

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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Is the Flesh of the Body Sinful?

SATAN argued to the first human pair that they could sin with immunity, but as soon as they had sinned he went to the other extreme and has ever since contended that sin can never be entirely erased from the heart and life once stained by it. I charge that it is Satan who makes these arguments, for although the words are often put into the mouths of men, surely it is Satan who is most concerned to keep men from becoming holy.

Sometimes it is argued that sin is so deeply fixed in the moral and spiritual nature of man that even divine grace is insufficient to entirely purge it away, so it is argued that a long and uncertain course of "self-culture" and development will be required either in this world or in the next to enable the soul to be entirely purged from the dross and stain of sin.

Sometimes it is contended that the seat of sin is in the intellect and so when any one testifies to being entirely pure from sin it is immediately reported that that person has "lost his mind."

But more often it is said that sin co-heres in the flesh of the mortal body and that, therefore, we must wait for death to dissolve the body and set the Spirit free before we can be entirely free from sin; and through this subtle course of reasoning many who escaped being duped into rejecting all religion fall into the error of becoming content with a partial salvation.

The Spirit, it is said, is holy. Or, according to the theology of some, the "new nature" given in regeneration is pure, but it must exist in a body that is full of sin. The spirit is thus said to be sanctified while the body is still defiled. The natural man is identified as "the carnal mind" and full salvation is postponed until death or resurrection, and the mission of Jesus is defined to be to "save His people in their sins."

But the arguments which seek to spare the Amalekites of sin are many and varied so that it is practically impossible to even mention them all, there is only one way out for us and that is to turn "to the law and to the testimony" and accept what the Bible says on the subject.

The Bible by no means denies the existence of sin; nor does it underestimate its power nor ignore its tenacity. It describes the unregenerated man as a leper whose "Whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with

ointment" (Isa. 1:5, 6). But it sets over against the dire need of man the provisions of God for the removal of sin, and promises, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Now the scarlet colors are the most tenacious of all colors. In the paper mills it is found commercially unprofitable to bleach scarlet rags to complete whiteness; but God chose the very most difficult colors to represent sin and then said, "They shall be as snow . . . and as wool." And snow and wool are the strongest examples of whiteness.

Now, of course, we could venture into an argument on the "location" of sin. We could attempt to show that "every sin that a man doeth is without the body," and that "the body is dead (hence sinless) without the spirit," and that man's personality is inherent in his spirit and not in the body, hence, that only the spirit can sin or be sinful. But there is a closer route than that; for no matter where sin is located, its cure is not death, but the blood of Jesus Christ (1 John 1:7), and this blood was shed and was left here on earth and its efficacy is available today.

Four things may truthfully be said of the salvation which is offered through Jesus Christ: (1) it is free, so far as the question of purchase goes, for truly "Jesus paid it all" for every man and any one may come to Christ without any worth or merit of his own and be assured of being received. (2) It is for all. The word "whosoever" includes every man there is, and every effort to limit it reflects upon the sincerity of God. (3) It is full. The Bible word is "uttermost" and it is a double superlative. Men have tried to state it by saying that Jesus Christ can save "from the least and last remains of sin"; that "He can take out of us every thing the Devil put into us and put back every thing the Devil took out." Paul said, "The very God of peace sanctify you *wholly* and preserve you spirit, and soul and body." (4) It is for us now. The Bible speaks often of the future, but for every mention of a blessed *place* in the future there are at least two mentions of a present *state*. Our prospect of seeing Him in the future and being clear in His Judgment is conditioned upon the testimony "As he is, so are we in *this* world" (1 John 4:17). This is indeed a wicked world and sin is truly deep rooted in the person of men, but it is the glory of our Omnipotent Savior that He can save *any* man from *all* sin, *here* and *now*, if that man will only come to Him.

A LETTER AND SOME QUESTIONS ABOUT TITHING

"Dear Editor: You will doubtless surmise that I am not a believer in tithing. However, let me say I am giving more than a tenth, and although I believe that the doctrine of tithing is very harmful, keeping many worthy poor and "stingy" rich away, yet if tithing is the right and Christian way of financing the Church, then I want to know it—I am open to conviction.

"Did Jesus mean to perpetuate the tithing system, or did He intend only to rebuke the Pharisees for their hypocrisy and unfaithfulness in Luke 11:42 and Matt. 23:23?

