

Herald of Holiness



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WHOLE NO. 655

Destroying the Faith and Morals of the Children

IT IS bad enough for the youth of our country to have to come into contact with the false and pernicious philosophy of naturalistic evolution in the colleges and universities, when they may be supposed to have become settled in their thinking under the tutorage of their Christian fathers and mothers. And when the disciples of Darwin and Ingersoll invaded the High School they were coming close to home. But, chafing under the restraints which would have confined their wretched propaganda to but a limited portion of the country's population, there are evidences that they have set in to capture the public schools.

The barring of Bible reading and of definite religious teaching from the schools of many cities and states was and is a colossal blunder for which we are paying dearly in this country in the form of youthful criminality; for with all our boasted civilization, the evidences that man is by nature a fallen being whose rotten moral sense will not sustain him, unassisted by the positive grace of God, are increasing on every hand. And those reformers and educators who come around offering their spiritual homeopathic remedies, while still rejecting the Bible and the grace of God are a menace, because so utterly insufficient.

But the barring of the Bible and of the Christian religion from the public school is but the negative side of the proposition. Light minded pedagogues have convinced the people that in the outlawing of "sectarianism," the religious and moral training of the children is not jeopardized, for while positive truth is not to be taught, error is not to be injected, so the child will pass through the schools unbiased. No matter who ever said this is or even could be true, and no matter who believed it when it was taught, it is a lie. The child has moral and religious natures as surely as it has physical and intellectual natures, and religion or irreligion, morality or immorality are inseparable from any and every form or method of education.

And now the truth comes out, Evolutionary Skepticism is being taught in the grades of the public schools of this country. And no child can pursue the course of study and read the supplemental work required in many public schools, and take what he reads seriously, as he should certainly be expected to do, seeing the courses are selected and adopted by school boards composed of the leading men and women of the community, and come through with undimmed faith in the Bible and in God. And, let skeptics and infidels deny, but when you have destroyed one's faith in the Bible and in the God of the Bible, you have set him adrift upon the sea to wreck his moral ship upon the rocks and reefs of religious and moral ruin. The exceptions to this statement are barely enough to prove the rule.

A Nazarene pastor from the State of Kansas writes us as follows:

"In the public school here, I think in the third grade, they used a book last year called 'How the Present came from the Past,' by Margaret E. Wells, and published by The Macmillan Company. It has a bust photo in the front showing a 'restoration' model of the men who lived in caves about 50,000 years ago. It states in the Introduction that, 'Since the conduct of pupils is seriously aimed at, questions must be chosen that are germane to their lives, i. e., capable of interesting them and affecting their actions.' Again, it says, 'A third demand concerns the author's knowledge of the past. Facts of the ordinary sort only make a beginning. Those bearing on the present issues only make a beginning. Those bearing on the present issue must be assembled in abundance and organized in such a manner as to lead to convictions rather than mere information.' (Please note the weight and purpose of the book to shape actions and convictions.)

"On page 12, chapter 2, the book reads as follows: 'You have probably heard it said that when man first began to live on this earth, he was very much like the wild animals, his brothers in the forest. He was most like the cunning monkey and ape (Fig. 10). This is known because bones of some of these earlier people have been dug up after being buried for a long time. These bones are more like those of monkeys than ours. The man-like animals, with many other much larger and fiercer (Fig. 11 and 12) roamed through the forest before man appeared among them. No one knows when he came, how he happened to get there, or where he came from. Perhaps you yourself will sometime be able to find out.'

"On pages 17 and 18, the book says, 'It is not known just how man said to his forest brothers, in those far away times, "I am hungry," "I am cold," "I want help," etc. You know that babies before they begin to talk, let their mother know what they want by crying or making motions. Now primitive man was really an infant compared with modern man. It is thought he used gestures and cries, or perhaps *smoke signals* and such noises as drum taps, before he could really talk'."

To begin with, this whole proposition of pretended knowledge about pre-historic man is a hoax and a fraud. I have seen these "restorations" in the great museums myself, and every single one of them is the fabrication of an irreligious evolutionist, and is based upon bone "finds" too scant and of too uncertain origin and date to be worthy of even slight mention in any thing except some ridiculous "Arabian Nights" type of literature which can do but little harm because its lies are so flagrant.

In the second place, it is an unfair and Un-American advantage for legislatures to pass compulsory attendance school laws and then commit the formulation of school curricula and the selection of text books to school boards that are so ignorant, so careless, or so depraved as to permit such books to be placed in the hands of the children of Christian parents to the undermining of their faith and the destruction of their morals. To save the country, it will be necessary to save the children, and the present course that we are pursuing will lead us to a fate worse than that which came upon Evolutionary, Higher Critical Germany.

Let a protest, loud, long and vehement go up from parents everywhere. If the text Book of Christianity is barred, reason says that the text books of infidelity should also be deleted.

Our Heritage in Great Men

SOME one has pointed out that there are some men who are too great for titles. For instance, John Wesley was one of the best educated men of his day, yet we never say, Dr. John Wesley; we seldom say even Rev. John Wesley. There is no way to speak his name in greater reverence than simply to say John Wesley. And people of all denominations have named their children after this great Methodist, in fact, we almost forgot that the Methodists as a denomination have any better claim on him than the rest of the world. Indeed, he did and does belong to everybody. He is a heritage of the whole Christian world.

But we can say the same thing about Finney the Congregationalist, Bunyan the Baptist and Knox the Presbyterian. No one can denominationalize Martin Luther or Savonrola. And the Apostle Paul is bigger than any creed and any following.

But what is true of great men in this particular, is true of Jesus Christ in a superlative sense. Men try to make a church that will be inclusively and exclusively Christ's Church, but soon they themselves will be forced to confess that "In every nation, he that feareth God and worketh righteousness is accepted of him." Soon they have to admit that "There are black sheep in every flock."

Christ is so great that He cannot be possessed and enjoyed exclusively. We must share Him with others in order to have Him fully for ourselves; for He is the true and proper heritage of all men.

"The Rewards from Tithing"

UNDER the above title *The Literary Digest* gives a striking article on the subject of tithing. The material for the discussion was largely taken from an article by William G. Shepherd which recently appeared in *The World's Work*. Mr. Shepherd gives a number of instances to show that men who tithe enjoy an unusual type and degree of prosperity. He quotes one psychologist as saying of tithers, "I will not attempt to explain the belief of the tithers on materialistic grounds. No one can say that there is not something mystic about their success. I am a Christian myself and I believe that God takes care of His children." *The Literary Digest* says, "Professor Woodworth, head of the department of psychology at Columbia University, refers to the confidence and self-reliance of these successful tithers as elements of their success, raising the question whether they would not have succeeded anyway. Then there are the missing factors, for Professor Wentworth points out to Mr. Shepherd that the testimony of honest tithers who have not prospered in a material way is lacking. Mr. Shepherd presented this statement to a business man who tithes.

"Yes," he said, "that sounds all right. But you know there are other successes than

money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

"You Try Sweat"

POSSIBLY Riley's reverence was at fault when he recommended to various ones that they should not attempt to substitute prayer for sweat, but we have sometimes thought that his sentiment will bear re-emphasizing. Of course it sounds religious for a preacher to talk about prayer and faith, but such talk will have more effect if that preacher is also zealous in calling upon his people and praying in their homes. And if he is ready to minister to the sick and attend a prayermeeting and take his place in the work of the church and of the community.

A preacher may have been unfortunate in having to enter the ministry with insufficient preparation, but if he has been preaching as long as three years and still "butchers" the English language so as to embarrass his friends and hinder his gospel message, his present fault is chargeable to the years in which he has preached and not before. If he had really have tried, by this time he would have been using such faultless English that strangers would be enquiring as to the school in which he was trained.

A preacher may "bluff" it through for a while by making long drawn out announcements and by "lecturing" the people about the prayermeeting, etc.; always managing to start his sermon at so late an hour that its poor quality and poor delivery will be spared the criticism which they deserve, but these practices are poor substitutes for hard work.

There are various things which contribute to the failure of preachers, but laziness stands at the top of the list. If a man has good religion and a moderate amount of common sense to start on, enough sweat and hard work, backed up with prayer and faith and holy living will put him over the hill.

In these modern times it takes a lot of study oil, sole leather, and gasoline, mixed with the regular indispensable qualities, to make a successful preacher. And adapting the words of Riley, especially to the young preachers, I would say while others are talking of mysticism, emotionalism, supernatural-

ism and "boost," you "try sweat." They may seem to out-distance you for a little while, but you will build on a foundation that will stand the weight of years of growth and when the others are worn out, you will be just in your prime.

There is no way to permanently beat "old man work." You may slight him and short pay him and shun him, but he always comes around again and you had better form his acquaintance early and go into life partnership with him.

The Weekly Text

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience" (Romans 5:3).

PROPOUND this question in a company of the most earnest Christians, "In what grace are you most lacking?" and the larger part will say, "In patience." Think over your own experience and you will have greater cause for shame over words and deeds spoken and done in rashness than over any other. Examine the question of your own future and eternal security and you will not fear what you are likely to do in deliberation, but you will find the question mark is placed after some sudden temptation into which you conceive of yourself as falling. Call up the evidences of your growth in grace and you will give chief rank to the fact that you can "stand things better than you used to." Bring to mind the best examples of sainthood that you have ever known and you will pin your faith to those who did not break under trial.

Now why is it that so precious a grace is possessed in so meager quantities among us? The answer is that, like other valuable things, patience is expensive. It is the product of tribulation, and we do not like tribulation. Although the word tribulation is from a Latin word which means a threshing sledge, the reference in Romans five is said to be to the refining of metals. That is, just as the fire purges from dross and brings out the pure gold or silver, so tribulation shows up the things that are of small concern and leaves only the things that will abide. And you know that the knowledge of a present salvation combined with the hope of future glory enables us to live principally in the realm of "things not seen," so that as tribulation reveals the things that must pass and exposes the things that will abide, we see that nothing that this world or the people of the world can touch matters much any way, since we have "set our hopes on things eternal," so we learn patience, and glory in the process that teaches us the lesson.

Other civilizations crumbled and fell. We have forfeited ours just as these people of the past did theirs—by sin, and shortly sudden destruction will come upon us, even while we are still saying "peace and safety."

"Sometimes providences like Hebrew letters must be read backwards."—JOHN FLAVEL.

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Preachers and Their Characters

By MISSIONARY SUPERINTENDENT SHARPE

A MESSAGE is one thing in the ministry, character is another thing of equal, if not of greater, importance. Without doubt the function of the ministry has changed greatly through the years. In the early Church it was found necessary to relieve the Apostles from serving tables that they might give themselves to prayer and the ministry of the Word; but in these modern days churches are seeking all-round men, which simply means men who have gifts for business and can especially interest people in meetings and causes without respect to the fact that their chief business is to pray and minister the Word to the people.

Any phase of public work brings into play many forms of temptation and this is especially true of the ministry. The preacher is one who is performing a divine work in a divine way. This very fact of itself is sufficient to test a preacher's character, and that he is tested all who are in the ministry know. A pronounced personality has its own peculiar besetments and trials and temptations. Too often the woman is blamed when a man in divine orders has succumbed to sensuality, when it seems to us the man is without excuse because his business was and is to reveal the subtlety of the Devil in relation to the flesh and to warn men and women to flee from this sin of all sins. If he did his divine work in a divine way he would stand in every hour of temptation.

Paul in 1 Thess. 2:10 gives a testimony which ought to be the gist of every preacher's character today. The words are these, "Ye are witnesses and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe."

So many decry the blessing of holiness because it seems to border on the place of absolute sinlessness; yet these words of Paul send to us a shaft of light that reaches clear to the inner heart that here was a preacher who before God and the people had a character without blemish. If one preacher can have such a character why not all preachers? That was why Paul had such power, his character was spotless and blameless. That was why Paul was so fearless in his faith, he was not condemned in himself. That was why Paul triumphed over his enemies, they could find no fault in him. Brethren, let us measure up. Let the words of Paul become the universal testimony of the character of the ministry.

Before God and the Church, Paul testified that his character was holy. Why not? Without that his ministry and holiness would be all in vain. We verily believe that the fear of death would come to many preachers were they to even testify to the new birth apart from the blessing of holiness. Many preachers are brave when they preach before strange congregations but they are cowards when they preach before their own people. I need not say why our readers can readily guess. Before we leave this point we surmise that the way the preacher preached to the strange congregation is the way he ought to preach at home, but his testimony is lame because his character is not holy. If a preacher fears his people how much more should he fear

his God? Paul could say, "ye are witnesses and God also." God help the preachers in the holiness movement to stand there with Paul!

Before God and the Church, Paul testified that his character was just. Paul did not live in the clouds. Paul lived amongst men. He had practical relations with them. Now as then preachers should be careful in their business life with others. Do not look for gifts and do not receive gifts that would vitiate the power of your ministry. Better to work for your daily bread and preach so as to retain your power in preaching the gospel, than to receive gifts which ultimately resigns you to a place where your word in preaching becomes a mockery to those who hear. Suffer physically and pay your way and have no loss in your character, rather than to be free from physical hardship because others are, through importunity, paying your way with loss to your otherwise splendid character. Money is a switchback railway to many in the holiness movement.

Before God and the Church, Paul testified that his character was clean. He not only preached "Abstain from all appearance of evil" but he practiced that truth. The social life of the ministry is fraught with dangers in every place. Mistakes in marriage become a snare to many when there crosses the path of the preacher persons with sympathetic natures, and gifts and graces and money. Sin may not have been committed, but the appearance of things start the gossips and behold the Church is divided by a scandal that should never have been. Again and again churches have been divided, and smashed, and wrecked not so much through open sin as through appearances that preachers could have avoided, but thought no possible harm could come to him or anybody so long as sin was not intended. The chief feature of a preacher's life and character should be in being unblameable in behavior before God and man.

We fear that unless the character of the ministry is of the Pauline type that any message preached will be lost in the suspicion and mistrust of those who hear.

It is so easy to lose the grip on men and churches. Let us illustrate: Crossing the Atlantic on an ocean liner, we were greatly interested in a company of colored people who were going to evangelize in Liberia, on the western coast of Africa. They were earnest, having zeal that blazed seemingly with unction and power from the skies. The leader amongst them was a congenial spirit, talking about the things of the Kingdom and the work that must be done for the salvation of all men. We were being blessed and were certainly enjoying every hour spent with him, until in a moment we met in an unusual meeting place, and as he could not hide the *avid* he had in his mouth he spat it out and the grip on us was loosened never to be renewed again through that voyage.

A preacher had occasion to visit a man whose family attended the preacher's church. After their business was over, the man turned to his safe and took out a box of very expensive Havana cigars and offered the preach-

er some as a gift. He confessed he had never smoked and could not begin then. A few days later they met on the leading thoroughfare of the town when the man said, "I am just going off to play a game of golf. Don't you play golf for a little recreation?" The preacher testified that he never played golf and his work was too precious for him to do so. He then looked the preacher over and exclaimed, "What vice have you anyway?" Ah! that is the point. Is it necessary for the preacher to have a vice or vices? No, of all men he should have a character that is holy, just and unblameable so that his messages may be delivered in the unction and power of the Holy Ghost.

Why People Oppose Holiness

By EVANGELIST J. C. WALKER

VARIOUS reasons could be given why people oppose holiness of heart, such as the inconsistency of the lives of some who profess the experience, or the erroneous teaching of many preachers; but the real cause is the carnal nature in the heart.

The God who is revealed in the Bible hates sin and loves holiness, but the Devil who is revealed in the Bible hates holiness and loves sin. The Devil is the father of sin and he will love his own. Likewise, carnal minded people do not have to be educated to fight the experience of holiness; it is as natural for them to fight it as for water to run down hill.

Another reason why people fight holiness is the ignorance concerning the Scriptures and the power of God. As a rule, people are in gross ignorance concerning the Bible teaching of true holiness, for about all they ever hear concerning holiness is on the negative side of the question. God is so minimized and the Devil is so magnified that they are in doubt as to whether God can save and cleanse from all sin, but the Book tells us that He is able to save to the uttermost. The Greek word for uttermost is *pantelos* (He is able to save PAN whole man or race TELLOS perfection. Save the entire man to perfection). There are three degrees of comparison *some, more and most*, but full salvation goes one better and saves to the uttermost.

