

# Herald Holiness

Official Paper, Church of the Nazarene

VOL. XIII, NO. 36

KANSAS CITY, MO., DECEMBER 3, 1924

WHOLE NO. 660

## The Power of a Tender Heart

**T**HE Patriarch, David, in his song, describes the close connection between tears and triumphs and between weeping and reaping when he said, "He that goeth forth weeping, bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him."

It was the tears of Jesus, shed over Lazarus that compelled spectators to exclaim, "Behold how he loved him." And although it is never said that Jesus smiled, the emphasis of extreme brevity is back of the words, "Jesus wept." And in commending His fitness for the Mediatorial office, mention of His personal and official dignity is passed over in favor of the observation that "We have an high priest that can be touched with the feeling of our infirmities."

Even Paul, the logician from Tarsus, did not mention the effectiveness of his arguments, but reminded the elders of Ephesus that in the three years that he had been among them he had "served the Lord with many tears"; and the farewell at Miletus is remembered as much for the weeping which marked it as for anything else that was said or done.

Asked about his impressions of the meetings of Mr. Moody which he had attended in London, Gladstone, England's "Grand Old Man," said, "It was not the eloquence of the speaker, it was his tears which constituted his power." And someone has said that crocodile tears would never have deceived Gladstone. It was the unmistakable evidence of an intensely interested and burdened heart that moved Gladstone as it did thousands of others wherever this modern "Apostle of the Love of God" went.

It might not be fair to make literal tears a test of grace and interest, but it certainly is true that grace and care for souls result in, and, then in turn, spring from a heart that is full of tenderness and compassion. The broken and contrite heart is despised by neither God nor man. No man in this world which is so full of sin and suffering should be ashamed of his tears.

Men admire the eloquent speaker and respect the strong personality, but they yield to the pleadings of the weeping prophet. The world is moved by the man with a heart. Others feel what we feel and when we feel. They may not feel as much as we feel, but they are responsive to that sympathy which is in heart as well as in word.

We do not need less intelligence in our religion, but we do need more inwrought, Holy Ghost produced feeling. We do not need less head, but more heart. We do not need less doctrine, but we need doctrine which is saturated with tears. We do not need less "service," but we do need our service to be touched with love and sympathy and prayer.

A great preacher said, "I can make convincing arguments, but I am praying to God to break up the fountain of my tears; for while I can convince men's minds, I want to move their hearts." Would this not be a good prayer for every preacher to pray? A thousand pulpits filled with

men who preach the old-fashioned truths of the Bible about sin and judgment and holiness and heaven amidst tears and holy laughter would prepare the way for the revival for which we pray. But would this not also be a proper prayer for every Sunday school worker, for everyone who gives his testimony in the public service, and for the parent who is earnest in his desire and intention of bringing his children with him into the kingdom of grace and glory?

## Preaching Faith, Not Doubt

**E**VERY intelligent person has intellectual as well as spiritual problems, but it is unnecessary and unwise for him, whether he be layman or preacher, to "air" his thoughts on things about which he has not decided. An exhibition of one's mental processes in the presence of the unsympathetic and critical can do no good. Men who are given to saying, "I do not understand," and "I should like to know," may be unconscious of it, but they are really preaching the gospel of doubt.

We expect the Christian and the preacher to have his problems, but we are content to wait until he reaches his conclusions before he reports to us. We are hungry for the gospel of faith. If a man knows something and believes something, that's what we want to hear.

We always observe the "Detour" signs which are posted at intersections nearest the place where a road is being built, and we wait for the "Open for traffic" indications before we attempt to negotiate that certain way. Of course we know that the roads have to be built, but during the process there is so much that is unsightly and the going is so rough and dangerous that we prefer to go around until the highway is ready. We are like that about mental and spiritual processes, we want to hear from the preacher after he has "arrived."

Sometimes we have thought that our own preachers are too ready to give out unbaked theories about the Second Coming of Christ, divine healing and other such themes. There are some things about these questions that are reasonably clear and we believe a preacher will do well to "stick to the old paths" until he is through and certain of the newer highway which he proposes.

The times call for a positive gospel. We do not convert many by preaching "against" error; most of our good is done by our preaching "the things which we have seen and known." The hearts of men hunger for truth that has been tried and proven. Men may take pleasure excursions midst creeks and shallows in frail, and freakish vessels, but when they are ready to set sail on Old Ocean they invariably select ships that have been built to stand the storms and whose type has been tested and has "made good." Thank God for the Old Ship of Zion which has weathered the storms and landed its millions in the "Quiet Harbor" of eternal rest and glory! There is small occasion for speculation, there is enough about which we are sure.

## The Value of an Education

**J**UST about this time of the year there are multitudes of young men and young women who are quite forcibly impressed with the fact that education is a rather "expensive" thing. Its proper pursuit requires one to largely forego the privileges of social life. While others are "having a good time" the student must spend his evenings with his books. Then the money cost is considerable, and even if the parents are bearing this, the worthy son or daughter feels it, just the same. The idea that that only the children of the rich are attempting to go to college is refuted by the recent publication of the fact that thirty-two per cent of the students at Yale are working for part or all their expense money during the school year and that a very large number more are attending on money which they themselves earned during vacation. Then there is the hard work and diligent application which are required of the earnest seeker for knowledge. Then there are probably the "openings" which offer immediate employment and independent income which the student must see, consider, and refuse. Yes education is expensive.

But almost everything that is valuable is expensive, and that advertiser was wise who said, "You will appreciate the quality long after you have forgotten the price." And this applies to education as well as to other things. Those who stick on and pay the price, will forget the price by and by, but the value of what they have gained will abide.

We Americans are prone to calculate values in dollars and cents. In fact, it seems difficult to impress us with concrete terms of any other sort. So Dean Everett W. Lord of the Boston University Business Administration has descended to our level in his report made public on October 17 in which he estimates the value of a college education at \$72,000 and a high school education at \$33,000. The majority of parents would consider that they had done a splendid part by their child if they should give him a sum of money like either amount named at the time when the child is ready to begin his career in life. Not many will be able to give money to their children in any sums; but with proper vision and willingness to sacrifice on the part of both parent and child, the sons and daughters of the average American family can all graduate from high school, and a very large per cent of them can go to college.

Dean Lord figures the average maximum income of the untrained wage earner to be \$1,200 per year, that of the high school graduate as \$2,200, and that of the college graduate as \$6,000. He says the college man reaches his maximum earning capacity at the age of 60, while the untrained man who goes to work at 14, reaches his maximum income at the age of 30.

Those who do not like to calculate values altogether on the sordid basis of money, will

experience no difficulty in discovering that the educated man engages in a form of work that is more pleasant to himself and more useful to others than the untrained man. Brains are more valuable economically and socially than muscle. Better hold fast, Young Man, Young Woman, and finish your work in school. It may be easier to quit, but it is more valuable to hold on.

## Misapplying the Scriptures

**O**F COURSE there is a great difference between a malicious attempt to wrest the Scriptures to make them support some false doctrine or to compel them to justify some wrong practice and simply applying them to a well established tenet of faith or force them to approve some good word or deed.

However, it is a dangerous practice to strain the Word of God for any purpose at all. Better let the Bible say what it says and intended to say than to "help it out" by human manipulations. One may believe a truth to be in accord with the general tenor of the Scriptures and not be able to give a quotation that will exactly prove the point. He may be sure that a practice is commendable and yet not be able to give the commendation in the language of inspiration. In such cases, don't try to "quote scripture."

To illustrate this matter; the other day a letter referring to some thing some brother somewhere wanted to do co-jointly with the editor of the HERALD of HOLINESS or with the Manager of the Publishing House, was concluded with words like this, "Please let me know about this matter right away, as 'The king's business requires haste'." Now I am not saying that there are not times when God's business is so urgent that haste in decision and action is scriptural, but as to the quotation in question, you will find that David used it with reference to the business of King Saul, when as a matter of fact, he was not on the king's business at all, but was fleeing from the king with all haste.

Then in the prayermeeting the other night, someone told how the blessing of the Lord had rested upon the efforts of some child who was following Him, and concluded with the quotation, "A little child shall lead them." But go to the Scriptures and you will see (Isaiah 11:6) that this is a prophecy of a golden age yet to come and that the *them*

referred to is the lion and the wolf, and not men and women at all.

Perhaps about the most serious charge that can be brought against such practices is to say that they are light and trifling. At that, the practice is a little better than taking a second helping of food or a second cup of coffee with the remark, "We believe in the second blessing, you know." It is even better than using ejaculations of praise under such circumstances and in such relations as to make them simple "emphatics," hence mild profanity.

There is no better way than to hold the Bible as the sacred Word of God, and to respect it and give it highest honor. There is no better way than to live a clean, humble, holy life before God and men and not attempt to reduce religious formulas to matters of rote, or to make its language remarkably spectacular.

## The Value of a Good Foundation

**L**AST week I was admiring the wonderful "Washington Monument" in our National Capital, when a friend called attention to the fact that the stone out of which the first one hundred and fifty feet is built is of a different color from that of which the remaining four hundred feet is constructed. Then he explained that the work was stopped for a time at the one hundred and fifty foot level, and when about to be resumed, it was decided that the original foundation was too small and too thin to bear the weight of the completed structure. Then army engineers undertook one of the most delicate tasks ever accomplished; for they mined under the monument, removing small sections of the foundation at a time and building a large "sub-foundation," joining the original foundation to it by means of a peculiar form of under pinning and providing a foundation that has never settled from then until now.

This suggested to me the old and well known lesson of the importance of laying a good foundation before beginning to build. It further suggested that in case a mistake has been made in the placing of a foundation, it is not always necessary or best to completely cast one's confidence away. If restitution has been overlooked up until a certain time, do not go back to the mourner's bench, simply go and make the restitution or confession required and go on building the character that is to stand forever. If new light of any kind breaks in, do not tear away the building which you have started, but go and place the sub-foundation and save your superstructure from ruin. Many Christians spend the most of their lives "Laying against the foundation," but let us remember that important as the foundation is, it is of value only when it sustains the superstructure.

### Herald of Holiness

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.

## The Speaking Blood

By URAL T. HOLLENBACK

*"The blood of sprinkling that speaketh better things than that of Abel"* (Heb. 12:24).

**M**EN MAY cavil and critics sneer, pride and haughtiness may reject the blood of Jesus, yet it is forever settled in heaven and in the mind of God that "it is the blood that maketh atonement for the soul." Not any blood, not humanity's war-shed blood, but the blood. All the sacrificial offerings of the Old Testament dispensations were typical of the "Lamb of God that taketh away the sin of the world."

This blood to which the saints are now come is said in the comparative degree to speak better things than that of Abel, thus signifying that the blood of Abel spake some good things. Or it is possible that the word better is used in opposition, signifying that the blood of Abel spake nothing good at all.

What speaks Abel's own blood? It speaks of sin. "The voice of the brother's blood cried to God from the ground." It brought exposure, it uncovered the crime. It speaks to us through the ages, of guilt, of condemnation, remorse and despair.

It speaks also of punishment. "My punishment is greater than I can bear" is the wail of the sinner in the dawn of conscious guilt. The wrath of God abides on Cain. The wrath of man pursues him till he feels that whoever sees him will try to kill him. The blood of Abel speaks of vengeance and the avenger of blood. Surely the blood of Jesus speaks better things than these. Abel's blood could not atone for Cain's sin—human sacrifice is valueless.

Of what does the blood of Abel's sacrifice speak? "By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." But of what does he speak?

The sacrifice speaks of the insufficiency of animal sacrifices. In themselves they were naught. They were only types of the "Lamb of God that taketh away the sin of the world." As the sacrifice of Abel visualized this it was efficacious, but only for one person. It was narrowly limited to the one worshiper only. It was insufficient for the needs of the world. Millions could not procure this sacrifice, but the sacrifice of Calvary is available for every human being.

What better things does the blood of Jesus speak? It is called "the blood of God." It is termed the blood of sprinkling, being the anti-type of the typical sprinkling blood of the tabernacle service. As the altar, vessels, and worshippers were sprinkled with the blood of the typical sacrifice, so the altar of God's justice must be sprinkled with the interceding blood; our inner natures must be cleansed by the application of the blood-purchased salvation; and the temples of God—our bodies—must "be preserved blameless until the coming of our Lord Jesus Christ."

The blood of Jesus speaks of atonement sufficient. Atonement, not limited to one man, or one race, but universal in the breadth of its provision. As "God hath made of one blood all nations of men," so the blood of Jesus avails for all mankind. "God so loved the world that he gave his only begotten

Son." The blood of the righteous Jesus has satisfied the law's demand so well may we sing with the poet:

*"Our God is reconciled, his pardoning voice I hear*

*He owns me for his child, I shall no longer fear;*

*With confidence I now draw nigh, and 'Father, Abba, Father,' cry."*

If you have tried to satisfy your own conscience by your own works, you know you have failed, but there is atonement in the blood of Jesus. There is peace with God. The story is told of an ancient king who made a law to which was attached a penalty demanding the loss of both eyes of the offender. The first to break it was his son, the crown prince. To fail to inflict the penalty would have made lawlessness abound and respect for law, nil. Yet he loved the son. To meet all the demands of the law he had one eye of his son put out and one of his own. He gave his eye to save that of his son. But how much better is the atonement of Jesus! He gave his life for his friends; yea, he gave it freely for his enemies, that not one-half, but the whole of the punishment due us might be removed, and that all the good in God's beneficence might be turned toward us.

The blood of Jesus speaks of pardon. God will not let us live with the thought to torture us that we ought to have received eternal death, however true that may be, but He grants us pardon, He blots out the record of iniquities, He buries in the sea of forgetfulness the transgressions of the yesterdays; not only that He may remember them against us no more, but that we also may not be tormented with the thought of them, "having our hearts sprinkled from an evil conscience [an accusing conscience], and our bodies washed with pure water." Thus, "We have redemption through his blood, the forgiveness of sins."

The blood of Jesus speaks of adoption. It thus speaks in the inmost soul. We feel that He pardons us, we feel also that we are His children. We do not have to soothe our conscience by arguing that we are divine, that we contain a small essence of divinity—that we are gods; but knowing we were wilful sinners, knowing we were dead in trespasses and sins and exposed to eternal wrath, we have now received the spirit of adoption whereby we cry, "Abba, Father." "The Spirit itself bearing witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint-heirs with Jesus Christ." Glory! A rich man sees a poor tattered child on the streets; his cap is torn, his shoes are ragged; he is dirty, poor, hungry; and beside all these misfortunes he is also parentless. The rich man greets him, takes him home, gives him a bath, changes his ragged clothes for clean and good, feeds him with the best, and goes to the court to establish him as a member of his family. The boy cares not who says he is "done with him," he cares not if the others make fun of him, if his urchin friends turn their backs on him—his father is rich.

So God has done more for us. He took us from the husk pens of sin and iniquity, washed us from the pollution of transgres-

sion and wickedness, took off us the dirty, filthy robes of pride, and placed upon us the best robe of righteousness, the ring of adoption, and shod our feet with the everlasting Gospel.

The blood of Jesus speaks of liberty. The sinner is a slave. Ask him to church, his master Satan makes him refuse; let him try to quit sin and he discovers immediately his awful chains. But the "Lion of the tribe of Judah" can break them all. "Whom the Son maketh free is free indeed." He feels like "proclaiming liberty throughout all the earth and unto all the inhabitants thereof." His liberty from the doom of hell, from the condemnation of the devil, from the wrath of God, from the powers of sin, is ringing through his soul. He can sing,

*"I'm free, free, gloriously free, no longer by sin I am bound;*

*The precious blood cleanses and satisfies me, this freedom in Jesus I've found."*

The blood of Jesus speaks of sanctification. "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate." The annoying presence of inbred sin can be removed, the inner heart can be a fit temple for the Holy Ghost. Not by striving, but by faith in His blood. He who pardons can cleanse. He who saves us from the guilt and power of sin can save us from its inward presence. He who began the good work in us can complete it. He who saves initially can save to the uttermost. Very consistently with God's love and power can the happy Christian sing;

*"I see the new creation rise, I hear the speaking blood;*

*It speaks, polluted nature dies—sinks 'neath the crimson flood.*

*The cleansing wave I see, I see, I plunge, and oh! it cleanseth me,*

*O Praise the Lord! it cleanseth me, it cleanseth me, yes cleanseth me."*

Christian, by faith plunge beneath that crimson tide and you also can shout the victory over the tyrant of your own soul, the evil of your heart.

