

Herald of Holiness



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WHOLE NO. 651

Facing the Western Sun

ALWAYS men have spoken of childhood and youth as "the morning of life"; then logically old age is evening and death is "sunset," and the spirit and temper in which men face the "inevitable" in physical dissolution are reflexes or after-glows of the philosophies and practices by which they have lived.

Men may die violently on the battle field, by sudden accident or by an abrupt failure of the physical or mental functions and never give expression to any feelings of hope or dread or fear. They may pass into unconsciousness through the subtle ravages of disease or from the effects of opiates without showing any sign of triumph or despair. But an intelligent man cannot calmly contemplate death at short range and not have his confidence either strengthened or shattered. Men who have lived only for this world are bound to feel a sense of loss when they behold the world approaching the vanishing point. Men who have believed and professed to believe that "this life ends it all" may steel themselves against despair, but they have never yet arisen to the heights of triumph where they could shout, "O death, where is thy sting? O grave, where is thy victory?"

But when the Patriarch Job stood face to face with death, his assurance of immortality, which was based upon a proper morality here, became stronger; for he said, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom mine eyes shall behold, and not another." Of righteous Abel it is said, "He being dead yet speaketh." It is explained that Abraham was content to dwell in a tent, while others like Lot desired houses of stone in earth's permanent cities, because "He looked for a city which hath foundations, whose builder and maker is God." Moses left the honor and position he might have had in Egypt, "For he endured as seeing him who is invisible." Relying implicitly upon his Shepherd's care for his trusting sheep, David looked forward to the time when he would "walk through the valley of the shadow of death" and beyond that, and in full assurance he exclaimed, "I shall dwell in the house of the Lord forever!" Paul's assurance was so clear that life and death were matters of indifference to him, so that he could say, "For me to live is Christ, and to die is gain." And one has said that it is impossible to say "to die is gain" unless we can also say truly, "For me to live is Christ." James besought the brethren to be patient under oppression on the ground that "The coming of the Lord draweth nigh." Peter contem-

plated the dissolving of all material things in the fires of future judgment, but leaped beyond to say, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." John said, "We know that when he shall appear, we shall be like him; for we shall see him as he is." And Jude said, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

John Wesley answered a million critics of the early Methodists when he said, "Our people die well." Mother Booth of the Salvation Army left to her people a legacy of incomparable worth when on her death bed she testified triumphantly, "The waters are rising, so am I; I am not going under, I'm going over." Pastor-Evangelist S. A. Keen said to those who stood about his dying couch, "It does not matter when you come out to the little mound where they bury me; for, thank God, I shall not be there."

When Socrates, the wisest and best of the ancient Greeks, had drunk the fatal cup of hemlock, as ordered by the trial court, and sat conversing with his disciples, he turned his face toward the west and said, "I think I can see the golden isles; but oh that we had a stouter ship and a stronger hope!" Thank God we have found that stouter ship and stronger hope in Jesus Christ. In His conflict with death and the grave, He was victorious; and He removes the sting from death and the damp from the grave for those who put their trust in Him. He has gone on into the "Most holy place" and has promised to introduce us when we, by His grace, shall enter there. Life beyond death is still "The unknown world," so far as personal exploration is concerned, but the certainty that Jesus trod this way before us, and that He will ever guide us on dispels doubt and fear and changes sunset into sunrise, so that the evening star of life below becomes the morning star of a fairer world; and weeping which may endure for the night shall most gloriously give way to joy in the morning.

But death and Judgment and hell are the same terrible realities they have ever been, only Christ is our refuge and fortress. In Him no harm can reach us. But "without," as ever, there is night and darkness, storm and confusion, sorrow and despair, weeping and gnashing of teeth. "Outside," death is still "The grim monster," and Judgment and hell follow in his wake. One day the storm will rage and the waters of judgment will rise above the tops of the highest hills of human refuge; and then it will be clear to all that "There is no name under heaven, given among men, whereby we must be saved," but the name of Jesus.

"The Sun Never Goes Down in the Morning"

TODAY we were looking over some copies of the "Nazarene Messenger" which were dated in the latter months of 1908 when Dr. Bresee was the editor. A number of the editorials dealt with problems of organization within the church, and the whole tenor of the paper was "Nazarene" in a remarkable degree. To Dr. Bresee, the Church of the Nazarene was neither an accident nor an incident, but was an institution of such special divine ordering as to be worthy of his best efforts seven days in the week.

Even in his day, some expressed the fear that the people called Nazarenes would not hold true to their original doctrines and practices and that they would drift into formalism and religious deadness as many others have done. And on the ground of such fears, they would have checked the aggressiveness of the church and have violently refused to enlarge, lest the disaster should be hastened. Dr. Bresee never attempted to deny the possibility of such a course as herein suggested. He could not exactly solve the problem, but he did at least move it back; for he rested upon the clear conviction that God called us into being to promote and conserve the work of a general and genuine revival of the pentecostal type. And since we were just in the beginning, he felt assured that we could give ourselves without stint to the task of building well the walls of our Zion without fear of immediate decay overtaking us; for he said, "The sun never goes down in the morning."

And now, although a few years of Nazarene history have been made, it is still morning. It is too early to begin talking of retrenchment in missionary or evangelistic programs. The majority of us are either collaborators with or sons of holiness pioneers and nothing is quite so becoming to us as some form of pentecostal aggressiveness which is too fervent to find adequate expression in any who are the least faint hearted or afraid. The principal part of our program as a church and movement is still ahead.

From Apostasy to Apostasy

Roger Babson says that in the economical world it is just three generations from shirt sleeves to shirt sleeves. He says that the father in each instance is a pioneer and digs out the wealth for the son. The son, having the benefit of his father's example of industry and economy, holds what his father gained. But the grandson is so far removed from the necessity that produced and conserved wealth that he squanders the family fortune and the great-grandson is back again to shirt sleeves.

The history of spiritual movements is much like that of economical ones. The fathers bring on the revival, and make a beginning of schools and other institutions. The

generation nearest to the pioneers inherits somewhat of their father's zeal, courage and devotion and it maintains the standards and institutions which the fathers founded. But the generation which succeeds second in the line is the one upon which the real crisis comes. There are exceptions, thank God, but in the great majority of cases this third generation breaks down, loses its vital spirituality and makes way for another apostasy. So that it is just three generations from apostasy to apostasy, even as it is just three generations from shirt sleeves to shirt sleeves.

The most of the early leaders of the holiness movement are gone on into the "more excellent glory." A few who were coadjutors of Inskip, McDonald, Walker and Bresee, in the days when they were laying the foundations, are with us yet; but the balance of power is in the hands of the second generation. And the second generation is now well along, so that within a few years the third generation will be in power. Will the accession of the third generation mark another decline to the shirt-sleeve type of spirituality, or will the holiness movement be an exception to the general rule?

The answer to this question is yet with the prophets and with the future, but the inclination and tendency may be discovered by an attempt to answer the following questions: Are we as devoted to God and as saturated with burning love as our fathers of the holiness movement were? Are we as zealous to testify to full salvation and to enter new fields with the message as they were? Are we as ready to sacrifice and to suffer for the cause of holiness as they were? Are we maintaining our separation from the world and from worldliness as fully as they did? Is our vision as clear and our purpose as well defined as theirs was? Do we carry as heavy a burden for lost souls and for the sanctification of the people of God as they did? Are there among us and within us any symptoms of "settling down" and "cooling off" and becoming common-place in the testimony and work of full salvation? Are there among us any tendencies to become churchy and to be satisfied with the area of our own borders, so that stagnation is likely? Are our preachers candidates for the hardest places, or do they show symptoms of place seeking? Does politics and ecclesiastical wire-pulling manifest itself in any very noticeable measure in our local churches and assemblies? Are our people united in perfect love and in the worthy purpose to be loyal

and true to the standard of holiness and to the most aggressive propaganda for the salvation of men and the entire sanctification of the people of God everywhere?

We cannot ride to victory on the honors of the past. We cannot legislate for and guarantee the fidelity of the future. But we can maintain a standard of doctrine, experience, discipline and life in our own day and generation that will save us the odium due that generation which loosens its grip on the heritage of the fathers and enters upon, or prepares the way for the soon returning, of the period of spiritual shirt sleeves.

Our Paper Among the Missionaries

A FEW weeks ago we mentioned the appreciation of missionaries in other churches who receive the HERALD of HOLINESS through Brother Bud Robinson's "Good Samaritan Fund," and today we read a letter from one of our own missionaries addressed to our Circulation Manager. The following paragraphs are taken from that letter:

The joy your letter brought to me is indescribable. You say that I am really once more to have the HERALD of HOLINESS come as my very own, and that once again I need not hastily scan it through and pass it on, but can read and re-read and digest its contents and save the sermons. It seems almost too good to be true. If there is a member of the Church of the Nazarene any where who needs the HERALD of HOLINESS it is the missionary. The rest have campmeetings, conventions, preacher's meetings and their own loved ones, while we are continually giving out to starving souls.

Tell Uncle Buddie that not a single hospital, jail or poor house needs the HERALD of HOLINESS any more than the lone missionary. To read the HERALD of HOLINESS out here makes one feel that he could "run through a troop and leap over a wall."

Every time I read it I feel like I want to be a better missionary.

Already some are sending in offerings to supply the "Good Samaritan Fund"—the manager just now told me of one five dollars which has just arrived, but the possibilities of doing good through this careful circulation of the HERALD of HOLINESS are great indeed, and if the fund were larger much more could be done. In fact, there seems to be no reasonable limit to this wonderful work. Send an offering to our Publishing House and simply say, "For the Good Samaritan Fund," and Brother Robinson and our circulation manager will use their best judgment in sending the paper to the places where its opportunities for doing good are the very best.

No Christian who is not sanctified wholly can go to heaven, yet no justified believer can go to hell; hence justified Christians must somewhere along the line get sanctified wholly or go to hell as backsliders. The Christian who is walking in all the light he has is safe at all times, living or dying; but the one who knows better than he is doing is taking chances with damnation. Read the first epistle of John and see if it does not clearly teach that there is no present or eternal salvation back of light.

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Soul Winning

By EVANGELIST W. R. CAIN

AS TO the magnitude of the subject, we can scarcely touch the fringe. The words of Christ, "What shall it profit a man if he shall gain the whole world and lose his own soul," settle all controversy and silence every argument, pro and con. But as startling as it may seem, soul winning is neither the most conspicuous nor the most vital thing recorded in the Word of God. In fact, there is very little said about it. There is something of vaster import, namely, "confirming" or "establishing the churches." The Bible itself was written, primarily, for that purpose. Winning souls is incidental. Within the past few years undue stress has been given the business of soul winning until we are in an indescribable dilemma. (One phase of it being the emphasis placed on statistics at the expense of quality.) Right here an alarm needs to be sounded concerning the sharp rivalry between "laborers" with their counting process. Real soul winning is an impossibility except through the agency of an established church. Coming to the gist of the subject, no church can be established on "first principles," or, the a, b, c's. Surface scratching is little better than rehashing. Whoop-la bears no resemblance to genuine ballast. Characteristic fussing in and of itself is an evidence of decay. The Bible speaks of "the sincere milk of the word," but behold the multitude clamoring for mere blue-john! Again the Bible says something about "strong meat," but not very many are far enough along to even want it, much less relish and masticate it, though professing to be saved and sanctified for from five to twenty-five and thirty years.

No one can very well deny there is wholesale fickleness among us. This is an additional evidence of an unestablished church. Without seeming to appear egotistic, for we are casting no reflections and God forbid that we shall not make enough marginal allowance for beginners, but is it not a sad fact that the pastors and evangelists who are able to establish the churches are few and far between? The New Testament has this qualifying statement, "able ministers of the New Testament." Also, another descriptive phrase, "good ministers of Jesus Christ." Evidently such preachers are singled out by the Holy Ghost as competent for "confirming the churches."

Is the holiness movement any farther advanced, experimentally, than five years ago? How about the Nazarene denomination? Do we possess more ballast? Do we add more, substantially? Is our anchorage more secure? Are we better indoctrinated in the profounder things of God? Are we more reverent? Are we more studious? Are we more prayerful? Peter exhorts the "elect"—that is, the sanctified—to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Are we doing it? Are we more stalwart? Can we, or do we "endure more hardness as good soldiers of Jesus Christ"? Can we fight a better fight against the forces of iniquity? Where are we? What are we doing? Are we stressing soul winning while drifting? Do we

correctly pronounce the shibboleth while going backwards?

Will we install more wheels, adopt more programs, make more drives, count more noses, add more unborn material, let down more bars, offer more excuses, apologize for togs, run rough-shod over the law of expediency, ignore vivid realities and stubborn facts and at the same time congratulate ourselves that we are making progress?

We veto the idea of the possibility of getting ahead in any degree on the basis of popularizing holiness. Our personal veto may not carry the day, but it will be that much toward establishing the churches. This writer within the past twelve months has witnessed much exalted profession on the part of those living promiscuously. The Holy Spirit is grieved. God's frown is becoming more pronounced. In the meantime we keep counting. Also, we are getting lighter and have less solidity and the high priestly prayer of Jesus in John 17, where He prays for oneness, is more stigmatized to the very contrary. Establishment and oneness go together. A well established church does not have to be exhorted to win souls. It will get them of its own accord, provided they can be won at all.

Jesus Christ, The Unapproachable

By EVANGELIST A. G. JEFFRIES

AS I SIT this afternoon in my easy chair an old white headed man, scarred, work-worn, tired and diseased. I have been thinking over history, ancient and modern.

I have been weighing the worth of historic characters and their contribution to a ruined world and I am sick at heart with the mental analysis.

Roman statesmen and Roman militarians have passed in review and I find no deposit of permanent good left by them. Grecian philosophers and Grecian poets left nothing elevating to their race.

Charlemagne, the king of the Franks and the progenitor of the Germans, left nothing but blood and ruin behind him.

Alexander, the Prince of Macedon, set the world backward five centuries. Napoleon administered a paralyzing opiate to Europe from which it has scarcely recovered to this day.

But thank God, my mind goes over the golden bridge that spans the ages to Bethlehem's hills and I hear the heavenly choir singing,

*"Peace on earth to men of good will,
The deliverer has appeared at last.
One strong to deliver has come."*

His coming was preceded by 456 prophecies descriptive of His conception, birth and life's work. Mankind could better afford to lose the whole literature of Greece and Rome, of Germany and France, of England and America, than to forfeit one of these prophetic utterances.

When he was born, a star came from the meadows of heaven, wise men came from the East and shepherds came from the hillsides

This brings us to a final and perhaps another startling statement, that is, if we are in the last of the last days (and most of us think so), then there cannot be many more souls added to the church, even by a thoroughly established church. Neither does that fact excuse us from doing everything possible to prevent the loss of a soul. Our faith will doubtless have to be stronger. We will be obliged to pray more. Apostasy is everywhere. And for this particular reason we need to be all the more thoroughly established. For "Who shall abide the day of His coming?" And "will he find faith on the earth?"

In all probability the next world-wide revival will be in the cemeteries on the morning of the first resurrection. And this is not idle speculation. This dispensation has to terminate sometime and who can predict when? But if we are not to have any one's blood charged to our account, then there is no excuse for "ease in Zion," neither is there any apology to be offered for those who are "neither cold nor hot, but lukewarm." Every one of us needs to buckle on the armor tighter than ever, take the initiative, compel the issue, challenge the enemy, lift up a standard for the people, "warn, rebuke, exhort with all longsuffering and doctrine," doing all possible that no one be lost on our account.

WICHITA, KANS.

to see the new Born King. Infuriated Herod planned, Joseph dreamed, and the Child escaped.

His baptism was witnessed by a voice and the Holy Ghost, as the lustral waters fell on His brow, inducting Him into His priestly office. He never went to school, a proof of His preternatural omniscience. Miracles were natural to Him. When He performed them they did not astonish Him. Storms obeyed Him, devils testified of Him. The crystal water blushed into wine when it saw its God.

He opened a bakery and a fish market in the wilderness without water or fire and fed the thousands without cost. He was the poorest man the world ever saw. He borrowed a manger to be born in, an ass upon which to ride into Jerusalem, a cross to die upon and a tomb to be buried in.

