Christ without some interpretation of the gospel? The whole superstructure will collapse if we destroy either the subjective or the objective evidences. Religious experience cut of touch with history tends to fanaticism, while Christianity based on history alone becomes for-

mal and powerless. Belief in the Bible is not enough. Christianity is more than a soliloquy in which the individual states his belief in the Bible and Christ. Christianity is a dialogue in which God speaks in response to faith. His voice is in no uncertain tones, but corroborates in experience what is written in the Word. Let us cry down all theories that destroy the Revealing Word and leave God forever silent. We must believe historically in the gospel account, but we must believe also unto salvation until His voice is heard ringing down the corridors of our own souls. Can we testify with the Samaritans, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world"?

## The 30th Anniversary of the Church of the Nazarene

By EVANGELIST A. O. HENRICKS, D. D.

The following address was prepared by Dr. Henricks for the thirtieth anniversary of the founding of First Church, Los Angeles. His evangelistic engagements made it impossible for Dr. Henricks to attend the services, but we believe his address is timely. Dr. Henricks joined First Church at Los Angeles, twenty-seven years ago, when that historic church was only three years old, and when it and the one at Berkeley, Calif., organized by Brother E. A. Girvin, were the only churches of the Church of the Nazarene in the country.—Editor.

**T**HIRTY years is a short time in the life of a church, when our age is compared with that of our sister denominations, but it is a sufficient length of time to permit an appraisal of the spirit and ideals which have guided our efforts and the extent to which the results accomplished have conformed to that spirit and to those ideals.

We will venture the claim that the Church of the Nazarene has, during this brief period, made a distinct contribution to, and left a lasting impression on, the religious life of this country and has merited the position of leadership which she has attained among the other denominations of America and the world.

But, while the Church of the Nazarene has a record of accomplishment during the past thirty years of which we may well be proud, and for which we must thank God and high heaven, at the same time we regard this Thirtieth Anniversary Celebration as an occasion, not so much for self-congratulation, as an opportunity for reviewing past history in the light of the obligations of the future, and that those responsible for the church and to the church—General and District Superintendents, editors, pastors, evangelists, missionaries, educators, officers, and teachers with the rank and file—should look upon the present as an occasion for planning wisely and well for the future; thankful for the past and present to our Heavenly Father and to those whose wisdom and foresight have made it possible, and as an opportunity for re-dedicating ourselves to the future service of God and humanity.

The rapid expansion and development of our beloved Zion, under the masterful and inspiring leadership of our sainted and much-loved founder, Dr. P. F. Bresee, and his co-

workers, carried on so well during the last decade by our beloved and faithful Superintendents and other officers and ministers, with the support of a faithful laity, has brought with it added responsibility and new problems which must be met and solved in the same spirit which lies behind us. That this will be done we may not doubt.

The contribution which the Church of the Nazarene, since its founding, has made to vital Christianity has not only added luster to the names of its founders, but it lays on us—ministers and laymen—who have benefited by the ministrations of our beloved church, to prove ourselves worthy of such traditions and such a history. May the memory of these things remain with us as an inspiration throughout the years to come.

We started out without any worldly prestige or possessions, and may God help us to always remember that great buildings and equipment with a well-trained ministry and a large following is no guarantee within itself that we will succeed in what God has called us to do. Unless the Holy Ghost animates and breathes upon us one and all, these material things will be in vain and we will ultimately fail. He must have right-of-way. The Holy Ghost must be our present indwelling, inspiring Comforter. He must be permitted to lead us on in the spirit of self-sacrifice in the attainment of our objectives, and this is possible only through a supernatural birth and a supernatural baptism with the blessed Spirit in the two works of grace, for which we stand, and in the defense of which our church was raised up.

Let no Nazarene be a knocker, but let us all be boosters. This is no time for criticism, fault-finding or retrenchment on the part of us Nazarenes as individuals. We cannot afford to take an attitude that will force our good leaders to call for retrenchment. If mistakes have been made (and who of us have not made them, let him speak), let us forgive, and with St. Paul in his letter to the Philippian church "forgetting those things which are behind, and reaching forth unto those things which are before," let us "press forward toward the mark for the prize of the high calling of God in Christ Jesus."

This is a time for thanksgiving and girding ourselves for the tomorrows. Remember that the attitude of love is patience, the life of love is service or ministry, and the measure of love is sacrifice. Let us catch the great self-sacrificing spirit of our sainted founder, Dr. P. F. Bresee, and his co-workers, and at this time prove to the world and each other how much we love our church. She was born and cradled in self-sacrifice and this is the only atmosphere in which it can live and thrive. If we deny it this it will die, and we will stand guilty before God.

Let us one and all resort to our secret closet and beseech our Heavenly Father to send upon us a fresh out-pouring of the Holy Ghost, until the spirit, vision, and passion for lost humanity that characterized our founder become ours, and make of us an invincible army of holy power, influence, and evangelism in the earth till Jesus comes.

PASADENA, CALIF.

## Fearing and Fleeing

By REV. C. I. SCOTT

*Jonah feared the Lord and rose up to flee* (Jonah 1:9, 3).

**N**OW isn't that strange! What a combination, fearing and fleeing; feared the Lord, yet fled from His presence; loved Him, but refused to obey Him; confessed Him, yet shirked his duty. What distracting, conflicting emotions must have torn the heart of this vacillating prophet of old. He is on the teeter board, up and down, back and forth, which shall it be, stay or go, follow or flee. And later he justified himself by saying, "I knew that thou art a gracious God, wherefore I fled;" and yet he feared Him. "The duty and call was too great, the burden and responsibility was too heavy and I fled."

Jonah is not the only one in whom this strange mixture and combination has been found. Many a heart has had the same conflict. Stood in fear and loved the Lord, and yet hesitated before the call of God; a vision of God that brought fear, but no vision of His enabling grace, and His unfailing strength and presence, and His promise, "Lo I am with thee and will not fail thee," and, "As thy day so thy strength."

How many have feared the Lord and heard His call to the ministry and have fled; heard His call to the foreign field and have fled; heard His call to home mission work and have fled; heard His call to give systematically of their income to the Lord and have fled; His call to confession, to humiliation, to restitution but have fled. Oh, ye fleers! What a crowd! What disappointment you are sure to meet! What entanglements will be yours! What a mass of weeds (not crowns) you will get around your head. Be careful, there are still billows and waters and depths that overwhelm the fearing, fleeing soul. Better come back. If our eyes could be opened, what a host of fleeing, running, scampering folks we would behold. Look at their faces, oh no, they are not beaming with joy but are drawn and strained. Can't you pick them out in the congregation? Certainly. Yes, we have heard them faintly say "Amen," and try to get "blessed," but oh, the "weeds," "the weeds," and there is such a difference between "weeds" and the beautiful flowers of grace that adorn some brows. It is hard to make a "weed" look like a flower.

Where are they going? Oh no, they are not "going," they are fleeing, they are getting away.

Vacillating, halting, hesitating, fleeing heart, better come back, there is loss and failure and bitter disappointment in that direction.

Which do you want—weeds or flowers of grace and a crown of glory?

God said, "Arise and go;" Jonah "Rose to flee." Which are you, a "goer" or a "fleeer"?

MILFORD, NEDR.

\* "Nicodemus was a great theologian, but he was completely ignorant of the new birth. Religious education will never, never, take the place of being born again."



# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## CAMPAIGNING FOR THE N. Y. P. S.

Since the last report we gave it has been our privilege to visit the Annual Assemblies of the Kentucky, Tennessee, Eastern and Western Oklahoma Districts. It has been a great pleasure to thus serve the church and the N. Y. P. S. and we have met with a hearty welcome everywhere we have gone. We find that most of the Districts are organizing and that they are getting a vision of what their responsibilities are, and believe that in the future we will have a band of well organized, well trained young people which will be able to wield a great influence, not only in our church but in the world at large.

The Eastern Oklahoma District N. Y. P. S. held their Annual Convention just preceding their Assembly and it was our privilege to be with them at that time. They have been organized as a District Society only a short time but are making fine progress. We found a group of young people of high ideals and with an intense desire to keep spiritual and avoid worldliness of every kind here. They are planning a convention in June independent of their Assembly which will be held in Henryetta. We were invited to assist in this convention and the Lord willing expect to be there.

The Western Oklahoma District also had a N. Y. P. S. rally just preceding their Assembly. This was held at Bethany, the seat of the Assembly and also Bethany-Peniel College. We had the advantage of having the college students attend this rally; and they rendered considerable assistance toward making this rally a success. Brother M. M. Snyder, a good layman, is District President. (This may be a good example for some other District N. Y. P. S. to follow, and place our lay members in leadership for District officers.) He has the District divided into zones, and each zone has its officers who are responsible for a rally once each quarter, then the entire District comes together for one great District Convention once each year. This keeps the interest in the young people's work stirred up and also enables them to do more than they have done before. We are expecting great things from this well organized District N. Y. P. S.

In the meantime we had the privilege of visiting both our churches in Little Rock, Ark., and found a good group of young people in each church. Also on the way going to Bethany from Kansas City and on our return trip we stopped at most of the churches of the newly organized Kansas City District. We found a number of churches with only a small membership in their society, but it was gratifying indeed to note the number of young people from outside our church that attended the services. This is a good indication, we believe, for as long as young people will attend our services we have a much better opportunity of getting them saved than if they do not come. Our message appeals to the young.

In all during the past five months I have visited about fifteen different Districts in the interest of the N. Y. P. S. work, and it has given us a vision of our responsibility to the youth of our church. They are as keen, bright and intelligent as any young people in the land. They are as a rule possessed with high ideals and are getting a vision of what is expected of them. They are comparatively free from worldliness and extremes in dress and behavior. This is a hopeful sign, and we have no need of fear for the future of our work. It is also a very noticeable thing that the old time gospel of Calvary works with the young person of this generation in the same way that it did with our fathers. Cleans them up and makes them live righteous lives. We as a church have a tremendous responsibility placed upon us in having this great group of young people in our church. It has also been encouraging indeed to note the interest that the majority of our pastors are taking in the youth of the day. There are a few exceptions, and they will be fewer as the years go by, for we must have leaders who are interested in the young people. They have been given us of God and we must do our duty by them. May God increase our vision to the circle of our duty.

This week we start a campaign on the Indiana District which will last until Christmas time. Brethren, pray for us. D. SHELBY CORLETT.

## IOWA DISTRICT N. Y. P. S.

Oskaloosa, Iowa

To Every Iowa N. Y. P. S. Member:

It is a real delight to submit the fourth report of the Iowa District N. Y. P. S. Bible Reading:

Society	No. Chap-	Report-ers	Reading	Most Chapters
			ing	Read
Bloomfield ..	4	154	Flossie Van Korn...	105
Cedar Rapids ..	8	364	Flora Curtin .....	103
Centerville* ..	10	359	Mary A. Kelly .....	78
Centerville ..	3	44	Mrs. Iloy Shankster ..	21
Charlton* .....	7	151	Edith Williamson .....	42
Charlton .....			Received no report.	
Council Bluffs ..	33	5,067	Glodene Oliphant .....	1,200
Des Moines .....	14	466	Marletta Leeper .....	142
Farmington .....	8	676	Evea C. Humphrey .....	340
Ex. Dodge .....	9	764	Bernadine Peterson .....	428
Knowlton .....	13	424	Gertie Baker .....	33
Laconia* .....	12	329	Gladya Boyd .....	100
Montrous .....	14	964	Gertrude M. Knight .....	320
Laconia .....	4	648	Gladya Boyd .....	616
Muscatine .....	27	1,048	Margaret Wetzel .....	175
Oskaloosa .....	19	328	Belle Vande Mark .....	44
Ottumwa .....	6	347	Paul MacLearn .....	294
Sioux City .....	18	722	Mrs. H. L. Harrick .....	175
Webster City .....	9	624	Florence Van Dender .....	210
<b>Totals .....</b>	<b>217</b>	<b>13,479</b>		

\*Report received too late for last week.