The blood of Jesus speaks of present and eternal glory. "We enter into the holiest by the blood of Jesus." The invitation is that "If any man will hear my voice and open to me I will come in to him and sup with him and he with me." What a distinguished guest! But does that mean a guest? Nay. He means to stay all night. If He had come for a little visit He would have "dined" with us, but since He states He will come to supper, He aims to stay all night with us—all through the night of this life, through the night of trial, probation, suspense and uncertainty. But in the morning! The morning! He will take us home with Him, we can then "be with him where he is," and have an eternal and glorious association. We are promised a glorious perfection to begin here and to be finished in heaven. We can be saved from sin's guilt, sanctified from its inner presence, and have the glorious promise of being delivered from its very effects in body, soul and spirit.

Let us then be certain that the blood of Jesus avails in our case. Let us see if it is on the door of our hearts. Let us not neglect to have its benefits applied to our inner natures.

TOLEDO, OHIO.

## Wayside Gleanings

By GENERAL SUPERINTENDENT GOODWIN

**W**E ARE all creatures of influence. Doubtless none of us really appreciate how much our words and deeds influence the thinking and action of those around us, and we would not want to admit that we are also influenced by the actions of others; nevertheless there is a strange power of influence which moves all more or less either for good or bad. We may be all unconscious of this fact, yet if we carefully look back over our lives we shall see what a strange power influence from the lives of those around has had over our plans in life. Not long ago I had a letter from the sister of one of my old school teachers. In this letter she informed me of the death of her sister, Miss Emely Goodwin. This information was a great surprise. My mind at once went back over the years when I was one of her pupils. I seemed to again sit in the old country school room at my accustomed desk, a boy of twelve, a little backward in my studies. My parents lived on a small farm, with very limited means. Our home was located over a mile from the schoolhouse and we were obliged to climb hills to reach it. The cold winters of a New England climate in the state of Maine, together with sickness, had kept me away from the schoolroom quite a little. However Grandfather had succeeded in having a term of school opened in the little old red schoolhouse only about one-half mile from our home, with no hills to climb. This developed into a permanent school district, and Miss Emely Goodwin was the teacher for several years.

How well I remember this incident: I was at my desk pouring thought and study over my lessons, feeling that they were long and hard. I had no vision of the future or conviction that I could ever be anything or anybody. I simply thought I would be in school only a little and then get work to make a living. Miss Goodwin, the teacher, came along by my side, placed her hand upon my head and said, "John these lessons are not hard for a boy of your ability. Why you can do anything! God has a great place for you in life. Some future day you will fill a place of great responsibility." Then she kindly answered my question and gave me help and passed on. Some days after this, she had a motto placed over the blackboard in golden letters which read as follows: PERSEVERANCE CONQUERS. Then she would exclaim in every trial, long lessons, hard questions, difficult problems. "Perseverance conquers."

The influence of that Christian teacher and the motto on the wall has meant so much to me all through my life. I have not conquered much, but I have persevered and kept somewhat at my job, given me by the providence of God. I am able to see that motto in golden letters before my eyes and feel the gentle hand upon my head, with that sweet voice telling me there is a future, and the optimism which was born in my heart that day still abides. Weary teachers toil on! You may be sowing seeds in the thinking of young men and young women who will by your influence move the world to better things. You may never see the results of your efforts nor know the fruit of your labors. I often pray for our noble band of teachers and professors in

our schools and colleges who toil on day after day with little or no one to encourage them—small pay and much criticism. The reward will be found in after life with strong characters to fill places of responsibility who under your influence have been developed, under the blessing of God, into able leaders who in turn will exert even stronger waves of holy influence.

Last summer, having learned that this faithful teacher of my boyhood days, lived in Lowell, Mass.; it was my privilege to make her a short call. At first it seemed she did not know me; the many years since she had last seen me had made many changes. But on a second reflection she again called the familiar name of my boyhood days, and of course was delighted to see me. She was now over seventy and somewhat feeble, but bright and happy and well saved. Here we talked over the old days and recalled the pleasant memories of forty years ago. I had the great joy of telling her how much her words had encouraged me in those days of weakness and how much that old motto had influenced my life through all the passing years. While she received my words of appreciation in sweet modesty, it was clearly evident that she was greatly comforted and blessed by this visit. Then we knelt in prayer and thanksgiving for all the manifested providences which had controlled our lives and brought us safely through the trials and changing scenes of life. Little we thought this would be our last opportunity for conference, but such it was, and today she is near the Throne; yet she has left sacred influences which can never die. Thank God for the holy influence which this Christian life has given over the lives of, doubtless, many other young people!

I have been thinking of that text in 2 Cor. 2:15, "For we are unto God a sweet savour of Christ." Just as the sweet odors from the sacrifices, and the precious aroma from the anointing oil filled the atmosphere, symbolizing the divine favor in answer to true worship, so the lives of earnest believers will give forth influences so laden with the Christ Spirit as to be well pleasing unto God. This sweet savour of Christ does not depend on seeming success, but rather is given from our faithfulness and loyalty to truth with sacrifice. How often we have noticed those who seemed to be unknown and most retiring in their disposition, quiet and reserved, yet by their continued faithfulness in the midst of trial and deep loyalty to holy principles, exert such influence and fill the entire church with sacred presence which moved others to action. After all this strange power we call influence is most vital. With what care should we all live before the Lord, and with most exacting demands upon ourselves, guard our words and action that our lives may truly become "unto God a sweet savour of Christ."

Death does not stop the flow of this holy aroma from right words and actions; "Blessed are the dead which die in the Lord, from henceforth they rest from their labors, and their works do follow them." Words and actions set in motion influences which never die. God may bury his workmen, but their works follow on in ever widening influences

of holy power and blessing. John Wesley cannot be crowned until his gracious ministry has reached its full force and blessing to the generations which have followed. Dr. Breese, although waiting at the Eastern Gate for the on-coming thousands, cannot be crowned with his full reward until the gracious influence from his noble words and holy life shall have reached its climax and the last circle of its mighty power has touched the final moment before the righteous judgment of God. These mighty men have passed on, but their words and works with their ever widening circles of mighty influences are sweeping around us today and seem to gather increasing momentum with the passing years.

These thoughts seem almost startling as I write them. I am moved to prayer and devotion and greater consecration of all my ransomed powers for the salvation of those around me. Then I would take back and destroy every hasty or unkind word or expression which has ever fallen from my lips in the last forty years. I would trust the cleansing blood of my precious Savior to purge every taint of selfishness from every action or course in life which would hurt others by some unholy influence. What has been said and done may be far beyond my reach, but one thing is sure I can undergird my will with stronger determination to place a more careful guard at the door of my lips and ask for greater wisdom to guide my every action. It might be well for us all to more carefully guard our words and action, and remember our lives are the real forces for holy influence which helps mold the character of those around us.

## An Educated Ministry

By PROF. A. K. BRACKEN

**N**OT THE least of the interests of the Church of the Nazarene is the education of its ministry. Scarcely a church has ever shown itself more vitally interested in education than has the Church of the Nazarene. Doubtless, many blunders have been made in the locating and building of schools, but not a single school has been established, whether maintained for any great length of time or not, but has abundantly justified its existence.

In the early days of our movement, there developed among us a disposition to criticize other denominations because of their over-emphasis on education. That criticism soon created a suspicion of a lack of spirituality on the part of an educated minister. A few people went so far as to become convinced that education and spirituality were incompatible in the same individual.

It is true that a great many students in theological seminaries and in church schools where the revival spirit has not been kept alive, have lost their spirituality and have come out of the schools to enter upon a ministry barren of results. But I doubt, seriously, if such has ever been the case in any of the schools of the Church of the Nazarene except in the case of a few individuals. On the other hand, I believe that our schools have been veritable mountains of spiritual vision and centers of holy fire from which have gone students into the pastorates, into evangelistic work, into missionary work, and into the ordinary life of laymen, with hearts

filled with a burning desire for the salvation of souls.

I believe that a comparison today of those ministers in the Church of the Nazarene who have taken their training in our holiness schools, with those who have not, will reveal that the product of the schools are just as spiritual as those who have never been through our colleges, and it will show them to be just as deeply devout and as full of zeal and holy passion.

Keeping spiritual is not a matter of whether we spend our strength and energy in school rather than in some other line of work, but it is a matter of keeping alive the evangelistic flame in our hearts, whether in school or out of it. A man may become so absorbed in the interests of his family, or in his crop, or in his carpenter work, or in any work that he may do, that he will lose his spirituality. Secular work has a grater tendency to rob an individual of his spiritual life than pursuing a college course has.

Again, there is a great and growing crowd of ministers in our church who have pursued their courses of study in school, regularly, year after year, and at the same time have kept the blessings of God fresh upon their souls every day, and have come out at the end of a college course with a trained intellect and with their hearts aflame with spiritual fervor.

It is, undoubtedly, the fact that all things else being equal, the educated man has the advantage. There has been, and always will be a place in the Church of the Nazarene for that holy man of God who has the divine call to the ministry upon him, whether he has had the opportunities for education or not. I trust that we, as a church, will never say to such, "We will not license you, we will not ordain you because you do not have an education"; but on the other hand that same individual, if he had the education would be far more influential.

"Knowledge is power" is a trite saying. Day after day, year after year, it is being more fully demonstrated. There is confidence, there is force, there is an appeal in the message of the man who knows. Every minister or prospective minister owes it to himself, to the Church of the Nazarene, to the people whom he is to serve, and to the great cause of Christianity and to God to obtain the very best education that he can get.

As the days go by, the demand will be increasingly stronger in the Church of the Nazarene for the educated minister. I was talking with a man only a day or so ago who has a fairly good position, and who is a man of good personality. He bewailed the fact that he had not had more education. He said that he had been offered, time and again, positions that would pay him twice as much as he now gets, but he knew he did not have the education that was necessary to make a success. There are many preachers in the Church of the Nazarene today who are suffering from the same cause. Many of them have the natural gifts and graces that would make them acceptable, but they lack the education. Such a minister, not only has the range of his ministry narrowed, but also he will be laid on the shelf sooner.

Happy is that young preacher who has the foresight and will-power to avail himself of the opportunity to get an education while he is young. It means that his influence will

have a wider range, and that he will be able to serve for a longer period of time. The schools of the Church of the Nazarene are offering that help to the young ministers of the church that will make them better, bigger, and more powerful in the service of the Lord. Not a one of the schools is tainted with higher criticism. The faculties of our schools are composed of men and women who are devoted to God and the church. The church itself throws down the challenge to every young man and bids him prepare. And to that young man endowed with common sense, with spiritual life and fervor, with strength and scholarship, it offers opportunity for unlimited growth and achievement.

Young man, will you accept the challenge? Will you avail yourself of the opportunity?

BETHANY-PENIEL COLLEGE,  
BETHANY, OKLA.

## Temporal and Eternal Values

By H. G. FANNING

**R**IGHT perspective in the matter of values is important. "The things which are seen are temporal; but the things which are not seen are eternal." The things seen are the passing, the things unseen are the enduring. Sacrificing the seen for the unseen, the temporal for the eternal, the present for the future, is not losing the present, but the best way of making the most of it. The best way to use this world is to make it a place of preparation for the world to come. Living for eternity is not wasting time, but getting the best out of it.

That which we get out of this world is that we have to show for having lived in it. That which this life was netted us. If we live for the present, when life is over we have had our reward. We have wasted our lives. We have gained nothing. We have lost everything but the pleasures of sense which are momentary and fleeting. We have wasted our energies, we have hid our talent in a napkin, we have thrown away our opportunities. Life has netted us nothing. We have lost both worlds.

This earthly tabernacle will soon be worn out and taken down. If we have lived for God and for eternity, we have "an house not made with hands, eternal in the heavens." But even this is not the all-important thing; the personality that is to live in the house is an important factor. Heaven itself is not the all-important thing. Gold paved street and jasper walls, precious stone foundation and pearly gates will be the same to all. It is not the material splendor, but the folk that live there that will make heaven. What heaven will mean to you does not depend on what heaven is, but upon what you are when you get there. Getting to heaven is one thing, being something when you get there is another. You are determining both, here and now.

We can afford to sacrifice the fleeting pleasures, the honors and the emoluments of this world for the enduring realities of the world to come. In the light of eternity, the things of time and sense are too expensive. We cannot afford them. God wants us to make the most of time; to get the most possible out of it. He is not satisfied with our wasting it. Neither should we be. It is a priceless possession. Once gone, it is gone forever. Time and eternity, so far as life is

concerned, are not two, but one. What we are when we pass out of time, we will be when we enter into eternity.

Time affords us opportunities for experiences which can never be duplicated. If we do not have them now, we will never have them. This is our only opportunity to live in this world. It is our one day of probation. What we miss here we miss forever. The brief period we spend here in the body is invaluable in the light of eternity. It is false economy to want to hurry through this world and rush into the world to come. God has a work for us to perform, a good fight for us to make, a course to run, a faith to keep. It is unworthy of us to desire less than the completion of His designs for us here. As long as it is God's will for us to be here, it is far better for us to be in this world than to be in the next. This world is not our home. It is a place to prepare for it. As such it is not to be despised, but highly esteemed. Life's brief day is our one opportunity to get what God has for us in this world. He will give us time without end in the world to come.

DRUMHELLER, ALTA.

## Sowing Beside All Waters

By PROF. A. S. LONDON

**A** FEW months ago I wrote an article on "Why don't Preachers go to Sunday School?" I have received letters from many states thanking me for this article. The more I think on this question the more perplexed I become as to the attitude of so many of our ministers relative to this department of the church. Many of our preachers urge their people to attend Sunday school and become enthusiastic over this work, and at the same time have little or nothing to do with it themselves. I suppose they think the old adage "Do as I say and not as I do" will hold good in this matter.

It is my honest belief that every minister and layman of our church where at all possible should attend Sunday school. If anyone is to be excused it should be our mothers. It is a great problem for a mother to get several children ready for Sunday school, do her house work, prepare her dinner and then get to Sunday school by 9:45 Sunday morning. And yet, with this great problem before our mothers, I believe the father of the house and the children in the home could make it possible for the mother to be in Sunday school.

This matter of so many of the church members out of the Sunday school department is not very conducive to progressive church building.

Bishop Henderson of the Methodist Episcopal Church said, "80 to 85% of the accessions to the church are recruits from Sunday school. This, in view of the fact that only 40% of the Sunday school students unite with the church. Only 10% of the high school students are church members. If the professed Christians of our country would "sow beside all waters" there would not exist a condition such as was broadcasted from Chicago a few weeks ago. 5% of the membership enrolled in our churches is dead; 10% cannot be found; 25% never attend church; 50% contribute nothing to the support of the church; 85% never attend prayer-meeting; 90% are without family prayer; 95% have never won a soul to Christ.

It is our business as Christians to attend

Sunday school, prayermeeting, and church services and give our means to support the institutions of the church. It is our business to "sow beside all waters" and leave results with God.

In every realm of life we sow today and reap tomorrow, and whether we sow to the flesh or to the Spirit we must reap the harvest.

The Sunday school is one of the great departments of the church. How any minister can neglect it and be negative in his attitude toward the Sunday school is more than I am able to understand.

A man in Pennsylvania read my article in the HERALD of HOLINESS on "Why don't Preachers go to Sunday School?" and wrote me as follows: "May I tell you how one preacher sowed in my life?—Some years ago at a large Sunday School Teachers' Institute I heard a Presbyterian preacher give an address on Sunday school work. He was all afire with this department of the church. He was a co-worker with Marion Lawrance, the great Sunday school specialist. He roomed with me and we talked till two o'clock in the morning about Sunday school work." As a result of this talk the gentleman who wrote me relative to the article was later elected as superintendent of the Sunday school in his church. He was later given a paper on holiness by a lady who attended a county Sunday school convention. He afterwards heard Rev. E. F. Walker preach on holiness and was led into the experience. He moved a thousand miles away and got Brother Walker to hold a meeting for him. He organized a Sunday school class of four youths and made it grow to 180. In ten years his class had grown to 400 members. Two of these members became ministers. One is now a missionary in Burmah; the other served as General Secretary to the World's Sunday School Association at a meeting in Glasgow, Scotland. The man later addressed a State Convention where John Wanamaker and Marion Lawrance were in the audience.

Much of our work in all lines of Christian endeavor is "sowing beside all waters." In our educational work we sow today and later reap the harvest. The pastor preaches Sunday after Sunday and sees but little of the work he is doing. The mother toils in the home year after year and sows the seeds that later are harvested. We pray and wait for the harvest.

I heard one of our strongest evangelists tell the story a while ago of how he wandered from home and his Christian teaching. For nine years his mother prayed earnestly for his return. He was fifteen hundred miles from home. He drank, he gambled. The father said to the son, "You will never be saved." But the mother said, "Yes, he will be saved, and I will hear him preach the Gospel." The mother is still living and has been in many revivals with her son. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him."