He never suspected a human soul. He permitted a harlot to anoint his feet, a thief to act as treasurer, and a Syrophenician woman to beg bread from the Jewish table.

He was God. He acted like God. There was a divine naturalness in Him that no man can imitate. He mixed with the vulgar and never became contaminated. He ran with the low and never became defiled.

He touched the leper and took not the leprosy. He saved sinking Peter from a watery grave, and the Syrophenician woman from a broken heart. He granted the request of a centurion who came for a servant, a ruler who came for a son, Jairus who came for a daughter, and sympathetic neighbors who came bringing a paralytic.

He read the heart of a garrulous woman at a country well, which produced a revival

of two days' duration. He slept like an innocent child on a pillow of the ship, reproached to hell the hypocrite, and smiled away the sin of the adulteress. He frowned upon the legalist, pitied the pietists, and taught against the ascetic. He abrogated the law of equivalent revenge, "an eye for an eye," and substituted the law of love and meek submission.

He was the oculist at Bethsaida, the comforter at Bethany, and the resurrection at the gate of Nain. He did no sin as an act, He knew no sin as a principle. His interpretation of the Sabbath enraged the Pharisees, and destroyed the foolish veneration in which it was held, and the slavish scrupulosity in which it was obeyed. He incorporated a Samaritan in a beautiful parable and incurred the inveterate hatred of the Jews.

He declared that the tragic death of the unfortunate Galileans slaughtered by Pilate and the eighteen old gossipers upon whom the tower in Siloam fell and slew, were no worse than ordinary sinners, nor their end no more calamitous. He labored, and in so doing He put the brand of honor on the brow of all useful labor. He reversed the false standard that indolence was the evidence of influence. He disassociated moral worth from social elevation and affirmed that that which is highly esteemed among men is an abomination in the sight of God.

His coming was heralded by four hundred and fifty-six prophecies which saved those who believed them before He came, His presence blessed the generation in which He lived, and He made full provision for all coming generations.

His love is boundless, His grace universal, and the wealth and glory of the atonement is offered freely to all.

He did not exalt poverty, He did not debase wealth; He put no premium on ignorance, but declared that God could not be found by ratiocination. He never lost the beautiful balance, or happy equilibrium characteristic of His divine bearing. He possessed commanding dignity with winning humility, and fearless courage with wise caution.

His doctrine was the end of a boundless past, the center of a boundless present, and the beginning of a boundless future. He had no standing with the Sanhedrin, no honors in the civil courts, no prestige in society.

He was hated by the religious leaders of His day, spurned by the military heads and despised by the rich.

The historians of Greece and Rome were ignorant of His existence until several years after His death. Yet thank God, He is the unsurpassed and unsurpassable model of every virtue to Christians of every generation, every clime, every sect, every nation and every race. His words never needed modification nor His doctrine revision. He combined the vivacity without the levity of the sanguine, the vigor without violence of the choleric, the seriousness without the austerity of the melancholic, with the calmness without the apathy of the phlegmatic temperaments.

His zeal never degenerated into passion, His constancy into obstinacy, His benevolence into weakness, nor His tenderness into sentimentality. His unworldliness was

free from indifference and unsociability, His dignity from pride and presumption, His affability from undue familiarity, His self-denial from moroseness, His temperance from austerity.

Heaven is His country, holiness His nature, eternity is His life.

He was David's Lord; Isaiah's light of the Gentiles; Ezekiel's shepherd; Daniel's Messiah, the Prince; Micah's ruler; Zechariah's Jehovah's fellow; and Malachi's Sun of Righteousness.

He never joined any sect, never affiliated with any political party and never gave His endorsement to any particular branch of society.

His doctrine was despised because it condemned hypocrisy. His life was hated because of its purity, and He was crucified because of His divinity.

He went to the grave because we must go; He arose that we may arise; He ascend-

ed that we may ascend; He went home that we may go; He remains that we may remain.

He will come again, and we will come with Him (Jude 14). He will judge the world, and we will judge it jointly with Him (1 Cor. 6:2).

He took our humanity that we might take His divinity (2 Peter 1:4). This gives identification unmistakable and indestructible and eternal.

His doctrine is life to those who receive it: His kingdom is universal in extent and perpetual in time.

All nature went into convulsions at His death: the sun refused to shine, seismic convulsions ripped the ribs of the mountains and a chill crept over all nature.

The tomb could not hold Him. He arose and ascended and ever liveth to make intercession for us. He is the eternal God (Isaiah 9:6; 1 John 5:20; Rev. 22:13); He is my Savior, God and Creator; Mine forevermore.

GREENVILLE, TEXAS.

Holiness—Why?

By REV. URAL T. HOLLENBACK

"Be Ye Holy" (1 Pet. 1:15).

BY DEFINITION; "holiness means (1)—State or character of being holy. (2)—Spiritually whole or sound; free from sinful affections;—godly; acceptable to God."—WEBSTER.

Holiness or freedom from sin is God's standard for all the world. The standard is high, but let us notice some arguments, for holiness as a standard of Christian living and experience.

1. The argument in favor of holiness is derived from the character of God. We are commanded to be holy because He is holy. The first man was created like God in holiness and righteousness. It was God's plan, that he should remain so, and His desire on this line is the same as ever.

2. The argument for holiness is derived from the prominence given to it in the Bible. It thus leads all other doctrines unless it be the one truth that "God communicates with man." But compared with all the stated doctrines of the Church, this is the leading one—holiness, perfection, sanctification is God's standard. Compare it with any other doctrine and see how the great number of scriptures compares with those given in support of more popular and often-stressed doctrines.

For example, let us compare it with the much-preached doctrine of baptism. Because of little mention in the Scriptures, no doctrine should be discarded, yet the relative importance of a doctrine should be partly gaged by the greater or lesser prominence given to it.

Of all the words in the Authorized version of the Bible containing the letters "bapt" there are eight forms as follows: baptism, 22; baptisms, 1; baptize, 9; baptized, 61; baptizest, 1; baptizeth, 2; baptizing, 4; and to these can be added the proper name, Baptist, 15. These make a total of 115. But to get at the doctrine of baptism we should subtract the last fifteen which refer to a man's name, thus leaving one hundred; but from the one hundred we must subtract seven, as seven times the words, "baptism

with the Holy Ghost" occur. This leaves a total of 93 which for the sake of argument we will grant all refer to water baptism (though such is not the case). The doctrine of baptism has then 93 scriptures to support it.

But note the words standing for holiness: holier, 1; holily, 1; holiest, 3; holiness, 43; holy, 607; a total of 655. Thus holiness is mentioned 562 times more than baptism, or 7 times as often as baptism. Then note the words sanctify, 71; sanctifieth, 4; sanctified, 62; sanctification, 5; total 145. In excess of baptism, 49. Note also the words, perfect, 98; perfected, 8; perfecting, 2; perfection, 11; perfectly, 7; perfectness, 1; total 127, or in excess of baptism 34. Then think that the baptism with the Holy Ghost is mentioned as such seven times; add these all together and we have a grand total of 931 times in Scripture against 97 times for baptism. Consider also that only twelve times in the whole Bible is baptism and water mentioned in the same scripture text, and that hundreds of scriptures refer to moral and spiritual purity and godliness than those I have enumerated, and there is not only the mathematical difference of 838 in favor of holiness, but a great deal more. It seems preposterous that any sane and thinking professor of religion should preach "water baptism and at the same time "not see" or ignore holiness. But prejudice is a great blinder. One would have to preach at least seven sermons on holiness to one on baptism to be consistent.

3. The argument for holiness may be given from the fact that all men expect Christians to live holy. That is, it is demanded of men. There is not a sinner or a heathen that has ever had any conception of Christianity but that demands and expects holy living and holy tempers of Christians. They may not have the standard for themselves but they demand it of all Christians. Holiness is honesty, and all men associate the dishonest with the unchristian crowd and demand honesty with profession of Christianity. Holiness is truthfulness, and suppose any sinner is called a liar, does he not resent it—is he

not ready to fight? Is there a native of the earth that knows anything about Christianity who will believe a man a Christian who will tell him a lie? Holiness is purity. All men demand that of their wives and daughters. What man ever dreamed that a harlot, or a licentiate was a Christian? Holiness is humility. No one dreams that the proud and haughty are following Jesus Christ. Who ever accused a cold, stiff, haughty, proud church member of being a real Christian. Holiness is cleanness, cleanness of heart, of thought, of conversation, of body, mouth and saliva. All men demand that Christians abstain from filthiness of conversation, and exhibitions of evil tempers.

4. Holiness may be reasoned from its Desirability. Humanity needs it. Especially the church needs this glorious grace. For:

Holiness is perfect love. How much better for a church to possess this than to fuss! How much better for parents to have perfect love than to quarrel, dispute and jar! How much better to love God than to love anything or any person inferior! How much better to love all mankind, than to hate and kill. Both the world and the church need holiness.

Holiness is moral and spiritual health—soul health. Who should not want that? No one objects to a sound body. No one is offended when accused of having a sound mind. Why object to praying for a sound soul? A healthy body containing a weak mind is a pitiful object to all the neighbors. A strong mind in a weak body is a great handicap. But a strong body and strong mind associated with a weak and putty soul is in the sight of God most extremely pitiful. Yet such are seen by the thousands every day not only among the crowd in the street but crowding the stately auditoriums of the churches.

Holiness is spiritual power. How much better to be conscious of the divine source of power than to be always petting a weakness! It is a crime to be weak when the possibility of power is within every Christian's reach.

Holiness is soul happiness. No one was ever happy preaching against or opposing holiness. None ever honestly preached holiness without feeling happy. Since the holiness movement began not one opposer has ever been accused of being happy while he opposed holiness.

5. Holiness may be reasoned from the character of heaven. Though the Bible tells us very little, comparatively, about heaven, lest we lose sight of how to get there, yet no one can read about heaven, or the dwelling place of God, the New Jerusalem, or the throne of God, without seeing that it is a holy place. The New Jerusalem is called the Holy City. The angels are called holy angels. God the Father is the Holy Father; God the Son is the Holy Child Jesus; the Spirit is the Holy Spirit; the saints are termed such because the name means "holy people." God knows that for an unholy being to enter a holiness meeting like that would make him imagine that hell would be a relief. No one but a holy being could enjoy heaven if he could get there. But "without holiness no man shall see the Lord."

6. The practicability and attainability of ho-

liness may be reasoned from the fact that some have been holy. Men have been holy. "Herod feared John, knowing that he was a just and holy man" (Mk. 6:20). What is more wonderful, preachers, or prophets, have been holy—"The Lord spake by the mouth of his holy prophets" (Luke 1:70). "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Women also have possessed the grace of holiness. "In like manner in the old time, the holy women also who trusted in God," etc. (1 Pet. 3:5). Since some have been holy the possibility is assured. And that we can be holy is made absolutely certain from the fact that God promised holiness in this life. "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:75).

In conclusion let us state that holiness is God's standard for you: Yes, for all the world. There is such a thing as a real Christian not having entire holiness. You may be in this class. If you ever get entire holiness it will be an acquisition subsequent to your becoming a Christian; therefore it is a second or higher plane of Christian experience.

TOLEDO, OHIO.

Holiness in the Home

By REV. A. W. ORWIG

THE relation of holiness to the home-life cannot be over-estimated. In the home the future destiny of the child is often fixed, both as it relates to the temporal and spiritual welfare of the child. How very important, then, that a high standard of morality and spirituality be inoculated and maintained!

God's Word declares "Holiness becometh thine house, O Lord, forever." This is also very applicable to the home. For God instituted the home before He did the church. He created our first parents pure and holy, and intended that they should remain holy. The home was to be a type of heaven itself. "Holiness unto the Lord" was to be the motto of every home. But with the introduction of sin into the world, what dreadful havoc it has wrought in multitudes of homes! Indeed, every home has more or less been despoiled of that holy sacredness or atmosphere which a holy God designed should always characterize it.

How blessed if all parents could appeal to their children in the language of the apostle, "Ye are witnesses, how holily and justly, and unblamably we behaved ourselves among you." But alas! the testimony of some children concerning their parents is far different. Said a dying young woman to her mother, "Mother, you taught me to love worldly pleasures, but never taught me to be concerned about my soul. I am now about to die, and feel that I shall be lost, and I must attribute my fate to your neglect." Oh, what a terrible accusation for that mother to meet on the great judgment day!

The divine exhortation concerning the exercise of patience, and that we be "in behavior as becometh holiness," should find its fulfillment in at least every Christian home.

The opposite spirit manifested has often brought Christianity into disrepute, and prevented many from espousing the cause of Christ. Some professing Christians are in bondage to a quick and irritable temper. And while they often enjoy a sense of God's presence, their peace and joy are sometimes greatly diminished by their unloving disposition. They sometimes grieve over the matter, and often sigh and pray for deliverance. Verily the deliverance is in truly seeking and finding entire sanctification, and in daily committing themselves fully to God's keeping power. A lady, in speaking of her release from her former burdened life through impatience and harshness, said, "Oh, what an entirely different life when Jesus came in to smooth out the rough places and sweeten the bitter waters; My heart is kept free from fret and worry, and my kitchen and sewing-room have proven Bethels as sacred and holy as the pew in the house of God."

Beloved, what Jesus can do for one, He can do for another. He has made provision for us to be overcomers in the home-life, as well as in any other relation of life. Indeed, He will live His own victorious life in us. And that is true holiness. For holiness is more than sentiment and profession and doctrine and ecstasy. True holiness in the home-life will make it comparatively easy to live holily in every other sphere of life. Yes, in the home let holiness be taught and lived, and then the church and society will be all the more permeated by the spirit of holiness, and God shall indeed be glorified, and the bright millennial day will the sooner dawn upon us.

LOS ANGELES, CALIF.

Have You Lost Your Hold on Jesus?

By V. MAY DORMAN

AN EMINENT and devoted Christian layman once said, "I have lost my voice, but I have not lost my peace. I have not lost my hold on Jesus." Another devoted layman said, "I feel that my union with Christ is complete. My faith fastens upon Him as with hooks of steel." Of another layman it is recorded that "for a whole fortnight only praise fell from his lips: and for days his one utterance was, 'Blessed be the name of the Lord!'" And a fourth Christian layman, to the ordinary question "How are you today?" replied without exultation, "Satisfied—satisfied—perfectly satisfied in Christ Jesus."

These are the utterances of men enraptured with Christ and His truth—men in whose hearts Christ dwelt richly—men who knew the peace of life, the joy of life and the success of life because they were thorough for God. And because they were thorough for God they did not lose their hold on Jesus. Of such men it may be said that when passing from this life they go freighted. They have much to lay at His feet, having served Him through hardship and toil, privation and persecution, and having bravely and cheerfully borne.

Dr. H. Balch, educator and minister, said, "If it were not for the infinite atonement of the Lord Jesus Christ, as the dependence of my soul before God, I would not go into eternity for ten thousand worlds." How shall it be with us who go not in great love, in

great faith, in tears and prayers, with costly sacrifices, and with character tried and tested, well-rounded and complete? Have we perfect acquiescence in His will and entire distrust of our own? Have we the love that loves and trusts Him when His hand is heavy upon us? Hannah Moore, author of moral and religious works, during a severe attack of illness remarked, "Were it in my power to live or die, and could I determine either by the lifting up of my hand, I would not dare to do it." With his emotions kindling afresh, one testified, "I was so filled with a sense of God's love, while, in His adorable sovereignty, He was burning down my barn and destroying my property, that I felt it, and still look back upon it as one of the most favored scenes of my life." "My intensest love to God," said Sir Mathew Hale, "is my duty."

Is it love and pursuit of money, of knowledge and culture, of position, luxury and ease, or the possession of a perfect love, a perfect faith, and a perfect will—a character in every sense complete? It must be this last, or you will lose your hold upon Jesus. Life is not given us for worldly gain or pleasure, but that it might be lived for God and that God may be adored.

PASADENA, CALIF.

