

# Herald Holiness

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WHOLE NO. 650

## The Testimony to Holiness

**W**HEN Adam fell, the race became depraved, and as a rule men have followed the bent of their fallen natures and have led sinful lives. But there have been exceptions to this rule in every age. Enoch had the testimony that he pleased God before his translation (Heb. 11:5), Abraham was called the Friend of God (James 2:23), Job was described as a perfect and upright man, who feared God and shunned evil (Job 1:1), the men who examined Daniel could find no fault with his manner of life (Dan. 6:4), both Stephen and Barnabas are described as being full of faith and of the Holy Ghost (Acts 6:5; 11:24), and Paul also is described as being filled with the Holy Ghost, who is Himself the personification of holiness.

And these "holy men of old" did not leave it for others to give their testimonies, but themselves asserted, "I know that my Redeemer liveth" (Job 9:24-27), "The Lord is my Shepherd" (Ps. 23), "I have walked before thee in truth and with a perfect heart" (2 Kings 20:3), "As he is, so are we in this world" (1 John 4:17), and "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Others may testify as to the consistency of our conduct in righteousness towards our neighbors, in temperance toward ourselves and in our practical devotion to God; but only ourselves know whether our practices actually spring from pure motives and holy desires.

Some have sought to defend humility by "letting their lives speak" as to whether they are clean and holy within or not. But the process here is incorrect. Someone must receive credit for any moral excellence that anyone possesses, and unless the person himself insistently gives glory to God, observers generally will give the honor to the man himself. Hence, the failure to testify to inward, divinely wrought holiness, when such is the well spring of one's virtues, is to foster pride by withholding from God the glory that is due Him for His wonderful grace and salvation. And proper humility compels one who has been sanctified wholly by the grace of God to say so boldly and frequently.

Perhaps the majority of people are ready to admit that "There once were people on the earth who were pure in heart and who lived lives of righteousness and holiness," but the sentiment in many quarters is that those days are passed, and that in our own times "We all sin, more or less." And multitudes will say that we must and shall be holy in heaven, but they feel that while we are in the body the motions of sin must be allowed some quarters, and so

the testimony to a present cleansing from all sin is frowned upon.

But the truth is, one cannot "live holiness" without testifying to it, for the willingness to bear the reproach for "His name" is a part of what it means to live it. The man who lives consistently, but professes nothing, may easily be honored among the worldly and Christ rejecting; but let him come out with the testimony that his goodness is not his own, but that he is being constrained by the love of Christ, and that it is the regenerating and sanctifying power of Christ in his heart that makes him different from others, and the shame of reproach will not long be delayed.

The world seems not to object to goodness, so long as it is but human and natural goodness. As always, it is Christ whom the world seeks to crucify. And there is no great ostracism connected with the simple avowal of historic faith in the Christ of the past. Even the acknowledgment of grace tempered with sin does not bring much opposition. But let one stand up to magnify the power of the blood of Jesus Christ to cleanse from all sin here and now, and at once the cry of "fanaticism," "Pharisaic boasting" and assertions as to the discovery of practical inconsistencies ring in the ears of the confessor.

The popular way to make one's profession consistent is to bring it down to the level of his conduct. But the Bible way to accomplish a reconciliation between life and profession is to profess a personal acceptance of the full merits of the blood of Jesus Christ to regenerate and sanctify, and then bring the life up to the level of such a profession. God's remedy is not in the demand for lower profession, but in the requirement for higher living.

Can Jesus Christ destroy the works of the Devil out of the human heart as His mission in this world requires Him to do? (1 John 3:8.) Does He do this in the hearts of those who believe Him to do it? Has He done this for you? If the answer to all these questions is affirmative, then the world needs to be told about this frequently and urgently. Philosophizing and speculating will convince but few. The uncompromised testimony of the earnest, consistent Christian, be he preacher or layman, is a greater force than all the arguments of the eloquent.

There never was a time when the world and the Church needed the testimony to experimental holiness, backed up by lives of every day consistency more than they need them today. Christ is truly on trial yet, and witnesses who know that He can save to the uttermost because "He has saved me" should refuse to be silenced. This is really the only generation that you and I can serve, and we cannot serve it better than to bear to it our testimony to Christ's regenerating and sanctifying grace, wherever we may go.

## "Greater Works than These Shall Ye Do"

ON THE eve of His departure from this world, Jesus promised that His disciples should do greater works than He had done. This promise was not fulfilled in the working of greater miracles of healing, of providence, or of creation; for in these things Jesus still stands as the world's champion. But when one reads of the three thousand conversions on the very day upon which the Church received the Holy Ghost and of the multitudes of conversions in the days immediately following, he feels almost instinctively that this was what the Master meant.

No work is so important as that of bringing souls to Christ. Even healing and health are decidedly on a lower plane than salvation and holiness. The Holy Spirit, according to the promise of Jesus, lays His principal emphasis upon spiritual values, and the greatest work in the world is to promote a soul saving revival and to conserve its fruits.

Even the power which was promised as a result of the down pouring of the Holy Spirit upon the believers was not power to work physical miracles, but power to witness for Christ unto the uttermost parts of the earth. A church's claim to Pentecostal succession is validated only when it proves its ability to promote a Holy Ghost revival; for in this alone may the Church do a greater work than her Master did during the three short years of His ministry.

## Subtle Deceptions

UNDER the name of "Deeper Things" or "Advanced Spiritual Life" some of the most deceptive heresies of the age are being promoted. Some of these are of such a nature that they have little or no appeal to our people, while others of them are especially adapted to the misleading of earnest people who are not well grounded in doctrine, not well settled in the experience of holiness, or of a naturally over credulous nature.

Especially those movements which have much to say about divine healing and the Holy Spirit, but which are faulty on the fundamentals of Bible holiness are calculated to undermine the faith of our people. We believe in the supernatural and are therefore inclined to look with favor upon the claims of those who can show either actual or pretended manifestations of the divine.

There is really only one safe way for us. We must love everyone and must not envy anyone his success, if there is evidence to show that he is actually preaching the way of salvation in truth. But our touch-stone is "Holiness without which no man shall see the Lord" and we must stick to this no matter what happens. Though men speak with the tongues of men and of angels, and though there be healing meetings of the most approved type, we must give formal allegiance only to such people, churches and movements

as make holiness as a second work of grace their gathering point and battle cry. Tongues shall cease, knowledge shall vanish; only perfect love, with faith and hope, shall abide.

Observations covering twenty-five years have convinced us that every movement in the land which emphasizes any spectacular phase beyond that of Bible holiness is spurious, and that every leader who speaks of "deeper things" and "advanced spiritual life" as though these were matters of crises beyond the sanctifying baptism with the Holy Ghost is fanatical and unsafe. Let us stick to the "old paths" of Paul, Wesley and Bresee.

## It Pays to Pay the Preacher

THE wise preacher plans to live within his income and not run into debt.

But it is impossible for him to plan to live on nothing, therefore, it is very important that the church see to it that he receives whatever he is to receive regularly and punctually. Laying aside the matter of justice to the preacher or mercy upon his family, the church will receive better service from the preacher who is paid so regularly that he is free from anxious care and worry about temporal things. The average preacher, when he is broke, is humiliated and lacks courage to preach the gospel as it should be preached. If his bills are paid and he still has a little money in his pocket, your preacher will preach better, visit his people with more zeal and study with less distraction. If the pay is so small that it requires the strictest "cutting of the corners" to get by, the preacher will not be at his best. It really pays to pay the preacher as well as you can and to pay him as regularly as the weeks roll around.

## Making the Church His Heir

HERE is Brother C—, he has some property, is old and is likely to die at any time. But he has already arranged for his son to inherit all that he has, and his son is really a hater of God and of God's people. He has no interest in, almost no sympathy for, the great work for which his father has given his life. I just wonder why he does not make the Church his heir. It seems to me that Christian people who have property would at least take the church in on equal terms with their children and arrange that a proper share of their money and property shall go for the

work of saving men and for building up the kingdom of God.

But even a will is uncertain. There was Bro. A— who undoubtedly intended that his property should go into the work of education in the Church of the Nazarene, but his natural heirs and his confidential advisor have squabbled over his affairs until they have about wasted what he had in court proceedings and legal costs, so that up until this time little if any of his money has reached the end which he intended. It is better that men should give their money while they live. Or, if they cannot live without the income on it, it is better that they should give it to the church on the annuity plan. In this way they would have the interest while they live and when they die, the church would be sure to get it.

"It does not seem right that devoted men and women should spend their consecrated time gathering property during their lives and then die and leave it to worldly, wicked heirs who will use the money for the gratification of worldly ambitions and sensual desires. Just a few months ago, a woman right here in North Missouri gave \$200,000, the bulk of her fortune to the Methodist school at Madison. It seems to me that more Nazarenes should be doing things like this. We testify that we are all the Lord's; can it be that we are so lacking in knowledge and vision? I have been feeling this matter for several months and I am going to preach on the subject. I believe our preachers should preach on it, for our people need to be enlightened and stirred. They have the money, they have lots of money, and if they would give it or will it to our Publishing House, our schools or to our mission work, we could soon be doing many times the work that we are now doing."

This was the conversation which the editor heard from the lips of an intelligent and devoted Nazarene pastor on a small charge the other day. The talk was so sensible and so practical that the editor felt it should be passed on to the readers of the HERALD OF HOLINESS.

The task of all Christians is to keep "stirred up." It is so easy to "cool off" in the matter of true, heartfelt devotion to God. It is so easy to falter in fellowship with Jesus. It is so easy to become so careless as to grieve the tender, dove-like Holy Spirit. It is so easy to become indifferent about the salvation of souls. It is so easy to become used to the presence of sin about you until it will not offend your sensibilities any more. It is so easy to let the "cares of the world" choke out your interest in prayer and rob you of the time that you should spend reading the Word of God. It is so easy to let the chance for giving testimony for Christ slip by unused. It is always easier to slide down hill than it is to climb up.

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## The Awful "Blizzard" of Unbelief

By J. G. MORRISON

TO THE people living in the Dakota country, the blizzard of the winter of 1898, was always called "the great" one. It happened on the eighth of January, and the winter up to that time had been unusually mild. The day of the storm had opened in the forenoon, very pleasant. The temperature was almost at the thawing point, and many settlers took advantage of what seemed to promise a delightful day, to visit the neighboring town, or to haul in, from out-lying stacks, another supply of hay for their stock. The attendance at the primitive school houses, in that region, was better than usual, because of the mildness of the day.

The storm reached us about three-thirty o'clock, in the afternoon. The soft southern breezes that had prevailed all the day thus far, suddenly died down. Observers noticed a dark, gray cloud filling the northwestern horizon. It came hurrying on till the sky was covered with cold, gray, racing clouds. Soon there was heard an awful roar, as though a dozen huge freight trains were plunging toward one. What seemed like a great fog bank came sweeping from the northwest. In a trice it enveloped everything. It swirled its floury ice-dust around one like a fearful hurricane. One's hand could not be seen six inches from the face. It seemed to take a person's breath, like some fabled vampire sucking at one's lips. The face was quickly covered with a sheet of ice; to see was a literal impossibility, and all sense of direction was speedily lost. The temperature fell in a few moments to ten, and then twenty, and at last fifty and sixty degrees below zero. Hundreds of people over the stricken area, perished. School children, teachers, settlers and wayfarers fell victims in every direction. Their bodies in many cases were not discovered till the following spring. In some instances the frozen flesh had been gnawed from their bones by beasts of prey, and their bleached skeletons were all that was left to tell the tale. Not infrequently there was found mute evidences of the most heroic struggles, ere the victims gave up the fight. One man was found clinging to a barbed wire fence, his body standing erect beside it, and his hands frozen solidly about the wire. Another was on his knees in the attitude of prayer. One perished within six feet of his own door—one more supreme effort, and he would have seized his own door latch. Could he have listened amid the fearful ice-tempest, he would have heard his wife singing a lullaby to his children.

Many were the hairbreadth escapes. At many a school house the teacher wisely kept the scholars from starting for home, and they huddled in heaps on the floor that they might not waste any of the meager supply of fuel. In some the desks and benches were burned in a desperate attempt to keep from freezing. One school house situated on a public road, was supplied with extra coal by a farmer chancing by, just as the fierce devourer struck. He brought his team of horses into the school house, and thus saved the animals' lives. Thousands of horses and cattle perished. Several men lost their lives passing from the farms to the houses; so dense and

deadly was the whirling blast. Several were able to find their way to safety by crawling on their hands and knees for miles. By putting their faces close to the ground, they were enabled to follow the path that led to safety. In a very few cases, men of the greatest physical hardihood wandered all night, and were rescued in the morning, in a critically frozen condition. Not a few chanced across hay or straw stacks, and burrowing into them survived the storm.

It was a most awful visitation, and all who tasted its severity have since, with unanimity, denominated it "the great blizzard!"

It seems to this writer as though the awful visitation in this age, of the storm of unbelief, and intellectual rejection of the claims of God and the Bible, are significantly like the disastrous Dakota ice-storm of 1898. The cold blast of icy doubt that has blown with terrific fierceness these last two decades, was preceded, seemingly, by the mild southern breezes, of what promised to be a worldwide recognition of the Christian religion as the one that could and would heal the world's woes. Christian ideals and standards seemed to be prevailing in all civilized lands. Institutions for the amelioration of the woes of humanity seemed to be springing up on all hands, and were credited to the faith of the people in "the Man of Galilee." Mass conversion of the heathen was taking place, and a multitude of other apparently balmy breezes were seeming to melt the age-long hoarfrosts of the human heart.

Suddenly there was a change. The dark, gray clouds of evolution filled the horizon; the sky was flecked with slate-colored evidences of higher criticism. Soon with an awful roar the storm struck! Commercial, professional and religious life was enveloped in the ice dust of the most awful blizzard of unbelief that the world has witnessed in many a century. Pulpits were snowed under, and ministers groped painfully endeavoring to lo-

cate familiar paths. Some of them could not distinguish their hands before their eyes; blinded and breathless they fell and died in the first awful blast of this pitiless storm of hell. College chairs were quickly coated with ice, and learned professors by the score perished without making an effort for safety. The laity died by countless thousands, caught in the death swirl of the hurricane of unbelief. Many were lost passing from their homes to their churches, and have never been seen in the house of God since. Often their bodies have been found later on in the picture show, the dance hall, and even the brothel. Some of their poor spiritual bones have been gnawed clean by the beasts of prey, and are all that are left of what was once a beautiful Christian experience. In countless cases there were evidences of a most heroic struggle before some of them gave up the fight. Some were found standing stiff and stark within the churches, clutching with solid hands of ice, the pew or chancel rail, as if in attention upon their ministers, who were themselves frozen solid within their pulpits. Others were found dead on their knees, as though they made one last despairing effort to reach the safety of salvation before they gave up the ghost amid the wailing shrieks of the storm demon. Not a few were within a few feet of the door of faith and salvation, when they fell icy corpses almost grasping the latch string of "Father's House." Whole churches filled with people refused to go out in the icy temperature of the storm, and huddled around their feeble altar fires, almost despairing of pulling through alive. In many instances church furniture was ruthlessly flung onto the fire to keep the deadly chill away. Old creeds, denominational differences, and pet denominational names were piled on the fire. Anything to keep spirituality from totally perishing! It was found that everyone, with few exceptions, who tried to walk upright through the storm perished. One or two kept their feet all the night through and braved the terrors of the spiritual blizzard, but they were so badly frozen that they perished for the most part, the

## Only Gone Before

By REV. D. RAND PIERCE

Read by the author at the funeral services held at Seattle, Washington, August 30, 1924, in honor of Libbie Beach Brown, wife of Rev. H. D. Brown, and published at the urgent request of the family and friends.

*Not dead? Ah, no! Only gone before  
To the land of cloudless sun;  
All the toils and tears of earth are o'er—  
The final victory's won!  
We may shed a tear o'er her silent bier,  
And treasure the lifeless clay,  
But her spirit rare has gone to share  
In the Coronation Day!*

*So full was her life of service sweet,  
Her hands never idle seemed;  
'Twas a lift to the soul, her eyes to greet,  
From whose depths a full heart beamed;  
No call ever came from a soul in shame,  
Or the needy along life's road,  
But her outstretched hand was at their command,  
And her shoulder to carry their load!*

CANBY, OREGON.

*Now thousands will miss her voice and form  
In assemblies great and small;  
And her pen no more will lend its charm  
Our glad hearts to enthral;  
And our eyes in vain will look again  
To behold that love-linked pair,  
Who walked with God in the light of His  
Word,  
Spreading sunshine everywhere!*

*She is not dead—only gone before,  
To await us where no cloud  
Ever dims the sky, nor sorrow sore  
Our happy souls enshroud!  
Oh, why should we mourn and wish her  
return—  
We, too, soon must enter in;  
Like her, then, may we labor joyfully,  
For Jesus this lost world to win!*

next day. The majority who were caught in the devouring blast, escaped by crawling on their hands and knees so close to the ground that they could still detect and follow the old familiar paths.

It has surely been a matter of profound thanksgiving that many had warm, comfortable spiritual houses in which to keep well and happy, while the spiritual blizzard has raged. How we ought to prize such a dwelling place as the Church of the Nazarene. Its fires have been kept burning bright, and while the intense cold is very apparent as we look out through the frost-coated windows, nevertheless none of its inhabitants has been compelled to shiver with chill in any one of its numerous apartments.

