

Herald of Holiness



Official Paper, Church of the Nazarene

VOL. XIII, NO. 33

KANSAS CITY, MO., NOVEMBER 12, 1924

WHOLE NO. 657

A Holy Man and a Righteous

SOON after I came into the experience of entire sanctification, I wrote to my sister whom I had not seen for some time and told her the good news. In her reply she said she thought it a good thing that I should be religious, but she said, "You can never make me believe that we can be saints in this world."

Now I thought then and think yet that my sister, like a many another person, held a conception of sainthood that is impossible for this life. For I think she attached a good many qualities which belong only to the angels and to glorified saints in heaven.

But her mistake was no more erroneous and hurtful than that of those who belittle the testimony to holiness until it loses all distinctive meaning. Some people seem to have reached the place where they can profess to be holy over the most glaring and inexcusable inconsistencies.

Speaking somewhat technically, righteousness describes that state of mind and heart, and body of actions which is correct with reference to myself and my fellow man; while holiness describes the best state of heart and mode of conduct that it is possible to attain in relation to God and His law. But it is impossible for one to be holy without also being righteous, for full duty to God requires and includes full duty to one's fellow man.

It is not necessary, therefore, to maintain a rigid differentiation between holiness and righteousness in speaking of the lives of men. A holy man is a righteous man and unrighteousness is so contradictory to holiness that its presence or practice nullifies the profession of holiness.

Holiness implies humility, and the indulgence of pride in dress and behavior nullifies the profession of holiness. The line between holy courage and despicable egotism is quite narrow. The one is a fruit of inward holiness, the other is the fruit of an unholy nature within. The unteachable man is not a holy man. Pride in all its myriad forms is carnal and devilish.

Holiness implies unselfishness. The self-seeker is not sanctified wholly. Any man can examine his own motives and determine whether his interest is for self or for Christ and others.

Holiness implies fidelity, and hypocrisy is the quintessence of unholiness. A holy man's word is as good as his bond. He will "swear to his own hurt" and not change. He will not take advantage of the innocent ignorance of others and short change them or beat them in a trade. His business transactions will stand the test of legality in the courts of this world and will not pale even in the white light of the Judgment. He will give his inner, as well as his outer garment, and will go the second mile, but he will not do anything that is questionable or shady according to the exacting standards of Christians and of the world.

Holiness is goodness. Fits of anger and outbursts of wrath are streams from a foul fountain, and no matter what excuse is rendered, there is small force in the testimony of the man or woman, whether he be layman or minister, who has "spells" of pouts, or blues or "temper." Rashness in action or word, harshness in tone or temper, carelessness regarding the feelings and rights of others and "boorishness" are all mill stones about the neck of the testimony to holiness.

Holiness brings full and abiding victory. "Songs and everlasting joy" abide upon the heads of those who walk in the way of holiness. Vacillation is a mark of carnality. Shaving the edge of the forbidden near enough to give ground for scandal is ill-becoming the sanctified. The testimony to citizenship in Canaan demands that one move away from the borderland of the world. A holy man and a righteous is a man who is victorious over the world, the flesh and the Devil everywhere and always. In the sanctified, God and grace are triumphant without a show of strain or unnaturalness.

The Ignorance of Unbelievers

ORDINARILY one need not quail before the unbeliever, even though he may be an educated man; for when men have rejected Jesus Christ and His blessed religion, either as a cause for this rejection or as a result of it is neglect of the study of the Bible and true Theology.

The next time you meet a man who says he does not believe the Bible, ask him to quote three verses of Scripture, one verse in a place, one verse in a book and tell just where it is. Then when he fails to do that, as ninety-nine out of a hundred of such people will, ask him if he thinks one whose knowledge of the Bible is so limited is likely to be a fair judge as to whether it is true or not.

The next time you hear a man criticising preachers and the churches, etc., ask him how many times he has attended Sunday school and church within the last year. When he acknowledges that he has gone to church but irregularly and infrequently during the last ten years, as nine out of ten of such will have to confess, if they tell the truth, ask him if he does not think his criticism would be fresher and fairer if he would go to church at least a hundred times this next year.

One editor recently remarked that "Religion seems to be the one thing which a person will rush to discuss, feeling that any knowledge of the matter in hand would be entirely superfluous. A person who discussed any branch of science, of economics, or medicine with the same equip-

ment . . . would make himself a laughing stock." This observation holds just as good with reference to popular writers, lecturers, and professors as with the ignorant skeptic of the country grocery store.

A young friend of mine, a college student, listened to the remarks of his teacher in a Church school some time ago, while the teacher told of the evolutionary origin of man. At last the student spoke up and said, "But we believe that man has a soul, and if this theory of his origin is true where did he get his soul?" The wise old, ignorant teacher who had studied science and philosophy, but neglected his Bible, replied, "Well, there might not be agreement as to that, but I personally, believe that somewhere along the line, God gave him his soul." But the student was not satisfied and came again; "But this explanation does not take any proper account of the fall of man, and the Bible and the Methodist discipline [it was a Methodist school] teach that man fell." This statement seemed to occasion surprise to the students in the class, many of whom came from the homes of church people. The teacher himself seemed non-plussed at first, and asked a little uneasily, "Does the Methodist discipline teach that?" Being assured again that it certainly does teach that very clearly, he cast about for some plausible explanation which would not reveal either his ignorance or his unbelief too clearly; and at last he said, "Well, of course we do not know about that, but I think that has reference to the time when man's soul fell from God down to man." The students in the class seemed satisfied with this explanation and the subject was dropped. But to the student who had given some time to the study of the Bible and to true Christian Theology it was evident that this well educated, experienced college professor had never given serious thought to the essential truths of the Bible and of Christian belief.

Unbelievers lack incentive for reading the Bible and attempting to think the thoughts of God, so they simply do not do these things, and we are not unfair to them when we say they are ignorant of the things of which they pose as critics. God and the Bible and true Theology will stand the closest and most continued study, and while it is proper for one of any stage of progress to believe in them and trust them, a man is presumptuous, unpardonably so, if he poses as an adverse critic until he has spent at least twenty-five years earnestly investigating them.

Washington-Philadelphia District and Eastern Nazarenism

EDITORIAL CORRESPONDENCE

THE editor has just returned from Darby, Pa., where he was invited to speak in the Preachers' and Young People's Convention of the Washington-Philadelphia District during the week ending October 26. On invitation of Pastor Nielson of Darby (a suburb of Philadelphia)

I went in time to preach twice on the Sabbath preceding the convention and remained over the succeeding Sabbath, so had quite a good little meeting with the local church, as well as a splendid time with the pastors and delegates in the convention. I spoke once each day to the preachers, once to the Young People and each evening, except one when Evangelist Jarrette Aycock filled the pulpit. But although the days were quite full, I enjoyed the fellowship of the brethren and our mutual labors wonderfully.

One does not go far beyond the western boundary of Ohio until he discovers that he is a more conservative atmosphere than he has known farther west, and this conservatism is more pronounced as you approach the Atlantic sea board. Oh, it is not as explicit as is sometimes suggested but it is noticeable to some degree. But my observation is, after a number of trips East and some to other parts of the country, that you cannot always judge the amount of freight by the size of the whistle. Westerners are better advertisers; in fact they have but few "great" men and "greatest" things in the language of the East. Still it is interesting to note that a circle of which the Woolworth building in New York City is the center, and the radius of which is two hundred and fifty miles, embraces one fifth of the population of the United States. And it is interesting, also, to observe that the five contiguous districts of New England, New York, Washington-Philadelphia, Pittsburgh and Ohio compose approximately one-fifth of the membership of the Church of the Nazarene and that the people of these districts contribute approximately one-fifth of all the general funds collected and disbursed by our General Board. I doubt that this could be said of any other five contiguous districts of our church; in fact, I am pretty sure that it could not be said of any other such group. And, contrary to the thought of many, this eastern Nazarene group will show as good a permanent growth as any other group of like description in our connection.

A beloved brother who went East after spending many years in the Middle-west, said, "You do not get as large crowds in the East, and it is harder to get the people to move; but when you do get one he usually stands." Another who has had considerable experience in raising funds for our work, said, "You do not have to take the shrinkage on pledges in the East that you do in other sections of the country. It is harder to get the people of the East to pledge, but when they do pledge, they usually pay." A "Down

Easter" who does not pretend to know any but his own section, said, "I notice that you fellows out west are away ahead of us in advertising and reporting, but when it comes to actually planting new self-supporting churches and making permanent progress, our figures compare pretty well with those of others."

And I may say that I know of no better examples of moral and spiritual heroism and no better instances of actual achievement for God and the Church of the Nazarene than the Washington-Philadelphia District and Eastern Nazareneism can furnish. Take L. B. Williams and the Washington work: I know of no better proof that patience, faith and persistency will win than this dear man and his little band of heroes and heroines can furnish. I spent a day in the Capital City and was surprised and delighted with the results that our people have accomplished there.

And one will not find a truer, more united, more truly spiritual company of preachers in the Nazarene connection than District Superintendent Nielson and his men on the Washington-Philadelphia District. I was for them before I went to their convention, but I am for them one hundred per cent now.

Then there is our Eastern Nazarene College at Wollaston, Mass. It is already one of our most meritorious institutions, but it is forging ahead with true Yankee silence and determination, and I foresee the day when it will be in the very front rank of our educational institutions. It has some advantages that no other school can possibly match. No matter how much we may wish it otherwise, there is a "psychology" which either influences the choices of men or else is the creation and sign of their choices. Among the freakish tendencies of this "psychology" is the fact that while people naturally go west and south to live and build homes, they just as naturally go north and east to attend school; and with no perceptible effort, New England and the Northeast maintain their lead in the number and size of their student bodies. So our Eastern school will be the natural Mecca toward which our sons and daughters will turn; and it, in turn, will have to contribute heavily, beyond its natural quota, to the work of our church farther west and south. But take note of the reports in this and subsequent issues of the HERALD of HOLINESS and you will not have to be much of a logician to see that Wollaston is "coming to the front."

It is quite pleasing to see evangelists like Jarrette and Dell Aycock taking on extended engagements in the East, and to see men like C. B. Jernigan and Marvin Cooper accepting Superintendencies and pastorates over that way. The East has just as good men, but we have taken more away from them than we have sent back, and it is time now for us to begin to "take home what we have borrowed." Besides this, it is good for us all to exchange some and to strive by every means to combine the best characteristics of all temperaments and sectional peculiarities.

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Official paper, Church of the Nazarene
Published every Wednesday by the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.
J. B. CHAPMAN, D. D., Editor

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Jesus Christ the Unapproachable

By EVANGELIST A. G. JEFFRIES

NO. II.

WHEN our adorable Lord entered His priestly labors at the age of thirty, He met four contending forces striving for the ascendancy. (1) The Romans were striving to bring the world under a political rule and a military dominance that, if successful, would have enthroned the wealthy and debased the poor to perpetual vassalage. The teaching of Jesus was diametrically opposed to this. (2) The Jews were a misdirected moral force seeking to force on the world their lifeless ritualism and petty formulas wholly devoid of saving grace, and, if slavishly obeyed, would produce religious bigotry instead of a meek and humble spirit. Their traditions had supplanted the Word of God and this transition had carried them into the greatest legal extravagance and orthodox literalism, ending in a labyrinthine system of endless interpretations and contradictions from which they were never extricated. Opposition to this system cost our Lord His life. (3) The Greeks were an intellectual force, inviting the world to subscribe to their superficial philosophy and extravagant mythology. Yet with all this so-called learning and worthless culture they were idolaters to the man. "The world by wisdom knew not God." "The wisdom of this world is foolishness with God." The boasted learning of the Greeks had brought neither mental nor moral emancipation to their race but it had erected many monuments of infamy to their real ignorance and moral degradation. "Great is Diana of the Ephesians."

Had the world subscribed to this foolishness, hell would have had high carnival. Jesus did not countenance this one minute. Not one time in all His teaching did He allude to the literature, philosophy, or history of Greece. There was not a tincture of truth in the whole philosophic system. (4) The Phœnicians were a great financial force. They owned all the great ships and controlled the commerce of the world. Their ships were on every sea, their goods in every market. Wealth and luxury, voluptuousness and ease was their theme by day and their dream by night, their influence was world-wide. They were feared and honored, yet watched and hated. They enslaved at pleasure, and liberated at will. Money was their god. Wealth was their aim. The teaching of our Lord was a negation of this soul-destroying system.

Briefly stated these were the great forces our Lord had to meet, combat and overcome, before the world could be made better.

He came with neither sword nor javelin. He came not to conquer territory nor to take cities, to enslave men nor acquire property, but He came to give eternal life to all who accept Him.

Sennacherib had lost one hundred and eighty-five thousand men in one night on this sacred soil, the chariot wheels of Sesostris had caused the earth to tremble here, the lances of the Amalekites had glittered along these verdant valleys, the merciless Romans and the blood thirsty hordes of Macedonia had bled and died here, and all to establish earthly glory.

But thank God a teacher at last has come

with the most sublime code of morals conceivable to the human mind. Not of war, blood, and conquest, but mercy, love, and truth. Not to conquer and enslave, but to find and liberate. Not to rob, but to enrich; not to curse, but to bless; not to kill, but to give life eternal.

How timely His coming, how opportune His doctrine. The Roman storm of devastation was ready to burst upon the Jews with all its relentless fury, reducing them to a fraction and scattering them to the four winds. Jesus wept over the city saying, "If thou hadst known, even thou, at least this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." The hearts of men craved Him and they knew not the source of that craving.

The Pharisee craved a change though it come through revolution. The Essene longed for a life of celibacy to satiate his hunger for rest. The religious stage of the Jews was set for applause alone and not a tincture of sanctity could be found therein. They were so dead that remorse would have been esteemed a luxury and repentance a boon from God. A callosity of heart, and a petrifying of the moral sense, had crept over them like a deceptive opiate, till they knew not the day of their visitation.

The time had come for the hegemony to pass from Moses to Christ, the temple real to become the temple ideal, but the Jews being low in morals, and lax in duty were loath to concede the necessity of this glorious transition and so their eternal ruin.

The condition of the Jews is beautifully depicted by Lord Byron in his sad portrayal of the human family.

*"This is the end of all human tales,
'T is the same rehearsal of all the past
First freedom, then glory, then wealth,
Then barbarism at last, and history with
all
Volumes vast, hath but one page."*

The clumsy ritualistic system of Jewish wor-

ship must be abrogated as it was an expensive ponderous piece of complex machinery and could not be universally applied. Ethnic conditions precluded the possibility of its universal acceptance and application. What shall be a wise substitute? Thank God the law of faith and the law of love.

*"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain."*

*But Christ the heavenly lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."*

He inaugurated the system; He alone had the right to abolish it. It served those primitive days of juvenile instruction when men were far from God but now we are brought nigh by the blood of Christ.

God Almighty has never been pleased with a mental religion, mechanical piety, or ritualistic worship. He has been trying for ages to entrench Himself in the will and affections of men. Christ came to show us how to let God into our inmost souls. God must come in now, or we must be excluded forever.

No observance now of feasts or fasts, pass-over or pentecosts, purim or appeasaements.

"Christ our passover, is sacrificed for us." No lamb can satisfy God now, but a contrite heart can. No ascending smoke from a burning sacrifice can reach those holy nostrils now, but the ascending craving of the human heart can. No circumcision of the flesh will avail now, but the circumcision of the heart can. No devotion to any temple is required now, "Ye are the temple of the Holy Ghost." No tithing of cummin, rue and anise now, but a glad and generous giving to Him, the Giver of all. No iterative, formulated, memorized, rhetorical prayers now, but a desire plainly and simply uttered to a good and responsive God who feels and knows and cares.

Jesus came to simplify worship, to make God accessible to all men. He came to destroy fear and give perfect love and confidence.

He came to establish an invisible kingdom in our hearts and cause us to live on earth as we will live in heaven. The poor widow in her close and humble home can luxuriate in the love and peace of God as much as the greatest ecclesiastic on earth. God is as much present under a brush arbor as in a palatial church. "For thus saith the high and lofty one, I dwell with him that is of a contrite and humble spirit" (Isaiah 57:15). The section hand may carry heaven in his perspiring bosom every day. The letterless man may commune with the source of all wisdom every hour. The poor may be incomputably wealthy and this wealth go unnoticed by the world.

There is a joy deeper than laughter, a peace that evokes no smile, a radiance unperceived and glory with seriousness. "The heart of the wise is in the house of mourning" (Eccle. 7:4). It is "Christ in you the hope of glory."