THE SIN OF LYING

By REV. A. W. SMITH

In Psalm 116:11, David says, "I said in my haste all men are liars." This statement was, perhaps, a little sweeping, and the Psalmist seemed later to view men with more consideration than he did on this day of his haste. But there are probably more liars in the world today than at any time since the creation of man. Though God declares in Rev. 21 that "All liars shall have their part in the lake that burneth with fire and brimstone." The virtue of truthfulness is either self attained or is brought about by careful parental training, for naturally we all have the old nature of Adam and tend to cover up and falsify.

Titus 1:12 says, "The Cretians are always liars." Or at least this was the report of one of their own prophets. 1 Tim. 1:10 says "The law was made for liars." And Jesus said in John 8:44, "Ye are of your father the Devil—When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." Thus we see the real source of lying.

Some do not think of lying as a sin, but rather think of it as a convenient means of escape when cornered. Others think of it as an assistant in buying and selling.

Exaggeration is a form of lying to which many are addicted. If I should kill a snake that is three feet long and report to a friend that it was four and a half feet, is that not that lying? When one is rehearsing ludicrous happenings and concludes, "I just thought I would die laughing," when the truth is he would have sobered very quickly had he thought death was near, what is that? My meeting begins with a fair attendance, but I report that the seats were "pretty well filled." The crowds increase until three fourths of the seats are occupied, but I report that the house was crowded to the doors. Let us remember what God says about liars.

VAN NUYS, CALIF.

MEANS OR METHODS, WHICH?

By District Superintendent HERRELL

MANY queer excuses are rendered for not paying tithes and offerings through the properly constituted channels, but we shall consider but two:

(1) The storehouse plan involves the paying of the tithes and offerings into one general treasury and then from this paying out all general, district and local expenses of the church. Israel, the Mormons and the Seventh Day Adventists are referred to as examples. Then the objection is raised that in as much as we do not have an organization like one of these, we are excused from giving the tithes and offerings through the regular channels of our church. For some good people seem to think there is as much virtue in the method as in the means. But the facts are that Stewardship is a doctrine running through the Bible independent of the organization used by the people of God in ages past. Tithes and offerings are the revenue which God claims from the prosperity of His people, regardless of church organization. The end of the giving of tithes and offerings is the spread and maintenance of the glorious gospel of full salvation. The method or organization is incidental.

What is the difference whether we pay all tithes and offerings into a general treasury and then distribute from this to the general, district and local expenses, or pay them into the local treasury and from this send out to the district and general work? As it happens, we, as a church, have the latter form of organization, and there is no excuse for our straining at a gnat and swallowing a camel. The end is the same and the methods amount to the same thing. One man said he did not like sheep meat, but was very fond of mutton. These good brethren seem to imply that if we would adopt the other form of organization, they would pay their tithes and offerings through the constituted channels. But would they?

The Church of the Nazarene has adopted a budget system which involves the local, district and general treasury. The only revenue we have to use in promoting the gospel of full salvation comes from the tithes and offerings of our people. If our people refuse to provide the revenue, our program must fail.

(2) The excuse is made that each individual has the right to say where his tithes and offerings shall go. Therefore they cannot fall into line with the budget plan.

This position is only partially correct and it leads to selfishness. Our consecration and covenant with God must be kept in mind when we talk of our rights and privileges. God has claims on us, through the Church, which we cannot disregard without grieving Him. The Church has claims on our tithes and offerings which limit our rights as stewards of God. It is true that God may lead some to do special things for His cause, but this is the exception and not the rule. The Spirit and the Word agree, and we find in the Bible that it is God's plan that we should do His work through the regular constituted channels of His church. And our money is safe and will reach the most needy places in God's work if it is paid through the regular constituted channels of the Church.

The rich as well as the poor should fall into line and work through the regularly constituted channels; for failure to do this on the part of very many will lead us to wreck and ruin. The Church of the Nazarene is close enough to the Bible plan for us all to get blessed in carrying out our Christian duty as taught in the Bible through the direction of our General Board.

COLUMBUS, OHIO.

THE FAITH JESUS CAME TO BRING

By ROSA CONKLIN

Jesus said, "It is more blessed to give than to receive." We came perilously near losing these words. Only Paul remembered them. Paul, a Roman citizen, who had given up his social position and business and political prospects, in order to follow the Lord, caught a glimpse of its meaning and passed it down to us. Only here and there, in each generation, have there been men and women who could understand the saying as Paul understood. Yet these few have made the world.

Questions Answered

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

Q. Please explain 1 Cor. 7:15, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God has called us to peace."

A. In this connection, Paul was giving directions as to how the Corinthians who had become Christians were to adjust their domestic affairs. His explanation was that in case the heathen wife or husband elected to stay with his Christian companion, he should stay, and the marriage would be legalized by the believing partner and the children of the union would be legitimate. But in case the heathen companion was unwilling to stay with his Christian partner, the Christian was to keep his faith any way and let the heathen partner depart. In such a case the Christian partner, not being the cause of the breaking up of the family relation, is not under bondage and the question of reconciliation devolves upon the aggressor who departed. The Christian partner is not responsible. Perhaps our missionaries in pagan lands appreciate the value of this advice more than we in Christian lands.

Q. Was the Ark of the Covenant part of the spoils carried away by the King of Babylon at the time of the captivity? What was the final disposition made of this Ark?

A. The last authentic information concerning the Ark of the Covenant brings us up to the captivity and abruptly ends; so we may very properly say that we do not know what became of the Ark. There are many traditions concerning it. One is that Jeremiah hid it and that it is still somewhere in the vicinity of Jerusalem. Another is that he took it with him to Egypt and thence to Europe, perhaps to the British Isles. But the truth is we know nothing of the Ark of the Covenant after the capture of Jerusalem by the Babylonians.

Q. Does Jeremiah 1:5 mean that the prophet received the Holy Ghost before he was born?

A. In the evangelical sense, no. It means that God destined Jeremiah to the prophetic office before he was born. The word sanctified is here used in the lower of its two meanings and signifies "set apart." Paul speaks of his own call to the ministry in similar terms (Gal. 1:15), though you know he was converted and sanctified wholly only after he had become a mature man.

Q. Please explain Isaiah 6:7, "Lo, this hath touched thy lips; thine iniquity is taken away, and thy sin purged." Also Luke 3:16, "He shall baptize you with the Holy Ghost and with fire." What is meant by "with fire"?

A. Fire is a type of the Holy Spirit in His deepest cleansing power. Water cleanses, but fire purges more deeply and completely. Hence water is a type of the regenerating work of the Holy Spirit (Titus 3:5) and fire of His sanctifying work. The term "The Holy Ghost and with fire" has given rise to a misinterpretation in that some have thought that there is to be a baptism with fire apart from the baptism with the Spirit. But this mistake arises from failure to observe that this is the figure of rhetoric called *hendiadys*, which the International Dictionary says is "A figure expressing an idea by two nouns connected by *and*, instead of a noun and a limiting adjective; as, we drink from *cups and gold*, for *golden cups*." Therefore, the statement of John the Baptist is equivalent to "He shall baptize you with the fiery baptism with the Holy Ghost."

Q. Please harmonize Matt. 7:1-5 which forbids our judging others and verses 16-20 of the same chapter which says we are to know men by their fruits.

A. The first passage condemns harsh, rash and severe judgment; the second sets forth the fact that a man's deeds and words are his justification or his condemnation. The first may be said to condemn prejudice, which means judgment without due examination, the second to enjoin sound reason in accepting the professions of others and in making professions ourselves. Thus, if I condemn a man on insufficient evidence, I violate the first passage; but if I cling to him and approve his profession after proof of his insincerity and dishonesty has been received, I disregard the second.

For All the Family

Conducted by Mrs. J. T. Benson

A LITTLE TALK WITH OUR YOUNG MARRIED WOMEN

A YOUNG married woman writes: "You have had pages for children, boys, girls and old people. Can't you write one specially for young wives and give us some helpful advice?"

Well, it would be strange if life hadn't taught us older married women some lessons which would help the ones just starting out. And because the happiness of the average couple is made or marred by the so-called little things of life, it is some of these little things that we will talk about.

One of the seemingly small things I would warn young wives against is the habit of discussing their husbands' shortcomings with other women. Let me illustrate what I mean. Betty Bright and her husband stopped off on their wedding trip to visit his relatives, none of whom the bride had met before. One afternoon after their arrival, a very pretty tea was given to Betty, to which all the young married cousins and a few friends, were invited, so that she might get acquainted with them. When it was over and the company gone, the young matron who was entertaining her asked, "How did you like your new relatives, Betty?"

"O, very much, Cousin Annie. They are such handsome attractive young matrons, so well dressed, so very lively and so very competent. They seem to know everything from the latest book to the best way of baking an angel food cake. I am wondering if I shall ever learn to be as good a housekeeper as I am sure all of them are." And then because she was an honest little soul, Betty said, "There was one thing which surprised me though, and that was the way they talked about their husbands."

"Why, what did they say about their husbands?" asked the other.

"I think it was when you were seeing to your refreshments that most of it was said," answered Betty. "Cousin Lila was talking about a business investment of her husband's which hadn't turned out well and ended by saying that Jim would do better if he would never make another deal without consulting her, for she had a sounder business head on her shoulders any day in the year than he had. Then they all chimed in. One had something to say about how selfish men are. The pretty blond you call Mamie didn't know what would become of the family if she had no more patience with the children than Tom had. Another spoke of a certain thoughtless habit of her husband which put her to a lot of extra trouble at which they all laughed. 'You certainly aren't silly enough to expect a man to be thoughtful?' they cried."

"I didn't hear one of them say a nice thing about her husband. Are they all so unhappily married?" asked Betty.

"I should say not," was the emphatic answer. "Their husbands are as nice a lot of young fellows as you would meet anywhere," she paused and looked at Betty keenly. "Did I say anything about Fred?" she asked.

"Not then, but you told me this morning that you believed he was the most careless man on earth: that he hadn't shut a bureau drawer, or closed a closet door since you were married."

Mrs. Bell laughed, and colored a bit as she said, "That was somewhat of an exaggeration. I suppose we have all drifted into a free, careless way of talking about those things in our husbands which set on our nerves, but we probably don't mean half we say."

"If you keep it up long enough, I should think you would end by meaning all you say. People can talk themselves into believing anything you know," said Betty sagely.

"Well, you must remember, that you are a newly wed, and not be too hard on the rest of us whose honeymoon is some years past," said Cousin Annie. She smiled at Betty, yet there was a thoughtful look in her eyes, as she spoke.

The young bride shook her head. "How long a person has been married hasn't anything to do

with it. Father and mother have been married over thirty years, yet I have never in my life heard her discuss his faults before a third person, not even us children. He has faults, of course, just as she has. But whatever they may have to say about one another on the subject is done in private. I mean to be like them. I don't ever want to get to the place where I can talk about my husband's weaknesses with anybody in the world. If I do, something fine and tender and sacred will be lost out of our relationship. And I don't want to lose it."

Was she right? Of course, a woman can speak to her husband privately about some fault he has and not injure the feeling she has for him. But if she says disparaging things about him in public, even humorously, she will not be able to retain the respect she has for him.

Perhaps some young wife wants to know if this same rule does not apply to husbands. Yes, but men are not so much given to discussing their wives with other men. A man's way of doing is to criticize her to her face in the presence of other people. He may laugh while he does it, but he really means a lot of what he says. It is an ugly habit. Husbands and wives should never criticize each other in public, if for no other reason than that it is a very painful performance to those who are forced to listen.

I am not meaning to say that married people should be blind to one another's faults.

I once heard some people talking about a certain wife who felt that her husband was as near perfect as a man could be. Whatever he said or did was absolutely right to her. She agreed with his every opinion, and saw every question through his eyes. If he should point to a black object and say, "How beautifully white that is," I believe his wife would look and then echo his words, "How beautifully white," said one person.

"My," laughed a young married man who was present, "Don't I wish my wife was like that."

"O no," protested an elderly woman, earnestly, "it would not be good for you, just as it has not been for this man. He is a good man, but he is not the broad, well developed, all-around character he could have been if his wife had lovingly and faithfully helped him get rid of certain faults. Perhaps, because they were not big ones he has not seen them himself, yet they have weakened his character. It is a great pity his wife's love is of the blind sort. It has kept her from being the helpmeet he needed at this point."

It is to be hoped this illustration won't influence any young wife to join that other class of women who see their husband's faults so plainly that they are quite blind to their good traits.

To My Mother

*You gave the best years of your life,
With joy for me.
And robbed yourself with loving heart,
Unstintingly,
For me with willing hands you toiled
From day to day,
For me you prayed when headstrong youth
Would have its way,
Your gentle arms my cradle once
Are weary now,
And time has set its seal of care
Upon your brow,
And I thought no other eyes than mine
Their meaning trace,
I read my history in the lines
Of your dear face,
And 'mid His gems, who showers gifts
As sunshine sands
I count your days as pearls that fall
From His kind hand."*

A young woman of this kind was not getting along very well with her husband, in fact, none of that kind do. An older woman, a relative, ventured to give her some advice. "We all know that Fred is quick tempered, and not as thoughtful as he might be in some respects," she said, "but he is industrious in his business, and mighty smart about doing any sort of job around the house. Why don't you try a little praise on him? He really deserves it about a lot of things, and a few words of praise goes a long way sometimes."

"O, I am very careful about that," said the young wife positively. "Whenever he does any of the things you mention I never fail to tell Fred that if a man is smart enough to do anything he wants to, as he can when he sets his mind to it, there is absolutely no excuse for his giving up to his faults as he does."

Is that the way you praise your husband?

There is one mistake I would like to warn all young wives against, and that is being in too big a hurry to make their husbands over. It is a practice very common among young married women, though they are often unconscious of it. The fact that women are more given to it than men is probably due to their maternal interest which fits them for the training of children.

"I nearly wore myself out and risked our happiness the first two years of my married life trying to reconstruct my husband according to my ideas," said a mature married woman. "I loved Ed, and was proud of him. I wanted to see him grow into the very finest man possible, and believed I could do a great deal to help him on in the upward climb, I had mapped out for him in my mind. What better start could I make than to point out to him the weaknesses which he must overcome, and keep before him the virtues he needed? I must have been very trying, and yet I was perfectly honest about it," she said with a smile.

"It is strange I didn't realize that I, too needed a little rebuilding. But I didn't even think of it. The second year of our married life my brother visited us. One day when we were alone, he suddenly blurted out a question at me. 'When did you develop into such a fault-finder, Alice?' he demanded. 'You are forever criticizing Ed about something he has done, or hasn't done, or should have done in a different way.' 'I never criticize Ed unless it is to help him correct some fault,' I answered rather stiffly."

"O, that's it," said my brother. "Well don't you think it is rather selfish in Ed to let you help him this way all the time, and yet do nothing to assist you to get rid of your faults? For you have some you know, pretty big ones, and you may be sure he isn't blind to them. But, since you are doing your part by him so faithfully, sort of re-constructing him, will you let me ask just what it is you are trying to make out of the poor fellow? A Woman?"

"How can you ask such a foolish question?" I said indignantly.

"It isn't foolish," he declared. "You may be under the delusion that you are trying to help Ed be a bigger, finer man but what you are really working at is to make him over into a poor little edition of yourself."

"I never thought of such a thing," I exclaimed.

"Well, then think of it now," retorted my brother.

"You not only lecture him about his faults and correct him constantly about his manners, but you have set yourself up as a model for him. You seem to have no doubt but that you are always right. And your idea of his development is that he shall come to like nothing but what you like, have the same opinions and see everything as you see them. You are actually hurt if he differs with you on some question we may happen to discuss. Now Ed, is a man. He was born one, and isn't responsible for it and he can no more help looking at some things from a masculine standpoint than he can help the color of his eyes."

"It is all right to help your husband but you will never do it by constant nagging. And since it is a man you have married, try to help him as such and give up the idea of making him over according to your notions." I wonder if any of my young readers need this same advice? Which leads me to the last and most important part, and that is to take the Lord Jesus into your married life. Tell Him your difficulties;—ask His guidance, and trust Him to make you what you yourself ought to be.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

SEEING HIM WHO IS INVISIBLE

By H. O. FANNING

"He endured as seeing him who is invisible" (Heb. 11:27).