"Are not the two references to tithing mentioned above the only ones in the New Testament?

"What could Jesus have meant in Luke 9:3; Matt. 10:9 but that His workers were to rely on free will offerings?

"Did not the apostles and early Christians understand that tithing was "nailed to the cross (Col. 2:14) along with ordinances, circumcision, the going up to Jerusalem to worship, observation of the Saturday Sabbath, and many other things which were Jewish and never Christian? Please give whatever evidence you can to the contrary—biblical or otherwise."

J. E. PETRY, 3925 Adams St., Gary, Ind.

Considering these words as fairly representative of the thinking of non-tithers generally, the editor thinks his reply to Brother Petry might be of some interest to others and so appends it below.

My dear Brother Petry: The subject of tithing is commanding considerable interest in almost every communion of Christians throughout the country, and indeed it is worthy of all the consideration that it may receive; for although it is not a question of "salvation or damnation," nevertheless, observers generally admit that finances is "the mired wheel" of the church today. When the church fails to get the money for her various local and general needs she is disgraced, and yet when any noticeable effort is made to get money for the church she is disgraced. So what are we to do? Is there no scriptural and practical method for financing the church which will get the money and at the same time extend the influence of the kingdom? I believe there is such a plan and that "the tithing system" is the plan.

Taking up your letter, will say that the adoption of the tithing system should not result in keeping either the worthy poor or the "stingy" rich away from the church; for when the tithe is adopted as the method of financing the work of God, money ceases to be so prominent in the public services and those who are unable or unwilling to do any thing will have less to embarrass than when the "pledge plan" is followed. Just as a matter of testimony, and not as a matter of locating myself in either of the classes you mention, I would like to attend a church

which follows the tithing plan in its finances; for such a church always inspires my respect by virtue of the fact that *every such church is able to meet all its bills* and yet it does not present the "beggar" aspect to its adherents.

In mentioning the tithe as He did, I think Jesus meant to rebuke the hypocrisy and unfaithfulness of the Pharisees *without reflecting in any way upon the custom of paying tithe*; hence, He so faithfully said, "These ought ye to have done." The tithing system was well established as the method of financing the work of God under the Old Dispensation and Jesus accepted and commended it as the foundation for His work in the New. Even in the Old Dispensation, the tithe was the *minimum*; for the second tithes and free will offerings were also expected. In the New Testament the tithe is accepted and endorsed as a "matter of course," hence the emphasis is laid upon *offerings*, which, with the spontaneity of the New Life, are expected to be much more abundant than in the former dispensation.

In addition to the two passages you mention, the tithe is also spoken of directly in Luke 18:12 and in Hebrews 7:5, and there are implications of it in such passages as 1 Cor. 16:2.

As ministers "extra-ordinary" to His own people, the Jews, neither Jesus nor His disciples were proper recipients of the tithe until the Jews' "house should be left unto them desolate" and the Old gave place to the New; hence, in the days of Christ's earthly ministry both He and His disciples were altogether dependent upon free will offerings. But this was not the normal order which was to continue any more than the order to go "without scrip or staff" would apply to our missionaries going into foreign lands today.

No, I do not think that the apostles and early Christians believed that the tithing system was done away with along with the ceremonial law, for reference to the tithe appears in the writings of the "Apostolic fathers" (men who were contemporaneous with the apostles) and also in those of "the fathers" of the first six centuries of the Christian era.

In closing let me say that I do not share the views of those who rigorously say, "You cannot be a Christian, if you do not tithe" for I believe the law which requires that "all we have and are" shall be devoted to God in full consecration is higher than any law of "methods" which we might name. But I do believe there is a method and "sense" in the Christian religion as well as spontaneity and emotion, don't you? I have never thought much of the preacher, as a preacher, who just preaches whenever he "feels like it" and who has no conscience about keeping his appointments and who builds up a general reputation for having no system and regularity about his work, have you? But I think a preacher like that is on a par with the layman who just "gives when he feels like it" and to the interest in which he "is interested" and whose