And it is up to us, of its ministry and laity, to so feed its furnaces and add to its warm temperature, so that any wanderers amid the ice-fog that still rages with unabated fury, may perchance grope for its doors, and entering, run sobbingly to its warm, glowing altar fires and save their precious souls.

MINNEAPOLIS, MINN.

## The Land of Canaan

By REV. C. J. PENN

*"But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Duet. 11:11, 12).*

THE children of Israel were at this time on the east side of the Jordan. The time was just previous to the death of Moses. The forty years of wandering were over and the people were ready to cross into the Land which God had promised them.

There is an analogy between the Land of Egypt and the life of sin, between the Land of the Wilderness, with its ups and downs, and the experience of justification and between the Land of Canaan and the glorious experience of perfect love and entire sanctification.

Speaking of the Land of Canaan, the text says it is "A land of hills and valleys." That is to say there is no monotony there. There are diversities of experience, abundance of blessings and heights and depths in the Love of God that we may all enjoy.

The reference to drinking water foretells the out-pouring of the Holy Ghost upon the people of God. Here is the promise of rich blessings for those who "Go over" and possess the blessing of perfect love, or sanctification, which comes as a second work of grace.

Then there is a promise of the special care of God for this land. This is the joy of the fully sanctified. God graciously keeps. The inward struggle is past and the soul rests in the full consciousness of His presence and power to save and keep. From the beginning to the end of the year, God's eye is to be upon this land.

*"Jesus all day long is my joy and song,  
Oh that all his salvation might know!  
On His bosom I lean, while His blood  
keeps me clean,  
And my soul is kept whiter than snow."*

"Lo I am with you always, even unto the end of the world." There are to be "songs and everlasting joys" upon the heads of those who walk in the way of holiness, where no lions can come (Isa. 35).

You can tell what land you live in by the music there is in your soul. If you sing, "How tedious and tasteless the hours," you have not yet entered into the land of hills and valleys; of grapes and pomegranates. If you are over in the good land you do not long for the flesh pots of Egypt, but you eat honey from the rock and drink the new wine of the kingdom. And you can sing,

*"Jesus saves, day by day,  
Sweetly keeps all the way;  
All my burdens He bears, every care.  
Soon I'll lay my armour down,  
And at Jesus' feet sit down;  
And receive a starry crown, over there."*

LOS ANGELES, CALIF.

## Entire Sanctification

By EVANGELIST J. A. RODGERS

*"And the very God of peace sanctify you wholly; and I pray God your whole heart and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).*

THIS was the prayer of the Apostle Paul for the believers of Thessalonica, who were regenerated, but had not yet entered into the experience of entire sanctification. The prayer is addressed to God, hence the thing desired is a divine act, and not a human work.

In nature, sanctification is a work of God wrought in the believer's heart by faith by means of which we are cleansed from all sin. It is not done by a gradual growth, but by an instantaneous act. When the Holy Spirit comes in, He makes a sanctuary of the man and fits him for the service of God, and gives him, as Bud Robinson says, "Enough grit and sand to fight the Devil, fire enough to burn up his trash and warm the natives, glory enough to shout in his face, and love enough to make many around him want old-time religion." It also prepares him for the coming of Christ.

Sanctification implies both purification and dedication. It purifies from all indwelling sin and makes us temples of the Spirit of God.

And the text which we have read indicates that sanctification is to reach the whole man. The spirit, including reason, conscience and will, is to be purified and dedicated. The soul, including judgment, memory, imagination, emotions, desires and motives is to be entirely sanctified. The desires and affections are to be divinely regulated and tempered and all thoughts are to be brought into captivity of obedience to Christ. The body is no longer to be degraded by vicious or unclean habits or appetites, but is to be an instrument for God's service and for the up-building of His kingdom. Our bodies are to be a living sacrifice; wholly and acceptable unto God. And the whole man is to be preserved blameless unto the coming of our Lord Jesus Christ. And the promise is, "Faithful is he that calleth you who also will do it."

EAST PALESTINE, OHIO.

## Obedience and Faith

By H. H. B. CIPRICO

WE ARE not saved by repentance nor sanctified by consecration nor are we kept by obedience. We are justified by faith through the redemption that is in Christ Jesus, sanctified wholly by faith in Him, and kept by divine power by faith in Him. It is a living, conscious faith that we have in Him that saves, sanctifies and keeps, and not any "works of righteousness that we have done."

We find, however, that the Scriptures and the experiences of God's people agree that "faith without works is dead," and that there must be absolute and conscious obedience, if an unbroken faith is maintained. We are told in the Word that we have fellowship one with another, "If we walk in the light as he is in the light." Then the opposite also must be true that we cannot have fellowship with Him, except we keep His commandments. Then we read that the Holy Ghost is given "To them that obey him." John says, "He that is begotten of God, keepeth himself and that wicked one toucheth him not." Jude says, "Keep yourselves in the love of God."

Then we read in Acts 1:8, "Ye shall receive power after that the Holy Ghost is come upon you." Or as the Revised Version says, "The Holy Ghost coming upon you." We are not given a life time of power when we are sanctified, neither is it dependent upon our feelings. The more prompt we are in obeying Him the greater the power He will send. If we slacken in our obedience, there will be a leakage of faith, which if not checked, will lead to backsliding and finally to hopeless apostasy.

"Once in grace, always in grace" can be realized only by constant obedience. But if we obey Him, the promise is that "We shall be filled with the knowledge of his will in all wisdom and spiritual understanding; that we might walk worthy of the Lord unto all pleasing, being faithful in every good work and increasing in the knowledge of God."

*"Trust and obey, For there's no other way  
To be happy in Jesus but to trust and obey."*

SAN FRANCISCO, CALIF.

## Awake! Arise!

By EVANGELIST J. W. IRWIN

IF POSSIBLE we would put the trumpet to our lips and sound over and over again, "Awake thou that sleepest and arise from the dead and Christ shall give thee light" (Eph. 5:14). In this language the sinner is first addressed; second, he is described, and third, he is pointed to the Savior. What more could be done?

Awake thou from the dull, indifferent sleep of sin which will end in eternal death, if you do not awake. Thousands are sleeping this sleep who will not awake until they hear the words, "Depart, I never knew you," at the final Judgment bar. May God help the preachers to awaken souls and to bring them to Jesus, plucked as brands from the burning!

People in sin who profess to be awake remind us of men who walk in their sleep. We know of such an one who used to walk on the edge of a great precipice near his home, un-

conscious of his danger, because he was asleep; yet one step more would have been certain death to him. Thus thousands of sinners walk blindly on the edge of perdition unmoved by a sense of danger and unheeding of the calls of others who behold their plight.

One night I boarded the Sunshine Special at 10:30 in Little Rock, Ark. The lights were turned low and the passengers were asleep, though the train moved on at the rate of fifty or sixty miles per hour. This brought to me a picture of the lost, sleeping in sin while the wheels of time rush them on to the Judgment. "Awake! Arise! Christ shall give thee light."

Some have awakened, but have not gotten up, and are like the man, who, though aroused, is in danger of dropping back for further slumber. O Sleeper, "Arise!" "Arise and call upon thy God" (Jonah 1:6), lest God should say of thee as He did of Ephraim, "Let him alone" (Hos. 4:17).

O anxious soul, look to Jesus, He is light and will give you light to brighten your way through this life. He will not only shine upon you, but will shine into you and through you that others may see the goodness of God and be saved. He will calm your fears and deliver you from your guilt and condemnation.

May God stir both preachers and laymen to sound the warning until there shall be a shaking and an awakening among sleepy sinners both inside and outside the Church!

SPRINGFIELD, MO.

### SEEING GOD IN ALL THINGS

By EVANGELIST E. E. SHELLHAMER

I WAS sitting in my study brooding, having just received the shocking news of a great financial loss. The good wife came in and instead of upbraiding me, looked complacently and said, "Dearie, the Lord told me just now that He will take care of us and get more glory because of our loss than if it had not occurred. You are happy and rich, if you only knew it."

I confess that it was difficult to appreciate these words, in view of our hard earned savings being swept to the winds. So I asked for an explanation, and she replied: "Had it not been for this loss, you might have done as many other ministers who leave their activities in soul winning and go into business or into speculating on real estate. But now it looks as though you must continue to evangelize in order to support the family. We are loath to see you go and be gone for months at a time, but if souls will be saved and get to heaven who might have missed heaven had you not torn yourself away from home, in the end, God will be glorified and you will be glad that this crushing thing was permitted to come."

The little prophesies left me to myself and I began to think, then to calculate: It is not what a man loses, but what he has left that actually counts. Let me see how much I have left; (1) Heaven! Neither bankers nor dishonest men can rob me of this. Hence I am independently rich. (2) My right reason. This is invaluable. It must be very sad to be unbalanced, not to say insane. (3) Good health. It is wonderful to have

splendid health and be able to do about two men's work at the age of fifty-four. (4) A lovely family, all on the way to heaven and all called as soul winners. This is exceptional in this age and I rejoice with trembling. (5) Opportunity for blessing others. To be kept busy in helping others forget their troubles is a sure way to forget your own. Since having this loss, every time I see a soul pray through and shout the victory, I feel like shouting with him and saying, "More interest on the \$11,000.00."

"The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

"All things work together for good to them that love God."

"But I would that ye should understand brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Wesley said that a fruit of perfect love was this: That we should "See the hand of God in whatever occurred and embrace it." If some one will be helped and eternally saved at my expense, mine is a good and lasting investment. Amen!

LOS ANGELES, CALIF.

### SCRIPTURAL HOLINESS

Scriptural holiness is comprehended in two works of grace. In justification, the work of grace, wherein the sinner through repentance and faith is forgiven his sins, is adopted into the family of God, is consciously brought into communion and fellowship with God, being regenerated, and to these he testifies having the witness of the Spirit. In sanctification, the work of grace, wherein the believer through complete consecration and the Baptism with the Holy Ghost is made pure, is filled with perfect love, and really becomes a vessel meet for the Master's use. The believer testifies to these results knowing that the Holy Ghost is the witness within.

Confession of sins leads the way to justification, and confession of sin, or depravity, leads the way to sanctification. Since justification is an act of God, and sanctification is also an act of God, it follows that the grace of sanctification which is for the believer is subsequent to the grace of justification which is for the sinner. Any deviation from this is not Scriptural Holiness.—*The Holiness Herald*.

### THE BEAUTY OF HOLINESS

If we hold to the figure seven as the number of the primary colors, we may venture to use the same number in enumerating the elements that go to make up the beauty of holiness.

1. The Beauty of Holiness is the beauty of Purity.
2. The Beauty of Holiness is the beauty of Harmony.
3. The Beauty of Holiness is the beauty of Devotion or Consecration.
4. The Beauty of Holiness is the beauty of Humility.
5. The Beauty of Holiness is the beauty of Love.
6. The Beauty of Holiness is the beauty of Christlikeness.
7. The Beauty of Holiness is the beauty of Perfection.—DR. RIDOUT in *Pentecostal Herald*.

## Questions Answered

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

Q. Is the description of the soul, "empty, swept and garnished" found in Matt. 12:43-45 applicable to a sanctified soul which has not yet been filled with the Holy Ghost?

A. No, for in the first place there are no sanctified souls which are not filled with the Holy Ghost. We are sanctified (executively) by the incoming of the Holy Ghost. The description is not even that of a justified Christian. Read the whole paragraph beginning with the 38th verse and you will see that this is a description of an apostate nation and of a backslidden soul. We are wrong if we infer that the Master said this soul had been "empty, swept and garnished" ever since the wicked spirit was cast out. The description is derogatory and not commendatory. The clear intimation is that the soul had become empty of grace, swept of love and all fruit of the Spirit, and garnished with showy trifles since the wicked spirit had taken his unwilling leave; and upon his return he found, different from the state in which he left it, the soul prepared for his entrance and abode. The Jewish people to whom Jesus spoke were thus fallen from their former simplicity and spirituality and so are thousands of apostate souls in our own land and day, but no genuine Christian in any state of grace is like this poor hopeless man.

Q. Please explain Matt. 16:19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven."

A. When the Jews made a man a doctor of the law, they put into his hands a key to the closet in the temple where the sacred books were kept, thus signifying that they gave him authority to teach and explain the Scriptures to the people. Jesus was now announcing His purpose of founding His church which would be distinct from Judaism in a number of important particulars. Some of the things which held in the Jewish law were to hold in the Christian Church, and some were to be done away. He appointed His apostles to the task of discriminating in matters of doctrine (note that the word is *whatsoever*, not *whosoever*) and gave them authority (Read Acts 17:18; 21:24). They were Apostles and Scribes in the new order, so Jesus used a form of words familiar to the Jews in initiating teachers into sacred office. Note that the doctrines of the early Church were called, "the apostles' doctrines" (Acts 2:42). Now in John 20:23 there is a reference to *persons* in the matter of the forgiveness of sins, as there is to doctrine here in Matthew. Still, even in that instance, there is no reference to the blasphemous act of a creature, be he priest or pope, in pretending that he can forgive sins which have been committed against the Creator. Rather it is a reference to the gospel of reconciliation and condemnation which was committed to the Apostles and to the ministry and Church and to which Paul alludes in 2 Cor. 2:15, 16.

Q. What is the meaning of Mark 16:17, "They shall speak with new tongues"? This is a proof text of the Tongues people.

A. I do not see how the tongues people could use this for a proof text, for the essential prelude says, "These signs shall follow *them that believe*," while the tongues people teach that speaking in unknown tongues is evidence that one has been baptized with the Holy Ghost. As to the real meaning of the passage in question, I believe it is a prophecy of that which took place on the Day of Pentecost when the disciples who were baptized with the Holy Ghost were given utterance to speak in the known tongues of the people who heard them tell of the wonderful works of God. The idea that the new tongues here mentioned are *unknown* tongues is entirely gratuitous, so far as the Bible is concerned, and the statement that speaking in unknown tongues is "Bible evidence" that one has been baptized with the Holy Ghost is false to both Scripture and facts. You can hear unknown tongues among the Mormons, and the Spiritualists and among the Hindoos of India—and they are just as "unknown" as any you would hear in meetings in America. Speaking in unknown tongues is a failure as evidence of anything—too many people do it.

# The Passing of Libbie Beach Brown

By Rev. D. Rand Pierce

In the death of Libbie Beach Brown, the wife of our revered and greatly beloved brother, Rev. H. D. Brown of Seattle, Washington, president of our General Court of Appeals, the Church of the Nazarene, not only locally, but at large, has lost one of its best known and influential women leaders. Her passing calls for more than the usual brief notice. Her maiden name was Beach. She was born on a farm near Fairbury, Illinois, March 11, 1858, of godly, Presbyterian parents. She early gave her heart and life to Christ and His cause. She taught in the public schools, and also for a time taught in a boy's reformatory in Minnesota.

In 1889 she became superintendent of the Home of the Friendless at Lincoln, Nebraska, which position she held for six years. Here her great organizing and executive abilities first came to the front, gaining for her a high reputation through that part of the country. She undertook and carried to completion, an important enlargement of the institution, taking her cause before the state legislature where she secured a generous appropriation for the same.

It was while superintending this institution that a most auspicious event in her career took place,—the uniting of her life with that of Rev. H. D. Brown, Oct. 3, 1895. She severed her relation with the Home of the Friendless and came with her husband to Portland, Oregon. The next spring they moved to Seattle, Wash., which they have ever since called "home." Brother Brown, who was then a Methodist Episcopal minister, became the pastor of the Battery Street M. E. Church. Sister Brown entered enthusiastically upon her duties as the wife of a pastor. But the old passion to reach for the unfortunate was upon her, and with the assistance of her husband she organized the Washington Children's Home Society of which she became State Superintendent. Through her labors for this she became well known through a large portion of the Pacific Northwest. Later she and Brother Brown accepted the superintendency of the Lebanon Home in Seattle, where they labored successfully for eight years. Here Sister Brown did a great work in the interest of unfortunate girls. It would also be expected that one with such convictions and sympathies would be deeply interested in the cause of temperance. Her connection with the Seattle W. C. T. U. as president for several years of its City Federation was notable.

Very early in the history of the Church of the Nazarene, Brother and Sister Brown became mem-



bers of that body, and together were among the pioneers of our work in the Pacific Northwest. Their faces were seen in every district assembly and together they attended every General Assembly except that of 1915, at which time they were in Canada. Though frail from recent illness, Libbie Beach Brown was a conspicuous figure at the last General Assembly which was held at Kansas City, Mo., one year ago.

She was gifted in both voice and pen, possessed a very diversified and attractive personality, and was one of the most devoted and solicitous of helpmeets. The familiar sight of Sister Brown and her towering husband will be missed at our future gatherings.