TO SEE Him who is invisible is to see the one eternal, unchangeable, and transcendently glorious Being in the universe. The Creator and Upholder of all things. While He is invisible to the natural eye, He is visible to the eye of faith. The vision that comes to us through the inner senses, the inner eye, is as real, as direct, as assured, as the vision that comes to us through the outer senses, the outer eye. May it not be even more so?

While God is unseen in His actual, eternal, and unchangeable essence, yet He is seen in His Word, His work, His providences, His grace. By the vision of faith, Moses saw Him in His dealings with mankind, in the past, in the present, and in the future. He saw His glory when He revealed Himself to him as, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." As the panorama of past history was unrolled before him, Moses saw that all of God's dealings with men had been characterized by these gracious manifestations. As he contemplated His dealings with the children of Israel in his own day, he saw Him manifesting the same unchanging attributes of grace. He saw Him bearing with the infirmities of the people as he had to bear with them; dealing with the same people He had called him to deal with, enduring the same contradiction of sinners that he was enduring, encountering the same difficulties he was encountering, suffering the same misunderstandings and misrepresentations he was suffering, and seeking to accomplish the same ends he was seeking to accomplish. Such a vision was heartening to him in his enduring.

He saw Christ triumphing in the future, and knew that as he was sharing in His conflicts and temptations then, so he would share in His triumph and glory by and by. As he suffered with Him, he would also be glorified together with Him. As he endured with Him, he should also reign with Him. He saw that what he was then suffering was a necessary preparation for these oncoming glories and privileges. Such experiences have a remarkable tendency to promote growth in grace, increase in the knowledge of God, and enlarged capacity for sacrifice, for suffering, for service.

As he contemplated His Lord, he became like Him. To endure as he saw Christ enduring was to be conformed to the divine pattern. To have fellowship with Him in His sufferings was to be transformed into His likeness. He who, though He was spotless, was made "perfect through suffering," makes His sanctified followers perfect in the same manner. Should it be thought strange, that He who "learned obedience by the things which He suffered," should lead His disciples along the same path? It is enough for the disciple that he be as His Master, and the servant as His Lord.

DRUMHELLER, ALBERTA, CANADA.

WASHINGTON-PHILADELPHIA N. Y. P. S.

The third rally of the N. Y. P. S. of the Washington-Philadelphia District was held at Bloomsburg, Pa., August 31-Sept. 1. Helpful messages were brought by Rev. Willard Prouse, pastor at Trenton, N. J.; Rev. Byron H. Maybury, pastor at Rio Grande, N. J.; and Rev. Howard Stahl who is a senior at Eastern Nazarene College. Seven seekers were at the altar and six prayed through. Though Bloomsburg is situated in the extreme northern part of the district, representatives of several of the societies were present. The Bloomsburg society is active in hospital and street meetings, as well as in other lines of work. The people of

Bloomsburg church are wide awake and the work is growing. Some think the church there would prosper wonderfully if it could secure a more central location. We hope some day to see this done. Our District Young People's Convention will convene in Darby, Pa., October 20-24. Dr. Chapman, editor of the HERALD of HOLINESS, will be with us. Plan to come and bring as many along with you as possible and let us believe God for a great time.

REPORTER.

CUSHING, OKLAHOMA N. Y. P. S.

The Cushing, Okla., N. Y. P. S. had a splendid meeting on September 12. There was a nice crowd present, including about twenty members. There was good spiritual singing and prayer and a lively testimony meeting. Afterwards Brother Snyder preached a real heart searching sermon which inspired us to greater activity for our great Redeemer. At the close of the service we had a short business meeting at which officers were elected for the coming year. At Brother Snyder's request, the pastor appointed a "Lookout" and Membership Committee which is ready to go to work. Other committees will be appointed later. Pray for us that we may be at our best for the Lord.

LAURETTA FISHER, Corresponding Secretary.

SAN FRANCISCO N. Y. P. S.

The Nazarene Young People's Society of San Francisco reported to the 4th Convention of the Northern California District N. Y. P. S. for the year ending August 31st, 1924, as follows:

Our enrollment has a total of forty-nine members. Three of whom are associate and two honorary. At the beginning of the year we adopted the constitution as set forth in the Manual, Church of the Nazarene, 1923, dividing our membership into active, associate and honorary members. The associate and honorary members pay dues and are actually as active as to attendance and other duties as the active members. But because they are either not members of the church or are past forty they are denied a vote.

Of the forty-nine members at least thirty-eight are in the city and active. Of the others, some are sick, others are out of the city and a few have an experience that is just not at high water mark, but we feel that we must leave their names on the roll.

We have lost several members this last year. Some moving away, but we have gained quite a few. We show a net gain of seven members over last year's report.

One phase that we think is worthy of report is a fifteen-minute prayer service preceding each Sunday service. We have seen the results of these services.

Our regular young people's services are well attended. Attendance varying from about thirty-five to sixty. With the exception of but a very few services all the services are conducted by young people.

The second Sunday service of each month has been designated as Evangelistic Service at which time we conduct the service along evangelistic lines. We truly feel that they have been a great success. Each Saturday and Sunday we hold a street meeting on a corner near the church. The second and fourth Sunday afternoon of each month we visit the Old People's Home and the University of California Hospital, respectively. The church has already reaped some fruits from this work.

We find it hard to find much time for social affairs. We have had a few gatherings in the past year where all the young people would be present and would have a strictly social evening. It seems like in a large city like ours one cannot find time to make the necessary visits. Three Monday nights of each month are devoted to some business meeting. Tuesday night of each week is orchestra practice. Saturday night street meeting, leaving us very little time to give to the social side of life.

One Sunday service of each month, generally the last Sunday, is given to missions. At these services we try to have a returned missionary, or someone who is primarily devoted to the cause of missions to speak for us. The offering on this night goes to missions.

For about four months we have been seriously considering taking a more active part in this great work and we wrote Rev. E. G. Anderson about supporting a missionary on the foreign field. He wrote that we could take Miss Ruth Williams of India. So on Sunday, August 24th, our young people pledged themselves to the amount of \$57.40 per month for one year for the support of this missionary. These pledges become effective in September.

Total receipts for the past year including dues, missionary offerings and payments on the new church amount to \$202.40. As a society we have been paying ten dollars per month towards the new church. This last year members of this society paid in over \$1,750 for the new building. This year members are pledged to the amount of \$160 per month.

With the missionary pledge of \$57.40, society pledge and \$10 and individual pledges of \$160 our young people are pledged to pay \$227.40 per month for the next 12 months. This all in addition to sharing our part of the current church expenses, revivals, etc.

Best of all we feel God is with us. We give Him all the credit. We are only thankful and glad for a part in His great harvest fields.

JOHN DRUMMOND, President.

DISCUSSION OF N. Y. P. S. TOPIC FOR OCTOBER 12

By H. B. MACROBY

Ruts to be avoided 2 Tim 2:1-15.

Our Nazarene Young People's Societies should conduct their work in the most efficient and effective way. Among other things this calls for the employment of modern methods. How easy it is, however, and what a temptation, too, to fall into certain ruts—doing the same thing in the same way, year after year.

The business world is ever adopting new and improved methods of conducting its affairs. The educational systems of today make the school room and the class a delight where a few years ago they were a drudgery. The Church also has made marked progress in this respect in recent years.

How important it is then that we conduct the work of our Nazarene Young People's Societies in a way that is to our credit. We are engaged in the King's business! Nothing less than our best will answer at all. Our business meetings must be conducted with care and exactness. Our devotional meetings, the committee work, and all the activities of the society must command our most prayerful thought and attention.

A very profitable evening might be spent in a study and discussion of the "ruts" we find we have drifted into. How are these to be overcome? What new methods should we adopt that will be a blessing to us in our work? Assign the following topics to members of the society a week in advance of the lesson. (These are a few very common ruts with many societies.):

1. The Rut of Failure-to-make-Proper-Preparation-for-the-Meeting.
2. The Rut of Failure-to-Develop-the-Topic-that-has-been-Assigned.
3. The Rut of Failure-to-Make-the-Meeting-Interesting-and-Inspiring.
4. The Rut of Failure-to-Encourage-the-Timid-and-Weak.
5. The Rut of Failure-to-Bring-the-Meeting-to-a-Climax-and-to-Send-the-Members-Home-with-a-Larger-Vision.
6. The Rut of Failure-to-Give-Opportunity-for-Decisions-for-Christ.
7. The Rut of Failure-to-Secure-New-Members-for-the-Society-and-to-Properly-Follow-up-the-Ab-seekers.

"Faith is the vital artery of the soul. When we begin to believe we begin to love. Faith grafts the soul into Christ, as the scion into the stock, and fetches all its nutriment from the blessed vine."—WATSON.

The presence of God calms the soul, and gives it quiet and repose."—FENELON.

The Sunday School Lesson, October 12

By EMILY ELLYSON

LESSON SUBJECT: Sermon on the Mount.

LESSON TEXT: Matt. 6:5-15.

GOLDEN TEXT: *Thy kingdom come. Thy will be done* (Matt. 6:10).

THE Sermon on the Mount is not a systematic doctrinal discourse nor does it contain ritualistic teaching or any prescribed form of outward observances; in all of these points it differs from the teaching of the Jewish scholars of the time of Christ. The reason for this, is, that Jesus came to found a kingdom not an institution. Just as the Sermon on the Mount differs from all other Jewish teaching, so it differs from any other system of morality, for the words of Jesus mark the utmost limit of all possible moral conception. Every moral system is a path by which men seek to reach the goal. They work up to the desired end of becoming "children of the Kingdom" but Jesus starts men out by making them such by His grace, hence they are in the Kingdom. Jesus' disciples to begin with are in the position which other teachers point to as the end. He begins by bestowing freely, forgiveness and mercy, and they (His disciples) have passed through the entrance into a new life, and form the nucleus of the new Kingdom of which Christ is the King.

In this sermon Christ enunciates the principles which are to govern the subjects of His kingdom. As we study it closely, we become aware that no such code as this was ever given by a potentate of earth, so His must be a heavenly and spiritual kingdom. Upon another occasion when the mother of Zebedee's children desired a prominent place for her sons, Jesus told the disciples that "The princes of the Gentiles exercised authority but it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

This discourse was delivered to the disciples in the presence of a great multitude, "for none of these things were done in a corner." Christ's kingdom was to be a universal kingdom in extent, and it was well that all men should hear and know and they in turn would tell others, thus helping to extend the Kingdom. Then, too, this was a splendid opportunity to instruct the people, for where so great a company were gathered together doubtless there would be some who would really get hold of the truth and become His disciples.

Our lesson takes up only one division of this sermon, namely, His teaching concerning prayer. Since it is through prayer men approach God how important it is that explicit directions be given. There must have been considerable hypocrisy in those days, for the Master warns his disciples first of all against the insincerity of the prayer life of many. He takes it for granted that they all pray, but they must not follow the example set by the religious leaders of their time.

Two great faults are here mentioned, aiming at the praises of men and making a mere lip-service of prayer instead of soul-service. In opposition to this type of prayer Christ teaches us that humility and sincerity must be embodied in all true prayer. Anything done to be seen of men is done for men and not for God, hence praying to be seen of men is praying to men rather than to God. The subjects of this new and spiritual kingdom are to avoid parading their goodness to the attention and gaze of men. They who do; receive only man's reward, which is a little empty applause. But the One whose favor we court sees in the secret places, as clearly as in the public. His eye is upon His children to accept them, when the eye of man cannot see to applaud. There is not a secret breathing after God, but He observes it. O, do we believe it! That sudden impulse of a moment that wants Him, loves Him, more than all else

beside, He saw it, He knew it, He accepted it as the adoration of a loyal, faithful soul and He will reward thee openly, and it will not be a mere flash and shadow, but a reward before men and angels and weighted with divine glory. Then pray to Him as a Father, secretly, for just in proportion as we pray secretly will our public prayers be unctuous and fruitful.

The next fault spoken of by Christ is vain repetitions, note that it is not all repetition which is condemned but *vain* repetitions, a dry going over of the same things to lengthen out prayer and make a show of affection when there is none. The Ave Marias and Paternosters of the Roman Church are examples of this. Much speaking is a great weakness of the human race, people like to hear themselves talk, and we do this in prayer either out of pride or an opinion that God needs to be informed. God is not like ourselves, He does not need many words to make Him understand what is said to Him, or to bring Him to a point of decision in our favor. One of our Japanese boys who was very sick with typhoid fever, was asked concerning healing for his body. He replied, "Yes I believe God can make me well and I have put my case before Him, but I cannot tease God to heal me for His will is best." We wonder how much of our praying after all is but lip service, saying everything that is uppermost in our minds. The reason Jesus gives, that we should avoid this, is, because it is the way "the heathen do." Do not confuse Christ's statement here; He is not speaking of long praying, He does not forbid lengthy prayers. He prayed all night, and often it is necessary to pray for hours. Again, we are enjoined to "pray without ceasing" and to "pray always" but it is "much speaking, vain repetition" that we are to avoid. We are to choose our words carefully when we come into the presence of God. Words that would be perfectly suitable to use when speaking to one another, are entirely out of place when addressing the Almighty God. We have sometimes heard such statements as "sweet Jesus," "dear, kind, loving, heavenly Father," and in some instances the name of deity in some form will be used so frequently as to suggest a violation of the command "Thou shalt not take the name of the Lord thy God in vain."

But Jesus did not condemn these practices without offering a remedy. Always the reproofs of our Lord are for our instruction. His is not destructive criticism but constructive. So He here helps the infirmities of His disciples by teaching them the proper manner of prayer, not that he would tie us up to just this form always, but He bids us to pray to this effect. The prayer is very comprehensive, the matter is choice, the expression is concise, and no repetition is used. There are six petitions, the first three relate to God and His honor, the last three to our own temporal and spiritual needs. This prayer teaches us that we are to seek first the kingdom of God and His righteousness. And we also learn that prayer is spiritual converse, for our Father whom we address is a spiritual being and the place of His abode is the home of spirits, therefore in prayer we must be lifted away from mere temporalities, that is earthly things, into the realm where faith operates rather than sight. However, we know there is nothing more real than spiritual things and beholding by faith the invisible things of God is more convincing and satisfactory and restful to the whole man than seeing the visible things of earth no matter how much of beauty may be portrayed.

Let us aim then in our prayer life to conform to the instructions given by our Lord and thus our lives will be enriched and we will become the transparent mediums through which He may display His glory to the world.

streams may flow out from their innermost being to refresh a dry and thirsty world. To bequeath to posterity the heritage of a godly life and a gracious influence. To be, not stagnant pools, but sparkling streams. They are the oases in the deserts of human need.

DRUMHELLER, ALBERTA, CANADA.

"There is no creature so small and abject that it representeth not the goodness of God."—THOMAS A' KEMPIS.

ITEMS OF INTEREST AND COMMENT FROM THE WIDE WORLD

By REV. C. E. CORNELL

The *Pathfinder* says: "The best physicians are Dr. Diet, Dr. Quiet and Dr. Merryman."

Dr. Samuel G. Gordon, assistant curator of the museum of Natural Sciences, Washington, D. C., has recently returned from an expedition that took him far up in the frozen North, says, that the Eskimos of Greenland are not only converted Christians, but are extremely kindly by nature. Age seems to have little effect on them. It is very difficult to recognize an aged Eskimo. In Gordon's expedition there were Eskimos over sixty years of age without a single gray hair in their heads. They are a very happy people.

Mrs. Miriam A. Ferguson, Democratic nominee for Governor of Texas, is heartily in favor of law enforcement. She says: "Law enforcement is the first duty of every representative of the people, who have made the law; and the Volstead act is a law. There is no question of Prohibition; there is only the question of carrying out through law enforcement this mandate of the people."

Governor Pinchot of Pennsylvania presented a strong appeal for law enforcement before the members of the Polish Alliance, representing 200,000 Polish-Americans, when they met for their twenty-fourth annual convention in Philadelphia a few weeks ago. The Governor said: "Bootleggers who are actually defying the Constitution of our country, must be driven out of business. I come here to ask you to help in the work."