How do you like this for a report? Enough chapters were read to equal reading the Bible through about 11 and 1-3 times. A number read the New Testament through. The honor of first reading the Bible clear through falls to Glodene Oliphant at Council Bluffs. Miss Oliphant read both the Old and New Testament through this week, and an additional eleven chapters in the Psalms, totaling 1,200 chapters. A number of others have it nearly completed. KEEP ON READING.

We have sent you additional report blanks, enough we believe to complete the reading. If you need more let us know, as we have a few on hand yet. Des Moines sends us a poster of their revival, saying, "The reason for our falling off this week, but believe me, Brother Graves, we had a wonderful meeting. But look out for us next week." Bloomfield and Centerville are in revivals; let us all pray for them.

We thank you for the good words of encouragement you have sent us. Let's keep on reading the Bible more every day.

Yours in His love,  
LITERATURE COMMITTEE, Thomas Graves,  
Chairman.

## DISCUSSION OF N. Y. P. S. TOPIC FOR NOVEMBER 29

By F. ARTHUR ANDERSON  
An Outline of Hinduism

In order for us to more adequately understand the problems confronting our missionaries in the different mission fields it would be well for us to get a general idea of the religious beliefs of the people among whom they work. Most of us have a very vague and misty notion of these beliefs. Some know nothing at all about them. It is our purpose during this quarter to give two outlines: one of Hinduism and one of Mohammedanism. These are the two principal religions our missionaries have to contend with in India. These outlines by no means pretend to cover the whole field but are intended merely to give a general idea of the subject.

### Hinduism

Among the religious systems of the world, Hinduism is as hard to understand as the hardest of them. Embodied in its theology is a philosophy so subtle and profound as almost to baffle the average student. We shall not attempt to go into it very far but will give what may interest the most.

#### I. Caste.

Bible view. Read Romans 12:10, 1 Peter 2:17.

Caste is a term applied to the division of society into exclusive classes. The date of beginning of caste in India is unknown. What are known as The Great Castes are four in number. They are in importance as follows: 1. Priests; 2. Warriors; 3. Farmers; 4. Menials. These have been subdivided until at the present time there are more than 2,400 distinct castes.

The rigidity of the caste system is so strong as to be almost unbelievable. Someone has said that in India "the bonds of caste are as steel; and as soon may a black puppy dog be changed into a white

one as a barber to become a Brahmin" (Priestly caste). There can be neither intermarriage, social intercourse, nor any contact between the castes. It depends entirely on heredity; a man is born into the caste of his father and naturally follows his craft, trade, or profession.

#### II. Beliefs Concerning the World.

Bible view. Read Genesis 1.

From what little is said in the sacred books of the Hindu in regard to the origin of the world, we gather that in their opinion the world was mechanically constructed like a building, the material wood, the heavens and the earth being supported by posts. The creators were either all the gods or certain ones chosen for the purpose. There is another belief, however, that the world was constructed from a primeval giant whom the gods sacrificed. His head became the sky, the mid-section of his body the air, and his feet the earth. There is also an evolution theory, of some sort of the existent from the non-existent. "After the evolution of the ocean through heat there was produced in succession, sun and moon, heaven and earth, air and ether." The mind of the Hindu is torn with the same contradiction that has torn the minds of Christians, viz., the creative and the evolutionary theories of the universe.

#### III. Beliefs Concerning the Origin of the Gods.

Bible view. Read Rev. 1:8. Isaiah 43:10.

There is a striking resemblance between the Indian and ancient Greek beliefs. The universal belief is that the heaven and earth are the parents of the gods in general. One of the sacred books, however, describes the gods as being born after the creation of the universe.

#### IV. Beliefs Concerning the Origin of Man.

Bible view. Read Genesis 2:7.

The ultimate source of man is divine. Usually the human race is traced to the first man either Manu or Yama, both of whom are the sons of a solar deity. One author says that Agni, the fire god, begat the race of men.

#### V. Beliefs Concerning Demons.

Bible view. Job 1:6. 2 Peter 2:4. Jude 6. Matt. 8:28-33.

There are two kinds of demons. First, the higher class which are the most powerful and are the foes of the gods of the air. Second the lower class which are earthly, ghostly, and enemies of mankind. They assume the forms of birds, animals, and men at will in order to deceive. They are male and female and raise families.

#### VI. Beliefs Concerning Salvation.

Bible view. John 3:16.

In Hinduism there is no such thing hinted at as forgiveness of sin in this life. Each sin must have its punishment either in some suffering, sacrifice, or austerity here or in some future birth when this life is over. It is only as one writer puts it "through study of the Vedas, austerities, acquiring divine knowledge, control of the senses, doing no injury, and serving the Guru" (religious teacher), that he can ever hope to attain deliverance though this may take him through myriads of births and deaths.

#### VII. Beliefs Concerning Eternal Destiny.

Bible view. Read 2 Cor. 5:10. 1 Peter 1:10, 11. Rev. 21:7, 8.

The religious rites and acts of worship are multitudinous. The Hindu must not fail to keep them all, for herein lies his only hope of appeasing the wrath of the gods. Dominating the whole code of Hindu religious law is the theory of Transmigration, i. e., passing from one body to another through succeeding births. The Laws of Manu say in regard to eternal destiny: "For sinful acts committed with his body, a man becomes in his next birth something inanimate; for sins of speech, a bird or a beast; and in consequence of mental sins, of low birth. If the soul practices virtue for the most part and vice, to a small degree, it obtains bliss in heaven clothed with a body of pure elementary particles. But if it chiefly cleaves to vice and seldom to virtue, it suffers, deserted by the elements, the pain inflicted by Yama (the god of death)."

#### Conclusion.

It is not hard to see that the more than two hundred million Hindus of India need the religion of Jesus Christ. The only way that their intense darkness can be dispelled is for the "Light of the World" to shine upon them. Nothing less than the supernatural power of God can do much for them. The Hindu's dead conscience must be aroused. Thank God, it is being aroused and a better day for Christian missions is dawning among that benighted people.

Books to be studied: Sell's "The Faith of Islam," Hastings' "Encyclopedia of Religions and Ethics," Hodgkin's "A Comparative Study of Zoroastrianism, Brahmanism, Hinduism and Mohammedanism in the Consideration of India as a Field for Missionary Problems."

# News and Notes from Washington-Philadelphia District

Compiled by W. D. SHELOR

**NOTE: Pastors and Reporters!** Send me your reports of all church activities by the 30th of each month.—W. D. Shelor, Lansdale, Pa.

## DARBY, PA.

Sundays, October 18 and 25, were red letter days in Darby. Rev. J. T. Maybury, our District Superintendent, was with us on the 18th when we laid the corner stone of our new church building. It was an "eye opener" to the community. Brother Maybury conducted the services of the day and spread a rich table. Much conviction was on the people in the evening and six hands were raised for prayer. Wednesday evening while pastor and delegates were attending the annual convention in Baltimore, heaven dropped upon the folks at home while in the mid-week prayermeeting. Thank God for a spiritual church! Sunday, the 25th, was the rehearsal of the vision and burden we all received at the convention. Dr. Ellyson's lectures and sermons will never be forgotten. The folks at home were greatly blessed and inspired by the reports of the delegates. Darby has awakened to her responsibility. Let us all do it, raise the budget, pray the glory down and get this glorious gospel to the lost world. Pray for us.—C. W. Nielson, Pastor.

## BRIDGETON, N. J.

We are glad to report victory for the Bridgeton church. God is blessing in every department of the work. We have just closed one of the most successful revivals that this church has had for some time with Rev. M. M. Bussey as the evangelist. He is a man of God with a burden for souls. We hope to have him for another meeting in the spring. The presence of the Lord was manifest in every service with a number of souls saved and sanctified. Three united with the church, making eleven new members in four months. We organized a N. Y. P. S., with twelve members and our young people are becoming more interested in the work. Though the evangelist is gone the revival still prevails, and souls are praying through in our regular services and in the cottage prayermeetings. We are much encouraged to press on and gain still greater victories in the battle against sin and for God and holiness.—H. I. Basham, Pastor.

## DEEPWATER, N. J.

We are looking forward with hope here. Though small in numbers we have a good opportunity. God has been manifesting His presence in dealing with hearts and in two of our Sunday night services there were ten different seekers. We are beginning a new church 30 x 50 feet, made of granite face concrete blocks, doing as much of the work ourselves as we can. We have a few people here that love God and believe He will help us to succeed in the work of the kingdom.—Leslie Woolson, Pastor.

## PHILADELPHIA, PA.

Just a few words to let you know that our church in the city of "brotherly love" is still on the firing line. God is blessing us right along. We had a fine convention with Rev. K. Hawley Jackson, returned missionary from India. This man of God was made a great blessing in our midst, and a nice offering in cash and pledges was taken. Following this convention a revival meeting with Rev. C. E. Shaw was held. This meeting was a great uplift to the church. Some were saved and sanctified and several fine members added to our number. Brother Shaw is a good Nazarene church builder and works with and for the pastor. He put more Bible into his sermons than any man I ever heard. Sister Shaw blessed us with her songs. They are invited back to our church again. Souls are finding God at our regular services. The uplook and the outlook are good, our faith is in God, and the fire is burning. Amen!—G. W. Gottshalk, Pastor.

## RICHMOND, VA.

The church here is moving along nicely. After having our gospel tent up for four months we have moved back into our "gospel hall" for the fall and winter months. During October Rev. J. H. Parker of Bloomsburg, Pa., and Rev. J. N. Nielson of Trenton, N. J., held a series of meetings for us. There were about twenty-five seekers at the altar and many were happy finders of either pardon or purity. Surely God has poured out His blessings

upon us since this work began two years ago. On Sunday, Oct. 25, the writer went thirty-five miles from Richmond to preach in the Church of the Nazarene at Beaver Dam, Va. This church is only six months old, but they have a fine crowd of saved people and have begun with a church building. One of our licensed ministers went up to Beaver Dam about a year ago, held a revival meeting in a Union chapel and the result is a good church started. Rev. Wesley Nuckles is the pastor. We find it pays to mind God.—Alfred L. Ford, Pastor.

## NORRISTOWN, PA.

Word comes from Norristown that the revival recently held there by the Chatfields still goes on and souls are seeking and finding God. Norristown will soon be one of the "big" churches on our district.—W. D. S.

## NORTH EAST, Mo.

North East church is now in a revival with M. M. Bussey as evangelist. Pastor E. E. Grosse reports salvation and blessing in the meeting. The church is being greatly blessed under Brother Bussey's ministry and souls are praying through. This is "good news" indeed. On with the revival!—W. D. S.

## LANSDALE, PA.

We are in the closing week of a four Sunday revival with C. C. and Flora Chatfield. We have had some cloudy and rainy weather and one whole day of snow. There is always a lot of other things to contend with in time of revival, the worst of which here is a great amount of "churcharny" and formalism. However, God has been faithful and there has been lots of conviction and some real good cases of regeneration and sanctification. The Chatfields are spiritual and sane and carry a burden for the lost. They sing in the Spirit and preach a clean gospel with sweetness and power. There has been quite some stir on and folks have renounced lodges, improper dress, jewelry, including wedding rings and other sinful and worldly things. Confessions and restitutions are being made and the tide is rising as the revival goes on. Glory! Two prayer-meetings are held each afternoon and we keep the evangelists busy singing in "noon meetings" at the many foundries, mills and shops we have here and at Hatfield, three miles away. One day they sang in the school auditorium to five hundred school children. For all that has been done we "thank God and take courage" and press on to future victories.—W. D. Shelor, Pastor.

## RESOLUTIONS ADOPTED BY THE WASH.-PHILA. DISTRICT PREACHERS' CONVENTION, BALTIMORE, MARYLAND, OCTOBER 22, 1925

**WHEREAS**, It appears that there is a tendency among some of our evangelists to treat lightly their engagements with churches, and that some are a day or more late in reaching the church; that engagements that have been advertised for weeks are broken on short notice; that in some instances without adequate reasons or satisfactory explanations the evangelist has left in the midst of a meeting; and

**WHEREAS**, It is the custom of some evangelists to use extreme "tests" in an effort to determine the spiritual condition of the congregation, and that we believe these methods are not conducive to the best results in a revival meeting, and that strangers are frequently embarrassed and those we are striving to reach are driven away from the services by these "tests;" and

**WHEREAS**, It appears more and more difficult for our smaller churches to secure the services of prominent evangelists, apparently for the reason that there is a fear of inadequate financial support. Therefore, be it

**Resolved**, That we believe that engagements of evangelists with churches should be sacredly kept by both parties, and that engagements should not be broken without good reasons and then only when ample notice has been given; That we disapprove the extreme "tests" that are frequently given, and believe that pastors should more freely advise with evangelists relative to local conditions; That we believe our churches should support to the best of their ability the evangelists whom they call, and that our evangelists should not turn a deaf ear to

all the calls that may come from our smaller churches.