How real He is to me! How inexpressibly precious He is to me in my day of affliction and decay! Oh how dear He is to me and how He consoles and blesses along the way!

"Holding Back"

By EMILY C. EDWARDS

*Are you holding back the blessing,
That would help another life,
Out of sorrows most distressing,
Out of bitterness and strife?*

*Just a kind and helpful letter,
Breathing love and sympathy,
It would make the other better—
Blessing would rebound to thee.*

*Are you holding back the blessing?
Prayer, or smile or word of cheer?
It might bring a glad refreshing
To some lonely sick ones here.*

*Words of kindness left unspoken
Often anguish'd tears have wrung;
Damned by silence hearts have broken
And love's music been unstrung.*

*Hear the Master's great commission!
Talk of all that you have done.
But remember the omission—
Things that you have left undone.*

The problem of human destiny is solved. All law and ritualism is lost and found in Him. He satisfies the heart's cry. He heals the wound. He is the soul of every soul, the

life of every life, the joy of our joy, our consolation here and hereafter, forever and forever.

GREENVILLE, TEXAS.

Wayside Gleanings

By GENERAL SUPERINTENDENT GOODWIN

A BEAUTIFUL character is much admired and generally appreciated. But character is not the product of a moment. An experience, which is mostly a starting point, may be received in a moment of time. The two experiences known as justification by faith and sanctification by the baptism with the Holy Ghost are epoch making. We cannot grow into either of these blessed experiences, as they are received by simple faith. These experiences are intended to build holy character by the elimination of sin and its pollution, thus giving victory over all outward transgression; and in the second step or experience of sanctification to deliver the heart from all inward sin and bestow at the same time the enabling power of the divine presence always to cleave to God. With the deliverance from sin, both outward and inward, with the impartation of new life in justification, and the mighty presence of the Holy Spirit in sanctification, it will not be difficult to see how these experiences have been intended to build us up in holiness and establish us in holy living. These enabling graces work to the building of Christian character.

In the building of character the will must play the most important part. A stubborn will is not a mark of strength after all. Willfulness is a mark of selfishness. A broken and a contrite heart is more conducive to character building and hence is highly appreciated by the Lord. The divine purpose in the work of repentance and godly sorrow is to so mellow the heart as to better form character by bending the will in the right direction. Stubbornness is as the sin of witchcraft. And self-will is the first step in religious fanaticism. No one can succeed in the great work of building character with a stubborn or rebellious heart. The poetess had it right when she exclaimed, "My stubborn will at last hath yielded." This beautiful experience of repentance and yielding while pleading for the mercy of God so tenders the heart and swings the will into harmony with the divine life that God can justify and impart life through the merits of his Son, and thus fit the heart and life for growth in grace. Real character is now in the building. But before grace can have full sway there must be a deeper knowledge of self and sin, with a more complete conscious consecration of all the ransomed powers in full devotion to all the newly revealed and perfect will of God. This blessed consecration of a saved life deepens the possibilities of divine control and the impartation of grace by the elimination of carnal affections and the infilling of the Holy Spirit. Now there should be rapid growth in grace and more effective character building.

Sorrows, disappointments, trials of every kind may not always be hindrances to building a beautiful character. Even though divine healing should seemingly be delayed and even denied and one be called to suffer

through life with some infirmity of the flesh, this may be intended to polish and fit one for higher places in the eternal ages, while such light afflictions work out a far more exceeding and eternal weight of glory. If the heart and mind are kept in the will of God, nothing can in any way turn one away from the eternal purpose which has been purposed in Christ Jesus. "And they shall never perish neither shall any man pluck them out of my hand." It must be remembered, however, that this promise rests upon the conclusion of the previous statement, "My sheep hear my voice, and I know them, AND THEY FOLLOW ME." The following of Christ is heaven's method of permanent character building until the soul is rooted and grounded in love the eternal passion and aggressive conquest. Strength of purpose is increased with every passing year until one is moved to do right at any cost. To be right and do right, to ever live in the will of God, becomes the highest ambition of life. In this attitude the soul reaches the higher altitudes of permanency and fixedness in holy character.

Some weeks ago it was my privilege to visit a lady who has made a strong impression on my mind through her patient spirit. I became her pastor nearly thirty years ago. She was then a mere girl, but always devoted to Christ. Many times I have heard her mother give testimony in the power of the Holy Ghost while the tears of joy would roll down her cheeks like rain. I have heard her say many times that God had given this daughter and had pledged to take her through to heaven. I was their pastor for nearly seven years, covering a period in the two terms of eight or nine years. The heart of this young lady seemed knit to the heart of her Lord and in the trials and changing conditions of her life she has been as true and as pure as gold. Her body was afflicted with strange attacks of epilepsy from childhood. Many times we prayed for her deliverance. Often it seemed we had the victory and for months she would live in perfect faith that she was finally delivered. Even though disappointed and beaten back with other attacks, still her faith would again take firm grip on the promise while her face would become radiant with heaven's light and blessing. God gave her a very sweet voice and how she would sing songs of blessing which moved the congregation into tears.

Years have passed. It has been nearly twenty years since I saw her last. Having learned that she was boarding at a farm home in Epping, N. H., Brother Mann, our pastor in Manchester, took me to see her on my trip through the country while in the East. The precious influence of that visit lingers with me yet. Precious memories of the past with the victories of those years in Haverhill, Mass. The sad affliction of years has weakened her body, but the same happy smile and cheerful face lingers still, and her heart is just as true to her Lord as in other years.

She has passed through the sorrows of life, yet she firmly holds her steady faith in God and perfect trust in his wisdom. In conversation over her conditions, she simply remarked, "I do not know why the dear Lord has permitted this affliction and thus changed all the plans of my life, but it is all right in some way, God may even yet see fit to heal me and allow me to enter the work in some public service." She refused to marry a fine young preacher years ago because of this affliction, feeling it would be unwise. She often longs for heaven and mother who some years ago passed over the river. But she patiently waits.

After kneeling by her side and praying for her as in other years, she took her harp and sang us one of her sweet songs of Zion. Her face at once became lighted with a heavenly glow and her voice retained much of its sweetness. All faces were bathed with tears and, as Brother Mann remarked, it seemed we had been in the very presence of heaven itself. The precious aroma of that hour will never be forgotten while memory lasts. We longed to go back for another touch of heaven.

I could not help thinking of the precious Word as we drove away, waving our last good-by: "The trial of your faith being much more precious than gold." Gold is the best thing the world has to offer. Trials are the very worst the Christian has to endure. But the worst things of the Christian are better than the best the world can give; for the gold of this world perishes, while the trials of faith work out for us a far more and exceeding weight of glory. So as I mused, driving along the way, I was blessed in the happy thought that character after all is worth more than health or gold. That steady, firm fixedness of faith and abiding confidence in the eternal goodness of God even when we cannot understand the "whys" or see all the "ways" where our Lord may lead, is to be prized above everything else in this world.

Thank God for good experiences, but more thank God for a molded character, strong and abiding that rests in the will of God and asks no questions. Brave heart, keep on submitting to over-ruling providences; keep on willing to will God's perfect will. Nothing can harm you. All things are yours, things present or things to come, life, and even death are yours in the will of God.

The little twig may be bent one way or another, but the steady old oak, having weathered the storms, now stands firmly rooted and grounded unmoved by surrounding circumstances. Character is what we really are at heart. The molding of character depends on our will with the added grace of God. Then let us keep the heart with all diligence for out of it are the issues of life.

"Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace at the full; glory is nothing but the perfection of grace, happiness is nothing but the perfection of holiness; grace is glory militant, and glory is grace triumphant."

"It is with men as with wheat; the light heads are erect even in the presence of omnipotence, but the full heads bow in reverence before him."—JOSEPH COOK.

Preachers and Their Messages

By MISSIONARY SUPERINTENDENT SHARPE

AHAB, the King of Israel, like many of the present time, desired preaching that pleased him. He disliked a true prophet of God. He preferred the prophets of Baal who would speak honied words of praise, and who would prophesy the things that he wished to come to pass. Ramoth-gilead was in the hands of the Syrians, and Ahab was minded to go and battle with the Syrians for the same, but he wanted to know the mind of the Lord concerning the success of the enterprise. He heard the prophets of Baal but was not satisfied. He must hear Micaiah, yet of him he said, "I hate him; for he doth not prophesy good to me, but evil." It is strange how in every age people do not love the real prophet of God. They demand messages that accord with their views, and the moment the preacher gives them truth that is contrary to their views, then the truth is condemned because it contains too much that is personal. Personal applications are always in evidence in real preaching. Lectures and essays in the pulpit are devoid of this characteristic.

When Micaiah appeared before Ahab, he uttered these trenchant words "As the Lord liveth, what the Lord saith unto me, that will I speak." What an undaunted prophet! He meant this, "I am not listening to your voice, I am listening to the voice of God. I am under orders from heaven, not from earth. I fear God not man, and I will not turn aside from the Word of the Lord." Magnificent, you say, yes, the very spirit of a fire-baptized messenger of the cross. O, for preachers today who will live with God, hear the voice of God and speak the message of God! Kings and tribunals and the populace should know the truth concerning sin and righteousness. We fear that the spirit of this age, as with other ages, is still "peace, peace when there is no peace."

The dialogue between Ahab and Micaiah reveals as ever the tendency of worldly ones to intimidate the servants of the Lord. The illustrations given by the prophet to show the king his weakness were too much even for those who were with the king. The indignities heaped upon Micaiah are the same that are passed on to every true prophet of God. Micaiah's word was not believed to be the Word of the Lord, and the king went into battle, but only to die even while he sought to hide his identity on the battle-field. How hopeless is man when he fights against God! The public insult given the prophet by which he was smitten on the cheek together with the question put shows to all the spirit of unbelief in the prophet and in God, "Which way went the spirit of God from me to speak unto thee?" An expression of irony as to the prophet's inspiration and right to speak for God. So it is today, the thought of being God-sent, God-inspired and God-preserved is looked upon with derision and irony on every hand and especially by those in high places. Then added to these we have the physical discomforts heaped upon the prophet as given in the following language, "Put this fellow in prison, and feed him with bread of affliction, and with water of affliction, until I come in peace." So in spite of the prophet and the Word of the Lord the king believed that he would return from the fight, but the last

word was with the prophet when he said, "If thou return at all in peace, the Lord hath not spoken by me." The king went to battle but without the assurance of victory. He took off his kingly garments so that the enemy might not find him, but God was on the battle-field, and the bow drawn by a man at a venture sent an arrow that lodged between the joints of the king's armor, and he died. It is no easy thing to speak the message of God. Carnality still opposes the truth and especially the messengers of truth. But the God of Micaiah still lives. Sinners must hear the message of God. Strong ones who delight to have the Almighty bend to them must know the mind of the Spirit even although they contend against the preachers who dare to say, "As the Lord liveth, what the Lord saith unto me, that will I speak." Present day kings, no matter in what sphere or realm they reign, must accept the truth that preachers are God-sent and that their messages are inspired by God the Holy Ghost. All must know that the way as revealed by the Word of the Lord through the preacher is the way of life, and that to have their own way which marks unbelief leads to death even as it was with the king of Israel. Preachers, our final word is fear only the face of God and preach the preaching which He gives you!

ON THE SEA.

Groaning After Holiness, or Perfect Love

By REV. A. W. ORWIG

AT THE annual conferences of a few Christian denominations three very special questions used to be propounded, if not now, to the candidates for full membership, as preachers, into those conferences. They relate to personal Christian experience, and are as follows: (1) "Are you going on to perfection?" (2) "Do you expect to be made perfect in love in this life?" (3) "Are you groaning after it?" These are indeed momentous questions, and should engage the most earnest and prayerful attention of all concerned. They must be answered in the affirmative before the persons in question can be granted what they seek. And yet some thus answering seem largely to for-

get the solemn assertions made. Others go even farther, and speak somewhat disparagingly of the doctrine and experience mentioned. How meaningless, if not actual mockery, must have been their professions and vows at the conference altars! Thank God, however, there are some who answer these questions most sincerely. Others are able to declare that they are already in the enjoyment of this blessed state of grace.

But I wish to speak more particularly about the *third* question, namely, as to *groaning* after holiness or perfect love. And what is it thus to groan? It may be said to mean an intense, unspeakable, persistent yearning after the blessing designated, and sometimes even accompanied by a more or less moaning sound,—all indicative of anguish of spirit. It is said that Jesus "groaned in the spirit" at the grave of Lazarus. He was deeply moved at the great sorrow of Mary and Martha, on account of the death of their loved brother. And doubtless a sigh or groan attended his great sympathy for them. Then let no one be ashamed or afraid of the word "groaning" as applied to a strong, inexpressible desire for and pursuit after holiness or perfect love. Part of an old hymn in a measure describes the burden or agony of spirit, thus,

*"I thirst, I faint, I die to prove
The greatness of redeeming love."*

Furthermore, the word may and doubtless does imply an intensity of desire and expectation for a somewhat speedy realization of the experience sought. Those *not* expecting it until at or near the close of life will hardly do any "groaning" for it, while the cry of the other class will be,

*"Oh, that it now were shed abroad
In this poor, stony heart," etc.*

Would to God there were many more of this attitude of spirit in seeking perfect love! Then the actual groan, more or less vehement, would most likely accompany such a spirit. Nor would the fact of those not possessing the experience deter the truly convicted soul from seeking it with "strong cries and tears," or "groans," until obtained. At a certain annual conference, a man answering in the affirmative to all three of those ques-

THE CITIES OF APOCALYPSE

By PROF. E. WAYNE STAHL

Revelation is a book of mighty contrasts:

We read of the beast and the Lamb; of the mark of the beast, and the Father's name in the forehead;

Of the Babylon of the powers of evil, and the New Jerusalem of God;

Of Babylon's impure queen in a blood-red robe, and the bride of the Lamb in her snow-white trousseau.

The book is a majestic epic of war, with the mighty sword of the warrior as the pen that wrote it.

"The wrath of the Lamb," to Babylon the source of woes unnumbered, is glowingly depicted.

The Apocalypse, like Pilgrim's Progress, contrasts two cities,

The City of Destruction and the Celestial City.

John Bar-Zebedee is a greater truth-revealer than John Bunyan.

The close of the book is like a sunset, serene and beautiful, following a day of hurricane.

There is light at eventide, light from the throne of God and from the Lamb.

At last there is victory for righteousness and truth.

How full of comfort have its triumphant, hope-painted pictures been.

To the battling saints of the Christian centuries!

With the voice of mighty thunderings it has proclaimed to them,

"They that be against us are less than they that be for us."

The city of the scarlet shame shall finally be conquered by the city of the white-robed bride.

OLIVET COLLEGE, OLIVET, ILL.

tions, found out afterward that others were not in the enjoyment of the experience in question, and that they did not seem to be "groaning after" it. This cooled his ardor greatly as to the seeking. But when some one lucidly opened up the subject to him from the Bible, he deeply felt his need, and began to seek with all his heart. He said he "groaned" after it at home, on the street, in the cars, everywhere, until he found. Another preacher said, "I literally groaned after perfect love until God gave it to me." John Wesley says, "I mourned day and night in an agony of desire to be thoroughly sanctified," and then declares that, in twenty-three days after his justification, he experienced the blessing he sought. Surely his language implies some "groaning."

But not only should preachers groan after this most blessed and necessary experience. Every child of God, not possessing it, should do the same. To be made holy, or perfect in love, is obligatory upon all. It is the sweet, blessed privilege or heritage of every Christian. Its advantages as a personal attainment, as well as an equipment for Christian service, are inestimable. A lady who had been very deeply convicted to be made perfect in love, said, "The groans were upon my soul all night long." Another lady, who had strongly opposed the doctrine of a present full salvation, or perfect love, was afterwards

so mightily convinced of her error, that she publicly sought the experience in great agony of soul and groans before complete victory came to her. After a very stirring sermon by Rev. J. S. Inskip, at a National Holiness campmeeting, some one wrote that the groans of burdened hearts for full redemption were heard coming from every part of the ground.

Oh, beloved in the Lord, when we once get a true conception of our great need of the fulness of God's love and Spirit, we shall not be unduly concerned as to whether we give vent to groans or not. They will be spontaneous, and often unconsciously manifested. The chief thing is the deep, inward yearning or groaning of the heart. May this, accompanied by a true faith, be put upon all not in possession of this special experience, until speedily eventuating in a glorious realization of this great spiritual boon! But as long as we live there must be a pressing on in our high and holy calling in Christ Jesus. Entering the Canaan of perfect love, or the land of Beulah, needs to be followed by constant advances into the unexplored interior. Within its enchanting regions are ineffable experiences in divine things. And only as we truly go forward will they burst upon our enraptured vision and ravish our hearts with untold delights. Glory to God!