offerings, even when his income is fairly constant, may be counted on to vary all the way from too little to too much. And so far as I know, no one who has ever suggested proportionate giving has ever suggested any other figure than the tithe—this applies to the Jews, heathen and Christians. One has to take either his "feelings" or his "intelligence" as a guide in giving and "feelings" are not a dependable guide. "Give till you feel it" means one thing to the man who is naturally liberal and quite another thing to the one who is naturally "stingy," but if their ability is equal, their duty must be about equal. But now, if we turn to "intelligence" for direction, what shall we do? Shall we adopt the tithe which has the sanction of all the religious history of our race, or shall we attempt to work out a new and varying basis for proportionate giving? The tithe holds the too liberal man to at least some sense of what is reasonable, though it still leaves him the sky as a possibility in giving, and it makes a demand upon the conscience of the "stingy" man which will not down on account of his "feelings." And let us remember that "liberality" and "stinginess" are as much the product of heredity and training as they are of grace and that we cannot judge a man's religion all on this basis.

And I do not share the faith of some who believe that God will some way, magically or supernaturally, bless the tither in the matter of temporal prosperity; but I am quite sure that no man can pay a tithe of what he makes without knowing how much he makes and that he cannot give careful attention to the disbursement of one tithe without thinking something of the other nine-tenths and this introduction of system into his business will be worth more than the tenth costs—hence the prosperity of the "strict" tither. Also, a tither will do more for the work of God than "he" would do if he did not tithe; for after he becomes established in the tithing plan, he ceases to "feel" this part of his work and naturally "gives" beyond the tithe until in many cases, not considering the tithe, tithers are still the best *givers* in the church. Take yourself as an example: you say you are giving more than a tithe. I take it from this that you *know* how much you are giving; for otherwise I could not believe that your gifts are more than the tithe (my own experience and observation have taught me that "careless" givers overestimate the amount of their gifts); but now on your plan you are bound to *feel* that you are a pretty liberal giver. But if you were to count off the tithe as *paying*, don't you see, you would not be a very liberal giver, would you? Well, it is always good for a man to feel that he "has done no more than it was his duty to do" (Lu. 17:10), hence, tithing is a positive "means of grace" to the man who really has been *giving* more than a tithe. The fact is, I have never found that tithing ever—in a single case—resulted

in either temporary or spiritual hurt; but on the contrary it solves the financial problems of the church and also solves the very, very important question of "How much shall I give?" for the intelligent, devoted Christian. I would not like to see tithing made a "law" in the Church of the Nazarene, but I would like to see the time when every Nazarene would tithe, not because he *must* but because he *may*.

Yours in His service,
J. B. CHAPMAN.

Questions Answered

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

Q. Please explain Luke 12:51, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." W. M. S., Okla.

Ans. Of course the ultimate purpose of Jesus was to bring peace to the earth, but He did not come to bring peace by compromising with the world, but rather by reproving it and by bringing men into a new order. And since there are many who will not repent and come into the new order willingly at once, there is bound to be division and turmoil as a *result* of the preaching of the gospel of Christ. But we must remember that with God results are purposes, after all. The division mentioned is to arise from some of a family, community, city or nation accepting Christ while others reject Him.

Q. Please explain Isaiah 45:7, "I form the light, and create darkness: make peace, and create evil: I the Lord do all these things?" W. M. S., Okla.

Ans. The whole passage is a statement concerning the omnipotence of God and is in contradiction to the Persian position concerning dual deity, a view that was familiar with those to whom the words of the prophet were addressed. There is probably nothing difficult about the passage except the statement that God creates *evil*, and the word *evil* is used here as a synonym for war and attendant miseries; just as it is used in speaking of physical evils in general in Matthew 6:34.

Q. Were the six days of creation mentioned in Genesis 1 regular days of twenty-four hours each? A. S. L., Texas.

Ans. The Scriptures do not give any definition of the word *day* in this case, and to interpret it as a regular twenty-four hour day, or to think of it as "a period of time," in a less definite sense are alike consistent with the Bible and with the findings of science.

Q. Please explain Jer. 3:14 which says that God is married to the backslider in connection with Luke 9:62 which says, "No man having put his hand to the plough, and looking back is fit for the kingdom of God." A. H. R., Mass.