## DISTRICT SUPERINTENDENT'S NOTES

We are experiencing quite a building boom as far as church properties are concerned. Oct. 11 we spent a delightful day with Pastor Mateer and his good people at Park Lane, Va., where arrangements are being made to improve their property, and a substantial sum was raised that day for that purpose. Oct. 18 we had an all day meeting at Darby, Pa., and at 3 p. m. laid the corner stone (with impressive ceremonies) of their new \$35,000 church and parsonage. Pastor C. W. Nielson and his loyal band are rejoicing over their victories in the Lord. Oct. 25 we dedicated the "People's Nazarene Tabernacle" in Baltimore, a \$20,000 property and a fine plant to do business in for God and souls. Despite the pouring down rain we had a fine attendance and a record offering and everybody was happy. Pastor Higgs and the Baltimore Nazarenes have accomplished a great achievement in the building of this church. Oct. 29 found us at Laurel, Del., in a business meeting making arrangements for the incorporation of the church and for the erecting of a neat building there on the lot recently bought and paid for. We expect to be called there about Thanksgiving for the corner stone laying. In addition to the above we note that Pastor Nuckles is erecting a 30 x 50 foot church at Beaver Dam, Va.; Pastor Woolson is preparing to build at Deepwater, N. J., and Pastor Sweeney is renovating his church at Capitol Heights, Md. At the same time glorious revivals are coming down from heaven and the ark is coming up the road. Pastor S. W. Beers entered upon his labors in Norfolk, Va., Oct. 25 and is comfortably situated in the newly furnished parsonage. All glory to God.—J. T. Maybury, District Superintendent.

## WASHINGTON - PHILADELPHIA DISTRICT CONVENTION

The Annual Convention of preachers and young people of the Washington-Philadelphia District this year was greatly augmented by the addition of Sunday school and missionary workers. The convention convened at the First Church of the Nazarene, Baltimore, Md., October 19-23. This was an opportune time for a District meeting at that place, for the beautiful new building had just been completed. The previous Sunday was the opening day and God had poured out His spirit upon the people while Dr. Ellyson preached. The Baltimore Nazarenes surely know how to entertain, and we heartily appreciate the wide-open doors which they extended to the members and friends of the Convention.

Dr. E. P. Ellyson was the principal speaker for the Convention, and proved to be the man whom we needed at this time. Under the anointing of the Lord, he was right on hand for every kind of information and help which a gathering of this kind needed; his one-illustration sermons were especially interesting and fastened pictures upon our minds which we shall long remember. As he led us forth, we not only saw our task more clearly, but learned of ways by which we can work at the job. The climax of the Convention was reached Thursday night during Dr. Ellyson's sermon on the "Second Coming of Christ;" all the signs of the time indicate that everything else is ready for His coming except the Bride; perhaps the souls who are not ready are in India or elsewhere.

Tuesday was Sunday school day. The District was organized with the following officers: President, Rev. C. W. Nielson, Darby, Pa.; Secretary, Mrs. Leslie Woolson, Deepwater, N. J.; Treasurer, Mr. M. H. Cave, Rosslyn, Va. Each Sunday school was assessed twenty-five cents a month, to be sent to the District Treasurer, to defray necessary expenses of the District. We must give heed to our Sunday school and make it the educational part of the church. The address by Miss Christine Williams, "Obtaining Truth Through Ear and Eye," gave much help in how to deal with children, and was followed by an object lesson by Rev. C. W. Nielson which gave a clear demonstration of the workings of this method.

Wednesday was Young People's day. Thirteen societies reported, showing a membership of 412 for the District. One new society was organized dur-

ing the year. Our young people are active in many ways: assisting in the general church work, conducting revival campaigns, and doing home missionary work in going to nearby places conducting prayermeetings and other services. The banner for the District Contest was awarded to the society of the Second Church of Washington, D. C. There will be no contest on the District this coming year, but the District banner will be turned over to the most efficient society based upon the reports given at the next District Convention. Our young people were urged to read good literature; to be careful of their conduct everywhere, remembering that their lives are walking epistles known and read of all men. The officers for the coming year are: President, Rev. W. D. Shelor, Lansdale, Pa.; Vice-President, Rev. C. R. Mater, Rosslyn, Va.; Treasurer, Miss Esther Floor, 1130 Seventh St., N. W., Washington, D. C.; Secretary, Miss Hattie E. Goodrich, Indian Head, Md.

Thursday was Preachers' Day. District Superintendent J. T. Maybury read the scripture, "For it seemed good to the Holy Ghost and to us." The Spirit of the Lord came upon the preachers and delegates in the God-ordained way. The round-table discussion was on the subject of "Evangelists and Revivals." Indications are that some of us are getting overbalanced with evangelistic campaigns and need to avoid extremes therein. We should continue to have a reasonable number of revival campaigns during the year and then organize our efforts more thoroughly so as to conserve the work begun. Evangelists are God ordained and are needed, but they should be a boost to the pastor and strengthen his influence rather than weaken it. Some of our own Nazarene evangelists are making confusing tests, and driving away the very outsiders for whom we are praying. After all the local preacher is the "General Local Superintendent;" we can't get along without the local work.

At the close of the afternoon session Thursday,

while Brother Gould was addressing the Convention on the subject of "How to Get the Attention of the People to Our Church Services," we were happy to be visited by friends from New England: Brother Beers and Miss Gladys Beers, on their way to their new charge at Norfolk, Va.; and Rev. and Mrs. Orval Nease and Junior on their way to Columbus, Ohio.

Friday was missionary day. Truly it was providential that this should be the closing day of the Convention for it was the crowning day and left us on the mountain peaks—red-hot to return to our respective fields of labor. The District Missionary Board had attended to business matters and prepared an elaborate program, cram full of information and inspiration. (See Herald, October 21.) With such glory and blessing faith could not help but grow and believe God. We not only saw the world map before us, but caught clearer visions of our relation to the world. A rising cheer of "Praise the Lord" was sounded forth for our General Foreign Missionary Board. Brother Jackson, who had already debilitated practically everyone of our people with his most interesting and gripping missionary messages in his tour over the District, carried us into "heavenly places in Christ Jesus" and we know that a step forward was taken to help meet the needs of the crisis that is upon us. Glory to God!

Eastern Nazarene College was represented by Rev. John Gould, Business Manager. He spoke several times in the interest of our eastern college. During one of his remarks from the floor, a lady who had been contemplating sending her son to another holiness college had her attention directed to E. N. C., and now is making plans to send her boy to E. N. C. next September. Thank the Lord!

The First Church of Washington, D. C., has invited the District to meet with them for the Convention next October.

HATTIE E. GOODRICH, Reporter.

## News and Notes From New York District

Compiled by REV. R. J. KUNZE, 118 Woodlawn Avenue, Saratoga Springs, New York.

### NOTICE TO ALL MAKING REPORTS:

Typewrite your report if possible. Send any news item you have that would be of interest to the HERALD of HOLINESS Family. Have all reports for December page in my hands not later than the 20th of November.

### DISTRICT SUPERINTENDENT

The past month has been a busy one in this District; while I was away attending the General Board Meeting at Kansas City, the pastors were busy in their respective charges. There have been revivals at Saratoga Springs and Binghamton with good results. We made a trip north visiting Lowville, where we have a good class who are pushing along under the leadership of Rev. Albert Seymour, supply pastor. From there we went to Ogdensburg, a nice city located on the banks of the St. Lawrence river, overlooking Canada. Here we organized a nice class with Rev. David Keeler accepting the pastorate. While in Ogdensburg we preached three times at the St. Lawrence County Holiness Association in the White Mission. Dr. Stephenson has successfully conducted this mission for many years. We went back with Rev. Keeler to Gouverneur where he has been pastor for nearly three years, and doubled his membership. We had a call to Ox Bow, a village about twelve miles from Gouverneur, where we preached in a great stone church built nearly a century ago, but has not had a pastor nor regular services for nine years. While there we organized a small church with some very substantial people. This church will be a part of the Gouverneur charge. The church at Danbury, Conn., have sold their building which was poorly located, but a splendid building, and have purchased another building in a very desirable location, near the center of the city. Rev. D. M. Coulson has been on his vacation visiting relatives at Bentonville, Ark. Plans are well under way for mid winter revivals in many of our churches.—C. B. Jernigan, District Superintendent.

### DISTRICT N. Y. P. S.

We are glad to report substantial spiritual progress among our local societies. Those who attended our Annual Convention at Richmond Hill caught a new vision and went back to their local Societies enthusiastic. We are going to strike while the iron is hot and are doing our best to keep things sizzling and blazing for our God. We have a flying squadron touring the District to create spiritual enthusiasm. The Vice-President, H. P. Jett, and the Evangelistic Chairman, Brother Gardner, have charge of these tours and are expecting to visit the following places soon: Binghamton, New Berlin, Syracuse, Rochester and Lowville. I am sure their enthusiasm and red-hot messages will do our young people much good. Open your doors to them. Give them a glad welcome. We purpose to dynamite anything that looks like suppression. We must have life, we must have the glory and fires blazing in every local Society on the District. Recently we had a fine meeting at Spring Valley. The entire day was given over to the young people and God blessed the day with fifteen souls at the altar. Hallelujah! We had another fine meeting at the G. E. Miller church in Brooklyn. We are having a rally each month at each Society in the Long Island zone this winter. No age limit at these meetings.—Chas. F. Bingler, Jr., President.

### DOVER, N. J.

God is marvelously moving on the church in Dover. We have been having street services every Saturday night which have resulted in a number being saved, and also increasing our congregations. There is a Pentecostal revival atmosphere all the time, and the most beautiful harmony prevails. There is no friction or faction anywhere, but every body acts like they had been crucified with Christ, and He lives in them. This is a healthy atmosphere to grow in grace, and God is helping us to do so. Hallelujah! A few have cast their lot with us and a number are looking our way. A finer lot of people cannot be found anywhere, and when it comes

to treating their pastor and family, well they just know how. God bless them. We are planning for protracted meetings soon with Brother and Sister Suffield. They are a great pair, and we feel honored to have them with us here. "The battle is not to the swift or to the strong, but to those who endure to the end." We are among those who will endure. Pray for us. Yours for a District wide revival.—T. G. Gray, Pastor.

### CANASTOTA, N. Y.

We are having a gracious time at present. The Lord is blessing us good along the spiritual line and our finances are coming along well. We had an old fashioned Holy Ghost meeting not long ago when the folks broke up, laughed, cried, shouted and marched around and we sure did enjoy it. Amen! We are praying and believing for a real time of salvation this winter.—A. A. Matteson, Pastor.

### DISTRICT SUNDAY SCHOOL COMMITTEE.

The District wide Sunday school contest is now on. If your Sunday school has not entered same find out the reason and get in at once before it is too late. We ought to double our Sunday school membership by our next District Assembly. Write L. B. Reed, 122 Cornelia Street, Brooklyn, N. Y., for particulars. There is a great work to be done. Rev. R. J. Kunze, Secretary, N. Y. District Sunday School Committee.