LOS ANGELES, CALIF.

The Standardization of Our Schools

By PROF. S. W. STRICKLAND
Dean of Theology, Trevecca College

GOOD authorities estimate that the ability to read and write increases a person's productive ability in life twenty-five per cent. An elementary education increases it fifty per cent. A high school education increases it seventy-five per cent. A college education increases it one hundred per cent. If the above statements are only half true, they certainly demand of all our people a liberal support of the cause of education.

No church has permanently existed and grown without schools to train her leaders. Many denominations have lasted effectively but for a generation or so because they made no provision for training their own men and women to continue the work. History shows that each denomination trains in its own schools about ninety-five per cent of its own leaders. This means that the Church of the Nazarene must provide adequate training in its own schools for its future leaders regardless of their profession in life.

A standard is a measuring stick or requirement which has been agreed upon. The Church of the Nazarene has a membership standard. There are certain things which a person must believe, experience, do and not do if he wishes to be a member of the Church of the Nazarene. Our church also has eldership standards. That is, there are certain experiences, certain things to know (four years' course of study), certain things to believe and do if a person wishes to be an ordained elder in the Church of the Nazarene. Just as our church has a standard for membership and eldership, so the educational world has a standard for a high school or college.

What would be the situation in our church were there no church standards? I think we would all agree that each person would be a law unto himself and that confusion would prevail. And if certain standards are good and necessary in other phases of life, why not in education?

One of the great principles in education is the recognition of what is called "individual differences." All good school work recognizes that each individual is in many respects different from every other individual and it strives to develop each person along the line of his greatest possibilities. Standard school work does not try to make all persons alike, but to preserve each person's identity and individuality; and in like manner it does not try to make all schools alike, but to develop and protect the identity and individuality of each.

Educational standards have nothing to do with the religion of a person or of an institution, but is concerned with questions of library work. Dishonesty and fakeism are just as possible in education as in other phases of life and it is the purpose of education to eliminate these.

If our schools were but preparing students for the ministry and for mission work in our own church, we might make our own educational standards. But when we consider that boys and girls from our schools will enter the various professions of life, the whole question of standards becomes a critical one. The various professions, such as teaching, medicine, law, dentistry and many others require a certain amount and kind of literary work which standards alone in education will guarantee. Why shouldn't our schools do as good work, so far as they go, as is done in any other schools? Are we ready to acknowledge that our students must receive at our hands a second rate education? Will the fact that we offer good religious environment, and training justify us in offering inferior education to our boys and girls? Should religious training be used as a screen or covering to hide poor literary work? We can't give our students just anything and call it education. We must equip and prepare our students for something, so far as we go, and since most professions have certain educational requirements, we cannot do just as we please about it.

That institutions, like individuals, may backslide from their original purposes, I suppose no one would deny. But that the adoption of educational standards by an institution necessarily means institutional backsliding I would absolutely deny. Standardization is not only not antagonistic to spirituality, but is rather promotive of good religious conditions; because if any school advertises itself as offering good, decent, respectable high school and college work, and then fails to do this, there exists dishonesty and falsehood and these elements are not conducive to spirituality. Let us not think that excellent religious instructions and godly environment can in any sense be substituted for creditable literary instruction, in the form of high school and college work.

Educational standards require no uniform usage of text books, and ask nothing concerning the surrender of religious faith and practice. Wherein then would the adoption of standards mean world-

liness for our schools? The fundamental issue underlying educational standardization, when properly understood, is not the question of worldliness, but the question of real honesty in education. We do not believe in deceiving boys and girls nor ourselves in moral or religious matters. Then let us not practice it in educational matters. We can have strong religious life and strong, creditable educational life along together. These supplement each other, and neither can substitute for the other. We stand for high standards in religion, then why not stand for high standards in education.

A standard high school must offer a four year course of study of nine months or thirty-six weeks per year; it must have suitable, properly equipped buildings, with ample, well kept grounds and sanitary toilets; it must have adequate laboratory and library facilities for the courses taught; it must have well kept records, it must offer suitable physical exercise daily to all the students; it must have at least four teachers, three of whom must be graduates from some standard college, who must not teach over eight recitation periods of forty minutes per day, and should not teach over six; and who for their service should receive at least \$900 per year.

A standard junior or two year college is an institution which offers the first two years of standard college work and gives only a diploma for graduation therefrom; it must have adequate laboratory and library equipment, above high school rank, to complete the first two years of college; it must maintain at least five departments with professors at their head, three of whom must be Master and the other two must be actively at work on their master's degree; and these heads of departments should receive at least \$2,000 annually for their full services.

A careful survey of the above standards will reveal that the whole question of standards revolves very largely around the two main questions of equipment and teachers. Standards in education require nothing more in the way of equipment than is considered common sense in other phases of life. A farmer cannot do creditable and profitable farming without reasonable equipment. Neither can a school render creditable and acceptable service without reasonable, and adequate equipment. Standards require nothing more of teachers in the way of mastery and skill than is required of workers in most other professions and trades of life. Can just anybody teach, just since they are good? It takes native ability, with the mastery of the content of education and the science or art of teaching to make a good teacher. Now it will take from sixteen to nineteen years to acquire a pretty thorough knowledge of the subject-matter of education and of the teaching art. Will our best young people invest so many years and the thousands of dollars that it takes to prepare to be skilled teachers and then enter our schools, if they are to be penalized in the way of ridiculously low remuneration? Why not pay our best teachers on par with the leading officials, and pastors of our church? Especially since so much more is required of our teachers in the way of preparation than is required of any other church officers and pastors, and since our teachers are possibly more nearly determining the destiny of our beloved church than any other group of officers in the church. Let us not ask a greater consecration and sacrifice of our leading school men than we ask of our leading church officers and pastors.

NASHVILLE, TENN.

SURRENDERS

By H. O. FANNING

Life is a matter of surrenders. Man receives the good as he surrenders the bad; the better as he surrenders the good; the best as he surrenders the better. He retains the bad only as he surrenders the good. He receives the heavenly as he surrenders the earthly. Every surrender makes way for increased blessing. The greater the surrender indicated, the greater the blessing intended. It was at the point of Abraham's greatest surrender in offering up Isaac, that the Angel of the Lord appeared, the divine commendation was given, and the oath-bound covenant was confirmed by the Lord. It was at this point of entire surrender, that light broke in, deliverance came, and a new revelation of God was given. Surrender means life and blessing. Lack of it, stagnation and death.

DRUMHELLER, ALBERTA, CANADA.

For All the Family

Conducted by Mrs. J. T. Benson

SOME THINGS EVERY CHILD OUGHT TO KNOW

(Concluded)

IN OUR second article on sex instruction we emphasized the importance of parents cultivating that sort of relationship with the child which would make it easy and natural for him to come to them with questions which have aroused his curiosity. If parents have been willing to take time to bring about such a condition, they can be guided to some extent, by these questions as to what the child should be told. But not altogether. If his young mind is to be guarded from the garbled and unsavory perversions of the truth which usually find their way into children's ears, parents must be alert to forestall error, by themselves giving the truth in a clean, wholesome and reverent way. They will have to study, think and pray, asking God to give them some plan to carry out as the child grows older and new needs arise. But surely it is worth while. First impressions are the ones which go with us through life. And if a child's first impressions as to the facts of his physical being are clean, and sound, it will have an influence for good over his thinking which we can hardly estimate. If, on the other hand, his first knowledge of these facts comes from a tainted, unclean source, it will be extremely difficult for him ever to look upon them in any other light.

You have taught the child that his body was made to be the temple of God, but as he grows older he must be taught that this is not the only purpose God had in mind when He created the body, for He has honored it by giving it a most important part in the plans He is carrying out in earth.

This line of teaching will necessitate more definite statements about the functions of his body than any you have had to make as yet. It won't be easy. As long as sin is in the world, parents will find it difficult to approach any phase of the subject which demands that they be specific. This is because sin has been inextricably mixed up with the most sacred offices of physical being that it is not always easy for us to entirely disentangle them in our own minds, much less present them aright to the mind of a boy or girl.

I have long believed that there are certain facts about the human race which would help very much at this point in dealing with young minds. The mother of a twelve year old boy, seeking to save him from low and impure ideas of life by holding up before him the highest conception of the truth, used the facts that I have referred to as follows:

She explained to him there could be no doubt but that God planned and fitted up this earth to be a home for a great human family, and had planned that there should be such a human family to live in it. Then she said: "You know, son, God made the first two members of this family, creating their bodies out of the elements of the earth, and breathed into them the breath of life. Why do you suppose He did not go on just as He started, and create, all by Himself out of the dust, every man and woman who was to live on the earth?"

"I don't know mother," answered the boy, his curiosity aroused.

"I think I do," said his mother. "It is plain that God loved very dearly these two creatures He had made. It not only gave Him great pleasure to surround them with everything that would make them happy, but He delighted to honor them also. He did not go on alone then with the work of creating the human race as He could so easily have done, but called the man and woman to His aid. He put within their bodies a very wonderful power, the power of reproduction, which gave them a most important part in the work of bringing other human beings into the world. In all the years which have followed, the Lord has never created, unaided, another human being. Although men and women have grieved Him by their sins and disobedience, He has not taken this high honor from them. He still looks to them to be co-laborers with Him in

the work of building a race to inhabit the earth. He is looking to you, my son, for although you are but a lad, yet your body is constructed upon the plan I have mentioned and when it has matured you will be fitted to take your part in this great scheme of human life."

It is a big thought, and the boy was rather thrilled by it. Youth usually is thrilled by big thoughts.

The mother then talked to this lad very plainly about the organs of his body, and the great danger which lies in their abuse. She pointed out the fact that the Devil, anxious to defeat God in His lofty purposes for them, tempted men and women and even boys and girls at this very point, so that the powers with which He had endowed them for great honor and blessing, were often dragged down to become their greatest degradation and curse.

"It lies with you, my son," she concluded, "whether you will take the Devil's way and waste the powers of your body in sin, or whether you will put the value upon them which God has. If you decided to do this latter, you will respect the organs of your body as something planned by the divine mind. You will protect them from evil, and grow into a strong, clean young man, ready to take your place with God as one of the builders of the race."

Could the mother be sure that even this high conception of the truth would save her boy from sin? No, for salvation from sin is ever a matter of the heart and of the power of Jesus Christ to save, but I would rather trust the chances for a clean life of a boy so instructed, than of one who has been left to gather the facts of his being the best way he might and from any sort of source, wouldn't you?

These articles have been written in answer to an appeal from a mother for some helpful suggestions as to what she should teach her child. We will close them by a special little talk with mothers who have daughters.

Some years ago, I heard one of our most noted holiness evangelists make a statement which led me to do a good deal of thinking. He was much burdened for fallen girls, and by his own contributions, and money which he secured from others, was paying the expenses of a rescue home in one of our large cities. He was preaching on sin and said: "Although I have these precious girls upon my heart, I never refer to them as *poor, deceived creatures*. They were not deceived. No girl on earth ever gives up her virtue without knowing that she is committing sin. If no one has told her so, her own conscience does. The very fact that she resorts to every means to keep it secret shows that she knows it is sin."

Now we are so used to speak of such girls as "deceived" that I began to cast about in my mind as to the truth of the preacher's words. I decided that he was both right and wrong. Right when he said that girls are not deceived as to the sinfulness of what they are doing when they consent to the loss of their virtue. They are not fooled at this point. They are conscious of sin, and shame, and will do everything in their power to hide it from others. But they are deceived as to the attitude of the man. They believe that he will love them as devotedly after their downfall as before. They trust him to keep the promise of marriage he has made. They gauge his fidelity and love by their own, which is a fatal error. They suppose a man's nature is the same as theirs is, which is not true. A woman clings to the man she loves, even though she knows he is unworthy. A man loves and reveres a woman as long as she is pure. When purity is gone, his love turns to loathing. It may be that he can't help it. It is his nature, and every girl should have the truth about it drilled into her.

Some have wondered why the Lord has preserved for us the tragic story of Tamar, the beautiful and innocent daughter of David (2 Sam. 13:1-20). I believe that every mother who has a daughter thirteen or fourteen years old, should have the courage to read this story with her. Not because it is pretty reading, but because it reveals a basic principle in man's nature which every girl ought to un-

derstand. The sacred historian there states it: "Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he loved her; and Amnon said unto her, Arise, be gone." Tamar plead that Amnon would at least give her the protection of his name, but the Bible says, *He would not hearken unto her*. Centuries have come and gone, nearly thirty of them, since the weeping girl, wronged and disgraced, was driven, king's daughter though she was, from Amnon's door, to remain hidden and desolate in her brother's house. But I don't see that the years have changed man's natures, or that they are different in this respect from the man of by-gone ages.

Girls are still weeping over love which has turned to violent distaste. They are still left to bear dishonor alone, and to live out their broken lives as best they may. Every woman knows of such cases, and should follow up the reading of the Bible story with some which have come under her own observation. Today, as I wrote these words, in one of our hospitals a young girl lies in a dying condition. She had always been a decent girl, with never a word against her character. But she was desperately in love with a young man to whom she became engaged and listened to the age-old falsehood that they two were as good as married, and soon would be anyhow. Then came sickness, and a growing fear, for the man kept putting her off about marriage. She worked as long as she could: she had to. But there came a day when she fainted in the workroom and was carried to the hospital. The baby is dead; the man has left town, and the girl disgraced and deserted, is dying in the ward of a city hospital. *It is a pity some one didn't teach her that men always turn against a girl when she falls, isn't it?* And working girls aren't the only sufferers. My mind goes back to the case of two young people who had been boy and girl sweethearts from the time they went through grammar school together. They were still quite young, but were to marry when the youth had a certain advancement in his position. But they didn't marry. The boy went away, no one knew just where, and pretty soon ugly tales began to leak out about the girl. The scandal was dreadful, and city-wide. Years after, the girl talked to me about it. "Neither of us ever had any thought but that we would marry when the time came," she said. "But those last two years of waiting for M— to get established in his business seemed so long. We finally persuaded ourselves that we were as good as married. I felt perfectly safe so far as the final outcome was concerned. He had everything to gain by marrying me, for his family was obscure and in moderate circumstances, while my father was one of the wealthiest, most influential men in town. But after I did wrong all was changed. He no longer loved or respected me. And though I begged on my knees that he would marry me, he said he could not. He knew that he ought to but he couldn't. He couldn't if he should be killed for not doing it. And I don't believe he could. I didn't know men were made that way. My parents should have told me." And they should. The girl who believes that she will be deserted and left to bear her shame alone, will not be easily tempted into sin.

A very young woman said to me once, "If I ever go astray, it will be with my eyes fully open, not only as to the sin itself, but as to what I can expect from the man. My mother has seen to that."

Have you done as much for your daughter?

"I WILL," said a young man who had been sitting on the hillside for two hours, and that decision led him to spend his life as a missionary among a barbarous people on a Pacific island. "I will," said another young man at the same time, and he got up to join some others in a little game that Sunday afternoon. That decision broke his mother's heart and landed him in the penitentiary. What a power it is which makes possible resolution and decision. Of all his creation, God gave to man alone the power to say "I will."—MARGARET SLATTERY.

If you are satisfied to be a nobody, all you have to do is to take the easiest route in sight. But if you want to be somebody, make up your mind at the start that you will have to tunnel your way through hills and mountains of difficulties. There is no easy route to a worthy ambition. It can't be reached in a rolling chair.—*Success Magazine*.

Those who are greedy of praise prove that they are poor in merit.—PLUTARCH.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

WASHINGTON-PHILADELPHIA DISTRICT YOUNG PEOPLE'S SOCIETY CONVENTION

The Seventh Annual Convention of the Washington-Philadelphia District Young People's Societies met at Darby, Pa., in conjunction with the Preacher's Convention, October 20-24. Twelve societies were represented, with seventeen delegates. The presence of the Holy Spirit was manifested throughout the convention, both in the business and in the religious services. It was indeed a blessing to our young Christians to have this opportunity of "sitting at the feet" of some of our older leaders who know God and are walking with Him.