Still another reason why people oppose holiness is that their lives are consecrated to sin. They have abandoned all hope of ever being cleansed from all sin in this life. Oh they are ready to admit a relative holiness but at the same time deny a positive work of grace. They talk about being sanctified in Christ, but deny that Christ can be sanctified in them. The command is to "sanctify the Lord God in your hearts," it is not God's plan to cover the carnal nature with the blood, but to cleanse it away. A coal pile may be changed in appearance after a heavy snow but after a thaw the coal pile is as black as ever. There is only one way to get rid of the cancer of sin, and that is not by covering it up, but by removing and destroying it root and branch (Rom. 6:6). I have read the story of a man who purchased a hotel, and wishing to change the sign that hung in front, which was that of a lion, he hired a painter and had him paint the picture

of a lamb right over the old sign. All was well for a while, but in the course of time the rain, wind and sunshine destroyed the last painting and the old lion was exposed again. We are not to be whitewashed but washed white. The Pharisees in the time of Christ were the advocates of relative holiness (Matt. 23:25, the Master rebuked them and told them to cleanse the inside if they wanted to remain clean inwardly and outwardly).

The Bible teaches that God through His dear Son is able to destroy out of the life of anyone the factor that makes them oppose

holiness. "For this purpose was the Son of God manifested, that He might destroy the work of the devil." "The blood of Jesus Christ his Son cleanses us from all sin." "Who gave Himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." "Being then made free from sin ye became the servants of righteousness." "But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life."

HASTINGS, NEBR.

The Christian Home

By PROF. H. O. FANNING

MARRIAGE, the home, and the Sabbath, are the foundational institutions ordained of God in the beginning of the race. The proper maintenance of these institutions would have made a heaven upon earth. Man's failure to maintain them in their purity has made the world what it is.

That God designed the home to be Christian is evident. The first marriage was that of a holy man and a holy woman. God would have all marriages among His people of the same kind. "Be ye not unequally yoked together with unbelievers," is His command. This is not a hardship that God would impose upon His people, but a provision to avoid hardship.

There were three inmates in the first home. The Lord God, Adam and Eve. This is as it should be. That place is a travesty on home from which the Lord God is excluded. The first couple owed their very existence to God. The same is true of every couple today. They owe every possibility of a home to God and to His grace. No one else has such an undeniable right to dwell in every home on earth as the Lord God. When our Lord was here among men nineteen hundred years ago, He was welcomed into few homes. He is welcomed into few homes today.

It was sin that excluded the Lord from the home of Adam and Eve. The moment they sinned, they did not want Him in their homes. This gives us an inkling of the deadly character of sin. It is enmity against God. It cannot be at peace with Him. It cannot abide His presence. There is but one thing that excludes God from the home today, sin. There may be culture and refinement in the home. There may be courtesy and politeness there. There may be honesty and uprightness in human affairs. There may be an absence of sin in its grosser forms. But if God is not welcomed into the home, sin is there in its most deadly form. Sin and Christ cannot dwell in the same home; Christ will keep sin out of the home, or sin will keep Him out of it.

Sin not only excluded the Lord God from the first home, but it ruined the home. That first roof tree sheltered a murderer and his victim. Sin has ruined every home it has ever entered. Six thousand years of experience should have taught mankind a lesson. Yet sin is welcomed into far more homes than Christ is welcomed into. In everything God has made complete provision for the happiness of His people. It is disobedience, and disobedience alone that has brought all

the unhappiness into the world. The only safe home is the home in which the Lord Jesus Christ dwells and rules and reigns in every heart.

The only home that has a possibility of becoming what God designed a home to be, is the home from which sin is excluded, and in which Christ dwells as a welcome Guest. Not only does God demand such homes, but the needs of men demand them. Neither father, nor mother, nor children, can come to their own in any other kind of a home. Children have a right to be born into Christian homes. No other sort of home can fulfill its obligations to its inmates. The influence of the home is far reaching. No other kind of home fulfills its obligations to the rest of mankind. Only as the Lord God dwells in the home can it exert the influence in the community and in the world which it should. The influence of the Christian home is more than money, more than material things. It is life, and hope, and peace, and joy. Every Christian home is an asset to the kingdom of God, to the church, to the community in which it is located, and to the world.

The home should be the citadel, the stronghold of its inmates. In this godless age, men and women, boys and girls, need every influence possible to enable them to keep out of the maelstrom of sin, of infidelity, of skepticism, of delusion and diabolism that is sweeping the multitudes down to irretrievable and irrevocable ruin.

The home is what its inmates are. Not the habitation in which they dwell, nor the habilaments with which they are adorned. The home has suffered by the fall. It should be the desire of every member of the home that it should be what God designed it to be. Not what we would have it to be, but what God would have it to be. "Not my will, but thine be done," should be the prayer of every heart. This prayer is not a hardship, but the one sure way to avoid hardship. The hardship, the heartache, and the heart break, come when we say by our actions, "Not thy will, but mine be done." The will of God is the one place of safety and of success in the Christian life and in the Christian home.

It is a mistake to suppose that the home can be all that it should be without the sanctification of its inmates. Of all places in the world where sanctification is needed, the home needs it most. Home as God designed it, is the most like heaven of any place on earth. Its inmates step from the threshold of home to the threshold of heaven when the hour of their dissolution comes.

It is a mistake to suppose that the home will become all that it should be automatically, because its inmates are sanctified. There must be there the cultivation and exercise of humbleness of mind, the forbearing of one another in love, the constant endeavor to preserve the unity of the Spirit in the bond of peace, the cultivation of courtesy, thoughtfulness, and of consideration for every other member of the household, and of a multitude of other things that are matters of judgment and taste. Our best manners should be our every day manners in our own homes.

The Christian home can be ideal only with the co-operation of all of its members. This is possible only where all of its members are saved and sanctified, and devoted to the interests of all the other members of the household. Wherever there are unsaved members of an otherwise Christian home, it is an indication of disregard for the wishes, the feelings, the rights and the privileges of the other members of the home. It is an indication of selfishness at that point; of an unwillingness to consider the claims of God, the other members of our family, and of the people with whom we come in contact. This disregard may not be deliberate and intentional, but it is there.

Religion is not primarily a church matter, but a home matter. For thousands of years the home was the center of religious activity in the world. The home is the unit of society. The home and the church should react upon each other. The church life should have a tendency to improve the home life. The home life should have a decided tendency to improve the church life. The home should be stronger because of the church, and the church should be stronger because of the home. When the home life is right, the church life will be right. The community life will be right so far as it is Christian. The nation and the race will feel its power. To be the light of the world that God designed him to be, the child of God must be right in his home, in the church, in society, in the business world, and everywhere.

The influence of many in the church, is nullified both in the church and in the world, because of the character of their home life. In many homes the influence of a godly mother is largely, if not wholly ruined by the influence of an ungodly husband. The influence of a godly father is sometimes hindered by the influence of a godless mother. It is sadly true that the influence of a godly minister is hindered, and sometimes ruined, by the unchristian conduct of other members of his family.

The Christian home has contributed more to mankind than all the other institutions of the world. From Christian homes have come our Lutherans, our Wesleys, our Moody's, our Spurgeon's and the great host of mighty men through whom God has so signally blessed the world. The giants of faith throughout the ages, have come from the Christian homes of the ages. That there are exceptions, all will admit. But who can say that the exceptional persons would not have been stronger and more effective in service if they had had the benefit of Christian homes?

The Christian home is one in which its members love the Lord their God with all their hearts, with all their souls, and with

all their might. It is a home in which the word of God is believed, honored and taught to all of its members. The family altar is there as an established institution, and an integral part of the home. It is a home in which Christianity is not only professed, but possessed and practiced. It is a home in which there is constant increase in the knowledge of God, and constant improvement in the practice of righteousness. It is a going

and a growing concern. It is a home in which love reigns supreme. Love to God, love to one another, and love to a lost world. A home in which Christ reigns supreme in every heart, and manifests Himself in every life. The Christian home is the stronghold of the religion of the Lord Jesus Christ, the bulwark of His church, and the crying need of the hour.

DRUELLER, ALBERTA.

Contending for the Faith

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

"Earnestly contend for the faith which was once delivered to the saints" (Jude 3).

THE Modernist, or liberal Theologian, tries to make much of the statement that Christianity is not a "Creed" nor a mere system of philosophy, but a life! He contends that certain doctrines regarding the Bible, Christ, and sacrifice for sin, considered as Fundamentals, may not be so considered, since they pertain to the understanding by the intellect. We have repeatedly noted printed statements from the pen of these so-called Modern writers to the effect that an inerrant Bible, a changeless creed and a Christ miraculously born, are not essential to a Christian character and life.

These statements may seem somewhat plausible to the superficial thinker, but when thoroughly analyzed, by taking into account the laws of life—cause and effect—the nature of God, of man, and of things,—the making and development of true character, the fallacy of such superficial reasoning becomes apparent. The Modernist seems to make the position that it is possible to produce the fruit of Christianity in life and character without Christian faith as the underlying cause. He has evidently missed the significance of the statement in the Word, "As a man thinketh in his heart [not his head], so is he." He seemingly takes delight in ridiculing the Christian faith, or "creed," as he is pleased to term it, at the same time laying claim to that life which results only from such Christian faith.

What does the word creed really mean? It comes from the Latin *credo* to believe. Is it not a self-evident fact that every man believes something and therefore every man has a creed, whether Modernist or Fundamentalist? We must concede that a man may have the outward, formal appearance of a Christian life without enjoying the real, supernatural birth and baptism with the Spirit, or the power thereof; but we are earnestly warned, "From such turn away" (2 Tim. 3:5).

Real Christian character is the product of the cross of Christ and is dependent upon true faith. No cross—no Christ; no Christ—no Christianity. No Christianity—no real Christian character. Not by evolution, but by transformation,—the new birth and Baptism with the Spirit; not by mere study, but by devotion to Christ, His Cause and Kingdom;—not by mere observation, but by divine revelation of God's eternal truth and power to the inward consciousness of man and its application to the heart and life of the individual.

The evidences of Christian character are righteousness, peace, and joy in the Holy Spirit. These are not the product of a polished exterior or brilliant intellect. They flow from the inner fountain of life as a result of a living faith in Christ and His atoning blood. Righteousness and true holiness can come to any individual only as a result of a true and living faith.

Belief in the truth always secures man's highest good, while belief in falsehood always destroys his best interests both temporal and eternal. In the very nature of things this cannot be otherwise; for it is the universal law of cause and effect, illustrations of which abound on every hand. Indeed, believing falsehoods regarding the nature and character of God is largely responsible for the corruptions of heathendom and the world. The entire man is governed by what he believes. Faith not only determines character,—it governs conduct as well.

Man's conscience is governed by his faith. "As a man thinketh in his heart so is he." Let a man have a wrong faith and his conscience will act accordingly. Witness the heathen mother cast her child to the crocodiles in the Ganges, or under the

wheels of Juggernaut, to appease her conscience. A Christian mother's conscience would convict her of murder for such acts. Note the Catholic count his beads, pray to the saints and virgin Mother, while a Protestant's conscience would accuse of idolatry for such worship.

A man's reason and judgment are governed by his faith. Many a business man has believed in a certain project, invested his hard earned money, only to lose all, because he believed a thing which was not true. The same things hold good morally and spiritually. Belief in truth secures man's highest good, while belief in falsehood always spells ruin. There is no greater falsehood than to say it matters not what you believe if only you are sincere. The more sincerely one believes a lie the more certainly will it wreck and ruin the mistaken believer. This is simply the universal law of cause and effect, of sowing and reaping. In the nature of things it cannot be otherwise.

Not only so, but a man's affections and emotions are governed by his faith. Many a young woman has come to love a man whom she believed to possess excellent qualities which would make him an ideal husband, only to learn too late that he was a scoundrel. Her faith in false pretenses led to the ruin of her married life. Had she doubted him she might have been saved, but she believed a lie and was cursed by it.

Man's will is governed by his faith. Almost always man's actions, which are controlled by his

will, are governed by what he believes. An honest, upright man will do what he believes to be right. He could not do otherwise and remain honest and upright. But someone will say, "How then can man progress? How can he come to will to do differently?" We answer: By receiving more light from God's revealed Word and Truth. Here is the vital point, the crux of the whole matter. Our Modernist friends have no criterion of truth, but are like a ship without chart or compass. They have no fixed standards of morality, truth, or virtue. In fact, our modern psychologists boldly declare, and teach our young people, that virtue and morality are not fixed, but relative terms, changing from time to time with the sanctions of the majority of public opinion. If their position is correct then all that is necessary to transform criminals and grafters of our government into moral, virtuous and honorable men is to secure the public sanction of a majority of the people. This is the position of the Modernist of today. This, the deadliest poison of Modernism, is the natural and logical result of rejecting God's Word as the criterion of truth and substituting for it the unsanctified reason of man. What a fearful harvest of lawlessness and crime we are already reaping as a result of this infernal teaching! Well did the Psalmist ask, "If the foundations be destroyed what can the righteous do?" And this destruction of the foundations of our faith seems to be the ultimate object of the Modernists of this time.

Righteousness and benevolence have always been recognized as the greatest good of humanity. Since the greatest good of man must come to him through belief of the truth, is it not conclusive that the doctrine that rectifies the conscience, purifies the heart and produces righteousness and true benevolence as the outgrowth of love to God and humanity, is necessarily the truth of God? This is none other than the teaching of the Bible, the Word of God, wherein is found the chart and compass to guide blind, stumbling humanity from earth to heaven.

Some writers and editors are very conciliatory. They are now pleading for some way of dealing with these differences between the Liberals and Fundamentalists which will allow a settlement by getting together on some middle ground, rather than a resort to a show of strength and expulsion. But let us not forget that Jesus himself made a scourge of

WITH THE GREEK NEW TESTAMENT

By PROF. E. WAYNE STAHL

"Giving Thanks Always for All Things."

IN 1 Corinthians 11:23, 24, we read, "The Lord Jesus the same night in which He was betrayed took bread: And when he had given thanks, He brake it, and said, take, eat: this is my body, which is broken for you."

In the Greek, "when He had given thanks" is expressed with one word, *EUCHARISTESAS*, the aorist participle of *EUCHARISTEIN*, to give thanks. From this participle we get our word "Eucharist." It became the "technical term for the Lord's supper as a sacrifice of thanksgiving for all the gifts of God, especially for the 'unspeakable gift,' Jesus Christ."

If our Lord on the most awful night of His life, when the shadows of Calvary were throwing their baneful darkness across his path, when frightful agony of body and unspeakable anguish of spirit were nearing, could still give thanks, how much more is the necessity of thanksgiving laid upon us in our lesser trials?

Do we cultivate the grace of gratitude as fervently and as attentively as we might? If we believe that all things work together for our good, will we not find it easy to obey Paul's precept, "In everything give thanks"? Should we not be more watchful to keep words of complaint or discontent from rising to our lips? Grumbling about the weather, expressions of dissatisfaction over failure to receive a certain letter, forgetting to thank God for the discipline of little annoyances and distresses do not all these show a spiritual lack, which the blessed Holy Spirit can surely supply?

Fearful judgment came upon the Israelites in the wilderness because of their murmuring. God grant to all of us a vision of the danger to the soul that ingratitude brings.

The act of acknowledging benefits from God means a wonderful strengthening of our nature

Of Paul it is written, "And he thanked God, and took courage." The grateful man is more certain of being the brave man. Recall how the holy martyrs would rejoice in the presence of the fire or the lions, and thank God for the privilege of dying as His witnesses.

The greatest sermon on thanksgiving I ever heard was one of three words, and it was preached to me some years ago by one who is not a preacher, by a Nazarene of South Bend, Indiana, Mr. Willard McCollum. He was trying to inflate his automobile tire. The pump was not working as it should. After he had labored strenuously to force the air into the rubber tube, something slipped, and all his perspiring efforts counted for nothing. Many men would, in their vexation, have exploded into profanity. But Brother McCollum victoriously cried, "Praise the Lord."