Several hundred miles away is a mother who for a long while has been praying for her daughter. Today her prayers have been answered. Her daughter was saved this afternoon in one of our class rooms.

"Be not weary in well doing, for in due season ye shall reap, if ye faint not."

HUTCHINSON, KANSAS.

## CHRISTIANITY AND NOTED MEN

By M. M. SUMMERS

SHAKESPEARE, who is credited as standing high in the rank of world renowned poets, recognized the saving virtue of Christianity. He is said to have written in his will: "I commend my soul into the hands of God; hoping through the merits of Christ my Savior to be made partaker of life everlasting."

Goethe is holding the honor of being the first poet of all ages. And he left this statement concerning the Bible for the consideration of one and all. "It is a belief in the Bible that has served me as the guide of my literary and moral life."

Emerson says: "Jesus is the most perfect of men that have yet appeared." Then, He was the Savior whom he claimed to be.

Benjamin Franklin will always live in the history of great men. It was he that said: "Christ's system of morals and religion is the best the world has ever seen."

Queen Victoria, during her good reign told an inquiring prince from a faroff country that the Bible was "the secret of England's greatness."

Disraeli, one of England's noble premiers said: "All countries that refuse the cross wither. The history of twenty centuries vindicates this statement."

Ulysses Grant said: "Hold fast to the Bible as the sheet armor to your liberties. Write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress in true civilization: and to this we must look as our guide in the future."

MONTEREY PARK, CALIF.

## Questions Answered

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

Q. Did Adam and Eve have immortal bodies before the fall, or did their image of God consist simply of holiness and righteousness?

A. The main points in which man was like his Maker in the beginning were (1) Moral and spiritual uprightness, (2) Immortality, and (3) Ability to acquire knowledge and, hence, to commune with God. As to the status of the bodies of the first pair previous to the fall, three conceptions are possible: (1) They possessed inherent physical immortality and would have lived forever if they had never sinned; (2) They possessed conditional immortality and would have lived forever if they had continued to eat regularly of the fruit of the tree of life; (3) They possessed terminable immortality which would have become inherent if they had eaten of the fruit of the tree of life (this view takes it for granted that they never did eat of it during their stay in Eden), but was lost when they took the opposite course and ate of the forbidden fruit. So far as I can see, any one of these views is consistent with the Genesis account and with the general tenor of the Scriptures; so while I hold to the last view mentioned, I am not intolerable toward the others.

Q. Since the Lord, according to Eph. 4:11, 12, has made provision for public leaders in the church, should we attempt to use laymen who do not seem to be endowed with proper talents for public leadership to lead our prayermeetings, etc.?

A. The divisions of the ministry according to talents and gifts, as enumerated in the passage from Ephesians and in other places seem always to regard the "teaching phase" of the ministry. As distinguished from this, there are the devotional services of the Church in the leadership of which it seems to me we might pray, "Would that all the Lord's people were prophets." One of the evils of present day church practices, as I think, is the all

but universal practice of turning the prayer meetings into Bible classes or preaching services. I have often wished for leaders in the prayer meetings who do not have "the preacher's itch," so that the meetings could be devotional. And then again, I have wished for the strong handed leader, whom you seem to have in mind as uniformly preferable, who would restrain the usual company of "regulars" who want to testify and "talk" every time and who really "appropriate" the prayer meeting. Perhaps we need a new kind of leader for prayer meetings and other such services. Perhaps we need leaders who will neither "talk" nor let others do it, then we might have some spiritual and devotional prayer meetings.

Q. Do you think it wrong for a Christian to wear a wedding ring?

A. I understand that some countries require people to wear a ring or some such designation in order to warn unmarried people and thus to discourage the unseemliest of flirting. In a country like that it would seem to me that the wearing of a silver band, or something like that would be necessary and virtuous. But in a country like our own where no such custom is universally observed, and in the case of people whose children about the table constitute the very finest wedding ring, and whose conduct proves their fidelity to one partner in life, it seems to me that there is no reasonable excuse for violating the Scriptures' prohibition of wearing gold and noticeable apparel.

Q. In trying to refute the doctrine of a second work of grace, a bishop asked me this question, "In the new birth, what is the nature of the child born?" How would you answer this?

A. Bishops are supposed to be at least somewhat versed in Theology, and if your bishop is so, he knows that the term "The new birth" describes an operation of the Holy Spirit upon the heart and soul of an individual, penitent sinner, and that by it no new entity which might be called "the child born," as distinguished from the personality of the sinner who has passed through the change, is brought into existence. Hence his question in that form is impertinent. Here is the real question to be asked, "Is the heart and nature of a sinner experiencing the 'new birth' made perfectly clean and holy by that means?" And to this question we would unhesitatingly answer, "No." And we would cite the Scriptures and every written creed in Christendom in support of our position. We would contend that there remains in the heart of truly regenerated Christians a taint and bias which is contrary to their inner desires and open intentions to be holy without and within, and that Christians in all ages, consciously and unconsciously, pray to be delivered from this "sin within." This is as far as we would need to go in answering your bishop's question, but it is difficult to stop here, and we should like to go on and say that there are numerous testimonies in the Bible and in the biographies and autobiographies of the Christian centuries to the fact that God has in some cases answered this prayer and has sanctified wholly many of those hearts which were frank in confessing the presence of inbred sin after conversion.

Q. Was Exodus 21:24 ("An eye for an eye, a tooth for a tooth" etc.) a part of the Mosaic law? If so how is Matt. 5:17, 18 ("One jot or one tittle shall in no wise pass from the law" etc.) explained?

A. "The Law of Retaliation" in Exodus was given by inspiration and it has not passed away, but still holds in the courts of men and of God. In Matthew 5 Jesus was not instructing courts, but was teaching Christian conduct to individuals. The Jews had made the law an excuse for all sorts of personal vengeance, whereas, its original intention was that it could be enforced only by properly appointed magistrates. Jesus condemned private vengeance, but He certainly did not forbid or embarrass public justice. And despite our tendencies today toward going altogether to jelly, and milk and cider mercy, good government and law enforcement have no better friends and no more earnest supporters than the best followers of the Author of the Sermon on the Mount, who, though they refuse to indulge in private vengeance, are fearless in backing the properly constituted authorities in the enforcement of the laws.

Q. Is a Nazarene who works in a grocery store and handles snuff and tobacco for the owner of the store violating the rule of our Manual which forbids trafficking in tobacco?

A. He is.

## For All the Family

Conducted by Mrs. J. T. Benson

### A LITTLE TALK ABOUT LOVE

THE NEW pastor was an elderly man; Mrs. Beasley was glad of that. The church had had two pastors during the past eight years, both of them young men. They were fine young men, who had done good work, especially among the younger people. But they had not seemed to understand the problems of an old woman like herself. She had tried a number of times to talk to them about the things which troubled her, but they had looked uncomfortable, murmured a few soothing words, prayed a brief prayer and hurried away to keep some engagement. She believed things would be different now. Brother Stewart was not so much younger than she was herself; he must be nearing the sixties, and he would be able to view things from her standpoint. So she looked forward with much satisfaction to a heart-to-heart talk with her pastor, and to the sympathetic understanding she felt she might expect from him. Several months went by before a good opportunity came. He had called on her soon after he entered upon his pastorate, but his daughter was with him. And then, one drizzly November afternoon, when it was unlikely anyone else would drop in, he called again, this time alone. The little sitting room looked very cheerful with its bright fire, and the preacher, chilled from a long drive in the country, was glad to take the easy chair his hostess pulled forward for him. It was a good time for confidences, and pretty soon the dear old soul was telling her grievances to the pastor. Her husband had died many years ago; her two sons were grown and had married and settled in a western state. She was very hungry for affection, and had none to look to for it except her brothers and sisters in the church. They were all kind to her, and some of the women visited her at stated intervals. They were attentive, too, when she was sick, which was not very often. "But they don't love me, Brother Stewart," she cried. "They don't really enjoy being with me like they do old Mrs. Baxter, for instance. Anybody can tell that the church folks love that old woman dearly. We know that God is no respecter of persons, and I don't suppose He intends for His children to be either. But it looks to me as if they are in this church. I can't understand it, Brother Stewart. The Bible surely teaches that if we are children we have God's love in us, and when we have it, it will make us love everybody, won't it?"

The preacher was listening quietly and attentively. He did not answer her question for a few moments, then said: "Yes, that is true. But we must not forget that two kinds of love are spoken of in the Bible. There is human or natural love, born in everyone of us, which even sinners possess. And there is the divine love you spoke of, which is found only in the hearts of Christians."

The old lady nodded her head. "I understand, and that is what troubles me. Because if the professed Christians have that love they would have to love me, wouldn't they?" she asked.

"Yes, the love of God is so big and strong, so long-suffering and patient and full of compassion that it takes everybody in, even those who merit it least," answered the preacher. "And if we are Christians we have this same love in our hearts which enables us to love in the same way."

"What is the matter with the members of this church then? Are they backslidden?" she asked anxiously.

"O, no. The fact is, in my opinion, you do get this sort of love from your brothers and sisters in the church," said the preacher. "They are kind, patient and considerate in their treatment of you; you have said so yourself. The trouble with you, my dear sister, is that you are not satisfied with that. What you are really demanding from them is human love, and that is quite another matter. Human love is very beautiful in many ways, and God made us so that we crave it and must have it. But it is not very big or strong. It can't reach very far. Indeed, it has great limitations. And while divine love is a free gift, there must be a reason

for human affection either in some relationship or in what we are, or in something we do."

The old lady was a bit puzzled. "Is there any reason why I shouldn't have this sort of affection too?" she asked.

"Yes, I think so," answered her pastor gently. "It doesn't seem to me that you do much to call forth the natural human love of your fellow church members, and that you do a good deal to repel it. I have been here but a few months, but it has been long enough to show me that you have a very critical spirit toward them. You take people to task a good deal. It may be the way they dress, or because they don't show as friendly a spirit as you think they should, or have not been careful enough about speaking to you. It is always something. You never testify but that you lecture them."

"But, Brother Stewart, I say things like that because I love the people and want to help them," protested Sister Beasley.

"I don't doubt it. There are some very dear people who do not seem to know how to love except in a fault-finding way. But it never calls forth warm, tender affection from the objects of it," said the preacher. "Now listen, my dear sister: it is both natural and right for you to crave human love from your fellow creatures. Jesus did. And He loved with both kinds of love. He not only loved His disciples with divine love, but He also had a warm, tender human affection for impulsive Peter, and guileless Nathaniel, and steady, faithful Andrew and the youthful, lovable John. The first made Him bear with them and die for them. The latter made Him love to be with them, and take genuine pleasure in their companionship. And if you want people to be drawn close to you with these tender, personal ties, which make them desire to be with you, you must set out to win their human affection. Don't forget that it has to be won. You can't force it or demand it. And it will never come into your life as the result of fault-finding."

The old lady looked so stricken that the pastor hastened to say kindly; "You just hadn't thought of it in that way, had you?"

No, she hadn't. But she was an honest soul, and the preacher's words had given her a glimpse of herself as others saw her:—a fault-finding old woman, who drove from her the very people, she wanted to love her.

Is this rather a fine spun theory, without much practical use? I think not. Perhaps all of us crave more love from family and friends, and brothers and sisters in the church. But not many of us realize that there is but one way to get it and that is to win it by being true and fair and unselfish, forgetful of self and sincerely, thoughtful of others. This holds good even in the most intimate relationships of life.

Two mothers were talking together. "Your boy must be a great comfort to you," said one of them. "He is so respectful and affectionate and seems glad to do things about the house you want done. My boy is so different. If he loves me, he never shows it, and gets stubborn when I ask him to do some little job for me. It isn't because he hasn't been well taught for *hardly a day passes over his head but that I remind him of what he owes me as his mother.*"

"I used to take that attitude with my boy too, but it didn't work," said the other woman. "One day it dawned upon me that it was a mistake to base my claims to his love and respect on the fact that I had brought him into the world. The real question was not: Am I not this boy's mother? But, *what sort of mother am I to this boy?* If I have the necessary qualities of good, strong, true unselfish motherhood, then I will merit his love and reverence and in no other way. The result was that I took a good look at myself and saw that there was a lot of work to be done in me if I was to measure up to what my son has a right to expect in his mother. I needed more self-control, more patience, more true dignity of character, more real courtesy, and above all, a better Christian experience. I have had to work on myself a good deal and pray

much and trust God to work too, but it has paid."

Did this woman have the correct view of it? Of course. It is easy enough to stand on one's dignity and say: "I am your father; your mother; your husband; your wife. You owe me love, and respect, and thoughtful consideration. These things are my right. I demand them." We do not get them that way. We win the warm, tender human love of those about us, or go without. The beauty of it is that everyone of us can have all of this love we want. We do not have to be beautiful, or brilliant, or rich. *We do have to pay the price*, which many of us are not willing to do.

I think one of the best loved persons I have ever known was an old, unmarried woman who lived with her widowed sister-in-law, and helped her rear a family of boys and girls. It wasn't because Aunt Mary was an unusually beautiful, charming old lady. The truth is that she didn't have a single physical attraction. A terrible case of smallpox in her youth had robbed her of her beauty, and left her face so scarred, and skin so thickened that it gave her features a heavy, stolid appearance. She was heavy in body, too, and somewhat clumsy in her movements. In addition she had a marked peculiarity of speech which often made it difficult to understand her. And she wasn't a brilliant woman. There had been so much to do to help rear the fatherless boys and girls in the family, to keep them clothed and fed and taught and trained and in school and church, that she had acquired the habit of staying at home most of the time. But she was very busy there, and in doing things for her neighbors. Her nephews and nieces adored her. Why? Because she was beautiful in soul and lovable in character, and unselfish in her life. She was always doing something for her boys and girls, though she didn't make the mistake of confining herself to service. She took time to listen with a sympathetic ear to their confidences; to be interested in all their plans. Did one of the boys come home with a new suit? Aunt Mary was the first one to whom it must be shown. Were the girls eager over some purchase they had made in the city? Aunt Mary must sit down while they opened the package, and tell them what she thought about it. Wise old woman! She had learned a simple and far-reaching truth which few of us ever glimpse. Which is that young people like to make confidantes of older people and tell them their plans and talk over things with them, *when the older people are genuinely interested.*

Let me close with this question. If a person, so handicapped by nature as this dear old woman was, could win for herself such a wealth of love, is there any excuse for the rest of us going without it?

### NEW MEXICO DISTRICT

We are at this writing in the battle at Tularosa, N. M., with Pastor Whitley and Rev. R. C. Gunstream, Pastor at Roswell, N. M. Rev. Whitley and wife have recently taken charge at Tularosa. They are from the Southern California District and are true and tried. They are going to put Tularosa church on the map. Souls are praying through.

Rev. C. C. Burton of Kentucky is shelling the woods at Belen with Pastor Lovett: they are having victory.

We have recently closed a deal for a church in Tucumcari. Pastor Meek is arranging for a revival there right away.

Pastor Thompson and people are going forward with their new church at Capitan. We hope to have it finished by January 15 so we can have our District Young People's and Preacher's convention there. Also Pastor Scott is pushing ahead with his new church at Portales.

Rev. R. C. Gunstream is making things go at Roswell. I was there and preached for him last Sunday morning and night. My but it was easy to preach there!

Rev. W. A. Huffman and wife (who is our District Treasurer) are pastors at Hagerman. They report constant increase in crowds and in interest. They are looking forward to their midwinter revival which is to be held in January by District Superintendent Allie Irick and wife.

Pastor T. M. Scott of Artesia has had to give up the work there on account of his health. Wish we had some good man for that place.

El Paso, Texas, under the leadership of Mrs. Roberts is coming on fine. They are having daily prayer meetings in the different parts of the city, which are proving a great blessing to the work there.

We earnestly request your prayers for this needy District. We are encouraged and are looking for this to be a great year of the District.

JOHN F. ROBERTS, District Superintendent.

## Nazarene Young People's Society

"Let No Man Despise Thy Youth"

### DISCUSSION OF THE N. Y. P. S. TOPIC FOR DECEMBER 14

By REV. DONNELL J. SMITH

Jesus Lamb of God. 2 Cor. 5:21; Heb. 9:28.

No more sacred and significant title is given to our Lord than that which we are to study in this week's topic, "The Lamb of God." The implication of this title is least of all His lamb-like nature, though truly He "was brought as a lamb to the slaughter." Rather He is the Lamb that becomes a substitute for man, a sin offering. The only way that a lamb can take away sin is by sacrifice. Thus it is in this title we have brought to a focus the vicarious life and death of Jesus for the sin of a world.