Dr. Chapman's lectures were inspiring and instructive, and filled with new ideas. The unction of the Holy Spirit in his words of wisdom surely aroused within us renewed and enlarged visions of our close relation to Almighty God. We were stirred to be "absorbingly earnest in promoting a revival of spiritual religion in this day in which we live." Our District Superintendent, Rev. J. W. Nielson, addressed us on the subject of "Leadership," calling our attention to the abundance of room at the top, beyond social and literary leadership, for leading others spiritually. Brother J. T. Maybury addressed us on the subject of "Spirituality of our Young People" directing our attention to the characteristics of the grace of God in a soul. Brother C. W. Nielson read a paper entitled, "Why have a Nazarene Young People's Society," in which he emphasized the spiritual help derived from such an organization as we have. Brother and Sister Aycock arrived during the latter part of the Convention, bringing to us inspiration in their songs. Brother Aycock preached for us Friday morning, telling us of seven ways by means of which we may know God better.

The Round Table discussions were well responded to; such subjects as the following were raised:

"How to Reach and Save the Young."

"How to get the People out Early Enough to Begin the Meetings on Time."

"How to Keep the Young People's Meeting from Being Monopolized by the Older People."

Our District Superintendent summed up the solution in the statement that if we keep the glory and blessing of God in our hearts the problems will be solved.

The District Contest between the Philadelphia Section and the Washington Section of our District was a decided success, in spite of the fact that all of the societies did not get in all of their monthly reports. The reports of the delegates at the Convention clearly brought out this fact, showing that most of the progress went hand in hand with the contest. Our societies showed development and increase, not only numerically, but in varied activities such as rallies, prayermeetings, street meetings, literatures, assistance in church expenses and improvements, and raising of money for Eastern Nazarene College, foreign missions, etc. The banner for the contest was awarded to the Washington Section of our District, and to the Society of the Washington First Church. The contest will be continued during the coming year, with slight changes in the requirements for points of credit, and the two sections have been divided into the following zones:

Zone No. 1—Bloomsburg, Lehigh, Lansdale and Norristown.

Zone No. 2—Darby, Trenton, Rio Grande and Port Elizabeth.

Zone No. 3—Baltimore, Washington First Church, Washington John Wesley Church, Park Lane and North East.

Zone No. 4—Norfolk, Richmond and Laurel.

In addition to some of our societies doubling their membership, three new societies were organized, viz., Rio Grande, Richmond and Norristown.

The officers for 1924-1925 were elected as follows:

President, Rev. W. D. Shelor; Vice-President,

Rev. C. W. Nielson; Secretary, Miss Hattie E. Goodrich; Treasurer, Rev. E. E. Grosse.

Another feature in the success of our Convention was the splendid manner in which our Darby Society entertained us. They surely have our appreciation for the royal welcome they gave the delegates and visiting friends.

HATTIE E. GOODRICH, Reporter.

DISCUSSION OF N. Y. P. S. TOPIC FOR NOVEMBER 23

By H. B. MACRODY

The Grace of Gratitude

Psalm 107:1-43.

The season of the year calls us to express our gratitude to God for all His goodness. We are glad for the American practice of setting aside one day each year as a day of National Thanksgiving. As Nazarene Young People's Societies let us read, very prayerfully, the President's Proclamation in our meeting this week and, in every way that we can, let us respond to this call to the American people.

Gratitude is a grace that should be cultivated in every heart. With Paul, let us, "Give thanks for all things unto God and the Father in the name of our Lord Jesus Christ." There is no duty which the Bible enjoins upon us more. Simple though the grace appears, yet it is one of the most difficult to practice. Probably the greatest reason for this is that Satan is determined to hinder us.

It has been said that there is no greater characteristic of God Himself than His gratitude. He has promised that one cannot give so much as a cup of cold water in His name but that he shall have a reward. Our praise pleases Him; our service makes Him happy; our obedience causes Him to rejoice.

How shall we express our gratitude to God for all His goodness to us? Again and again in the Psalm before us this evening the Psalmist cries out, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" But in giving expression to our gratitude it must be from the heart. A lip service alone will not do.

This meeting might very profitably be conducted as a "Cross-over Meeting." Have the entire society seated on one side of the room and as each one takes part have him cross over to the other side. In responding to the topic ask each to name one thing for which he is personally grateful to God, and, in a few words, to give the reason.

When bringing the meeting to a close, ask for decisions for Christ. What a splendid opportunity to appeal to the hearts of the unsaved and the unsanctified! What higher expression of gratitude could one give than a complete yielding of his heart and life to Christ. Let this be your objective in planning the service. Have the members pray earnestly for several days before the meeting and God will undoubtedly reward your effort with souls.

CONTENDING FOR THE FAITH

By EVANGELIST A. O. HENRICKS

DESTRUTION of the Fundamentals in religion logically leads to the destruction of moral ideals, and this effort to teach morals with no fixed criterion of right and wrong, virtue and vice; with no final authority beyond the sanctions of society from time to time, has been in progress long enough for some of its fruits to be recognized. One needs but scratch the surface of business and social life. (I had almost said of home and church life as well) to sense the stretch of sensuality and unclanness. Conditions among many groups of business and student young people are almost beyond belief, and the tragedy too often includes children of kindergarten age.

There are some classrooms where the students are taught "self-expression" is the privilege, the right, even the necessary accompaniment of a symmetrical developed human being, and this "self-expression" is understood to allow, even demand, the indulgence of sensuousness and sensuality. What won-

der that the "petting party" with its nauseating and unnamable results, has become the favorite pastime of boys and girls, young men and young women, in numberless High Schools, Colleges and Universities.

Our young people from Christian homes, holiness homes, Nazarene, Methodist, Baptist and other homes, inevitably come under these vile influences to a greater or less extent and are unconsciously influenced by them. Hence the necessity (which exists without reference to environment or conditions,) to definite, constant, persistent teaching of God's sacred truths pertaining to sex; His unchanging, unchanging, unchangeable laws of personal and social purity, and the application of these laws to the adjustment of the individual to business, social and home environment.

Who shall be the instructors in these great truths? As a Christian church, as holiness people, we have mostly left our children and young people to "pick up" from the streets, from chance companions, alas! too often from actually vile lips, what should have come in pure form from chastened heart of father, mother, pastor, Christian teacher or close friend; but almost without exception these latter have failed to even recognize their privileges and responsibilities, while the majority of those who sense the need are utterly unprepared to meet the situation.

What shall be done? If we send them to the public libraries or publishing houses for literature, (printed helps) they will probably get "The evolution of sex through our animal ancestry" or "The development of the Family Unit, beginning with the prehistoric ages before the cave man chose his mate." What can be done? There are some things which can be done; some things which, thank God, are already being done to a limited extent.

First: We can persistently and consistently hold to and preach the Fundamentals of Christianity, emphasizing the fallen state of man, and the necessity for, and sufficiency of, the atonement of Jesus Christ; the provision of a conscious experimental salvation for each and every believing soul. Second: We can recognize Moral Education as of even greater importance than mathematics or the sciences, and that salvation in the heart no more supplies the needed knowledge of the one than the other. And, Third: We, as a church, can and must realize the necessity of providing the opportunities for instruction in moral education that no child from a Nazarene home can go out and say, "If my father and mother had instructed me in the truths of life I might have escaped these awful experiences." So that no Nazarene father or mother can say, "If I had only known how to instruct and safeguard my children we might have escaped this awful agony and shame." So that no young person can lose out in Christian experience and say: "If my pastor or Sunday school teacher had been able to give me the helps which would have enabled me to meet and solve my personal problems I might have maintained my integrity and my Christian experience." So that no student can go out from our church schools into Christian work unprepared to intelligently diagnose the difficult cases which will be found at his own altars and in his pastoral work.

A Department of Moral Education, with proper and adequate text-books and literature can be established in our schools and colleges. This department can be so handled as to safeguard all of our own students, and in addition, train them properly and adequately so that when they leave our institutions they will be prepared to meet and properly handle this most important problem. This department can prepare special, expert workers for this line of work who will go out into this degenerating age and help stem the tide of vice and immorality so prevalent among worldly young people. Lectures can be given by experts in our various churches throughout the entire connection, and in other denominations as opportunity affords. By this and other proper means, such as proper books and literature, our pastors, Sunday school workers and young people can get the needed information.

Our superintendents, evangelists, pastors, and the rank and file are most of them too busy, and generally lack the expert knowledge necessary to properly handle this work. Our educators, it seems to us are logically the men and women to tackle this great problem and find a solution. A committee ought to be selected to outline this work and to provide the necessary text books and literature.

We are so busy in the work of the Lord, striving to get people saved and sanctified, but we cannot afford to omit these vitally important considerations.

News and Notes from Washington-Philadelphia District

At the district Y. P. S. rally and preacher's meeting recently held at Darby, Pa., it was voted to secure a page monthly in the HERALD of HOLINESS for reports of churches and home mission enterprises. J. T. Maybury was elected editor. Different churches will order extra copies of this particular issue for distribution among their members.

A series of Home Mission conventions was arranged for our district to be held as follows, viz.: Bloomburg and Lehigh, J. H. Parker; Lansdale, Philadelphia and Darby, W. D. Shelor; Baltimore, Washington and Park Lane, D. E. Higgs; Trenton, Bridgeton and Port Elizabeth, B. H. Maybury; Rio Grande W. G. Prouse; Norfolk and Richmond, J. T. Maybury.

Trenton, N. J. Church has purchased a parsonage about a square from the church during the past year, and has thereby taken an advance step. Besides this the church has been renovated and painted inside and out, and further alterations are in progress in preparation for the entertainment of the Assembly next April. The Lord has graciously provided the needed finances, budget is paid to date, and best of all souls are still finding God. Revival meetings with Rev. D. E. Higgs Nov. 17th to 30th Pray.—W. G. Prouse, Pastor.

The tent meeting recently held at Norfolk, Va., was a great success, many souls finding God and uniting with the church. A baptismal service was held by the river side, and the pastor baptized several converts by immersion. Evangelist A. A. Price will hold a revival here Nov. 9-23.

EVANGELISTS JARRETTE AND DELL AYCOCK are in a meeting with Pastor Shelor and his church at Lansdale, Pa. They are having a splendid meeting. On the night of November 2 they had the main auditorium and the Sunday school room full of people. Nine were at the altar and all prayed through to victory. On Tuesday, November 4 Evangelist C. W. Ruth was with them for an all day's meeting. This is Brother Ruth's old home and some of his relatives live there and he is greatly beloved of our people there. Following the Lansdale meeting the Aycocks are to be with First Church, Washington, D. C., for a revival. Pastor Cooper will begin his new work with First Church with this revival. We are truly thankful for the privilege of having the Aycocks on our District for these and any other meetings which they may be able to give us. They are successful soul winners and are true and loyal to pastor, church and all the interests of our denomination.

PREACHERS' CONVENTION

THE SEVENTH ANNUAL CONVENTION of the preachers of the Washington-Philadelphia District was held in conjunction with the Young People's Society at Darby, Pa., October 20-24. We were indeed fortunate in having Dr. Jas. B. Chapman with us for each service. This was Dr. Chapman's initial visit to our District, and surely "our hearts burned within us" as he poured forth his messages from on High. His lectures and remarks during the discussions stimulated our thoughts, and we were aroused to have more of the "Preacher's Fire" in order that we might be alert in setting the pace for our people. Thursday evening we had a beautiful altar service, during which two young girls prayed through to our Father's throne and were born into the kingdom of God.

The following papers were read and discussed with much interest:

"What can a Preacher do to Assist Converts to Retain Their Experience?" by Rev. W. D. Shelor. While we should continue to avoid proselyting, we should "pull when the fish bite."

"When and How Should a Pastor Leave a Church?" by Rev. J. H. Parker. It is a wise pastor who knows when his work is done at a particular church, if at all possible, he should leave the town, or at any rate, take his hands off of that church, and leave the incoming pastor free to minister to the flock.

"Criticism vs. Fault-finding Among Preachers." By Rev. B. H. Maybury. Dr. Chapman called our attention to the bigness of Lincoln and of Paul in turning a fault-finder into a helpful critic.

"Church Music." By Rev. L. B. Williams. Church music should be conducive to the spirit of worship, and also be attractive enough to be an aid in getting men and women under the sound of the gos-

pel. The discussion brought forth a danger reverse to the "jazz" tendency—that of seeking to revive old songs which have no meaning to this generation; especially those which are freighted with so much doctrine that the feelings are quenched. The purpose of the song-should be that we catch the spirit of it, as we do when reading the Psalms.

"The Dangers Confronting the Preacher." By Rev. J. T. Maybury. The chief danger is that our love wax cold, and our preaching become professional.

During the Round Table Discussion, the problem of making pastoral calls was considered.

Rev. Geo. Q. Hammell addressed us Friday afternoon stating that if we are susceptible to anything that is not of God, the indications are that we are tainted with something that is not of God. He mentioned also that he was not concerned about his influence with men, but that he was tremendously concerned about his influence with God.

It appeared that the preachers of our District had influence with God, for the meetings were not a time of formal business matters and lectures, but they were well seasoned with the unction and glory of the Holy Spirit.

The officers of the Ministerial Association of this District for 1924-1925 were elected as follows: Chairman, Rev. J. T. Maybury; Secretary, Rev. W. G. Prouse; Treasurer, Rev. C. W. Nielson.

The Norfolk delegates invited us to their church for the 1925 Convention, which invitation we gladly accepted.

The members and friends of the Darby Church have our sincere thanks for their hospitality extended to all of the delegates and visitors.—Hattie E. Goodrich, Reporter.

REPORT FROM DISTRICT SUPERINTENDENT NIELSON

A number of home mission campaigns have been held with some good results and prospects in some places for a Church of the Nazarene. At Berwick, Pa., we are holding forth in a fine church building, which formerly was occupied by the Methodist-Protestants. Rev. James Price is pastoring the work there and reports an increase in attendance and interest. The street meetings at this place are attended by hundreds.

J. T. Maybury and the writer recently conducted a campaign at Kenbridge, Va., with some very good results. A weekly prayer-meeting and Sunday school was arranged for and we plan for another campaign in the future. The crowds here were excellent and were hungry for the old-time gospel.

Rev. A. A. Price pitched a tent at Nazareth, Pa., and a number at this place were anxious for a Church of the Nazarene, but we did not think it advisable to organize at the present time, because the number was not sufficient. We do not see the advantage in organizing six or eight people into a church and hinder all future growth, but feel that further efforts should be made first.

Brother Knuckels, a local preacher, and a member of Brother Ford's church at Richmond, recently conducted a revival meeting in Louise Co., Va., in a Union Church, sixty people prayed through. The Union church closed down on them, but they held forth in a brother's home, with the result that twenty-three wished to be organized into a Church of the Nazarene. On Nov. 9th the writer expects to go there and organize them.

The church at Norristown is still making good strides. Brother Ward just closed a very good meeting there, and some good people united with the church. Norristown took a long time to get started, but nothing will be able to stop them now.

The District Camp at Leslie, Md., this year was blessed of God. J. C. Henson, Manager at Eastern Nazarene College, was the evangelist. The local church received a couple of members as a result of this meeting. This is the first time in the history of our camp that the local church had received any members as a result of the campmeeting. We believe that greater things are in store for our district Camp.

The writer has conducted revivals at Berwick, Norristown, Kenbridge, Philadelphia, Laurel, Indian Head, Victoria, and Erma, besides the District Camp, this summer. I have also visited other churches on the District, and have myself scheduled up until the end of January.

Rev. L. B. Williams has felt led to resign the pastorate of our Washington Church and the church has called Rev. Marvin Cooper, until recently, pastor of our church at Detroit, Mich. God enabled our brother to build up a good church in Detroit and he has the good wishes and prayers of the Wash.-Phila. District in his task at Washington. Too much cannot be said in praise of the work of Broth-

er Williams. From a work that was practically shattered to pieces, he has placed them in a handsome, large, brick edifice, brought them out into the clear in finances and increased the membership until it numbers around the hundred mark.

The Darby church with its new folding seats, new carpet and paint certainly presented a fine appearance at the preacher's meeting held there. They certainly entertained us royally.

Our churches on the District are moving on steadily. Baltimore is building a new fine tabernacle, Trenton has beautified their church and made other improvements for the coming Assembly, and Richmond is negotiating for a lot on which to build.

All our churches are planning for aggressive revival campaigns this fall and winter and we believe God will give a fine harvest. Sowing bountifully we expect to reap bountifully.