Beloved, that man had the grace of God, the grace of gratitude.

The thankful person has a perpetual feast. Continually he has a "Eucharist" in his soul. He believes that God and his Father is greater than circumstances, that the promise is true, "There shall no evil befall thee." His heart keeps thanksgiving day throughout the year. He dares complain and murmur no more than he would curse and swear. He finds his heaven on earth begun.

For in heaven the bloodwashed sing around the throne, "Blessing . . . and thanksgiving . . . be unto our God forever and ever."

*"Think what Spirit dwells within thee;
What a Father's smile is thine;
What a Savior died to win thee;
Child of heaven, shouldst thou repine?"*

OLIVET COLLEGE, OLIVET, ILL.

cords and literally drove out from the Temple those who had defamed the House of God by their evil practices and disregard for sanctity and truth, saying, "Make not My Father's House an house of merchandise." The severity of Jesus is clearly manifest in His spotless, holy life, as are also His meekness, patience and love. Real love cannot condone sin or those things which wantonly cause our fellows to suffer. To some of us, the man who, by his life and conduct, pen or creed, deliberately causes a fellow human to lose his faith in God, thus robbing him of eternal life, is guilty of a greater crime than the one who takes physical human life. There is really but faint comparison between the value of physical and spiritual life.

We cannot see that a heresy trial is out of order, nor is it difficult for us to imagine Jesus expelling a modernist from His Church. He said and did severer things than that on various occasions, as a study of His life and ministry will prove. Certainly He proposed no compromise or middle ground with the infidels of His day; nor did He suggest that His disciples do so. On the contrary, He warned His followers against them and pronounced most fearful anathemas, saying it would be more tolerable for Sodom and Gomorrah in the Day of Judgment than for them.

If this baneful influence of skepticism and infidelity is allowed to continue, we will soon have religion without God; Christianity without Christ or the Holy Spirit; and salvation without blood atonement or retribution for sin. We will have politics without statesmanship; government without respect for law; society without proper standards of chastity; and education without qualification for citizenship. We already have more than 7000 college graduates behind prison bars in the United States, and if our colleges and universities continue to grind out these polished rascals, these monkey men, and turn them loose on human society, God alone knows where we will end. We are surely headed for the rocks and ruin.

Some of these Modernists are trying to parade in the livery of heaven which they have stolen from the Church of Jesus Christ. They remind us of a small, good-for-nothing orange tree which stood on the lawn of a Pasadena residence. [This is a true incident.] It did not bear a single orange; not even a cull. All it had was a few green leaves. The owner, desiring to sell his property, conceived the idea of making his scrub orange tree bear fruit even as others; so he secured a supply of fine navel oranges from a near-by orchard and skilfully fastened them all over his tree with such success that passing tourists stopped to exclaim, "What a wonderful orange tree!" But one day the experienced eye of an old orange grower took in the situation at a glance, and the fact was revealed that these beautiful oranges had been tied on and were not the legitimate fruit of the tree at all.

We are urged to contend earnestly for the faith once for all delivered to the saints. Certainly this leaves no room for pretended progressive liberalism in the realm of Faith. "Thy Word, O Lord, is settled forever in heaven." Jesus said, "I came, not to destroy, but to fulfill. Not one jot or tittle shall in any wise pass till all be fulfilled." Do not be deceived into thinking that these matters can be settled without a test of strength and a real fight, for "we wrestle not against flesh and blood, [only] but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness, [wicked spirits,] in high places."

The Lord tells us to resist the Devil and he will flee from us. We believe in being kind, forbearing, and tolerant, granting every individual the largest liberty of conscience in non-essentials; but we are absolutely opposed to compromise or relinquishment of any of those central doctrines and convictions which in every age have been the heart of the gospel. As Fundamentalists, we must stand our ground at any cost. Cowardice and surrender of principle are never expedient and every sacrifice of truth made to the clamor of liberalism will only be followed by demands for still greater sacrifices of those fundamental doctrines of our holy religion which have made us what we are.

PASADENA, CALIF.

He who commits injustice is ever made more wretched than he who suffers it.—PLATO.

Duty and today are ours, results and futurity belong to God.—HORACE GREELEY.

OUR TEACHER TRAINING WORK

By E. P. ELLYSON, D. D.

Editor Sunday School Publications

THE Teacher Training Course as now arranged by the International Committee embraces four phases of work:

1. **BIBLE.** This is a survey of Bible material with a special view to its teaching value in relation to the need of the pupil through the successive years of his development. It is assumed that the teacher, from former years spent in the Sunday school as a pupil, already has a fair knowledge of the Bible and its teaching, and what is needed now is to know how to adapt this and effectively present it to the various ages. But we must confess to a fear that in not a few cases this is an incorrect assumption. Believing there is a great lack of general Bible knowledge, and realizing how necessary this is to successful Sunday school service, our committee is arranging a course to meet this need which may be taken as a preparatory course before the other is begun, or as a supplementary course, while the other is being followed. This course must be taken by all who cannot give evidence of this familiarity with the Bible.

2. **THE PUPIL.** A study of human nature, its conditions, methods, need and capacity through the different ages of development. It is not enough that the teacher have familiarity with the subject-matter to be taught. Some have this in large measure and yet fail as a teacher. There must also be knowledge of the pupil to whom this subject-matter is to be taught. The different ages have different dispositions, capacities and needs and there can be no large success until these are well understood. This part of the course is designed to give this knowledge.

3. **THE METHOD.** When familiarity with the lesson material and with the pupil has been attained there is still the problem as to how best to present the material to the pupil, or How to Teach. Teaching is a fine art, possibly the finest art. There are some general, natural laws that underlie the effective presentation of truth, and there are special laws that affect the presentation to different ages. Telling or questioning is not sufficient. Truth must be revealed in a way to reach the heart and affect the life of the pupil. These laws must be carefully studied.

4. **ORGANIZATION AND ADMINISTRATION.** A school and a class are an organization and this calls for administration and discipline. All who teach in the school should have a clear understanding of the real objective to which the school is driving, the form of its organization and the correct way of administration and discipline. Each officer must know his work and how to do it. The ignorance here is often appalling, and as a result officers do but a small part of their work.

This outline of work is very fine as far as it goes, but it does not go quite far enough to meet what we believe to be our need. Our committee is arranging for the addition of two other special phases which relate especially to our own denominational work.

5. **HISTORY.** A brief course in the history of the Christian church and of our denomination and its institutions, a history of Christian missions and of our own missionary activity.

6. **DOCTRINE.** Since Paul exhorts, "Take heed to thyself and to the doctrine," we shall ignore the modern teaching that doctrines are non-essential, and that it makes no difference what we believe, and shall insist that our teachers study doctrine. As a church we believe in certain doctrines as essential and we have a general standard of orthodoxy. Some may consider this old style and narrow but we consider it essential. Our teachers must know and be able to teach these Bible doctrines.

The Committee has, for convenience, arranged these studies in courses of ten lessons each, four courses for each year, making forty lessons for a year and one hundred and twenty lessons for three years. This year's arrangement, however, is not at all arbitrary, the courses may be completed in less or more time and the order of studies changed if for any good reason it seems desirable. They have further arranged that the first two years shall be general studies to be taken by all teachers and officers, and that the third year shall be department electives. For this third year a course has been ar-

ranged for each department and the teacher selects the course belonging to his or her department.

A more detailed outline of the work is as follows:

First Year:

The Pupil—by Bracken—10 lessons.

The Teacher—by Bracken—10 lessons.

The Church School—by Ellyson—10 lessons.

The Teaching Value of the Life of Christ—by Barclay—10 lessons.

Second year:

The Teaching Value of the Old Testament—10 lessons.

The Teaching Value of the New Testament—10 lessons.

The Program of Christianity—10 lessons.

Training the Devotional Life—10 lessons.

Third year:

A separate course for each department, Beginners, Primary, Junior, Intermediate, Senior, Young People, and Adults to be selected by the teacher according to the department chosen for work, after the following outline:

1. A study of the Pupil according to age—10 lessons.

2. The best teaching methods for each department—10 lessons.

3. The Lesson Material for each department—10 lessons.

4. Organization and Administration of each department—10 lessons.

For the Officers:

1. Outline History of Religious Education—10 lessons.

2. The Educational Task of the Local Church—10 lessons.

3. The Curriculum of Religious Education—10 lessons.

4. Problems of Sunday School Management—10 lessons.

Special Denominational Work:

1. Church of the Nazarene History—Chapman—10 lessons.

2. Missionary History—Chapman—10 lessons.

3. Doctrines—Ellyson—20 lessons.

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 2 Thess. 2:13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

A. God hath from the beginning purposed to call the Gentiles as well as the Jews to the privileges and blessings of the gospel. The order in the divine purpose was to be (1) That they should hear the doctrines of the gospel, (2) that they were to believe this truth, (3) they were to receive the Spirit of God through believing this truth, (4) the Spirit was to sanctify their souls and produce inward and outward holiness, (5) this was to constitute their salvation, and (6) they were to at least obtain the glory of our Lord Jesus Christ.

Q. Exodus 24:9-11 says that Moses, Aaron and others saw God, while John 1:18 and 1 John 4:12 say that no man hath seen God at any time. How do you harmonize these statements?

A. Moses and the others heard the voice and saw the symbols of His presence, but such a manifestation of God as took place in Jesus Christ was never before exhibited to men. Perhaps it is better to understand the word *seen* in the sense of *known*, as this is the sense of the latter clause of the verse in John, also this would make clear the undisputed fact that no man has ever fully known God and that only His Son, who was from eternity intimate in His councils, hath or can declare Him.

Q. Who is it that is mentioned in such full description in Rev. 1:13-16?

A. It is the Lord Jesus Christ, and properly understood that is one of the fullest and most glorious descriptions of Him that it would be possible to give in the language of men.

Q. What is the meaning of the description in Dan. 7:9 in which the Ancient of Days takes the prominent part? Has this already taken place, or is it yet future?

A. It is a description of the Great White Throne Judgment and is yet future.

For All the Family

Conducted by Mrs. J. T. Benson

SOME THINGS EVERY CHILD OUGHT TO KNOW

In our last number we tried to stress the absolute necessity of laying the foundation for all sex instruction for the child by first teaching him what the Bible has to say about his body. He should be led step by step to recognize the wonders of his physical being, representing as we believe it does, God's last and highest creative thought in the material world. And Bible truth should be unfolded until the young mind grasps clearly the fact that of all created things in the universe, God has bestowed upon the body the most signal honor of them all, since passing by sun and moon and starry plains and lofty mountain tops, He chose it, the living building which He Himself erected, to be His temple, the place in which He desires to dwell.

To further ground the child in scriptural truth, we pointed out that he should be thoroughly instructed in the Bible doctrine as to sin. It pleases men, somehow, to feel that their proneness to sin is due to a weak, erring body, which they will lay down some day. This is not Bible. The Book brings no accusation against the physical being, but emphatically declares that every vile, wicked, unclean thing which has ever defiled man has proceeded from the fallen human heart.

Getting rid of sin then, is not a question of laying down the body in death, but of having it rooted out of the heart in life, and every child, even very small ones should know the truth about it. We will suppose that you have laid this scriptural foundation and that you have had many tender heart to heart talks with the child. And let me say, that unless you have taken time and thought to cultivate this sort of relationship, your efforts to talk to it later on along more intimate and personal lines will not be very successful.

In a conversation with a friend, the father of a six-year-old boy remarked that his own father had left him to find out the truths of life the best way he could. "When the proper time comes, I shall talk to my son myself," he said emphatically. "It is a duty and a privilege I would not allow anyone in the world to take from me."

His friend looked at him rather quizzically. "You will have to change your ways considerably," he said.

"What do you mean?" asked the other. "Just this, that it isn't possible for any man to have a real heart to heart talk with his son on these intimate and delicate questions unless the two are upon terms of long established comradeship. You can't force your way abruptly into the inner recess of a boy's heart, you know. You are a busy man, absorbed in your work, you hurry away in the morning and come home at night with your nerve force pretty well spent. You have made a success of yourself as a business man, but you are not much of a father. O, you love your boy, but you are working so hard for him that you haven't time to get acquainted with the little fellow. You are as ignorant of the real workings of his mind as I am. Yet when he is twelve or fourteen, you will suddenly get a move on yourself, and attempt to talk to him about the most secret, sacred things of his being. I don't think you will make much of a success of it. You had better get that move on you now. Cultivate the little chap; win his confidence; become his comrade. It takes a good long time to get ready for a conversation such as you have in mind, and as far as I can see you haven't made a step toward it."

This is true of most fathers and many mothers. But if you have been careful to make a companion of your little child, and have so won his confidence that he is quite used to talking to you out of his heart, it will not be hard to enter into an agreement with him, that if he will come to you, and not to anyone else, to ask about things which excite his curiosity, you will answer his questions to the best of your ability. This will be a great victory for the parent who desires to guard his child from the ignorant and unclean talk of some older child

or evil minded person. But it will mean that you must keep your part of the contract as faithfully as you want him to keep his. If he brings his questions to you, he has a right to expect you to answer those questions as frankly as he asks them. And unless you are prepared to meet him on a basis of absolute, unswerving honesty, you had better not enter into such a bargain. For if, at any time, you should be tempted to evade them, or offer some subterfuge for the whole truth, he will find it out sooner or later, and his confidence in you will be gone forever. Not only that, but you will have fastened upon his mind a conviction that there are mysteries about human life, not very nice in themselves, which grown people feel they should keep from children as long as possible.

"That is all true. I realize the necessity of being honest with my child, and I want to be," says some perplexed mother, "but already he is asking questions which are much farther reaching than he has any idea of. The problem which confronts me is, how much of the laws of life and being should I tell a boy seven years old?"

There is but one thing you can do. Tell him all he wants to know. I have always believed we should be extremely careful about pushing sex knowledge upon a little child. But if he is sufficiently curious about any phase of the subject to question you, and you do not answer him, rest assured he will ask someone who will. It is possible, however, to deal wisely with the child's curiosity, as to lessen it, for the moment you do away with the mystery surrounding a thing, he has lost much of his interest in the question. This is the way one mother dealt with it.

She had had many talks with her child about himself, until his heart was really impressed with the truth that his whole being, spirit, soul and body, were infinitely precious, not only to her, but to the God who had made him. She told him that God had many purposes for his body which she would talk to him about from time to time as he grew older. And she secured his promise that he would ask her about any question which might arise in his own mind. One day he hurried into her room somewhat excited. He had been skating on the sidewalk and with some other boys, sat down on the curbstone to rest a few minutes. These boys, all older than he was, began to talk about things he had never heard of before. "I told them I didn't believe a word they were saying, and that I was going to ask you," he said to his mother. It seems they had laughed at him and dared him to do it. "You'll see what you will get," they had said. One boy told how he too had asked his mother such a question when he was several years younger and that she had bidden him to hush; that it wasn't nice for children to talk about such things. A second boy said his mother had answered him, and that he supposed of course, she was telling him the truth, but that he found out later she had not. A third boy, with a sneering laugh, said his mother not only had not told him the truth, but had made up such a silly story that he had too much sense to be taken in by it even then, young as he was.

"Did you think I would tell you the truth?" asked the little boy's mother.

"I didn't know what to think after those big boys talked as they did," he answered.

"Have I ever told you an untruth?" she asked.

"No, mother."

"Have you ever heard me tell anyone a falsehood?"

"No, mother, I haven't" (Happy the mother who dares to ask questions like these.)

"Well, son; mother isn't going to tell you anything but the truth now, and by the help of God I never shall. But before I answer these questions I want to ask you a few. What are you studying in arithmetic now?"

The boy was surprised,—but he answered readily. "We are in division."

"Are your examples very hard?"

"Not so hard but that I can get them if I put my mind on them," he said.

"If, in the afternoon, you put in a good half hour on your arithmetic, then you can work your examples, and have plenty of time left for play, can't you?"