### ALTONA, N. Y.

We are trusting the Lord for another tent for northern New York and it begins to look even with the natural eye as though it would be here for the opening of the tent season. Some of us have never doubted but what we should have another one to replace the tent which was burned in Malone. The big, brown tent was a blessing while we had it. We saw some folks get blessed and saved under it. Sister Vischer used it in Plattsburgh and we were glad to see them have such a successful meeting. They had the best meeting they ever had. We are glad to see our Brother and Sister Vischer doing such good work in Plattsburgh and that they have such a goodly company and so many people with the spirit of God manifest in their hearts and lives. Brother Hollenback came to Malone from Plattsburgh and God certainly helped him in both places to preach the gospel with no uncertain utterance. No shade of compromise in his delivery and a kind Christ-like spirit withal. Sister Hollenback came on for the last week in Plattsburgh and for the Malone meeting and her presence was a real benediction as well as her help in the meetings. When the tent was burned in Malone God moved on the heart of an unsaved man to donate us the use of a large theatre in a first class location to continue the meeting for another week. The rented piano which we used in the tent was practically ruined and the piano man would not accept one cent for damages. So while the Devil raged and howled we were not entirely without help. A few donations have come in for a new tent. Some folks are asking for a Nazarene work in Malone, so we feel the effort paid. The meeting, while not giving the results in souls which we would have liked to see and probably not giving the results which would have been seen had we been able to go on in the tent, was not entirely fruitless. Pray for Northern New York that Nazarene churches may be established in this territory where the gospel needs to be proclaimed.—John Weightman.

### LOUISIANA DISTRICT ASSEMBLY

The fourteenth annual assembly of Louisiana which convened with the Alexandria church Oct. 21 to 26, with General Superintendent Williams in the chair, was one of the best Assemblies ever held on the District. Rev. H. T. Isgitt brought the opening sermon the evening of the 21st. Would like to add here that Brother Isgitt is one of the best second blessing evangelists that we have in the South. Wednesday morning Dr. Williams gave us a wonderful opening address and the Spirit of the Lord came afresh upon our people and hovered over us during the entire assembly. The future for our Louisiana work looks better than it ever has. Our dear Brother and Sister G. M. Akin, who have so faithfully served us for the past two years as District Superintendent and district evangelist, have accepted the Shreveport church for this year. Our



Shreveport people should feel very proud to get such a wonderful pair of workers as these two people are. We could hardly see how the district could give them up but God always provides. He sent our way Brother Nelson from the Texas District who has accepted the Superintendency of the Louisiana District.

Our churches were well represented at the Assembly this year. Peace and harmony prevailed throughout the entire session and the people feasted off the wonderful messages brought by Dr. Williams. May God spare him for many years yet to come. We were honored by the presence of our dear Brother White from the Bethany-Peniel College, who brought us many encouraging words regarding our college at Bethany and again it was our pleasure to have with us a returned missionary (Miss Cole). Almost all of our churches recalled their same pastors; however, the Louisiana District cannot help but mourn the loss of our Brother E. G. Theus and wife who have for so many years been such faithful workers on our District, although, what is our loss is Blackwell's gain.

We had the following ministers unite with our Assembly this year: Rev. H. T. Isgett, who is a commissioned evangelist, and no church will make a mistake in calling him to hold their meetings. He is Spirit filled and running over and known as a walking Bible. His biggest trouble is getting altar room in his meetings. We also received into our church Rev. Latham, who is pastoring the Marks-ville Methodist church, and Rev. Williams of Flori-ene, La. We feel greatly blest in having these good men unite with us. Truly God has been with us and left us a stronger people for the new year's work. To Him be all the glory and praise.

J. J. THOMPSON, Reporter.

#### MICHIGAN SUNDAY SCHOOL CONVENTION

In accordance with the plan of the General Assembly, the Michigan District Assembly organized a Sunday School Convention Committee for the purpose of having zone conventions in different parts of the District during the year, to get the Sunday school workers together for instruction and inspiration.

The first of these zone conventions was held at Jackson, Mich., Saturday, Oct. 2, with an enthusiastic, earnest group of workers present.

Mrs. Mary A. Wiederhold of Detroit, the president of the committee, presided. Her zeal and enthusiasm for the propagation of information concerning the Sunday school is contagious. She enthusiastically recommends the literature prepared by Dr. Ellyson for our Sunday schools.

Instructive topics were presented by Rev. R. V. Starr of Lansing, Patience Parsell of Caro, Mrs. Newcomb of Jackson, Mrs. Plowman, Erma Gilbert and Fred T. Hurry of Lansing. The Primary Department of Jackson gave a scripture exercise, and the Beulah Quartet assisted with the music. The Beulah Quartet has been holding evangelistic meetings with the Jackson church.

Sunday schools represented in this zone are: Montgomery, Adrian, Ridgeway, Pottersville, Nashville, Lansing, Sturgis, and Jackson.

The next convention is to be held in Grand Rapids in January, the Lord willing.

IONE PLOWMAN, Reporter.

#### WESTERN OKLAHOMA DISTRICT ASSEMBLY

I know it is customary to use the words "best," "biggest" and "greatest" rather loosely, and our Editor has rightly warned us against those words, but he has given us no other superlatives, so what may I say in describing the Assembly of the Western Oklahoma District just closed. I have been attending Nazarene Assemblies since 1903, both District and General, and I just must use the words "best," "biggest" and "greatest" to describe this one.

To begin with, the main auditorium of the new college building, which is the church home of Bethany, was packed with sixteen hundred people time and again and an overflow meeting held in the study hall of the administration building. The Assembly dining hall, under the capable direction of Rev. J. Walter Hall, served well cooked, nourishing food to not less than 450 delegates and visitors, while scores of others were entertained in the homes of Bethany.

The spirit of the Assembly was beautiful—there was scarcely anything which might be called a debate, the spiritual tide ran high—especially in the two great evangelistic services held by General Superintendent Williams, the presiding officer, and Evangelist B. F. Neely. Probably not less than 150 sought God in those services, with many entering into an experience of grace in our Lord.

The old-time Nazarene joy in giving was markedly manifest. Notwithstanding the fact that the

## The Sunday School Lesson, November 29

LESSON SUBJECT: Paul Before Agrippa.

LESSON TEXT: Acts 26:19-32.

GOLDEN TEXT: I was not disobedient unto the heavenly vision (Acts 26:19).

**H**EROD AGRIPPA, the grandson of Herod the Great, before whom we find Paul in this lesson making his defense, was a Jew, hence he would be familiar with the Hebrew Scriptures and would understand the beliefs and the practices of the Jews. For this reason Paul considers himself fortunate to make his defense before one who was acquainted with the customs and manners of the Jews.

In the opening of this lesson, Paul lays considerable stress on the fact that his new found faith showed itself forth in simple obedience to the will of God. He did not loiter around but began his work immediately. Unquestioning obedience is the secret of unbroken communion and fellowship with God, and though often the path of obedience seems very rugged yet this is the only way by which we can have fellowship, and receive those divine revelations made to the soul by the Holy Spirit that Paul here calls heavenly visions. Paul learned the lesson quickly, that we all need so much to learn, that heavenly orders must receive immediate attention if we would have our lives daily enriched by the fellowship of the Spirit. Nothing will bring leanness into our souls quicker than to know God has given us a bit of work to do for Him, and we fail to do that work, and spend the time parleying over the reasonableness of the requirements and our ability to accomplish the work assigned.

We note the clear teaching of Paul relative to the doctrine of repentance. According to his interpretation of the scriptures Jew and Gentile alike must travel the path of repentance. The trumpet gave no uncertain sound as it struck this note, for it was then, and is still, a requirement of God and what God requires we may not hope to avoid. He who would gain divine approval must come straight. We once knew a minister, who made the statement that "I thank God I was so carefully reared that I never had to pass through the fearful ordeal of repentance." No wonder he fainted in the day of adversity, for his foundation was laid upon the shifting sand and his structure went down with a crash when the furious storm broke over him.

Here in this statement of Paul regarding repentance we see how thoroughly he believed in the doctrine of repentance as taught by John the Baptist, that is, that sincere repentance will be proved by such works as will be a clear demonstration of a completely changed life. There will be the forsaking of old ideas and the performing of new works. Regardless of how much our hearts may have been set upon a certain course of action, if it is revealed to us that such a course will be detrimental to the accomplishment of God's plans through our life, that cherished plan of ours will be laid aside. The soul that beholds visions of heavenly things is immediately changed in its whole inner nature, and lifted out of its old grooves of thought, feeling and action and started upon a new career, which, if followed unbrokenly, will terminate in eternal light and glory.

We would also call attention to Paul as a witness of gospel truth. He was a model witness. He calmly states in this defense that he could not have continued on his career as a witness had it not been that he obtained help from

God. It was God's strength made perfect in human weakness that enabled him to keep on at "this one thing" which was the business of his life. Traversing city and country, land and sea, toil-tired but untiringly, enduring infamy and even death, if only he might put the truth of Christ promised, manifested, crucified and raised before the people, both small and great, Jew and Gentile; this was Paul as a witness.

It is the glory of our holy faith that it is designed for all, adapted to all and must be offered to all, for it is inconceivable that men should be called upon to accept, and punished for refusing that which was not really offered to them. Compare Mark 16:15 and Rom. 1:16; 3:22. Also, it is not only offered, but it is bestowed on all who believe and become partakers of its light and life.

The things that Paul preached were the ideal of his life, and these became more and more the law of his life, that by which he was governed. Ideals grow and live if we believe in them and live by them, but just as truly will they dwindle and die if we are untrue to them and ignore their divine claims and promises. No wonder that Paul reached the vantage point of Christian experience where the horizon of his life was bounded by Christ and was led to exclaim, "to me to live is Christ and to die is gain."

His royal hearers thought him mad. But of the three he was the only real sane one. His words were the words of truth and soberness. Never once did he deviate from the plain truth of the Holy Scriptures. It was entirely out of his line of preaching to mutilate or distort a text to prove a point of argument. It was the business of his life to show forth the truth of the gospel as well as its beauty in the manifold scriptures of God, for in them only can the radiant glory of the "only begotten of the Father, full of grace and truth," shine forth.

Paul understood all of this. He well knew if this royal pair were ever convinced it must be by Holy Writ, otherwise their lives would go unblest and the divine purpose of His bonds unfulfilled. Hence the propounding of the great question of this defense, "Believest thou the prophets?" This question lies at the foundation of Christianity, a question for all time as well as for King Agrippa. He well knew the fiery utterances of the Jewish prophets were not the words of merely Hebrew statesmen, but divine inspiration lay at the foundation of their, "Thus saith the Lord." It was as if Paul had said, King Agrippa, believest thou that the Hebrew prophets were inspired? Ah, Agrippa, thou canst only give one reply. It will have to be, "I do." Then the next question would naturally be, "Believest thou what they teach?" Again only an affirmative answer would be consistent, which would mean to practically admit what the prophets have taught concerning Christ which had been fulfilled in Jesus of Nazareth.

Small wonder that Agrippa admitted that he was almost persuaded to be a Christian. If the prophets spoke the truth when they said Christ should suffer and rise again, then the apostles taught no falsehood when they affirmed that Jesus was the Messiah foretold in the scriptures since He both suffered and rose. Hence all who repent and believe must receive salvation. But Agrippa only said "almost," not altogether. We are wondering what the answer of our readers is to this great question of our lesson, "Believest thou the prophets?"

District had paid in full all its budget, District and General, they gave with hilarity, and without being begged, in cash, an additional offering of \$2,777.40 for foreign missions. Among the lesser offerings was one for over \$200.00 for our Rescue Home at Pilot Point.

Rev. J. Walter Hall was elected District Superintendent. Brother Hall is greatly loved and esteemed by all our people, and will push the good work placed in his hands by our retiring Superintendent, Rev. R. M. Parks.

Among notable visitors present were Rev. D. S. Corlett, District Superintendents Dees of Missouri; and Owens of Eastern Oklahoma, Mrs. R. T. Williams, wife of our General Superintendent; Miss Lillian Cole from Africa, Miss Lulu Williams from Japan, Dr. and Mrs. Fitz from China, Rev. and Mrs. Davis from Guatemala.

The Western Oklahoma District is solidly behind Bethany-Peniel College, has its vision, and is determined to help put across a program, of which the Church of the Nazarene will be proud.

CLAS. A. MCCONNELL.