Her health was considerably affected by an attack of pneumonia over a year ago, from which she

barely recovered; and was still further broken by a serious operation for cancer. After the injury of Brother Brown, caused by a fall in a Portland hotel following the last District Assembly, she undoubtedly overtaxed her impaired strength and hastened the stroke which, in a few days, resulted in her untimely death. At first, after being stricken she seemed so anxious to get well; but ten days before her departure she realized that this was not possible, and expressed her resignation in one of her childhood hymns, "Oh Come Angel Band." Friends sang old hymns in which she endeavored to join. When very weak she said "Maybe He will come today." One of her last and scarcely intelligible utterances was, "We must do all we can to get them ready." Her life's passion was strong in death! She was tenderly cared for during the last trying days by her sister-in-law, Miss Mary Brown, and her one surviving sister, Mrs. R. F. Witham. The funeral was held August 30, 1924, at 2 p.m. in the large chapel of the Butterworth Mortuary, Seattle, Washington, which was filled, floor and gallery. Preceding the regular exercises, the W. C. T. U. conducted a beautiful memorial service, led by Mrs. Wood, vice-president of the City Federation.

Rev. Guy A. McShane, pastor of the First Church of the Nazarene at Seattle, then took charge. Rev. Mrs. DeLance Wallace offered prayer, and Rev. Mary T. Clink read the scripture lesson from the deceased's own Bible. They are both residents of Seattle. Rev. Bert Anglin of Tacoma, Wash., spoke briefly as Sister Brown's pastor, and Dr. O. E. Tiffany as president of the King County Holiness Association, of which she was a member. The writer then voiced the principal tribute in keeping with the wish of the departed. Brother McShane closed with a brief address. "How Firm a Foundation," and "Am I a Soldier of The Cross" were sung by the congregation at Brother Brown's request. Special selections were rendered by Miss Ruth Evans of Seattle and Mr. and Mrs. G. W. Edwards of Everett, Wash. "The Eastern Gate" was appropriately sung by a quartet at the close. A delightful accompaniment to the hymns was furnished by Mrs. O. F. Krieger, harpist of Seattle. The floral offerings were profuse. A large procession followed her to the beautiful Lakeview Cemetery, where she was tenderly laid at rest to await the glorious resurrection morning.

## EXTRACTS FROM PERSONAL LETTER OF REV. C. S. JENKINS

My dear Sister Reynolds:

Greetings in the precious name of Jesus! Your letter of a long time ago came to hand and was much appreciated, but I am very tardy in answering. At the time the letter came I was at our hospital at Pigg's Peak. During my illness much correspondence accumulated and I am now trying to catch up. Then again, I was not able to comply with your request as I was, and am still, away from home.

It is a long hard pull I have had, but I believe that now I am nearing the top again. Praise the Lord! How I have appreciated the prayers of the people of God at this time! This is practically my first experience with sickness, and therefore it has been very trying indeed for me. I have tried to be patient and I trust succeeded in at least a small measure. God has been very gracious to me and taught me some precious lessons. I trust that I shall not have to learn them again, however. The first operation, done at our mission hospital, was not the success which we hoped it would be. When I left the hospital it looked as if everything was going nicely, but after a little it was seen that the wound was not healing beyond a certain point. This puzzled Dr. West, and he advised me to see another doctor. This I did, and had the second operation at Lourenco Marques. When I was sufficiently strong I came to Stegi, our nearest mission station, where I have been ever since. The wound is nearly healed, but just now is the trying time. It was just here that it stopped healing the other time. The missionaries have so wonderfully stood by me at this time, and all have faith that God is going to heal me in His way. Sometimes we have to go through suffering to help us to sympathize with others who are sick.

It has been so hard to be away from the work, that is, not at the front of the battle. I trust that in some way I have held up the hands of those who

are fighting. During this time I have done a good amount of translation work. This is very needful. When you realize that the natives can carry their library (?) at any time in their handkerchief you can readily see that something for them to read is very helpful indeed. When I think of the HERALD of HOLINESS, *The Other Sheep*, other holiness papers and the hundreds of soul-stirring books, I realize how privileged we are in the gospel. The natives have the Bible, a song book and the *Umpapamisi* (The Awakener) which is issued monthly. I am now translating Rev. W. E. Fisher's "Sound Doctrine" for the *Umpapamisi*. I think that this will be helpful, especially to our native workers. They have so little help after they leave school. I get snowed under now and again and have to appeal to higher authority from the language standpoint. Especially is this so when we come to the lesson on the Trinity. This is hard enough to explain in English. Then we have in the Shangaan language the catechism, with many Bible references, ready for the press. The catechism was translated by Brother Schmelzenbach into Zulu some years ago and now we have it ready to print in Shangaan, the language of the people where we labor in Portuguese East Africa. All this takes very, very much time and is heavy work. We praise the Lord for this much done. I have recently received the late Brother Christman's book, "The Best Things in the Bible," and I hope to have that in the native language some time. Sister Marshall has translated over sixty of our holiness hymns into Zulu, and they are a wonderful blessing. The old hymns are the same as used in the old churches in the homeland and do not have much victory in them, and so these new hymns of victory and salvation make worlds of difference in the services. We hope after a while to get some of them translated into Shangaan.

Wife was with me all last week, and it seemed very good to be with her again. She is getting along well in Portuguese, and will finish and take

the government examinations in November, the Lord willing. Will you not remember her at that time? The Portuguese government is Roman Catholic, and naturally they do not like issuing these teachers certificates to Protestant missionaries. Work is getting harder and harder in the Portuguese province. The Romanists are beginning to stir themselves; and now the government is bringing pressure to bear upon us which makes the work very difficult. They cannot drive us out on account of the International Treaty, giving religious liberty to everyone, but they can make work almost impossible. Well, God is for us and He is more than all they that are against us. Praise the Lord!

## LET US PRAY

By REV. L. S. TRACY

WE WHO live in a country that has not for a long time been devastated by war on its own soil, can scarcely appreciate the situation in which our missionaries in China are now placed by the civil war that is now in progress.

The dislocation of normal life, possibilities of famine and pestilence, unrest among the people, distraction of their attention, break-down of civil authority and the accompanying reign of lawlessness, besides the possibility of being suddenly caught between contending armies engaged in savage warfare with modern weapons handled by an undisciplined soldiery. These and many other things unite to create a situation perplexing, trying, and dangerous for our missionaries. We should pray that they may be given wisdom, grace, and physical endurance for this trying time. It is difficult to know at this early date whether the conflict is due to the jealousies and ambitions of petty "generals" or whether it may not be the Chinese way of expressing the need of a great reform movement, but the fact remains that China is having a civil war and it is therefore a time when the missionaries of our church and of other churches, also, have a special need of our prayers.

NAMPÁ, IDAHO.

# NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

## THE ASSEMBLY IN MEXICO CITY

Rev. J. D. Scott, *Missionary Superintendent*

**T**HE third annual assembly of the Mexico District met in the City of Mexico on July 25th, with twenty-five delegates present. All but one of the pastors of the district were present, and there was a tide of spiritual blessing throughout the sessions. Rev. E. Y. Davis, of El Paso, was present, and his messages were an encouragement to our people.

In spite of the year of almost constant revolution, and the many other obstacles in the way of the prosperity of God's work, we have seen some real advancement during the year. I have never seen our faithful pastors so full of hope, faith and courage. Four months of the year all communication was cut between Mexico City and our work in Oaxaca and Chiapas, yet the workers kept steadily on and never missed a service.

After a very careful revision of all our membership lists the statistical report showed that we now have 525 full members and 110 probationers in the Mexico District, and we have 191 full members in the Southwest Mexican District, all Mexicans, which gives us 716 full Mexican members and 110 probationers, or 826 in all. The Southwest District has nine licensed preachers and the Mexico District has seventeen, or twenty-six Mexican preachers in all. We have 595 Sunday school scholars in the two districts, and 122 members of the N. Y. P. S. In Mexico we have five medical dispensaries which have treated 4,459 patients during the year. The two districts own \$21,000 worth of property, all free from debt.

This, of course, is a small beginning for such a large field but it is a beginning, and with a little help which is so badly needed right now to employ a few more workers and build a good school it would not be so very long until the Mexican work would be made almost or entirely self-supporting. During all these years of revolution and bloodshed, when the whole country has been torn up, God has helped us to keep pushing slowly but steadily ahead and we are being rewarded for it.

During the year we have lost fourteen of our very brightest and most promising young men because we have no school in Mexico. They have gone to the Presbyterians who have given them scholarships in their college with an agreement to work for them when through school. \$10,000 would build us a good school in a central location which would mean more to our work than anything else we could do. But, you ask, is it not dangerous to invest now in Mexico? I can only say that all other denominations which are working this field are building schools and colleges and larger temples and are going to get our young folks if we do not wake up and do something worth while for Mexico.

We are soon to hold our Central American Assembly, and I will report again. I am planning to be with our workers in Peru in October and November, then on to Argentine for December. Please pray for these neglected fields.

## SECOND CHURCH OF THE NAZARENE ORGANIZED IN ARGENTINA

Rev. GUY C. McHENRY

We cannot but give glory to God, for He has favored us above many missionaries by giving us two organized churches in Argentina within the five years that our missionaries have worked here.

The organization service was announced for Sunday afternoon, August 10th, at the Gaona mission. The congregations of the Behring street church and our new mission on Superi street were invited, and a goodly representation were present. The nations were well represented and the preacher had the privilege of preaching to Italians, Argentines, Russians, Spaniards, Armenians and Americans. At the close of the preaching service, District Superintendent Chas. H. Miller organized the second Church of the Nazarene in Argentina, with sixteen members and eleven probationers, among

whom was an old lady, an Italian eighty-one years old, who has been saved only a few weeks and has demonstrated the genuineness of her salvation by destroying all of her "saints."

If you could only realize the bondage that these poor souls are in your hearts would cry out for their deliverance.

## WHEN ARE THE PROMISES PRECIOUS?

MISS SARAH M. COX, *Guatemala*

**T**O THE true missionary they are always precious. From the time he says good-bye to the homeland and sails away to lands unknown, comforted by the gentle whisper, "Lo, I am with you always," until broken health calls him home or death translates him to his heavenly home, with the assurance, "Though I pass through the valley of the shadow of death"—through all the vicissitudes of the missionary career, the promises of God are a great and solid foundation underneath the feet and a soft pillow of repose. They cheer when the battle has been hard and, so far as visible results show, the victory is lost. They sustain when the clouds of discouragement hang low and heavy and Satan whispers, "You see? I told you so." They afford new strength for the monotonous grind that must many times fill up our lives. And last, but not least, they are good traveling companions. In this last capacity I have recently had occasion to try and prove them in a new way.

The roads, if they may be called roads, were indeed the worst I have ever passed over. It was only a path wide enough for a mule to pass. And the precipice below was such that we dared not look that way lest we become very dizzy. One step of the beast out of the road and we would be in eternity. Down, down, over stairsteps of rock, through gulleys which were sometimes so dangerous that we were forced to dismount and lead, or through thicket and underbrush that forced us to lie down on the mule's neck to pass at all. My old hat was just about torn to pieces by the overhanging brush and thorns, but I felt I should consider myself fortunate if I got out of that place with my head on, so I did not bother about the hat. Turn after turn in the path, and some of

them so sharp that the beasts seemed to need a pivot to turn on. But we must needs pass that way. There were souls hidden away over in those mountains who needed the Bread of Life. Brother Anderson was about to decide to take another road, less dangerous, but finally he said, "No, we must go to see those people."

And the great river. It had rained for days and we had heard that it was swollen and dangerous. All along the way before reaching it we had prayed, and God had whispered many promises into our ears. At last our eyes beheld it, rushing swiftly and angrily on its downward course. There was one old canoe that leaked and two oarsmen, so quickly one of our party, a young native worker, put hand to the oars and then began the laborious task of transporting our small caravan to the other side. First the saddles, baggage, etc. It looked indeed a very dangerous undertaking. Then the three Indians who accompanied us on this tour, carrying our baggage. They are all believers. As they took their places in the little old boat and looked across the angry waters I noticed one of them quickly bowed his head in prayer and by faith he looked to Jesus instead of looking at the waves. No wonder he crossed in safety. Then it was our turn. As we passed over the native brethren on the other side sang in Spanish, "God will take care of you." And, sure enough, He did. It is just like Him to help just when we need Him most. Then the passing of the beasts. They must be pulled one by one by a long rope and be made to swim. What a great relief we felt when the last one was safely landed on the other side. We spent in all two and a half hours making this crossing.

Six miles on over the rugged path and through the thicket, and we reached the plantation where the whole family had come out as soon as they saw us approaching, to meet us and give us the glad welcome to their home where they thought it a great honor to have missionaries visit them. They are all believers. As we held the service with them and heard them testify to what God had done for them we felt repaid for all the risk we had incurred in reaching them.

## GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost.—DR. A. J. GORDON.

## WHAT A GLORIOUS SIGHT

Rev. GUY C. McHENRY

It was truly a glorious sight, and one not seen once in a lifetime at home. Twenty-two souls, all of them more than twenty years old, all of them saved from sin less than three months, all of them new material (not a backslider among them), all standing and asking for baptism after hearing the requirements of the gospel and of our Manual. This is what happened at our new Superi street mission in Buenos Aires. Glory be to God!

[As I understand it, our first church in Argentina is on Behring street, this second is organized on Gaona street, and twenty-two were baptized in the Superi street mission, a good nucleus for a third church.—ROY G. COBBING.]

## REFRESHED BY VISITORS

MISS MAUD CRETORS, *Africa*

Our hearts were made happy last Friday by the coming of Miss Lovelace and Miss Robinson. They did the preaching on Sunday, the Lord blessed, and when the altar call was given a goodly number came forward, some who had never been forward before. Among them was a heathen woman from Shugelas kraal. The people from that kraal have been on my heart very much, and we rejoice that God is working. We are expecting many more from that large kraal.

The darkness has been dreadful for some weeks. I have spent some years in this land, but never felt such demon power as we do at this place. There is a demon school for boys east of us, another for girls west. The awful weird sounds make us think of the walls of lost souls.

God is working, and we are seeing some victories, but we greatly need your prayers as we labor in this dark place.

The people are feasting on locusts, gathering them by the bushel. They cook them, removing their legs and wings, then dry them for future use. Our native preacher says they are nice served with peanuts.

The Lord is blessing, I am conscious of the cleansing blood upon my soul.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## REPORT OF THE MISSOURI DISTRICT Y. P. CONVENTION

The delegates of the Missouri District Y. P. Societies met for their first annual convention Tuesday morning, Sept. 8th at Kansas City, Mo.

The Convention was opened by our retiring President, Mr. Earle Gorman. After singing and prayer Mr. Gorman gave a short talk. The subject, "How can we hold our Young People?" was presented and discussed by the Y. P. S. presidents who were present. Helpful suggestions were given. The service was then turned over to Rev. A. M. Bowes, pastor of First Church of Kansas City, who gave us an inspiring message on "The Pentecostal Possibilities of the Young People." This was followed by a very precious prayer service.

The afternoon was given to the business session at which time the reports were given and the following officers were elected. President, J. B. Ramsey; 1st. Vice-President, Will Fields; 2nd Vice-President, Stanley Whitcack; Secretary, Nora Milligan; Treasurer, Ethel Hodges. A plan was presented and adopted whereby funds may be raised for the District expenses and which will enable our President or some of the officers to visit the various societies, which we believe will be the means of creating far greater interest.

Our convention this year lasted only one day, but we feel we spent a very profitable time, and we are planning for a year of greater victories and we believe, with our President who has the burden upon him, and the other officers, if we will each one do our part, we will see greater interest in our work and greater things will be accomplished.

We believe that each delegate has a new vision of our work and that they will return to their societies to do more to push the battle for Christ. We believe we as young people have a place to fill, and if we keep true and on fire for God, He will use us and make our societies a great blessing and means of advancement in the general church work. So let us, as young people on the Missouri District, throw ourselves into the work with our whole heart, knowing that God, "is able to do even more than we ask or think."

RUTH ELLYSON, Reporter.

## NORTHERN CALIFORNIA CONVENTION

The Fourth Annual Convention of the Nazarene Young People's Society, of the Northern California District was held at Lindsay, California, August 30, to September 1.

### SATURDAY SESSION

The first service opened with enthusiasm and high spirits. Bro. L. T. Wells, the pastor in charge made all feel welcome, by giving each one a "warm reception," the weather verifying the fact. Bro. Willard Morrill responded in behalf of the societies of the district.

Mrs. Frank Cooper, gave a very inspiring address on "The responsibility and influence of a school teacher on the life of the pupils." Rev. Frank B. Smith, the District Superintendent followed, emphasizing five striking points toward the success of an organization. The five points are as follows: Organization, Unification, Consecration, Conservation and Multiplication.

### SUNDAY SESSIONS

The Sunday morning session opened with a very enthusiastic and spiritual devotional service.

Rev. Frank B. Smith brought the message of the hour, the text being, "And he wist not that the Lord was departed from him." Judges 16:20. The subject of the message was, "The price of a compromise, or our greatest danger," thus paralleling the life of Samson with the life of the young people today. The service was closed with an appeal to those in need of spiritual help.

The afternoon session was called to order by the district president, Willard Morrill, followed by a very joyful song and devotional service, after which representatives from the different Societies over the

district reported. Truly the Lord has graciously blessed our young people.

The reports showed an increase both in membership and spirituality. Rapid progress has been made over the Northern California District, with three or four new societies organized the past year. The membership has increased and a greater interest has been shown in the building of a greater Y. P. S. on the Northern California District. Our vision has been enlarged and each one left the convention with a greater zeal to pray, push and move on in the things of God.