"O, yes."

His mother had taken a book from the table and she now held it up before him. "This is cousin Fred's algebra. Suppose I should tell you I thought of entering you in his algebra class tomorrow."

"Why, mother; I couldn't study algebra now," exclaimed the little boy.

"You expect to some day, do you not?"

"O, yes; but not until I am a big boy like Fred and in high school."

"Suppose I should say I wanted you to study it at once and should try to force you to learn a lesson in it this afternoon?"

"But you wouldn't do that mother. You know I couldn't understand it." He was looking as he spoke at the closely printed figures and queer signs on the pages of the book.

"You think then it wouldn't be very kind in mother to make you try to learn something for which you are not ready yet, something which could only worry your childish brain, give you a headache and spoil your hours of play?"

"That is what I think."

"You don't suppose father and I are trying to hide something from you by not having you study algebra or Latin in the second grade?"

"Of course not. I know that I will study those books when the time comes," said the boy.

"Well, dear, it is for precisely the same reason that I haven't talked to you about the things those boys were discussing. I didn't want to tax your mind or spoil your happy childhood days by trying to make you understand things which would be a bit hard for you as yet. But I wasn't trying to hide anything from you. Son, there isn't anything to hide. There is not a thing in the world that I know but what would be absolutely all right for you, or any other child to know. And there is nothing to be ashamed of. That is—nothing which God has planned. But, just as a person who looks through blue glasses, sees everything tinged with blue, even bright hued flowers and golden sunbeams, so the most beautiful and sacred things which God has made and discolored and distorted to the one who looks at them through a vulgar, ignorant mind. That is the trouble with these boys. And as they have said things before you which have a little truth mixed up with a great deal of error, it will be best for us to have a good talk about them, so that you will know what is truth and what is not."

She was looking at him very earnestly and the boy gazing back into those clear, sincere eyes, knew that he could trust her: that she would never deceive him, or try to keep things back, but that anything he wanted to know at anytime would be his for the asking. And with that knowledge his curiosity left him. He asked one or two questions, which his mother answered frankly, then he said, "That is all I care about hearing now. The main thing I wanted to find out anyhow was whether you would put me off as those boys said you would. Believe I will go feed my rabbits."

There is but one way to meet darkness, and that is with light. This mother was fearless enough to do it, and the light of truth, by the very brightness of its shining put to flight much of the mystery and darkness which so attracts the curious mind of childhood. And she impressed upon her boy a vital truth, which no parent can afford to neglect who desires that his child shall be able to think right about the great facts of life. Which is, that our God is a holy God, who hates everything impure and unholy: that He is never the author of uncleanness, but that everything He has planned for us is good and right, and if they do not appear that way to people, the trouble is in their own darkened minds, and never with what He has made.

(To be continued)

When for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants, and manufacturers and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide; they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest.—Judicial Section, American Bar Association.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

HOW DOES THE HOLY SPIRIT WITNESS TO SALVATION?

By REV. A. W. ORWIG

HE DOES not witness to every person in precisely the same manner. Just as the Spirit operates differently on different individuals to produce conviction of sin, so He works variously in witnessing to one's being a child of God. The Bible declares that "there are diversities of operations, but it is the same God which worketh all in all," as to graces and gifts.

In dealing with men, in reference to their salvation, the Spirit of God adapts Himself to various circumstances, such as the person's mental constitution, his knowledge of God's truth, his faith and other considerations. In witnessing to one's regeneration and acceptance with God, it is not always with equal clearness or power in all persons. Capacities for grasping and appropriating God's promises and blessings are quite diversified. Some persons are quick and others slow to encompass the scope of God's plan of salvation and His very great willingness to make them the recipients of all things provided and promised by Him. Nevertheless concerning each sincere, earnest, believing seeker after salvation, it is true that

*"The Spirit answers to the blood
And tells me I am born of God."*

The positive and comforting assurance is that the "Spirit himself beareth witness with our spirit that we are the children of God." Verily one may have "the witness in himself" that he is born of God.

But let no one be discouraged because he does not always feel that he is saved. The Bible does not mention feeling as an evidence of our salvation, even though there is often a holy glow in the heart. But it tells us that we "are the children of God by faith," and that "the just shall live by faith." God's assurances are always more reliable than our emotions. Emotions are subject to various human circumstances, but true faith never need be thus dominated or enslaved.

There are, however, certain personal characteristics belonging to a truly saved person, that is, he is conscious of a real change in his attitude toward God and men, and toward many things pertaining to the world. It is, as the holy Scriptures declare, "Old things are passed away; behold all things are become new." All this constitutes him "a new creature" in Christ Jesus, and is a divine evidence that he is saved. A newly converted young woman was asked if her heart was changed. Her beautiful answer was, "Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for everything is different from what it once was." The evidence was satisfying and biblical.

Dearly beloved, do not ask for or seek the experience of anyone else. Do not covet great outward manifestations, thinking them to be proofs of your acceptance with God. He can and will satisfy your own individual heart. Remember that "the fruit of the Spirit is love, joy, peace," etc. John Wesley, in alluding to one of the evidences of his conversion, said that he felt his "heart strangely warmed." Yes, our heart will "burn within us" when the Holy Spirit kindles the holy fire in our bosom. It may not be accompanied by "a great and strong wind" demonstration, or be like "an earthquake," but often only as a "still small voice."

Many of the greatest forces of nature operate silently and unobserved. So it often is with the processes of the Holy Spirit in the hearts and lives of men. An indefinable consciousness of the Spirit's real work and blessed presence is the experience of multitudes. They never hear Niagara's mighty roar, metaphorically speaking. But they know that they have "passed from death unto life" because God so declares. And "the witness of God is greater" than all human "assumptions to regeneration through morality, the sacraments, good works, or any of the unauthorized 'traditions of men'."

"Peace and joy in the Holy Ghost" is indeed an evidence that we belong to God. "Hereby know we that we dwell in Him and He in us, because he hath given us of His Spirit." Glory to His holy name!

Concerning the removal of all our sins and the divine evidence thereto, a certain hymn declares,

*"Now the Spirit witnesses to me,
They're all taken away, away,
And keeps me standing in liberty,
They're all taken away."*

LOS ANGELES, CALIF.

DISCUSSION OF N. Y. P. S. TOPIC FOR NOVEMBER 9TH

"A Hospital Service."

Arranged by JARPETTE E. AYCOCK

(This Topic and outline was suggested by Miss Copeland, president of our N. Y. P. S. at Washington, D. C.)

EXPLANATION

Let the leader of the meeting cut six knives and six spoons out of white paper or cardboard, and on each knife either cut out of HERALD and paste, or write one of the headings listed under "Some things to be cut out." And put on each spoon something to be put in, give each knife and spoon to a different young person, and have them talk on their particular subject. Those having the knives can speak first, or alternate as the leader desires, this will enable twelve young people to take part besides the leader.

"SOME THINGS TO BE CUT OUT" For the Knives

Lesson Text—Hebrews 12:1

Evil Speaking—Titus 3:2.

Show the evil of talking about folks and look up scriptures on evil speaking.

Envy—Galatians 5:26.

The Devil tempts some to envy their neighbor's position, dress, car, etc.

Worldliness—1 John 2:15.

Show the evil of worldly associates. We must keep unspotted from the world James 1:27.

Evil Thoughts—1 Corinthians 13:5.

To think evil is to blaze the way for evil actions.

Evil Habits—2 Cor. 7:1.

Evil habits hurt us physically, spiritually and they ruin our influence.

Hatred—1 John 3:15.

We cannot hate people and be Christians. The 2nd commandment is, "Love your neighbor." Jesus said, "Love your enemies."

"SOME THINGS WHICH SHOULD BE PUT IN" For the Spoons

Lesson Text—Ephesians 6:11.

Love—John 15:12.

One of the surest evidences of conversion is the manifestation of love.

Clean Speech—1 Peter 1:15.

Show the power of holy conversation, and the good which can come of speaking well of others.

Pure Thoughts—Philippians 4:8.

Pure thoughts are elevating. Right thinking will lead to right living.

Christian Associates.

Show the value of associating with those who know God and live right.

Bible Study—2 Timothy 2:15.

To know the scriptures is to know the mind of God. "His word is a lamp to our feet."

Prayer—1 Timothy 2:8.

Prayer is the key which unlocks heaven's storehouse. No one can live close to Jesus who does not pray.

Let us love life and feel the value of it, that we may fill it with Christ.—A MONOD.

The way to gain a friend is to be one.—MICHELET.

DAYTON, OHIO, N. Y. P. S.

We are glad to report a very interesting N. Y. P. S. in this city, under the able leadership of Mrs. Edwin Tinney. Mrs. Tinney is a lovely Christian character and devotes quite a bit of time in study to make the meetings interesting to our young people. We meet each Sunday for Bible study which has proved very enjoyable, interesting and instructive. It is very encouraging to note the way some of the younger members enjoy these Bible readings. We have a membership of about fifty, and have had good attendance and attention. One Sunday each month is given over to Missions and on this day instead of the regular Bible study, we have a missionary program and receive a liberal offering for Missions. Once each month we have services at the jail, in the afternoon, also had one service at the City Rescue Mission that we will not soon forget. God wonderfully blessed in that service. Last Sunday evening we had the pleasure of having our former pastor, Rev. Wines with us. He gave a very interesting talk on "The Study of the Word" and emphasized the fact that it was important to know the Word.

MRS. IVY M. HAYNES, Reporter.

EAST PALESTINE, OHIO

The Young People's Society of our East Palestine church just closed one of the best revival campaigns the church has known for years. Brother and Sister Chatfield were the ministers of God who sang, and preached under the unction of the Holy Ghost and God blessed their labors by giving some fifty-seven souls who found God ready to meet their need. We are not a large crowd, just thirty members, but God is with us and honors His people who believe in proving Him according to Mal. 3:10. No trouble with finances which came as a result of God's proven promise. We give God all the glory and thank Him for permitting the Chatfields to come among us and pray His choice blessing to rest upon them."

E. A. KERTLEY, President.

THE VOYAGE TO THE ORIENT

By MISSIONARY SUPERINTENDENT BATES

WHEN we were settled down in Vancouver, Brother Osborn and I went to the pier and located our ship, the Empress of Australia, which is one of the ships of the Canadian Pacific line running between Vancouver and Hongkong, China. It was interesting for me to know that this is the ship built by the Kaiser to tour the world in when he had won the war. It was taken over by the British, after the war and was put into service on this line. It is truly a "palace of the sea" having capacity for 1100 passengers. There are now a few over six hundred on board. It requires 535 men to properly man the vessel. We sailed out of Vancouver at 12 noon on Thursday, Sept. 11th, and at 6 p.m. docked at Victoria for passengers from there. At seven we backed away from the pier and turned her prow toward mid-ocean on the longest non-stop voyage in the world, a journey of eleven days to Yokohama, Japan.

On the morning of the second day at sea we sighted a ship some ten miles south of us, but soon were out of sight of it, and from then on we have seen nothing but water. "Water, water everywhere and not a drop to drink." We have had a very rough sea all the way, encountering a heavy gale, but God has smiled upon us and we kept the ship afloat, even though she has rolled and pitched in a tremendously heavy sea. We have been making about 350 miles per day, and are now nearing the international date line. Tonight (Wednesday) we will retire and awaken in the morning to find it Friday, instead of Thursday. Off some twenty miles to the north of us are the Aleutian Islands which form the south coast of Alaska. We had hoped for sunshine today that we might see them, but the clouds are hanging low and it threatens to storm. We will be in Yokohama, Japan, Sept. 23. It will be interesting to see the wreckage from the awful earthquake in September, 1923. The ship on which we are now sailing was just drawing away from the pier when the shock came, and was detained for nine days in relief work.

There are a number of missionaries on board. Some who are returning from furloughs and others are going for the first time. It has been very interesting to those of us who are on our first trip to listen to some of the experiences told by the old

The Sunday School Lesson, November 9

By M. EMILY ELLYSON

LESSON SUBJECT: The Feeding of the Five Thousand.

LESSON TEXT: John 6:1-15.

GOLDEN TEXT: *I am the bread of life.* John 6:35.

WE HAVE here the account of the feeding of five thousand people with only five loaves and two fishes. A most remarkable miracle and yet not so surprising after all for was not every need of the world to be supplied through Christ? Here was a great multitude, hence a great need and also a great opportunity. Let us note in passing that this miracle is the only history, previous to Christ's last visit to Jerusalem which is recorded by all four Evangelists thus barring any attempt to explain the miracle rationally or give it a spiritualistic meaning of spiritual feeding. There is no alternative but to accept or reject it. Only one reason can be assigned for the miracle of His feeding the five thousand, and that is the reason for all His working: man's need and the stirring of the pity and power that were in Him. The Passover being near doubtless many of this multitude were Passover-pilgrims. With the murder and burial of John, there was no earthly help left. Truly they were "as sheep having no shepherd." No wonder they were streaming out into the desert after Him. Every such opportunity was unspeakably precious to Him Who longed to gather the lost under His wings. It was this depth of longing and intense pity which brought Him down from the hill—where He had gone with His disciples for a bit of quiet and teaching converse with them—to meet the gathering multitude in the desert plain.

As He moved among them teaching them and healing those who had need of healing, He thought it all out, "He Himself knew what He was about to do." Doubtless these people were very ordinary, but Christ showed Himself much pleased with their attendance and was concerned for their welfare. They were the Lord's guests and provision must be made for them. He takes it for granted that they must all eat with Him. One would think that when He had taught and healed them He had done His part. He had fed their souls with the bread of life but He must now feed their bodies also. Philip who was one of the earliest of His disciples and had probably been an eye witness of all His miracles, is the one of whom Jesus makes the inquiry, "Whence shall we buy bread that these may eat?" The design of this inquiry was probably to try the faith of Philip, "for He Himself knew what He should do." Our Lord Jesus is never at a loss in His counsels, never uncertain; when we know not which way to pursue or what action is best to take, "He Himself knows what He will do." For this reason if for no other we should be men and women of prayer and unflinching faith. Beloved, in this restless age when every pursuit in life is being measured, as to its value, by the amount of vim and enthusiasm exhibited; do we realize that old-time faith in God's ability to do things for, and through His people is rarely exercised? "Oh for a closer walk with God!"—in this lies our only hope. Listen! are we not taking on too many of the world's methods of doing things? We used to have convictions deep seated in the soul, along many lines relating to doctrine, practical Christian living, and methods of carrying on the work of God, and God honored the dear saints who stood for these things and clearly placed His seal of approval on their efforts by establishing the work of their hands, and from a small and despised company, there came a mighty army with whom the world has had to reckon. Their lives were simple, their walk with God steady, and communion with Him unbroken. Prayer

and faith to them was as vital as their breath. God must be honored at any cost, and pure religion and undefiled took precedence in the church and in the home. The family circle, the family Bible, and the family altar formed a chain that bound them all together in holy fellowship with Jesus Christ. But what means this incessant labor for, and apparent love of the spectacular? What means this inability to maintain a Christian experience on the part of our youth? Why should the man who "can put things over" be the man who must be catered to. Esteem him for his work, his service rendered (providing his methods are scriptural) but is he of more importance than others, who serve God faithfully with a different talent and less conspicuous than his? Are we not all to "minister as of the ability that God giveth? There is certainly a reason for the existence of these things, for an effect cannot be without a cause. Somewhere the bars are let down. God wants His people "strong in the strength that He supplies through His eternal Son" and no one can be this, whose walk is any other than a walk of faith. Have we forgotten that "God can furnish a table in the wilderness"? He did it for the five thousand, He can do it still.

Philip's answer to our Lord's inquiry shows the weakness of his faith for he looked for supply only in an ordinary way. It would seem to us that Philip should have said, "Lord it is in Thy power to feed them without buying bread," but he saw the immense crowd and knew that funds were short and if they were to be fed it would exhaust their fund and they themselves must starve. He seems to have forgotten that the Master of this family was no ordinary provider. But oh how apt we are to forget God's power when visible and ordinary means fail which is just the time when we should remember it. Jesus might have said to Philip then, what later He did say to him, "Have I been so long time with you and yet hast thou not known me, Philip?"