#### REVIVAL AND CHURCH NEWS

PASTOR ELBERT SHELTON, Radcliff and Point Rock, Ohio.—"I came to this work at the close of our Assembly in May and found the good people here on fire for God. We have been going by leaps and bounds every service. Seldom ever a service but what the glory comes down, at times with shouts of praise for victory, and at other times with a great melting up, with tears of joy and

gladness. I can say from the bottom of my heart I never met any finer people; they stand by us through thick and thin. I believe they would do anything in the world for us that is in their power to do. We had a tent meeting in August with Rev. Chas. Dye of Troy, Ohio, as evangelist. He is a wonderfully used man of God, a splendid Spirit-filled preacher, preaching the old fashioned gospel. We had a wonderful time in our camp. Church wonderfully helped and blessed, finances came easy, a large amount pledged on last night for next year. We are looking forward to greater things still. They also gave the pastor a love offering. We just closed a revival at my other appointment with Rev. O. E. Shelton of August, Ky., as evangelist. He did some good preaching, full of fire and power. They told us it was the best preaching they had heard and best revival they had seen in the history of the church, or about eleven years. They gave the pastor \$40.00 love offering for suit of clothing. To God be all the glory. Pray for us that we will push on to greater things."

**FREEPORT, ILL.**—"Our hearts were stirred and burdened for this city of over twenty thousand souls, so with God as our leader we secured two fine lots three blocks from the courthouse and entered this place on August 14 in a home missionary campaign which lasted over seven weeks. The battle has been hard but the enemy has been overthrown and our God has given us the victory. Rev. Mertie E. Hooker was with us during the last two weeks of the campaign. Her messages were forceful and Spirit-filled and she won the hearts of the people. Several hungry souls were satisfied during the meeting, proving that God still saves and subsequently sanctifies all who will meet His terms. The nearby Nazarene churches proved a great blessing to us during this meeting. Brother Miller and his good members from Rockford came over several times and gave us a boost; some of the members from the church at Stockton were over and then some of the folk from our pastorate at Martintown, Wis., came down so we had help from all sides. In addition to the services we visited quite a number of the homes and several hospitals and found many hungry hearts everywhere desiring a knowledge of God or more of His love and blessing. We feel that good seed has been sown and that it needs care and cultivation to bring forth harvest. At present we are seeking a place to worship during the winter months, after which we expect to enter into another tent campaign. The prospects are good and our expectations are high for a Church of the Nazarene in Freeport. To God be all the glory. Let's keep pushing on."—J. H. Morgan and wife.

**PASTOR J. W. RUACH, ST. LOUIS, MO.**—"Last Sunday was a great day in our church; crowd increasing all the time, \$1,000.00 raised on church debt which gives us our church clear of debt. The saints were blessed, backsliders were reclaimed, and believers were sanctified. By faith we see one of the strongest churches in our connection in the city of St. Louis. We expect to begin the seventh anniversary of our church Thanksgiving Day and continue over two Sundays. Rev. R. V. Starr, from Lansing, Mich., will be with us for this meeting. He was the first pastor of this church so he will be here to help us burn the old notes and mortgages Thanksgiving day. All the other Nazarene churches in the city will meet with us for the Thanksgiving service."

"**OLYMPIA CHURCH OF THE NAZARENE** is the name of the baby church of the North Pacific District. Located in the beautiful capital city of the great state of Washington, organized with eleven charter members, October 24, by District Superintendent E. J. Lord, at the close of a revival campaign with Evangelist Fred St. Clair, in which God's blessing and power were gloriously manifested. The leading of God has been clearly visible in the opening up of this new work in this great, needy field. We are located at 616 Adams St., only three blocks from the heart of town, and any Nazarenes passing through are earnestly requested to stop and give us a lift."—Lyle B. Woodard, Pastor.

**HERALD OF HOLINESS** subscriptions received from pastors: F. R. McConnell, 3; L. D. Meggers, 3; U. H. Pocock, 6; Chas. Huff, 6; Jas. H. Garrison, 11; Arthur Smith, 6; H. H. Stahl, 5; W. E. Albea,

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

You will remember that last week I left you in the beautiful Sequoia National Park. I told you at the time that we were just starting down the control. We started down at 2:30 and wound our way down the great mountain slopes for some thirty miles. At times our car seemed to come right around on the edge of bluffs, and it seemed there was nothing for fifteen feet below you but blue sky. These were shocks and thrills. Any man that will take in the Sequoia National Park will know that God has been on the scene. We reached the beautiful valley known as Lemon Cove about 5:30 and drove across the most beautiful valley probably in the Nation to the lovely city of Visalia. There Brother Frank Cooper ordered one of the finest chicken suppers that I have ever seen set up and if ever four hungry preachers and one great gospel singer did justice to a supper it was that bunch. You mustn't forget the names of this happy crowd, Dr. Bud Robinson, Dr. Chas. Slater, Dr. Frank Frasier and Dr. Geo. C. Wise and Dr. Frank Cooper. After a great supper in Visalia we drove down that wonderful valley and on to the ranch of Brother Frank Cooper where he owns and oversees together several thousand acres in grapes, alfalfa, and maize and kafir corn. And after a good night's rest early Wednesday morning, the last day of October, 1925, this bunch of preachers pulled out from Frank Cooper's ranch at an early hour. We drove down through Porterville and TerreBella and Rich Grove. There we left the main highway and drove out five miles east to the beautiful Rich Grove Heights to the orange and lemon grove of my children. This beautiful grove belongs to little Sallie and her husband and my six grandbabies, respectively, Master Harper, Miss Dorothy Russell, Miss Reubena, Master George Coleman, William Arlie, Jr., and Master Reuben Robinson, my full namesake, the sweetest boy in the world. He will be one year old November 2. He will be wearing breeches and a running over that ranch by the time this letter is read. From Rich Grove Heights we drove through the beautiful valley passing through Bakersfield at noon. We had a good dinner and got shaved and a hair cut, boarded our car, drove over the beautiful Sierra mountains, driving into Pasadena at 6:45. This was one great trip. Chas. Slater enjoyed this trip more than any man I have ever seen off on a wild goose chase. A good supper was served at the Robinson ranch, and we hurried down to the First Church of which U. E. Harding is pastor and Brother Slater brought a beautiful message. This was the closing out of October, 1925. Three days rest at home and on Sunday morning of Oct. 4 we opened the great campaign in the old First Church of Los Angeles, Calif. Dr. C. E. Hardy of Nashville, Tenn., and this old "Sub. Hustler" were the called preachers. For fifteen days we had one of the most beautiful campaigns that I have ever worked in. We had quantities of people saved and sanctified. Not as many, however, as we had in the great campaign two years ago, when Dr. Williams and I were there in the campaign. But I have never worked in a convention in my life where there was a more beautiful spirit than in the old First Church. Rev. John T. Little is the pastor of this great church and we have no finer man that walks the earth than John Little. Prof. John E. Moore is the assistant pastor of this great church. He also was in charge of the music. John E. Moore is one of the great choir leaders of the holiness movement. Such singing as you would scarcely hear in a life time, and Prof. Moore brought many great and beautiful solos. This was my first regular meeting with Dr. Hardy where we were to do the preaching. When I was with him in Nashville, Tenn., I did the preaching and he took charge of the altar services and would exhort and fill the altar and pray them through. But in this campaign we preached time about for fifteen days. Dr. Hardy is a very great preacher and one of the most

congenial yoke-fellows that I have ever worked with. The fact of it is that Dr. Hardy is a perfect, cultured, Christian gentleman. He will make us one of the great leaders of the Nazarene move. As it has already been announced, on Oct. 18, in the afternoon we held the thirtieth anniversary of the organization of the Church of the Nazarene. This great church was organized on the third Sunday of October of 1895 in the city of Los Angeles, Calif., by Dr. P. F. Bresee. Dr. Bresee was one of the most remarkable men that I have ever had the privilege of knowing and working with. He was a natural born general. He was a preacher second to none. He was a man with a remarkable vision, a man of deep convictions. He was an intellectual giant, and without a doubt the chosen man of our Heavenly Father to organize and build the Church of the Nazarene. This service was one of beauty and holy power. Rev. J. I. Hill, the District Superintendent, presided. There were many remarkable speeches. General Superintendent Reynolds and Goodwin were both present and both delivered remarkable addresses. Brother H. D. Brown from Seattle, Wash., delivered the most beautiful address on his earliest recollections and work with Dr. Bresee that I ever heard. He first met him as a young presiding elder in the M. E. church in the state of Iowa in 1864. Dr. Bresee was elected presiding elder as one of the youngest men that was ever elected in the M. E. church. There were some twenty-eight of the old charter members present. We were all very sorry that Brother Clarence McKee was very sick and could not be present. They read a beautiful telegram and letter from Dr. A. O. Henricks who was for many years pastor of this church and at that time in Jasper, Ala., and a most beautiful letter was read from our beloved C. E. Cornell who is also on his bed of affliction. He was pastor of this great church for seven years. Then the Rev. Proctor Knott, the pastor of our church in Hollywood, Calif., read one of the most beautiful papers I suppose during the wonderful service. Brother Proctor Knott with his father and mother were among the charter members of this church. Brother Proctor was a wee tot hut Judge Knott and Sister Lucy P. Knott have had much to do with the work of the Church of the Nazarene from its beginning. We were very sorry that Sister Knott was not able to be present. But the Judge and Proctor were with us. Our good Sister Smoot brought a great message on the organization of the church and its early history, and Brother Jaynes made a beautiful speech. The lot on which the church stands was bought from old Father Jaynes. He sold it to the church for much less than he could have sold it for a business proposition. Brother E. A. Girvin also read a most beautiful paper on the life and work of Dr. Bresee. Our service lasted from 2:30 until between five and six. It was my good pleasure to preach in the morning to a very great crowd, then the memorial service in the afternoon, then at 6:15 it was my good pleasure to preach again to the young people. We had a very great congregation. The last text I preached from was "Finally, Brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you" (2 Cor. 13:11). At 7:30 Dr. Hardy brought a great closing message and many precious souls at the altar. We wound up our convention in a halo of glory. I'm sure that I enjoyed the fellowship of the saints in the old First Church more than at any other time in my life. I have been visiting that church pretty often since the month of April of 1903. At the close of this convention Dr. Hardy went to Venice to hold a meeting for Brother and Sister Galoway, and on Monday night I preached at the College. We had a great crowd. After preaching my family drove me to Glendale and at 11:52 I boarded the old "S. P." for the north.

In heaps of love,  
UNCLE BUDDIE.

5; E. H. Stillion, 5; Paul Dodds, 3; W. M. Franklin, 6; Arthur Wm. Gould, 3; S. L. Wood, 6; A. C. Clark, 3; R. J. Kunze, 9; E. O. Walden, 6; J. N. Tinsley, 20; R. M. Hocker, 6; W. M. Brown, 3; Chas. E. Woodson, 5; U. B. Arnold, 3; I. L. Bowman, 6; Geo. Vogt, 5; Rev. E. D. Russell, 51. Re-

ceived from evangelists: Ural T. Hollenback, 6; Oscar Hudson, 11; Bud Robinson, 142; J. H. Sloan, 7; Frank B. Smith, 3; Theop. Elsner, 14; I. C. Dunbar, 3; J. A. Rodgers, 36; A. L. Hippie, 3; H. H. Hooker, 7; J. E. Aycock, 143; Florence Davis, 5; R. H. M. Watson, 13; W. H. Minor, 3; W. F. Mil-

Rev. 4; Will H. Nerry, 11; Lawson Brown, 7. Received from others: Mrs. Mattie Freely, 4; Mrs. Wm. C. Urschell, 3; Mary E. Brown, 11; Arthur Williams, 18; Mrs. Alma Anderson, 5; Rev. W. G. Prescott, 4; Miss Edgel Shepherd, 3.