YESSERS AND NOERS

By BYRON H. MAYBURY

IT IS easier to say "No" than "Yes." But it is the ones who say "Yes" oftener than "No" who get farthest ahead, and who accomplish the most.

Have you a "Yes" or a "No" disposition?

Abraham was one of the greatest "Yessers" of the day. When others would have said "No" to God, he said "Yes," and stepped out by faith and put God to the test. Because he said "Yes," his faith was accounted unto him for righteousness, and God claimed him as his friend. Because he said "Yes" in the face of overwhelming odds, through his seed God has blessed all the nations of the earth.

"Where there is no vision the people perish" is well spoken of the "Noers," and translated into the vernacular of today would read "Where no vision is, the people say 'No,' it can't be done."

Take Woolworth: After he acquired a few stores, it would have been easier and more comfortable for him to refuse to shoulder additional responsibility. But Frank W. Woolworth was a "Yes" man. He was always looking for fresh opportunity to branch out. And he left the Woolworth Building, the highest in the world, as one of his monuments.

So with the Lord's work. We need those with both a vision and a disposition to say "Yes" to the openings as they appear. In this class should be every Nazarene, from General Superintendent to the humblest lay member. Our great need is not open doors. Of these we have more than we can enter now. Our crying need is for "Yessers" who, seeing the needs, will proceed to tackle the job with the "faith as a grain of mustard seed," with the zeal of a Paul, and with the courage of a Joshua.

Someone has said that we could be divided into two classes, first, those who simply "wish" for things, but do not bestir themselves to turn their wishes into realities, and, second, those who do not hesitate to accept the risk which usually attaches to the making of experiments, or striking out in some new direction. The latter have the "Yes" temperament. Your "No" man usually is timid. He is afraid to quit his little rut. He prefers to jog along in the same old things, meeting with the same old faces, to embarking on a course which would bring him in contact with new people, extend his border, and enlarge his tent. Dr. Bresee was a "Yesser" and not a "Noer" when he led out under the starry sky his little flock to freedom from carnal hindrances and ecclesiastical suppression to an untried venture and unknown future, thereby giving birth to the Nazarene Church, which is today blessing an un-numbered multitude the world over.

The nub of the whole matter would seem to be that if you want to sleep through life a Do-little, and a Nobody, the thing to do is always say "No." But if you want to sweat and sacrifice to become a Succeeder, and a Somebody, in the work of the Lord, you must have the courage very often to say "Yes." "Lord, help me to be up and doing, give me a vision to see and a will to obey, that I may accomplish more for Thee. Make me, I pray, a 'Yesser' and deliver me from being a 'Noer'."

"I love the HERALD of HOLINESS. It contains so many good things for such as I who never have the privilege of attending the Church of the Nazarene."—Mrs. M. E. Welch, La.

The Sunday School Lesson, November 23

By M. EMILY ELLYSON

SUBJECT: The Transfiguration.

GOLDEN TEXT: *This is my beloved Son, hear him* (Luke 9:35).

LESSON TEXT: Luke 9:28-36

IN APPROACHING the subject of this lesson "The Transfiguration" a feeling of awe steals over us and we feel that we are standing on most holy ground. The transfigured Man upon the holy mount, glistening with the glory of whiteness like that of snow, radiant with a flashing splendor that made the mountain top luminous with the dazzling light of that resplendent hour, that was God's perfect Man. It is here we see the glory, the magnificence of His majesty—which had been veiled behind the human, in order that the weakest and poorest might approach Him—flame forth into prominence for a brief portion of time and they, Peter, James and John beheld the marvelous unveiling of His hidden splendor, for, "He was transfigured before them; and His face did shine as the sun and His garments became white as the light." Afterward Peter looking back to the overwhelming beauty and glory of that night scene wrote, "We were eye-witnesses of His majesty."

This glory was not a reflected radiance resulting from communion as in the case of Moses, who, when he descended from Mount Sinai must needs veil his face because of the shining which blinded the people; nor was it the light of heaven falling from above upon Him, as in the case of Stephen the first martyr when about to pass from earth to heaven, "saw the heavens opened and the Son of man standing on the right hand of God," but this was the glory of His own person shining through the veil of His flesh that had hidden it, until the very garments He wore sparkled and glistened and flashed with the splendor of "light" and "snow" and "lightning." The transfiguration was effected not by glory falling on Him, but by inherent glory shining from Him.

The transfiguration of Jesus was the high point of His human life and the natural result of all that preceded it, the bursting forth of accumulated triumph gained through the years of childhood, through the temptation of mature years, and the testings of His public ministry, here at last that humanity, perfect in creation, perfect through probation was perfected in glory on mount Hermon's lofty height. Just as the confession of Peter marked the high point of the Apostle's faith, for never until after the resurrection of our Lord did it reach so high a mark but rather seems to retrograde from it—so on Mt. Hermon did the Master and His disciples reach the highest point in His life history. Henceforth it is a descent into the valley of humiliation and death. The Mount of transfiguration confirmed the truth of Christ's statement to Peter regarding the cross and from which the disciples had shrunk, for that cross was the subject of conversation on the mount. It also endorsed the confession of Peter for the voice which spoke to them from the cloud said, "This is my beloved Son." Hence we see that there is a distinct connection between the transfiguration and the events immediately preceding it.

If we study closely we will discover that there has been a sense of estrangement between the Master and His disciples for the period between Peter's confession and the lesson today. They seem to be afraid and their walk was not so close. He was going toward Jerusalem, steadily approaching the cross of which they were afraid and they followed reluctantly, much perplexed. He had not denied His Messiahship when Peter had proclaimed it and yet He had foretold them of the cross and all the hope that had been awakened by the Messiahship seemed now to be an impossibility. The cross, with all the mystery enshrouding it, loomed ahead right across their pathway, and fear possessed them. Those six days must have been lonely days as He realized how far they were from being able to fellowship with Him in His sufferings, but in His sublime loneliness He moved steadily forward to His cross. But when those six days were passed He led three of them to the mount,

and there in that sacred vision, He spoke to their fear and threw new light upon the overshadowing mystery, while revealing to them the inward glory of His Person.

In this new light Peter spoke again. He had spoken before in the sight of the cross and now he speaks in the light of the glory. "Be it far from thee, Lord," he had said of the cross. "It is good to be here," he said on the mount. But we must not criticize him. Is not that like ourselves? Suffering? No. The glory? Yes. May we not conclude that one object of the mountain-top vision was to strengthen feeble faith and quiet the hearts of these disciples by allaying their fear, for the Word says, "He was transfigured before them." Placing the emphasis on the two last words brings us to the conclusion that this marvelous outshining and radiant glory was for their sakes. But there are some lessons for us here, one of which is, that God's "afters" are worth waiting for. What if the "now" is dark there will be light and glory in the "after." There is ever,

"Light after darkness,
Gain after loss,
Strength after suffering,
Crown after cross.
Sweet after bitter,
Song after sigh,
Home after wandering,
Praise after cry."

But let us remember that Jesus' disciple does not abide on the mount. Just beyond lies the valley and farther on is the shade of Gethsemane's olive garden. The mount stands "after" the six days of loneliness, and before the most severe trials. Had Jesus not passed from the mount of transfiguration to the mount of crucifixion, heaven would have been unpeopled, for earth would have been unredeemed, and there would have been but one perfected Man in von bright world. But thank God, He left the mount with its splendor, and with unflinching step He trod the way to Calvary, and from the gloom that overwhelmed Him, has broken a light that streams down the long vista of years, bringing hope to every son and daughter of Adam's ruined race. But the death of this Man would have been of no avail had it not been preceded by a perfect life.

Shall we look briefly at the celestial visitors, Moses and Elijah, two of the most outstanding characters of the Old Testament, Moses the hero of the law, known as the lawgiver of Israel; Elijah the fearless prophet of God. The one had received and given the law to the people, the other had called the people back to the law when they had become disobedient.

This was Moses' first visit to Palestine. He had seen it from afar but never before had he stood in the land of Promise. Elijah's experience was very different. He was familiar with every part of it. Here was the scene of his labors. He had founded schools of the prophets where young prophets were trained to carry on the work when he had departed. He loved the land where he had stood loyal to God and truth. He was now back again, but how different the mission. Here we have the founder of the old covenant, the restorer of the old covenant, and the fulfiller of the old covenant, for all the past was about to be fulfilled. Here "with glory wrapped around" they talked of "His decease" which doubtless meant more than death, for resurrection and ascension were surely included. These men had done their work and left it unfinished, and here upon the mountain top they have the assurance that all that they left undone would be perfectly accomplished.

So through all the ages He will gather His workers and at last in the light of final victory, they will understand the meaning of their work. Moses and Elijah came and passed, the glory vanished, the voice was silent, and "Lifting up their eyes, they saw no man save Jesus only." The same Jesus they had known and loved and followed. The same tender Hand touched them, the same kind Voice spoke to them and said, "Arise and be not afraid." He remained.

representative on the field: the management has depended on the voluntary co-operation of our people in the support of the Home. Dr. Benton is looking after the management of the institution without remuneration to himself, and is conducting it on the most economical basis made effectual by the worthy and efficient Matron, Miss Pearl Cole.

The following official statement from the Hunt County Health Officer, under date of Oct. 1, 1924, indicates the sanitary condition of the Home:

"To the District Assembly Church of the Nazarene, Bonham, Texas: I have just made an inspection of the Orphan's Home located at Peniel under the care of your church. There are two buildings, one for the boys and one for the girls. The rooms are well kept, everything clean. There are twenty-two children and three workers. The buildings need some repair; also the stock need a barn for their protection. Signed, J. H. French, M. D., County Health Officer."

Following is a list of the immediate needs of the Home:

Barn for the stock. Our barn with considerable supply of feed burned; feed for the stock; repair on buildings; a base burner, or other large heater for main building; small heater for nursery; unionalls, or overalls for boys six to fourteen years of age; shoes and stockings for children; anything for the pantry; and two milch cows, (one of our best cows died recently).

We earnestly solicit the prayers of all our people for this work, and the financial support of the districts committed to the support of this institution; we must have your help if we are to take care of the homeless children who are depending on us.

As Thanksgiving and Christmas holidays are favorite times to collect special offerings for charitable institutions, the management has arranged to supply you with Dime Cards (each card holding Ten Dimes) for the holiday offerings. Please write to Dr. Benton, Peniel, Texas for as many cards as you or your people will fill and they will be forwarded to you at once. Don't neglect this. Let everybody help, even if it be but little, and help us bring comfort and happiness to the little ones.

P. L. PIERCE, Chairman Board of Directors.

AMONG MISSOURI NAZARENES

The undersigned enjoyed the pleasure and privilege of going to Webb City, Missouri, over the week-end of October 19. We arrived at Joplin early on Saturday evening where we were met by Pastor J. Scott Blystone of our Webb City church, who conducted us to Webb City where we were entertained at the pastor's home. On Saturday evening we preached to a small congregation of members of the church on the subject of financing the church so as to give the maximum time and attention to revivalism and spiritual matters generally. On Sunday morning we preached upon the character of the men and women necessary for the Church of the Nazarene to fulfill her great call to preach what she conceives to be, in the words of our sainted Superintendent, Dr. Bresee, the dispensational truth committed to her, namely, "That Jesus Christ baptizes believers with the Holy Ghost and fire, purifying their hearts by faith and empowering them to accomplish whatever He calls upon them to do." In the afternoon we attended a group meeting of the Webb City, Joplin, Carthage and Carl Junction Churches of the Nazarene at Carl Junction where we preached on "Some Things that Pentecost Did for the Disciples" and concluded the service by dedicating a fine new parsonage to the Lord. This parsonage is credited to the stirring labors of Pastor A. F. Daniel and his excellent church and was built and completed in four weeks' time. It is a splendid house of five rooms and bath. The pastors of the four churches were present as well as a considerable representation from each church, and the Carl Junction church was packed. In the evening we preached again at Webb City church, thus closing a week-end of much blessing and profit from the hand of the Lord. The Webb City church, under the stirring leadership of their new pastor, is taking advance steps, entering into a covenant of prayer and paving the way for a gracious revival. On Monday morning we went down to Monett, Missouri, where we spent one and one-half hours between trains in conference with Pastor Homer Jolly and one of his substantial laymen concerning the financing of their church debt. At noon we returned to Joplin where we took dinner with Pastor W. I. Deboard and spent one and one-half hours between trains discussing the local church situation and means and methods for financing the church building project and plans for the new building. We found the pastors of all these churches alive, energetic, and enthusiastic concerning their work. Rev. George S. Owen is the capable pastor of the Carthage church. These churches plan their work together and find much of blessing in the fellowship which has been built up among them.

E. J. FLEMING, General Secretary.

PENIEL ORPHANS' HOME, PENIEL, TEXAS

Under the direction of Dr. J. W. Benton, Manager and Superintendent, the Peniel Orphans' Home is still proving a blessing to many homeless children: this is evidenced by the following extracts from Dr. Benton's report to the recent District Assemblies: "During the six months we have had charge of

the Home, eight children have been received, thirty-six have been placed in worthy homes, leaving twenty-two in the home at present, with a number of applications on file."

A financial statement was given showing a deficit of \$555.17 in running expenses, at the time Dr. Benton took charge. This has been paid in full, and all current expenses paid to date, and this without a

KENTUCKY DISTRICT

Since our last report we had closed a great assembly year, enjoyed a most blessed assembly, and more than a month of the new year has past. We are starting the new year with as fine pastoral arrangements as I have ever seen on a small district. The outlook for Kentucky was never so encouraging for the Nazarenes. The spiritual conditions far surpass anything we have had since I have been serving in this capacity. The Spirit of the Lord has come upon us until saints would shout and sinners weep at a number of the churches we have visited since the assembly; and the climax came recently when we visited Rev. C. E. Green's church at Newport, where the Lord moved on us in such a way that we were compelled to continue a meeting or disobey the Spirit. For ten days we saw the altar lined each evening, and some back in the congregation cried for mercy until the Lord answered. It seemed there was as little human and much of the divine as I have ever seen. Truly God was there.

We are begging God day and night to give us system in our business and holy fire in our services. The light is at last beginning to break through the clouds. More of our people are tithing than ever before, and, according to the promise of the Lord, the windows of heaven are beginning to open above us. Our people generally favor the newly adopted budget system, and we are working hard to get it in full operation. Some of our good pastors are already taking care of it in a systematic and business-like way, and others are beginning to fall in line. Our Budget runs two-thirds for District and one-third for General. Our District Treasurer has been instructed to forward check to the General Treasurer monthly. He will do this whether it be little or much, and we trust each local treasurer will be equally faithful in reporting to him.

Our pastors are planning to keep revival fires burning during the year. Revivals are now in progress at several points, and some report splendid results. A couple of fine Home Missionary meetings are being conducted in new fields, which we trust may result in the organization of good churches. Rev. W. T. Mason and wife, formerly pastors of Ashland church, send encouraging reports of their work in Henderson where they are digging out a new church. Revs. Taylor of Science Hill and Waters of Mt. Hope held a good meeting at King Bee which resulted in the organization of a nice little class of about twenty members. Brother Waters was called as pastor. We feel that we must go at once and possess the land!

J. W. MONTGOMERY, District Superintendent.

BRESEE COLLEGE

Bresee College students and friends had an unusual treat on Saturday, Oct. 25th. Rev. Andrew Johnson, of Wilmore, Ky., gave us two great lectures. He is known throughout the Holiness Movement as a unique speaker and a scholar of remarkable breadth.

His morning lecture was from the subject, "Sixteen Capital Blunders of the Higher Critics." His message covered every phase of the Higher Critics' teachings. He bombarded the biological baboon boosters. This message should be in print. Brother Johnson promised to put it out in book form. One hundred copies were asked for in this morning service.

His evening message was from the subject, "Man or Monkey?" or ten mistakes of the higher critics. He held his audience for more than an hour with facts, humor, sarcasm of the teachings of Modern Thought and with a powerful plea to stand for the old Book.

He should be heard in every college and church in our land. His arguments are unanswerable. His manner is pleasing. He is a lovable character and a good man.

A. S. LONDON.

SAN ANTONIO DISTRICT ASSEMBLY

The eleventh annual Assembly of the San Antonio District met in Waco, Texas, October 15-19, with General Superintendent Reynolds presiding.

We have attended many Assemblies in the past sixteen years, but we believe this to be the best in a number of ways. At times the power of God came down and business was suspended to give the people an opportunity to sing and rejoice in the Lord.