The first occurrence of the word "Lamb" in the Bible is in the 22nd chapter of Genesis. Here in the story of the offering up of Isaac the boy asks this question of his father Abraham, "Where is the Lamb?" Abraham replies, "God will provide a lamb." But though the Lord provided an offering it was not a lamb. But at last the day came when one, John the Baptist, announced that the Lamb had been provided, and on Him they were called to look, to behold a sin-offering for the world. The "Lamb of God taketh away the sin of the world" was in their midst. While during the course of history thousands of lambs were offered in the morning and evening sacrifice never do we have the term in the plural. It would seem that God would keep His index finger ever directed toward Him, who though slain before the foundation of the world was revealed in these last days to put away sin by the offering up of Himself.

In the closing pages of the New Testament, in the Book of Revelation, where this title occurs most frequently it becomes a title of honor and glory. It is associated with great triumph and victory and conquest, with eternal joy and comfort and rest. They who follow the pathway that leads to Calvary know now of the power of the blood of the Lamb to wash and make overcomers, and in that day shall find place at the Marriage Supper of the Lamb and a place in that city where the Lamb shall ever abide.

The Lamb of God—

1. He takes the place of the sinner—is the sinner's substitute (2 Cor. 5:21).
2. He is a sin-offering for the sin of a whole world (Heb. 9:28).
3. He makes full atonement for sin (Hebrews 9:11, 12).
4. He shines out to endless days in the glory of "the Lamb that was slain" (Rev. 5:13).

### SPRINGFIELD HEIGHTS, AKRON, OHIO N. Y. P. S.

Our church has just recently closed a revival with Brother Johnson of Alliance, Ohio, as evangelist. The church was wonderfully helped, and a number of young people were saved and sanctified.

We hold our N. Y. P. S. meeting each Sunday evening before the church services. We always have a good attendance of young people and a number of the older people attend our meetings. We use the topics from the HERALD of HOLINESS. We have a number of our young people to talk on these topics, so that in later years they may be a greater blessing to the church. Sister Palmer, the pastor's wife, is our president and she has been a wonderful help to us within the last few years.

Our young people stand out four square for God and are ready to do whatever they are called upon to do. We have a new church building, and the young people have paid \$250 toward the building and the furnishings. We have paid twenty-five dollars on the District tabernacle and sixty dollars for missions. We thank God for young people who are not afraid to give and who are on fire for God.

REPORTER.

The paper is too good for me to miss a single issue. We cannot express our appreciation for the privilege of having such a paper come to our home.—Mrs. Paul Snyder, Idaho.

### A MISSIONARY CHURCH

Collholme Church, Alberta District, desires to report to the glory of God that she has not lost her vision of foreign missions, and that dry seasons, battles with poverty and adverse conditions have in no sense dimmed her ardor. This Church has nine members, is in the center of a dry area, scores of farmers have left the surrounding country, but Collholme stands out like an oasis in the desert. Why? We do not wish to state here any private convictions, but the following report is of great interest under these conditions. To be fair we must say that the crop of 1923 was good, the only good one in years, but it did not pay interest on the debt of the community. We report for eight months. Membership 9, Sunday school membership 24:

For Missionary Hospital, Nampa, \$44; Hospital in China, \$35; Bell for China, \$20; Native Worker, Africa, \$60; Foreign Missions, direct to Kansas City, \$105; Woman's Missionary Society, \$60.68; Children's Day, \$27.45; Total to Missions, \$352.13.

To District Budget, \$70.60; (This also includes budget for foreign missions.) To Church Debt, \$20; Current Expenses, \$54.90; Pastor (Single man for 6 months), \$258.80; Total, \$756.43.

It is self-evident that this church does not believe that the foreign missionary needs can be budgeted. The Alberta District gladly accepted the "Budget Plan" for financing the Church and Collholme Church praises the Lord that the plan does not prohibit larger giving. We are of the conviction that if every Nazarene PAID the tithe that the tithe alone would pay every pastor well and provide money for advances in every department. Then the GIFTS and OFFERINGS would put such triumphant shouts in the camp that something like consternation would strike the foe.

We have wondered why, that in financial reports missionaries' salaries, church extension, equipment, etc., etc., all come under one head "Foreign Missions," and then well itemized when the home work is reported? To our mind this method draws an unfair comparison. For instance, 1922-23 report says, Foreign Missions and W. M. S. \$195,776; Home Missions, \$52,934. An examination of the reports show for all purposes \$2,293,641. This sum less Foreign Missionary amount would leave \$2,097,865 for home work. Some one says, where does this writing lead to? Well, we question the budgeting of foreign missions. Home items can well be budgeted and should we fall short or some extras come up we are here to look after them. But when foreign missions are concerned we believe God wants the ear of His people upon this question in a special way. The non-Christian religions holding sway in foreign lands are not equal to the needs of the people. Well did John the Baptist say: "Now is the axe laid to the root of the tree." Jesus was about to commence His public ministry—every non-Christian religion with the exception of Mohammedanism was then in existence. The trees bore no fruit. Mohammedanism has been well tried and brought forth murder and blood. Of what good would such a religion be to the world, when the chapter in the Koran dealing with the legal standing of woman is headed "The Cow," and Mohammed says "Verily a lie is allowable in three cases: to women, to reconcile friends and in war." What shall we say of Hinduism, of which the god Krishna himself is one of the sacred books, the Mahabharata, declares that there are five different situations in which falsehood may be used; in marriage, for the gratification of lust, to save life, to secure one's property, or for the sake of a Brahman. "These five kinds of falsehood" he states, "have been declared to be sinless." Other non-Christian religions are none better. John implied that even Judaism, the best of his time, was outworn and inadequate. Jesus said, "All that came before me are thieves and robbers." "I am the light of the world." Well did Keshub Chunder Sen say, although he had imperfectly seen the face of Jesus, but in those strange addresses of his before his end: "None but Jesus, none but Jesus, none but Jesus is worthy to wear the diadem of India, and He shall have it." How strangely true, but His bride must first be complete, and out of all nations she must come. Nazarenes! in this day of apostasy and theological corruption, which has reached the foreign mission field, it is our privilege and joy and responsibility to carry the old banner of full salvation, the only thing adequate to a world's need. And if we will our Foreign Missionary Superintendents could be kept

busy planning work and advancing upon new territory and the home field would prosper and have to enlarge her budget. But we claim that only Jesus knows what the foreign budget should be. Years ago we heard it said that no church could prosper as she ought that budgeted foreign missions and we rather think it is so. "On with the revival" seems to be the slogan, and we say, "On with the revival." Amen.

JAS. H. BURY.

### THE SCANDINAVIAN DISTRICT

God has been blessing the work on our Scandinavian District during the past few months. We closed our summer's tent campaigns the middle of September. Meetings held in Crescent Valley and Maple Valley, Wash., and two campaigns in Portland, Ore. In all these fields we saw souls saved and sanctified. We are taking care of these new fields with regular preaching services, and expect to organize in the near future. We started our Scandinavian District about one and a half years ago with three preachers, and now we are seven in all. Brother Carl Overby is pastor of our Mount Scott church, Portland; Brother Arnt Anderson of the Bethel church, Portland; Brother Paul Hegstad is in charge of our Glad Tidings Mission and Heights church, Vancouver, Wash.; and Sister Magda Randleklev of the work at Cove, Crescent Valley, Purdy, and Hobart, Wash. This is a great field and has work enough for several preachers. Brother J. T. Næssett, has just arrived from North Dakota, to engage in work on our District. Brother O. I. Borseth is just opening a new work in South Bend and Raymond, Wash. So we are pushing out and taking more territory and by the help of the Lord, we expect to put the work of holiness across among our Scandinavians.

I have just been on an extended trip to the East in the interest of our Scandinavian work, held meetings in the middle states where there are thousands of our Scandinavians and where we should have a great work started soon. I have held meetings in Watson, Minn., in the Mason church, near Lacona, Iowa, and a fine campaign in Newmans Grove, Neb. Here is a whole town of almost nothing but Scandinavians and we had a blessed time and several souls were saved and sanctified. We had the pleasure of having Brother Chambers with us two evenings, he being the District Superintendent of Nebraska District. Surely God has raised up our Scandinavian District for the purpose of reaching these many thousands of our people with the gospel of full salvation. We are planning on having two tents in the field for next summer and we wish an interest in the prayers of the Nazarene family for this new District.

If there are any Scandinavians living on the west coast or elsewhere who wish a campaign, kindly let me know and I shall do what I can to help you out. Remember also that we are editing a Norwegian holiness paper, *Det Glade Budskab*, (The Glad Tidings) a monthly, 8 page paper and costs seventy-five cents per year in subscription, send it to some Norwegian and you will do him good.

H. O. JACOBSON, District Superintendent.

### TENNESSEE DISTRICT

We are now in the second month of our Assembly year. The year opens with unusual opportunities. Since our Assembly, we have visited several of our churches, and find them moving on well. We have had a good revival at West Nashville. Meeting was conducted by Evangelist I. M. Ellis. A good number of people were saved or sanctified, with a nice class of about seventeen received into the church at the close. Pastor T. C. Leckie is moving forward with his work. He is planning to re-locate his church and build a stone structure. Rev. J. E. Gaar held a successful revival for Pastor Saxon at Springfield, Tenn., resulting in a number of professions and the church greatly revived. A few substantial members were received into the church at the close of this meeting.

Pastor Lige Weaver of our North Nashville church has conducted a revival, resulting in a number of professions and several additions to the church. God is greatly blessing in our work in North Nashville. This church has doubled its membership twice in the last twelve months.

Rev. S. W. McGowan, pastor of the Stewart church, held a revival for Rev. J. A. McCammon, pastor of Sparta Circuit at the Doyle church. This was a good meeting, resulting in a spiritual uplift to the church and some definite work of salvation among the unsaved. Grace Church is now preparing to enter their new church building in East Nashville located on Gallatin Pike. They have erected a frame building forty by seventy feet, with five Sunday school rooms and balcony. This building is to serve for several years as a temporary building. First Church Nashville is having some fine services. Last Sunday is reported to have been a banner day. During the song service the Spirit fell upon the people and many rejoiced and praised God aloud. We are glad to report that Pastor Wise is really putting the thing over at First Church. First Church has a great number of spiritual people and

it is well known that this church is always ready to answer any call that the church may make upon it for support.

We were in Chattanooga for one week with pastor Tidwell. How we were delighted to be with our great church in Chattanooga. We had special service every night. They are in their new \$35,000 church. With a seating capacity of eleven hundred. The building was usually very well filled. On Sunday nights from one to two hundred were turned away. We took a free will offering Sunday morning on the new church and the people laid down on the altar \$700 in cash. It was a great time. Shouts were heard from the front to the rear while they gave their money gladly. About thirty-five were definitely saved or sanctified during this meeting. A nice class of twelve was received into the church, with five more to follow. In the future we are going to hear great things from our Chattanooga church.

Nov. 7th to 9th we put on a two days' rally with our little church at Long Creek, with our faithful pastor F. C. Bain, taking with us three of the pupils of Trevecca College as singers. We had some very fine services, with two bright professions. On Sunday we raised the indebtedness on our church which was pressing them very sorely. This little church has a very fine future before it. Brother Bain has captured the people of this entire community. He received into the church this year twenty-one members, most of whom were young people, adding of course very little financial strength, but giving the church the possibility of a great future.

On Nov. 16th, I was in East Tennessee in one of those beautiful rich valleys, in the midst of a very fine people. Here we have an outlook for a very fine work. We are not sure just how it will terminate. One of our school boys is preaching at this point regularly. Trevecca College has a fine student body and everything is moving off unusually well in this session.

Rev. R. B. Rawls has held a very successful meeting for Pastor Pirtle at Gordonsville church. Pastor Pirtle is getting his work well in hand. In all our District is moving forward, and we are expecting to plant our banner in many fields this Assembly year. To God be all the glory.

Sincerely yours in bonds of love,

W. F. COLLIER, District Superintendent.

### NEW YORK DISTRICT

We closed our last tent campaign with Rev. Trevor Gray at Springfield church, with twelve praying through the last night. It was a fine meeting. After this we took an extensive round on the District. At Patchogue, Long Island, we have a nice church building and a fine bunch of Nazarenes, although few in number, led by Rev. Oscar Williams. They are doing well.

At Flushing, Long Island, we met an enthusiastic church, which is also few in numbers, led on by Rev. L. O. Tillotson. They have a nice building but no parsonage. From there we next visited our church at Beacon, on the Hudson. Here our great District Camp is located. Here also we have a beautiful stucco church building, with no parsonage, and quite a heavy debt. Rev. John Caldwell is pastor. He is also the builder of the splendid church building. Here also we have a small membership.

Next we visited Clintondale, one of the oldest churches on the District. While looking over the old records we found that General Superintendent Reynolds was the second pastor of that church, on a salary of four hundred dollars a year. We also found that Rev. E. J. Lord, now District Superintendent in the Northwest, followed Dr. Reynolds as pastor, at four hundred dollars a year. Here he was also ordained. Quite a historic church. They have a nice parsonage and church building and a membership of twenty-six, with Rev. Henry Brown, pastor. Rev. R. P. Fitch, evangelist had a good meeting there recently.

Our next stop was at Saratoga Springs, the noted summer resort, and once the greatest gambling center in New York, and still they have a great race course and thousands still go there during August to see horse races. Here we found Rev. Howard Hurd pastor, and one of the most beautiful brick churches in our entire connection. To build it now would cost not less than \$50,000. It has a parsonage in connection with the church. This church once had 150 members, I am told, now they have just nine members. They are planning for a revival soon.

From Saratoga Springs we went north along beside beautiful Lake Champlain, passing the old Fort Ticonderoga, which stands on its western banks in New York. Here Ethan Allen captured the Fort from Major Andre, the British commander, during the Revolutionary War, with the well known statement: "In the Name of the Great Jehovah, and the Continental Congress, I command you to surrender." This lake is about 15 miles wide and over 100 miles long, surrounded by the famous Adirondack Mountains on the west and the Green Mountains of Vermont on the east, one of the most beautiful trips in America.

## The Sunday School Lesson, December 14

By M. EMILY ELLYSON

LESSON SUBJECT: The Raising of Lazarus.

LESSON TEXT: John 11:31-44.

GOLDEN TEXT: *I am the resurrection, and the life: (John 11:25).*

THE raising of Lazarus marks the highest point in the ministry of our Lord; it is the climax in a history where all is miraculous. Regarding Himself, we have here the highest possible evidence of His divinity and humanity; as regards those who witnessed it, the highest manifestation of faith and unbelief. From this point we have our first clear outlook on the death of Christ, for the raising of Lazarus is the prelude to the awful tragedy of Calvary, for, the Sanhedrin—learning of this miracle,—came together in council and formally resolved on His death. But not only was this miracle the prelude to His death, it was also the typical prelude to His resurrection. From this high point, also, we have an outlook on the new covenant, and the gathering of a people at His empty tomb, at which place, the precious promises spoken at the grave of Lazarus should receive their full meaning and be in operation till death shall be no more.

The special manifestation of the truths uttered by our Lord to Martha, would be in the raising of Lazarus, yet, this teaching is to all believers, "He that believeth in me" and "whosoever liveth and believeth in me," whether he be Jew or Gentile, wherever he lives, if he believes in Christ he shall live by Him. He that lives and believes, he has been born again to a heavenly and divine life, and to such an one, to live is Christ, this makes Christ the life of his soul. Most literally He is "the resurrection and the Life." Without Christ there would have been neither, but in Him what provision has been made for us, for both body and soul. For the body, we have the promise of a glorious resurrection; though it be dead it shall live again. Though the sentence of death was just; though the bands of death are strong; though he be dead and buried, dead and putrefied, put the case as strong as you will, yet we are sure *he shall live again*, raised a glorious body.

For the soul we have the promise of a blessed immortality. Whoever is united to Christ by faith, lives spiritually by virtue of that union, "he shall never die." That spiritual life that became ours when we found Christ will never be extinguished, there will be no interruption of its life as is the case of the body, but will continue on, easy and happy and be perfected in eternal life.

Let us look at the sympathy of Jesus as shown here, and the share He took to Himself in their sorrows. He not only seemed concerned, but He groans in the Spirit; He was inwardly and sincerely affected with the case. He was troubled. He had all the passions and affections of the human nature, for in all things He must be like to His brethren; but He had a perfect command of these human emotions, and they were never allowed to control Him. He had power to lay down His grief and power to take it.