Andrew was the next to speak and he goes a bit farther than Philip, though his faith does not reach beyond what they have at hand for their own frugal meal; but he manifests a beautiful loving spirit and is willing to do without, that these might be fed, so he reminds Jesus of what they had at hand, five barley loaves and two small fishes. The provision was very ordinary, for barley bread was the food of the poor, but Christ and His disciples were thankful for such coarse fare. This does not mean that we are to tie ourselves to coarse food and never eat dainties. If God places fine bread into our hands let us eat it and be thankful, but we are taught here that we are not to murmur when we are reduced to barley bread and have no dainties. Barley bread is better than we deserve and it was what our Master had. Again, let us be careful about despising the provision of the poor, their gifts were sacred to Jesus and He subsisted much of the time on such benefactions. They are His own precious lambs and should be as dear to us as the rich and more favored ones of earth.

"They did all eat and were filled," that is they became sensible witnesses of the truth of the miracle. Then came the gathering up of the fragments and there were a dozen baskets full so the disciples each had a basket full. They gave all and received in turn from God's bounty far more than they gave. He not only fills the cup, but makes it to run over.

The effect of this miracle was most convincing to the multitude. They said, "this is of a truth that prophet that should come into the world." And so the Baptist's last inquiry "Art thou the coming One?" was fully and publicly answered, and by the Jews themselves.

nothing. And when we thought of the great task of giving them the gospel, we knew that only a divine Being, a God such as we have, could soften their hearts, and find an avenue of approach. We land at Kobe tomorrow morning, Sept. 25th, and will be met by Brother Kitagawa. Pray for us.

AN OPEN LETTER

To the Missionary Boards of all the Churches.

Greetings:

Dear Brethren: For many months there has lain heavy on my heart the desire to write you concerning holiness missionaries and their work on the foreign field. With deep longing I have yearned to see the wonderful prayer of Jesus answered, "that they all might be one." Experience in Africa, South America, the West Indies, and the Panama has convinced me that it ought to be so. The native mind cannot grasp a reason why we, preaching the same thing are not one in name also.

Is there not some way whereby the different holiness bodies could come to an agreement so that our different works would not overlap. There are the Nazarenes, the Wesleyan Methodists, the Pilgrim Holiness, Free Methodist, National Holiness Association and others that are clean and straight on the doctrine of holiness as a second work of grace. Why could we not arrange that where one holiness body is now established the others, instead of starting a new work in that field, should bend their efforts to some other field; or, if one holiness body is now established on a certain field, let that body have no competitor among the other holiness churches. If a young man or woman of another body feels a call to that particular field let his church avoid the overhead expense of starting a new work and thus confuse the native mind. Rather let the church send out that missionary to work with the missionaries already there, to be amenable to the rules of conduct of the work already established. Some concrete examples are before us. The Holiness Mennonites had a very fine young woman who had been tested and tried as to her work. God had greatly honored her labors in the homeland. She had a definite call to North China but the Holiness Mennonites had no work in that part of the Master's vineyard. They conferred with the brethren of the National Holiness Association who did have a work there. They arranged for her to work with the Nationals, but the Mennonites supported her.

Again a splendid young man and his wife, Wesleyan Methodists, had a definite call to South America; the Wesleyans had no mission in South America. However they arranged for them to go out under another body but their own church supports them.

Could we not get together and work this plan out? What a blessing it would be! In a few years a Nazarene brother would come home on a furlough. He has been out on the West Coast of Africa in the Wesleyan Methodist Mission. He would visit the Nazarene Churches. He would tell how wonderfully God had been blessing the work that he and the Wesleyan Missionaries have been doing. A Free Methodist full of faith and the Holy Ghost has returned from the West Indies or from South America. He tells his people what a gracious work the Pilgrim Holiness people have done there, etc. How God would bless! How our hearts would be cemented together! How we would rejoice in the thousands of dollars saved in this more economical management! How it would carry the gospel to the regions beyond! The natives would not be confused. The prayer of Jesus would be answered.

Brethren, I believe it can be done. It ought to be done. It would bring untold blessings to the dear missionaries, who are crippled by our lines of denomination. Why, oh why should we have denominational lines? When the Allies joined forces and fought as one army, the victory was won. Can we not join forces to win the lost world to Jesus? Who will take up the challenge?

Your Brother in Christ,

CHAS. L. SLATER.

LATEST NEWS NOTES AND COMMENTS FROM THE WIDE FIELD

By REV. C. E. CORNELL

The round-the-world flyers reached Seattle, Wash., September 28, completing the first circumnavigation of the globe by air. This is the most stupendous aviation feat ever projected. The flight covered approximately 28,000 miles and occupied 175 days and five hours. America leads the entire world in aviation triumph.

The state of Ohio is taking the lead in its idea of morals. The Supreme Court of the state recently declared that moving pictures are theatrical performances and as such are barred from exhibition on Sunday. Moving picture theatres ought to close

missionaries. Services have been conducted each Sunday morning under the auspices of the captain of the ship. Each Sunday evening the passengers have arranged for services with some speaker that they have chosen. It was my happy privilege to speak the first Sunday evening. Last Sunday evening Bishop Goose of the Methodist church, assigned to China, preached a very helpful sermon.

We arrived in Yokohama, Japan, on the morning of the 24th of September which was eleven days after leaving Victoria, B. C., the last port of call. We were met by a most interesting sight, and yet one that brought great sorrow to our hearts; for

on every side there was wreckage wrought by the earthquake of Sept. 1, 1923. The town was built some, but naturally everything is temporary. It will be remembered that it was here that several thousands (the Japanese say 35,000) human bodies were piled in the street and burned, and the ashes thrown on the streets. Great structures were thrown to the ground by the terrific tremble of the earth; steamships were sunk and the entire town caught fire and burned to the ground. No words can describe it. As we walked the streets and looked into the faces of the people, our hearts went out for them, for it seemed that their lives could mean

on Sunday; their being open is a detriment to any community. The Christian people of every community ought to have courage enough to see that they are closed. But the trouble is, that many both in the churches and out care very little whether the Sabbath day is held in reverence or not. God's word emphatically says: "Remember the Sabbath day to keep it holy."

Rev. C. J. Kinne and W. P. Trumbower reached China in safety and are getting everything in shape to build the Bresee Memorial Hospital. A cablegram from Missionary Superintendent Bates says that he arrived safely in Japan. Pray for these brethren.

The Literary Digest's Presidential Poll showed on October 4 that President Coolidge had 397,522. Davis, 118,259. La Follette, 164,366.

China's situation is very critical. General Feng, China's great Christian General and his Christian army, the greatest in the world, have been ordered to the front. As these Christian soldiers march to the front, they are singing "Onward Christian Soldiers." Praying people everywhere are asked to pray for General Feng and his army.

The Sunday School Times says that Dr. Jonathan Goforth, of China, has recently told the thrilling story of the great Christian General of China, Feng Yu-hsiang, and his really Christian army. He told of a conversation that he had with this modern Cornelius when he said to him: "General you are known all over the world." "That is my danger," said the general. "But, General, wherever you are known throughout the world, the Christian people are praying for you." "That is my safety," said the General. The Times remarks: "And so this Christian commander is forewarned by the Holy Spirit, and forearmed by the Captain of his salvation. The really Christian life is the most dangerous life in the world; and it may always be the safest, if we keep behind the shield of faith."

According to prophecy, the Jews are returning to Palestine. 12,500 acres of land were purchased in August in the valley of Jezreel by the Jewish National Fund. Negotiations are proceeding for the purchase of another strip of 10,000 acres in the same region. An average of \$7,000 was brought by more than 100 Jewish emigrants who entered Palestine towards the end of June. A total of 1,795 Jewish emigrants arrived at Palestine during the month of June, and 1,772 in July. The total for the fifteen months ending July 31, 1924, was 11,921, according to figures published in Jerusalem in August.

According to Palestine officials, Palestine now has a Jewish population of 110,000. It has often been said that American Jews will not go to Palestine, but during the past year, 565 Jews went from our land to settle permanently in Palestine, taking with them capital to the sum of \$3,390,000 an average of \$6,000 each. This is very significant.

A preacher by the name of Rev. M. H. Melton, down in Georgia, set aside an acre of ground and called it the "Lord's acre." Others followed until now there are 500 acres devoted to the Lord in the interests of supporting the rural churches. The 500 acres thus devoted to the Lord have produced better crops than the surrounding acres. They have been less smitten by the boll-weevil. See to it that God has His share and He will prosper you either spiritually or temporally or both. These Georgia farmers assert that they have been especially blessed by Providence.

The writer planted a garden on the lot in the rear of the house. It grew and we enjoyed plenty of fresh vegetables throughout the entire summer. The garden was planted and cultivated on week days. A neighbor, next door, planted his garden on the Sabbath, worked it on the Sabbath; it did not grow and he had scarcely any produce. It pays to be obedient to the commands of God.

Here is a brief section from the daily press as to the dissipations of the Prince of Wales, the youthful heir to the British Throne. Week after week he did not "hit the hay" until daybreak. He attended many social functions that lasted until the wee, sma' hours of the morning. He also had a penchant

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I will tell you just a little more about beautiful Ontario. Thornbury, Clarksburg and Collingwood are right in the heart of the earliest settlements of that beautiful country. The first French Catholic missionaries landed in that beautiful Western World probably as early as 1615, and about 1637 the first mission was probably built not far from where the city of Collingwood now stands. The first work of the missionaries was among the Petun Indians. The missionaries called them Petun, or Tobacco Indians, because they raised such quantities of tobacco.

Their first preachers were Father Isaac Jogues and Charles Garmer; afterwards Fathers Garreau, Grelon, and Chabanel were appointed to assist in the work of the new mission. But on December 7, 1648, a hostile tribe of Iroquois Indians came across from New York and massacred the missionaries, destroying their villages, and the Petun Indians were scattered to various parts of the country. Mission work was stopped, and the Catholic Church made no more headway for two hundred years. About 1830 they reopened work in Collingwood, and about the year 1853 the first Wesleyan Methodist preacher was sent to Collingwood. From 1853 to 1907 twenty-two different Wesleyan Methodist preachers were appointed to this station. The Presbyterian Church was organized there in the early fifties and at present has a beautiful church building and a large congregation.

There is a great deal of interesting history connected with this country, if we had time and space to write it. One of the interesting industries is that of the Silver Fox Farms. They are raised here by the hundreds and are sold to almost all parts of the world. They generally bring one thousand dollars each, two thousand dollars a pair. In the earlier days they have brought as much as thirty-six hundred dollars a pair. They are very beautiful and it is very interesting to visit the farms and see them. Brother Wells and I had the pleasure of visiting two farms and feeding the foxes and having them to take the food out of our hands. This was my first visit to a Silver Fox farm where the

foxes are raised for the market. The foxes are black with a mixture of silver hair across their hips, and the males have a white lock on the tips of their tails. They are about as interesting little things as a man will see in a lifetime of travel.

But we are now leaving the beautiful Clarksburg country and we are making our way to the beautiful city of Toronto, where we arrived at 11:35 a.m., Monday, September 22, but we had to lay over until six p.m. So we had a fine trip, through the city in a sight-seeing car, for which we paid one dollar. Our guide spared no pains to show us everything and make it as interesting as possible. First he said, "Ladies and gentlemen, the Royal Bank on your right is twenty-three stories high, and they take off two stories every night to let the moon go by." Next he called out, "Here are the four famous corners, consisting of School, Church, Brewery and Boarding House, otherwise known as Education, Salvation, Ruination and Starvation." Next he called out, "The house on the left is the house of mystery, there is sunshine on four sides and moonshine in the cellar." He next called out, "The fine homes on the left are the homes of the rich who made their money in steel and coal." And for nearly two hours the guide was continually calling out the interesting points until I have a good knowledge of Toronto, and it would take a whole page to give the interesting information which we gathered on the trip. We had a short stop at the beautiful State House and then went over the grounds of the great university. I have seen nothing more beautiful in all my travels than the university grounds at Toronto.

But our ticket is bought for Detroit, our trunk is opened and inspected, a good supper is served at five, at six we board the Grand Trunk Special, at midnight we are back in the United States. Our beloved Brother C. C. Valde met us at the station and drove us to his nice home and we had a fine night's rest, and were up the next day to start on that fishing trip that I am to tell you about in my next letter. With love and best regards to every Good Samaritan on earth. Glory to Jesus!

UNCLE BUDDIE.

for playing cards for stakes. At one horse race he is known to have won over \$600. He never appeared in public without a cigaret. At the polo match he was seen to hold a light for the cigaret of Mrs. Robert Strawbridge, Sr., of Philadelphia, a society matron. His actions are a shame to the better thinking element of the British Empire. Call him home.

Bootleggers were hit hard the other day when dry agents located an underground brewery near Joliet, Ill. It was fully equipped with machinery worth \$50,000. They also seized 700 barrels of illegal brew. The discovery and destruction of this plant is said to have stopped one of the heavy flows of alcoholic brew into the city of Chicago. Dry agents are doing great work these days.

Every Christian man and woman ought to vote. But how can you vote if you do not register. If good men are to be put into office then the Christian vote must decide it. Don't be a vote slacker, be red-blooded American citizens.

The automobile is killing more persons than influenza, typhoid fever, angina pectoris, cirrhosis of liver or alcoholism.

Presidential candidates are "pitching into" each other with a viciousness akin to the old-fashioned mud-slinger. It seems a pity that good men have so many unfavorable qualities of character. But when a man gets into politics, his career will be sure to be uncovered. I like to think that many of these men are better than represented.

Success gives Ten Commandments of Business

Love your work—it pays.

Handle the hardest job first each day.

Do not be afraid of criticism—criticize yourself often.

Be glad and rejoice in the other fellow's success—study his methods.

Do not be misled by dislikes. Acid ruins the finest fabrics.

Be enthusiastic—it is contagious

Be fair, and do at least one decent act each day in the year.

Honor the chief. There must be a head to everything.

Have confidence in yourself, and make yourself fit.

Harmonize your work. Let sunshine radiate and penetrate.

Dave Hill, known as "Saw Mill Hill," has been seriously ill for a long time. Mrs. Hill, the faithful wife of our brother, has also been very ill and has recently passed on to be with Jesus. Dave and she reached New Carlisle, Ind., where they both became members of Haven Hubbard Memorial Home. Mrs. Hill was a noble woman and Dave greatly depended upon her. He will miss her very much. Dave has been a faithful preacher of the gospel and has held some remarkable revivals. The machinery has about run down—worn out in the service of his adorable Lord. Remember him in prayer.

ARKANSAS DISTRICT ASSEMBLY

The seventeenth Annual District Assembly of the Arkansas District Church of the Nazarene met with the First Church of the Nazarene in their new Brick Church at North Little Rock, Arkansas, Rev. Chas. Robinson, pastor, Wednesday, Oct. 1, 1924. The Tuesday night service was fine, Governor T. C. McRae of the State of Arkansas gave the welcome address, welcoming Arkansas Nazarenes and visitors to the Capital City. Then Hon. Tom J. Terrell, the Democratic nominee for governor gave a very interesting talk which was enjoyed by all. The response was given by our dearly beloved General Superintendent Goodwin.

The first day's session opened at 9 a.m. on Wednesday, with General Superintendent Goodwin in the chair, with a heart full of love for everybody. After the committees were appointed, the pastors began their reports. Some fine reports were heard. Truly the Lord is among the Nazarenes. The financial reports were a little short, because our Assembly was a month early this year, giving us only eleven months, but we expect to make it up this next year.

General Superintendent Goodwin gave some very fine advice to the preachers, and preached some fine sermons. Some were either saved, reclaimed, or sanctified. Rev. M. E. Borders of the First Church at Little Rock delivered a fine sermon Friday night. The young people had charge of the service Saturday night, which was a wonderful service. Rev. B. F. Neely preached Sunday night. Four preachers were ordained Sunday afternoon, and one deaconess was consecrated.