General Superintendent Reynolds was at his best. At no time was it out of order to sing, shout or pray. Peace and harmony prevailed. It was proven that we can be one in spite of the fact that we are all individually different, and have our own thought about many things.

Dr. Reynolds preached the opening sermon Tuesday night, which was indeed a fore-token of what we would have during this Assembly. He preached Sunday morning to a crowded house, an inspiring message that was fruitful.

There were a number of visitors with us. Rev. B. F. Neely of Bethany-Peniel College gave an edu-

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you in my last letter just as we arrived at the home of Brother Victor Valade on the north banks of beautiful Lake Erie. He has a house and property out there that are worth at least seventy-five thousand dollars, and his tax to the Canadian Government is about \$40 per year. Don't you think that a few of us over-laxed Americans in the United States ought to go over the Canadian line and get a home? Just think a little piece of property like my home in Pasadena, Calif., being taxed nearly two hundred dollars per year.

But just at twelve o'clock we got into a boat and pulled out into the beautiful Lake and in a few minutes were fishing for those Black Bass, and the Valade boys were pulling them in. It was my good luck not to catch a Black Bass that day, but I did get two fine ones of some other name, and when they came out of the skillet they tasted just like Black Bass. From twelve to two we caught a big fry and came in and had one of the finest chicken dinners a fellow ever sat down to. We had thanks and prayed and sang and had a great time with the Lord. After dinner we left word for the good Valade ladies to dress the fish for supper, and we old boys hit the Lake again. By seven o'clock we had a fine string and landed for our supper, and my what a fish fry we did have! After eating all the fish we could, we had prayers with the good family and Brother and Sister C. C. Valade and son and this old soldier got into the car and drove back to Detroit, arriving there just before midnight. I had the pleasure of lying in bed until twelve o'clock the next day. Then we brought in our fish from the Lake and had a great fish fry for dinner, and we had in our company Brother Blakely, a fine Methodist preacher who enjoys the experience of holiness.

After a fine visit, we boarded the big car again and started back to Kingsville, Ontario, to visit Grandmother Valade, who is now eighty-one years of age, but well and happy and full of the Spirit. She is now a reader of the HERALD of HOLINESS. After a fine supper with Mother Valade, we drove to the big Methodist Church and I had the pleasure of preaching to a large

crowd of Canadian Methodists and of securing thirteen subscriptions for the HERALD of HOLINESS. On my Canadian trip I placed the HERALD of HOLINESS in thirty homes.

After preaching, we drove back to Mother Valade's and three of her sons, Charles, Thomas and Victor were there. There are five of the Valade brothers in a large business in Detroit. We sat up and talked and had a fine meeting, after meeting was over. About midnight Brother Thomas and Victor went to the home of Victor and Brother Charlie and I stayed all night. At an early hour we were up, had breakfast and prayers and started on the fishing trip again. We reached the Lake about eight o'clock and Brothers Thomas and Victor had everything ready, and we had one great day out on the Lake. This was my good luck day, and I caught two fine Black Bass. It seemed that the Valade boys were determined that I should catch a Black Bass, and my when I got the big one, I whooped like an Indian. But I got Brother Charlie to pull him in for me, and all three of the Valade boys whooped with me like sure enough boys. I am certain that we had the two finest days of my life out on that Lake. The sun never set on two days of greater pleasure for this old holiness preacher. Each day we had meals at the beautiful home of Brother Victor Valade. But on the second day I was to come back into the city in time for supper with Brother Guy C. Nelson, one of our fine old Nazarene boys from Nashville, Tenn. Brother Westfield met me at the home of Brother C. C. Valade and drove me across the city to Brother Nelson's where we had a typical Southern supper, with real Southern biscuits, real Southern corn-bread and old-fashioned Southern fried chicken. We had a great time with our Southern friends, and after that fine supper we drove to the Church of the Nazarene, and I had the pleasure of preaching the gospel of full salvation. After service, we drove back to Brother Nelson's for the night, and the next morning we were up early and I was off for Rochester, Michigan, as happy and as jolly as a boy—I will soon be sixty-five, glory to Jesus!

UNCLE BUDDIE

cational address and preached once. Prof. Ahern represented the school at Hamlin, and gave an encouraging outlook for that school. Rev. Ed Roberts made a plea for Rest Cottage at Pilot Point. Rev. Wm. Eckel of Japan, and Rev. Peter Kiehn of China, made stirring appeals for missions. Rev. J. T. Upchurch and S. W. Hampton of the Dallas District were present, with a number of other visitors.

Rev. John E. Threadgill was elected District Superintendent and will move on the District right away. Brother Threadgill preached a splendid sermon Saturday night, and the results were a number prayed through at the altar.

Austin was given the Assembly next year, and we are praying and planning for a royal reception for the Nazarenes next fall. Come on with us.

The Assembly adopted the General Budget, and we believe the coming year is going to be our best.

IVAN L. FLYNN, Reporter.

NAZARENE MISSIONARY SANITARIUM AND INSTITUTE

By E. J. FLEMING, General Secretary

It was the pleasure of the writer to visit Nampa, Idaho, for several days recently and to learn something of the splendid work that has been built up in this place under the leadership and direction of Dr. Thomas C. Mangum. The building occupied by the Sanitarium was formerly built for a residence. In transforming it into a Sanitarium many internal changes have been made. The institution is reasonably well-equipped as a general hospital. The operating room has one of the finest electric sterilizers manufactured. There are twenty-five beds for patients, a kitchen and breakfast room. The office occupies the closed-in porch. The nurses' home is a neat bungalow about one block distant.

Dr. Mangum is a true-hearted Nazarene. Besides his supervision of this institution he is city physician, county physician, handles an extensive local practice, and teaches certain subjects to student nurses. Add to these weighty responsibilities the fact that he is a licensed minister of the Idaho-Oregon District and acquires himself well. This precious brother is one of the very finest of genuine Christian manhood to be found anywhere. Dr. Mangum is a graduate of the medical department, University of Texas. He has been pathologist, house surgeon, and

lecturer to nurses, Holley and Love Sanitarium, Ballinger, Texas, and he also carries A. B. degree from Northwest Nazarene College. He is ably assisted by his excellent wife, Emily R. Mangum, who is a most capable registered nurse, a graduate of Howard Payne College, Northwest Nazarene College and John Sealy Hospital of the University of Texas. She is superintendent of nurses in the Sanitarium. Miss Gertrude M. Slack, a registered nurse, is head nurse of the Sanitarium, and Mrs. Edith Whitesides is the capable and efficient field secretary.

The vision of Dr. Mangum and his corps of workers for this splendid institution includes eventually a rest home for sick and temporarily disabled missionaries and other gospel workers where they can receive medical treatment or surgical care; a place to which our own Nazarene people may come for hospital treatment in a thoroughly Nazarene atmosphere; an institution so permeated and saturated with the spirit of holiness that all who come will be moved to say "God is in this place."

The spirit of Jesus is everywhere present. Before entering upon serious operations the patient is prayed with by the Doctor or nurses. When in the operating room and ready to proceed with the operation the Doctor always prays for divine assistance. If there should be revealed any evidence that the patient is not right with God every possible effort is made to bring him into a closer relation with God before the time set for the operation. Souls have been saved and believers have been sanctified and there have been some remarkable cases of healing as the spiritual fruitage of this splendid institution. God is kept foremost in everything.

The Sixth General Assembly appointed a Special Committee on Sanitarium and Hospital work. This Committee, after giving careful consideration to the subject and submitted a report which was referred to the Committee on Education inasmuch as this Sanitarium was connected with Northwest Nazarene College. The Committee on Education recommended the recognition by our church of the importance of this great work as a means of propagating the gospel of our Lord Jesus Christ. It was voted that the educational phase of this work be placed under the supervision of the General Board of Education and that the missionary home feature be referred to the Department of Foreign Missions of the General Board with power to act. Thus it is understood

Our Eastern College

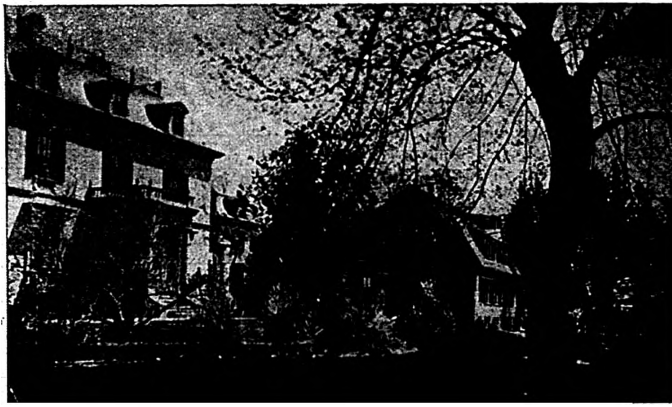
OUR Eastern College, which was formerly located at North Scituate, R. I., but now for a number of years in its permanent quarters at Wollaston, Mass., is one of the important institutions of our church. It is in the Educational Capital of the nation and for that reason possesses some unusual advantages and must meet some unusual difficulties. Its students have the finest advantages that are possible in this country, and its promoters have the greatest difficulties in securing the privileges and accrediting which our other schools possess.

Our men like Nease the President, Henson the Business Manager, Peavey the Treasurer and Gould the Chairman of the Board of Trustees fully realize the importance of the task set before them in the building and maintenance of our school there. But, as we mention editorially, we cannot educate leaders for our work in the East anywhere except in the East, while the East can educate for all other sections of the country, so we will have to have this school.

Like most of our other schools, Eastern Nazarene College has been hampered by debt. This debt is old and has been likened to a mill stone about the neck of the institution; for no matter what forward movement is suggested, its consideration is nullified by a consideration of the debt.

The school has done some improving on buildings and equipment this summer and is in good condition to take care of about one hundred and fifty students, which is its capacity with its present buildings. Its present enrollment is almost up to the capacity, and with a little extra effort it can be brought up to that mark next year. And when it has its full enrollment, with its regular "temporary endowments" which are supplied by the Sunday schools and by individuals in its supporting territory, and the regular budget for education among the churches, the school will be able to meet its regular current expenses.

Therefore, the debt is the problem, and our men realize it and are facing the facts. A little while ago they compiled their figures and found that it



VIEW OF CAMPUS, EASTERN NAZARENE COLLEGE



J. C. HENSON

would require \$60,000 to put them out of debt within four years. But they also felt that it was not wise to go out for open pledges to raise the amount, lest they should apply subscribers' money on an unfinished and unfinishable task. So they set in to raise the amount with the condition that no subscription would be valid until \$40,000 should be subscribed. This amount would be sufficient to insure that the task would be completed. And they went to work. When I was over in that section the other day and had my talk with J. C. Henson, the Business Manager, I found that they had been out "still hunting," as Henson calls it, for three weeks and that they had secured over \$20,000 in subscriptions. Henson's middle name is "Economy," so I was not much surprised when he told me that the entire cost of the "campaign" (it is not a campaign in the accepted sense, for their work is being largely done by private appeals) up to date has been "not more than \$150." Rev. John Gould, Chairman of the Board, secured a vacation from his church and went out for the school, living on his salary from his church; and methods like this are so appealing that the people are just bound to let these men have the money.

The Pittsburgh District has been well canvassed, the work on the New England District is on in earnest and then will come the turns of New York and Washington-Philadelphia Districts. I am expecting within the next thirty days to hear that the first forty thousand has been subscribed.

Dr. and Mrs. Ellyson recently had a blessed convention with our school there, and more recently Bud Robinson and Prof. Messer have been in the school. No doubt Brother Robinson will tell us something interesting about Wollaston very shortly. But my thought is that the brethren there are looking after spiritual interests as of first importance and that they are doing a work worthy of all commendation.

The plan to get a certain number to subscribe \$1,000, a certain number \$500, \$200 and \$100 is so practical and so fair that one cannot reasonably turn it down, and they are not turning it down. We shall be glad to report the complete success of Eastern Nazarene College.—EDITOR.

that this institution is recognized by the General Assembly and commended to support by our entire connection. The character of the institution, the character of its work, the leading object of its existence, the marvelous results secured, the outstanding fact that the Nazarene Missionary Sanitarium and Institute is the only hospital in our entire church, should urge all the friends of such a Christian benevolent enterprise to make generous contributions toward its maintenance. Money for this purpose should be sent to the General Treasurer plainly designated.

One of the most pressing needs of the Sanitarium at this time is nurses. Several are needed at once to enter the probationary class, or to finish a course begun in some other hospital. That which should appeal to any young woman who wishes to be a missionary, or a deaconess-nurse, or a Christian nurse in any capacity, is the spiritual atmosphere of the institution. The Sanitarium and Institute is affiliated with Northwest Nazarene College, most

of the class work of the nurse's course being given by the college professors. The faculty of the College and Institute are all in the experience of heart holiness and take a special interest in the souls of the girls placed in their care. A definite missionary influence is thrown about them bringing them in contact with the missionaries who are in the Sanitarium for treatment. They are permitted to attend the services in the large College church in the city where the spiritual tide is always high. We believe that this is the only holiness hospital in the United States and presents a wonderful opportunity for young women to take nurse's training. High school graduates who are working for an A. B. degree may secure it by taking the regular three years' course in the Sanitarium and two years of college work.

"THE HERALD OF HOLINESS has been such a help and inspiration to me, that I don't know how I should do without it, a wonderful paper indeed."—A. A., Ill.

REVIVAL AND CHURCH NEWS

"SANTA ROSA, CALIFORNIA, Church of the Nazarene, under the leadership of Pastor W. L. Fear and wife is being wonderfully blessed. Our people have the vision and are willing to sacrifice for the upbuilding of the kingdom of God. A spirit of sweet fellowship and unity prevails. Our last meeting, led by Evangelist F. B. Smith, closed about two months ago. A number prayed through and six united with the church. \$700 was raised on the church debt. Without any soliciting, in less than a minute, \$100 was given with which to buy a tent, the people shouting and praising God as they gave. Immediately after the close of Brother Smith's meeting, we commenced a meeting in the new tent in a near-by needy field. At the close of this meeting, a Sunday school with four classes was organized. The people are becoming interested and we are believing God for blessings upon that community. Last Sunday was rally day in our church and all previous records were broken by an attendance of over three hundred. Our Sunday school superintendent is a consecrated man whose heart is in the work. We are fortunate in having District Superintendent Smith's sweet spirited and talented family located with us. A little over a year ago our fast growing Sunday school made it necessary for us to add eight class rooms and a pastor's study to our building. These rooms are separated from the auditorium by folding doors, making it possible to provide extra seating room for our congregations, when needed. Our N. Y. P. S. is steadily growing in numbers and spirituality."—Reporter.

PASTOR C. A. DAWSON, Hot Springs, Ark., says, "We accepted the pastorate here at the District Assembly October 4. We have a splendid people and the power of God is upon us. I feel that we are going to have a good year. We have a fine Young People's Society of which you will hear more later."

PASTOR J. H. VANCE, Augusta, Kansas, writes, "Two months have passed since we took charge of the church here. God has been with us in a mighty way. Several souls have prayed through to victory, the attendance at the Sunday school and at the regular preaching services is increasing. The house will not hold the crowds at the Sunday night services. Conviction for salvation is on many. We began a revival meeting Nov. 2nd, with Rev. N. J. Hepburn of Kansas City as our evangelist. God is blessing the Word as he gives it out from time to time. We are expecting a gracious revival. Will be in the meeting most of the month of November. We have already learned to love the saints of Augusta, and we believe they love us, and we never felt more in divine order in all our lives, believe that God is going to give us the best year of our lives at this place."

THE EDWARDS EVANGELISTIC PARTY is now in a meeting at our Flower Memorial Church in St. Louis and will continue until November 16. They report a hard fought battle at Dexter, Mo. These "elect ladies" are doing a splendid work and their services are in demand.

WARREN, OHIO CHURCH OF THE NAZARENE just closed a two-weeks' revival campaign October 19th with Evangelist Arthur Gould of Providence, R. I.; Rev. Clarence Haas of Haverhill, Mass., and Mr. Ernest Marsh of Meadville, Pa., as song leaders. The meeting was one of the best ever held in this city. God's spirit could be felt in a mighty way. Souls prayed through to victory. The altar was lined with seekers the last night. We thank God for the results of this campaign, many which are invisible. Rev. Gould is a fearless preacher of the old-time gospel. No church will ever regret having these young men for a campaign. Rev. and Mrs. Marsh sang to the glory of God. We regretted very much the fact that Rev. Haas was compelled to return to Eastern Nazarene College before the meeting closed, but wish him success. The special music of these godly young men was an uplift to all who attended. Rev. Gould is also a musician of unusual talent. We will not soon forget the benefits received through the meeting. Money for expenses came easy.—Agnes Webber, Reporter.