We see the tender sympathy of Christ shown in the inquiry after the body of Lazarus. "Where have ye laid him?" He would express Himself as a man even when He was going to exert the power of a God. We have also here an intimation of the special care He takes of the bodies of the saints while they lie in the grave. He takes notice where they are laid and will look after them. No hand may keep the spot decked with flowers, but He never forgets it, and none will be overlooked when the archangel blows his trumpet over land and sea. There is not only a covenant with the dust, but a guard upon it.

Again, His sympathy is shown by His tears. As He followed them at their bidding to the grave, His eyes were streaming with silent tears. Isaiah cried out "in all their affliction He was

afflicted" Isa 63:9 and again, "surely He hath borne our griefs, and carried our sorrows" Isa. 53:4. This world is a vale of tears, and Christ could scarcely be "made like unto His brethren" and not shed tears. These tears were an indication of His love for Lazarus as well as the compassion He felt for the bereaved sisters. But do we not feel because it is recorded of Him here, that, He "wept," that we too may be assured of His tenderest love and compassion for us, when, with aching hearts we bring to Him the sorrow that bows us down with its weight of care? And may we not expect that for us alone, He will turn our mourning into rejoicing with His comforting assurances, that, if we would believe we would see the glory of God even in our greatest afflictions? His love is not less for all the saints, than it was for this precious family at Bethany. His tears flowed for Lazarus, and they said, "Behold how He loved him!" How much more reason have we --for whom He hath laid down His life—to say, Behold how He loved us! Greater love hath no man than this.

Some expositors teach that Jesus groaning within Himself, was indicative of indignation with Himself at the pity which He felt, and the tears which He shed, which were so human,—that the word expresses the inward struggle to repress, as something weak, these utterances of grief, we could not accept for an instant. Christianity knows of no such Stoicism; it knows of a regulating but of no such repressing of the natural affections; on the contrary it bids us weep with them that weep. In the beautiful words of Leighton, it bids us "seek not altogether to dry the stream of sorrow, but to bound it, and keep it within its banks." It would seem to us much truer to the spirit of the Lord of Life, to take this, as indignation felt at all which sin had wrought. All the mourners and all the graves were present before Him. This scene was but a little sample of all the world's woes. That He was about to check their tears for a brief time, did not alter the case. Lazarus would rise, only to again be subject to death, and these mourners would know the comfort, but only for a little while. And how many would mourn, did mourn with no such Comforter to console even for a season, how many would weep without any to wipe away their tears, or check them with promises of immortal glory! Small wonder if a mighty indignation at the author of all this woe possessed His heart.

It would seem that Martha, whose faith had reached so high a point, let go her conception that her brother might live again, for all that she could see in the command to roll away the stone, was the desire of Jesus to gaze on the face of His friend, and she would keep Him from this, by urging that four days of death meant corruption. Jesus rebukes her at this point by referring her to their former conversation, when He had told her, "if she would but believe she would see the glory of God." Her conjecture would be but natural. But could not He who sees the end from the beginning, and who had intended that Lazarus should live again, have watched over that body in His providence that it should not hasten to corruption, for it was so soon to become the tabernacle for the soul of one of Christ's servants.

Jesus' thanksgiving prayer reveals to us His oneness with the Father. There lay the uninterrupted power of doing these mighty works. The people must know that no magic is resorted to here, they must understand that He claimed His power from above and not from beneath. This prayer of thanks was an acknowledgment that the power was divine, and the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth, for He is the Resurrection and the Life. Then death shall be swallowed up in victory.

Up the Lake Champlain, on its western border, lies the beautiful little city of Plattsburg, where Rev. E. E. Angel planted a Church of the Nazarene. Here Rev. Mrs. Vischer is pastor. She has a nice little church and some good Nazarenes. From Plattsburg we took a big bus for Wilmington, a nice little village away out forty miles in the mountains. Here we found Rev. Mrs. Belle Burn, a returned missionary from the West Indies, pastor of a live little church. From there we went to Altona, just a few miles from the line of Canada. Rev. John Weight-

man is pastor and he has a nice little church building in Altona and a nice little chapel some seven miles away. He preaches at both these places, as his membership is scattered. Next we went to Gouverneur, where we found Rev. D. M. Coulson, now pastor at New Berlin, N. Y., assisting Rev. David Keeler, our pastor there. And they are in the midst of a great revival. Some praying through at every service, and shouting the victory in the old-time way. From there we went to Barnes Corner, a small village, where we found Rev. A. A.

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I think I left you in my last letter at the close of my Convention in Uhrichsville, Ohio. My next stop was at Pittsburgh, Pa., with Rev. Charles Brown. We had two days which were simply great. The people came for miles and packed the great church to its capacity, and the side doors were opened, and the Sunday school rooms were opened and then some had to be seated in chairs in the aisles. I don't think I ever enjoyed two days more than with Brother and Sister Brown and their lovely daughter. Well after all, there is probably no finer man on earth than Brother Charles Brown. When I leave the East and start west, I am to be with him for another short stop. I am to preach for him on Monday night, November 24, and then run an All Day meeting on Tuesday, November 25. He has agreed on his part to ask the preachers on that District for fifty miles around and all other holiness people that will to come to the All Day meeting and we are looking forward to that as a kind of a red letter day for the Mount Washington Church.

Our next run was from Pittsburgh to Lynbrook, N. Y. Here I spent eleven days with Rev. Paul Hill and wife and Brother L. C. Messer from Oklahoma, who was the song leader. Miss Comb, one of Brother Hill's fine young ladies, presided at the piano. Well I have already said in this letter that Brother Brown of Pittsburgh was about the finest man on earth and I won't take it back, but Brother Paul Hill is one of the finest and best men that you ever met. He is all manhood and goodness and my stay at the beautiful parsonage was one of perfect delight. They have a beautiful church and parsonage at Lynbrook. The church is not large enough, but it is a beautiful church, and the parsonage is strictly up to date. I am sure that I have never spent eleven days more happily in all my travels than at Lynbrook. I did so much enjoy preaching to those good people. We people out West are not the only people that can laugh, and pray and praise the Lord. While I would be preaching, any way that I would look, I would see somebody laughing, and right by him would be somebody crying. We had a beautiful convention, and some precious souls were blessed, and the church people were blessed until they looked like Jersey calves in red top clover. There was but one hard thing about the convention, and that was to pack up and leave those happy Nazarenes. Brother Messer had five or six horns and a fine band of Young People. And also a fine band of children in his junior choir. When it comes to singing, that little old L. C. Messer just got up and sang like a man. He is a fine leader of a choir, and a most beautiful solo singer. He sang many beautiful pieces, but I think the great song "God is Still on His Throne," was about the most beautiful song that I ever heard. We had with us a time or two Brother C. B. Jernigan and wife. Brother Jernigan is Superintendent of the New York District. And one night his daughters brought their violins and played for us. They are among the finest in the land. It was good to meet those old Texans and look into their faces one more time. While I was in Lynbrook, we made a trip to Springfield and called on the wife of our beloved Brother Moore who went to heaven a year ago. As the readers will remember, he was our beloved District Superintendent on this great District. We also had the privilege of seeing his

Matteson preaching to a fine lot of independent holiness people who want a Church of the Nazarene. Rev. R. P. Fitch, evangelist, will assist him in a revival soon.

We also visited our new church at Binghamton, recently. Rev. J. A. Ward, that old war horse, has just closed a fine revival there. Rev. H. A. Parks is pastor there. At New Berlin, Rev. D. M. Coulson, pastor, is doing a fine work. At Spring Valley Rev. R. J. Kunze is pastor, and doing a good work. He is to be assisted by Dr. E. P. Ellyson in a revival there soon. Here we are to have the District Sunday School Convention in connection with Dr. Ellyson's meeting.

It seems that everything indicates a good steady growth on the District. Bud Robinson has just closed a successful meeting with Rev. Paul Hill at East Rockaway church, and is at this writing in a meeting at Utica Avenue, Brooklyn, with pastor Rev. O. L. W. Brown.

The writer is now in the midst of what promises to be a successful Home Mission campaign at Fort Lee, New Jersey, on the bank of the Hudson River, across from upper New York City. On with the revival.

C. B. JERNIGAN, District Superintendent.

beautiful old mother and having a nice long chat with her, and then reading and having prayers with her. She has been on the bed for several months and her old face has a shine on it that nothing but the grace of God can put on. She looks like she is about half glorified as she lies there and suffers; but by and by the chariot will come for her, and she will go sweeping through the gates, washed in the blood of the Lamb. We also had a day with Brother Gray, our Nazarene pastor at Springfield. He is very fine and is doing a great work. And we also visited Brother Jet at Belmont. Here we found him as busy as a bird dog. He is building a big church on a fine corner. He has splendid property. I think in ten years that their property will be worth \$50,000. But my good friends up North will forgive me when I say that the reason Brother Jet is such a success is because he is an old Tennessee boy, now that explains itself. He and I were born in the same state. This is just a little secret between him and me. It is not supposed that anybody else will read this last point. But another reason he is a great success is that he married a fine New York girl. She was raised out on Long Island and was a member of Brother Paul Hill's church. So the war is all over, and the North and the South have united, never to be separated again.

But while I was at Lynbrook, we made another trip that was very interesting. It was to the home of the late Theodore Roosevelt. We visited his home at Sagamore Hill near Oyster Bay. This is one of the beautiful bays of the eastern part of this great country, and Mr. Roosevelt's home was on a lovely hill near the beautiful bay. The home is not at all large, and not at all costly. It is just such a home as you would expect a man as great as Mr. Roosevelt to live in. In his case, he made the home. In many others, the home has to make the man. Mr. Roosevelt was great under an old tent, or on a blanket by a log fire. He was a man that was large enough to make his own surroundings. I also visited his grave in the Young cemetery, on a lovely hill over looking Oyster Bay. Just such a place as you would expect the great man to be buried. I wish he could have lived to have been president one more time at least. We have looked at little men until our people have become small. When the Democratic Party can meet in New York and drink and cuss and fight for two weeks, we are awfully in need of some big men. Well, bust head liquor and Bull Durham tobacco have never turned out a great man yet.

We also visited the Roosevelt Air Fields, and saw some very large aeroplanes. We also visited the Curtis Field, and were there when the mail came from San Francisco. It had been on the way only thirty-six hours. At this field I wrote my first card and sent it to Pasadena, Calif., and sent it by the air route. It took twenty-four cents to mail the card. I wrote to my daughter Ruby on a card with a picture of Mr. Roosevelt's home on it. To us old fashioned folks it does not seem natural to think of getting mail from the great old Pacific Ocean in thirty-six hours, and we at this time on the banks of the old Atlantic. From Ocean to Ocean in thirty-six hours is most wonderful.

Ten thousand blessings upon the head of every Good Samaritan!

UNCLE BUDDIE.

### PASADENA COLLEGE

We are pleased, indeed, to make a brief report of the new school year at Pasadena College. School opened September 8th, with a large number of the old students returning, and a fine class of new students. Among this new group of college students we find five different universities represented and a number of colleges.

The Senior Class in the college now numbers twenty and in the high school, the class numbers more than twenty-five.

Recently a two weeks' revival was held during the chapel hour each day. Nearly one hundred sought the Lord for either pardon or purity. Brother J. B. McBride was with us for a few days and his messages were honored by the Lord. The spiritual life of the students is deepening and real growth in grace is in evidence. Other students are getting saved each week. We certainly praise God for Schools that have time to look after the salvation of the boys and girls.

The new members of the Faculty are as follows: Rev. Lowell H. Coate, A. M., B. C.; Mrs. Lowell H. Coate, A. M.; Prof. Lawrence Whitcomb, A. B.; Prof. George Andrus, A. M.; Mrs. Phoebe Sanders, A. B.; Prof. Rollo B. Bender, Miss Marion Knott, Prof. M. Carey, Miss Mary Lester, A. B.; and Miss

Artemesia Dunlap. A beautiful spirit prevails among the faculty and all members are hard at work to make this year a success.

C. B. WIDMEYER, President.

### GENERAL SUPERINTENDENT GOODWIN IN MERIDIAN, MISS.

For almost three weeks, General Superintendent Goodwin did some of as fine preaching as Meridian has heard in many a day. He is a most wonderful preacher. To hear him is to be convinced. His messages are edifying, entertaining and instructive. But the attendance was small, and interest not what it should have been.

Meridian, Miss., is a hard place because the truth has been preached here so much. For many years there stood the largest holiness college in this country right here in Meridian. People here have seen the light, and many have rejected it, and it makes it hard; but we believe there are many real Nazarenes here, when they can get themselves located. Dr. Goodwin did a good work along that line. He preached several sermons on the Church, showing what the Church must be, etc., and I do not think that the effort is lost by any means. I will continue the meeting through another week. Brethren, pray for us. I go next to Pascagoula, Mississippi, for a campaign.

R. H. M. WATSON, District Superintendent.

### MISSOURI DISTRICT

I bring you greetings from the Missouri District and am glad to tell you that God has given us the victory. Our Assembly which closed in Kansas City on September 14, was presided over by our beloved Dr. Goodwin with his usual acceptability. He was at his best spiritually and a beautiful spirit of harmony and love prevailed throughout the Assembly. It was said that this was the best Assembly ever held on this District.

We left Kansas City to start on our third year as District Superintendent with a broader vision and a stronger determination to get ahead on this District than ever before. We have been enabled to secure good pastors for most of our churches and nearly all have been received with appreciation, while some have had heavy "poundings." Almost all of the churches have adopted the budgets and are going right to work to raise them. Some of our smaller churches have subscribed and have paid most of their entire budget for the year, Irondale and Fredricktown being two of them.

I began my work at St. Louis with Rev. C. I. Deboard who had been holding a tent meeting for about three months on Dolman St., seven or eight blocks south of Union Station. I preached six times for him and organized a church of fifty enthusiastic members, appointing Brother Deboard as pastor. Prospects are fine for a great church at that place. During the meeting, over two hundred prayed through. Brother Deboard is doing a great work in that part of the city.

I have made no official visits to the other St. Louis churches, but they are all moving along nicely. Brother B. L. Patterson, pastor of our church on Euclid Ave., has just closed a good meeting with the Denton evangelistic party. Reports are that he received some good members into the church. Brother Transue, pastor of our church on North Broadway is moving nicely. The young people from Flower Memorial church recently held a good revival there and many souls prayed through in the good old way. Praise God for our enthusiastic young people!

The Edwards Evangelistic Party is now at Flower Memorial with Pastor Roach. A letter just reached me from their pastor stating that already thirty souls had prayed through and the meeting goes on in great victory. At Maplewood, our pastor, Rev. J. E. Linza, is doing good work. He is planning a good revival in the near future. We feel that with the efficient pastors, evangelists and loyal members in the local churches, we can do no other than succeed in St. Louis.

I have visited most of our churches in the southeastern part of the District. Malden church, with our new pastor, Rev. J. W. Irwin and wife, is moving on with victory. They are proving to be the ones for our church at Malden. There are prospects for the greatest year in the history of that church with these efficient leaders. They have been accepted with hearty co-operation and appreciation.

Dr. A. O'Bannon held a meeting with our church at Townley. Some prayed through to victory. At Bernie, the church is moving on by leaps and bounds, under the guidance of Rev. John Duncan and wife, who are serving their second year in that pastorate. God is blessing them in a marvelous way. They are now planning a rally for December 7th, hoping to wipe out their church debt at that time.

Our church at Caruthersville has the distinction of having the biggest preacher on the Missouri District. Rev. A. N. McNally, who came to us from

Ada, Oklahoma, as he weighs 270 lbs., and has a heart proportionately large. The people have received him and his family, consisting of wife, two daughters and a son, with great appreciation. The prospect for that church is brighter than ever before. With a pastor like this and a loyal church to hold up his hands we expect nothing but success.

Brother Moore is the pastor at Morehouse. He seems to have the hearts of the people and they are moving on nicely at their place. Our church at Lilbourn has had quite a few drawbacks, as we have no church building at that place. But the Church of God people have a good closed tabernacle and they have kindly offered us their building in which to hold our services. I have appointed Brother Esterline as pastor of the church there.

Sister Margaret Minnick is pastor of our churches at Holcomb and Bell City, giving each one half time. She is planning for revival meetings at each of these places. We ask prayers of all who read these lines that God may send great revivals in these churches.

Our efficient pastors, Rev. Andy C. Wood and wife at Dexter, are moving on with the work at that place. They have just closed a hard-fought battle with the Edwards Party as workers. They sang, preached, prayed and shouted and God gave the victory. Several prayed through. At Poplar Bluff and Mill Springs Brother G. S. Brawley is the pastor. We had a great service at his church at Poplar Bluff, raised the balance of the church debt and it is now ready for dedication. Brother Brawley was in a revival at Mill Springs looking for good results.