Ans. The first passage sets forth the fidelity of God, the second condemns the infidelity of man. God never fails, only man

fails. Explanation of the "unpardonable sin" is found in the hardening effect of rejection and procrastination upon the man, rather than in the exhaustion of the love and patience of God. There is no salvation present or future wholly by the decree of God; there are conditions which men must meet, if the blessings of God are to be obtained and retained.

Q. Where did the name "Jew" originate and when were the Israelites first called by this name? E. S., Ill.

Ans. Jew is derived from Judah and the term was applied to the people of all the tribes of Israel beginning about the time of the captivity of the Southern nation during the first half of the sixth century B. C.

Q. Please explain Habakkuk 3:3 which says, "God came from Teman, and the Holy One from mount Paran." N. E. L. K., Ind.

Ans. This passage presents no difficulty unless you try to make it mean that the prophet was describing "THE ORIGIN" of God. The prophet had a vision of God including His blessings and judgments, and in that vision, "God came from Teman, etc." Read the whole chapter and the verse in question will, I think, be clear.

Q. Please explain, "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Some have applied this to parents who are saved but whose children are still unsaved, saying that the parents are reaping what they sowed in the days when they were sinners. I cannot understand why if God forgives our sins we still have to suffer for our sins. Mrs. G. C. M., Me.

Ans. Forgiveness saves us from the *guilt* of sin, but it does not save us from its *consequences*. Take it from a physical sense: I knew a man who lost his arm while trying to steal a ride on a railroad train. Later he sought and found forgiveness for his sin, but his sleeve is still empty. Sin also has a moral effect which continues on after forgiveness. One's influence over his child continues to wield its effect after the parent has given up sin. This does not mean that God seeks to punish the individual for what he has done, but it means that in making it possible for the influence of a good life to last beyond the period of the life itself, the same principle had also to be applied to evil. The only way to be saved from all the effects of sin is to be saved from sin in childhood and never get into sin at all; and you know God most earnestly exhorts us to childhood religion.

Q. Must we go through "The Great Tribulation" before the Coming of Christ? Will the Anti-Christ be revealed first or may we look for the Coming of Christ now at any moment? R. C., Calif.

Ans. Nothing should be allowed to cause us to lessen our hope and expectation for the soon coming of Jesus. The "order of events" for the future, as best we can understand is as follows: (1) The coming of Christ, secretly "as a thief in the night" for His church, at which time the holy dead will be resurrected

and the holy living translated. (2) The full sway of the great Tribulation" and the final and full manifestation of the Anti-Christ on the earth, and (at the same time) the "Marriage Supper of the Lamb," which the resurrected and translated saints will attend, in heaven. (3) The coming of Christ *with* His church, the "binding of Satan," and the definite beginning of the "Thousand Year's Reign." (4) The "loosing of Satan" at the end of the "Thousand Years," followed by the final great apostasy, the "Battle of Gog and Magog," the final incarceration of Satan, the Beast, and the False Prophet, the resurrection of "the rest of the dead," the "Great White Throne Judgment" and the beginning of "The Eternal Ages." The practical thought is that the next event is the Second Coming of Christ for which we are to be always ready and continually looking.

Q. I have been told that the Ku Klux Klan will get all to join it that it can and that they will then compel the rest of the Americans to join; can they compel the Nazarenes to join when it is against their faith? Mrs. B. A., N. Y.

Ans. I do not think that any intelligent member of any secret society ever thought or said that such a program as has been suggested to you will ever be attempted. Membership in a lodge must always be voluntary. And beside this, the date at which any secret society could possibly begin a general campaign for compulsory membership is so remote that I do not believe you and I should worry over the statements of a few egotistical zealots.

Q. Please explain Matt. 24:15. F. T., S. D.

Ans. The whole passage refers to the destruction of Jerusalem, as a type of the "Great Tribulation" which is to begin before and follow on after the second coming of Christ, and this and the following verse describe the sign by which the Christians and others who believed the words of Christ were to know that it was time to flee from the doomed city. "The abomination of desolation—standing in the holy place" referred to the Roman standards with their idolatrous signs, the thought being that when they should see these standing in the sacred enclosure of the temple they should know that it was time to *escape* for their lives. It is a matter of history that no Christian lost his life in the destruction of the city of Jerusalem by the Romans.