At 10 a. m. Friday our Brother Oliver, District Superintendent gave his report which showed some improvement on the District. A great time of rejoicing was had at the end of his report, many shouted the praise of God. Then the election of District Superintendent was taken up and the ballots passed out. When the vote was counted, Brother Oliver had received 112 out of the 149. The Assembly moved to make the ballot the official ballot and Brother Oliver was declared unanimously elected by the Assembly.

This being the first annual Assembly since the Little Rock and the Arkansas District united a year ago, it might have been thought there would be some friction, but the Holy Ghost had so oiled the machinery of the District that there was not a squeak nor a hot box in the entire run of the Assembly mill. Thank the Lord for the oil of gladness, which can do such wonders for the human family. The Holy Ghost was present and led to victory, and there was such fellowship and love that the business was mingled with joy and praise, shouts could be heard while talking of finances, like the disciples of old we said "it is good to be here," and we wanted to stay; but the call to our different churches and the lost souls cried out for help, and we had to leave. But Little Rock look out for us at the State Campmeeting in August.

The Assembly adopted the Budget System and we are expecting to budge-it this year.

The Assembly was voted to Searcy for next year. Searcy is a good little town, and we believe they can take care of us, so get ready Searcy Nazarenes for the biggest thing that ever came to see you.

The pastors are back on the job for God and souls, and we are expecting the greatest year in the Wonder State that the Nazarenes ever had.

J. D. HOFFMAN, Assembly Reporter.

TENNESSEE DISTRICT ASSEMBLY

The Twelfth Annual Assembly of the Tennessee District, Church of the Nazarene convened September 24-28, at Paris, Tenn. General Superintendent Goodwin presided in his usual gracious manner. Harmony and a beautiful spirit of unity prevailed throughout the business sessions.

The delegation was large for our district, and the visitors many. All were richly paid for coming, the Spirit of the Lord being mightily manifest in melting the hearts of the people together, and in wonderful seasons of love and joyful praise.

General Superintendent Goodwin never preached better. Among others who brought inspirational messages were Revs. W. M. Tidwell, H. H. Wise, Dr. C. E. Hardy, and District Superintendent Collier.

The Missionary Rally, as usual was very impressive and instructive. Misses Karnes and Carpenter, and Rev. and Mrs. Frank Ferguson being the chief speakers.

Sunday afternoon was set apart for the ordination service. A class of eight were ordained in a beautiful and impressive service.

Rev. E. T. Cox, pastor in charge, entertained the Assembly and the people of Paris responded to his call for help in a way that was unusually beautiful to see. In the words of Dr. Goodwin, Brother Cox has demonstrated the "Ideal of what a pastor can do in a town."

The Lord is blessing His people of the Church of the Nazarene in Tennessee, and we feel encouraged to press the battle, to honor the blood and the blessed Holy Ghost, to whom be all the praise in Jesus' name. Amen.

MEDA C. TAYLOR, Reporter.

FROM REST-COTTAGE WORKERS

Some weeks ago Rev. Felix Graham and wife, two of our very best pastors, full of fire and faith and with a great vision, at Lamesa, Texas, called for us, in company with our beloved District Superintendent, Rev. Allie Irick, and wife, District Evangelist, to come out there and give them a few days' meeting and help raise a car of feed for Rest Cottage.

We reached Lamesa Saturday at 1:00 p. m., had a wonderful street meeting in the afternoon, met many old-time friends, brethren we had known in other days. We had a night service in a country school house. Sister Irick lectured and the people responded. Sunday at 11 a. m., Brother Irick preached a great sermon in our church, and Sunday night Sister Irick again lectured, and the people responded to the amount of about ten tons of maize. Monday night we went out in the country

about ten miles, among new people, strangers to us. had one of the best services, people responded liberally. They have in mind to ship out to us a car of feed in the near future. God bless Brother and Sister Graham, also their good people.

We found the people at Lamesa were all tithing. One man hold \$500 worth of cotton in one week and brought \$50 tithe and placed in the church treasury Sunday morning. We never met a finer people anywhere than on the plains of West Texas. God has blessed them abundantly with good crops.

We reached home on Thursday, after an absence of two weeks, found everything moving fine at Rest Cottage. We are soon to take up the work of the Forward Movement at Rest Cottage, in the installation of a furnace and re-concreting the basement. We need a few more hundred dollars to complete the work. Please join with us in prayer, that this need may be supplied.

J. P. ROBERTS AND WIFE, Pilot Point, Texas.

THE OHIO DISTRICT

A revival tide is sweeping the Ohio District. We have just visited the Ironton and Portsmouth section. At Portsmouth we found Rev. R. P. Fitch in an old-fashioned revival with our supply pastor, Rev. W. W. Hanks. We have had a hard pull at Portsmouth for several years, but with the coming of Brother Hanks, the tide seemed to change for the better. He rallied the people and bought a brick church in a good location for \$6,000. They made the first payment of \$1,000 and started off with a good revival. We took in seven new members at the close of the meeting and there are more to follow. Brother Hanks seems to be God's man for the Portsmouth work and we are expecting that a good strong church will be built up there.

Rev. R. P. Fitch is certainly an old-fashioned Holy Ghost evangelist. He is no novice, but preaches the truths of full salvation with unction. Churches desiring a sane, rugged, old-fashioned, scriptural preacher will do well to engage him. There is no foolishness with him, it is all solid business.

Miss Moore, our pastor at Rarden, has just closed a good meeting three miles out from Rarden in a community church. She will accept the pastoral oversight of this church. Rev. Kiefer held a few days' meeting at Jay Bird school house near Rarden and now we have a Sunday school and preaching there. Revs. Brow and Maloon of Portsmouth held a successful revival at McDurment, some ten miles out of Portsmouth. We hope to organize there soon and place Rev. Archa Maloon at Rarden and McDurment as pastor. The work in and around Portsmouth is getting on its feet in a good way.

Rev. Brandyberry and wife at Ironton are pushing ahead with good victory. They plan to have Evangelist Howard Sweeten with them soon for a revival campaign. The Brandyberry's fit the Ironton work fine and we predict a great forward movement in the work there. We spent one night with them and we certainly had a fine time in the Lord.

Our church at Manchester is doing fine. Pastor Bradford had a good tent campaign this summer, and is now planning for a campaign with Evangelist Howard Welsh. Brother Welsh has had good success in his Home Missionary tent work this past summer, and is now entering into his winter revival work. Any church needing a good, wide awake evangelist will make no mistake in calling Howard Welsh of Xenia, Ohio. He is a hard worker and knows how to treat the pastor and the church.

We are now planning for our Annual Mid-Year Union Ministerial Convention which will be held at Columbus, November 17-21. General Superintendent Williams and Rev. M. G. Standley will be

the special lecturers and preachers. This Union Convention is for all ministers of "Like precious faith," in the cause of full salvation, and will be held in the First Church of the Nazarene, corner of King and Hunter Avenues.

N. B. HERRELL, District Superintendent.

ALABAMA DISTRICT ASSEMBLY

The Sixteenth Annual District Assembly of the Alabama District which convened with the Brewton Church at Brewton, Ala., Oct. 8-12 was a success from the very first service. Perfect love and harmony prevailed throughout the Assembly. The opening service, Tuesday night, was one of great victory. After a short address by the pastor, Rev. I. B. Medler, District Superintendent Hooker brought the message for the evening. He preached with much earnestness and his appeal met with good response.

The Assembly was called to order promptly at nine o'clock Wednesday morning for its first business session, with General Superintendent, R. T. Williams in the chair. After a short, but inspiring, address he guided us through the Assembly with love and wisdom that is unexcelled. The evening evangelistic services were well attended. Many bowed at the altar for either pardon or cleansing. Quite a few prayed through to victory.

Rev. H. H. Hooker was unanimously re-elected District Superintendent and is now entering upon his seventh year in this capacity. The past six years have been very successful ones under his leadership. He is an untiring worker, laboring hard and sacrificing much, for the work on the district. He is a fearless preacher of the "Old Time Religion" and likes to see things move. His wife shares with him in all his labors and successes. We love them dearly.

In his report, could be seen the marks of success. He reported victory through the blood of Christ. New organizations have been perfected, new churches built, new territory taken, new parsonages built, missions have been organized, the old churches re-enforced, and the work built up all over the district.

The reports of the pastors showed a marked increase in every way. The general trend of the church is "Upward." Almost every church reported successful revivals for the year. Many souls have been added to the church, many believers have been perfected in holiness. The boys came up from different parts of the battlefield with the shout of a conqueror's tread. No hard-luck stories, no excuses for failures, but with their faces shining, praise of thanksgiving for what great things God had done for them through the year.

Rev. C. C. Butler was re-elected District Secretary. He believes in seeing things move and will devote his time to Mission, Sunday school, and N. Y. P. S. work this year. We are expecting greater things in the future.

W. G. Jackson was re-elected District Treasurer. He is a business man and knows how to take care of this phase of the work. He is deeply spiritual and a systematic tither.

A special feature of the Assembly was a lecture given by General Superintendent Williams, on Missions, at the close of which he took over two hundred subscriptions for our Missionary paper, *The Other Sheep*. He also presented the *HERALD of HOLINESS* and secured several subscriptions.

The Assembly was favored with special songs, both during the business sessions and the evangelistic services, by Miss Ruth Lanier, of the Dallas District, Rev. C. E. Toney and wife of the Mississippi District, Mrs. O'Bannon of Pensacola, Fla., J. E. Smith, C. J. Frost, P. C. Ramsey, W. O. Self and daughter, Mrs. Maude Jordan, and others, which were enjoyed very much.

We had several visitors to the Assembly. Among them were Rev. A. B. Anderson, Superintendent of the Georgia District, Rev. R. G. Ramsey of the Wesleyan Methodist Church, Rev. C. E. Toney of Mississippi, Rev. R. Weir of Columbus, Ga. Dr. O'Bannon of Pensacola, Fla., and others.

Dr. C. E. Hardy, President of Trevecca College, Nashville, Tenn., was with us Friday. He gave a very splendid lecture on education Friday afternoon, he emphasizing the great and growing need of our own religious educational institutions. The Assembly rallied to the support of Trevecca and \$270 was raised from the floor to help carry on this great work.

The evening evangelistic services were seasons of great spiritual power, and blessing.

Dr. Williams preached Wednesday evening from Joshua 1:3. His subject was "The Conquests of Life." He spoke in that loving, forceful, uncompromising manner that is so characteristic of him.

Rev. C. E. Toney brought the message Thursday evening from 1 Timothy 3:16. A great crowd listened with intense interest. Many responding to the closing appeal.

Dr. C. E. Hardy preached a very forceful sermon on "The Spirit Filled Life" Friday evening, using as a text St. John 7:37-39.

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Another Book of Sermons on Bible Characters.

There has just been completed, the third volume in a series of sermons on Bible characters by Dr. Chappell. This new book *Sermons on New Testament Characters* comprises sixteen striking sermons on men and women of the New Testament. **Prepaid price \$1.60**

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On Saturday evening the house was packed. Many that could not get seats, stood in the aisles. The space in front of the church was crowded until standing room was a premium. Dr. Williams preached from "Wherefore, sirs, be of good cheer for I believe God." He preached with unction, power, and liberty, and those who were looking down began to look up, those who were discouraged became encouraged, those who were about ready to give up in despair girded up their loins and buckled the shield a little tighter, for they were awakened to the realization that the God that lived in Paul's time is just the same today. Without a song, without the congregation standing, Dr. Williams invited those who felt like they needed prayer to come forward. They came from all parts of the congregation. Some silently, some weeping, but all with conviction written deep into their faces. They prayed. God heard. The burdens were lifted. Sins were forgiven. Hearts were cleansed. Saints were made happy. Angels rejoiced. God was glorified.

Dr. Williams also preached Sunday morning at eleven. He used as a text Eph. 5:18 "Be not drunk with wine, wherein is excess: but be filled with the Spirit." Our souls were blessed, our hearts made glad. Many precious souls knelt at the altar to be filled with the Spirit.

The ordination of Mrs. I. B. Medler was a gracious service. Dr. Williams preached the ordination sermon Sunday afternoon at three o'clock. He especially emphasized the importance of being fully consecrated before receiving ordination.

Rev. H. H. Hooker brought the closing message of the Assembly. It was a very gracious service and much blessed of the Lord. Each one returned to his respective field of labor with a determination to win through the blood of the Lamb and the word of their testimony. The harvest is truly ripe and the laborers are few. Help us pray that the Lord will send more laborers into the field.

C. J. Frost, Recording Secretary.

KANSAS DISTRICT

More than a month has passed since the District Assembly. As far as I know our work is progressing well on the district.

At Newton we had a good farewell service. I spent a Sunday at Hutchinson First Church and pastor Bugh has things well in hand. We had a good day with souls at the altar. At Great Bend we are planning a campaign for God and souls. It seems an opportune time for an opening. Pastor Brandes is forging ahead at Ford and they are planning for a revival soon. Here we had seekers also.

Rev. W. F. Kiemel at Dodge City is ploughing on God gave us seekers here. Pastor Freeland, at Garden City; A. W. Hands, at Plymouth; H. W. Anderson, at Bethel are planning for revivals and moving ahead. At Elkhart the work is progressing under the leadership of Rev. Haggemeier. At Liberal, Pastor Chapin is doing well. At both of these places we had good times and seekers.

At Mead we appointed Mrs. Myrtle King as pastor. She has the work at heart. Kingsdown is without a pastor and not doing much. Ensign is planning a revival and hoping to gain ground.

Rev. W. F. Kiemel drove me forty miles northwest of Dodge City in search of the Kalvesta church. We found no church but did find a hungry-hearted people, and preached to a full house. We believe the Lord is going to give them a revival and an organized church.

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Sunday, Oct. 12th, we spent at Wichita. Pastors names as charter members and expressed the willingness to risk their ecclesiastical welfare with us. They rented a hall with apartments in the rear and chose the writer to occupy the parsonage and to superintend. The hand of God is with us. Souls are seeking the Lord at the altar. The saints are shouting victory in Nazarene fashion. There is a feeling among us we should look out for a building of our own to worship in. Monterey Park is an open door for us. It is a residential district of quite a population seven miles from Los Angeles and nine miles from Pasadena. Some of the best singers and shouters on the earth are lined up with us, God is shaking the walls down, the best preachers in the south are dropping in and boosting, so we are bound to win. We ask all the Nazarenes to pray for their late annexation, the Nazarene Mission at Monterey Park, Calif."—M. M. Summers.

We are at home for a few days for a District Board Meeting. On with the battle and the revival!

A. L. HIPPLE, District Superintendent.

REVIVAL AND CHURCH NEWS

"FIRST CHURCH OF THE NAZARENE, Burns, Oregon, desires to make known that we are still on the map. We are thanking God for His manifestation in this place. We came here in July, we feel in answer to prayer and are here to labor for our blessed Master. We surely have some fine people who are willing to take the way and are back of us in the work for souls. They have given us a hearty welcome and we feel encouraged to go in for a revival of real old-time religion. This is our first pastorate and we feel that God has wonderfully undertaken for us."—J. W. Stuart, Pastor.

PASTOR P. L. PIERCE, Dallas, Texas, writes, "We have reached the end of our first year as pastor here, and ready for the District Assembly which convenes this week. We are happy to report a year of progress in every department of the church work. God has given us souls almost every week through the year, some fifty or more praying through in the regular services. The revivals have been fruitful with about seventy professions, have received thirty-five members on profession of faith, beside a number of good people coming to us by letter. A beautiful spirit of harmony has prevailed throughout the year, finances have come easily, and we are prepared to go to the Assembly with all apportionments paid in full, current expenses paid to date and several months ahead with our payments on the installment note on our church property. The current expense and all apportionments have been met without having taken a single public collection, other than to pass the collection plates at the regular services for the tithes and offerings, which our people bring into the 'storehouse' on the first day of the week." We have ninety Covenant Tithers. With gratitude to our heavenly Father for the blessings of the past, we only look back long enough to get new inspiration for the future and press on with faith for greater things."