Brother A. J. Mitchell is pastor at Piedmont where the next Assembly meets. He has an enthusiastic company of Nazarenes who are looking for a great meeting there in the near future. He is pastor also at Lodi where they have been having salvation times and some have prayed through. At Des Arc, Brother S. C. Hendley is pastor. He is planning a meeting to begin Nov. 16th with Sister Wells of Kentucky as evangelist. We are expecting a great meeting there. I visited the church at Irondale and find them greatly encouraged. Brother C. F. Linza is the pastor and they have subscribed all of their budget money and paid the most of it for the year. Brother J. B. Ramsey of St. Louis was coming to assist the pastor in a revival and we trust they had a great meeting.

Brother Wm. Seals, evangelist, assisted our pastor, Rev. J. G. Fetterhoff at Esther in a revival meeting. We understand that it was good. The people there are enthusiastic over their church and expect to erect a new one as soon as possible. Brother Fetterhoff is also pastor at Fredericktown. We have but a few members there but there are some 100% Nazarenes among them. They had their budgets raised in full for the year.

We next visited our church at Joplin and found that Rev. W. I. Deboard and his people are very enthusiastic over paying off their church debt. They have set the first of the year as the time to reach the goal and are going at it in good earnest. We raised about \$500 on the debt in cash and subscriptions when I was there. There are some splendid people here who are determined to see the work go "over the top."

At Webb City we found the church much encouraged with the prospects. Their pastors, J. S. Blystone and wife certainly fit in well. The people love their pastor and it is mutual. I bespeak nothing but success for that church this year. They pay their pastor each week and also arrange for their budget and church debt. Brother Blystone told me that he just wanted me to preach a good, old-fashioned sermon, assuring me that the budget would be paid in full. It is comforting to see how encouraged the people are under the labors of this dear young pastor and wife.

At Carl Junction we find them moving on nicely under the efficient leadership of Rev. A. F. Daniels and wife. They think they have one of the best preachers on the District and he declares he is certain he has the best church. They have just completed a nice, five-room bungalow parsonage. Rev. E. J. Fleming recently visited them, gave them a good service and dedicated their parsonage at a get-together-meeting, and the pastor now occupies it. They are planning now to build a new and larger church in the near future. Their Sunday school and church services have greatly increased in attendance since the arrival of the new pastor.

We had two good services at Carthage with our church and pastor, Rev. G. S. Owen. God blessed us in a marvelous way. Seven were at the altar the first night and four prayed through. We raised \$300 on the budget, paying them up in full to Nov. 1st. Our next visit was to Monet where Rev. H. Jolly and wife are in great favor with the people. They are moving on with a conqueror's tread. They have a lively Sunday school and some loyal people at that place.

Rev. P. C. Norton, our pastor at Blue Ridge and Canaan Hill, reports a good revival at Blue Ridge

with Rev. I. G. Young as evangelist. Twenty-two were saved and ten joined the church.

Rev. A. M. Bowes, pastor of First Church, Kansas City, is now in a revival with Evangelist, I. M. Ellis. They report a good meeting with many souls praying through to victory.

I have just come to visit the church at Lamar and find our pastor, Rev. Carrie M. Flower, in a great meeting assisted by our dear Brother W. H. Hardin of Iola, Kansas. God is blessing in a wonderful way, the fire is falling and souls are praying through. We are expecting a great meeting here. I find the pastor in great favor with the people and the church in perfect harmony. This is the pastor's third year and the prospects are greater than in the two years past. They are not only coming up the line spiritually but financially. They have their building nearly paid for; they keep up the budget and pastor's salary, have a fine large stove and over one hundred bushels of coal all paid for. They expect to keep warm in winter as well as summer.

Our dear Brother Martin, pastor at Rayville, reports things moving well. He has organized a Sunday school and taken four into the church. I have not had the privilege of visiting the churches at Milan, Lawson, Huntsville, Mexico and Hurdland where Brother Sellards is pastor, but am on my way now. Rev. C. C. Sellards is arranging to hold a revival soon at Hurdland and we bespeak a better year there than for some years past. There are some very fine people there. God bless them and their self-sacrificing pastor.

Our church at Deep Water which was organized just before the Assembly, is blessed with Rev. G. A. Pegram as their pastor. He is president of the Zion Academy at Ava, Missouri. With the nice band of people he has and his ability to lead, I am sure they will succeed.

At Springfield, Brother Moir is the pastor and is in great favor with the people. This is one of our new churches organized last year. They are having great services and God is blessing them in a wonderful way. We are looking forward for this to be a great year in the church as Springfield, under the leadership of Brother and Sister Moir.

Our church at Halltown has no regular pastor. Brother Moir is preaching for them until we can secure a man for the place. We had a fine service here and raised both of the budgets for the first two months. The people seem to be much encouraged and are looking forward to a great year.

Brother L. W. Dodson, pastor at Grace Church, Kansas City, Mo., is now in a campaign with Rev. Oscar Hudson as evangelist. The meeting has had a good start with one at the altar the first night. We are looking forward for the greatest revival in the history of this church. Breathe a prayer for the revival.

Our church at Drexel has no pastor. We are praying that God will send the right man for this place. We have some fine people there, few in number, but 100% Nazarenes.

We have just visited the church at Eldon, Rev. T. M. Patterson, pastor. This church has had many hindrances in last two or three years. Brother Patterson went to this place with no promise of any salary, and God is undertaking in a wonderful way. They have subscribed their budget for the entire year, have paid most of their back debts and have coal and wood on hand. They had a Sunday school of forty-four and almost a full house Sunday night. Under the efficient leadership of Brother Patterson and wife we are expecting a great future at Eldon.

Brother Patterson is quite a pioneer preacher and knows how to handle a hard proposition and does not get discouraged. He is trusting God for the finances and we are sure that the Lord will not disappoint him. We thank God for a man like Brother Patterson who is not afraid of a hard place. Please pray that this may be the greatest year in the history of his life and look for a great report from Eldon at the Assembly.

E. C. DEES, District Superintendent.

## REVIVAL AND CHURCH NEWS

PASTOR V. S. COUGHRAN, Garvanza Church of the Nazarene, Los Angeles, Calif., writes, "This is my third year with this church, and I have never served a more devoted people. We recently closed a revival, conducted by O. B. Ong, Evangelist. We did not see the results that we desired to see, but God was with us in a special way and a few souls sought the Lord. Our Sunday school is doing well and we are hoping for better things to come."

PASTOR C. L. JOHNSON, Casper, Wyoming, writes, "We came here the 20th of July and took the pastorate, following the resignation of Rev. W. E. F. Dunn, who was compelled to leave on account of his health. We found this oil city a place greatly in need of salvation, so we put on a revival with Rev. D. I. Vanderpool, which was a wonderful success. Two months following this meeting, our District Superintendent Davis and wife came and gave us a three day meeting, in which many were saved and sanctified. The work here is progressing beautifully, with a class of saints, that are not afraid of sacrificing for the salvation of souls and the up-building of the church. 185 have prayed through, and we have taken into the church thirty-three fine new members, and another fine class is ready to come in. The Sunday school has been increasing in attendance, and the fire is falling, so we say on to victory with Casper."

REV. M. M. BUSSEY, Grand Crossing, Florida, writes, "For about five weeks I have been supplying the pulpit at the First Church of the Nazarene, Miami, Fla. Rev. J. L. Roby, the former pastor is serving the Second Church, which was properly organized just preceding the Florida District Assembly. Rev. Howard Eckel, of Yuma, Colorado, has been called to the pastorate of First Church, and I have been supplying the pulpit until he arrives. God has set His seal of approval and power upon the services, and several souls have prayed through to victory. I thank God for a very clear witness to the sanctifying power of the blood of Christ upon my heart, and for an illumination of the Holy Spirit upon the Word of God. There is an urge of God within my soul which moves my entire being toward a soul saving ministry. The truth of God and eternal things are gripping me with a clearness and depth which is new. I do not have the District work this year, in fact, the District has been without a superintendent since the Assembly, as one is to be appointed by the Board of General Superintendents. I am re-entering evangelistic work when I am through at Miami."

PASTOR D. L. BRANDENBURG, Franklin, Ohio, says, "The greatest meeting in the history of the church here closed last Sunday, with Evangelist J. A. McClintock from Richmond, Ky. The crowds were large every night, and extra seats were placed in the church to accommodate them. Between seventy-five and a hundred were at the altar, among them were many backsliders who prayed through beautifully. Much new material was added to the church, and the last Sunday the pastor received twenty-five splendid members into the church, with more to follow soon. The Sunday school increased until the attendance is the largest in history of the school. A generous offering was given to the evangelist, also to the pastor. And amid much shouting, on the last Sunday night, twelve hundred and fifty dollars was raised on the indebtedness on parsonage. Brother McClintock truly is a man of God, he preaches the Word with great unction and power, his messages dig deep, and the results are definite. Our work is growing, and we feel like traveling on."

"FIRST CHURCH OF THE NAZARENE, Hutchinson, Kansas, is now at the close of the first week of its fall revival. Rev. J. A. Kring, of Billings, Montana, is the evangelist. He is a new man in our church,



has only been with us about two years. For sixteen years he was editor of a church paper and has been in the ministry about thirty years. He has a type of ministry which is different, and is very peculiar in his presentation of truth. He quotes a whole chapter of Scripture before each sermon. He spends a great deal of time in prayer. I know he does. I have been with evangelists long enough to know when one prays. Brother Kring is a textual preacher. He is very easy to follow in his message. He preaches close, but never abuses the people. He is lovable, easily entreated, kind, is very eager for the lost to be saved. He is strictly in favor of urging people into the experience of entire sanctification. I predict that he will have twice as many calls as he can fill in our church. The results of the meeting up to date have been wonderful. Almost every unsaved student in our school has been saved. Many have entered into the experience of sanctification. There have been as high as one hundred strangers in our audience at one time. We have a chorus of seventy-five voices and special singing each evening. Bresee College has now passed the one hundred and fiftieth mark in her enrollment this year. First Church is now pulling toward the four hundred mark in the enrollment for her Sunday school."—A. S. London, Reporter.

PASTOR F. K. SMITH of Grand Island, Neb., writes, "We closed a good meeting Nov. 16. Rev. V. P. Drake, our pastor at Fairbury, Neb., did the preaching which was good, clear, logical, unctuous, and owned of God by the response of seekers in nearly every service. In all there were about thirty seekers, some coming for several times before they got through. A goodly number of the young people were either reclaimed or sanctified. Our Young People's Society is taking on new life. The last four or five weeks have been the best in the history of the Society. The Society has bought a piano for the church, which fills a long standing need. The pastor received a good pounding during the meeting. Our Sunday school is well attended. We think we are safe in saying that all of the departments of the church are moving along nicely, to God be all the glory."

PASTOR W. R. PLATTE, Parrish, Ala., writes, "We are glad to report victory for the church at Parrish. We were called as pastor just a month or six weeks ago, and found the work in a deplorable condition. But by lots of visiting and praying, in the business places as well as the homes, we have gained the confidence of the folks and they have become intensely interested. Our Sunday school and church attendance has almost doubled. People are looking our way that have been unconcerned heretofore. We are believing God for one of the best churches on the Alabama District at Parrish in the near future. We have a fine class of Nazarenes. They have taken care of their pastor in a royal manner. We are worshiping in a large tabernacle at present, but plans are now under way for a new church building and parsonage. We own our lots already, and within a few days work on the parsonage will begin."

PASTOR C. H. STRONG, Austin Church, Chicago, Ill., writes, "Did you have a great meeting with Geo. B. Kulp and B. D. Sutton? I'll tell what we did. We prayed. We advertised, and the night preceding the opening of the meeting, we paraded the city with twenty-four bannered automobiles, headed by a brass band on a large truck, for one and one-half hours. We had excellent attendance throughout the entire meeting. Kulp-Sutton and wife are an excellent combination. Brother Kulp preached on Hell, Judgment, Sin and kindred themes until the reality of it was awful. Sutton sang about heaven until that country seemed just above the tree tops. We had seekers at nearly every service; not so many some times, and not more than fourteen at any one time; forty-eight different ones in all. The saints got blessed, burdened and boosted. Several hundred dollars was raised with very little effort. We did not hear an unkind or critical thing about any of the workers from a single member of the church; in fact, both preacher and singers made friends that remain. If the above constitutes a great meeting you can catalogue this one as great. We are now in the fifth month of our fourth year as pastor here, and our progress in Sunday school, church attendance, offerings, and presence of God on the services is better than ever."

PASTOR S. KAECHLE, Morse, Sask., Canada, writes, "On Sunday night, November 9 Rev. Ernest Matthews of Lethbridge, Alberta, closed a good revival with us here. Brother Matthews was much loved by our people and his earnest messages were appreciated. A good number seemed to find salvation, among these was a woman seventy years old who had never been saved before. She prayed through in her home. A number of Sunday school scholars found God and some outsiders were reached. The closing service was powerful and souls left under conviction who have since prayed through. On Saturday night, under the leadership of the evangelist, the pastor received a pounding from which he will not recover for some days. It was a real surprise and was much appreciated. We all say to Brother Matthews, 'Come again.' The church is blessed with a woman's prayer band that knows how to pray things through. There are some choice saints here and our labors with them are sweet."

PASTOR EUGENE MOORE, Pawnee, Okla., writes, "Evangelist W. F. Cleghorn, Bethany, Okla., with the Morris sisters of Shawnee, as singers, closed a good meeting here recently. A goodly number found the Lord and two joined the church. Several others are looking our way. Outlook is good and we are going on."

PASTOR C. E. TONEY of West Side Church of the Nazarene, Oklahoma City, Oklahoma, says, "We arrived here to take up our pastorate a little late, but God is blessing us. Preached on Tithing last Sunday and every member who was present pledged himself to tithe systematically. That means that the 'windows' will soon open on West Side Church."

DISTRICT SUPERINTENDENT MONTGOMERY of Kentucky, writes, "This week's mail brought wonderful reports from the pastors of the District. One brother said, 'Did not get to preach my well prepared sermon, such streams of glory had never been witnessed in the history of this church.' Another one said, 'There was no place for a sermon. The altar filled with hungry seekers and we took in a fine class at the close of the service.' Still another writes, 'We must have a larger place of worship or we cannot go farther.' Another brother says, 'We have never been in as good condition spiritually as at present.' These reports come from places where no special revivals are in progress. Many good things are being heard from the revivals. 'At the front of the battle you will find us.'"

THE BRANDYBERRYS, pastors at Ironton, Ohio, write, "Sunday evening, November 16, we closed a gracious revival with Howard Sweeten as the evangelist. Brother Sweeten is certainly a Spirit filled, logical, forcible preacher of the gospel, and we never heard him do better than in this meeting. With the extra chairs, our church will seat three hundred people. It was full every night and on Sunday nights some people stood and others were turned away. 'Quality, not quantity' was our motto. There

were over a hundred seekers, counting them as they came, and on the last Sunday twenty presented their names for membership in the church. We believe we will get twenty-five members from the meeting. The evangelist was well remunerated and the pastor was given a nice love offering. We are planning for another special meeting in March with Evangelist W. R. Cain. We have over one hundred in our mid-week prayermeeting and feel that there is a healthy growth in all departments of the church. We are encouraged to push the battle and to expect greater victories."

EVANGELIST J. A. KRING of Billings, Montana, writes, "At the close of the Weiser, Idaho, camp-meeting August 24, wife and I took charge of the First Church of the Nazarene at Caldwell, Idaho, for two months, while Pastor Gilmore, who had a break-down at the close of the Assembly, was in California trying to regain his health. We had some fine services during the ten Sabbaths that we were there, and a few souls appeared to pray through to victory. Brother Gilmore returned, much improved in health, and took charge the first Sunday in November. Thus we were again released for the evangelistic field. We spent Sunday, November 9, with our church in Denver, Colo., preached at night and had a good day. Pastor Haynie is a live wire and God is surely with him and his people. Monday night we were with the church at Pueblo and two souls were saved. Brother and Sister Owen had charge of the service and he brought an excellent message. Tuesday night we were with the La Junta, Colo., church where Brother Vanderpool was in a meeting. The outlook was good for a revival. We opened at Hutchinson, Kansas, November 13, with Pastor F. H. Bugh and his good people. Prof. A. S. London is song leader and he has a chorus of about seventy-five voices. God is with us, several souls have prayed through and we are holding on for a great revival."