Q. Does Acts 13:48, "As many as were ordained to eternal life believed," refer to fore-ordination? Mrs. J. S., Neb.

Ans. Yes, but it is always well to remember that the *fore-ordination* of the Bible, when it has to do with salvation, is always conditional. That is, God ordained—or fore-ordained—that such men as should believe on the Lord Jesus Christ should have everlasting life. But He did not ordain that any who should finally reject Christ should, nevertheless be saved.

THE HOPE OF HIS CALLING

By GEO. C. WISE

TEXT: *That ye may know what is the hope of his calling* (Eph. 1:18).

OUR HOPE IS NOT IN OUR NATION

A FEW hundred years ago, our fathers, seeking to worship God with freedom of their own belief, came to America and founded a nation upon the principles and truths of the Old Book. The Bible was their foundation and their guide. The word of God was their strength. The Old Book was their hope. It was the nucleus out of which all law emerged; from which they received light and life; for which they fought and died.

We were christened a Christian nation and that rightly. But today we are far from measuring up to that standard. The foreign element of unbelief has crept in and pagan ideas have become prevalent. Heathenism has a tremendous hold upon the American church. The world and the church are on friendly terms, yea, they have united in the bonds of matrimony and consequently there are being born into the world today thousands upon thousands of skeptics, infidels, evolutionists, atheists, spiritualists, and a thousand other forms of unbelief.

What are we to do? Wherein are we to hope? Things are materially changing. The elements of decay are fast at work. Fruits are being destroyed and crops are failing; floods are devastating whole cities and countries. The value of real estate is never stable. Today you are rich and tomorrow you may be poor. Many of our investments are worthless. There is a perpetual change in human association. We have friends today and tomorrow they are our enemies. Marriages are being performed and divorce suits soon to follow, or death comes and the ties are broken and we have to say goodbye to our dearest friends a long time before we feel we are ready to part with them.

There is a national unrest and things are likely to explode at almost any time. Thrones are being destroyed. Business firms are continually going into the hands of the receiver. Kingdoms are falling and governments seem powerless. No politician can tell what will happen next.

OUR HOPE IS NOT IN EDUCATION

We are living in an age when everybody is crying out for an education. Our schools and colleges are crowded to the limit with people from five to sixty-five years of age seeking to obtain an education. What can be the objective of the mass of people who go to make up our colleges and universities? If it were possible to have an answer from each and every student, this would no doubt be the substance of what they would say: That we might be able to refute paganism. That we might be able to cope with the world. That we might have better positions. That we might stand in with the people. They have forgotten that "The world by wisdom knew not God." They have overlooked the fact that "The foolishness of God is wiser than men." That "God hath chosen the foolish things of the world to confound the wise. . . and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

THE NAZARENE PULPIT

Many of our educators have misconstrued ideas relative to soundness and truth. In our state universities and in our church schools as well, they have crowded Christ out of Christianity and deprived Him of His divinity. They have substituted evolution for creation.

Instead of lifting up Jesus Christ to a dying world, we are raising our standards of education. Thus we are producing a ministry with "a form of godliness but denying the power thereof." Of course we know that if a man has an education and a good experience of divine grace in his heart and will obey the will of God, he is more capable of accomplishing things for God than a man otherwise equipped. But our tendency is to trust more to our learning than to God, to resort more frequently to our library than to the word of God and to prayer. Wherein are we to hope in education to bring the world to the knowledge of Jesus Christ when the world by far has charge of our institutions of learning?

INTRODUCTION: *Brother G. C. Wise who occupies the Pulpit this week is an old Peniel and Pasadena student and has occupied many years in preparation for the work of the ministry. He is just now entering definitely upon his life's calling and we shall expect to hear good reports of his work. He is one of our most promising young preachers.*—EDITOR.

OUR HOPE IS NOT IN OUR OWN STRENGTH

It seems difficult for us to see things outside of the realm of the human. It is hard for us to get away from the fact that we are not so important after all in the work that God wants to do for us. Our tendency is to hope only in things than can be seen and despair beyond human strength and power. People try to keep the supernatural within the bounds of the natural, and keep the divine on the same level with human reason and physical strength. It is a fact, based upon the Word of God, that if a person will live holy and obedient to God and will stand the severe testings that naturally precede any special blessing of the Lord, he can have anything, within the bounds of holy living, that he may desire.