FIRST CHURCH OF THE NAZARENE, Hutchinson, Kansas, had a red letter day Sunday in the Sunday school department, 330 in Sunday school, \$55.30 in the offering. Pastor F. H. Bugh, is preaching a series of sermons on, "Practical Christianity." They are truly great sermons. His messages are close, searching, biblical and elevating. He strikes hard. No mincing of words. Everyone knows what he is talking about. No skinning, peeling, or harsh statements. His crowd leaves the church with a greater vision of genuine Christianity. Church members feel their weakness and leave with a new grip upon God and divine things. What preaching! It builds. It makes you love the church more. It makes us pull for better things. It lifts us above our shortcomings. We love everybody more. It helps us with our problems the coming week. It draws us closer to one another. No price too dear to pay for such preaching. A pastor like this is worth more to a community than can be counted in dollars and cents. Oh, that every pastor would tarry long in secret, study hard, love his people and remember their struggles during the week. Mrs. E. J. Sheeks, who has recently moved into our midst, preached for us Sunday night. Her message was good. There were two professions. Our revival meeting begins Nov. 13th. Why not arrange and come and stay with us during this meeting. Rev. Kring is to be our evangelist.—A. S. London.

"AT MONTEREY PARK, CALIF., after several weeks of evangelistic campaign under the gospel tent we now have a little work started. Rev. L. Addington and Rev. John Curtis pitched the battle here against sin in the month of June, 1924. The multitudes failed to come, but a goodly number turned out. Some looked on with curiosity, some with pity, and some with scorn. Others let us severely alone. But God was in the fight and it proved a successful one. A few Nazarenes and other good people rallied to enter the fray. The Lord led on until now we are running as a Nazarene Mission, with the Sunday school averaging about forty. Eighteen gave their

names as charter members and expressed the willingness to risk their ecclesiastical welfare with us. They rented a hall with apartments in the rear and chose the writer to occupy the parsonage and to superintend. The hand of God is with us. Souls are seeking the Lord at the altar. The saints are shouting victory in Nazarene fashion. There is a feeling among us we should look out for a building of our own to worship in. Monterey Park is an open door for us. It is a residential district of quite a population seven miles from Los Angeles and nine miles from Pasadena. Some of the best singers and shouters on the earth are lined up with us, God is shaking the walls down, the best preachers in the south are dropping in and boosting, so we are bound to win. We ask all the Nazarenes to pray for their late annexation, the Nazarene Mission at Monterey Park, Calif."—M. M. Summers.

PASTOR B. H. HAYNIE, Denver, Colo., writes, "The good Lord is helping us in a special way these days. Since coming to Denver we have a continuous outpouring of the Spirit upon us. At almost every service we have people either saved or sanctified. The church is in a good condition. They seem to love the Lord and are willing to do anything that is reasonable to promote a revival. Our Sunday school is taking on new life, the teachers as a whole are anxious to do anything to build up their classes. We have just re-arranged our basement for more classes and put in sand tables, also cut out tables for the Primary department, and the most of our people seem enthused over the outlook. Our Young People's Society has on a wonderful program and are seeing some results. I am sure that I have never labored with a finer set of young people. The orchestra can hardly be described, they are giving us some of the best music one ever listened to. Our mid-week prayer meetings are wonderful and very well attended. We have somewhere around 250 every Wednesday night. Well the most I can say is these are a fine people, love their pastor and cooperate with him to a letter almost. I love the whole world and wish I could lead them all to the feet of Jesus. Will you pray for us in this great work for the Master."

"THE CHURCH AT CHASE, KANS., is moving along with good courage. Have four students in Hutchinson school and another to enter Nov. 1st. The Balsmeier Evangelistic Party held a fourteen-day meeting here closing Oct. 5. Their work was much appreciated. The influence they left in the community is very wholesome. The people in general have a better idea of what Christianity really means, and appreciate the Church of the Nazarene more than before. There were six seekers at the altar; about fifteen subscriptions for the *HERALD of HOLINESS*; a good offering for the evangelists and a \$60 love offering for the pastor. The meeting closed with a crowded house and good interest. We feel encouraged to press forward."—Wm. Lambert, Pastor.

PASTOR LLOYD B. BYRON, New Haven, Conn., writes, "After much prayer and deliberation, it was made more and more clear to us that we should resign the pastorate of the Church of the Nazarene at Canastota, N. Y. And though we rejoice to do the whole will of God what a pull at our heartstrings when we left those true people of God—the saints of Canastota. And now we are in the pastorate at New Haven. Again we were very sure

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of the leading of the Lord, when, after resigning at Canastota, we accepted the call to this work. We find a small band in this great city of over 200,000, a people that dare to do things for God. We are worshipping in a hall on the second floor in the central portion of town, and at our first service, last Sunday, October 12th, the Lord did meet with us. We felt at home at once, and eagerly push on to salvation. The first night we had five seekers, and pray that that may be a foretaste of our victories through Christ in this place. We would be pleased to look up any of your friends or loved ones that may reside here, and may we ask your prayers for us that we may be able under God to build up a strong and holy constituency in this great city."

"AT SELMA, ALA., we are still rejoicing over the results of the revival just closed with Evangelist C. E. Toney and wife as preachers and Miss Ruth Lanier as song leader and soloist. This evangelistic party came to us in the fullness of the blessing of Christ. The preaching was of the old-fashioned type such as the world needs today, and went home to the hearts of the people. People came in droves until standing room around the big gospel tent was at a premium. No account was kept of the seekers, but almost every service found the altar lined with seekers and many happy finders, of either pardon or purity. A nice class was received into the church, and some good substantial people will be taken in later. This meeting did more to put our work before the city of Selma than any other meeting that has ever been held. The singing of Miss Ruth Lanier was indeed great. Her ability as a choir director and soloist can hardly be excelled. She sang her way into the hearts of the people and won many friends for the church and the cause of holiness. Finances came easy, and the evangelist was paid well, besides a 'pounding' of \$92 was given the pastor. The Toney's are not only great preachers and soul winners, but they know just how to help the pastor. The pastor was given a unanimous call and is returning to the church for another year with a substantial raise in salary. We are going in for a great year. Brethren pray for us."—R. S. Rushing, Pastor.

"AT CANEY, KANSAS, Sunday was a red letter day with the church here. We have just finished our new tabernacle and are now on our own ground and in our own building. Thank the Lord. We had a large crowd at the morning service, and God blessed us good. In the afternoon the Coffeyville folks came over and joined with us in the dedication of our tabernacle. Rev. W. A. Menneke of Coffeyville preached a wonderful sermon and then we dedicated the tabernacle. We lacked about \$1,500 of having enough money to pay for our material, and in about thirty minutes the amount was pledged, and then the folks kept on giving until we went way over the top. People wept and shouted and prayed and gave in a way you seldom see them do. We are in our own property now and can preach holiness and shout and pray and sing as much as we please."—A. C. Mize, Pastor.

PASTOR CLIVE WILLIAMS, Kuna, Idaho, writes, "The Captain of our salvation is leading on from victory to victory. We desire to keep in divine order and always live where the fire falls. We are making charges on the enemy and have won a few souls. Our week end meeting with Rev. H. Orton Wiley from Nampa, Idaho, proved a great blessing to the church and all that were privileged to hear him. A man over sixty years old prayed through at our altar last Sunday morning. We are looking forward to an old-time revival this fall."

DISTRICT SUPERINTENDENT SANNER of Idaho-Oregon in sending in a list of subscriptions says, "These subscriptions were taken in the recent Home Mission campaign in LaGrande, Oregon. The meeting was held by Evangelist T. C. Etherton and Arthur Ingler, singer, and in which it was my privilege to assist over three week-ends. It closed in victory and we organized a new church there the 13th of October with splendid prospects. Also organized Twin Falls, Idaho, Sept. 1st. We are getting ahead. God is blessing. This makes our eighth new church on this district."

PASTOR JOHN A. DUNCAN, Bernie, Mo., writes, "We are glad to report that the work here is making advance along all lines. Last year God blessed us abundantly and gave us a harvest of souls. We

had three gracious revivals. The first one was held by Sister Della Walker at which time about sixteen were either saved or sanctified. In February we had a very good meeting with Brother Wm. Seal as evangelist at which time a number of souls were blessed. In August we had the Edwards Party for three weeks. Truly, according to the minds of the people here in Bernie, this was the most wonderful and far reaching revival the town had ever seen. There were eighty either saved or sanctified during the meeting, but best of all the revival is still on. Sister Edwards is a faithful, uncompromising herald of the truth. May God continue to use them. Since the meeting, we have taken nine new members into the church and baptized twenty-two, also organized a tither's band of twenty-one members. The spiritual tide rises high and the fires are burning on our altars and souls are finding God at nearly every service. The financial condition is improving and we are encouraged. We plan to better furnish the interior of our church and also remodel, making more room which is greatly needed this year. The Sunday school is flourishing with 150 enrolled, also a fine Young People's Society. The prayermeeting, the pulse of the church, is in a thriving condition and times of salvation are enjoyed."

"OUR CHURCH at Richmond, Va., is coming up the road. I just closed a meeting there and the blessing of God was on every service. Many prayed through to pardon and purity. Deep conviction rested on the unsaved, and much seed was sown for a future harvest. The attendance was most excellent, hundreds crowded in and around the tent. Brother Ford, the pastor, is a live wire in the truest sense of the word, displaying unusual energy in directing and building up the work. He has a splendid class of believers, over 110, and we predict a great future for Richmond, under God. We secured a dozen subscriptions for the HERALD of HOLINESS. In our pastorate here at Rio Grande, N. J., we are finding service sweet. We are laboring with a godly people who do things for God and holiness. We are having victory in our services and are believing and working for a revival this fall. District Superintendent Nielson will assist us in those services. Pray for us."—Byron H. Maybury.

WESTERN MISSOURI AND EASTERN KANSAS Minister's and Worker's CONVENTION

Nov. 18th to 21st



at

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Kansas City, Mo.

REV. E. C. DEES, Missouri District Superintendent and REV. A. L. HIPPLE, Kansas District Superintendent will alternate in presiding.

Free entertainment for ministers and workers.

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REV. J. B. CHAPMAN, D. D., Chairman of Program Committee.

REV. E. P. ELLYSON, D. D., Pres. Nazarene Ministerial Ass'n.

REV. A. M. BOWES, Pastor.

2400 Troost Ave., Kansas City, Mo.

"THE CHURCH OF THE NAZARENE at Alexandria, Ind., is gaining ground along all lines of church activities with our new pastor, Rev. Edna Bouse who just came to us from the Friends church since the Assembly held in this place. We just closed a ten-day revival meeting Sunday night with Rev. M. M. Himler of Bluffton, Ind., as evangelist. These meetings were a great help to the church and community and were well attended. Rev. Himler, who has been putting on some financial drives over the district, is also raising money for the erection of a new church building here. The workers are meeting with great success and building will start immediately. Pray for us."—Mrs. R. W. Raither, Reporter.

PASTOR F. N. DEBOARD, Chickasha, Okla., writes, "We have got located in our new quarters here as pastor. God is blessing. We found a small band, but a very sacrificing, loyal, live band of real Nazarenes. We have a great field here, and are planning to build or otherwise manage for temporary quarters in which to worship. Quite a number seem to be very much interested in our work. When passing through Chickasha, stop over and see us and if there are those who have friends or loved ones living here and desire them to get in touch with our work, drop me a card."

PASTOR E. T. COX of Paris, Tenn., writes, "We are now beginning our fourth year as pastor here. During the last three years, we have built a parsonage valued at \$4,000 and added \$2,000 of improvements to our church and owe only \$1,600, which amount we hope to raise within the next few months. Last year we raised for all purposes \$6,374, a per capita amount of \$98. Have advanced our missionary offerings from \$175 to \$529. Had sixty-eight souls and took in sixteen members last year. October 12 was communion day. We had a spiritual feast and took in four substantial members. We are expecting this to be a great year in Paris."

"SUBSCRIPTIONS FOR THE HERALD OF HOLINESS are coming right along. During the last two weeks, we have received some splendid lists. General Superintendent Goodwin sent in thirty, District Superintendent Roberts of Michigan sent in twenty-nine, District Superintendent Davis of Colorado sent ten. The evangelists have been busy. Jarrette Aycock sent fifty-three, making almost sixteen hundred that he has sent during the year since the General Assembly. Uncle Buddie sent one list of ten, one of thirty-one and one of thirty-five, he is away above his two thousand since the General Assembly. J. E. Gaar sent thirty, and he is forging ahead as a subscription getter. The Ludwigs sent twenty; James Miller sent twenty-one. And a number of other evangelists have sent in good lists which were not quite so large. Pastor Hunt of Tillamook, Oregon, sent seven; Canary of Middletown, Ohio, sent twenty; Milby of Decatur, Ill., sent twenty-five; Borton of Cedar Rapids, Iowa, sent six; Schurman of Chicago sends three to seven almost every week; Strait of Bay City, Mich., sent seven; and other pastors have done well. And now as the fall and winter revivals begin, we are expecting to see the HERALD OF HOLINESS list reach the highest mark of its history. Just as soon as it reaches twenty-five thousand, which it should do within a few months now, we will let you know."—P. H. Lunn, Circulation Manager.

PASTOR C. C. SELLARDS, Mexico, Missouri, writes, "I have been called back here for another year. Will give half time here and the other half to Hurdland, Mo. Souls have been at the altar and some have claimed the victory. We are expecting a good year. Are planning for a revival with Brother and Sister Ludwig as the evangelists."

PASTOR ERNEST J. HAERR, Springfield, Ohio, writes, "Rev. Charles Dye of Troy, Ohio, was with us two weeks in a tent meeting during September, and we wish to recommend him to any church or pastor wanting an uncompromising preacher of the old-time gospel. Let us keep Brother Dye busy in the field of evangelism."

PASTOR G. H. HARMON of Henryetta, Okla., writes, "Had a splendid time at the Assembly of the Eastern Oklahoma District, and are now entering into our second year as pastor here. Last year we had a net increase of sixty-two in membership and all

apportionments paid in full. The work on our new building is progressing nicely and we are hoping soon to have room to take care of all our growing departments. Sunday school, Young People's Society and Woman's Missionary Society are all in splendid condition. I have never met a more faithful and loyal people than here. We are praying and planning for a great revival in February, with Bona Fleming as evangelist."

"PITTSBURGH, KANSAS, CHURCH OF THE NAZARENE closed a revival Sunday night, Oct. 12th with M. F. Lienard as evangelist. The meeting was a grand success in some ways, while there were only a few souls at the altar, the church received what was much needed—"An awakening." The style of preaching which Brother Lienard gave was well received. The people were well pleased. A common expression heard was 'I never will be the same again.' The work here has been going through a sifting process for about a year, but thank God we are again coming up and we feel greatly encouraged that this year will be a good year."—Ira F. Stevens, Pastor.

"FIRST CHURCH, DECATUR, ILL., gave Rev. L. G. Milby and wife a unanimous call to be their pastor this year but Brother Milby feels it is the will of the Lord that he should go to Ashland, Ky. Five years ago when Brother and Sister Milby came here, there were about thirty-five in Sunday school and only a few attending church services. Interest in the Sunday school and church immediately began to grow and a revival spirit has been on the church continually. Now we have four hundred in Sunday school and between six and seven hundred at our regular Sunday evening services. Brother Milby preached his farewell sermon Sunday evening, Oct. 12th, to a full house. There was much weeping and crying as we realized they were leaving us to go to another field. But the Decatur church is not left without an efficient pastor. Rev. M. F. Grose of Olivet has been called as pastor and he has accepted. We are expecting great things from the Lord and we are going to shout the victory, keep the revival fire burning in our hearts and we know the God of battles who hears and answers prayer will lead us on to higher heights and deeper depths than we ever have known."—Roy M. Smith, Secretary, Official Board.