It is estimated that it will cost the next two years \$50,000,000 to enforce Prohibition. This includes suppressing narcotics and \$8,000,000 for supplying a coast guard. But this is cheap when we consider that before Prohibition became a law "booze" annually cost the country \$2,000,000,000 beside sending to hell a hundred thousand drunkards each year. Probably \$15,000,000 is collected in fines and forfeitures each year by the courts of the land. After all, the cost is not so great when we consider the size of the country, and the multitude of law violators.

The *Literary Digest* is conducting the most gigantic Presidential poll ever attempted by any newspaper. They have sent out ballots to 15,000,000 voters stamped ready for mailing. When this mammoth poll is in, one can tell pretty well who will be the successful presidential candidate.

Statistics gathered by the *Popular Mechanics Magazine*, show that in the city of New York, an emigrant arrives at that port every thirty seconds, and an average of one arrest is made every two minutes. A child is born every five minutes and a funeral occurs every seven. Every twelve minutes a marriage is performed and a divorce is granted for each six hours of the day. New businesses are started at the rate of one every forty minutes and a failure takes place every five hours. A ship leaves the harbor every forty-five minutes and some one is killed by accident every fifty-five minutes. The crime records of the metropolis are startling in that they show that every seven hours there is an attempt made to take some person's life, a suicide is committed each ten hours and a murder occurs every twelve hours.

Nine years ago the American Jewish Relief Committee was organized to provide relief for the suffering Jews in Europe and Asia, innocent victims of the World War. This committee gathered together the vast sum of \$63,000,000, the most of it given by American Jews. The committee fed and clothed 4,200,000 children both Jew and Gentile; 3,000,000 adults without regard to race or religion, were sheltered and helped; 950,000 tons of food supplies were purchased, and 35,000 tons of drugs and medicine supplies. 50,000,000 pounds of powdered and condensed milk purchased and distributed, 15,000 families scattered by the war reunited, and \$2,000,000 worth of tools and farm tractors supplied to war-impoorished farmers, chiefly in Russia.

The work of the committee has been called one of the most sublime efforts ever witnessed in the field of philanthropy.

LIFE

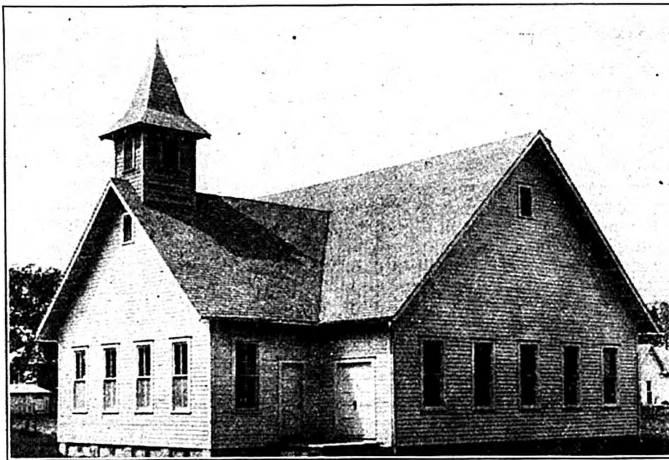
By H. O. FANNING

The object of the many is merely to live. The object of the few is to live grandly, nobly, and usefully. To live to please God to realize high ideals, to accomplish worth-while purposes. To leave the world better because they have lived in it. To make it a better place for others to live. To bring men to God by bringing God to men. To be, in order to do. To get, in order to give. To drink from the Fountain of living water, that

A New Church at Searcy, Arkansas

This church was organized in 1913, after a series of meetings held by Rev. B. Freeland, evangelist and Prof. Burkhart as singer. Rev. G. E. Waddle was District Superintendent at that time and organized the church, with a small band of eighteen members. The church has had many hard struggles and tests but today has a membership of fifty with a very bright future.

This church began its worship in the different homes, and in 1914, a nice little board tabernacle, 50x30, was erected which served its mission in the conserving of the work. Many souls found God at its altar but two years ago God sent us a man in the person of Rev. Joe Bishop, who began at once to arrange for better quarters. We purchased a beautiful lot, 130x200, on which we built a nice church, in modern style, octagon in shape. The main auditorium is 40x50, with two annexes, one 10x30, the other 14x30 which are used as class rooms. We also have a nice, modern six-room bungalow on the same lot. These buildings were completed at a cost of about \$5,310. Our debt is about \$3,000. We feel that it is through the consecrated efforts and energies of Bro. Bishop, with the hearty co-opera-



tion of the public that we have been able to do this.

We wish to express our heartfelt thanks to God for sending Brother Bishop our way. He is not only a strong preacher but a successful builder. Any church will be fortunate in securing him for a pastor. We are very much disappointed that he cannot remain with us, but owing to his health he feels it will be best for him not to stay another year. May God richly bless this man of God in his future labors.

W. Y. PARKER, Secretary Church Board.

Missionary Superintendent Bates is on his way to investigate the Nazarene work in China and Japan. If the internal war permits he will probably be in China by the time this is in print. Rev. C. J. Kinne and W. P. Trumbower a layman, of Southern California have landed in China and are there to build the Bresee Memorial Hospital. They are not far from the center of the war zone, Shanghai. Mr. Trumbower pays his own way and gives substantially to the proposed hospital beside. He formerly accompanied Brother Kinne to China and became very much interested in the salvation of the Chinese.

Three American airplanes have circumnavigated the globe. Four started but one was lost when it crashed into an Alaskan mountain in a dense fog. The names of these heroes whose indomitable pluck and courage carried them through will go down in history. They are Lieut. Leigh Wade, Lieut. Erik H. Nelson, Lieut. Leslie P. Arnold, Lieut. Henry Ogden, Lieut. Lowell P. Smith, flight leader, and Lieut. John Harding Jr. Lieut. Wade and Ogden lost their airplane, the *Boston*, off the Orkneys, but after being picked up by a Cruiser and carried as far as Nova Scotia, continued the flight in a new airplane. By the time this is printed these men will have reached Santa Monica, Calif., their starting point. The purpose of this flight has been to demonstrate the feasibility of establishing aerial communication with all the countries of the world. Also to prove the ability of modern types of aircraft to operate under all climatic conditions.

A new electric locomotive has been constructed and is now in practical operation in the New York Central Railroad yards. No smoke, no grunt, no puff; no dangerous third rail or obstructive overhead trolley wires. It is a self-contained power plant. Great is the ingenuity of man.

America is said to be the most lawless nation in the entire world. A conservative estimate places the murder cases at 10,000 annually. A recent investigator and writer says, "If the victims of murders in the United States were buried in a single line, ten feet to a grave, their bodies would cover a trench some twenty miles in length, and if the ratio were preserved for a period of ten years the trench would extend two hundred miles." Most newspapers treat the situation as very serious. This country greatly needs an old time revival. This is about the only sure cure for crime.

A judge of the Court of General Sessions of New York City recently gave utterance to these impressive words, according to the *New York Christian Advocate*, on the occasion of the induction of a new magistrate to that bench. Said the Judge: "One of the things that you will come to learn is that you have come to the bench of the greatest criminal court of any kind in the United States, at a time when this country is suffering under an indictment which proclaims it to be the most lawless on earth."

"You will find that the United States must plead guilty to that indictment. Most of the desperate criminals are mere boys. You will be heartbroken at discovering that the vast majority of defendants are under nineteen or twenty years of age. That is going to be your most distressing problem." Few of these lads have ever attended Sunday school. There are between 800,000 and 1,000,000 boys and girls in New York City alone who have never attended a Sunday school. Here is an abundant field for home missionary effort. Here is ample opportunity for the churches, and now is the time to thrust in the sickle and reap the golden grain from this great harvest field.

General Feng, at the head of China's Christian Army is a very remarkable character. His army of Christian men has never been surpassed. They are the very best soldiers in China. The soldiers are given industrial, military and Christian training. The Bible is their daily companion; they not only read it, but they study it to make them healthier and happier. The army is up-to-date in physical fitness. As might be expected, there is no immorality, wine-drinking, cigaret-smoking. The men are alert, clear-eyed, strong muscled. They are remarkable singers; their favorite hymn is "Onward Christian Soldiers"; and when they sing they put energy and voice into it. Thousands of them carry a pocket New Testament. General Feng has one himself. He is glad to show it.

Of all the sickening pandering to royalty we have had a sample of it in the coming to this country of the Prince of Wales. The newspapers have chronicled his every move. He is thoroughly worldly and questionable in much of his conduct. He is no example for the young people of this country to follow. Hero worship, man worship, royalty worship, let us be done with it. He alone who is worthy of our adoration and worship is the man, Christ Jesus. Worship Him, all ye people of the earth.

DALLAS DISTRICT

We are closing up a good year on the Dallas District. Pastor Pierce of First Church, Dallas, has had several good revivals, a fine increase in his membership, has his finances well up and remains with his church another year. Brother Harris, our own pastor at Peniel has had two good revivals and has all departments in good shape. Brother Hampton has had good revivals in our old charge at Port Arthur, has added some good members and will remain there another year. Brother S. M. King has done well with his revivals in the various parts of the city of Orange and has a unanimous call to continue as pastor another year. J. E. Moore has made progress spiritually and has built a nice modern parsonage at Houston. H. A. Gregory has about doubled the membership of Emanuel, our new church in Dallas, since we organized with forty members in January, and he is to continue there for another year. Brother Atteberry has almost doubled his membership at McKinney, has built a new church and is called back for another year. Brother Green has done well on the Culleoka Charge, but has been ordered by the doctor to quit preaching for a year on account of the condition of his throat. Pray for him, for we are loath to give him up. Brother Dozier has had a good year at Cedar Hill and Corsicana. Brothers Redwine on the Grand Saline Charge and Carter at Bonham have had fine years and both are to stay another year.

We just organized at Paris in June, and Brother Sharp has made progress and the work is going on.

Brothers Cluck at Texarkana and Earl Bond of Cedar Mills Charge report victory.

Williams at Johnson Chapel, Frazier at Beaumont, Burgess at Denison, Miller at Sherman, Vines at New Home, Heart at Pleasant Grove, Christon at Ash Grove, Robnett on the Shiloh Charge, Brandon at Majors and Smart on the Halesboro Charge all report good revivals and victory throughout the year.

Personally, I have had the best year of my life. God has given us victory as we have gone over the district, a goodly number of souls have been blessed in our services and we have received more than a hundred into the church. We now have six new churches on the district with others in formation which we hope will develop before the Assembly meets. We have one big tent which is paid for, and expect to have one or two more for winter campaigns in the south end of the district. We covet your prayers for the Dallas District.

J. W. BOST, District Superintendent.

GROUP MEETING AT NEW ROCKFORD NORTH DAKOTA

On September 14th a group meeting of the New Rockford, Fessenden, Carrington and Washington Lake churches, North Dakota-Minnesota District, was held at New Rockford, N. D. District Superintendent Swaney, and Pastors Ova, Brown, and Cowan were present and took part in the program, with a large attendance of the members of the churches named, besides others from outside points.

The New Rockford church held its Sunday school at 9 a. m., following which Rev. T. H. Ova, of New Rockford, led a devotional service, and spoke on the "Ideal Christian Life." Brother Ova presided at this session, and introduced the next speaker, Miss Pauline Pranke, of Fessenden, whose paper on "The Sunday School at its Best" was well prepared and the reading of which produced favorable comment and the discussion of various phases of Sunday school work by a number of those present. The next paper was by Rev. W. M. Brown, of Fessenden, and in his absence at this session was read by Attorney R. F. Rinker, of New Rockford, on "A Live-wire Prayer Meeting." This paper was well written, and brought out a discussion which showed that those who took part appreciated prayers which were connected with the power-house in the skies. At the 11 o'clock service District Superintendent Swaney preached, as only he can, a sermon calculated to awaken and energize the church for the great task of evangelizing a lost world.

A recess was taken for lunch, after which the people gathered for the afternoon program. At this session Rev. H. G. Cowan, of Carrington, presided. The first subject was that of Foreign Missions, and was ably presented by Mrs. Rose Rudel, of Fessenden, Mrs. J. J. Larsen, of Sawyer, the president of the District Woman's Missionary Society, and Mrs. R. F. Rinker, of New Rockford. These addresses were illustrated with maps and wall posters, showing the location of the various foreign fields of our church, and apt quotations from missionary literature showing conditions existing and the needs of the work and workers in the various fields. It was announced that a member of the New Rockford church had received a call to China, and hoped to enter that field in the near future.

The next subject was Home Missions, and was introduced by Rev. H. G. Cowan, in a "Survey of the North Dakota-Minnesota District: Its Churches and How Supplied: Its Opportunities and Needs," in which maps were used to locate the churches and open doors calling for our labors. Rev. T. H. Ova and Mrs. R. F. Rinker followed with practical remarks on evangelism and the opening of new work in the territory adjacent to this group of churches, and it is hoped that as the outcome of this group meeting several meetings will be held and several new churches established in nearby places at early dates. Already District Superintendent Swaney has two evangelists engaged for revivals in places where there are demands for the gospel of holiness and the organization of Nazarene churches. Rev. L. E. Swaney next addressed the meeting on "Christian Giving," and made this practical, so that those present were not only told what Christian giving means, but had the opportunity to give to the cause of missions. The cash offerings and pledges for the day totalled \$314, all but about \$15 of which was given for Home and Foreign Missions.

The evening service was in charge of Rev. Mrs. Laura Ova, president of the local N. Y. P. S., who spoke on "The Young People for Christ" in an earnest manner, and showed what the young people of the New Rockford church are doing. One is called to the China mission field, several are to enter holiness schools this fall, and one or two will ultimately enter the ministry. Rev. L. E. Swaney again preached with spiritual vision and power, and in the after-meeting seven souls bowed at the altar as seekers for entire sanctification and all prayed through. One lady gave her name as a candidate for membership in the Fessenden church. At a late hour the meeting adjourned, with an impression on the part of all who attended that it had been a day well spent in the service of Christ and the church.

H. G. COWAN, Reporter.

EASTERN COLORADO-WYOMING DISTRICT

Greetings from the Western front! All hands are busy on the District, and the work is moving forward under the blessing of God. The Eastern Colorado campmeeting held at Yuma, with Dr. J. B. Chapman and family as workers was blessed of the Lord in the salvation of souls and the upbuilding of the churches.

Rev. D. J. Vanderpool recently conducted a great revival at Casper, Wyo., with our new pastor C. L. Johnson. District Evangelist, Mrs. C. W. Davis, and the writer just closed a good revival at Weldona with our pastor Geo. Vogt, which was honored of God to the salvation of souls and the increasing of the membership. We then went to Goodrich for three nights and organized a Church of the Nazarene there the last night. Two-thirds of the members were men, and prospects for this new church are fine. Brother Vogt is also pastor here. Last night we closed a week-end convention at Golden with Pastor T. P. Dunn. During the day yesterday we raised more than twelve hundred dollars on the new church building which is to be under way of construction in about two weeks.

Evangelists G. F. and Byrdie Owen are now engaged in a revival at Greeley with Pastor M. C. Campbell. We expect good reports from this meeting, as the church has been prospering under the leadership of Brother Campbell. Many revivals are being planned for the fall and early winter, also a preacher's convention is to be held at Denver the first week in December. Watch for announcements of the convention. Denver Church is moving forward with courage and faith, under the ministry of their new pastor, Rev. B. H. Haynie. Pray for us on this District as we press on for greater victories.

C. W. DAVIS, District Superintendent.

MISSOURI DISTRICT ASSEMBLY

The fourteenth Annual Assembly of the Missouri District convened with Grace Church of the Nazarene, Kansas City, September 10th to 14th, Dr. J. W. Goodwin, General Superintendent, presiding.

All business sessions and special services were held in the Independence Avenue Baptist church, except the Sunday morning and evening services which were conducted in Grace Church and First Church of the Nazarene. The commodious building of the Baptist brethren was generously proffered by the pastor and his congregation, and was much appreciated by the Assembly.