**PASTOR JOSEPH RICHARDSON, OXFORD, N. S.**—We have just closed a very unique series of meetings in our Oxford Church of the Nazarene, in which many of the members were richly blessed, some being reclaimed from a backslidden condition, and some were sanctified wholly. The series of meetings were unique in that we changed preachers several times without a break in the continuity of the Spirit's presence. Brother J. W. Tempel, pastor at O'Leary, P. E. I., was the preacher engaged and Brother Frank Smith of Portland, Maine, was the song leader. These brethren were with us over two Sundays and rendered very efficient service with over twenty seekers at the altar. While they were not able to stay longer with us, God led others to take their place. First our District Superintendent, H. V. Miller, came and was with us for two services and preached with unction and power, then came D. V. Johnstone of our church in Gary, Ind., and preached two sermons and proved to be the right man in the right place. Our people fell in love with Brother Johnstone, and wish his early return, and also with Brother George Archibald, missionary from Griqualand, South Africa, who followed Brother Johnstone with a marvelous sermon on the Bridehood and closing the series of meetings when he gave his wonderful missionary address. For all of these good things and also for these good brethren, we give God thanks, and now we buckle the belt about us a little tighter and proceed to care for what has been gained, and to lay the foundation for another revival greater and more potent than ever before. Pray for us. We need your prayers for Nova Scotia."

"THE EL PASO, TEXAS, CHURCH has just closed a great revival with Brother J. Walter Hall of Bethany, Okla. Brother Hall is a strong Bible preacher, such searching messages with the unction of the Holy Ghost, and our people received and enjoyed them too. We had splendid results from meeting, took some excellent people into the church. God is blessing us and love and harmony prevail. Dear Brother and Sister Malone are members of our El Paso church. Sister Malone used to be Sister E. J. Rutherford and was well known as a very successful evangelist. Their presence, prayers and amens are appreciated by our people. El Paso has a wonderful opportunity and we are moving onward. Pray for us."—Mrs. Grace Roberts.

**CARTERVILLE, ILL.**—"We began our work here in the Carterville church immediately following the Assembly, taking the place of Rev. J. O. and Edna Wells Hoke, who were founders of the work and had pastored it for years. These good people had everything in readiness for our coming and turned over the church to our care as freely and unselfishly as if they had been mere acquaintances, and not their very own spiritual children. We are delighted with the year's outlook; already God has put seal upon our coming. We have just closed a ten days' revival with Rev. J. E. Garr of Des Moines, Iowa. These few days will long be remembered by the Carterville church. We were reminded of the "good old days" in the holiness schools. The Bible readings were wonderful and the evening evangelistic messages unexcelled. Rev. Garr is no ordinary evangelist; too well equipped and too experienced to be allowed to lose a single day in this great work. Beside the inspiration that came to the church the revival resulted in real definite work at the altar. We are encouraged to go on."—Della M. South, Pastor; Johnnie Dance, Ass't Pastor.

**EVANGELIST C. K. SPELL.**—"I am beginning tonight (Oct. 26) at Mansfield, La. We expect to be here for this week and next. Should be glad to book other work in this region while down here. Permanent address, Bethany, Okla. Pray for us."

**PASTOR LOREN R. PENDRY, DUNKIRK, IND.**—"We have just closed a very successful revival at our Red Key church. It is the opinion of the writer that this was the best revival our church at Red

Key has ever known since its organization. Our evangelist was Rev. H. N. Dickerson of Ashland, Ky. We cannot express with words the high appreciation of the labors of this dear man of God. He captured the hearts of the people from the beginning, and it was wonderful how God used him for the salvation of souls. Counting them as they came we had between seventy-five and one hundred at the altar, and some as wonderful cases of salvation as we ever saw. Truly God was in our midst. We received seven splendid members in the church and several other good people are looking our way and will soon become members. The best citizens the town and country affords attend our church and the outside people are now saying we are the leading church in town. Those that have known the existing conditions at Red Key can only say it is the Lord's doings and it is marvelous in our eyes. We secured several good subscriptions to the HERALD of HOLINESS. We also had Mr. and Mrs. Carl Borton of the Mitchell, Ind., church who rendered faithful and good service in singing and in charge of the music. God bless them. The prospects for the Red Key church are as bright as the promises of God. Brother Dickerson will give me six nights at our Dunkirk church. We are having a few seekers here in our regular services."

**EVANGELIST T. S. MASTBURN.**—"At Oakdale M. E. church, South, Upper Burnington, twelve miles from Franklin, N. C., October 19, we closed a very successful fourteen days meeting. This meeting was one of peculiar interest, as to results, in the fact that we had at the altar of prayer some forty seekers, ranging in age from eight to twenty-three years. For some years we have not seen anything like it. Rev. W. A. Truitt, pastor of this circuit, could not be with us, and this writer did all of the preaching, and nearly all praying, as there were only two other persons who would attempt to pray in public. Just think of from eight to twenty-five penitents at the altar of prayer at different times, such as little boys, girls, and grown up young people, with only the preacher to do all praying and instructing. O ye fathers and mothers, how about it? We arrived here May 18 of this year, and have preached 120 times, prayed in many homes, visited lots of sick people, have taken part in three funerals, attended a ten days' tabernacle meeting in Franklin, conducted by Dr. Geo. W. Truitt of Fort Worth, Texas, and Dr. McConnell of Atlanta, Ga. By request we attended a special prayer meeting daily at the tabernacle, and visited the Angel Hospital in town to pray with the sick. In my own heart, I have been greatly blessed and helped of God, and He has given me scores of souls at the altar of prayer, many of whom came through in the

old time way. I expect to be at my new home address by November 15, 14408 Gilmore St., Van Nuys, Los Angeles, Calif.

**EVANGELIST BONA FLEMING.**—"My last camp-meeting for the season was held at the old historic Fletcher camp ground, Delanco, N. J. This camp was started many years ago by Dr. Ridout. The people of the surrounding states and cities look forward each year to this camp. About 350 sought the Lord during the ten days and I haven't seen so much demonstration in any place in five years, and I believe the most of it was in the Holy Ghost. My brother John was my co-laborer, and we had many calls for camps which we could not accept. My next revival was at Akron, Ohio, with that great Church of the Nazarene and pastor, Rev. H. B. Macrony. This was my third revival at this church and it is wonderful to note the progress made during these three years. In twenty-four months they have never had a Sunday without seekers. We had seventeen seekers the first night and from that to eighty-five at one time. The church and pastor have such beautiful unity and fellowship. They have a nice church building with twelve Sunday school rooms. They had seven hundred in Sunday school which was all they could accommodate, so a campaign was started the last Sunday of the revival for \$50,000.00 to enlarge the present building, making room for fifteen hundred in Sunday school. Fifteen thousand dollars of this was subscribed in a few moments. They are a great people. Each meeting that we have held we have seen a fine class of people taken into the church. Brother Vandall and Brother Caskey were the singers and they are great. We came to Canton with Rev. Clark, the war horse. God has marvelously blessed him in this beautiful city of Canton. He surely has a praying church. No one knows how many seekers we had as they said they lost all count of them. I saw some who were under conviction fall as if they had been shot and they could not have Sunday school the second and last Sunday, the altar filled with seekers. We had some very poor people at the altar who got saved and some very prominent ones. The wife of one of the most prominent lawyers in the city was at the altar and got saved. We were in her home the next day and she got sanctified and shouted all over the house. The U. S. district attorney was in the congregation during the meeting. We took a fine class of people into the church the last night. These meetings were held on Dr. Sloan's District. God bless Dr. and Mrs. Sloan. They are continually on the go and the work is moving forward under their leadership. We have plenty to do and no time for vacation."

**EVANGELISTS WILL H. AND LILLIE B. NERRY.**—"We have just closed our second meeting on the new Kansas City District. The first one was held at Halltown, Mo., in the Ozarks. The first six days of the meeting it rained almost constantly, but we stayed a week longer than planned for and He gave victory. The praying and fasting brought the glory and the morning prayer meetings in the different homes were marvelously owned of God with the glory down and the church folks getting straightened out. Souls were converted and sanctified; a class taken into the church, a splendid Woman's Missionary Society organized after a talk to the women by Mrs. Nerry and they have already over twenty-five members; also a list of subscriptions to the HERALD of HOLINESS was received. The crowds were fine, some nights as many as five hundred in attendance. Rev. Homer Jolly and wife, the pastors who just arrived on the scene a few days before us, are deeply spiritual, of the old fashioned type and things are moving. A merchant's wife who lived five miles away at another town was sanctified and the Jollys are now in a meeting in that town in a hall owned by the lady that was sanctified, and so the fire spreads. Amen! Our last meeting was at Monett, Mo., where a few folks have been standing by the guns and putting up a noble fight to establish a holiness church. They were without a pastor and the enemy's guns turned on them, but He gave souls to be converted and sanctified. The folks lined up with the fasting and prayer and the meetings in the homes in the mornings, and a good pastor was secured on the job before the meeting closed. Miss Ruth Oneth is the pastor and she has had six years experience as pas-

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tor elsewhere. A list of subscriptions was taken for the HERALD of HOLINESS. The Devil got a black eye, friends were made for the church and the folks are moving up, with renewed courage. We are now in a battle with Pastor Flower at Lamar, Mo."

**PASTOR ERNEST S. MATHEWS, EDMONTON, ALTA.**—"We are glad to exalt Jesus in telling a little of His blessings here. Our Sunday school passed the attendance mark at which we have been aiming last Sunday when our record was 103. Miss Walsh, our faithful superintendent, is arranging a canvass for scholars this week, and we are hoping for good results. We realized the peculiar presence of the Lord in the reception of three members last Sunday, and also three the Sunday before. One of those last Sunday had been raised a Catholic and has been saved in our meetings. We had a young Catholic woman seeking the Lord last Sunday night. She, with one other seeker, claimed victory, and five others did the previous Sunday. We organized our Young People's Society last Friday. We certainly have a fine band of young folks. The attendance is around thirty-five. About seventy-five of the members and friends gave us the surprise of our lives recently. They arranged a lovely program and in the course of it gave my wife a dozen beautiful roses and the pastor a purse of \$72.00 to provide an overcoat (his had been stolen) and some much needed winter apparel. God bless our dear people! Financially, we are gaining. We had a special offering last Sunday of over \$70.00 in addition to our regular offering of some \$35.00. We had the largest offering yet in the Sunday school last Sunday. Sister Burns reported twenty-six in Junior League Saturday. Brother C. E. Carver, who is a medical student at the University, is rendering valuable assistance in song. The platform singers as well as the stringed orchestra are improving. Some of our young people are soon leaving for the Calgary Bible Institute which opens November 1."

**PASTORS J. P. AND ROSA L. INGLE, WICHITA FALLS, TEXAS.**—"God is blessing us in our work here in a special way. October 25 we had our first service in the beautiful new basement. It was a wonderful service. Several have sought the Lord already, new faces are being seen, and the interest is increasing. By God's help we aim to measure up to our responsibilities here. Wichita Falls certainly is growing, and if there are those of our people who would like to know about work conditions we will be glad to assist them with any information we can give. Our church basement is not complete yet, but the Lord is helping us and we expect to soon have it finished. Our basement will have cost near \$7,000.00, and we will owe about \$3,000.00 on it which is taken care of by a loan. Pray for us in this needy field. Our address is 1106 5th St."

**PASTOR H. W. HANSELMAN, SULPHUR, OKLA.**—"We are located at Sulphur now. When we came here we found a fine little band of true Nazarenes. They gave us a warm welcome and have treated us so well. We are feeling so unworthy of such a good place. We are delighted to follow a good man like Brother Fisher. I trust the Lord will bless him in his evangelism. The Sunday school is doing fine under the wise leadership of Brother Degrote. The N. Y. P. S. is doing some good work. They are planning a revival to begin the sixth of this month. Rev. Casey Grimes is to be the evangelist. All pray for the salvation of many souls, especially the young people."

**PASTORS EVERETT AND HELEN ATKINSON, FRANCISCO, INDIANA.**—"We are back again at Oatsville. We surely love this little band of people, and they have tried to prove to us their love, by holding up our hands, standing by us, giving us gifts, one love offering, and raised our salary five dollars per week. We have done our best to be a pastor, and at the same time by the help of the members, have built a very beautiful new parsonage. It has six rooms downstairs, two above and a cellar beneath. October 12 we closed a good meeting with Rev. J. A. Rodgers as evangelist and their pastor as song leader. We had thirty-six at the altar during the meeting, the most of them praying through to be saved or sanctified. The last Sunday night we took in ten new members, which makes a total of forty-

three. The money came in easy for the evangelist, and a good love offering was given the pastors. Brother Rodgers is a great preacher, who is far from being dead or a compromiser. He is a Nazarene all over and has the fire, yet with it a taking disposition that makes people love him. Our revival spirit didn't stop when the revival closed, but God has given us an altar service each Sunday night since. Praise the Lord! We are still marching on and God is still blessing."