Rev. Frank B. Smith brought the evening message, taking for his text, "Have ye received the Holy Ghost?" Conviction was on the people and the altar was filled with earnest seekers. The service closed near midnight with shouts of victory.

We are sure that the presence of the Lord was felt in each service and that each one returned to his society with a greater determination and zeal to push the battle a little harder than ever before. For if God be for us, who can be against us?

REPORTER.

## DISTRICT N. Y. P. S. CONVENTION NORTH PACIFIC DISTRICT

The second annual N. Y. P. S. convention of the North Pacific District was held at Centralia, Wash., on August 31st and September 1st. The convention was long anticipated by the young people on the district who came expecting great things. They were not disappointed for it proved to be a great blessing spiritually.

The speakers were Rev. D. Shelby Corlett, our National Secretary, Dr. H. O. Wiley of the Northwest Nazarene College, Miss Lela Hargrove, who is on furlough from India, and Rev. Donnell Smith, our National President. Each speaker seemed especially anointed for the services and great tides of glory swept over the congregation as they listened to the inspiring messages. The shining faces of the young people and the shouts showed that God was plainly in the midst of the gathering.

Monday was given over to the business of the convention. Several steps were taken which will increase the usefulness of the society and which we hope and pray will make us even more of a blessing to the district than we have been during the first year of our organization. Between eighty and ninety young people were present and all but four of the societies on the district were represented.

We feel that we have much to be thankful for because of the numbers present and the great blessing of God on the convention. We feel that God has honored the young people with a place in his vineyard and it is the desire of our district to completely and satisfactorily fill that place.

RUTH VANZANDT, Secretary.

## DISCUSSION OF N. Y. P. S. TOPIC FOR OCTOBER 5

By D. SHELBY CORLETT

*The Demand for the Proof of Faith.*

James 2:14-26

The popular notion of faith is that what a man does not deny, he believes; that if he will in argument maintain a doctrine, he proves that he believes it; but this may not be faith at all. "True faith is conviction in action, principles operating in the life, sentiments embodied in conduct." In common words "the proof of the pudding is in the eating"; so the proof of faith is in our works, or what we do.

The object of "works" in the Christian religion is not to gain the favor of God, but by his "works" a Christian shows his love for God and his fellow man. The words of condemnation or commendation given by Jesus in the 25th chapter of Matthew were based upon His statement, "Inasmuch as ye did not, or did unto the least of these my brethren, ye did it unto me." So "works" find a prominent place in the Christian life.

James in these verses gives us a picture of two very common ideas of faith and also true faith.

1. The kind that is all "works" and no "works."  
2. Intellectual belief in God without obedience. 3. True faith as illustrated in the life of Abraham.

I. THE KIND OF FAITH THAT IS ALL WORDS AND NO WORKS.

"If a man say he hath faith, and hath not works, can that faith save him?" (vs. 14 R. V.)

This faith is a lip service somewhat similar to what John gives when he says, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). We need more than a lip service today. We need something more than an argument to maintain a doctrine; more than repeating a creed; more than saying we have faith; we must have a faith that is alive, and ever increasingly active in maintaining good works.

James gives us an example of this "lip faith" by telling a brother or sister who is in need of food and raiment to be filled and warmed, yet we give him nothing with which to feed and warm himself. The faith that does not produce works of charity and mercy is without the living principle which animates all true faith, that is, love to God and love to man. True faith which is in the heart cannot be discerned but by the effects, that is, good works. He who has no good works has no faith. Dr. Whedon says of this man, "He is a believer, but not a righteous doer; a Christian, but not a conscientious liver; pious, but not honest. He holds to a humble Christianity, but despises the poor. James very fittingly asks, "Can that [kind of] faith, save him?"

II. INTELLECTUAL BELIEF IN GOD WITHOUT OBEDIENCE. Vs. 18-20.

The faith such as a man has who credits a well-circumstanced relation because it has all the appearances of truth; but they have nothing of that faith a sinner must have in Christ to be saved from his sins. This faith is illustrated by "the devils believing and trembling."

It is apparent that there are a number of professed Christians in this group today. They have "believed" on the Lord Jesus Christ" in an intellectual manner only. They have subscribed to the truths of Christianity, that is they have given a mental assent to the truths of Christianity and have by public confession of the same been taken into the church. But if a person has nothing to produce but a bare assertion, it does not prove the possession of faith: the only possible demonstration that one has it; is deeds, or works, which are its fruits.

"Motion is the test of life. A 'faith' which does nothing, which moves no limb, is a corpse. On the other hand, if grapes grow ruddy and sweet in their clusters, there must be a vine on which they grow, though the stem and the root may be unseen." (Maclaren) True faith will be fruitful, it is a "faith that worketh by love."

III. TRUE FAITH AS ILLUSTRATED IN THE LIFE OF ABRAHAM. Vs. 21-26.

The example of Abraham is used as a picture of true faith. His conduct in the offering up of his son Isaac on the altar, sufficiently proved that he believed God and his faith in God led him to this very extraordinary act of obedience. Obedience then is the acid test of faith. The Chinaman had the right conception of the Christian faith when he said, "I am reading the Bible and behaving it." We have no right to profess faith in Christ if it is not evidenced in our lives by obedience or behavior in keeping with Christ.

So true faith is not all "talk." Not an intellectual belief such as the devils have and tremble. But a true working force which produces good works and obedience in our lives.

NOTE—That true faith is the CAUSE which always produces the EFFECT, of good works. True faith lives only as it works. By works faith is perfected.

## YALE, OKLAHOMA, N. Y. P. S.

A good N. Y. P. S. rally was held at Yale, Okla., August 29. The problems of our young people's work were discussed to the advantage of all present. The morning service was conducted by E. H. Matlock, our pastor at Skeegee, Okla., and God honored it with souls. Prof. L. M. May of Bethany-Peniel College had charge of the afternoon and evening services. These services were wonderfully blessed, of the Lord and souls were saved in each of them. Our next rally will be at Skeegee, Okla., October 18.

R. E. GRAY, Reporter.

# The Sunday School Lesson, October 5

By M. EMILY ELLYSON

SUBJECT: The Choice of the Twelve.

LESSON TEXT: Matthew 10:1-8.

GOLDEN TEXT: *Freely ye have received, freely give.* Matt. 10:8.

THE choice of at least a part of these men, antedated the lesson before us. They have been followers of Jesus ever since they stood on the banks of the Jordan and heard John Baptist's testimony relative to Him, but they had not been asked to forsake all and follow Him. Many lessons there were for them to learn, and though from the first they were believers, yet that closer relationship which involved the giving up of worldly pursuits and an utter devotion of their time to service for Him, does not take place until now. Only he who is faithful in that which is least can be trusted in the greater service. Thus God's greater work should be entrusted only to those who have served conscientiously in the lesser places and proven themselves loyal. This has ever been God's plan. Before Moses became Israel's great lawgiver he was tested thoroughly during forty years of service at the back side of the desert. Joshua was Moses' minister ere he led the armies to victory in Canaan. Elisha stayed right by Elijah to the last and received a double portion of his spirit. Samuel served Eli and kept the lamps of the temple filled with oil and afterward became the Judge and the anointer of Israel's greatest king. The injunction to the church is "lay hands suddenly on no man." Great care should be exercised in the choice of men and women for responsible positions in the church. Rushing new men into office quickly has often proven disastrous to both the man and the enterprise.

It was after a night of prayer on the mountain that Jesus called these twelve men to Him, probably about day dawn and before the crowd had assembled. There was doubtless a large company of general followers and from these the twelve were chosen, and from their grouping we judge they were to go out two by two. And He who called them furnished them with both power and authority. This fitting was not for them to merely hold a church job. There were afflicted people to be healed, and demons to be cast out, but the special commission was to preach the near advent of the kingdom of heaven, that is, a spiritual kingdom is about to be set up. The preaching of this was like the day dawn which gives notice of the rising of the king of the day.

How beautiful it is to note that though our time is so remote from the time of this lesson, yet Jesus' methods are still the same today relative to His representatives, they are divinely sent forth. No other workers are acceptable in our system of Christianity, and nothing is more contemptible in the church of Jesus Christ than place seeking. We believe that such a person is unfit to fill a position of responsibility, that the very fact that they seek it argues their lack of ability to fill the place. Whatever one's acquired ability may be, unless he gives evidence of a divine sending forth he is an unsafe and useless messenger and becomes a trial and hindrance to the church. Our Lord does not want His church thus embarrassed and has made ample

provision so that they need not be, by giving to the church a divine executive in the person of the Holy Spirit, to lead in all things pertaining to the church. No man ought to take this honor to himself and no uncalled person should be given a position in the ministry. Let us then give greater attention to the Spirit's leadership allowing Him to exercise His holy function, for this was the reason for His coming and He earnestly desires to lead all of God's people into truth. Not to do this is to make the Holy Spirit a mere figurehead, which is mockery to God.

We note that Jesus gave specific direction regarding the ministrations of these apostles who now entered into partnership with Him in His great work. They were not permitted by our Lord to go promiscuously abroad; the call at present covered a prescribed territory, the Gentiles and Samaritans being prohibited. This was not because our Lord's intention was to keep from them the truth, for He had already demonstrated the fact that His was a mission to all people. In His sermon at Nazareth where He was rejected and where He made reference to the times of Elijah and Elisha and in His two days' teaching at Sychar He had preached to these very people, but these disciples must not go to other peoples until their message had first been refused by the Jews. However, this restraint was removed in the great commission.

This power so freely bestowed by Jesus they were enjoined to use only in doing good. Jesus sends His representatives forth to be public blessings, not spectacular workers which are of no profit to the world other than to satisfy curiosity and morbid sentiment. In doing good they were not only blessing lives but were giving proof to the world that they were servants of God.

Again, all of their good works were to be done freely. Those having the power or gift of healing, constantly met opportunities to enrich their coffers, and for this reason Jesus cautions them not to make gain of the power which was freely bestowed upon them. Possibly among the gifts entrusted to the church none have been so abused as the gift of healing. We have known of several, who, after a time of humbly exercising this remarkable power in doing good to the bodies of men, have finally yielded to the lure of the tempter to enrich themselves and thus have made shipwreck of their faith. They joined the Simon Magus company, who offered money for the gift of the Holy Spirit. He probably would not have offered money for these gifts had he not hoped to get money through their use. But both he and his money perished. So will it always be.

The needs of the world are great. There are still vast multitudes who are famishing and dying; poor broken lives burned out by the fever of sin. There are hosts of deluded souls caught in the snares of the Devil and the Master is saying to you and to me, "Freely ye have received of My grace, then freely give." Shall we not respond,

*"My gracious Lord, I own Thy right  
To every service I can pay,  
And call it my supreme delight  
To hear Thy dictates and obey."*

to Olivet. The W. M. S. was recognized as a part of the Assembly, and were given the special privilege of a Platform Meeting.

The matters of special import were enacted by the Assembly. It adopted the District and General Budget, creating a District General Board to care for all the interests of the District, and arranging that a campmeeting be held during the assembly next year.

Rev. H. L. Kinzie District Superintendent, Rev. E. R. Borton District Secretary, and D. Ray Campbell District Treasurer, were each re-elected to succeed themselves. The District reported three new churches organized during the past year, with a net increase in membership of 163, making a total of 1,167. The N. Y. P. S. shows nearly thirty-three and one-third per cent increase, with a present membership of 283. Plans were taken to effect a District N. Y. P. S. The Iowa District reported Church property to be valued at \$129,600, and there was raised for all purposes \$47,320, an amount equal to \$40.97 per capita.

Dr. Reynolds remarked three or more times, that "from the moment of opening the assembly" took

a steady climb, and that he had heard not one word of murmuring, no one praying at another, not one unkind expression, or a single slur." The Holy Spirit was on each service, and frequently the business was broken into by waves of glory, and songs and shouting.

Rev. G. B. Williamson, pastor at Farmington, his members and the friends and residents of Farmington, left not one stone unturned to make for the comfort of every member and visitor of the Assembly.

In connection with the business sessions which were held in the M. E. Church, two large tents were pitched side by side and the evening services were given to evangelistic services. The messages by B. H. Edwards, N. B. Herrell, Dr. Reynolds, G. F. Jacobs, W. A. Eckel, and H. L. Kinzie were fruitful in that between twenty and thirty souls knelt for definite help from the Lord.

For every prayer, song, testimony, effort, inspiration of our friends and visitors, and every holy moving, we give back to our God the praise and glory. With renewed strength, stronger determination, a more heroic faith coupled with courage born from above, and with that never dying, soul consuming passion for souls for Christ, we turn from the best Assembly Iowa has ever had, and look out into the new year. By God's grace we'll "Do the Job" and work harder in the new and promising year. "I can do all things through Christ, which strengtheneth me."

THOMAS M. GRAVES, Reporter.

## NEW ENGLAND CAMPMEETINGS

New England's Campmeeting season for the Church of the Nazarene closed at North Reading, September 1, blessed of God.

Following our District Camp in June we were privileged to work with Dr. Reynolds in Campmeetings at O'Leary, P. E. I., and Trenton, N. S. Canada, as well as Ithiel Falls, Vermont. At all of these meetings God moved on the hearts of men. The Holy Ghost persuading many to bow before His sweet will. These were, indeed, profitable and blessed meetings.

The Fall Preacher's Meeting was held at the North Reading Camp Ground in conjunction with the Labor Day Camp. God was graciously present and there was a deep burden upon pastors and laity for a genuine revival on the District. Excellent papers were presented at this gathering treating the various phases of the revival, stirring the brethren to renewed zeal for the outpouring of the Holy Ghost.

The preaching was indeed unctonized by the blessed Spirit of Truth and many prayed their way through. We are planning, praying, looking for and expecting a revival in New England. We want it. God has it.

HOWARD V. MILLER.

## THE FORT WAYNE (INDIANA) CHURCH

We have just closed the most successful year that the Fort Wayne Church has ever had. Five years ago, I was called to this place as pastor. Ft. Wayne and Auburn were then on a circuit together, and the two of them were unable to support a pastor, so the District helped to support me for a time out of the Home Missionary money. There were twenty-eight members on the roll at Fort Wayne and fourteen at Auburn, but only a few of them were supporters. We immediately began to fix up the Fort Wayne church building and moved down out of the hall at Auburn and into a rented church building. The Lord began to bless us and add to our numbers. At the end of eight months we called an assistant pastor and the pastor's salary was increased 50 per cent. At the end of fourteen months, I resigned the work at Auburn and started giving Ft. Wayne my full time. They took my full support which was double what they had been doing. We then remodeled the church to the extent of \$1,500, which money was all raised and paid in sixty days. In just one year more we were crowded out of that church and bought our present church and parsonage from the Methodists at a cost of \$14,000. We have been in this building, which will accommodate between 450 and 500 people, since 1922, and we have paid interest, paid on the principal and made some repairs until we have our debt down to \$7,350. And we are just now ready to take our annual offering on our church debt. No member has ever given over \$104 at one time, except one and that was a \$200 pledge, and all these amounts have been paid in on the weekly payment plan. We are again crowded to our capacity and are unable to get the people in when we have special services.

In five years we have come from the bottom to the top as a church. We are now the largest church on the Indiana District. Last year we reported 119 members. Eighteen members were taken from the roll during the year. We have received exactly one hundred members during the year, which makes a net gain of 82 for the year and a total member-

## IOWA DISTRICT ASSEMBLY

The twelfth annual Assembly of the Iowa District, Church of the Nazarene convened at Farmington, Iowa, Sept. 3-7, 1924. It was preceded on Tuesday by the annual W. M. S. convention, presided over by Mrs. Amy Dobson, President. A very good year's work was reviewed, and with the inspiration lent by Sister R. G. Codding's presence and advice large plans were arranged for the coming year.

The Assembly opened promptly at 9:00 a.m. with our beloved General Superintendent Reynolds in the chair. He read with inspirational comment, from Acts 6, "The Minutes of the Early Church after Pentecost," and it foreshadowed the blessed Assembly that followed. The reports of the District Superintendent and pastors were inspiring, and revealed the battles fought during the year, and the victories won through Jesus' precious blood.

The Assembly was blessed by many visitors, among them Mrs. Roy G. Codding, Rev. W. A. Eckel, Rev. N. B. Herrell and Rev. N. W. Sanford. The Educational Rally with Revs. Sanford and Herrell was very beneficial both to the people and

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

The Lord bless you all and give you great grace. Well, in my last chat I left you about the closing up of the great camp at dear old Sychar. From there we made our way to the great city of Detroit and there Brother George Reid and family met us and took us to the Church of the Nazarene where we met a great crowd and talked to them only about fifteen minutes, but told them to be back for Tuesday night and behold they were there in every seat and all the aisle space and platform and a large crowd turned away, and then for three nights we had folks to peddle and a great crowd turned away each night. Brother Marvin Cooper and I had planned to take at least two days out on a beautiful lake fishing, and we had the fishing trip all right, but of course we came in to the city at night and preached, but would be off early next morning. We caught the fine blue gills and landed at the beautiful shore under the fine old oaks and dressed our fish and fried them and had a fine fish fry all to ourselves. I judge that Marvin Cooper is about the finest boy on earth—my; my what a chum he is. On the third day we made other plans. We went down to the city market and bought a large trout weighing four and one-half pounds and Brother Reid and family went with us and we had a great fish fry out in one of the most beautiful parks east of Los Angeles and west of New York City. After we had done our duty to the big trout we went back into the city and met the large crowd and had our closing service. It was great and from those three days we turned in sixty subscriptions for the HERALD OF HOLINESS. Friday morning of July 22nd Brother Cooper drove me to the depot and I left for Hopkins, Mich. Well, these Michigan people are simply great. My four days in the home of Brother and Sister Reid in Detroit will not be forgotten and they had asked Brother Cooper to come and stay with them during my visit and my what a fine time we had and it was hard to leave, but we had to say good-by and now my train is pulling me across the most beautiful country that I have traveled in many days. Oh, the great celery fields! We finally pulled into Kalamazoo and every train was met by a great crowd of men and boys selling celery, and almost everybody who got off of the train would buy a great big bundle to take home with them. Kalamazoo is the great celery market of the United States. There is but one other place in this great nation of ours that raises better celery than Kalamazoo, Mich., and that is at Canon City, Colo.