But we are so affected by our environment that we cannot rise above what has been done in the community in which we live. We are so encumbered by our circumstances that we no longer plow our way through difficulties and blaze out new territory, but seem to have no hope above that we see and above that which we can reason out and consequently drift with the masses.

OUR HOPE IS IN CHRIST

Our hope is in Christ. If He has called you to salvation, and He has, your hope is not in what you can do, but what Christ through His mercy will do for you. If He has called you to holiness, and He has, if your sins have been blotted out and you have truly been converted, then your hope is in Jesus Christ, who "suffered without the camp that he might sanctify the people with his own blood."

Should you ever be overtaken in a fearful temptation, and the clouds hang low and heavy, and the darkness lingers long, your friends forsake you in the time of trial and your cup of bitterness is filled to overflowing and it seems that life itself will be taken from you, remember that Jesus Christ was tempted in all points and in every way that you are tempted, and He will succor those who are tempted and "with every temptation make a way of escape."

At any time you should become hungry and despair for food, remember that God fed a nation of hungry slaves for a long period of time on *angel's food from heaven*. And the widow always had meal in her barrel as long as she trusted in God. Should you become thirsty, look to Jesus for He revealed the well of water to Hagar to save her and her son Ishmael, from perishing of thirst. He caused the water to gush forth from the rocks in the wilderness that He might quench the thirst of a famishing multitude on their way to the land of Canaan.

If you are afflicted and the physicians have given you up, press your way through the crowd and by faith touch the hem of His garment and thou shalt be made whole. If sickness and disease are upon you, remember that Jesus Christ has compassion on you and that He "Himself took our infirmities, and bare our sicknesses."

If you are poor and suffering from adversity and have had financial reverses, remember that the widow's oil was multiplied until she had ample supply to pay her creditors and enough left that she and her sons might live. Remember that Jesus will defend you in financial reverses. "For your sakes He became poor, that ye through His poverty might be rich." He will hear your prayer and will give you a sufficient amount of money to pay your vows (Job 22:24-27).

If it is the way to heaven you seek, if it is the truth you are after, if it is life you would have, you will find all in the person of Jesus Christ, who declared to the world, "I am the way, the truth and the life, and no man cometh to the Father but me." Our only hope is in Him.

Our hope is not that the world will grow better. Our hope is not that through education we may learn the mind of Christ. We have no hope of ever becoming strong enough to work out our own salvation without the aid of the blessed Holy Spirit. But we place ourselves, our time, our friends, our means, our hopes, our all upon the altar of sacrifice and trust in the blood of Jesus Christ, which is our hope, and we know that He is able to perform that which He has promised, "And God is able to make all grace abound toward you that ye, always having all sufficiency in all things, may abound to every good work."

PASADENA, CALIF.

Bible Holiness

By REV. E. P. ELLYSON

II. Christianity and Holiness Inseparable

CHRISTIANITY and holiness are synonymous, there can be no real Christianity apart from holiness. Christ came to destroy the works of the Devil. Christianity deals with sin and righteousness, frees from sin and brings righteousness. Christianity is intolerant in that it offers no quarters to sin. If the Bible teaches anything it teaches holiness, and holiness is not a reproach but a glory to Christianity. Here Christianity stands alone. The way the church often treats this subject, seems to fear it and be ashamed of it, shuns it and places it in the background, is a burning shame.

Holiness is necessary and is found everywhere in Christianity.

FIRST—Christianity gives us a personal God that is holy. We may search through all the religions of the world and read all the writings of the philosophers of all ages in search of God but we will be left disappointed and unsatisfied with the gods they present us. In every case there are points of great weakness, and often of impurity. Knowing nothing better we might follow after these but they cannot really satisfy the human craving for God. But when we turn to the Bible we find the One who fully meets our need and satisfies our longing and we cry out, "This is the true God." Not because He is omnipotent, omniscient and eternal; He must be these and more; but because He is holy, because He is pure, we are satisfied. In Him is no sin and we can say with Jesus, "O righteous Father."