**PASTOR F. W. DOMINA, HAVERHILL, MASS.**—"I have just closed a gracious revival campaign in the Mooers, N. Y., M. E. church. Rev. C. R. Sumner, a dear friend of mine, is the pastor. I never enjoyed serving a church better in my life. They have the real old fashioned, Holy Ghost religion in Mooers. I think they have the largest number of rugged, spiritual men and women I ever saw in any one church. We had a shout in the camp from the start, increasing to the end. They have some good business men who are pushing the battle all the time. The Lord gave us fifty-two seekers in all, twenty-seven the last Sunday. In spite of a heavy rain storm, they filled the church morning, afternoon, and packed it full at night. The attendance was large all through the meeting, people coming from Plattsburgh, Sciota, Chazy, Champlain, Rouses' Point, and other towns. Rev. F. W. Nease and Russell DeLong ably supplied my pulpit during my absence. They are great preachers. The Haverhill church is marching on with a conquering tread. We surely are having a great time of salvation. Souls are seeking and finding God. There were two Sunday night, when the shout of victory set the praise service agoing with waves of glory sweeping the church like we haven't seen for a long time. It was a great meeting, where everyone felt God was in the camp. Last night's prayermeeting also was a time long to be remembered, when the saints broke loose in praise and demonstrations of joy. There were eighty-five present and some 250 in Sunday night. The attendance is on the increase at all of our services. Amen! We begin a revival campaign Nov. 18 to '29 with Brother Bussey as evangelist. Pray for us."

**PASTOR R. E. JEFFREY, POPLAR BLUFF, MO.**—"We have just closed a wonderful revival at this place. It was wonderful for three reasons. First: Upon arrival at Poplar Bluff in September, found the city to be infested to a great extent with prejudice toward our church due practically to a lack of knowledge as to our doctrinal belief. This feature I believe has to a great extent been overcome by Sister Edwards who held our revival. Second: It was a great revival on account of some sixty-five kneeling at the altar pleading for mercy, twelve claimed to have been saved, five sanctified and three reclaimed. As God alone can place the valuation upon a precious soul, we are unable to fathom the joys in heaven for these victories. Third: It was a great revival on account of spiritual food to the church and friends who so faithfully assisted in making the meeting a success. While we perhaps did not see as much visible results as we had hoped, due to the inclement weather at that time, we feel a broader avenue to the hearts of the

people and that God will meet with us in another greater revival in the future. We have opened a Nazarene mission as an auxiliary to the church and hold services Tuesdays, Thursdays, Saturdays and Sundays at 7:30 p. m. We are progressing very nicely in this work and cordially invite all preachers who can reach us to come and help in the work. Those passing through that can stop off for a service will kindly address the undersigned beforehand and we will announce the meeting to the glory of God."

**PASTOR CLYDE E. GREEN, NEWPORT, KY.**—"I am more and more convinced that the proper estimate of a revival meeting cannot be made until some time after the meeting closes so we have waited to report the meeting closed three weeks ago with F. M. die Thomas, the Boy Preacher of Bloomington, Ill., as the evangelist. We had the greatest crowd we have ever had in any meeting since we came here. Also a very large percentage of the seekers prayed through and the day services were wonderfully owned of God. One night about a week after the meeting started the Holy Ghost swept in on us in such power that the people just flocked to the altar and one young woman was saved standing on her feet in her seat. But that is not the best of it, meeting, the best is the after effect. The spiritual tide is rising all the time since the meeting closed and the manifestations of the Holy Ghost are the most wonderful we have ever seen since coming here. The power of God comes on every service and although we have had seekers every week since we came twenty months ago yet the tide is now the highest it has ever been. Just last Sunday our District Superintendent came and preached at both services and to our surprise brought with him the Male Quartet from Trevecca College of Nashville, Tenn., and what a time we did have. There were nine at the altar in the morning and thirteen at night, and we raised \$150.00 for the College. The scenes around the altar at night cannot be put into words. In fact some who had been saved for twenty and thirty years said they had never in their days seen the power of God manifested in just the way it was then. Monday night the young people's mission study class was turned into a great prayer meeting and three of them were sanctified. Last night (Tuesday) it was announced that a Foreign Missionary program would be rendered but the Holy Ghost broke in on the meeting at the very beginning until it was useless to try to follow made plans. The meeting was turned over to the Holy Spirit and most of the time was spent in prayer and soul burden for the lost at home and over the seas. To God be ALL the glory and honor. It is beyond the human and we know it."

**PASTOR FRANK K. SMITH, GRAND ISLAND, NEB.**—"We closed a very successful revival meeting Sunday evening, Oct. 18, with Rev. George B. Kulp of Battle Creek, Mich. Brother Kulp is a stirring speaker. God wonderfully blessed him in preaching on some of the greatly neglected themes, such as the judgment, eternity, hell, the sin against the Holy Ghost. We had in all about seventy seekers, many of these were children and a goodly number from out of the city. Our church was greatly helped and with renewed courage we expect to push the battle. We have some of the finest people in Grand Island that can be found in the Nazarene movement. Pray for us."

**TITE MOHALL, N. DAKOTA CHURCH** has just closed a splendid revival meeting with Rev. Earl C. Pounds of Nampa, Idaho, as evangelist. Brother Pounds organized this church while District Superintendent of this district about six years ago. Visible results were not very big. Our chief problem is to do away with the prejudice that we meet with on every hand because of the preaching of a former evangelist three or four years ago. This church never will fully recover from the effects of his foolishness. Brother Pounds is just the man to gain the confidence and respect of the thinking people. The attendance was better than ever before since we came; many of the business men attending for the first time. Out of a membership of around fifty we have had about thirty-five young people who are either high school pupils or school teachers. Each one is on fire and anxious to advance God's cause in this place. With a crowd like this

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to sing and pray and pay we are confident that God will continue to bless every effort put forth for the advancement of the work.—Reporter.

**EVANGELIST OSCAR HUDSON AND WIFE**—"Since last report, we have had two good meetings. At Greensboro, N. C., a Home Mission meeting resulted in the salvation of a number of souls and the organization of the first Church of the Nazarene in the Carolinas. We found this a ripe field for holiness and the Nazarene work. Rev. C. W. Harrison, the Superintendent, is a fine yoke fellow and is pushing the work in this neglected section. Hurrying away from Greensboro, we journey to New Castle, Ind., where Mrs. Hudson had opened battle the day we closed in the Carolinas. Rev. F. S. Robinson, the successful pastor of this thriving church, had everything well in hand, Mrs. Hudson was shelling the ranks of Satan, and souls were plunging into the fountain in every service when we arrived. There were few barren services throughout the meeting. The crowds were large, often overflowing the spacious auditorium. Additional chairs were installed and many would stand throughout the service. Among other remarkable manifestations of divine power in this meeting was the salvation of a deaf mute, whose face was made to shine with the glory of God. A young man, who was a Roman Catholic, was converted and sanctified and called to preach. Some excellent people came into the church with others to follow. They remembered the evangelist with a nice offering, and we raised the pastor a cash love offering."

**PASTOR ARTHUR M. GOULD, TARENTUM, PA.**—"Just closed a ten day revival here. Prof. E. B. Marsh of Meadville, Pa., assisted us to the uplift of all attending. Brother Marsh is a young man of whom we predict a bright future as song leader, having learned the art of encouraging people to sing. No church will make a mistake in securing this young man of God for their winter revivals. We failed to see the desired outcome from the meeting, but feel God was pleased to give us just such a time of melting together among the people of God. Several prayed through, and many were revived who had let down through neglect. We are looking for a great union meeting among the holiness people of the valley this winter, believing that He will strengthen the cause of holiness in the state of Pennsylvania. We are here to see victory. Pray for us.

**PASTOR STEPHEN C. JOHNSON, GREENFIELD, IND.**—"We came to this church the first of September. This is our second time to serve this church as pastor. We have been away for five years. Our predecessor, Rev. Harry Carter, did a great work here and is much loved. The blessings of God have been on our services and we feel we are in the center of His will. Our church is now ranking among the very best on the District. Our people are a lovely crowd. Love prevails and of course we are a united people. Some say, "They are a very spiritual crowd." They are determined the parson shall not want any good thing. We received a wonderful "pounding" recently. We are sending in forty-five subscriptions for the HERALD of HOLINESS, ten of which go to the Home Missionary Superintendent of the Carolinas. We mean to put the paper in as many homes as possible for it keeps our work before the people. By God's grace we mean to stay on the good old full salvation line, stand for holy living, and refuse to round off the corners or compromise with the world. Pray for us."

## TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 8:00 a. m. preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

**CHARLOTTE, N. C.**  
Sunday, Nov. 8, high tide in Charlotte. Revival in the new tabernacle at high tide. Large crowds, many seekers. Evangelists, J. W. Short and writer. B. D. Sutton and wife leading to victory in song. Expect to organize Nov. 15. Good class coming. Join in prayer. Give God the glory.—Charles M. Harrison.

## COLUMBUS, GA.

Closed greatest Assembly in the history of Georgia District, fine representation. Georgia budget paid in full, three new churches. Dr. Reynolds a great blessing and inspiration, and District Superintendent A. B. Anderson unanimously elected. Best unity in history of District. Plans on way to enter Atlanta. Plans for ten new churches next year. Salvation at every night's service.—J. W. Harrison, Reporter.

## SPOKANE, WASH.

Robinson-Wells campaign is a success. Greatest crowds ever packed into old First Church, singing by the Wells unsurpassed. Bud unusually unctuous, offerings came easy by private solicitation, no public pulls. Great shop meetings auspices Y. M. C. A. 140 professions, fine class received into church. Large Methodist church secured for two great services. 2,500 heard Robinson's life story and hospital experiences amid tears and rejoicing. City reached as never before. \$50.00 love offering for pastor gratefully acknowledged.—Henry B. Wallin.

## HOONVILLE, IND.

Our meeting at Ashland, Wis., for December has been changed to a later date. If there is a church that could use us for this month or any part of it, please wire or write us at once. Having good meeting here. Seekers almost every service.—James Miller.

## RICHLAND CENTER, WIS.

Revival in blaze of glory. Great altar services. Fifty-two at altar. Twelve more days to go. Evangelist Lewis J. Rice of Auburn, Ill., at his best. Great crowd. Church encouraged, bought new piano. God is with us. Brother Rice will give you good meeting.—Geo. B. Mumms.

## NEWCASTLE, PA.

Closed great convention Sunday. Lum Jones, Messer Party. Revival tide. Glorious climax.—G. Howard Rowe.

## WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12 1/2 c per line with a minimum charge of 50 c.—Publishers.]

**POSITION WANTED** by experienced Licensed barber, member of Nazarene church, with some Nazarene barber; South preferred. Address James W. Elmore, 1300 So. Fifth Ave. Canton, Ill.

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

**TWO NEW SONGS**—Words by Anne Howe; music by May Warren and Martha Howe. Stirring old-time songs, effective as solos, duets or quartets. Price: Folder containing two songs, 15c; four copies of the folder, 50c. Anne Howe, Box 1, Mansfield, Ill.

**FIGHTING THE CALL**—The book that every one ought to read. For sale by Evangelist W. F. Herbig, Alexander, N. D. Price 50c, post paid.

**FOR SALE**—A No. 4 Multigraph. Address Mrs. Thos. J. Sedam, 431 N. Buchanan Ave., Pocatello, Idaho.

**SONGS FOR SALE**—"Help Lift the Load," 2 copies for 25c. "He Sent the Jewel of Heaven," 25c per copy. Please mention this ad. Mrs. H. E. Finner, 1214 Lexington Ave., Ashland, Ky.

This week's issue of the HERALD of HOLINESS was extra good. It is a library within itself.—E. C. Elmore, Ind.