To my glad surprise when I boarded the train for Hopkins, Brother C. W. Butler was on the train and we had a fine chat all the way up to Hopkins. We arrived there just in time for supper and Brother Butler preached that night. The crowds and the altar services were simply wonderful. In ten days there were five hundred seekers, counting them just as they came, and in the first offering \$1,930 was taken and in a few days they took an offering for Missions and got over a thousand dollars. Then they planned to enlarge their tabernacle and they

raised \$2,100 for that. The workers were Brother C. W. Butler, Brother Chas. Slater and family, Brother John Fleming, Sister Fred DeWeerd, Brother Chas. C. Mourer who played the trombone and picked the guitar and played on a hand saw that made most wonderful music. Miss Lillian Scott presided at the piano and we had some six or eight cornets and trombones, and several violins. Brother Butler stayed until afternoon of the last Thursday and he had to hurry on to Gaines to open the camp there on Friday morning, but this old soldier stayed over Friday and left in the afternoon on the last Friday. Brother Slater and the rest of the workers remained over the last Sunday. We had had nearly four hundred at the altar when I left and a card from Brother Slater stated that they closed up with five hundred seekers. I have been with Brother Butler quite a lot, but this was the first camp where I heard him preach. He is one of the great preachers of the holiness movement as some of the readers of the HERALD OF HOLINESS know. He is at the head of the Friends' Bible School in Cleveland, Ohio, and is doing a fine work there. As to his preaching and teaching ability Dr. Butler is large enough to be at the head of the largest schools of the land. Dr. Butler is strictly a holiness man. He is not built on the order to round off the corners. He would not trim down to suit the worldly crowd, and would not be satisfied with anything short of a definite, second work of grace. It is my heart's desire that he will get out more into the field, of course. He does a lot of work as an evangelist, but it seems to me that we need him for the rest of his life in the field. So many of our precious old soldiers are wearing out and will soon have to give up the field, and so many of our young men who made such a fine start a few years ago when it looked like they were going to shake the world for holiness, have been led into the idea of making holiness popular and have gone into great union affairs. The outcome of the whole thing is that they are scarcely known now in the holiness movement and God only knows where they will land. They are in a strait betwixt two—they have too much holiness to throw away and haven't enough to keep. Let us remember that Jesus Christ never rounded off the corners to suit the rich and worldly crowd. True scriptural holiness has never been popular and never will be. They do not go together and have nothing in common. You can no more harmonize holiness and the world than you can harmonize God and the Devil. It is easy for the Devil to show a young man that he is throwing his life away in preaching holiness when he could preach to thousands and make thousands of dollars. Brother Joseph H. Smith tells of the young man who went to see Dr. Daniel Steele and said to him, "Doctor, if I were to get sanctified, do you think that it would interfere with my appointment?" Dr. Steele said to him, "Young man, I would rather preach a big gospel in a little church than to preach a little gospel in a big church."

*In perfect love and all for Jesus.*

UNCLE BUDDIE.

ship of 201. Eight per cent of our membership is under fifteen years of age, seventy-one per cent are between the ages of 15 and 43, and twenty-one per cent are above 43 years of age. We raised for all purposes last year within a few dollars of \$10,000. All of our apportionments were met, except the apportionment for the Olivet debt. Our Sunday school, under the leadership of C. E. Dewitt, has almost doubled in the last year. We have an enrollment of 349. We have the biggest prayermeetings that are conducted in any Ft. Wayne church. Our attendance last year and all through the hot summer months at prayermeetings was from 150 to 225. Last night was the first prayermeeting of our assembly year, and we had one of the largest attendances that has ever been at any of our prayermeetings. We set chairs in the aisle and used the Sunday schoolrooms to seat the people.

Then our services are not dry and formal. The glory of the Lord is upon us and the saints get blessed and shout, the sinners come to the altar and get saved and believers come and really die out and get baptized with the Holy Ghost. I do not know how many different ones have been to the altar this year, I could not keep track of them that way, but there have been about 750 seekers, counting them as they come. We have the respect of the city, and

have never compromised to get it. We have seven young people in Olivet this year, some of them in their third and fourth year. Then we have three other young people who have already graduated from different holiness Bible schools. We have a young lady in our Hutchinson, Kansas school and a young man who has spent two years in God's Bible school at Cincinnati, Ohio, and a host of others who are doing their best to prepare themselves for the work of the Lord. We certainly praise God for this, when we remember back two years when there were only two young people who belonged to the church here. The church has given me a unanimous call for the sixth year and we are back on the ground again to start the battle for the coming year. We are planning some revival meetings and are contemplating enlarging our church to seat about 900 people.

In these five years we have never had a squabble in a church or a church board meeting and there is no division in the church. Not as a matter of form, but from the bottom of our hearts we say, "All the Glory be to God."

Besides all this, we were able to do a little home missionary work in the surrounding towns. Last fall we went out to Cherubusco, which is a town of eleven hundred population, and conducted a re-

vival in the opera house, which resulted in the organization of a mission of twenty-five supporters. Four months later it was organized into a church, and called one of our Ft. Wayne licensed preachers, R. S. Bradley as pastor and reported forty-one members at the Assembly last week. Then last month I took some of our local people and went to Monroeville, a town of about thirteen hundred population and conducted a tent meeting, and we organized a mission there about ten days ago with eighteen members, and the names of twenty-nine others that are in favor of us. I was out yesterday and rented a nice hall and expect to report another church in the course of a few weeks. Praise the Lord!

HOWARD PASCHAL, Pastor.

### CHICAGO CENTRAL DISTRICT ASSEMBLY

The twentieth annual Assembly of the Chicago Central District convened at the College at Olivet, Illinois, September the 3rd and continued in session for five days. The District W. F. M. S. auxiliary had conducted a district meeting at Olivet the day preceding the Assembly and with the addition of the delegates who arrived a little early, the assembly opened with a record crowd which increased steadily until the closing day. Dr. Williams, as presiding officer, conducted the business in his usual business-like but gracious manner, and in addition lectured to the preachers each morning at 8:30. Those who preached at the evening evangelistic services were B. T. Flanery, J. G. Martin, W. G. Schurman, and Dr. E. P. Ellyson. The Friday night service was a missionary rally with Brother and Sister Shirley and Moses Hagopian as the speakers, and on Saturday night the District N. Y. P. S. conducted a special service. During the year twelve new churches have been organized with a large increase in membership on the district as a result of these new churches, and a substantial gain among the established churches. Sunday schools and praying bands have been started in places not yet ready for organization. The treasurer's report showed an increase of \$10,000 raised for all purposes over last year, which, up to that time, had been the banner year. The budget system as recommended by the General Board was adopted in full. District Superintendent E. O. Chalfant was unanimously re-elected on the first ballot. The District voiced its hearty approval of the aggressive home missionary effort throughout Illinois and Wisconsin that has characterized the ministry of our District Superintendent for the past two years.

LAURENCE H. HOWE, Reporter.

### KANSAS DISTRICT ASSEMBLY

The fifteenth Assembly of the Kansas District has been recorded as history. Our dearly beloved Dr. Goodwin presided, enduring himself to the hearts of all. His beautiful spirit and inspiring addresses stimulated courage and enlarged our vision to the great possibilities and opportunities on the Kansas District. He presided with great efficiency and satisfaction to all. Dear Sister Goodwin with her spirit of devotion and love to God and the church was a blessing to all. The many excellent reports, testimonies, and the beautiful spirit of harmony could hardly be excelled. The election of Rev. A. L. Hipple to succeed Rev. A. C. Tunnell as District Superintendent was made unanimous after the third ballot. All contemplate great victory the coming year. The special services were honored of God. The evangelistic services and great messages of Dr. A. G. Jeffries were wonderful. He is ripe for heaven, and is in a class by himself as an evangelist. The two missionary services, and the great educational rally in the interest of Bresee College were enjoyed by all. Our hearts were stirred to do more for missions, and to stand by our College at Hutchinson, Kansas. The assembly ratified the action of the Board in buying a new campus and to build a great college at Hutchinson. Plans will be perfected immediately and it is hoped that by the opening of the school in Sept., 1925, the new buildings will be completed and adequate for the training of all our young people in Nebraska and Kansas. The Kansas State Sunday School Association was organized with great interest. Plans are being made for several conventions this coming year. Surely God is with us and we are expecting to go forward in Kansas. We must obey God and keep true to the vision. We must have revivals and a greater vision.

S. H. ERWIN, Assembly Reporter.

### NORTHWEST NAZARENE COLLEGE

Nampa, Idaho

The summer months have been exceptionally busy for those on duty at the college. The time has been spent in making preparations for the opening of the new year, and from all indications there will be a large number of new students.

Two new members have been added to the faculty this year, Professor H. A. Erdmann who will be

in charge of the Science Department and Professor R. R. Hodges who will also be instructor in Science. Miss Gladys Aikins will act as dietitian for the Dining Department and make a beginning in a Department of Home Economics. This department will be enlarged as soon as it is possible to secure the needed equipment.

Many of the students who will enter this fall are preparing definitely for Christian work and for these Professor A. E. Sanner will offer a course in Practices continuing the work of last year. This course which was so successful last year offers exceptional opportunities to young men and women to discuss the practical problems which will be met in the pastorate or evangelistic field.

The same attention will be given also to the preparation of workers for the foreign field. A number of returned missionaries will give instruction and helpful counsel to prospective missionaries. The various missionary bands which have been such a blessing in the past will be continued this year.

Especially are we looking for a great year along spiritual lines. The blessing of God has always rested in a peculiar manner on this institution, and we are looking forward to a greater outpouring of the Spirit of God than we have had during any previous year. We ask the prayers of our people everywhere for this pioneer missionary institution in the Northwest. Pray that God will abundantly bless us along every line but especially in spirituality and revival power. Send for our Mid-Summer Announcement.

H. ORTON WILEY, *President.*

## REVIVAL AND CHURCH NEWS

NEWS OF THE DEATH OF MRS. HENRY ELSNER, mother of Rev. Theo. H. Elsner, well known to readers of the HERALD of HOLINESS, at Brooklyn, New York has just reached us. The funeral service was held in John Wesley Church of the Nazarene in that city.

"HUGHES TABERNACLE, EAST VIEW, KY., closed a meeting on August 21, with A. D. Ashly of Pleasant Hill, La., and F. P. Cassidy of Lexington, Ky., as evangelists. These are good men, full of the Holy Ghost and of faith and they preach the Word in the power of the Spirit. They should be kept busy in this work. They left the altar full of seekers the last night. The Devil was defeated and victory for God was won. A Church of the Nazarene with eighteen members was organized and prospects are good for a number of others to come. About two hundred and twenty-five dollars was raised for the expenses of the meeting and we are looking forward to the time when our church here will be well established."—M. L. Brown.

REV. C. C. BURTON SAYS, "Have just closed a good meeting at Woodrow, West Virginia, in which there were fifty-two professions of either pardon or purity and I secured a number of subscriptions for the HERALD of HOLINESS."

"SUBSCRIPTIONS THIS WEEK, include eighteen from Lum Jones; six from Evangelist W. R. Gilley; five from Evangelist R. L. Morgan; fifty-one from General Superintendent Williams; eleven from Rev. W. L. Fear of Santa Rosa, Calif.; eight from Evangelists Willard and Edith Davis from their meeting at Waurika, Okla.; four from Pastor S. M. King, Orange, Texas; twenty-six from Evangelist Jarrette Aycock from his meeting at Lincoln, Nebr.; seven from Evangelist D. M. Spell; thirty-seven from Dr. Ellyson, taken at the Chicago Central Assembly; eight from Evangelist W. W. Loveless; ten from Mrs. James Brown, Nampa, Idaho; ten from Evangelist J. E. Gaar; thirteen from Evangelist J. A. Rodgers; six from Evangelist Will Lynn and ninety-six from Bud Robinson."—P. H. Lunn, Circulation Manager.

"GUTHRIE, TEXAS has just had a good revival in which Granville Rogers, a former student of Central Nazarene College, and Amos Medows, pastor of our church at Grandfield Gap, Texas, were the evangelists. There were nineteen professions of either regeneration or entire sanctification. The homes of the people were opened to these preacher boys and an offering of \$115 was given them. These people are honest hearted westerners and there is an excellent prospect for our work there. The people have asked the evangelists to return for another meeting."—Reporter.

"EVANGELIST FRANK DANIEL AND WIFE held a

good meeting at the camp ground near Cove, Arkansas, in which there were thirty-eight professions. A nice class was received into the church and others are to come in later. One man was sanctified wholly and called to preach and will, the Lord willing, preach his first sermon next Sunday. Sister Daniel did fine work in the song service and in the altar work."—Mrs. Josie Fakes.

EVAN. W. O. NEASE AND WIFE write, "Sunday night, Aug. 31, we closed a three weeks' revival with Pastor Roy Smith and his church at Assumption, Ill. This was a great meeting. We had great crowds, nightly conversions, awful resistance, but blessed victory. Several people who were past sixty and seventy years of age were converted. Some had been members of lodges and were steeped in tobacco were gloriously delivered and it was blessed to hear their shouts of triumph. There were but two seekers at the altar during the entire meeting who did not pray through to victory. We cried, 'Hurrah for Jesus Who answers prayer!' The confessions of both young and old were so clear that it was no trouble to get them to go on. The most of them were sanctified wholly. They went the death route and tarried until the Holy Ghost sealed His own possession. The overshadowing presence of the Lord made the reception of the class into membership of the church one of the most beautiful sights you ever looked upon. This richly paid for the whole battle. Every tear, sigh and hot night of toil was forgotten when we saw this line up of prospective saintship. Oh hallelujah to Christ for the privilege of helping to run a salvation machine! We love it. Our church gained in prestige among the churches and business men of the town on account of this meeting. Arrangements were made for the purchase of a splendid church building for a better place of worship. A sufficient increase in the salary was made to provide for a resident pastor and Brother and Sister Wm. Beaver were sent to take charge immediately following the District Assembly. Miss Freda Moartz of Decatur did excellent work as song leader, and our own daughter Elizabeth was the pianist. Brother Milby and his people from First Church, Decatur, helped us over the top. We predict great things for the Assumption Church of the Nazarene."

EVANGELIST WILL LYNN reports a good meeting at Shep, Texas, in which a number were saved and sanctified wholly. He says he expects to see a good holiness work established at that place.

FROM CORONA, ALA., Pastor J. E. Smith writes, "It seems that a tide of salvation is sweeping over the country such as I have never seen before. Rev. C. J. Frost and I opened a campaign at Sikeston, Mo., the first of July. It was a hard fought battle and the Devil contested every inch of ground, but with Jesus as our Captain the victory came. Saints were refreshed and renewed and helped in their faith. In all there were fifty-five professions. The good people gave us a hearty call back for the first of July, 1925. We are praying God to give us a strong church in that needy town. The fire continues to burn here at home. We were put through a severe test in the first part of the year during which time seven members were excluded from membership in the church, but God honored the work of the faithful few and gave us a wonderful revival in August. We worked in co-operation with the Baptists under an arbor. It was impossible to number the professions but God gave us seventeen of the finest young people it has been our privilege to take into the church. Out of the seventeen He gave us two preachers and we are expecting two more yet. Sunday morning, Sept. 7th, God gave a

blessed soul feasting time. The invitation was made for the hungry hearted to come to the altar and twelve responded. All of them were wonderfully sanctified wholly. We praise Him for the victory and see greater things ahead. With an evergreen Sunday School and a N. Y. P. U. of eighteen members, we are pressing on to greater victory. This church has just given me a unanimous call for another year."

"NEW HAVEN, CONN., CHURCH OF THE NAZARENE closed a tent meeting September 7 with great victory. Brother S. W. Beers and wife of Malden, Mass., were the evangelists and did good service. There were twenty-five professions, some of them very bright and clear. Others are under conviction who we think will soon yield themselves to Him Who alone can save. I am convinced that there is no place too hard for our God when we really meet conditions. To Him be all the glory!"—J. H. Penn, Pastor.