The church reports show a gain in membership for the year, also an increase in offerings for all purposes. The financial plan of the General Board was adopted, and the district organization was changed to harmonize with the general organization

by the election of a District Board which, with the addition of the Advisory Board, has charge of the interests of the church during the Assembly year.

A gratifying feature of the Assembly was the attendance of all members in each of the sessions and the interest manifested in each item of business transacted. Such interest augurs well for the Missouri District in its work in extending the kingdom of God within its bounds.

Outstanding features of this Assembly were the Sunday school anniversary and the Young People's anniversary, special evening sessions being given over to each of these highly important departments of church work. The Assembly evidenced much interest in these anniversaries, and no doubt but that these two interests will show marked increase in their work during this year. The emphasis was placed on the truth that these interests are the church and not merely in addition to the church; that in the extension of the work of the Sunday school and of the young people the church is best fortifying itself to competently and permanently extend God's kingdom.

In harmony with the action of the Kansas District Assembly a Resolution was adopted placing the matter of revision of boundaries of the two districts before the Board of General Superintendents for final action.

Rev. E. C. Dees was again re-elected Superintendent. Mrs. Erna Patterson was unanimously re-elected Secretary for another—the eleventh—year, and R. K. Downs, of Flower Memorial Church, was elected Treasurer.

Piedmont Church of the Nazarene was chosen as Assembly host for the fifteenth Annual Assembly.

REPORTER.

NEW MEXICO DISTRICT

The New Mexico District camp at Roswell, conducted by Dr. A. O. Henricks and Evangelist I. M. Ellis, was a gracious revival. The attendance was the best we have ever had. The preaching was clear and was in the unction and power of the Spirit. People received and obeyed the Word. A hundred or more were at the altar, many prayed through and genuine shouts of victory were heard. There was sweet harmony and fellowship. Holiness people who are not Nazarenes co-operated and there was love, divine love felt everywhere. Thank God for the great camp this year. The same workers are called back for next year.

Dr. Henricks held the El Paso, Texas, revival also. The attendance was good, considering the fact that there was a big union meeting on in the city at the same time. Dr. Henricks' preaching was great. People sat spell bound while he spoke and then moved forward to seek God when the opportunity was given. There were several bright professions and the church was wonderfully helped. We were delighted with the revival and the future of the El Paso church is very encouraging.

Revivals have been held in almost every church on the District. Our District Evangelist, L. Lee Gaines, has been kept busy and has had some blessed revivals.

Because of bank failure and drought in that part of the country, Brother W. A. Huffman and wife have been forced to leave Moriarty and have taken the Hagerman church. Some of the District funds were in the bank that failed, and that makes it hard on us, but we are encouraged to go on in His glad service.

JOHN F. ROBERTS, District Superintendent.

NEW YORK DISTRICT

We are progressing slowly, steadily, and surely on the New York District. Our people are not emotional, and it is very difficult to get people to the altar in our revivals. But when they do pray through, they almost always stand, and are ready for active church work.

Our Nazarenes also belong to that class of con-

servative, staid and steady people. They are slow to take hold of any new proposition, or method, they are very much wrapped up in the traditions of fathers. They have the old fashioned class meetings at 9:30 a. m. on Sunday, and preaching at 10:30 a. m. with Sunday school at 12 noon. This virtually bars the possibility of an altar service at the Sunday morning service. In most churches they still hold to the six months' probation, and members received into the church are put on six months' trial before being received into full membership. I personally am as much opposed to the probationary idea as I would be of a six months' probation placed on a baby born into my home. I believe that when it is born into my home I ought to take it into full fellowship at once and help it to live.

Many of our churches are having real spiritual revivals of the old time type, and there seems to be a vision for some great things among our people. Rev. G. Howard Rowe got a vision of what ought to be done in the city of Brooklyn, and his church (John Wesley Church) bought a big gospel tent 60x110 and set it up in the heart of the city, and they had a great meeting, often filling the tent at nights. It is out of the ordinary to have such great crowds in Brooklyn. The writer preached on one Sunday night to five pastors in from the different churches in Brooklyn that are not Nazarenes. This gave us a chance to put the Church of the Nazarene before the people. This is the way to reach the people. Other churches on the district are having good meetings. Rev. Paul Hill, pastor of the East Rockaway church, has put on a fine Home Missionary campaign at Bellmore and will possibly get a good church from this campaign.

Rev. C. E. Shaw, has had some fine meetings at Stamford, and Norwalk, and is now in a campaign with the Bridgeport church.

Rev. D. M. Coulson, formerly from Oklahoma, had a fine convention of a few days with the Binghamton Church, and also at New Berlin, where he was called as supply pastor for the present. Rev. Lloyd Byron has resigned at Canastota, and Rev. Helen Traver has accepted a call to Canastota.

We have calls to four of our great cities for Home Mission Campaigns where we have fine prospects for Nazarene churches, but Home Mission funds are not available for such campaigns. The District Young People's Society will finance a campaign at Fort Lee, New Jersey, and will also furnish the music and other help there.

We are at present in a campaign with our church at Springfield, Long Island, with Rev. Gray, pastor and people are praying through and shouting in the good old fashioned way. Bud Robinson is to be with the East Rockaway church in October and with the Utica Ave. church in November.

Rev. Howard Jett, pastor of Richmond Hill church has just had a good revival with Rev. Trevor Gray as evangelist. Quite a number prayed through to victory. The Richmond Hill people are to build a nice new brick church soon. Other churches are having good revivals. And the prospect for the District is good. On to victory.

C. B. JERNIGAN, District Superintendent.

INDIANA DISTRICT ASSEMBLY

The Tenth Annual District Assembly of the Indiana District which convened at Beulah Park Camp Ground, Alexandria, Indiana, Aug. 25-31, was the greatest assembly ever held on this prosperous district. From the opening service on Monday evening to the final close on the following Sunday night, there was perfect love and harmony uninterrupted and glory unexcelled by any other assembly. The opening service was one of addresses by the pastor, Sister Carrie Felmlee, and also by Brothers Earl Albee and Lyle O. Green, neighboring pastors, who helped make it possible for this great gathering to meet at Alexandria. Everybody seemed to feel perfectly at home, and the service continued in the form of a platform meeting in which many well known pastors and evangelists took part.

The assembly was called to order on Tuesday morning for its first business session, with General Superintendent Williams in the chair. After a most inspiring address to the well filled auditorium, Dr. Williams once more was master of the situation, directing with wisdom, love, and grace the business of the assembly. The reports of the pastors were of victory. Amid the shouts of the delegation, they told of numbers being saved, coming into the church, and going on into holiness. Many also reported new buildings, both churches and parsonages. One of the key-notes in the reports of the pastors was the praise they had for their good laymen and churches which had stood so nobly by them throughout the year. The evangelists reported sweeping and victorious revivals both on this and also on other districts. Such reports were continued through the greater part of three days,

Fourth Quarter

N. Y. P. S.

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punctuated with soul-stirring songs by various singers. It was surely a glorious feast at the table of the Lord.

The night services were also times of refreshing and great evangelistic meetings in which many found God. On Tuesday evening, Dr. Jarrette, recently from the Presbyterian Church, preached a wonderful sermon on Job. Dr. Williams preached on Wednesday evening from the text, "What then shall I do with Jesus, who is called Christ?" This was one of the greatest and most stirring messages to which we have ever listened. Thursday evening we had a great missionary service in which two of our able missionaries addressed the assembly. Bro. Shirley, shortly to sail for Africa where he has already spent twelve years, and Bro. Moses Hagopian from Armenia, about to return to his native land as a missionary, stirred our hearts to greater sacrifice for the cause which they so worthily represent. Bro. E. G. Anderson then spoke forcefully of the object of our missionaries in their choosing to labor on a heathen field, their only motive being obedience to the will of God.

Friday morning after a great healing service, we listened to the reports of our beloved District Superintendent and wife, Brother and Sister Short, who labored together untiringly for nearly five years in the interest of this district. In the balloting which followed, Brother Short was unanimously elected to succeed himself for another year. We are surely favored of the Lord in the presence of such a leader in our ranks.

Friday afternoon was given over principally to a great educational rally in the interest of our school at Olivet. The Assembly voted through a resolution to raise \$3.00 per member between now and the close of 1924, to be applied on our Olivet debt. After a great song service Friday evening, Evangelist B. T. Flanery preached on Sanctification using for his text 1 Thess. 5:23. Saturday morning, Brother Griffin, our District Treasurer, read his annual report to the assembly. The grand total of all the district monies which passed through his hands during the year was \$28,618.49. The entire district, including all local, district, and general interests, raised for all purposes last year \$222,724.00, an increase over the previous year of \$16,809.00, for which we praise the Lord. Brother Griffin was re-elected District Treasurer and Brother J. W. Blansett was re-elected District Secretary. The newly elected Advisory Board is as follows: Elders, C. J. Quinn and E. E. Turner; Laymen, Robert Meyers and Amos C. Griffin. The district reports showed a gain of over 500 in church membership over the previous year, the present membership being over 4300. The Indiana District went on record heartily endorsing the Budget plan of the General Board of the Church.

Sister Shirley brought a great missionary message in the Saturday evening service. Sunday was a wonderful day in the Lord, and we again felt that "the best of the wine was being served at the last of the feast." Dr. Williams preached a wonderful sermon in the morning from Acts 1:8. After an impressive ordination service in the afternoon, Sister Mattie Wines preached with unusual unction and God richly blessed the meeting. The closing service was also one of sweeping victory. Brother Short preached on "Opportunities," and many at the close of the service sought and found God. Among the many visitors which attended the assembly were, Brother E. G. Anderson, our General Treasurer; three District Superintendents, E. O. Chalfant, of Chicago Central, N. B. Herrell, of Ohio, and J. W. Montgomery, of Kentucky; Dr. Sanford, Pres., of Olivet; Brothers M. F. Grose; T. W. Willingham; R. L. Whistler; J. W. Henry; H. H. Hankis, Earl Davis, returned missionary from Africa; and Evangelist Workhouser.

It is probable that we will meet in the same place for our next Assembly, with a great District Camp Meeting preceding it.

D. V. JOHNSTONE, Reporter.

MICHIGAN DISTRICT ASSEMBLY

The eleventh annual assembly of the Michigan District met September 10th with the Grand Rapids church, Rev. I. E. Miller pastor. This church was the first Nazarene church to be organized in Michigan, and surely the heart of Rev. C. L. Bradley, its first pastor, must have rejoiced as he and his beloved wife gazed on the happy faces of nearly two hundred ministers and delegates to the assembly, the largest Michigan has ever held. The Assembly sessions were marked with blessed unity, sweet fellowship, and great encouragement. All the district officers were unanimously re-elected. Especially did the district appreciate the work of our splendid superintendent, Rev. C. Preston Roberts, under whose leadership an aggressive campaign was financed and carried out, whereby seven new churches were added to the district. Not only did the assembly provide for another year's campaign, but voted enthusiastically to assume its share both

of the budget assigned to it by the General Board and of the financial burden of Olivet College. The messages of General Superintendent Williams and of "Uncle Buddie" were never better. Two of our own pastors, Rev. F. M. Campbell of Pontiac, and Dr. Jarrette of Detroit also brought messages that blessed and edified. The singing was above par with Rev. C. C. Rinebarger as leader, and worthy of special mention was the special singing by the Ladies' Quartet of Flint, and the Detroit Male Quartet. Overflowing audiences were present every night and many bowed at the altar for pardon and purity. With the blessing of God on us in a marked degree we look forward to a year of wonderful progress for the Church of the Nazarene in Michigan.—W. W. CLAY, Reporter.

REVIVAL AND CHURCH NEWS

EVANGELIST J. A. WARD of 2657 Bedford Ave., Brooklyn, N. Y., writes, "The God of all grace has been with us in all our campaigns during the summer months. We have preached almost every night, and three times on Sundays. Had two tents blown down on us. Had to go to the woods for poles to replace those that were broken in the storm. Made things ready again, and pushed on in the battle, and thank God, we have seen seekers from nine to eighty-one years of age at our altars crying to the God of salvation. At our last meeting, which was held in Bellmore, L. I., they have asked for a Church of the Nazarene to be organized. One very bright young lady that was wonderfully helped and blessed in the services, is going to buy a lot for the Church of the Nazarene. God bless her and raise up others that will do likewise. We closed our campaign on Long Island, in a three days' convention with Rev. Paul S. Hill, East Rockaway, which was the tenth anniversary of the dedication of the Church of the Nazarene. God gave us seeking souls during the three days. We are now in the midst of a revival in Norristown, Pa. Souls are seeking salvation, God is adding His blessing, and deep conviction is on the people. The Church of the Nazarene is taking on new strength, and we are expecting that soon this will be one of the leading churches on the district. Rev. Harry Thompson and wife are the pastors, and God is blessing them in the work."

PASTOR W. P. CALVIN, FAIRFAX, ALA., says, "We have just closed a good meeting here. A number of souls were saved and sanctified, the church strengthened and the people of Fairfax favorably impressed with our work. Rev. W. O. Self of Brewton, Ala., led the singing and did the preaching. He is a fearless preacher of the old-time gospel and our people and the people of other churches stood by him in the battle for souls. A heavy rain hindered the meeting the last night, but still there were four seekers and two professions in spite of the weather. Any pastor wanting a good evangelist will make no mistake in securing Brother Self."

REV. P. M. COX, DOUGHERTY, OKLA., writing under date of Sept. 22, says, "Meeting at Colbert school house started last Monday night. Had a

landslide last night—three saved and fourteen sanctified. Up to date there have been twenty-three saved and fourteen sanctified. We will have another Church of the Nazarene here. Amen."

"FIRST CHURCH, HUTCHINSON, KANS., is beginning the Assembly year with victory. Our pastor is doing some old-time, Holy Ghost preaching. Received the largest number into the church Sunday that this church ever received at one time. The class formed a line entirely across the church. District Superintendent Hipple preached for us morning and evening. Big altar service in the evening service. Have a good Sunday School and fine N. Y. P. S. Registration in Brescia Bible College as large as at any time in its history and new students coming all the time. We must keep the spiritual tide high in our schools."—Emerson Pickens, Reporter.

"LUBBOCK, TEXAS, CHURCH OF THE NAZARENE has just closed what charter members say is one of the best revivals of this church's fifteen years' history. Evangelists G. F. and Byrdie Owens were very prayerful and earnest, and were untiring in their efforts. Their work is of a high order and is very thorough. They emphasize old-fashioned praying through, and very few seekers failed to get victory. There were about fifty professions and nine additions to the church, with more coming soon. A general interest was awakened and many have requested prayer since the meeting closed. This has been a year of advancement along all lines. Both attendance and membership have greatly increased. Improvements to the amount of \$550.00 have been made on the parsonage. The church building is no longer adequate and we feel that instead of repairing it, the time has come for us to 'arise and build' a larger and more modern building in a more central location. Our watchword is 'Forward!'—Mrs. Lillian Wilson, Pastor.

EVANGELIST C. C. BUSBY, 511 Burnett St., Wichita Falls, Texas, writes, "Wife is a preacher and I pray for the sick. We have had several meetings this summer in which the power of God was manifested in a mighty way. Have seen a large number saved and sanctified and a number healed. Have prayed for several hundred sick people. Had a meeting in a new field in August. We are trusting that God will raise up a church there, as the people are hungry for the old-time gospel."

REV. P. J. SMITH writes, "The Lord has done great things for us whereof we are glad." This has been true in our midst here at Dalmeny and Waldheim, Sask., among the Canadian Mennonites. We came here for a rest and family reunion in July and the people asked that we give them a week's services. We had different speakers the first week, but when my brothers left, it fell to me to do the speaking. After the first week, they asked us to continue and a revival broke out and about two hundred bowed at the altar for salvation and the filling of the Holy Ghost in the three weeks' time. Then we were asked to come to Waldheim twenty-five miles north. We labored there three weeks and 118 bowed at the altar. Surely sinners got hungry for salvation and believers for holiness. We had a great time. The Dixons were with us helping with the singing and with the personal work. We give God all the glory. Wife and I are now alone, and if any of our Nazarenes wish our assistance, let them write us at Dalmeny, Sask., Canada. We expect to be here in meetings until November. We secured fifteen subscriptions for the HERALD of HOLINESS at Waldheim."