A NEW CHURCH at Norwalk, Ohio, has recently been organized with eighteen charter members. Brother J. H. Ferguson says of this new work, "Ten weeks ago we started meetings here in a tent. God honored and blessed the efforts put forth. Sinners were convicted, backsliders reclaimed, believers sanctified and the saints revived. Last evening District Superintendent Herrell organized the church. Glory to God forever. Watch Norwalk Church of the Nazarene grow."

"AT LONE STAR, Wallace, Kansas Circuit we closed a four weeks' revival Sunday night with shouts of victory and tears of joy. People attended from twenty to forty miles around the country. The first two weeks was hard pulling, but the Holy Ghost was with us and the church took on new faith and courage and prevailed in prayer. Backsliders were reclaimed, sinners wept and repented and believers were sanctified. Children and young people were saved and a professed infidel almost sixty years old was converted. Another old man seventy-four years old was reclaimed. He told us he came to Kansas in 1878 and this was the first meeting he had attended in these forty-six years where he was made welcome and the Holy Spirit was poured out and a spirit of harmony, love and unity prevailed among God's children. Brother C. A. Hill, the pastor, delivered soul stirring messages each Sunday afternoon. A love offering in cash and produce was taken for him. We begin a revival in Wallace, Kans., Oct. 15th. Pray for us."—Irl and Fannie Dunbar, Evangelists. Hazel Sandy, Pianist.

CHESTER, W. VA., CHURCH has recently had a gracious revival with Rev. B. T. Flanery as evangelist. Pastor B. H. Pocock says, "Several prayed through to victory, and several were taken into the church. Rev. A. B. Riggs, one of the old pioneer preachers of the East, preached the first night in his own way. He is a man of faith. Brother Flanery arrived on the following night and preached to the close of the meeting. He is a Bible preacher, sanc-

deeply spiritual and very pathetic in his messages. Finances came easily. Over seven hundred dollars was raised on the church indebtedness. The band of Nazarenes here are among the most self-sacrificing people you will find anywhere. We hope in the near future to pay off our church indebtedness and build a commodious tabernacle church in this beautiful city. On with the revival."

PASTOR I. L. CAMPBELL, Lyons, Kansas, writes, "We are getting settled in our new field of labor and God is manifesting His approval of us in the salvation of souls. Sunday school is growing, church attendance increasing. Thank the Lord."

PASTOR F. K. CROSS, Rosedale, Kans., reports a good day on Sunday, Oct. 12th which was Rally Day, with 147 in attendance, the largest in the history of the church. Dr. J. B. Chapman brought the message in the morning service which was inspiring and helpful. Work will be started on the new church at once.

"AT QUEEN CITY, TEXAS, we have just closed the greatest revival we have held this year. This meeting was conducted under a gospel tent and people came for miles and thronged the grounds. Many souls prayed through in the old-fashioned way. We secured twenty-nine subscriptions to the HERALD OF HOLINESS."—J. W. Cook.

EVANGELIST LYMAN BROUGH writes, "We closed an old-time revival with the Church of the Nazarene at Pontiac, Mich., Rev. Fred Campbell as pastor, who has the work of God in Pontiac on his heart. There was some real digging through, old-fashioned confessing out to God, restitution being made and confessing out to their fellow men whom they had wronged with their tongue, and other ways. We never had a better time preaching truth. It seems the spirit was free and folks walked in the light and obeyed as the Spirit flashed the truth and light. We noticed in particular all those that obeyed God came through good. Our next meeting commences Oct. 19th at the Minneapolis, Minn., Holiness Tabernacle."

PASTOR H. N. MORRIS, Windom, Kans., writes, "My wife is very low in the Little River hospital. And has been there now, already over five weeks. Will the readers of the HERALD OF HOLINESS please pray for her speedy recovery, or that God's own will and purpose shall be accomplished in this sickness. Considering the loss of Mrs. Morris in our meetings, and so much other sickness in our midst, which has been unusually great for this part of the country, we are doing fine in our meetings. Our prayermeeting has taken on new life, with an increased attendance, together with spiritual joy that flows like a river. There is a real interest in all departments of the Lord's work in our church, and such a burden for lost souls, that we are believing for a revival. Pray for us."

ANNOUNCEMENTS

NOTICE—Several years ago I compiled a book called "Striking Illustrations," which many readers of the HERALD OF HOLINESS no doubt have seen. I mean to submit to the publishers within the next few weeks another manuscript, the title of which probably will be "Pep for Pulpit and Pew," or "Humorous Stories that Point Morals." If you have an illustration that conveys an important truth in a humorous manner, I would like to incorporate it in this book. Nothing trashy or a mere joke wanted. Submit as many as you please. If you will give the main facts I will put the story in proper order. Limit each story to about one hundred words. Full credit will be given each one used.—Leevin B. Williams, 905 Monroe St., N. W., Washington, D. C.

NOTICE—Following the resignation of Rev. H. F. Vogt, Rev. M. J. Jones of 285 Balmoral St., Winnipeg, Manitoba has been duly appointed Secretary of the Manitoba-Saskatchewan District—A. C. Metcalf, District Superintendent.

SPECIAL MENTION—The Association of Orthodox Colleges, a new organization which organized in California, and of which our own Dr. C. B. Widmeyer of Pasadena College is president, announces a convention to be held at the Moody Bible Institute in Chicago, November 11-13. A very interesting program, on which a number of well known speakers are to appear, has been arranged; and the convention will undertake to consider many ques-

tions that are of special interest to promoters of schools which emphasize Christian Education, and to those who are opposed to "Modernism." This is the first convention of the kind undertaken in the country and it is hoped that school officers and others will arrange to attend. Each school, desiring to be classified as an Orthodox College is entitled to two representatives in the convention. Copies of the program may be secured by addressing President C. B. Widmeyer, Pasadena College, Pasadena, Calif., and those who expect to attend are requested to notify Dr. James M. Gray, 153 Institute Place, Chicago, Ill., as early as possible.—Editor.

NOTICE—Pastors and churches of the Pittsburgh District are hereby notified that our District Treasurer, H. R. Beagle, has resigned and is moving to California; and Rev. O. L. Benedum, 667 St. Clair St., East Liverpool, Ohio, has been appointed to fill our Brother Beagle's unexpired term. Kindly send all monies to Brother Benedum in the future. —J. Howard Sloan, District Superintendent.

NOTICE—Friends will please take notice that the address of Rev. J. A. Chenault is now Shelbyville Tenn.—Editor.

MEETING NOTICES—The Jack Linn Trio will hold a meeting in Gaylord, Kans., October 22-November 2; and at Lost Springs, Kans., Nov. 5-16. And C. C. Burton of Delmer, Ky., is to be with First Church, Louisville, Oct. 12-26.—Editor.

"Please send me the HERALD OF HOLINESS for another year. I have taken it only one year, but never want to be without it again. I look forward to its coming and it has proved a great blessing and spiritual help to me."—Mrs. Robt. Newell.

"I am a Presbyterian, but enjoy reading your paper very much."—Mrs. H. A. Draper.

LIBERAL PROFITS

Selling Bible Gems Calendars

We have made reductions in quantity prices resulting in greater profits to agents. Persons who can furnish good references need no money to start. Pay for the calendars after they are sold.

Write today for particulars. Calendars are selling now. If you delay some one else will get the business and earn the profits you might have had.



1925		DECEMBER					1925	
SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.		
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Retail Price, 30c each.

QUANTITY PRICES (Not Prepaid)

Quantity	Cost you	Sell for	Profit
100	\$16.00	\$30.00	\$14.00
200	30.00	60.00	30.00
300	42.00	90.00	48.00
500	65.00	150.00	85.00

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
2109 Troost Avenue

TELEGRAMS

SPRINGFIELD, TENN.

Three great services Sunday. Crowds large. Attention perfect. Conviction pungent. Saints shout like old-time holiness campmeetings. Good power on altar services. Seekers pray through quickly. Meeting continues another week.—Evangelist J. E. Gaar.

LOS ANGELES, CALIF.

Rev. A. K. Bryant of Boyle Heights, Los Angeles Church of the Nazarene passed away Friday evening, October 17th, at 6:20 p.m.—Mrs. C. Reiman, Church Secretary.

DONALSONVILLE, GA.

Georgia Assembly closed successfully. Anderson re-elected Superintendent.—Fred Floyd.

IOLA, KANSAS.

Just closed greatest revival in history of Iola church. Large crowds and souls definitely blessed every night for more than three weeks. Fine class of members received. Church much encouraged. Evangelist Oscar Hudson a mighty preacher, successful revivalist and pastor's friend.—W. H. Hardin, Pastor.

WACO, TEXAS.

San Antonio District Assembly greatest in years. Many times the glory fell on the people. Several prayed through to victory. Dr. Reynolds endeared himself to us anew. Rev. John E. Threagill elected District Superintendent. Assembly goes to Austin next year.—I. L. Flynn, Reporter.

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 50¢.—Publishers.]

NOTICE—Give me a trial on Revival signs. I'll do it cheaper, give you satisfaction, and use the money in pioneer work.—C. P. Ellis, Twin Falls, Idaho.

NOTICE—Wanted two Christian girls to work part time for a good home and educational opportunities. A chance to take any of the Grades, High School, Stenography, Commercial, Languages, Music, or Expression. One girl is needed to do general housework, a fine chance for a girl with neglected education. The other as governess of two children. For latter position prefer a girl with fair education who plays the piano and sings. References given. For full particulars write Dr. Anna Rachel Ranes, 7859 South Shore Drive, Chicago, Ill.

NEW DUET—"In the Shadow of the Cross." Single copies 10¢; 3 copies for 25¢. Don't send stamps. Address composer, Leta D. Anderson, 1022 13th Ave. So., Minneapolis, Minn.

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 Biblical. Large size sheet music 25¢, 2 for 40¢. Anderson Music Co., 105 West 4th St., Topeka, Kansas.

WANTED—A good sanctified man to work in shoe repair shop; must be experienced, quick, clean and clever. Give references. No. 8 Landis machine to operate. \$75.00 per mo. Will A. Parker, Hamlin, Texas.

STUDY THE GREEK NEW TESTAMENT by our pleasant mail course. Increases efficiency of Christian workers. Stimulates spirituality. Excellent as review of Greek. High School education or equivalent required. Write for particulars. DO IT NOW. E. Wayne Stahl, Olivet College, Olivet, Ill.

DEATHS

RILEY—Mrs. Frances Harriet Riley, beloved wife of Rev. W. E. Riley of Brooklyn, N. Y., went to be with Jesus, Thursday, July 10, at the family residence 691 Chauncey St., at the age of seventy-three. Mrs. Riley was a most remarkable woman; a woman of marked intelligence, insight and wisdom, sweet in spirit, patient under trial, a faithful wife, a true mother, and a very devout and earnest Christian. She was converted at Saratoga Springs, N. Y., in 1895, and a little later was wholly sanctified. She was a charter member of what is now the Grace Church of the Nazarene of that city. She never wavered in her Christian experience but went steadily onward, faithful to the consecration that she made until the Master called her higher. She was a woman of faith and prayer, and many of the problems of her life were solved upon her knees. She was of happy disposition carrying sunshine and joy wherever she went. The funeral service was simple and impressive, held at her late residence, Saturday, July 12. Her former pastor, Rev. E. E. Angell, conducted the exercises, assisted by Rev. O. L. W. Brown. The floral tributes were many and beautiful. She was survived at the time of her death by her beloved and faithful husband, one daughter, Dr. Julia R. Gibson, who spent several years in India in our own missionary work, two sons, Humphrey Gibson of New York City and Walter Hawley Gibson of Flushing, N. Y., who went to his reward just eight days after his mother's translation. She was laid to rest in the family lot at Saratoga Springs, N. Y., to await the resurrection of the just.—O. L. W. Brown.

ZOOK—Israel Thomas Zook, born near Belleville, Pa., July 18, 1860, passed to his eternal reward at his home in Kansas City, Mo., on Sept. 25th, 1924. He was converted and joined the Mennonite Church at the age of nineteen years, and was sanctified

about ten years later. On March 19, 1885, he was united in marriage to Fannie R. Yoder, and to this union were born seven children. Service was held in First Church by the pastor and Dr. E. P. Elliston. Brother Zook was highly respected by all who knew him as a faithful Christian, and a patient sufferer in his long affliction.

SHELTON—Mrs. Annie Shelton, wife of Julius D. Shelton, was born in Lamar County, Alabama, April 24, 1869; died at her home four miles from Columbus, Miss., June 26, 1924, being fifty-five years, two months and two days old. She was a charter member of the Black Creek Church of the Nazarene in the community in which she lived. During the latter part of her life she was a great sufferer, being for years an invalid; but through it all, she was an example of meekness and patience. She never murmured or charged God foolishly. She loved the doctrine of holiness and lived a victorious life. No service or sacrifice seemed too great for her for the cause of the church. Shortly before her departure, she made requests concerning her funeral and suggestions about her final resting place. Her testimony was that of a sanctified soul, ready to meet her Lord. She is survived by a faithful and devoted husband and two daughters.—J. L. Shelton, a relative.

KOPAS—Anna Valeria Kopas, daughter of Joseph and Matilda Kopas, was born in Mlava, Austria, May 25, 1896. She came to the United States when she was fourteen years of age. She was united in marriage to Albert Young June 12, 1913, at New York City. To this union three children were born. Two of which, Albert William, age 8, and Viola Virginia, age 6, survive. She was converted in the Nazarene Church in Hammond, Indiana in 1920. She departed this life September 28, 1924, at Lakeview Hospital, Danville, Illinois. She was sick just a week. Through her suffering she was very patient and looked to her Savior for strength. She

DIRECTORIES

H. F. REYNOLDS.....	Kansas City, Mo.
Residence, 2901 Troost Ave.	
Office, 2905 Troost Ave., Kansas City, Mo.	
FALL ASSEMBLIES	
Hamlin (Hamlin, Texas).....	Oct. 29 to Nov. 2
J. W. GOODWIN.....	Pasadena, Calif.
1830 N. Sierra Bonita Ave.	
Office, 2905 Troost Ave., Kansas City, Mo.	
FALL ASSEMBLIES	
Arizona (Phoenix).....	Nov. 20 to 23
R. T. WILLIAMS.....	Dallas, Texas
208 N. Rosemont Ave.	
Office, 2905 Troost Ave., Kansas City, Mo.	

was a faithful and patient wife and a loving mother. She was humble and devoted in her Christian life, having the confidence of all those who knew her. Her smile brought gladness wherever she went. For the past three years she has been talking work at Olivet College, so that she would be able to be a real helpmate to her husband. She had hoped to be graduated from the Vocal Department this year but she has gone to join the choir of the redeemed and blood washed who sing around the great white throne. She leaves a husband, two children, and a sister as well as a host of friends to mourn her loss.—Naomi Wisler.

"I surely have enjoyed the HERALD during the five months it has been coming to me, and feel that I cannot be without a single copy."—Doty L. Anderson, Calif.

Pleasure's couch is virtue's grave.—DUGANNE.

"The Smallest Bible"

WE SHUN superlative expressions in our advertising but we feel sure that the Bible we are advertising here may justly be called "The Smallest Bible in the World," considering the size of print and the marginal references. Every preacher and most laymen who see it want a copy. Our first stock sold out so rapidly that for about six weeks we could not fill orders, as these Bibles are imported from England. A good stock is now on hand and orders can be filled promptly.

Vision of the horns.

Trees that were in the bottom; and behind him were three red horses, speckled, and white.
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

ZECHARIAH.

B.C. 520.

CHAP. 1.

Ach. 642.

20r. 642.

Pa. 91.11.

Rev. 1.14.

Pa. 102.13.

Rev. 6.10.

Jer. 2.11.

Dan. 9.2.

ch. 7.5.

Jer. 22.

Joel 2.18.

ch. 8.2.

Isa. 47.6.

Redemption of Zion. 833

fray them, to cast out the horns of the Gentiles, which "lifted up their horn over the land of Judah to scatter it."

CHAPTER 2.

I LIFTED up mine eyes again, and looked, and behold, a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him.

In selecting a Bible the question has been, "A small Bible with small, hard-to-read type or a larger Bible with clear, legible print?" Now you can have both features combined!

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