PASTOR H. G. COWAN, CARRINGTON, N. D., says, "I wish to report a tent meeting in this town which lasted almost four weeks, conducted by Evangelist Ernest Coryell and District Superintendent Swaney. These brethren brought earnest messages in the power of the Spirit and there was deep conviction on the people. Some paid the price and received salvation. The converts were mostly from out of town, so that the increase in our church here is not large. We received two excellent members at the close of the meeting and others are expected to unite here or with other near by churches."

EVANGELIST V. L. NABORS, writes, "Just closed one of the best revivals that we have seen in years at Minter City, Miss., Sept. 7. Fifty were converted and thirty were gloriously sanctified. There was some old-time shouting. Young people would pray through and then go back into the congregation and bring others. A dozen family altars, something much needed in these days, were erected. People were saved in their homes and in the fields, as well as in the church. We organized a Church of the Nazarene with twenty charter members and others looking our way. Brother Young Smith was my co-laborer and he is a fine man to work with. Pray for this baby church."

"FIRST CHURCH OF THE NAZARENE, GLENDALE, CALIF., closed a splendid meeting September 7. The meeting opened August 10th and Brother O. B. Ong was the evangelist. The attendance was good from the start, the evangelist preached the Word fearlessly and there were only five services during the entire campaign when there were no seekers at the altar. Pastor Scheideman was in charge of the services, W. C. Blake, assisted by Vernon Wilcox, pianist, and Miss Laura Leson, violinist, was in charge of the singing. Miss Maud Brihart and Mrs. Ullom of Pasadena did special singing. Quite a number prayed through to definite victory. A good offering was taken for Brother Ong and about eight hundred dollars was raised toward the new church that is being built. Brother and Sister Scheideman, our beloved pastors, started this work four years ago and at both sessions of the Assembly, since the organization, they have been given unanimous calls to continue with us."—Doty L. Anderson, Reporter.

"BARBERTON, OHIO, a city of twenty thousand, seven miles from Akron has had a great revival. District Superintendent Sloan sent a tent and Evangelist J. A. Rodgers and the meeting was commenced on July 16th, continuing five weeks. The meeting was held on the Central School grounds. The crowds were good and increased until they stood many rows deep about the tent. Brother Rodgers' life and sermons brought conviction on the people, and Brother Rodgers is a Nazarene twenty-four hours in the day. N. B. Vandall and W. W. Casky, who are members of North Hill Church in Akron, and who were on their vacation from the Petticoat Evangelistic Party in which they are musicians, did their full share to make the meeting a success. Brother Philip Geiter, Pastor at East Palestine, finished the meeting when Brother Rodgers had to leave for his next appointment, and he did splendid service. The meeting cost about \$600, all of which was raised in the meeting, the Home Mission Board not being out a dollar. There were about two hundred professions, at the close Dr. Sloan organized a Church of the Nazarene with sixty charter members. The pastor baptized thirteen by immersion in Lake

### A CORRECTION.

In the Herald of Holiness of September 10th, the following statement appears in an advertisement of our 1925 Bible Gems Calendars: "Last year the agent paid \$16.00 plus forwarding charges for 100 calendars; this year the price is only \$14.00." These prices were in error. We intended to quote last year's price as \$16.00 per hundred calendars and this year's price at \$16.00 per hundred.

NAZARENE PUBLISHING HOUSE  
2109 Troost Ave., Kansas City, Mo.

Ann and had nine at the altar in the regular services last Sunday. A Sunday school with almost a hundred enrolled and a healthy Young People's Society have been organized. \$1,700 has been pledged on a lot for a permanent location. Just now we are looking for a building in which this splendid group of holiness people may worship for the present."—H. H. Davis, Pastor.

EVANGELIST F. C. BROWN, Portsmouth, Ohio, writes, "We had a good meeting at Ray, Ohio, with a number of professions. Also at Swauger Valley, God was with us in the tent meeting and fifteen prayed through. At McDermott, Ohio, we had one of the best meetings we have been in for months. Forty-eight prayed through and we baptized thirty-three in the presence of a crowd of five hundred on September 7th. We are to go back there for a meeting this winter and then again to the camp-meeting next summer. We have organized a new camp there. The people pledged \$250 on a new tent for me. It will be a 60x80, all complete. So if you want a tent meeting next summer, write me. We are thinking of organizing a Church of the Nazarene at McDermott. Brother S. H. Molcan is my co-laborer."

"BEULAH HEIGHTS CAMP, PLATTSVILLE, MISS., with W. E. Ellis as evangelist, closed with great victory. Brother Ellis is a Spirit filled man and puts more Bible into his messages than any evangelist who has ever been through this country. Crowds were large, the community was stirred, a number were saved, some were sanctified, four were added to the church, all denominations were in unity, offerings came unexpectedly easy."—W. R. Platt.

THE HAPPY DOCTOR (Dr. W. T. Givens) of Bowie, Texas, says, "Since we left Bowie June 12 we have had meetings at Paducah, Hardie, at a schoolhouse near Tahoka, attended meeting at Grassland for three days, then held forth at South Ward near Tahoka, then at a schoolhouse on the border of Texas and New Mexico, and we are now back at Abernathy for a few days' rest. We have had some fine meetings in which many have prayed through. This has been a great year for wife and me. We have seen as many as fifty people shouting the praises of God at one time. We are thinking of taking pastoral work for the coming year."

"EVANGELIST JOHN A. WILLIAMS of Connersville, Ind., will begin a revival at the Church of the Nazarene at Dunkirk, Ind., Sept. 21 to continue at least four Sundays. On October 5 we will dedicate our new church and parsonage. District Superintendent Short will be with us and we will have an all day meeting, with a basket dinner at noon. We invite neighboring pastors and people to be with us for these services."—Loren R. Pendry, Pastor.

"CENTRAL PLAINS HOLINESS CAMPMEETING was held at Plainview, Texas, August 10-24. God was with us and set His seal upon our efforts. Some times of refreshing from the presence of the Lord were enjoyed and about a dozen souls prayed through. Some came through with old-time shouts of victory. Plainview is a holiness center and some of the ablest preachers of our movement have labored there. There are some true people there in the various churches and they all stood nobly by us. On the last day, though the crowd was not large, the money needed for the expenses of the meeting was raised within a few minutes. We were royally entertained in the home of Mr. and Mrs. Stoneker, through whose influence we were called to this place. We will, also, long remember our visit to the home of Brother Williams, the president of the camp, whose unusual family of ten children are all saved and all but one sanctified wholly."—L. L. Latham, wife and daughters.

EVANGELISTS E. H. AND R. H. FARRIS AND THEIR WIVES, write, "We had a good meeting in Louisville, Ky., in the spring in which there were fifty professions of regeneration or entire sanctification and some of healing. From there we went to Glasgow, Ky., where we had formerly preached, and had a wonderful revival. After that we pitched our tent in Bowling Green, where the daily paper estimated our crowds at from fifteen hundred to two thousand, and where God gave us many precious souls. From there we went to Scottsville, Ky., where nearly a hundred found-victory and people

said it was the greatest revival the town had ever witnessed. We are now in Franklin, Ky., and God is pouring out His blessings upon us. At all these places there are good prospects for Nazarene work. We are still pressing on in this great work."

REV. C. J. PENN who has been busy for many years in the evangelistic and pastoral work of our church, writes from 207 East 103th St., Los Angeles, Calif., where he has been engaged in digging out a new church, saying, "We expect to break ground at this place for our new church this week. Have two thousand feet of lumber on the ground and more to be delivered Wednesday of this week. We have been here since June 6th. Had eighty-one in Sunday school last Sunday—over one hundred enrolled."

EVANGELIST H. W. WELSH of Xenia, Ohio, writes, "Just closed a gracious revival at Greenville, Ohio. God was present in mighty power and a large number sought the Lord. Rev. Ralph Haines, the pastor of our new church is a fine yoke fellow. Enclosed find list of thirty-six subscriptions to the HERALD OF HOLINESS, and check to cover the cost of same. Please send sample copies to Jamestown, Ohio, where I am to hold my next meeting."

"TWIN FALLS, IDAHO, has a population of about ten thousand, and is located in about the best irrigated farming district I have seen in thirty-eight states. Our tent meeting was a success. About forty definite cases of salvation, many of whom were also sanctified. The meeting was well attended throughout, and hardly a barren service the last two weeks. We secured ten new subscribers for the HERALD OF HOLINESS. The workers were W. P. Jay, evangelist, Mrs. Myrtle Jay, altar worker and singer, Miss Chloe Jay, mandolin player and helper. Naomi and Paul Jay helped with tamborine and drum, while Miss Helen Pounds of Buhl was with us two weeks, visiting, praying with and meeting the people with a hearty hand-shake. We closed the meeting Aug. 31st, and District Superintendent Sanner organized the church the next night, which we believe will soon number twenty-five charter members. They pledged a good portion of the pastor's salary, and Rev. C. P. Ellis was secured to take charge of the new work. I am now in a tent meeting at Gooding, Idaho, where we expect to organize another new church. Gooding is a school town with about two thousand population. The Methodist College, and the State Institution for the Blind, Deaf and Dumb are located here. Rev. P. S. Doane, one of our ordained elders who was educated in Pasadena University, is Superintendent of the High School, and with his daughter have charge of the musical end of this tent meeting. I have some open dates for fall and winter. Write me at 620 15th Ave. S., Nampa, Idaho."—W. P. Jay, Evangelist.

PASTORS HALDOR AND BERTHA LILLENAS write, "We have just closed our first year with First Church, Indianapolis. This has been a very strenuous year but also a very gracious one. During the year we have held five revivals and conventions. During these and in our regular services there have been many seekers for pardon or purity. During the year, fifty members were received into church fellowship. The present membership is 194. The church raised for all purposes \$18,360 in cash or \$94 per capita. The new and commodious church building is nearing completion. This is a brick structure with a seating capacity in the main auditorium of 650, and a Sunday school auditorium that will accommodate 300, besides class rooms, pastor's study, ladies' parlor and kitchen. The pros-

pects for the coming year are very bright. Indianapolis contains a very large number of holiness people and many of them are looking our way for a church home. On November 2 we begin a two weeks' revival campaign with General Superintendent Williams as evangelist. On the 16th the new church will be dedicated. We love the Lord and expect to press the battle until we shall see the King in His Beauty."—Haldor and Bertha Lillenas, Pastors.

FROM DOUGHERTY, OKLA., Brother P. M. Cox writes, "Meeting closed last night with five praying through. This leaves only six in the community that are not saved. After explaining the rules of our Manual to them, thirty signified their desire, and determination to measure up to these rules and said they are ready to join the Church of the Nazarene. So we will organize as soon as we can get the District Superintendent. Please pray for our little band here." This was the conclusion of a two weeks' meeting which Brother Cox, who is an old-time holiness man from Texas, has been holding at Price's Chapel, three miles from Daugherty. The interest in the organization of a Church of the Nazarene there was a surprise to Brother Cox. The meeting was a real old-time revival in which there was restitution, confessions and old-time victory.

"THE REVIVAL AT WAPANUCKA, OKLA., was a great success, by the help of the Lord. We had about fifty-one saved, and 30 sanctified, and organized a church with about thirty charter members. Also made a host of friends for Jesus and the Church of the Nazarene. Pray for this little church, as it will have a great deal to do in getting established. The writer will act as pastor until the Assembly at least."—Wade L. Nelson.

PASTOR L. O. GREEN OF ELWOOD, IND., says, "We desire to report that the Lord is still with us in the battle at this place, and has given us some remarkable victories in the past few months. One of the great hindrances to the progress of the work in this place for the past few years has been an excessive encumbrance of indebtedness on the church property. Recently God opened the way for us to dispose of the old tabernacle and buy a splendid church property from the Lutheran people, who are building them a new church. By our tabernacle being located up in town on one of the principal streets, we sold it for enough to pay all encumbrance and pay for our newly purchased property. Praise the Lord! The spiritual side of the work is going well. There is a marked increase of interest both among the members and those without. Our attendance has been steadily growing for the past two months. All departments of the work seem to have taken on new fire and the prospects were never better for a year of victory than at this time. I am now beginning my fourth year of pastoral service here with a unanimous call, save one vote, to remain. We are planning for revivals this year with such men as Burl Sparks, J. Warren Lowman and wife, J. W. Montgomery and possibly John Fleming. We covet your prayers."

EVANGELIST C. R. PEARSON, Greensboro, Ind., says "My next revival will be at Cadis, Ind., September 14-28."

REV. F. A. POWELL, LOVINGTON, N. M., says, "Have just closed a good meeting with the Lynn Chapel Church, near Tahoka, Texas. We were surprised to find away out on the Staked Plains, ten miles in the country, a nice church with its own electric light plant, all in fine shape and all out of debt. There were fourteen preachers on the ground; among them were Father and Mother Tetrick of Oklahoma and Bro. J. D. Edgins of Ozark, Ark. The night preaching was done by Brother George Branon of Bethany-Peniel College and myself. Father and Mother Tetrick preached some in the day services and Brother Edgins preached on Sunday afternoon. Quite a few were saved and sanctified. The last Sunday was a great day. At least a hundred were shouting at the same time. Five professed a call to preach that day. This makes fourteen young preachers in this church. Several of them are going to Bethany-Peniel College to school. Brother C. C. Montandon is pastor of this church and is a fine man to work with. He believes in doing things for God. We shall long remember this meeting."

Fourth Quarter

N. Y. P. S.

TOPIC CARDS

Topics with suitable Scripture references for Oct., Nov., and Dec.

Prices: A dozen, 15c; 100, for \$1.00  
Prepaid

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REV. A. B. JONES, DUNCAN, OKLA., says, "Just closed a good revival at Tucker School House in a rural district of Stephens County, Okla. A number were converted, reclaimed or sanctified. An invalid woman, who had not walked for four years was wonderfully healed in answer to prayer and walked, clapped her hands and rejoiced. She was so happy that she could not sleep Sunday night and Monday and her home was crowded with those who came to see what the Lord had done for her. Many were made to believe. We have been called to preach at this place once each month and by another year hope to have a Church of the Nazarene there."

"THE EDWARDS EVANGELISTIC PARTY closed a good meeting at Bernie, Mo., Sunday night, September 7th. These women certainly did preach and sing the gospel and God blessed wonderfully. There were large crowds every night and the total offering was about \$200. We have called John Duncan as pastor for another year, succeeding himself, and we look forward to a year of greater victory in the Lord."

PASTOR C. W. GRIFFIN of Whittier, Calif., says, "We have just closed a revival meeting in the beautiful and growing town of Pico, Calif. The first part of the meeting was conducted by Rev. Tucker who soon returned to Arkansas to take up work there. After he left, Miss Myrtle Mangum did the preaching. A number were saved and sanctified who will make good Nazarenes. A Sunday school of forty-four pupils was organized. Preaching services are held each Sunday with good interest. This work is a child of the Whittier Church and we expect that it will soon develop into its own organization."

EVANGELIST J. E. HUGHES, writes from Mt. Vernon, Ill., "This makes the sixth meeting I have held this summer. The first was with Brother J. S. Randle at Bloomington, Ill. There the Lord gave us a great meeting with many souls in the fountain. I then went to Dwight, Ill., where the Lord gave us victory. The next meeting was at Cornell, Ill., where we had good crowds but not many souls were saved. I went to Pontiac next, where we had a number at the altar and several additions to the church. The next meeting was at Constantine, Ky., where we had big crowds and several at the altar. We had eleven at the altar yesterday and 'The end is not yet,' praise the Lord!"

EVANGELIST HENRY C. ETHELL has moved from Springfield, Oregon, to 1218 Ingraham St., Los Angeles, Calif. He announces that he is now ready to engage in evangelistic work any where.

A CANON CITY, COLORADO NEWSPAPER contains the following item of Nazarene news: "About 75 members and friends of the Nazarene church gathered at the home of Mr. and Mrs. Sparks on S. Ninth street Friday night to hold a reception for the new members which have recently been received into the church. The meeting was called to order by the pastor at 8 o'clock. About five minutes was spent in singing hymns, after which prayer was offered by Mr. Long. It was then announced that Mr. J. H. Higgins would tell the audience something about the origin of the church in Canon City. Mr. Higgins began his remarks by speaking of the first revival meeting held in the city by this denomination, and spoke of how they first organized the church in a small hall on Main street, and how they shifted their place of worship from the rented hall to the Adventist church, and from there to the building now being occupied by the Litz garage, where they worshiped until they were able to purchase their present site and erect the tabernacle they now worship in. Mr. Higgins also spoke of how the church had grown from seven members in the beginning seven years ago to a membership of over 100 at the present time, and said Mr. Higgins, 'This is a remarkable growth considering requirements to membership in this denomination.' Mr. A. Galbraith was the next speaker. He confined his remarks to the growth of the church at large in the last seven years and gave as what he believed as the reason for the general prosperity of the church in all of its departments. The pastor, Rev. J. N. Tinsley, then spoke a few words welcoming the new members to the church, after which a table of honor was prepared around which was seated the new members, their families, the pastor and his wife.

All present were served with light refreshments, and went away feeling that they had spent a most enjoyable evening."

DISTRICT SUPERINTENDENT HOOKER of Alabama writes, "God gave Dr. C. E. Hardy and the Trevecca Male Quartet a wonderful revival in Alexander City, Ala. Scores prayed through and religious leaders of other denominations said it was the greatest revival in the history of the city with the largest crowds that they had ever seen at a religious gathering. The writer was with them for the closing days and organized a fine class of fourteen. We are planning for another great meeting there soon. We praise God and press on. We began last night on Trevecca campus with a great opening service. Pray for us here. The College Quartet is in charge of the music."