THE CIRCULATION MANAGER says, "Among the subscriptions this week are lists as follows: six from Rev. W. A. Terry, Hamlin, Texas; thirty-six from Evangelist H. W. Welsh from his meeting at Greenville, Ohio; ten from Evangelist Lum Jones; eight from Rev. W. W. Clay, Highland, Mich.; eleven from Evangelist V. W. Littrell; six from Rev. J. T. Maybury, Norfolk, Va.; eleven from J. W. Cook, Mooringsport, La.; four from Rev. Newt. Evans, Tuscaloosa, Ala.; twelve from District Superintendent Sloan of the Pittsburgh District; seven from District Superintendent Davis of Eastern Colorado District; nine from Evangelist I. M. Ellis; six from Evangelist A. F. Daniel; fourteen from Rev. P. J. Smith, Dalmeny, Sask., Canada; four from Evangelist E. Arthur Lewis; three from Mrs.

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Polly J. Close, Kalama, Wash.; three from Rev. Mertie E. Hooker; forty-two from District Superintendent Hooker of Alabama."

EVANGELIST LEE L. HAMRIC writes from Houston, Texas, "Blessings and victory crown our labors here in the revival with Pastor J. E. Moore and his church. Good crowds, altar full last night with six or eight praying through to victory. We continue another week. Had a pleasant visit to Galveston and the Gulf today. On with the fight until the final victory is won."

"ERIN, TENNESSEE, Church of the Nazarene held a revival August 24-Sept. 7th with Evangelist Chester Wilkerson of Texas. His messages were strong and convincing and were delivered in the spirit of love and sympathy. Brother Robt. A. Sullivan was with us and in charge of the singing for one and one-half weeks. Miss Essie Morris had charge of the singing the last Saturday night and over Sunday. She and our pastor's wife, Mrs. Rawls and his sister Mrs. Hughes sang special songs which blessed us all. There were about fifteen professions and three joined the church, and we are expecting others to join a little later. Our dear pastor, R. B. Rawls and wife have consented to labor with us for another year and we are expecting greater victories than ever. We have a fine company of young people in this church."—Mrs. Fussell, Reporter.

MRS. LUNDY, HELPER, UTAH, writes, "God has healed my daughter. She promised God that if He would heal her she would do anything He asked of her, and the pain left her at once and has never returned and we are rejoicing and praising God who saves and heals."

BROTHER I. L. HARRISON OF WISTER, OKLA., writes of two meetings which he has recently held near Lone Pine, Okla. In one of these Rev. Jim McDonald was his co-laborer and in the other Rev. A. M. Gilbert was with him. There were a number of professions in each of the meetings. At times the glory of God was manifest and shouts of victory were heard in the camp.

"SCIENCE HILL, KY., had a splendid missionary rally Sunday, August 17 with Missionary W. A. Eckel and District Superintendent Montgomery in charge. Brother Eckel preached morning and afternoon and Brother Montgomery at night. The following week was our jubilee week. Brother and Sister Mason of Ashland were the preachers. This was a great week. Our pastor, Brother Elwood Taylor and wife will attend the District Assembly at Carthage Chapel. We love our pastor and have called him back for the third year."—Eliza Baugh, Reporter.

REV. J. F. THOMASON, DELIGHT, ARK., says, "I have just closed the best meeting of my life. There were over a hundred conversions and several sanctifications. I would like to enter the pastorate next year. Have six boys and might accept a church where they could do some farming in connection with my work."

PASTOR W. G. PRESCOTT, HEMINGFORD, NEBR., writes, "We are glad to report that the Lord enabled us to hold a sixteen-day tent meeting at Hemingford in August. Evangelist J. C. Walker and wife assisted us. The high winds in this country make tent work hazardous, but the Lord gave us good weather for the most part and the people heard the old-time gospel. Those who did not come heard Brother Walker from their porches for blocks around—God has given him a good pair of lungs. About twenty-five were at the altar, besides several children who were converted in Sister Walk-

er's children's meetings. Pray for this needy field. We are expecting victory."

SONG EVANGELISTS LAWSON AND IRENE BROWN write, "We have just closed one of the best meetings of our lives, it being the 33d annual camp-meeting at Beebe, Ark. Rev. Chas. Robinson was the evangelist and God helped him to preach in a marvelous manner, so that the slain of the Lord were many. The crowds were exceptionally large. The ten acres of camp ground would be covered until we did not have room for them in the tabernacle which will seat a thousand people. The prayers and shouts of the people could be heard at almost all hours of the day. This gave the place a heavenly solemnity. The same workers were called back for 1925."

EVANGELIST J. W. COOK writes from Mooringsport, La., "We have had five meetings this year in which souls have found God in pardon and purity. We have been doing tent work, which involves considerable responsibility, especially on an independent line. But God has given us precious souls and the confidence of the people. With a certain amount of sacrifice, the Church of the Nazarene has a wonderful opportunity here. Many hearts are hungry for the old-time gospel which we preach. There was such conviction on when we closed our last meeting that some prayed through the next day in their homes. We took eleven subscriptions for the HERALD of HOLINESS and received a call to come back at our earliest convenience. We are now opening at Queen City, Texas, where we hope to have a real revival. Pray for us in this needy field and pray that God may touch and heal my wife's body."

FROM HAVERHILL, MASS., PASTOR F. W. DOMINA writes, "Ascribe ye greatness to our God!" is the sentiment of my heart. These are the best days of my ministry. The vision was never clearer, nor the prospects better for the heavenly world, than now. The Lord is wonderfully blessing the Haverhill Church of the Nazarene. I think I can safely say, 'as never before.' The past few weeks, the Holy Spirit has been blessing our services in a wonderful manner. Four seekers last week, eighty-two in the prayermeeting, and such times of glory and power, with a shout in the camp, seldom witnessed in a campmeeting. If the pulse of the church is the prayermeeting, surely our pulse is very good. I expect to baptize several candidates next Sunday. Things look good for a great time of salvation, this fall and winter. I say, on with the fight!"

PASTOR A. P. WELCH, MONTEREY, TENN., says, "The Tennessee District Assembly convenes next week at Paris, Tenn., with Brother Cox. I presume a great many of my friends know I have been with this church for over twenty years. This has been the best year in our history. There have been around 2,000 professions during the past twenty years. I have devoted practically all of my time this year to the church building. We have gotten under roof our new stone church, and conducted our regular fall revival. I will send a picture of this church to the HERALD of HOLINESS so that all of our friends can see it, and at the same time I will send a full report regarding our church building. I have had to conduct both of my revivals this year, which resulted in 140 professions in both meetings. The one just closed was very successful, because in this meeting our people were wonderfully established in the full gospel of faith. Just as soon as I get a cut of the new church to send, I will make a full report of the activity of the church this year."

EVANGELIST C. C. CHATFIELD AND WIFE write, "We closed at Lily Lake Campmeeting, near Binghamton, N. Y., Aug. 17, one of the most spiritual camps it has ever been our privilege to attend. God was surely on the scene, and from beginning to end, every service had its own peculiar manifestations of divine power. Over 150 different seekers sought the Lord in the ten days, and they prayed through in the old-time way. For spiritual power it surpassed any meeting we have been in for years, a number were slain under the power of God. This camp was held under the auspices of the Reformed Methodist Church, but was interdenominational in spirit. Our co-laborer was Rev. J. C. Long, District

Evangelist for the New York State Holiness Association. He is a man of sterling character and it was a real pleasure to work with him. We recently closed a meeting at Kenton, Ohio, with some victory and are now in a good meeting at Fresno, Ohio, and from here will go to East Palestine, Ohio. Pray that God will give us a great outpouring of His divine Spirit there."

PASTOR C. J. PENN of the new church at 207 East 108th St., Los Angeles, Calif., under date of September 10, writes, "We broke ground for our new Church of the Nazarene here today. The church will be 34x60, with vestibule entrance. Have about ten thousand feet of lumber, all the necessary sand, gravel and cement and the people are donating the labor. We are trusting God for means to complete the church. We have over a hundred enrolled in Sunday school, over eighty in attendance and are asking Father to enlarge our borders."

"LAMESA, TEXAS, CHURCH OF THE NAZARENE has enjoyed a great revival with Brother and Sister Cagle as the evangelists. Mrs. Beulah Knight was pianist. The preaching was of the old-time type that brings results. The music and singing were blessed of God and enjoyed by all. There were about forty professions, fifteen came into the church, twelve were baptized and nine children and babies were consecrated to the Lord. The finances came quite easy, about \$375 was raised for all purposes. Brother Cagle took a love offering of \$95 for the pastors. The Cagles look after the best interests of the church. The church gave us a unanimous call as pastors for another year. Our new building is almost completed. Prospects for the work here are encouraging"—Felix and Nora Graham, Pastors.

BROTHER O. C. ROBINSON of Ogden, Utah, says, "My mother's subscription to the HERALD of HOLINESS will expire very soon, and I can think of no better birthday present, so I am renewing her subscription for a year."

FROM SEARCY, ARKANSAS, the Church Reporter writes, "Evangelist J. E. Gaar, Prof. John E. Moore and Miss Hilma Aaronson have just closed a successful two weeks' tent meeting here. God was present and a number found Him in salvation, reclamation or entire sanctification. The crowds were large and the attention good. Brother Gaar is a great preacher and Prof. Moore is a wonderful singer. Miss Aaronson did a wonderful work with the children. We are now worshipping in our new church and our pastor, Brother Bishop, and family are living in the beautiful five-room parsonage which God has enabled us to build. But for the efforts and wonderful faith of our pastor we would not have had these two beautiful buildings. Brother Bishop is just closing his second successful year as pastor here and we certainly do thank God for sending him to us."

"BATESVILLE, ARKANSAS, closed a splendid campmeeting on the night of August 17. Mrs. Eupha D. Beasley and Mrs. Agnes W. Diffie, both of Oklahoma, were the evangelists. Great crowds came to hear the old-time gospel, which is always new. Sinners prayed through at the altar in the old-time way. People who have been church members for years found that they were in a backslidden state. Many discovered their need of a deeper work of grace, after conversion. Many people were blessed at the altar. Sisters Beasley and Diffie are great preachers, are greatly loved by our people, and will hold our meeting for us again next year. The date is August 1-17."—E. A. Mashburn.

DET GLADE BUDSKAB

(The Glad Tidings)

This is a Norwegian Holiness paper devoted to the interests of our Scandinavian Nazarene District and edited by Rev. H. O. Jacobson, Dist. Supt. The paper is issued monthly; has 8 pages and every Scandinavian reader of the Herald of Holiness ought to have it. Subscription price is only 75c a year. Do not fail to send in your subscription to

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PASTOR F. G. SAVAGE OF BARTLESVILLE, OKLA., says, "This is the eleventh successive year that we have served in the pastorate and it is our best. We have had about 175 souls in our work, have received a number of members into the church and have dug out a new church of thirty-two members at Dewey. Lum Jones and Lawson Brown held us a good meeting in March. This is our third year here, and the church has given us a unanimous call for the fourth year. We had thought of making a change, having other calls, but we do not feel that our work here is finished. The Bartlesville church is only three years old, but it has one of the best buildings and parsonages in the Eastern Oklahoma District, and has a debt of only about two thousand dollars."

"EVANGELISTS V. W. AND MARGARET LITRELL held a good meeting at Cedar Springs Church of the Nazarene, Fairview, Okla., closing August 31. They did us splendid service. Kept in the middle of the road and did a thorough work. It was a busy time of the year and the crowds were not large, but God gave victory. There were about twenty-five, all adults except two, at the altar, most of them praying through to victory. We baptized six and took four into the church. We have greater love for God and a greater determination to go through than ever before. Personally, I have 'The blessing' and am shouting the victory through the blood."—L. E. Shaw, Pastor.

REV. J. H. VANCE, AUGUSTA, KANS., writes, "I was called to the pastorate here in July, but did not take charge until after the meeting of the Kansas District Assembly, so have just been here two Sundays. God has set His seal upon our ministry. One has been reclaimed and three sanctified wholly. We have a large growing Sunday school and the house is filled with attentive listeners at every service. We have a company of loyal Nazarenes here and are expecting this to be the best year of our life in the spreading of Scriptural holiness."

EVANGELIST Z. T. THATCHER, writes from Nelson, Ohio, as follows: "I am now closing out one of the greatest revivals, so the people say, that has ever been held in this part of the country. At first it was the hardest proposition I ever ran up against. The people were at outs with each other, and there had to be a lot of digging and clearing away rubbish before we could get a foundation for a revival. So we fasted and shouted and wept until the fire fell, and folks began to straighten up and confess out. Old debts of thirty years' standing were settled and old tomahawks buried, I think, handle and all beyond the hope of any resurrection. Some times our altar service would last until after midnight. This meeting is being held for the Reformed Methodists. I confess to you that I did not know until recently that the Methodists had ever reformed. But many of them have and are on the firing line. Rev. Gee, the pastor, is a fine fellow and stands by the man who preaches the truth. We go next to Ironton, Ohio."

"FIRST CHURCH OF THE NAZARENE, Detroit, Mich., has just closed another most excellent convention. Our 'Uncle Buddie' did the preaching and he surely was at his best. When we say that the house was crowded to its utmost capacity, with scores of people turned away every night and that there were many eager listeners at the windows; we still do not give an adequate idea of the interest manifested. We are truly grateful to God for the marvelous way in which He has poured out His blessings upon every department of the work throughout the entire year, and especially in the summer months, for all records have been broken during July and August. Glory to God for His abiding presence and constant watch care and guidance in all things."—Marvin S. Cooper.

"WE HAVE BEEN ON THE FIELD AT OGDEN, UTAH, seeking to get a church started, since the last of June. Rev. M. R. Dutton and family assisted us in a tent meeting during July. They labored faithfully and well and we praise God for the seed which was sown and the good which was accomplished. New people were reached who are lining up as members. This city of 35,000 people, one-half of whom are Mormons, with no other holiness work in it, is surely a needy field. We believe the Lord wants a church established here and are praising

God that we have about twenty Nazarenes already to help push the battle. Pray for us. We have secured a lot within one block of the business district, and expect D. V. to start building on it within the next few weeks. Anyone having friends or relatives in Ogden who might be reached, please write us at 162 35th St., Ogden, Utah."—W. S. Purinton, Pastor.

PASTOR P. L. PIERCE OF FIRST CHURCH OF THE NAZARENE, DALLAS, TEXAS, says, "Vacation days are over and our people are all getting home from their summer outings and visits, and our church work is taking on new life and energy. Last Sunday was a good day. Largest congregations for many weeks: house filled almost to capacity for evening service, souls blessed at the altar and three new members received into the church. We have recently held a tent meeting in one of the new additions to the city in which some twenty souls were blessed in pardon or sanctification adding several members to the church. The meeting was conducted by the pastor and local workers. Our faithful band of Tithers are keeping the finances of the church in good condition and we expect to be able to report all apportionments paid when our Assembly meets in a few weeks. The church has honored us with a call to serve them another year, which we have gratefully accepted."

REV. F. H. BUGH is the pastor of Hutchinson, Kansas First Church. I knew him several years ago as a teacher. We were together in one of our colleges and he was a wonderful teacher. He is a strong preacher. He speaks easily and is very homiletical in his sermon arrangement. He is loved by his people. He is entering upon his second year as pastor here. He recognizes his church board and is easily entreated. No stubbornness about him. There were nearly three hundred in Sunday school last Sunday. The auditorium which seats several hundred is well filled every Sunday. We are having a great time down here. The personnel of our student body is excellent. Pray for us."—A. S. London.