"PASTOR B. H. EDWARDS of Sioux City, Iowa, was the victim of an automobile accident at Early, Iowa, on October 29. Brother Edwards had several ribs

broken and his daughter received a broken arm. Mrs. Edwards and son were uninjured. They were all pinned beneath the automobile when it overturned and it is a miracle that none were killed. Brother Edwards was in the midst of a building program, enlarging his church, and his injury greatly handicaps him. They ask for prayer."—Henry Bell, Evangelist.

"PENIEL, TEXAS, CHURCH OF THE NAZARENE has just closed a successful year. The mid-winter meeting held by the District Superintendent and the pastor and the annual campmeeting in August held by Evangelist W. R. Cain were both good meetings. We have received thirty members into the church during the year. Beautiful unity prevails among our people. The people gave the pastor a big 'pounding' the night after he returned from the District Assembly. We have been called back as pastor for another year and are determined to do our best for God and the Church of the Nazarene."—B. F. Harris, Pastor.

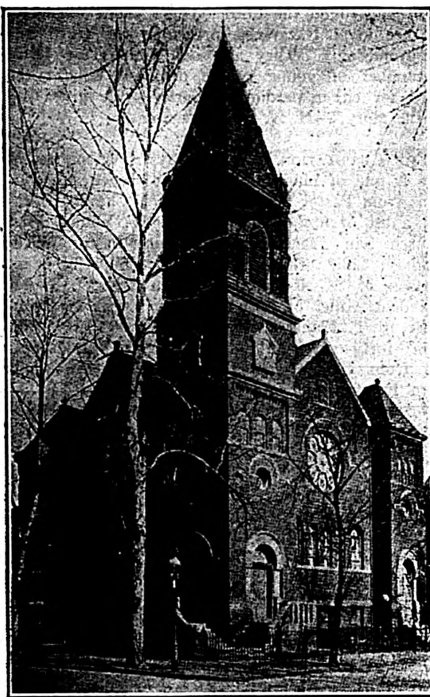
"SACRAMENTO, CALIF., CHURCH OF THE NAZARENE closed a successful tent meeting October 5. Rev. Noah J. Houk of Michigan was the evangelist. This young man is a strong, fearless, Spirit-anointed preacher. Our church was greatly benefited. There were seekers at almost every service and there were about twenty-five cases of divine healing. Our Sunday school, with Brother Dent in charge, is making splendid progress. The N. Y. P. S. is gaining in every way. God is answering prayer!"—Edward E. Mieras, Pastor.

"EVANGELISTS JARRETTE AND DELL AYCOCK have just closed a good meeting with us at Beatrice, Nebr. Everybody that was in a blessing condition received help. Brother Aycock does a work that is truly constructive. There is not a syllable that tends to unchristianize the weakest and his messages tend to bind the pastor and people closer together. He had the good folk to bring in a substantial pounding for the pastor, which was highly appreciated. By the grace of God we are going in to undertake and to accomplish more for Him and His service."—R. L. Majors, Pastor.

PASTOR C. J. FROST, of Jasper, Ala., writes, "We accepted the work here in June. The Lord has been blessing us ever since. The general trend of the church is 'Upward.' The spirituality of our people is good. I have never seen a band of Nazarenes that were more loyal to their pastor. They have taken care of our every need in a manner and spirit that is characteristic of the truly sanctified, only. I have never labored with a people that were more sympathetic and kind than the dear people here are. Our Sunday school is well attended but we believe that we can build it yet. Our attendance is near one hundred. We believe it ought to be two hundred and are going in for an improvement in every phase of the Sunday school work. We have a splendid Superintendent and the teachers just can't be beat. So with Christ as our Captain we are looking for nothing but success. The Nazarene Young People's Society is a special feature of the church work. We have a band of as fine young people as anyone ever saw. A young railroad conductor is our President, and he is doing his best. Although we have just recently organized the N. Y. P. S. they are moving right out arranging for jail service and open air meetings in addition to the other work. We are helping all we can in this great work and feel that it will well repay for all the trouble it costs to maintain it. At this writing the blood of Jesus cleanses our hearts and we are determined to fight sin, the world, the flesh and the Devil until Jesus comes or calls. We are expecting great things this year. Many things we cannot do, but our God is able."

EVANGELISTS THEO. AND MINNIE LUDWIG write from Monongahela, Pa., "Closed a very good meeting here last night, with many seekers the last day. Brother F. G. Strickler is a fine brother and a hustling pastor. God give us more like him! We gave out dime collection cards and the children and the people brought in \$67 for Missions and the budget during the meeting. Pastor received good pounding during the meeting and a cash thank offering. God is blessing this new church."

EVANGELIST R. P. FITCH writes, "Had good meetings in Huntington, W. Va., and Portsmouth, Ohio.



OUR NATIONAL CHURCH

I am glad to report that after six years of hard work and great sacrifice Washington church has reached the place where it undertakes the support of a pastor who can give his entire time to the work. On the first Sunday of November Rev. Marvin S. Cooper assumed the pastorate. We all feel that this is a clear leading of the Lord. I have been searching for over two years for a man who could carry forward the work as I felt it should be carried, and we believe the Lord has the man in Brother Cooper. At the same time it seems that Brother Cooper was hindered in going to a field that was planned for him, thus opening the way for him to come to Washington.

In the six years and four months I have had the pastorate the congregation has grown from a handful of discouraged members until we now have nearly one hundred on the roll. In this time we have raised for all purposes about \$35,000. We undertook the purchase of a valuable property which we are now occupying. While we still have a heavy indebtedness to carry and need the help that was originally promised us, yet we are daring to undertake the support of a pastor—this means much in Washington—and believe the Lord will see us through. We are expecting great things for Our National Church under the leadership of Brother Cooper. We ask a continued interest in your prayers for this great work which we believe means much to the entire church.

For myself, I do not expect to be idle. No doubt I will "start something" as usual. There is plenty of work to do and I believe the Church of the Nazarene has a definite mission to the world.

LEEWIN B. WILLIAMS,
905 Monroe St., N. W., Washington, D. C.

Church wonderfully revived, souls saved, believers sanctified and some good folk uniting with the church."

"GLAD TO REPORT VICTORY IN NEW ENGLAND. Expect to be here through the fall and winter. Our first meeting was with Brother Young and his good people at Johnson, Vermont. There were forty seekers and we took five subscriptions for the HERALD of HOLINESS. At South Portland, Maine, we were with Pastor D. S. DeWare. We found the church on fire for God. Were there over three Sundays, had over a hundred seekers and took twenty-two subscriptions for the HERALD of HOLINESS. Brother Frank Smith led the host in song and truly did some great singing. We are now in Providence, R. I., with Arthur Ingler leading the singing and souls are beginning to pray through."—J. C. Walker, Evangelist.

EVANGELIST F. L. SPINDLER writes, "Have just closed a good meeting with Pastor Paul Dodds and his church at Brush, Colo., a number prayed through to victory. Brother and Sister Dodds are fine people and good pastors. They treated us royally. We

have just located at Longmont, Colo., and expect to begin a meeting here within a few days. We have no church building and not a single member, but we believe the Lord has a work here for us, and in much prayer and in the name of the Lord, we plant our banner."

EVANGELIST F. R. MORGAN of Ada, Okla., writes, "Am now in a meeting in Holdenville, Oklahoma. About forty have already prayed through. Prof. Brown has about thirty subscriptions for the HERALD of HOLINESS and we have three days and nights yet."

EVANGELIST B. H. POCKOCK of Chester, W. Va., writes, "I will be in a meeting in Havana, Ill., November 5-23. Please send me some sample copies of the HERALD of HOLINESS"

"REV. AND MRS. B. H. HAYNIE and their family arrived in Denver Colo., September 6th, and have already been an untold blessing to us. Brother Haynie is tender hearted and Spirit filled. He is a faithful preacher of the Word and God is honoring by giving seekers at the altar in almost every service. There is a good spirit of activity in all departments of the work. Several cottage prayermeetings are held each week in various parts of the city. The mid-week prayermeeting is our power house. A splendid orchestra of about twenty pieces provides good music for the Sunday services. The Young People's Society is planning for a revival November 23-Dec. 1 with Brother and Sister Owen as evangelists. The District Preacher's Convention will convene with us here December 2-5. Under the blessings of God, we are looking forward to one of the best years the First Church of the Nazarene of Denver has ever experienced."—Reporter.

EVANGELIST C. J. GARRETT writes, "On October 11 we closed a five weeks' union meeting for our people at Drexel, Mo., and the M. E. Church of Ashbury three and a half miles from town. We had about thirty saved or sanctified. Are now in our fourth meeting in Ottawa, Kans. Pastor Shook of our First Church in Ottawa took over the M. P. Church and parsonage in North Ottawa. The property is well worth \$6,000 and is one of the best locations in this part of the city. It was purchased for less than \$1,700 and we have three years to pay it out. Surely the Lord has set before us an open door. Pastor Shook called the writer for a meeting in this church. The Hymes family of musicians and singers are assisting, and they are among the best. The crowds are good and we need your prayers that a strong work may result here."

EVANGELIST DR. E. T. ADAMS of Wilmore, Ky., writes, "This has been one of the greatest revival seasons that we have had for a long time. Our meeting with Eureka Methodist Church near Elizabeth City, N. C., was wonderfully blessed of the Lord. There were great crowds of people, fine singing, some blessed testimonies and some old-time praying. We had twelve blessed days. Preaching to these people was a delight and for days the altar was lined twice a day with sobbing souls seeking pardon or entire sanctification. They have planned for us to hold a meeting there again next summer. Wife and I were all the workers there were this year. The Lord blessed her in playing the piano and in special singing. Our next meeting was with the Currituck Gospel Tabernacle Camp, Poplar Branch, N. C. The workers were Rev. M. E. Baker of Indianapolis, Prof. J. W. and Helen Peters. Mrs. Adams and the writer. This was the fourth year for this splendid camp and people came for more than a hundred miles around. God blessed our labors and the association is planning for greater things. We were next at Shiloh, N. C., in a great arbor tabernacle meeting. Prof. and Helen Peters were our co-laborers. In spite of the rain storms, the people came and the last night there were said to have been over one hundred at the altar praying for pardon or for purity."

EVANGELIST J. B. McBRIDE of Pasadena, Calif., writes, "The meeting at Venice closed with souls in the fountain. The Sunday school has grown to 230 and there is good prospects for it to continue to grow. Some fine people are coming into the church continually. Rev. S. E. Galloway and his splendid wife are fine pastors. He was sick during the last week of the meeting, but is on the road to recovery. They are loved by their people who are as fine a

class as California affords. Several Catholics are being converted and are coming into the church, which is a good sign of the Spirit's presence. Pasadena College is in the midst of a great revival. I am holding chapel services this week and there were about fifty in the altar today, and many fine cases of salvation. God is still on the hill. I am also in a week-end convention in Peniel Hall in Los Angeles and God is giving victory."

PASTOR L. G. MILBY, ASHLAND, KY., writes, "I left Decatur in divine order, arrived in Ashland, Ky., in divine order, and the Lord is blessing greatly. I found a split church here, but some of the best people that ever lived. Two Sundays have passed and we have had some at the altar. Our Sunday school has increased one-third, and they are paying me \$50 per week, \$10 more than they have paid anyone else. The church is half full every Sunday morning and jammed full every Sunday evening, with a union meeting going on in the city. We are looking forward to the building of a forty thousand dollar church before the year is out. I feel very much exalted to know that I am the pastor of the Fleming boys, evangelists. They have noble families and their brother Frank, who has no talent to work for the Lord, but lives a holy life, pays the pastor and boosts him along; he is just as good as the evangelistic boys. I am also pastor of several business men and the sister of Governor Fields is also a member of my church—good as gold. I say, God bless Ashland church and place it on the map as one of the greatest churches in the movement. Look out, we are coming to the front. Ashland is one of the most beautiful cities in the Southland. greatest church going town I have ever seen. Twenty-five holiness preachers live here. Holiness has never been reproached at this place and we have the highest respect of the city. The City Assessor and one of the city officials are members of my church. I am perfectly satisfied that I am in the will of my Father."

EVANGELIST ROY HOLLENBACK writes, "On October 26th, we concluded a seventeen days' meeting with the Lone Star Church at Farnam, Nebraska. We cannot say that this was a great meeting. It was a victory with only a very small margin. Really, the Devil told me to say nothing about this meeting, but as I like to contrary him, I will do so anyway. Crowds and interest were fair, with a full house each Sunday night. We preached about everything we knew from the 'sky-line' of holiness down to the 'dead-line' of destiny; we sang, prayed, cried, exhorted, pleaded, warned, threatened; and the saints stood by us fine. Finally we stormed the fort with all our might on the closing Sunday night, laying down the most formidable barrage of heavy artillery we could command, and the infantry attack to its full strength; and when the smoke of the battle cleared away, and we had a chance to count our tokens, we found we had taken just two souls from the Devil in seventeen days. One of them was rather still-born. Our association with Pastor V. A. Scofield, was very delightful. We loved him at first sight; and he learned to love us before we parted. We were treated fine. We begin at Cincinnati, Ohio, this week, where our address will be 533 Ringgold Street. Praise God for victory."

"LINCOLN, NEBRASKA, CHURCH OF THE NAZARENE just closed a good meeting. Rev. V. W. and Mrs. Littrell were our evangelists. They gave us splendid service. The result was that a number of souls

sought and found the Lord. These young evangelists are loyal Nazarenes, preaching the truth uncompromisingly. They are soul winners for Jesus. A number of young people definitely sought the Lord for either pardon or purity. We give God all the glory."—H. N. Haas, Pastor.

THE CIRCULATION MANAGER says, "Among recent lists is one of nine and another of seven subscriptions from Pastor Schurman of First Church Chicago; a list of nine from Pastor I. W. Young, First Church San Francisco; nine from Pastor Wells, Lindsay, Calif.; three from District Superintendent Watson of Mississippi; five from District Superintendent Miller of New England; ten from Evangelist B. T. Flanery; nine from Evangelist W. R. Cain; forty-one from Evangelist D. I. Vanderpool; ten from General Superintendent Goodwin; four from Evangelist P. A. Dean; eleven from Jas. N. Cooper of Fort Worth, Texas; fifteen from Evangelist I. M. Ellis; three from Pastor Haynie of First Church, Denver; six from Hazel Clendinin, Eureka, Calif.; six from Pastor Waltz, Menomonee, Wis.; seven from Rev. R. D. Wiggins, Alona, Iowa; thirteen from Mrs. B. L. Schell, HERALD OF HOLINESS representative for First Church, Detroit; thirty-two from 'The Chatfields' Evangelists; thirteen from District Superintendent Sloan of the Pittsburgh District; four from Rev. Haas of Keene, N. H.; six from Rev. E. E. Johnson, Alliance, Ohio; eight from Evangelist Fitch of Huntington, W. Va.; twenty-eight from General Superintendent Williams, four from Irl and Fannie Dunbar, Evangelists; six from Pastor Hattie E. Goodrich of the Chicamuxen Circuit of the Washington-Philadelphia District; fifteen from Evangelist A. F. Balsmeier; thirty from Evangelist J. W. Cook; eight from Evangelist F. W. Cox; five from Mrs. J. H. Vance, Augusta, Kans.; six from Evangelist Henry Bell; one list of eleven and another of thirty-two from District Superintendent Montgomery of Kentucky; thirteen from Evangelist J. B. McBride; nine from Evangelist J. E. Gaar; three from Henry R. Jessup, Greenfield, Ind.; five from Pastor Green of El Reno, Oklahoma; nine from Evangelists Theo. and Minnie Ludwig; and one list of thirty-one, one of eleven and one of forty-nine from 'Uncle Buddie.' This is what we call a splendid showing from our men in the field."

DISTRICT SUPERINTENDENT MONTGOMERY, writing from Newport, Ky., says, "We are having a great revival here. 127 seekers in nine days. Will get a fine class of members."

MRS. I. H. BURNS of Vienna, Mo., was a caller at the Publishing House on October 16.

EVANGELIST I. M. ELLIS who is in the midst of a good revival at First Church, Kansas City, called at the Publishing House on October 31. Brother Ellis is having splendid success and is one of the HERALD OF HOLINESS' best friends.