EVANGELIST I. M. ELLIS writes as follows from Erick, Okla.: "Closed out here last night with immense crowd and altar full. Crowds were large all the way through the meeting. There were about 150 seekers during the meeting and a good class

will unite with the church next Sunday. Prof. J. J. Douglas and wife had charge of the music. Brother Douglas is a good song leader and an untiring worker at the altar."

EVANGELIST W. E. ELLIS (He and I. M. are brothers) writes, "Say to the readers of the HERALD OF HOLINESS that we closed one of the greatest meetings in over twenty years at Beulah Heights Camp, Millport, Ala. Wonderful people at Millport and we had some wonderful cases of salvation. Greatest love offering I have ever been able to raise for the pastor (about one hundred dollars). This closed my three months' work in Alabama, for District Superintendent Hooker and his good pastors. Hundreds found God in the old-time way. The sick were healed, the lame walked. Our God is able." Brother Ellis has moved from Ada, Okla., to Dodsonville, Texas, where his address is Box 185.

PASTOR J. D. BRAZIL, Cerregordo, Ark., says, "Just closed a good meeting at Willow Springs, Okla., with forty conversions and four sanctifications. Or-

# Rally Day Supplies

SUNDAY Schools that have not yet tried a Rally Day Service cannot be convinced of the inspiration and good results in general until the thing has been put to a test.

Following the summer vacations and the lull in Sunday School activity, a well planned and thoroughly advertised Rally Day starts things moving again. Why wait several weeks or months to get back into normal conditions? You can do it all in one day—Rally Day. Plan for it now. Set the date for some Sunday in September or early in October. Get your programs and send out your invitation cards. Have a good supply of buttons to pass out as souvenirs. The supplies listed here will help make your Rally Day a success.

## Rally Day Services

**Rally For Righteousness.** A new service with 10 songs and 11 recitations and exercises; nothing trashy but worth-while, usable material that will inspire both young and old.

Prices: Sample copy, 5c; a dozen, 55c; a hundred, \$4.00.

**True and Faithful.** (An old service, advertised last year and for that reason offered at cost prices. Nine songs and choruses, eight recitations and exercises. For schools where it has not been used, this service is hard to beat.

Special prices: Sample copy 3c; a dozen 30c; a hundred \$2.15.



No. 101



No. 102



No. 104

Rally Day Post Cards printed in attractive colors with a striking message. On the address side, there is an additional invitation to the service. Notice that there is a card for each department. Price 15c a dozen. \$1.00 a hundred.

No. 101. For Beginners and Primary. No. 103. For Intermediates.  
No. 102. For Juniors. No. 104. For Young People and Adults.



**Celluloid Souvenir Button.** Nothing is so greatly appreciated as a celluloid button, and you could not imagine a more attractive button than this one—No. 106. It is a beautiful blending of seven colors with a striking message. Be sure to order a sufficient quantity. Price, a dozen, 25c; a hundred, \$1.75.

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ganized a Church of the Nazarene with sixteen charter members. We give our God the praise."

EVANGELIST A. F. BALSMEIER of Topeka, Kans., writes from Norman, Okla., "Meeting here good. Last night was the fourth night of the meeting and we had a full house, deep conviction and seekers at the altar."

EVANGELIST J. B. McBRIDE, writes "The convention at Hominy, Oklahoma, over the week end was fine; some fine cases of pardon and sanctification. The crowds were fine, and the saints were blessed. After fifteen years, we found a great change in the place and people. The little town is growing rapidly into a little city, and the people have come and gone until but few of the old standbys are there, but the Lord still remains to bless. Rev. W. H. Barlow, the good pastor with whom we were entertained, is a fine pastor; he and his noble wife are true workers, and are loved by the people. He has made splendid improvement on the church and parsonage property and his Sunday school is one of the largest, and best for a town of its size that one will find and the church membership is of a splendid quality of people. We certainly enjoyed our stay these few days in Hominy. May the Lord bless the good pastor and all of the people with a continued stream of souls. Brother Barlow is an excellent singer as well as a good preacher and pastor. I am now in the Gypsy Camp in the oil field just out of Cleveland, Okla., in a good short meeting. Crowds are great, and some are finding victory. We expect to close with a high tide. Rev. Hayes from Cleveland and Rev. Matlock from Skee-dee, and Rev. L. M. Payne of Osage and a goodly number of their people are in attendance. Rev. Matlock, Rev. Tommie Hayes and Rev. C. F. Savage of Bartlesville, Oklahoma, all three pastors, are some of my boys that the Lord gave me fifteen years ago. I believe that I have no less than twenty-five preachers in this state that the Lord has given me to preach full salvation. Perhaps in these twenty-five years the Lord has given me a hundred preachers and missionaries to preach the gospel. Oh what a joy to know that the good work will go on by these fine workers in my place when I shall have to leave the field! I have not seemingly done much compared with what I might have done, but I want you to pray for me that I shall be fruitful in my ministry to the end. I shall be in Venice, California, with our good pastor Brother Galloway for October. All mail from now until November should be addressed to my home address 112 Arlington Drive, Pasadena, Calif., by those who wish to correspond with me on any matter."

## TELEGRAMS

### GALESBURG, ILL.

A great revival has broken upon us here. The large tent is filled to overflowing and souls are praying through at the altar in the old-time way. A fruitful healing service at 2:30 yesterday afternoon. Everybody pray.—Oscar Hudson and the Lowmans.

### SEARCY, ARK.

Great outpouring of God's Spirit, Rev. J. E. Gaar and Prof. John E. Moore at their best. Numbers sought God. Rev. Gaar's messages wonderful. Audience held spellbound. People come for miles to hear Prof. Moore sing. Meeting closed with victory.—Joe Bishop, Pastor.

### NORMAN, OKLA.

Revival on in Norman, Oklahoma, with the Balsmeier Evangelistic Party, seventy-five in the altar to date, with long altar filled tonight. Five joined the church. House packed and many turned away. Planned to close tonight, will run another week, great preaching.—Arthur A. Miller.

### HUTCHINSON, KANS.

Bresce College opens with near seventy Academic students, thirty college students, forty-five piano students, ten new families in Hutchinson for school opportunities. Many students have homes for board and room and two dollars per week extra. Pray for us.—A. S. London.

## ANNOUNCEMENTS

RECOMMENDATION—Rev. R. P. Fitch, our pastor at Cincinnati, Ohio, has entered the evangelistic field. Brother Fitch has had years of experience as pastor and evangelist. He is a seasoned preacher and is well able to be a blessing to our pastors and churches. He is a strong, old-fashioned preacher of the Wesleyan doctrine and a campmeeting preacher of ability.—N. B. Herrell, District Superintendent.

RECOMMENDATION—Absolutely voluntarily, and without being asked by Brother John Thomas and his noble wife, I want to recommend them to campmeeting committees, and church boards on the Pacific coast, as preachers and soul winners. I understand that they will be at Ferndale and Tacoma camps in Washington next summer, and if any others desiring their services wish to correspond with them, their address is Wilmore, Kentucky. I have been with Brother Thomas three times at the great Mount of Blessings camp at Cincinnati, Ohio, and at Findlay, Ohio, and had him preach for me in Lynn, Mass., while I was there in a meeting a year ago. He and Sister Thomas are both fine preachers, and you cannot make a mistake in securing them; they spent many years in Korea as missionaries. Brother Thomas was a merchant in London when he was sanctified, and gave up a lucrative business to preach full salvation, and God has certainly honored Brother and Sister Thomas in their work. They are now "Nazarenes too." Do not delay in writing them, as they are busy all the time. I am taking it for granted that you might secure them, and I shall be delighted to see them have a large field of service among us.—J. B. McBride, Evangelist, 112 Arlington Drive, Pasadena, California.

NOTICE—As I am engaged for the evangelistic services in the Western Oklahoma District Assembly, my church board has kindly voted me the time for a brief visit among relatives and friends in Indiana. I will arrive at New Castle, Indiana, about Oct. 8 and will spend ten days in central and southern Indiana.—U. E. Harding.

SPECIAL NOTICE—The Hamlin District Assembly will convene at Hamlin, Texas, in the College auditorium, Oct. 29 to Nov. 2, instead of going to Wichita Falls, Texas. The vote was taken at Wichita Falls to take the Assembly to Hamlin, and the pastor notified us. This is why we are announcing the Assembly for Hamlin. Senior General Superintendent Reynolds will be the presiding officer. Let all pastors and churches bring up everything in full and send in annual church reports and all finances at least ten days before time for Assembly to Rev. W. B. Pinson, District Secretary and Treasurer, 935 S. 8th St., Abilene, Texas. Let all members and guests of Assembly notify Rev. H. B. White, pastor, Hamlin, Texas, of your coming, so plans can be perfected for your entertainment.—Allie Irick, District Superintendent.

NOTICE TO CAMPMEETING COMMITTEES—If you want to secure a great preacher-teacher for your camp next summer, a man of God, who couples with deep teaching of the Word, fervency and fire, and lines up the altar while at the same time feeding the saints, give Dr. H. Orton Wiley, of Nampa, Idaho, a call. You will not be disappointed if you are able to secure him. I was surprised at the close of our recent camp when he told me that this was the first campmeeting he was ever engaged in, as one of the called workers. This man ought to be kept busy all summer through in our larger camps. Nazarenes need his message.—A. E. Sanner, Superintendent, Idaho-Oregon District.

NOTICE—ALABAMA DISTRICT—Let all pastors, Sunday school superintendents, and all others make up complete reports and have everything ready for a great Assembly at Brewton, Ala., October 8-12. Your blank forms will be sent you in ample time for you to fill out and have same ready at the Assembly. Let's bring up our full budgets, especially Assembly expenses, etc. And be sure not to overlook the District and General Superintendent's

### "SECOND BLESSING" RECORDS ONLY \$1.75 EACH

See Herald of Holiness of September 3d for full list.

34 sheet music songs \$3.00 including two 50c songs.

E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.

## Agents Wanted!

To Distribute our "Bible Gems" Scripture Text Calendars for 1925



1925		DECEMBER						1925	
SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.			
		1	2	3	4	5			
6	7	8	9	10	11	12			
13	14	15	16	17	18	19			
20	21	22	23	24	25	26			
27	28	29	30	31					

Retail Price, 30c each.

THE Cover Page is an exceptionally beautiful representation of Jesus and the woman of Samaria at the well, entitled, "The Living Water." It is printed in seven colors, producing some of the most exquisite shading and color-tones that the present highly developed printing art makes possible. The cover page when framed would be worthy of a place on the wall of any home.

THE Twelve Calendar Pages, one for each month of the year, are sure to please the most critical. The pictures, all of which are in colors, have been carefully selected and each one is most appropriate for a calendar of this kind.

A DISTINCTIVE feature of this calendar is the mounting. The "Bible Gems" Calendar is mounted on a gilded stick, the sheets being attached with staples and not tacked. They will not pull off. This special feature contributes greatly to the durability as well as the finished appearance of the calendar.

A QUOTATION of Scripture, with the reference, is printed for each day of the year. These daily quotations (Bible Gems) have been arranged according to a definite plan so as to form a series of Bible readings on various themes such as Love, Joy, Faith, and so on.

### SUNDAY SCHOOL LESSONS

ON EACH calendar page is given the Sunday school lesson subjects, references to the lesson texts and the Golden Texts for all the Sundays of the month.

THE Daily Home Reading Reference on the Sunday school lesson is given along with the Scripture Text for each day.

Churches, Sunday schools, Young People's Societies, etc., can make worth-while profits by ordering quantities of these calendars and distributing them at the single copy price.

### QUANTITY PRICES (Not Prepaid)

Quantity	Cost you	Sell for	Profit
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300	42.00	90.00	48.00
500	65.00	150.00	85.00

When Calendars are sold at these special quantity prices, forwarding charges are to be paid by the agent.

Calendars are not returnable.

NAZARENE PUBLISHING HOUSE  
2109 Troost Avenue, Kansas City, Missouri

apportionments. Don't forget our pledge for "Missions." Let all delegates and other members notify Rev. I. B. Medler, Brewton, Ala., when to expect you.—C. C. Butler, District Secretary.

**NOTICE**—The Assembly of the Eastern Oklahoma District will be held at Collinsville, Okla., Oct. 8 to 12. The District N. Y. P. S. Convention will be held on Oct. 7. The evening services will be under the direction of the young people. A great attendance is expected and all men, who possibly can, are requested, to bring with them, a quilt, a blanket and a pillow. All church reports should be forwarded to Rev. W. L. Nelson, district secretary, at Coleman, Okla., at least four days before the Assembly meets.—S. H. Owens, District Superintendent.

**NOTICE**—Miss Katherine Deardorf, a consecrated deaconess, has recently united with First Church at Indianapolis, Ind. She came to us from the Methodist Episcopal Church, having had twenty years of active service in some of the largest churches of that denomination. She is capable, gifted and spiritual, and will serve acceptably in our best churches. She is free to work in any section. Write her in care of Haldor Lillenas, 27 N. Bradley Street, Indianapolis, Ind.

**RECOMMENDATION**—Rev. J. S. Wallace, Carterville, Ill., has been a pastor on the Chicago-Central District for some time. He now feels that his special work is evangelism. Brother Wallace is a good preacher and a prayerful man and will hold a good meeting. No one will make a mistake in having Brother Wallace hold a meeting for them. We recommend him to any who may need evangelistic services.—E. O. Chalfant, District Superintendent.

**RECOMMENDATION**—Rev. Martha Howe, Mansfield, Ill., has been one of our most efficient women pastors on our district and she is desirous of holding some meetings in the middle west. She is a most efficient evangelist. No one will make a mistake in using her. We can recommend her to any who may want evangelistic services.—E. O. Chalfant, District Superintendent.

**NOTICE**—All pastors of the Dallas District are hereby requested to notify us, as soon as possible as to the number of members of the District Assembly in their churches, and also the number from each church that are planning to attend the Assembly at Bonham, Texas, October 29 to Nov. 2. This is very important, for we are beginning now to lay the plans for the entertainment of this Assembly and would like this information at an early date.—W. A. Carter, Pastor, 508 Morgan St., Bonham, Texas.

**NOTICE**—The second annual Union Ministerial Convention by and between the churches and ministers of "like precious faith" in the doctrine and experience of Scriptural holiness as taught by John Wesley will convene in Columbus, Ohio, November 17-21, 1924. So that the pastors need not be away from their work on Sunday. The special engaged workers are General Superintendent Williams and Rev. M. G. Standley of God's Bible School, Cincinnati, Ohio. This convention is to be a short, intense training school for ministers. Free entertainment. Friend minister, bring your Bible and come. In order that proper arrangements can be made please drop the pastor, Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio, a card stating that you are coming.—Committee.

**SEPTEMBER TWENTY-EIGHTH**

Our General Superintendents have fixed this date as the day to raise the money needed to send our missionaries to their respective fields. Our pastors have been asked to present this need and make a special effort to secure an offering to make it possible for our General Board to successfully carry out their plan.

Some of the missionaries are already on the way, the others are waiting to go. We are greatly in need of the money to send them. **WILL YOU HELP SEND THEM?** Pray earnestly about this need. Make an offering and help send these self-sacrificing missionaries. They are greatly needed. They are earnestly praying to go. When they reach their field of labor they will give the gospel to thousands of precious souls. Much depends on the outcome of this special effort. Your prayers and your gifts will help make it a success. **E. G. ANDERSON, Treasurer.**  
2905 Troost Avenue, Kansas City, Mo.

# TRACTS!

**D**URING the past few months we have printed a number of new tracts as well as new editions of tracts that have been out of print. Today we have a large assortment of such subjects as Salvation, Holiness, Tithing, Tobacco, Hell, etc. We have priced these tracts so as merely to cover cost of printing and shipping. Order your supply from the following list, or send for one or more of the packages which contain a mixed assortment of all the tracts.

We suggest that you clip this advertisement, so that you may have a price-list at hand, whenever in need of a new supply of tracts.

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100 for 15c; 1,000 for \$1.00

We make a specialty of these one-page tracts which are concise and right to the point. They are especially good for general distribution, most of them having a pointed, easily read message for the unsaved. They are printed on cheap paper, hence the special price.

**Have You Weighed Today? Act Quickly!**  
**Found—Everlasting Life. Help for the Helpless. For You! Consider.**

**There Is Danger Ahead! A Dangerous Road to Travel. We Believe.**

A statement of the doctrines of the Church of the Nazarene as given in the Church Manual.  
**The Holy Life. (A Poem.)**

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100 for 20c; 1,000 for \$1.50

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*Eight-Page Tracts*

100 for 50c; 1,000 for \$4.00

**Being Fully Saved, How Kept? Thanksgiving Ann.**

**Is Tobacco Injurious? Church of the Nazarene. The Man That Died for Me. Excuses That Will Not Stand the Test: What Must I Do to Be Saved? Five Steps to Entire Sanctification. Shouting.**

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For the convenience of those wishing a miscellaneous assortment of tracts we offer the following package assortments:

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Containing sample copies of all tracts—approximately 10 one-page, 7 two-page, 22 four-page, and 9 eight-page.