PASTOR E. H. MATLOCK, Marlow, Okla., writes, "We closed a revival Sunday, November 16, with F. R. Morgan as the evangelist. The church was greatly helped and some prayed through to salvation. Brother Morgan's preaching was well received by the people. Twenty-three subscriptions for the HERALD OF HOLINESS were taken, the pastor's salary was raised by twenty-five dollars per month and a good offering was received for the evangelist and singer. We had Communion on the last Sunday and also baptized six persons. 'As for me and my house we will serve the Lord!'"

PASTOR S. B. GOSEY, Tecumseh, Okla., writes, "We entered our new field of labor here the first of November. Preached at eleven o'clock and District Superintendent Owens preached at night to the satisfaction of all. We had a good start and things have been moving well ever since. Our class is small, but I think the prospect is good for building up. We have a nice crowd of young people who attend and take good interest in our services. We have some 'true blue' Nazarenes here and think we will soon have more."

## Evangelistic Piano Playing

made easy by the  
Home Study Correspondence Course  
in  
Gospel Song Piano Accompaniment

Composed and prepared by ROBERT HARKNESS (World-renowned Sacred Pianist and Composer)

## Sixty Lessons—Teaching

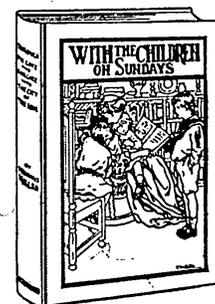
Chorus Accompaniment, Solo Accompaniment, Improvisation, Phrasing, Interpretation, Pitch, Musical Memory Training, The Pedals, Technique, Development, Rhythm, Sight Reading, Transposition (3 methods), Musical Expression, Musical Form, Complete Musical Illustrations, and Improvisations printed in the Course. A practical, progressive course of HOME STUDY for all Sacred Pianists.

Write NOW for complete details.

ROBERT HARKNESS

Note new address: MUSIC-ART STUDIO  
BLDG., 233 South Broadway,  
Los Angeles, Calif., U. S. A.

## With the Children on Sundays



Through Eye-Gate and Ear-Gate into the City of Child-Soul

52 TALKS one for each Sunday in the year on the ordinary things that are met with either at the dinner table, about the home or outdoors.  
Dr. Stull, in simple language that the child can readily apprehend, makes the common ordinary things of life tell impressive lessons to the wondering children who gather round the Mother.  
Prepaid Price, \$1.75

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

EVANGELIST ARTHUR INGLER, writes, "Evangelist J. C. Walker and I are in a good meeting with Pastor N. H. Washburn and his people at Hartford, Conn.; will close November 23. So far, nineteen seekers have been to the altar and we are expecting others. Several found the Lord in our Providence, R. I., meetings last month. We expect to remain in New England this winter."

REV. H. P. BLAKELEY of Delight, Ark., well known to our people in that section of the country, died November 9 and was buried at his home town. He was sixty-nine years old and was zealous for the Lord in life and victorious in Him in death. He leaves a wife and five children, three brothers and one sister.

EVANGELIST LYMAN BROUGH, writes, "Had a good meeting with Brother and Sister Dooley in the Holiness Tabernacle in Minneapolis, Minn. These saints have been in that city for twenty-two years. They are straight on the two works of grace, divine healing and the second coming of Christ. I never worked with a better couple. We saw some of the very best cases of old-time salvation and some good cases of healing. One young man who was gassed overseas three times was wonderfully healed. Pastor Wordsworth was in the meeting to help in singing and prayer. The Church of the Nazarene in Minneapolis is getting on fine. Am now with Pastor Sister Ziebell at Granite Falls and she has great faith for a revival."

PASTOR A. A. YORK, Cascade, Kans., says, "Closed a meeting here November 9 with D. M. Spell of Bartlesville, Okla., as evangelist. Seven were converted and twelve sanctified wholly. At the close of the meeting District Superintendent Hipple organized a church."

REV. STEUBEN D. COX, writes, "We are resigning our pastorate of West Side Church in Indianapolis, to accept the pastorate at Olivet College. We believe God opened this place for us, for we had been praying for an opportunity to get our children into a holiness school. Howard Sweeten just closed a good meeting with us at West Side. Brother Sweeten is one of the best all round evangelists we have ever had. There were about seventy-five seekers. There is a great future for West Side. The people there love old-time full salvation. We are headed for heaven and have been for twenty-two years."

"THE CHURCH AT ESTHER, MO., closed a meeting November 9 in which Brother Seal of Des Arc was evangelist. There were between forty and fifty professions. We are building a new church here."—Reporter.

"HARMON, OKLA., CHURCH OF THE NAZARENE is still alive. Brother Loran Anthony is our pastor again this year. Our Sunday school is prospering and God is blessing our regular services on Sunday and our prayermeeting on Thursday night."—Mrs. Lizzie Smith, Reporter.

"DETROIT, MICH., FIRST CHURCH recently closed a good revival in which our new pastor, Dr. Howard Jerrett, did the preaching and Kenneth and Eunice Wells were the singers. The revival is still on with seekers at almost all of our regular services. Dr. Jerrett is one of the greatest preachers in our church and is fully able to care for the flock of God. On Tuesday night we have a Bible class of about one hundred, using Dr. Matthews texts. On Friday evening we have classes in Theology, etc. God is blessing and we are growing."—G. C. Nelson, Reporter.

PASTOR L. G. MILBY, Ashland, Ky., writes, "The tide is rising here. Have been here only five Sundays. Have visited over one hundred homes already. Have 221 in the Sunday school. This is twenty-one more than they ever had before. There were only ninety-three when we came. There are two hundred present on Sunday mornings and on Sunday nights the house is crowded. One night fifty-one members, led by Brother Frank Fleming, marched to my house and gave me the biggest pounding I ever saw anyone get. Our revival begins November 30; will do our own preaching and Miss Freida Mauritz of Decatur, Ill., will lead the singing. Ashland must come to the front. We mean

to start a fire that people will come to for forty miles to warm by it."

"THE CHURCH AT MASON, IOWA, has been having fruitful services. Our pastor, C. C. Swalwell secured H. O. Jacobson of Portland, Oregon, for a three weeks' meeting in October. The meeting was a great blessing to the church and there were six professions. We were thankful for the help of those who came from Chariton and Lacona."—Mrs. James E. Wright, Reporter.

BROTHER MORRIS HIMLER, writes, "We are having a meeting with Pastor P. P. Belew at Marion, Ind. There are seekers every night without a miss. God's power has been on the meeting from the beginning."

"EVANGELIST J. H. CALLAWAY of Crossett, Ark., recently held a meeting for us at Oak Grove, La. He is a sound and able preacher. Recently came to our church, and we ought to keep him busy. He will do good work in any church as either evangelist or pastor. Our pastor, Brother Drummond, recommends him and says he is the type of preacher we need."—F. Stanford, Reporter.

EVANGELIST LEE L. HAMRICK is in the opening of a good meeting at Palco, Kans., and says, "Souls are finding God. We begin in Stanton, Texas, December 5. My soul is burning with Holy Ghost fire."

"FIRST CHURCH, KOKOMO, IND., is moving up. Just closed a good revival with Rev. Bouse of Alexandria, Ind., as evangelist. He is a very fine evangelist and did us splendid work. We had forty-four professions. Commenced to take up money for the revival the first Sunday and we raised enough to pay the evangelist well, pay all the expenses and leave some in the treasury. We believe this is the best and safest plan for raising the money for a revival. Brother Bouse raised enough in cash and pledges to buy the pastor a new automobile. District Superintendent Short was with us one night. We are coming up with our budget. Had a healing service on Sunday afternoon when thirty claimed to get help for their bodies."—F. L. McDonald, Pastor.

PASTOR ANNA NUTTER of York, Nebraska, reports a good meeting in progress with Evangelist Sprague in charge. Souls were being saved and the prospects were fine at the time of her writing.

PASTOR D. P. HENRY, Centralia, Wash., writes, "Just closed our revival in which Dr. A. O. Henricks was the evangelist and J. E. Hutchinson song leader. The attendance was good, the church was especially helped and a good number were converted or sanctified wholly. Some heads of families were brought in. Eight were received into the church, and more are coming. We have received thirty since the Assembly. Brother Hutchinson is holding special meetings for us at Toledo. We expect to organize a church there at the close of his meeting. The church was much pleased with the labors of these two men of God."

EVANGELISTS JOHN AND BONA FLEMING, write, "We had a good meeting with Pastor Schurman and First

Church, Chicago, October 12-26. They said they had never had better crowds or a better meeting. We found this to be a great church, with pastor and people so well united that it was easy to preach. We did not find, as some had represented, that this church has opened its doors to the world. We have never had a church and pastor to stand by us better. We consider Brother Schurman one of the best pastors and Christian gentlemen in the Holiness Movement. We were entertained in the home of Brother and Sister F. M. Messenger and it could not have been better. They gave us a unanimous call for next October. We do not see now how we can get there, but hope to return sometime. There were about three hundred seekers and a nice class was received into the church. From Chicago we came to Columbus, Ohio, to Pastor Fogg, that old-time warrior. He pushed and prayed for us until victory came. We had plenty of seekers the first week, but it seemed hard to get them through. The second week they began to pray through. Some of the older members say we have had the largest attendance and best meeting in nine years. They have some great talent and wonderful people in this church. Pastor Fogg is considered by many the greatest preacher in the city. Rev. R. A. Shank and

## 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.]

SEND YOUR BOYS AND GIRLS to Arkansas Holiness Academy and Bible College, a safe place for boys and girls; Wilton, Ark. Write A. F. Wharton, business manager, for full information.

STEADY WORK WANTED by married man of 35. No particular trade but experienced in various kinds of work; am good honest, faithful worker, doing utmost to live Christian life. Wife good plain cook and houseworker. Write offer to Dan Smith, 704 Josephine St., Denver, Colo.

NEW DUET—"In the Shadow of the Cross." Single copies 10¢; 3 copies for 25¢. Address composer, Leta D. Anderson, 1022 13th Ave. So., Minneapolis, Minn.

WANTED—Prayer for the blessing of God on distribution of 100 copies of Samuel Morris. We can use 5,000 copies to the glory of God. Robert McMurdo, Box 173, Chandler, Ariz.

"THE HARVEST CALL." Our Big Winner song book; 160 pages. Be sure to see one. Special sale for 60 days. Sample 10¢; a dozen \$1.80; 50 for \$7.50. Sale closes Feb. 1st, 1925. J. E. Melvin, Canute, Okla.

## Evangelistic Solos and Duets No. 1

The many thousands who are using the Special books issued by Haldor Lillemas will welcome his latest and greatest just off press. All new songs. Octavo size, attractive covers. Prices, 60¢ each. Two for \$1.00 Postpaid.

LILLEMAS PUBLISHING CO.  
27 N. BRADLEY STREET  
INDIANAPOLIS INDIANA

## A SPECIAL OFFER!

Evangelist T. E. Beebe has requested us to announce that he wishes to dispose of his book, "Hatching Chickens for the Hawks," at 15¢ 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.



## "Bible Gems"

### Scripture Text Calendar

FRONTISPIECE in seven colors. A beautiful Bible scene in colors for each month. A comforting or admonishing selection of Scripture for each day of the year. Information on the S. S. lessons; the moon's phases and valuable information concerning the Bible—all found in this calendar. Mounted on gilded rod and corded, ready to hang.

**RETAIL PRICES (Prepaid) One copy, 30¢; 6 at \$1.50; 12 at \$2.75; 25 at \$5.25. At these prices we prepay forwarding charges.**

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

**Write for Particulars**

**NAZARENE PUBLISHING HOUSE, 2109 TROOST AVE., KANSAS CITY, MO.**

wife, members of this church, had charge of the singing. District Superintendent Herrell was in the meeting a number of times to sing, shout and pray. The long altar and front seats were filled with seekers a number of times, but the last night there was no place to put all the seekers. They unanimously called us back for next year, but we have not decided yet."

PASTOR ALBERT SCHOCKE of Orange, California, writes, "First of all we are glad to report that we still have victory in our souls, and are as usual in the midst of hard work for the Kingdom. We spent a little over two years as Pastor at Bakersfield, Calif. When we accepted the pastorate there we found a small band of folks that were laboring against some difficulties that it took time and prayer and much labor to overcome, but we stayed by the stuff until we accomplished something that was worth while. We found a small church building that was old and not very inviting. Around the parsonage were rickety fences and weeds and brush, some of which were higher than a man's head. Lots of dust, and no grass. We started in to clean up and sow grass and plant flowers, and also to talk to the folks about the need of a new church building. After we had prayed much over the matter we felt that the Lord would have us present it to the people on Sunday morning, and ask for a subscription. In a few minutes we received a subscription of about \$2,300, and within a very short time had the amount up to \$3,000. This enabled us to proceed with our building program, and on December 9th last year we dedicated the new building, worth about \$8,000. The entire property of the church is now worth about \$12,000, with about \$3,000 indebtedness, and the loan is so arranged it can be paid off at any time or can run for eight years. The gain was not only in dollars and cents, but when we first took charge the attendance was about fifty on an average; within six months after we went into the new church our school more than doubled, and next to the last Sunday we were there it was one hundred and thirty-nine, and the house was crowded with the Sunday school rooms and balcony full. The last Sunday night there were probably fifty people that could not get inside. There is no doubt in our mind that it pays to have good churches, and with the thought in view of encouraging our people to rise up and build in places where we have churches that are inadequate to carry on the work to an advantage, do I mention our work at Bakersfield. Of course the folks were back of us and stood by us and helped us. We loved our church and would gladly have been there yet, but God seems to have wanted us at Orange, where we are at present. We received a unanimous call to remain this year, but after much prayer, resigned for the first time in our ministry between Assemblies. We are here and are taking care of a new church and are planning and praying for a new church or tabernacle before the next Assembly. We did not come to California to spend our time on the Beach and sight seeing but to do work for the Master and the Church of the Nazarene. We say on with new churches and Home Missions."

**ANNOUNCEMENTS**

NOTICE—This is to certify that Will O. Jones is not a member of the Chicago Central District, and according to his correspondence is not an elder in the Nazarene Church.—District Advisory Board, Chicago Central District, T. W. Willingham, Secretary.

NOTICE—The annual Young People's and Sunday School Convention of the Indiana District will convene at Modoc Church of the Nazarene December 2-7. A splendid program has been arranged. Dr. John Matthews will speak to the convention each day and preach each evening.—L. W. Collar, Pres. of N. Y. P. S.

NOTICE—The District Sunday School Convention for the New York District will be held at Spring Valley Church of the Nazarene Dec. 11, 12. Dr. E. P. Ellyson, Editor-in-Chief of our Sunday school publications will be present. A strong program has been arranged. District Superintendent, pastors, and Sunday school superintendents are delegates. Also each Sunday school is entitled to two delegates to be elected by the Sunday school board. Traveling expenses will be pooled. Each school is asked to send two dollars for each delegate who attends, to help with the entertainment. Send names of those

**Christmas Cards and folders**



No. 1220 Xmas Post Cards with Bible Scenes and Xmas Bible Verses @ ..... 20c per dozen



No. 1201 Christmas Cards, size 3 1/4 x 5 1/2, with gold and green borders, with Biblical Xmas Scenes together with Xmas Greetings and Bible Verses, packed ten assorted in an envelope, with envelopes for each card @ ..... 50c a package.



No. 1221 New Xmas and New Year Post Cards with suitable Xmas Sentiment, and Bible Verses ..... 20c per dozen



No. 1200 Christmas Cards, 3 1/4 x 4 1/2, composed of four beautiful Xmas Church Scenes with the Holly berries, etc., packed ten assorted in an envelope with envelopes for each card @ ..... 30c per package.



No. 1212 Christmas Folders, Size 3 1/4 x 5 1/2, The Bible Scenes added to the beautiful religious thought contained in the scripture verse in the message of this series of folders make it one of the most desirable for a Christmas gift. Packed 10 assorted in an envelope with envelopes for each folder @ ..... \$1.00 per pkg.



No. D. Religious Card Assortment. This assortment contains six genuine steel die cards, four offset folders and two ribbon tied booklets. Beautiful designs of Wise Men, Star, etc., with verses of a religious nature. An envelope to match furnished with each. This assortment contains cards of real value and merit Per package of 12 cards and folder, post-paid ..... 80c



No. 1230. Christmas Pastor Cards with Xmas Greeting, size, 3 1/4 x 5, with an interior Church Scene with Poinsettia and Holly. The message has been very carefully selected, and no doubt will be pleasing to everyone. .... 35c per dozen, \$2.50 per 100

No. 1231 New Year Pastor Card, with Xmas and New Year Greeting. Same size, an interior Church Scene, with a wonderful message that all will like. .... 35c per doz. \$2.50 per 100



No. 1211 Christmas Folders, 3 1/4 x 4, composed of charming Bible Scenes with Xmas Greetings and Bible Verses. These are very beautiful Folders packed ten assorted in an envelope with envelopes for each folder. .... 50c a package.