The HERALD of HOLINESS is the best paper published and I just cannot get along without it.—Mary S. Hutcherson, Maine.

# CHRISTMAS SERVICES

## For the Sunday School

**THIS** year we are offering to our Sunday Schools the largest and we believe the best assortment of Christmas Services that we have ever had.

We suggest that a sample copy of each service be ordered, so that the committee can decide intelligently just what would be most suitable. Many times best results can be had by selecting the best songs and recitations from two or more services.

**A Royal Welcome.** A Christmas Service for the Sunday school with selections for the choir. Extra large size; 32 pages, 23 songs and 9 recitations. Several special songs for the Primary Department.

One copy 10c; 25 to 49 copies 8c each. 50 to 100 copies 7c each.

**The Celestial Song.** A service with 10 songs and 5 recitations. The music is of high quality.

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

**The Great Confession.** Ten songs with music that is of unusually high character; also four good recitations.

1 copy 8c; 12 copies 85c; 50 copies \$3.25; 100 copies \$6.00.

**Christmas Classics.** Ten songs the music of which has been arranged from well known classics by Gounod, Mendelssohn, Rubenstein, etc. Also five recitations.

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

**Like the Wise Men.** A Christmas Service of song and story. Eleven songs with an appropriate reading concerning the Savior preceding each one.

1 copy 25c; 12 copies \$1.80.

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## Missionaries Voluntarily Reduce Their Allowance

**A** FEW weeks ago we received a cablegram from China, reading as follows: "MISSIONARIES REDUCING SALARIES ONE HUNDRED THIRTY-SIX DOLLARS A MONTH."

A little later on we received a letter from Rev. A. J. Smith, President of the Mission Council in China, in which he tells us of the great Assembly which they have just closed. They received the cablegram sent by the Board, which read as follows: "FINANCIAL CONDITION DEMANDS DRASTIC RETRENCHMENT."

Upon receipt of this cablegram they felt they should do their very best and sacrifice to the very limit in order to help the General Board in this great crisis. In the letter which Brother Smith sent us he enclosed the pledge blanks that had been signed by the various missionaries and it is a mystery to me to understand how the missionaries in China can possibly get on with the amount they have agreed to accept. Some have reduced their allowance \$14.00 a month, others \$10.00 a month, until the total reduction amounts to \$136.00 per month. This will leave our missionaries in China with an allowance of about \$30.00 to \$35.00 a month, with which to buy their food, clothing and provide for their other expenses. If this is not heroic giving, then I do not know what to call it.

### A LETTER FROM MISSIONARY SUPERINTENDENT BATES

We received a letter from Missionary Superintendent J. E. Bates, clearly indicating that our missionaries in China are not only there to do the work faithfully God has called them to do, but they are there to serve the church and to sacrifice with every member of the church to make victory possible in this great financial crisis. The following quotation from the letter of Brother Bates will give our readers an indication of the heroic, sacrificing spirit manifested by our missionaries in China:

"We have had our Council meeting on the 24th of September and closed the 28th. It was indeed a most precious time and said to be, by our missionaries here, the best meeting of the kind ever held in China. God was graciously with us and there was a marked spirit of unity. In all of the sessions and committee meetings, there seemed to be a genuine oneness in all of the reports.

"We were making great plans for future work and expansion, and had adjourned on Monday night and our secretaries were completing the minutes when your cablegram reached us Tuesday morning. After receiving the cablegram, we called together the missionaries in the home of Brother Smith and had an hour of prayer and fasted during the day and earnestly prayed that God might give divine guidance in this most critical moment. Then we came together again at 7:30 in the evening in an adjourned session of the Council. After more prayer and the weeping of bitter tears of disappointment, there was soon a spirit of rejoicing. I wish to assure you that while it is a great disappointment, not only in my own heart as it relates to me personally, but there is great disappointment on the part of every missionary in China. Yet I have not heard one expression of criticism or of censure. They all have prayed earnestly and spoken kindly and seemed to feel that the Board has done the only thing that could be done. We naturally know that no such step as this would be taken without much prayer and due consideration.

"In the adjourned session, the Council voted to cancel all of the appropriations for which they had called for the coming year, and not only that, but every missionary volunteered to allow the Board to make a reduction in their salary in harmony with the amount indicated on the enclosed slips.

### A SPECIAL THANKSGIVING OFFERING

In a recent interview with Rev. U. E. Harding, pastor of First Church of the Nazarene, Pasadena, Calif., he told me of a plan which they had under consideration and which they expected to put into effect, by which many of the members of First Church, Pasadena, had agreed to make a special offering at the THANKSGIVING SEASON. The offering would be equivalent to the amount they would ordinarily spend for their Thanksgiving Day dinner. The custom in our country to have a special dinner on Thanksgiving is undoubtedly costing the people of our nation millions of dollars. Many of the members of our church follow this custom and no doubt thousands of dollars will be spent by Nazarenes on Thanksgiving Day for extras in connection with their dinner. Brother Harding is to be commended for his courage in presenting a plan that will deprive the people of something they probably have looked forward to for a long time. He indicated to me that many of the people in order to make this offering would get on without any dinner at all.

### SUNDAY, NOVEMBER TWENTY-NINTH

May we suggest that every Pastor in our connection urge the people to get on without a THANKSGIVING DAY DINNER and give the amount that would be spent to help provide our missionaries with the necessities of life. If our churches would unite in this effort we would get an offering on SUNDAY, NOVEMBER TWENTY-NINTH, that would greatly reduce the present deficit of the General Board. Begin now to pray and plan to give a special offering on the last Sunday in November. Our friends who are not members of the church are urged to join in this special effort. We shall be pleased to hear from any who may want to make contributions, but who may not be able to attend church services on the day mentioned. Contributions sent to Rev. E. G. Anderson, 2905 Troost Avenue, Kansas City, Mo., will be gratefully received and acknowledged.

E. G. ANDERSON, *Treasurer.*

## ANNOUNCEMENTS

**RECOMMENDATION**—I understand that Rev. George Heimes is planning on moving to Olivet, Ill. I desire to call the attention of our pastors in the great Middle West to this man as a coming evangelist among us. It has been my privilege to listen to this able exponent of the Word, and recommend him as an able and effective preacher of holiness, a good church builder and full of heroism. He will bless any church as evangelist or pastor. Write him for the present at Kingswood, Ky.—John W. Goodwin, General Superintendent.

**NOTICE**—I wish to say that I have resigned as President of the Indiana District W. M. S. to give my time wholly to evangelism. We feel we cannot creditably do both. All mail intended for the President should be sent to Mrs. Bertha Fox, 1823 Main St., Anderson, Ind.—Mrs. Carrie Barbier, 106 N. Denny St., Indianapolis, Ind.

**SPECIAL NOTICE**—Following my meeting at Lapeer, Mich., Nov. 15 to Dec. 6, I have an open date, which I would be glad to give some church for a convention or revival. Interested persons may communicate with me at 121 N. Saginaw St., Lapeer, Mich., or at my home address, 110 So. Forest Ave., Marion, Ind.—P. P. Belew.

**NOTICE**—Indiana District: Rev. D. S. Corlett, General Secretary of the N. Y. P. S., will conduct a number of short conventions in the interest of our Young People's Societies from Nov. 14 to Dec. 20. The Indianapolis and nearby churches will hold a group convention Dec. 9 to 13. Let all our pastors and young people stir up interest and go in for a profitable rally. Our Preacher's Convention, including the missionary convention, will be held at Huntington, March 29 to April 4. Let all our pastors and workers arrange their spring campaigns so as to attend this annual gathering.—J. W. Short, District Superintendent.

**NOTICE**—After traveling with me for nearly five years as singer, my wife who is now in poor health will drop out of the work for a much needed rest. However, I shall continue my work as musical director in campmeeting and regular church revival work. We have located in Kansas City, Mo., and until further notice may be reached at 2109 Troost Ave.—Willard B. Davis.

**SPECIAL REQUEST FOR PRAYER**—My throat is giving me trouble which is hindering me in my work. Pray that I may be healed.—Rev. A. N. Burris, Caruthersville, Mo.

**TO WHOM IT MAY CONCERN**—After prayer and consideration, we felt it wise, at the call of the people, to fill the open pulpit of our Nazarene church at Tarentum, Pa., until the next District Assembly shall convene, therefore, we shall be unable to arrange dates for evangelistic meetings until further notice. Pray for us.—Arthur Wm. Gould.

**NOTICE**—The District Woman's Missionary Society of the Ohio District will hold a convention at Coshocton, Ohio, Dec. 1-3. The opening service will be held Tuesday evening with District Superintendent Charles Gibson in charge. One of our returned missionaries will be present. Let each society on the District send at least one delegate to this convention, and notify Rev. H. H. Stahl, 714 Vine St., Coshocton, Ohio, the number and names of your delegates.—Mrs. F. H. Landgrave, District Corresponding Secretary.

**NOTICE**—Evangelists Bona and John Fleming from Ashland, Ky., who are known as the race horse evangelists, will conduct a revival campaign in the First Church of the Nazarene, Raymond Ave. and Chestnut St., Pasadena, Calif., November 29 to Dec. 13. Rev. E. O. Chalfant, District Superintendent of Chicago Central District, Evangelist A. F. Balsmeier and wife, and other prominent Christian workers will be in attendance and will assist in the revival. We extend an invitation to both ministers and laymen to attend this feast of good things. For further information write or call, Rev. U. E. Harding, 330 N. Holliston Ave., Pasadena, Calif.

**RECOMMENDATION**—It gives me great pleasure to introduce and recommend to our Nazarene people Rev. J. A. McClintock from Richmond, Ky., who has recently united with the Church of the Nazarene at Richmond, Ky. I have known Brother McClintock for several years, and he has conducted several revival meetings in our church, and have

found him to be God's man. He is a safe, sane, red-hot holiness preacher. He works with the pastor, is easy to entertain, and leaves the church in good condition for the pastor to work behind him. Great crowds come to hear him as he preaches the truth with tenderness and unction and fire that stirs the people. Call him for your next meeting.—D. L. Brandenburg, Franklin, Ohio.

**CHANGE OF ADDRESS**—The sin-sick and troubled who desire counsel, advice and prayer should ad-

dress me at 651 Weaver, Gainesville, Texas, instead of Dinuba, Calif., as before.—Elder L. F. Cassler.

**NOTICE**—Rev. J. E. Threadgill is re-entering the evangelistic field and is available for meetings anywhere. His friends will be glad to know this and will soon give him more work than he can do. He is one of the best Bible preachers we have in the field. He will help your church and get you converts that will stick. Address 810 E. 8th St., Austin, Texas.—L. L. Flynn, Pastor, First Church, Austin, Texas.

## The Preacher's Magazine



**BY DECEMBER 15th** we expect to have ready for mailing the first issue of a monthly magazine of 32 pages planned and published especially for preachers who believe in and proclaim a gospel of full salvation.

Our preachers have been asking for such a publication; the demand for it has been growing with the years. We hardly believe that such a magazine can be made to pay its own way, especially for the first year, but we are sure that it will furnish our ministers with worth-while suggestions and valuable information that will enhance their usefulness to the community which they serve; and for that reason we have decided to go ahead with this new project.

Dr. Chapman has consented to serve as editor which guarantees a publication of high standard and of practical helpfulness to both ordained and licensed ministers. The editor has already arranged with Dr. A. M. Hills and Rev. C. E. Cornell to furnish a number of sermon outlines; also several articles by our General Superintendents. Preachers from all sections of the country will contribute to make a magazine so practical and helpful and yet so inexpensive that the poorest preacher in the land cannot afford to be without it.

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1850 N. Sierra Bonita Ave.  
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vember 1 to January 1.

## SCHOOLS AND COLLEGES

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N. W. SANFORD, President, OLIVET, ILL.

# N. Y. P. S. and S. S. Convention

## Chicago-Central District

### December 1st to 6th



DR. MORRISON



MRS. ELLYSON



DR. ELLYSON

WORKERS—Dr. H. C. Morrison, Dr. E. P. Ellyson, Rev. M. Emily Ellyson, Prof. B. D. Sutton.

PLACE—Olivet College, Olivet, Ill.

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