"CRAWFORDSVILLE, INDIANA, had one of its best revivals under the leadership of Dr. H. W. Jerrett, a sanctified Presbyterian, during the month of August. The meeting was held in a large tent, the crowds were large, and the public interest was very good. About thirty-five were definitely saved, sanctified or healed. Dr. Jerrett's messages were very unusual, loaded with gospel truth, and went forth with unction and power, until people felt they had heard the oracles of God. The Bible messages in the afternoons were quite instructive and were a blessing to the saints. The battle was hard and long, and we did not see the great break we wanted, but in spite of difficulties, God broke in upon us and gave us glory and victory, and pulled some souls out of sin, for which we are thankful. Rev. Wm. Harold Small and wife (who was formerly Miss Edith Hooker) had charge of the song services, which with their special singing was greatly enjoyed. We have closed our four years' of ministry in this place, and are now entering the evangelistic field again with Miss Grace Britt, and Rev. and Mrs. Small. The blessing of God abides, and we ask for prayers that we may be soul winners."—Rev. Miss Mertie E. Hooker.

OAKLAND, CALIFORNIA FIRST CHURCH has just closed a most gracious five night revival with District Superintendent Smith and family. A goodly number found God in the good old-fashioned way, both in the initial and second definite works of grace. The church was wonderfully stimulated in faith and purpose. Two bore testimony to definite healing and six united with the church, making our list of new members total nineteen. The finances are coming fine through a tithing league effort.

Friday of our revival was designated as "The Inland-Bay Fellowship and District Promoters Day." Eleven ministers of the District participated. The blessing of the Lord was markedly evidenced throughout the day. "A most profitable day," seemed to be the current expression from every voice ere the close of the night service. District Superintendent Smith has his eyes open to the possibilities of this great open Northern California District. Already God had enabled him to make notable strides in the realm of success. Laboring with this dear man has impressed upon us the fact that he is an exceptional man of God. He adorns the grace of perfect love. In demeanor he is likened unto John the beloved; in aggressive evangelism and vision there pours from his soul words akin to those of Peter. The District stands a unit behind this persevering man.—Fred M. Weatherford, Pastor.

ANNOUNCEMENTS

NOTICE—Mr. W. G. Knapp of Austinburg, Ohio, a young man with musical ability and training, and with some experience in evangelistic work, desires to travel with some evangelist as piano accompanist and is ready to make such engagement at once. He offers as reference his own pastor, Rev. Frank Lehman, 28 Grove Ave., Ashtabula, Ohio. Any evangelist who may be interested in securing this young man as co-laborer will do well to correspond with him and his pastor at once.—Editor.

NOTICE—The Dallas District Assembly will meet at Bonham, Texas, October 22-26. Pastors and churches please have your reports in the hands of the district secretary, Rev. F. E. Wiese, Arlington, Texas, as early as possible. Also send Brother Wiese \$2.50 for each delegate which you are going to send to the Assembly to be used for entertainment expenses. Send list of your delegates to Rev. W. A. Carter, Bonham, Texas, if you want entertainment during the Assembly. Be on hand for the opening evangelistic service at 7:30 p. m. Tuesday, Oct. 21, and let's go in for a great time in the Lord.—J. W. Bost, District Superintendent.

NOTICE—Many people have written me relative to an article that I wrote on the subject of tobacco and which was published in the HERALD of HOLINESS. Our Publishing House has put this article in tract form, priced at 50c a hundred and \$4.00 a thousand. Get these tracts and scatter to the four winds.—A. S. London.

NOTICE—The N. Y. P. S., of Eastern Oklahoma District will hold a convention at Collinsville, Okla., Monday night and over Tuesday, October 6 and 7. An interesting program has been arranged and all are urged to be in attendance.—Reporter.

NOTICE—Young People's Societies Missouri District—Please send at once, to the undersigned, the names and addresses of the officers elected for the ensuing year, also the total number of members. Please signify the number of active members.—Nora F. Milligan, Sec., 322 N. Boyle, Apt. A., St. Louis, Mo.

WARNING—A man apparently about forty-five or fifty years of age recently called upon me, saying that he was a member of Brother Wordsworth's church in Minneapolis and that he and his family would put their letters in here with us the following Sunday. He said he needed a little money to finish paying the freight on his shipment of goods, I gave him three dollars and have not seen him since. Writing Brother Wordsworth, I found that he had worked about the same plan on him, claiming to be a member of Brother Landgrave's church at Newark, Ohio. Brother Wordsworth gave him five dollars. He will probably call on other Nazarene pastors and people. He told me his name was Otto Hartig, but told Brother Wordsworth his name was Sommers. But regardless of name, beware of him.—H. N. Haas, Pastor, Lincoln, Nebraska.

RECOMMENDATION—Rev. W. H. Minor, who has been for the past two years pastor of the church at Muskogee, Okla., is entering the evangelistic field, and we desire to commend him to our people as being a safe, sane, and aggressive evangelist. I hope that our pastors and churches will keep him busy in revival and camp meeting work.—S. H. Owens, District Supt., Eastern Okla.

"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.

NOTICE—The Annual Convention of Preachers and Young People of the Washington-Philadelphia District will be held at Darby, Pa., October 20-24th. Dr. J. B. Chapman will be with us to lecture daily to both preachers and young people. Also Rev. G. Q. Hammell will lecture once to preachers. All within "coming distance" are welcomed.—W. D. Shelor.

NOTICE—*Licensed Ministers, Alabama District*: The Alabama District Assembly meets in Brewton, Alabama Oct. 8th to 12th. Please read paragraphs 168 to 174 and take special note of paragraphs 170 and 171. All Licensed Ministers are requested, and urged to appear before the examining board Tuesday, Oct. 7th.—I. B. Medler, Secy. Examining Board.

NOTICE—The Woman's Missionary Society of the Western Oklahoma District has planned an interesting program to be given during the Assembly at Enid, Okla., October 1-5. The chief feature will be an address on Missions by General Superintendent Reynolds. We urge you to come.—Mrs. N. E. Wood, Cor. Secretary.

NOTICE—Please announce that Evangelist O. B. Ong of Pasadena will conduct a meeting in Garvanza Church of the Nazarene at 6051 Mededean St., Los Angeles, Calif., beginning Sept. 21, and continuing until October 12.—V. S. Coughran, Pastor.

NOTICE—After nine years in the evangelistic work, I desire to return to the pastorate, my first love. I am forty-four years old, have been preaching twenty years, and was ordained in the M. E. Church South in 1915. Am not a great preacher, but I love to preach and the Lord blesses my labor in saving souls, building churches and raising money for the enlargement of His kingdom. I have the "second blessing" and joined the Church of the Nazarene this year. Am ready to enter any door that the Lord may open for me. I offer as references, General Superintendent Williams and Pastor E. G. Theus, Shreveport, La. My address is Cedar Grove, Louisiana.—D. L. Griffin.

NOTICE—*New Mexico District*. The failure of the bank at Moriarty, N. M., has tied up our district funds to the amount of \$64.00. Let every church on the district raise any amount above its apportionment to take care of this loss. Otherwise we shall come up short at the close of the Assembly year. Note my change of address from Moriarty to Hagerman, New Mexico.—Mrs. Eva. Huffman, District Treasurer.

NOTICE—Rev. J. S. Maddox, former pastor at Warren, Ohio, is now pastor at Stockton, Ill.—Church Reporter.

We just cannot get along without the HERALD OF HOLINESS, for it is like having a campmeeting in the home to read it. It is full of just such things as the people need.—Mrs. S. A. Jernigan, Fla.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50c.—Publishers.]

WANTED—Second hand set of the Pulpit Commentary. Write Ray Haas, pastor Church of the Nazarene, 19 Vernon St., Keene, New Hampshire.

A PSALM OF LIFE—Longfellow's famous poem, "Dust thou art, to dust returnest, Was not spoken of the soul," etc. Music by Houthusen. Classical and Billieal. Large size sheet music. Anderson Music Co., 105 West 4th St., Topeka, Kansas.

OPPORTUNITY for an industrious girl to work this year and thus pay all expenses in school another year. C. E. Hardy, President, Trevecca College, Nashville, Tenn.

WANTED—In the office at Trevecca College, a steady girl to assist with the records. Prefer a sanctified girl who will remain with us for a number of years. A chance for some worthy girl to defray a large part of her school expenses. C. E. Hardy, President, East Sta. P. O., Nashville, Tenn.

The first two volumes of the Herald of Holiness, nicely bound are offered for sale at cost price—\$7.50. Write the Nazarene Publishing House, Kansas City, Mo., if you want these two bound volumes.

WANTED—To get in touch with some elderly Christian man who would like a position on farm doing chores. Write T. C. Grigaly, Box 45, Hull, Ill.

EVANGELISTIC SOLOS AND DUETS NO. 1

A new book of New Gospel Solos and duets by Halder Lillenas, Kenneth Wells and others. All the songs are here published for the first time. Octavo size, Sunburst covers.

Per copy 60c, two for \$1.00 postpaid.

Lillenas Publishing Co., 27 N. Bradley St., Indianapolis, Ind.

TELEGRAMS

COUNCIL BLUFFS, IOWA.

Closed two weeks' meeting with Jarrette and Dell Aycock. Good crowds, over one hundred seekers, eight additions. Over thousand dollars raised for new pews. Good offering for evangelists. 113 subscriptions to the HERALD. Liberal donation for pastor. Thirty subscriptions *The Other Sheep*. Evangelists called back for 1925.—C. E. Ryder, Pastor.

GALESBURG, ILL.

Closed last night in a blaze of glory with a fruitful altar service. Souls blest every service during last week. Received a splendid class into the church with more to follow. Secured "pounding" for pastor M. R. Fitch, and doubled his salary. The HERALD OF HOLINESS was not forgotten. Our God answers prayer.—Oscar Hudson and the Lowmans.

HUTCHINSON, KANS.

Bresce College second week has seventy-five in the Academy Dept., thirty-three in the College Dept., fifty-five in the piano Dept. First Church had 334 in Sunday school Sunday and two hundred in prayermeeting Wednesday evening.—A. S. London.

KEWANEE, ILL.

Great meeting Monday night with Rev. J. W. Lowman and wife. House full of people, others standing. God was with us, twenty-eight at the altar. Greatest shouting ever heard. Kewanee church is coming over the top. Twelve joined the church. Pray for us. End is not yet.—Rev. Frank Catanese, Pastor.

ROCKFORD, ILL.

Ten weeks' meeting just closed on north side, Chicago, with many souls saved, reclaimed and sanctified. New church organized with twenty-three members. All workers paid well and expenses met. To God all the glory.—James Miller, Evangelist.

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

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

SCHOOLS AND COLLEGES

Bethany-Peniel College, A. K. Bracken, Pres., Bethany, Okla.
Bresce Theological College, A. S. London, Pres., Hutchinson, Kans.
Central Nazarene Academy and Bible School, J. C. Harger, Acting President, Hamlin, Texas.
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Olivet College, N. W. Sanford, Pres., Olivet, Ill.
Pasadena College, C. B. Widmeyer, Pres., Pasadena, Calif.
Trevecca College, C. E. Hardy, Pres., Nashville, Tenn.

"I am enjoying the HERALD, I believe more than ever, and would no more think of doing without the spiritual food it contains, than food for my body. God's blessing on work and workers, and may all needs be supplied to press the battle, and get glory to our King."—Mrs. S. C. Minton, Tennessee.

Make Two Dollars Do the Work of Four

THIS is an unusual announcement; perhaps never before has one of a similar nature been made. Evangelist Wm. E. Shepard wants to help "pay the freight" on our outgoing missionaries; also he is interested in our Publishing House and desires to invest something in "giving the full gospel to the whole world by means of the printed page."

He has made the following proposition which will be effective only during the month of October: All the money received by the Publishing House during the month of October, in payment of orders for his latest book "Fads, Fakes, Freaks, Frauds and Fools" will be divided between the Missionary Department and the Publishing House. This certainly is a generous offer and we deeply appreciate Brother Shepard's interest expressed in this practical way.

Doubtless most of our people have heard of this new book as it has been extensively advertised in the HERALD OF HOLINESS. It has 420 pages, beautifully bound in cloth with gilt lettering and design. It is not fiction but stirring, striking, startling facts, many of them stranger than fiction. Young and old alike will enjoy it and profit by its warnings. It is an encyclopedia of strange facts, and a storehouse of valuable information. It exposes frauds and reveals fakes along medical, commercial and religious lines.

The price of the book is \$2.00 prepaid. Probably not for years has a book of this size sold for as low a price. Considering the material the book contains it is a bargain at \$2.00. When you can get it at the regular price and know that the money you pay will be divided between the Missionary and Publishing interests of the church, it is a rare opportunity, which you should embrace today.

Send your order to the Nazarene Publishing House, Kansas City, Mo.

Remember this offer is effective during October only.

SHALL WE SEND THEM F. O. B.?

RECENTLY we quoted General Superintendent Williams as saying that all the outgoing missionaries ask is that we pay the freight to get them to their foreign destination. Prepaid freight is the surest and safest way to make delivery, but there is a provision made whereby freight can be sent f. o. b., which means that the person to whom the shipment is consigned must pay the freight on delivery from the starting point. I believe there are scores of native converts in our different mission fields who will be willing to help pay the freight and who would almost be willing to guarantee payment of freight, if necessary, in order that the missionaries be sent to them.



E. O. CHALFANT

DISTRICT SUPERINTENDENT CHALFANT SAYS

"We Will Pay The Freight"

REV. E. O. CHALFANT, District Superintendent of the Chicago Central District, was in Kansas City recently attending the annual assembly of the Missouri District. Brother Chalfant is known all over his district as a great missionary man. He has accomplished wonderful things during the past year, and God has greatly blessed his efforts. Brother Chalfant made a contribution towards the fund necessary to send the missionaries, and he, with many others, is saying, "We will gladly pay the freight charges in order that our missionaries who are so well equipped and waiting to go can be sent." Will you join with Brother Chalfant and others who are praying and giving that the entire amount of TWENTY THOUSAND DOLLARS may be received?

BROTHER CODDING SAYS "SEND US PREPAID OR F. O. B."



R. G. CODDING

REV. R. G. CODDING, one of the outgoing missionaries, who has faithfully served the church for many years both in Africa and India and who during the past few years has been at home on furlough, expects to be among the number to be sent within the next few weeks. He has accomplished great things while at home, serving as associate editor of *The Other Sheep* and handling correspondence and other important matters at missionary headquarters. He, together with Sister Coddington, has had a desire for some time to be sent back to the field. They are included in the number who will soon sail. Brother Coddington knows more about the hardships and privations of the life of a missionary than almost any other missionary in our ranks. He has endured hardships that few of us would be willing to undergo. He has faced dangers and disease, but God has spared his life. He is returning knowing that it means years of sacrifice and self-denial, and yet he is so anxious to go that he would be willing to take the chances of landing in India, even though he were sent out f. o. b., which means that he would start without his transportation provided, trusting God to get him through. We know that 'he hundreds and thousands who have been blessed through the labors of Brother Coddington will never consent to start him out on this perilous journey without making ample provision for him. Are you among the number who will pray and contribute until the full amount has been received? Shall it be PREPAID or F. O. B.?



J. W. GOODWIN

AN EPOCH IN OUR HISTORY

WITH THE SENDING of this large company of missionaries we are undertaking a missionary program that will truly mark an epoch in our history. It is true that some will question the wisdom of this great undertaking and some will say we are endeavoring to do TOO MUCH, but God has called us to this great work and the words of Dr. Goodwin are surely true: "IT WOULD BE THE TRAGEDY OF THE AGE IF WE FAIL GOD." We want to send a number of missionaries during the month of October. We need financial help. Will you pray? Will you give?

DEPARTMENT OF FOREIGN MISSIONS, CHURCH OF THE NAZARENE,

E. G. ANDERSON, *Secretary*.

REV. E. G. ANDERSON, *Treasurer*.
2905 Troost Ave., Kansas City, Mo.

I enclose herewith \$..... as my contribution
to help send the gospel to the perishing millions.

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NAME
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CITY AND STATE

SPECIAL NOTICE

We urge that the members of the Church of the Nazarene make their contributions through their local church, as it will assist the pastor in raising all he has been asked to raise for this department of the work. If it is impossible to send your contribution through your local church, then we will, of course, be glad to have you send it direct to headquarters and we will see to it that proper credit is given, but please send your money through the local church if at all possible.

E. G. ANDERSON, *Treasurer*.