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*\$1.00 Package Assortment*

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Reduced Prices 4 for 10c; 12 for 25c; \$1.75 per 100.

**He Cometh With Clouds.**

A sermon on the second coming by C. H. Spurgeon.

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By J. W. Goodwin. Proves that speaking in unknown tongues is not a scriptural evidence of the baptism with the Holy Ghost.

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5c each; 12 for 50c; 100 for \$3.50

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**Gospel of John.**

**Modern Use of Tobacco.**

By D. H. Kress, M. D.

**Did God Make Boys and Girls Equally Good?** By Professor Shannon.

**Did God Make Men and Women Morally Equal?** By Professor Shannon.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.  
Residence, 2901 Troost Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Western Oklahoma (Enid, Okla.).....Oct. 1 to 5  
Eastern Oklahoma (Collinsville, Okla.).....Oct. 8 to 12  
San Antonio (Waco, Texas).....Oct. 15 to 19  
Dallas (Bonham, Texas).....Oct. 22 to 26  
Hamlin (Hamlin, Texas).....Oct. 29 to Nov. 2

J. W. GOODWIN.....Pasadena, Calif.  
1850 N. Sierra Bonita Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kentucky (California, Ky., Carthage Camp).....Sept. 17 to 21  
Tennessee (Paris, Tenn.).....Sept. 24 to 28  
Arkansas (North Little Rock, Ark.).....October 1 to 5  
Louisiana (Lake Charles).....October 15 to 19  
Mississippi (Cleveland).....October 22 to 26

R. T. WILLIAMS.....Dallas, Texas  
208 N. Rosemont Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Alabama (Brewton).....October 8 to 12  
Georgia (Dublin).....October 15 to 19  
Florida (Miami).....October 22 to 26

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:  
E. T. Adams, Wilmore, Ky.  
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas:  
H. W. Anderson and wife, singers, 904 E. 4th St., Pittsburg, Kansas.  
Willia F. Anderson, 472 Alrey Place, Pasadena, Calif.:  
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.:  
Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.:  
Fairbury, Neb. Sept. 24 to Oct. 5  
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.:  
A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.  
Chase, Kans. Sept. 21 to Oct. 5  
Nirk, Colo. Oct. 10 to 26  
Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.:  
W. L. Baltzors, Box 0107, Milton, Ore.:  
Henry Bell, Denison, Ia.:  
James M. Belt, 3218 New Hampshire Ave., Washington, D. C.:  
F. H. Benjamin, Song Evangelist, 298 S. 8th St. Vincennes, Ind.:  
New Castle, Pa. Sept. 23 to Oct. 6  
J. E. Brasher, Crestview, Fla.:  
Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.:  
J. A. Broomfield, Bokhoma, Okla.:  
Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.:  
Mrs. Lois Wise Brenninger, 833 E. Center St., Marion, Okla.:  
C. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):  
Lyman Brough, Potterville, Mich.:  
Pauline, Mich. Sept. 28 to Oct. 12  
Milwaukee, Minn. (Holiness Tabernacle) Oct. 19 to Nov. 2  
C. C. Burton, Delmer, Ky.:  
Harry B. Burks, Barbourville, W. Va.  
W. R. Cain, 515 South Vine St., Wichita, Kansas:  
Dayton, Ohio Sept. 28 to Oct. 12  
Georgetown, Ohio Oct. 16 to Nov. 9  
H. C. Caple, Buffalo Gap, Texas:  
Edmund T. Campbell, The Dalles, Oregon:  
James E. Campbell, Song Evangelist, 1535 S. Armstrong St.,  
Kekomo, Ind.:  
Roscoe C. Carrell, Pianist, Cedar Hill, Texas:  
Collinsville, Okla. Sept. 19 to Oct. 5  
M. B. Case, 1708 Grote St., San Diego, Calif.:  
F. P. Cassidy, 433 E. 4th St., Lexington, Ky.  
C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio:  
East Palestine, Ohio Sept. 21 to Oct. 12  
Oak Grove, Ohio Oct. 15 to Nov. 2  
D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.:  
C. C. Childers, 322 W. Central Ave., Ashland, Ky.:  
Mrs. Mary T. Clark, 8701 12th Ave., N. W. Seattle, Wash.:  
J. A. Collier and wife and Collier Band, Pilot Point, Texas:  
Marvin S. Cooper, Maybury, Grand and Hudson Ave., Detroit,  
Mich.  
Washington, D. C. (905 Monroe St. N. W., Washington, D. C.)  
Dublin, Ga. (314 S. Lawrence St.) Oct. 1 to 15  
Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio:  
J. H. Crawford, Hooker, Okla.:  
W. H. Crawford, 318 Elberta Ave., Nashville, Tenn.  
W. F. Cloghorn, Bethany, Okla.:  
E. M. Cornelius, Princeton, Ind.:  
Ernest Coryell, Box 105, Ogilvie, Minn.  
F. W. Cox, Box 441, Lisbon, Ohio:  
Earl E. Curtis, 141 Dayan St., Lowville, N. Y.:  
Willard and Edith Davis, Singers, Box 203, Enid, Okla.:  
A. F. Daniel, Chase, Kans.:  
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.:  
Sallisaw, Okla. Sept. 16 to 23  
Y. B. Bean, London, Tenn.:  
Marion DeVoll, Diagonal, Iowa:  
Johnnie and Jackie Douglas, Singers, 624 Melba St. Dallas Tex.:  
Erick, Oklahoma Sept. 1 to 14  
Collinsville, Okla. Sept. 18 to Oct. 12  
Jack Donoran, Thornton, Ind.:  
Charles Dye, 427 Court St., Troy, Ohio.  
Springfield, Ohio Sept. 7 to 21  
Pauding, Ohio Oct. 1 to 11  
Edwards Evangelistic Party, Thompsonville, Ill.  
Monett, Mo. Sept. 15 to Oct. 5  
Newton, Kans. Oct. 8 to 26

B. H. Edwards, 1808 E. Central, Wichita, Kansas:  
C. P. Ellis, Box 34, Montrose, Colo.:  
I. M. Ellis, Ontario, Calif.:  
W. E. Ellis, Box 185, Dodsomville, Texas.  
C. E. Ellsworth and wife, R. 9, Greenfield, Ind.:  
Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:  
James C. Ethel, 1218 Ingraham St., Los Angeles, Calif.  
Geo. W. Erskine, Millfield, Ohio:  
L. C. and Laura Hosley Ferree, Alberman, P. E. J., Canada:  
Kirby Fields and wife, Song Evangelists, 2819 Monroe St.,  
Anderson, Ind.:  
Elsa Fischer, Millford, Nebr.  
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:  
Bona Fleming, Ashland, Ky.:  
Decatur, Ill. Sept. 21 to October 5  
Chicago, Ill. Oct. 12 to 26  
John Fleming, 317 Holt St., Ashland, Ky.:  
New Castle, Pa. Sept. 23 to October 6  
Chicago, Ill. (First Nazarene Church) Oct. 12 to 26  
J. E. Gaar, 1502 46th St., Des Moines, Iowa.  
Phoenix City, Ala. Sept. 14 to 28  
Springfield, Tenn. Oct. 5 to 19  
C. J. Garrett, 208 North Agate St., Paola, Kansas:  
J. P. Gardner, 724 36th St., Cairo, Ill.:  
Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.:  
W. R. Gilley, Olivet, Ill.:  
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas:  
Arthur W. Gould, 91 Larch St., Providence, R. I.  
Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.:  
Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.  
Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.:  
Lee L. Hamric, Hamlin, Texas:  
Port Arthur, Texas Sept. 26 to October 12  
G. M. Hammond, Wilmore, Ky.:  
W. W. Hanks and wife, P. O. Box 308, Ashland, Ky.:  
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:  
J. C. Hefley and wife, Collinsville, Okla.:  
A. D. Henricks, D. D. 1438 Washington St., Pasadena, Calif.:  
Seattle, Wash. (First Church) Sept. 14 to 28  
Everett, Wash. (First Church) Sept. 29 to Oct. 12  
Snoqualmie, Wash. Oct. 13 to 26  
N. J. Hepburn, 2109 Troost Ave., Kansas City, Mo.  
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:  
R. R. Hodges, 628 W. Broadway, Louisville, Ky.:  
A. T. Hodges, Bethany, Okla.:  
Edna Walls Hoke, 617 Barr St., Cartersville, Ill.:  
J. D. Hoffman, Box 47, Beech Grove, Ark.:  
Stamford, Ark. Sept. 17 to 30  
Roy Hollenback, Mansfield, Ill.:  
Gay, Ind. (1456 Connecticut St.) Sept. 12 to 30  
A. Columbia, Hudson, Groverville Park, Beacon, N. Y.:  
Oscar Hudson, 3304 Washington Ave., Racine, Wis.  
Jola, Kans. Sept. 24 to Oct. 22  
Springfield, Ill. Oct. 26 to Nov. 10  
J. E. Hughes, Kingswood, Ky.:  
J. W. Hunt, No. 4, Nampa, Idaho:  
J. R. Hunter 1700 Forty-first Ave., Oakland, Calif.:  
J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.:  
Arthur F. Ingler, Lock Box 165, Nampa, Idaho.  
Allie and Emma Irick, Pilot Point, Texas:  
Rev. G. F. Jacobs, University Park, Iowa:  
W. P. Jay, 301 Holley St., Nampa, Idaho:  
A. H. Johnston and wife, Song Evangelists, 800 Princeton St.,  
Akron, Ohio:  
Linn Grove, Ind. August 25 to September 7  
Lum Jones, Ada, Okla.:  
Collinsville, Okla. Sept. 19 to October 5  
A. B. Jones, 1107 W. Sycamore, Duncan, Okla.  
Bessie L. Kester, 230 Pershing, Liberal, Kansas:  
R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio: Sept. 7 to 23  
Canton, Ohio Oct. 5 to 19  
Anderson, Ohio Oct. 5 to 19  
Evanville, Ind. Oct. 21 to Nov. 9  
E. W. Kiemel, Sylvia, Kansas:  
W. D. Killingsworth, Tuscaloosa, Ala.:  
J. A. Kirkham, 691 East 40th St., Los Angeles, Calif.:  
R. J. Kirkland, Ellis, La.:  
J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.  
Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas:  
H. R. Lee, 518 E. Bear St., Denison, Texas:  
W. R. Lee and Daughter, 1018 W. Noble Ave., Guthrie, Okla.:  
E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:  
Bellingham, Wash. Sept. 28 to October 12  
Mukilton, Wash. Oct. 19 to Nov. 2  
M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas:  
Jack Linn and wife, Oregon, Wis.:  
V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:  
Stroud, Okla. Sept. 22 to Oct. 5  
Lincoln, Neb. Oct. 12 to 26  
J. Warren and Maybelle Lowman, Singers and Preachers, 7122  
Indiana Ave., Chicago, Ill.:  
Chicago, Ill. (First Church) Oct. 12 to 26  
Springfield, Ill. (care Rev. Ed Gallup) Oct. 27 to Nov. 9  
W. W. Loveless, London, Ohio:  
Claytonia, Pa. Sept. 12 to 28  
Mannington, W. Va. Oct. 3 to 26  
Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.:  
Bethesda, Ohio Sept. 18 to Oct. 5  
Monongahela, Pa. Oct. 8 to 20  
W. E. Lytle, Troy, Ohio.  
Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.:  
Elsie Martin, Worthington, Ind.:  
T. S. Mathburn, Van Nuys, Los Angeles, Calif.:  
John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:  
C. R. Mattison, 720 Silver Ave., Greensboro, N. C.  
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:  
J. B. McBride and wife, 113 Arlington Drive, Pasadena, Calif.:  
Yence, Calif. Oct. 1 to 11  
Grace McLeander, Singing Evangelist, Olivet, Ill.:  
J. R. McLendon, Eichland, Fla.:  
R. A. McCann, The Ardmore, Indianapolis, Ind.:  
A. McNaughton, Box 598, Potlatch, Idaho:

W. T. Means, 1802 Park St., Keokuk, Iowa:  
I. B. Medler, Brewton, Ala.  
L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.  
Springfield, N. Y. Sept. 12 to 23  
Edward W. and Selma W. Miller, Troy, Idaho:  
C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:  
James Miller, 1249 N. Holmes, Indianapolis, Ind.:  
Chicago, Ill. (5552 Magnolia) Aug. 13 to Sept. 11  
Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:  
George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.:  
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:  
John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.  
Thomas, Okla. Sept. 20 to October 3  
J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ocala,  
Fla.:  
A. M. and Minnie Morris Moorehead, Paulding, Ohio:  
F. R. Morgan, 712 West 9th St., Ada, Okla.:  
R. L. Morgan 2206 Central Ave., Anderson, Ind.:  
Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.  
Herschel Murphy, Jewett, Texas:  
Wm. O. Mgease, Olivet, Ill.:  
B. F. Neely, Bethany, Okla.:  
G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado  
Springs, Colo.:  
Greeley, Colo. Sept. 14 to 23  
Colorado Springs, Colo. Oct. 5 to 19  
John R. Patrick, Jamestown, N. D.  
L. M. Payne, Bethany, Okla.:  
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.  
C. R. Pearson, Box 23, Greensboro, Ind.:  
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.:  
Joe and Helen Peters, Olivet, Ill.:  
Louise Pinnell, 1247 Williams Ave., Portland Oregon  
A. A. Price, Denton, Md.  
F. E. Putney, 207 S. Millwood, Wichita, Kansas:  
Lawrence Reed, Newell, W. Va.:  
J. E. Redmon and wife, Brookville, Ind.:  
New Castle, Ind. Oct. 5 to 26  
S. B. Rhoads, Pasadena University, Pasadena, Calif.:  
Oliver A. Rife and Nina Dean, Thomson, Ga.:  
C. C. Rineharger, Song Evangelist, New Albany, Ind.:  
Oscar F. Ring, 517 Ringold St., Cincinnati, Ohio.  
C. E. Roberts, 2104 6th Ave., Los Angeles, Calif.  
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:  
J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.  
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:  
W. O. Self, Brewton, Ala.:  
Schurman and Delong, 6100 Princeton Ave., Chicago, Ill.  
V. A. Scofield, Maxwell, Neb.:  
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio:  
William Seal, Dec Acre, Missouri:  
E. E. Shellhammer, 6418 Isleta Drive, Los Angeles, Calif.:  
Los Angeles, Calif. Sept. 14 to 23  
E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St.,  
Ironton, Ohio.  
W. E. Shepard, 1881 N. Sierra Bonita Ave., Pasadena, Calif.  
F. B. Smith and Family, 4434 View St., Oakland, Calif.:  
Guy V. Smith, Box 261, Logan, W. Va.:  
Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.:  
C. K. Spell, Bethany, Okla.:  
Otis M. Spinks, Song Evangelist, Box 606, Shreveport, La.:  
Fred St. Clair:  
Filer, Idaho Sept. 7 to 23  
Nampa, Idaho (H. F. D.) Oct. 5 to 26  
H. G. Stebbins, Waterville, Vermont:  
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.:  
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.  
M. E. and Della B. Stretch, El Paso, Ill.:  
B. D. Sutton, 2109 Troost Ave., Kansas City, Mo.:  
Howard W. Sweeten, Ashley, Ill.:  
E. C. Tarvin, California, Ky.:  
John Thomas, Wilmore, Ky.  
Ereret, Mass. Nov. 2 to 16  
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:  
J. E. Thredgill, 300 Doucette St., Beaumont, Texas:  
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas  
N. E. Tyler, Route 1, Rogers, Texas:  
E. E. and Ora J. Turner, 1019 Congress Ave., Indianapolis, Ind.:  
W. H. Tollis, Route 1, Box 651, Pasadena, Calif.:  
D. C. W. Tetrick and Mrs. Annie Tetrick, Shawnee, Okla.:  
Rev. Jesse Uhler, Clearwater, Kansas:  
Wm. C. Urschel, Artesia, Calif.  
W. B. Vandall-Song Evangelist, 624 Merton Ave., Akron, Ohio  
Monmouth, Wis. Sept. 24 to Oct. 15  
Westerline, Ohio Oct. 15 to Nov. 2  
D. I. Vanderpool, Joes, Colo.  
Rev. H. M. Vriedenburg, 1130 Hays Ave., Racine, Wis.:  
Geo. Ward, 628 64th St., Los Angeles, Calif.:  
J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.  
J. C. Walker, 1830 W. 3rd St., Hastings, Nebr.:  
Mrs. De Lance Wallace, 1141 17th Ave., N., Seattle, Wash.:  
Kenneth and Eunice Wells, 2115 Bath Ave., Indianapolis, Ind.:  
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena,  
Calif.:  
Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.  
C. C. White, 4454 Conn. St., Gary, Ind.:  
Kendall S. White, 418 S. 4th, Bonham, Texas:  
Charles Whitley and wife, Electra, Texas.  
J. E. Wigfield, Burr Oak, Kansas:  
Earle F. Wilde, Highlands, Calif.:  
J. E. Williams, Olivet, Ill.:  
Mrs. Bessie Williams, 1816 So. Main St., Ft. Worth, Texas.  
Mrs. Esther Williamson, Singer, University Park, Iowa:  
E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan:  
L. E. Wright, 1005 Mentor Ave., Wichita, Kans.

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