Series A. Christmas Cards with envelopes to match. Designs and verses of a religious nature. Very attractive and appropriate. Size, 3 1/4 x 4 1/2 in. Prepaid price, 60c per dozen.

NAZARENE PUBLISHING HOUSE, 2109 TROOST AVE., KANSAS CITY, MO.

who are to attend to R. J. Kunze, Spring Valley, N. Y.

**NOTICE**—I will be in the East Washington Church of the Nazarene, Pasadena, California, January 4-18, with Pastor P. G. Linaweaver and our good people. It is my intention now to spend the last Sunday in January and the month of February on the Pacific Coast, as the Lord directs. I will return East to Akron, Ohio, with Rev. H. B. Macrory and his great church, March 1-22. All mail will reach me at my home address after December 10 and expect to stop for an eight or ten day convention on my way West after Lima as the Lord leads.—J. B. McBride, Lima, Ohio, General Delivery until Dec. 10. 112 Arlington Drive, Pasadena, California, Home Address.

**IMPORTANT NOTICE**—Friends desiring to send packages to Sister Santos Elizondo, our missionary in Juarez, are requested not to send them to her Juarez address but send them to her at 712 S. Oregon Street, El Paso, Texas. If a parcel is sent to her at Juarez she is compelled to pay a heavy duty, which sometimes is more than the goods are actually worth. May we urge any of our churches or societies who contemplate sending anything to Sister Santos Elizondo to please remember this request.—E. G. Anderson, Secretary.

**NOTICE**—A Young People's Rally will be held at the Lafayette Church of the Nazarene, 12th St., and Park Ave., St. Louis, Mo., December 11-13. Each society is urged to send at least one delegate, who will be given free entertainment. Those expecting to attend please notify the District President, J. B. Ramsey, 4767 Thrush Ave., St. Louis, Mo.

**RECOMMENDATION**—Rev. Wm. Werkhauser and his two daughters constitute the Werkhauser Evangelistic Party. They have been doing fine work over here in this section and desire to hold meetings anywhere in the Middle West. Brother Werkhauser is an excellent preacher, and having had experience as a business man, he knows how to meet people and sell them the gospel. The daughters direct the music, lead the congregational singing and sing special duets and solos. This is a good all round evangelistic party. They will come for expenses and free will offerings. Address them, Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.—E. O. Chalfant, District Superintendent.

**TELEGRAMS**

**PORTLAND, ME.**

One of the best revival meetings for years in First Church Portland, Maine. District Superintendent Miller and Professor L. C. Messer the evangelist. The biggest crowd in eight years. New cases seeking God. Miller and Messer one of the greatest revival teams I ever employed.—C. P. Lanpher.

**LINDSAY, CALIF.**

Closed great revival last night with Balsmeier Evangelistic Party. 75 professions, 17 new members, 355 in Sunday school. Evangelists well cared for. Good love offering for pastor. Party unanimously asked to return. Both preaching and singing fine. Church greatly blessed.—L. T. Wells.

**DENVER, COLO.**

Young People's revival opened with a swing. Evangelists G. F. and Byrdie Owen at their best. They are fine.—B. H. Haynie, Pastor.

**LOS ANGELES, CALIF.**

Great day of spiritual blessing at W. M. S. District meeting First Church, Los Angeles. Over fifteen hundred pledged through prayer and fasting league. To God be all the glory.—S. N. Fitkin.

**PHOENIX, ARIZ.**

Closed one of greatest meetings of year with Pastor P. R. Jarrell, Peoria, Ariz. Great crowds. Seekers each night with exception of one rainy night. Many converted and sanctified. Wonderful day services. Fine class received. This is fine church with great Sunday school. Young People's Society, and orchestra. Blessed Assembly Phoenix. Continue here until Dec. 7.—J. E. L. Moore, Evangelist.

**Christmas Gifts -- Direct from Factory to Friends  
Second-Blessing-Holiness Phonograph Records  
Pay a Little More -- Get Holiness Records**

Almost all the songs on these records bring out in definite fashion, the TWO WORKS OF GOD'S GRACE.  
Compositions of Evangelist Lewis, an old-fashioned second blessing preacher.

*Hear the Chicago Aeolian Ladies' Quartet and Mr. Lewis  
with his Mandola-Mandolin.*

FOR complete list see HERALD OF HOLINESS of Nov. 5, Oct. 8, or Sept. 3, or write address below.  
10 Songs Sheet Music—\$1.00. Set of 34 including two 50c songs—\$3.00.  
**EVANGELIST E. ARTHUR LEWIS, 341 West Marquette Road, Chicago, Illinois**

**CLOSING** out odds and ends in books. Every item is offered at cost or less. Look over this list and see what you can use for your Christmas giving. These are genuine BARGAINS. Order today! If we are sold out your money will be refunded.

**BARGAINS**

**A FINE** assortment of worth-while books at less than cost. An unusual opportunity to secure suitable Christmas gifts at bargain prices. These books—while our supply holds out—delivered to your door at special prices listed. We pay the postage!

**THE TRUTH ABOUT CHRISTIAN SCIENCE.** By James H. Snowden. Covers the whole ground of Christian Science in its origin and history and present condition and prospects. Ministers who have read it are delighted. Only six copies.  
Regular price \$2.40. Now \$1.35

**FOREIGN MAGIC.** Delightfully interesting tales of Every-Day China. Only three copies.  
Regular price \$1.50. Now 75c

**SOUTH AMERICAN NEIGHBORS.** By Bishop Stuntz. Used as a text book but equally good for "just reading." Only three copies.  
Regular price 75c. Now 50c

**THE VISION WE FORGET.** By P. W. Wilson, author of The Christ We Forget. Twenty-nine chapters on the Book of Revelation. 288 pages. We have just ten copies.  
Regular price \$2.00. Now \$1.00

**STORIES FOR EVERY HOLIDAY.** Twenty interesting and wholesome stories to tell or read to boys and girls. One for every holiday and special day in the year.  
Regular price \$1.75. Now \$1.00

**SUNNY WINDOWS.** A book of forty-six short sermons or talks to children. Good for pastor, evangelist, teacher or parent. Only four copies.  
Regular price \$1.25. Now 75c

**HEAVEN.** By Edward M. Bounds author of Preacher and Prayer. Only six copies.  
Regular price \$1.25. Now 75c

**TALKS TO SUNDAY SCHOOL TEACHERS.** By Weigle. This book will help Sunday School teachers to understand and solve some of the problems connected with the religious education of their boys and girls. About 20 copies on hand.  
Regular price \$1.25. Now 75c

**A REEL OF RAINBOW.** By F. W. Borcham, without doubt the most popular religious essayist of the day. Every chapter is helpful as well as delightfully entertaining. Preachers are sure to enjoy this volume.  
Regular price \$1.75. Now 85c

**BOY WANTED.** A book of friendly and cheerful counsel for boys in their early teens. Only seven copies.  
Regular price \$1.35. Now 75c

**CONFIDENTIAL TALKS WITH YOUNG MEN.** Seventeen helpful chapters on personal purity by L. B. Sperry, M. D. Only five copies.  
Regular price \$1.00. Now 35c

**HERSELF.** Talks with women concerning themselves. By Dr. E. B. Lowry. Ten copies.  
Regular price \$1.35. Now 60c

**HIMSELF.** Talks with men concerning themselves. By Dr. E. B. Lowry. Only eight copies.  
Regular price \$1.35. Now 60c

**PERFECT WOMANHOOD.** Containing facts suited to ages from fifteen to matured womanhood. Paper covers.  
Regular price 30c. Now 15c

**PERFECT MANHOOD.** Paper covers.  
Regular price 30c. Now 15c

**PERFECT WOMANHOOD.** Cloth covers. Only six copies.  
Regular price 75c. Now 45c

**SINGLE STANDARD EUGENICS.** This book points out the dangers in the double standard of morals as a powerful factor in race degeneracy. Paper covers. Seven copies.  
Regular price 30c. Now 15c

**SINGLE STANDARD EUGENICS.** Cloth covers. Only nine copies.  
Regular price 75c. Now 45c

**PREPARING FOR WOMANHOOD.** By Dr. Lowry. A book for girls from fifteen to twenty-one. It discusses the things which every girl should know in order to become a happy, healthy woman.  
Regular price \$1.00. Now 50c

**A MAN AND HIS MONEY.** In this book the problem of stewardship is discussed in a thorough manner. It is a book for real study. 387 pages. Only three copies.  
Regular price \$1.00. Now 60c

**HALF HOURS WITH ST. PAUL.** By Daniel Steele. This is one of the Old Holiness classics. Only four copies.  
Regular price \$1.50. Now 90c

**BIBLE SELECTIONS FOR DAILY DEVOTION.** 365 readings from the Bible, from Genesis to Revelation. Just the thing for family worship. Only six copies.  
Regular price \$1.50. Now 90c

**MCINTOSH'S NOTES ON THE PENTATEUCH.** Just one set of these six volumes.  
Regular price \$6.00. This set \$3.60.

**FOUR O. T. VOLUMES OF MATTHEW HENRY'S COMMENTARIES.** Perfect condition. Regular price \$11.60. First \$6.85 remittance takes them. (Prepaid.)

**DEVOTIONAL HOURS WITH THE BIBLE.** By Rev. J. R. Miller. Eight volumes comprising entire Bible. Who wants this set at less than cost. It would surely delight your pastor as a Christmas gift. Only one set in stock. Regular price \$12.00. The person fortunate enough to place his order first gets the eight volumes for \$7.00, prepaid.

**THE NEW MISSIONARY HEROES  
SERIES FOR CHILDREN**

A series of missionary biographies told in simple language for boys and girls.

- 2. Dr. Wilfred Grenfell
- 3. Robert Moffat
- 4. James Chalmers
- 5. William Carey
- 6. Pandita Ramabai
- 7. Mackay of Uganda
- 8. Gilmour of Mongolia
- 9. Bishop Hannington
- 10. John Williams.

Board covers with beautiful illustration in colors. Each book is illustrated in black and white.

REGULAR PRICE, 60c. NOW 35c EACH.

**SUNDAY SCHOOL SCHOLARS' BIBLE**

SELF-PRONOUNCING  
SIZE 4x6 INCHES

- No. 26671 French Morocco, gilt edges. ....\$2.25
- No. 26680 Kraft-Leather (overlapping covers), red edges. ...\$2.00
- No. 25690 French Morocco (overlapping covers), red under gold edges. ....\$2.75

**MEDIUM PRINT BIBLES  
GUARANTEED BINDING**

This series of Bibles we recommend enthusiastically, especially for ministers, Sunday school teachers and Bible students. The covers are of Genuine Morocco leather. Leather lined to edge, silk sewed and printed on India paper. The type is large and clear; proper names are self-pronouncing. All have complete references in the center column of each page.

Page size, 5 1/4 x 8 inches

There are three styles (1) **Reference Edition**, with no helps except the references and twelve maps with index. (2) **Concordance Edition**, which under one heading combines a regular Bible concordance, Subject Index and Pronouncing Dictionary of Scripture Proper Names. It also has the twelve maps with index. (3) **Teachers' Edition**, containing in addition to the combined Concordance, a Concise Bible Dictionary.

Specimen of type

*The Philistines* I. SAMU

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither. 9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he

- No. 480. Reference Edition. ....\$ 8.00
- No. 485. Concordance Edition. ....10.00
- No. 490. Teachers' Edition. ....11.00

**LARGE PRINT BIBLES  
GUARANTEED BINDING**

This Bible is bound in Genuine Levant Morocco in a gloss finish. No one but an expert could distinguish between it and a genuine seal skin. It is leather lined to edge and the binding is guaranteed not to break.

Three styles: Reference, Concordance and Teachers. Self-Pronouncing Proper Names, Large Long Primer type, India Paper, Silk sewed, with head bands and marker. Size 8 3/4 x 5 3/4 and only 15-16 of an inch in thickness. Weighs 26 ounces.

Specimen of type

19 And when A-zu'bah was dead, Ca'leb took unto him Eph'rath, which bare him Ii'ur. 20 And Hi'ur begat U'ri, and U'ri begat De-zal'e-el.<sup>12</sup>

Exceptional value; equal in quality to other Bibles selling at \$13.00.

- No. S 76X. Reference Edition .....\$ 9.75
- No. S 116X. Concordance Edition ...10.00
- No. S 146X. Teachers' Edition. With special helps for Bible students ..... 10.50

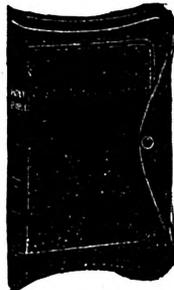


**The World's Best Book  
Is the Best  
Christmas Gift**

**HOLMAN POCKET BIBLES**

Button Flap Binding if Desired  
With or without Concordance  
Size of page, 4 3/8 x 6 3/8 inches

This series is printed on India paper, with self-pronouncing text and marginal references. Each Bible is bound in overlapping covers and finished with red under gold edges.



Nos. 1430XF and 1433XF have new patent button clasp that will not get out of order.

1430XF. Same as 1430X with Button cover. \$5.15

1412X. Egyptian Morocco binding .....\$4.25

1412XC. Same as 1412X with Concordance added .....\$5.25

1430X. Egyptian Morocco binding, with leather lining ..\$4.90

1430XC. Same as 1430X with Concordance added .....\$5.90

1433X. Persian Morocco binding (very durable), leather lined, silk sewed .....\$5.85

1433XC. Same as 1433X with Concordance added .....\$6.85

1433XF. Same as 1433X with Button-Flap cover. ....\$6.25

**"SPECIAL"**

**VEST-POCKET TESTAMENTS**

Appropriate and Attractive Christmas Gifts.

These two testaments are unusual value for the money. They must be seen to be appreciated. Money returned if you are not satisfied. Notice the special prices in quantities.

No. N. OLP. Size 2 1/2 x 3 3/8 inches. Clear, black-face print. Gold edges; durable Leatherette binding; round corners, ribbon marker. Illustrated.

Single copy, 50c  
Ten copies, \$4.25  
(We pay the postage)

No. N18. Size 2 1/2 x 3 3/8 and only 5-16 inches thick. Clear black-face print. Gold edges; Gloss leather binding; round corners, silk sewed; ribbon marker. Printed on India paper.

Single copy, only 85c  
Ten copies, \$7.50  
(We pay the postage)

**A NAME IN GOLD**  
will be lettered on any Bible  
at 50c per line.

**HOLMAN HOME BIBLES**

Extra Large Print with References.  
Size when closed, 6 3/8 x 9 3/4 inches.

An exceptionally light weight Bible printed from large, clear type, with marginal references, Family Record, and maps. It contains all the advantage of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths.

Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

2002. Bound in Black, Silk Finished, Cloth with gold titles .....\$2.85

2014. Bound in French Seal Leather, not overlapping covers, linen lined. Very attractive and durable. ....\$4.85

**OXFORD HANDY SIZE BIBLES**

Size, 7 3/8 x 5 3/8 inches.

This is a very popular series. Next size larger than the pocket editions. Printed on the finest quality India paper. Complete marginal references. With or without concordance. Self-pronouncing text. Red under gold edges. Overlapping covers.

Specimen of type

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither. 9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he

Without Concordance

No. 03505X. French Morocco, leather lined .....\$ 8.65

No. 03514X. Persian Morocco, leather lined, silk sewed ..... 9.35

No. 03519X. Real Morocco, calf lined to edge, silk sewed ..... 12.00

With Concordance

No. 03557X. Persian Morocco, leather lined, silk sewed ..... 10.35

**OXFORD HEAVY TYPE BIBLES**

Size, 7 x 4 3/8 inches.

A series with large, clear, blackfaced type. Just the thing for those who prefer larger type than the print found in most small volumes. Printed on thin India paper. Complete marginal references. Text is not self-pronouncing. With or without concordance. Red under gold edges. Bound in overlapping covers.

Specimen of type

**CHAPTER I.**

John writeth his revelation to the seven churches of Asia. 7 The coming of Christ. 24 His glorious power and majesty. THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must

Without Concordance

No. 03314X. Persian Morocco, leather lined, silk sewed ..... 10.00

No. 03319X. Real Morocco, calf lined silk sewed ..... 12.00

With Concordance

No. 04277X. Persian Morocco, leather lined, silk sewed ..... 11.00

No. 04279X. Real Morocco, calf lined, silk sewed ..... 13.00