"MERCED, CALIFORNIA, Church of the Nazarene has just closed a good meeting under the leadership of Evangelist Noah Houk and wife. They have preached to us in the demonstration and power of the Spirit, sinners have been convicted and salvation has come to the people. Thirty-three were at the altar."—Rev. Quick, Pastor.

EVANGELIST HENRY BELL writes, "I have just closed a revival at Hubbard, Nebr., in a vacant M. E. Church. The whole town was not stirred, nor are many people looking our way. Just a little prejudice was broken down. The people are not the finest on earth, neither is the pastor who has just been called the best man I have ever worked with. The pastor was not 'pounded,' the revival did not close in a blaze of glory and we were not invited back for a campmeeting next summer. In other words, everything was normal. Anyone wanting a good revival, need not call me, as I have no open dates. Am now in a vacant church in Homer, Nebr. These towns are about 100 miles north of Omaha."

EVANGELIST Z. T. THACHER of College Corner, Ohio, writes, "At Ironton we rented a nice hall, papered and painted it and held a two weeks' revival. Then left the mission in the hands of a few faithful workers. This is two churches and one mission that have been organized under our ministry since the Assembly in May. We intend to go back to

New York and Pennsylvania in November and any church desiring our services, write us at College Corner, Ohio."

SPOKANE, WASHINGTON, FIRST CHURCH has been blessed with two weeks of special evangelistic services with scarcely a day passing without from one to fifteen seekers. District Superintendent Speakes was the evangelist and wielded the sword of the Spirit with no uncertainty and yet in all love and sincerity, I judge Brother Speakes has not laid down the burden of the Church Extension work but only changed his headquarters. The Church of Jesus Christ is being extended in every direction on the Northwest District through his faithful ministry. Brother Floyd B. Johnson of Chicago, a friend and former co-laborer of our pastor, was the song leader and soloist. He blessed the saints and touched the hearts of sinners with his penetrating tenor voice. We did not have unusual crowds, but nearly all who attended were people that were interested in eternal welfare. Most of the work was done among our young people. It seemed mighty good to see boys and girls turn from the allurements of the world to follow in the footprints of the lowly Nazarene. The end is not yet but we are moving on and up under the safe and inspiring leadership of our beloved pastor, H. B. Wallin.—John Witt, Church Reporter.

EVANGELIST D. M. SPELL says, "God has blessed me and given me some of the best meetings of my life this summer. At Wann, Okla., forty-four prayed through to victory; at Kiowa, Okla., there were sixty seekers, forty professions and seventeen additions to the church; and at Hugo, Okla., there were twenty professions. My daughter Eva plays the piano and sings. We are ready for any place that God may call us. If we can serve you in any way, write us at 218 South Seminole St., Bartlesville, Okla."

"FRISCO, OKLAHOMA, CHURCH OF THE NAZARENE is being blessed of the Lord. Rev. W. P. Sibley served us faithfully as pastor for three years and has now gone to Jester, Okla. Our prayers go with him that he may be a greater blessing than ever before. He is a noble character and a straight, strong preacher of the Word. We heartily welcome our new pastor, Rev. Wade L. Nelson. We mean to stand by the church and the work to which our God has called us until Jesus comes. We have our lot and tabernacle paid for, our pastor paid up and some money in the treasury. This is largely due to our 'Nazarene cotton patch'."—Loula Couch, Reporter.

"GULFPORT, MISS., Church of the Nazarene is young and small, but God is with us and by another year we feel sure that we will be much stronger. I have just returned from District Assembly at Cleveland, Miss. This was my first District Assembly, and I can say, 'Thank God that I am a Nazarene.' I met General Superintendent Goodwin and District Superintendent Watson, both holy men of God, there. God surely did bless us. There was old-time religion and old-time shouting. I feel sure that we all went away more determined to make it hot for the Devil than ever before."—J. G. Coleman.

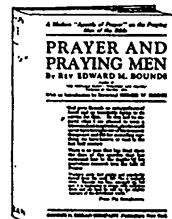
PASTOR L. E. WRIGHT, Neodesha, Kans., writes, "I became pastor here two months ago. There were

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then nineteen members, the pastor and his family making twenty-three. The pastor conducted a revival September 17-October 12. There were ten or twelve seekers and we have had good interest ever since the revival closed. Our Sunday school has an attendance of from fifty to sixty. Our N. Y. P. S. is doing good work. We have a Junior organization, also, with about eighteen members. We announced that we would organize a Teacher's Training Class, if the interest warranted, and a class of twenty has already enrolled. Have ordered our books from the Publishing House and some of our people are anxious for the books to arrive so that we can get to work on the course."

EVANGELIST W. W. LOVELESS writes, "Closed a good meeting with our church at Mannington, W. Va., October 28, where Brother Lawrence Reed is the efficient pastor. We pushed the battle for three weeks, and finally the walls began to crumble. There were a good number of professions; among them was a drunkard who was saved and sanctified. A Methodist preacher, his wife and her mother were beautifully sanctified. They tell me that Brother Reed is a fine evangelist as well as a pastor, and any church will do well to arrange with him for a meeting this winter. He will stand by the pastor and the church. We were well paid for our services at Mannington, and the pastor received a 'pounding' worth about fifty dollars. We secured ten yearly subscriptions for the HERALD of HOLINESS. We have had a busy year so far, and are expecting a busy fall and winter. Have a few open dates. Any church or mission wishing our services, address us at London, Ohio. We come for the free will offerings of the people."

"NEW CASTLE, PA., Church of the Nazarene has just closed a successful revival with John Fleming of Ashland, Ky., as evangelists and F. H. Benjamin of Vincennes, Ind., as leader in song. God surely did bless. The church and Sunday school rooms were crowded and several nights the aisles were filled with chairs. There were 130 seekers. Finances came easy, all expenses were met and the evangelists were well paid. A nice class was received into the church. Our Sunday school is growing by leaps and bounds, N. Y. P. S. has doubled its membership within the last year and a Junior Society of thirty charter members has recently been organized. Souls are finding God in our regular services. Sometimes the Lord meets us in such power that we do not get a chance to preach. The church recently gave us a nice Ford roadster which will help us in our work. This church surely does know how to take care of a pastor. Our hearts are encouraged to press the battle."—Sadie McNess, Pastor.

PASTOR ANNA NUTTER, YORK, NEBR., writes, "We began our revival last Sunday with Rev. A. M. Sprague of Oklahoma as evangelist. He is a man of faith and preaches the gospel with no uncertain sound. We have just finished paying our last payment on the pavement and are now expecting better days for the York church. One was reclaimed last night."

EVANGELIST, MRS. DELANCE WALLACE writes from The Dalles, Oregon, "Have just closed a good meeting at Hartline, Wash. This section is known as 'The Big Bend Country' and has been a very prosperous farming country; but the last few years there have been drouths which have compelled many to leave their farms for other occupations. However, many are expecting a good year and are seeding their farms for another crop. Brother and Sister Foltz are the only Nazarenes in Hartline, but they are loyal people and are doing their best to spread the gospel in that section. Some thorough work was done in the meeting. Sad hearts were gladdened as the burden of sin rolled away. Mrs. George Ferris, who has been my co-laborer through the summer, was with me and was a great blessing to the people. We began at The Dalles October 19 and will continue until November 9. We have a lovely new church under construction here, which will seat between four and five hundred people. They have a loyal and sacrificing people. Our meeting starts well and we are expecting greater victory."

MRS. J. A. MURREY, GAINESVILLE, FLORIDA, says, "This is a wonderful city of fifteen thousand population. Wide streets with trees and flowers lining

them. A fine climate, wonderful farming opportunities, good health conditions, fine fish may be caught continually. Why not a lot of holiness people come this way and help us build up a strong work?"

EVANGELIST T. S. MASHBURN, who has been supplying the pastorate of our Norwood, Florida, church for some months, has been in the hospital on account of carbuncles for four weeks; but is now somewhat recovered and has gone to his home at Van Nuys, Calif. He writes us an interesting account of the re-opening of the work at the Norwood church, which our space does not permit us to reproduce. But our dear brother did a splendid work in Florida and we shall hope that he will soon be completely recovered of his illness and be able to push on with fruitful service for our Lord and King, whom he so delights to serve.

THE FALL REVIVAL MEETING at Akron, Ohio church with Brother Theodore Elsner and wife of Long Island, N. Y., has just closed. Date October 5-26. There was not a barren service and in all a total of 233 were forward. The music was in charge of Brother C. C. Conley, song evangelist, and member of our local church. This was Brother and Sister Elsner's second meeting with us and we are planning to have them return. During the past six weeks \$8,500 has been provided in cash and pledges to pay off the mortgage on the church property and to make some necessary improvements to accommodate our Sunday school. At our Rally Day service Sunday, October 26th, we had 427 present. With rooms provided for a number of new classes we hope soon to carry an average of between four and five hundred in attendance. We have not had a barren week in twelve months. The spiritual condition of the church is splendid and the outlook for the future along all lines is most encouraging. To God be the glory.—H. B. Macrory, Pastor.

THE NAMPA, IDAHO CHURCH is enjoying a measure of the blessing of the Lord and is looking up and out toward a great fall and winter season. Our seventeen-day revival with Evangelist D. I. Vanderpool of Colorado was a time of great interest and general advancement along spiritual lines. The preaching was of high order and gripped the hearers again and again. About one hundred individuals prayed through at the altar. One old man who had been backslidden for twenty-four years was beautifully reclaimed. Many of the new students at the school were powerfully converted and sanctified. There is an atmosphere of victory about the school that surpasses the opening of the school in many former years. The student body is of the kind that by their manner impress one with the conviction that they are here for business and that they fully plan to go through with God. The evangelist asked the congregation on the last night of the meeting for an offering for the pastor to assist in the purchase of a new car which offering amounted to about \$450 and now the undersigned is riding in a new Ford tudor sedan and is very grateful for the improvement over the old and nearly worn-out touring car.—R. J. Plumb, Pastor.

ANNOUNCEMENTS

NOTICE—Rev. W. T. Mason and wife have resigned as pastors of our church at Ashland, Ky., and will do evangelistic work the coming year. They are well qualified for this work. Both sing, play instruments and preach. They carry the burden for souls and are both excellent preachers. They may be reached during the next month at Henderson, Ky., General Delivery. I am sure they will be kept busy in our ranks.—J. W. Montgomery, District Superintendent.

SPECIAL NOTICE—The Chicago-Central District Young People's Convention will hold their annual meeting at the West Side Church of the Nazarene, Decatur, Illinois, December 2-7. There will be a program each day beginning at 9:00 o'clock in the morning and 1:30 in the afternoon, and evangelistic service each evening during the 3rd, 4th, and 5th of December. Various problems and subjects relative to young people will be discussed by representatives of the District, and others. A good program is being arranged. A great time of inspiration and blessing is expected. For particulars relative to the program and general information, write the president, Rev. G. Edward Gallup, 413 W. Canady St.,

Springfield, Illinois; for information concerning entertainment write Rev. S. L. Cox, 520 N. Monroe St., Decatur, Illinois.—E. O. Chalfant, District Superintendent.

SPECIAL NOTICE—The Ministerial Convention of the Eastern Colorado-Wyoming District, Church of the Nazarene, will be held at First Church of the Nazarene, Denver, Colo., corner 10th and Kalamath Sts., beginning Tuesday, December 2nd, and closing Friday night, December 5th. General Superintendent Goodwin will be the special preacher and lecturer. The first service will open at 9:00 a.m. Tuesday. Pray for the Convention and plan to come.—C. W. Davis, District Superintendent.

NOTICE—We would like to get in correspondence with someone who can take the pastorate of two small churches. Both are located in small towns. The towns are eight miles apart. Good parsonage. Will give full particulars on application.—Mrs. John Agee, Ozark, Arkansas.

RECOMMENDATION—This is to recommend Rev. Charles Dye of 427 Count St., Troy, Ohio, for evangelistic services. I have known Brother Dye for several years. He is a splendid preacher with gifts and graces, and he has genuine revivals. He is a godly, praying man who goes in for revivals of the clear-cut, definite type. He will be a blessing to any church or camp. He has had experience as a pastor and knows how to help the pastor and the church with their problems. He is comparatively a young man and has a future in our work. We should keep him busy.—J. W. Short, District Superintendent, Indiana District.

NOTICE—Professor J. B. Galloway of the Theological Department at Olivet College, Olivet, Ill., lost his home by fire on October 23-24. His loss is great and his sacrifice for the work of God has been wonderful, so that he and his family are worthy of help. And I am sure that any help given him will be gratefully received.—Joseph W. Peters.

NOTICE—Rev. G. W. Kenney, member of the Woodlawn Church of the Nazarene, is re-entering the evangelistic field and those desiring his services can locate him at 507 West 65th Street, Chicago, Illinois.—A. M. Wells, Pastor.

Politeness comes from within, from the heart; but if the forms of politeness are dispensed with, the spirit and the thing itself soon die away—JOHN HALL.

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See Herald of Holiness of November 5th for full list.
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Evangelist T. E. Beebe has requested us to announce that he wishes to dispose of his book, "Hatching Chickens for the Hawks," at 15c each, prepaid. The book has sixty-one pages, bound in paper covers. In order to expedite delivery send your order to the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Missouri.

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.]

WANTED: A young man or man and wife who are singers and musicians to help me for six months or a year in revival work. For particulars write to my address at Talent, Oregon. Enclose in first letter recommendations and photo. Box 51, Talent, Oregon.

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TELEGRAMS

ONTARIO, OREGON.

Meeting here closed with victory, eighty-four seekers, about sixty prayed through. One thousand dollars raised, six hundred dollars on church debt. Fifty subscriptions to HERALD. Pastor J. E. Kiemel doing fine work. Nice love offering for pastor. Planning for good class of members soon.—D. F. Vanderpool.

SPRINGFIELD, ILLINOIS.

One week of our revival meeting has passed and souls have prayed through in every service. Twenty-seven last night, making seventy-seven professions to date, with another week to go on. Oscar Hudson and the Lowmans are drawing immense crowds and rendering superior service.—G. Edward Gallup, Pastor.

OLIVET, ILL.

Closed good meeting at Olivet College with Evangelist Joseph H. Smith. Every boy in dormitory saved and every girl but one. Fine student body, and as fine a spirit as I ever saw at Olivet in church and school. Brother Smith was a great blessing to all. President Sanford giving us a great school.—E. O. Chalfant.

DEATHS

FRUEHLING—Chas. F. Fruehling passed to his reward Oct. 25, 1924, at Montrose, Iowa. He was born Feb. 17, 1872 in Warsaw, Ill., where he grew to manhood. Ten years of his life was spent in Carlton, Neb., where he was married to Lydia C. Bristow, Sept. 4, 1895. To this union were born eight children, all of whom survive him. In 1905 they moved to Montrose, Iowa, where he was a successful farmer for twenty years. He was a faithful and ardent member of the Church of the Nazarene of Montrose, Iowa, also a charter member. He is survived by his faithful wife and eight

children, an aged father of Montrose, two brothers and one sister, Wm. H. Fruehling of Wessington Springs, S. D., John H. of Montrose and Mrs. Mary Shea of Monte Vista, Colo. No man was more sacrificing to make it possible to preach holiness in this part of Iowa. He had the highest esteem of all the people of this part of the state of Iowa. His heart was burdened for souls and the church which was dear to his heart. The funeral service was held in the Church of the Nazarene.—I. F. Metcalf, Pastor.

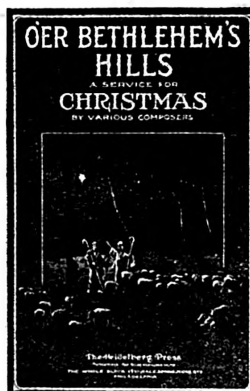
PHILLIPS—James C. Phillips was born in Floyd county, Indiana, Aug. 19, 1862, moved to Iowa when but a little child and then to Kansas in 1871. In 1883 he came to Washington. He was married to Mary A. Watson Aug. 20, 1891. After their marriage they removed to Kansas. Brother Phillips gave his heart to God in 1900 and fully surrendered his life to His service, working for the salvation of souls, both in the Salvation Army and the Church of the Nazarene, until compelled to give up active gospel work to care for his wife, who had become an invalid. They moved to Ontario, California, in 1919, hoping the change of climate would be of help to his wife, but to no avail. His own health began to fail a year later and he gradually grew worse and in 1923 they came to Washington to be near their relatives and on Oct. 16, 1924, he passed on to meet the God whom he had served.

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