SECOND—Christianity gives us a holy heaven, the home of holy spirits. None of the religions or philosophies of the world offer us such a grand place, such a glorious homeland. To them heaven is a harem with sensual indulgence, a happy hunting ground with plenty of game, absorption into deity or nonentity, or some such place. To some it is the transmigration of the soul and we may hope in the future state to become embodied in some animal form, a rat or a beautiful bird according as the life has been here. Did we know no better of course we would prefer the bird to the rat and hope for the same. But it is in the Bible we find the place where we want to go when we leave here. Not because of its great mansions or gold streets, but because there is no sin or uncleanness there, because it is a holy place and there is fellowship with holy spirits, are we satisfied. Christianity gives us an eternal home of holiness.

THIRD—Christianity gives us as originally and directly created by God, a holy earth. Other religions and philosophies give us grotesque theories of world making and world conditions. They give us theories of evolution, spontaneous generation, hatching from a winged egg, the eternity of matter with an original fire mist, and many other hypotheses none of which have any reliable proof, and none of which can satisfy a devout person. In the Bible we have a direct creation, a

world wherein was no decay, no discord, no thistles, or thorns, and nothing ravenous or bloodthirsty; that which the holy God pronounced very good—there was no sin there.

FOURTH—Christianity gives us a holy man. Other religions and philosophies give us an animal, the offspring of an animal, a wild being gradually developing an intelligent human nature, a barbarian developing through experience and education into a civilized being, or other mythical or fantastical theories. In the Bible we have a divine creation, a body, soul and spirit called man; an intelligent being, moral and in the likeness of God, without sin or evil passion, filled with love and in fellowship with God,—a holy man.

WITH THE GREEK NEW TESTAMENT

By PROF. WAYNE STAHL

The Heavenly Helper

THE shadows of Calvary fell thickly and ominously across the path of Christ. But in the midst of that gloom his language became radiant, as He discourses to his band of chosen companions. He offers the oil of joy for their mourning over His going away by saying that "Another Comforter" will be sent them. (John 14:16).

In the original the word for "Comforter" is PARAKLETOS. It comes from PARA, to the side of; and from KALEIN, to call. Paraclete would be a more accurate translation. It signifies one who is called to the side of another to help. It could be rendered, "Helper" or "Advocate." It has the "sense of advocate, counsel, one who pleads, convinces, convicts in a great controversy, who strengthens on the one hand, and defends on the other, meeting formidable attacks."

It is exactly the same word that is given to Jesus in 1 John 2:1, where we read, "We have an Advocate [Paraclete, Helper] with the Father, Jesus Christ."

Jesus had been the Paraclete of the Twelve here on earth. But leaving them, He gives the assurance that they will have "Another."

What sweet inspiration in the thought that the blessed Holy Ghost, can always be with us to furnish just the aid that we need. So needy are we that we need to know our own needs. Such utter helplessness is ours that we are unable to present them before God's throne. But here our Celestial Friend, the Paraclete, is a "friend indeed." "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit maketh intercession for us"

Reading this verse just quoted in connection with the thought in 1 John 2:1 we can see the beautiful co-operation of the second and third Persons of the Trinity in working together to perfect the Christian in divine things. Christ prays for us, and the Spirit prays in us. Oh, what glory, honor, power and victory that God should pray through us! Hallelujah!

What transcendent triumphs are for the believer who lets his petitions be indited by the Spirit! With it there will proceed an authority from the closet of the praying one greater than that coming from the White House at Washington. A prayer my surpass president.

"Holy Spirit, Love divine,
Glow within this heart of mine.
Kindle every high desire;
Perish self in thy pure fire.

—Department of New Testament Greek,
Olivet Ill.

What a beautiful scene is that described as Eden in the Bible! A holy God in fellowship with a holy man in a holy garden! Nowhere else can we find such a scene described, nor can such conditions be imagined except in Christianity. Go through all of the literature of earth, read the sacred books of the religions and what you find there will appear cheap and vulgar compared with this. Without holiness no such scene is possible. Holiness is a glory, a chief glory of Christianity.

But sin has entered our world and filled it with unholiness and broken the fellowship with God; sin has spoiled the beauty of the original picture, changed man to a sinner and closed the door of heaven against him. There is nothing more clearly taught in the Bible, nothing more clearly revealed in history, and nothing clearer in human consciousness than the fact of the fall and the presence of sin in the world. Only a fallen man could have made the history of hate, war, and bloodshed as is written in our histories. Only a sinful man could feel and act as humanity has felt and acted. The trail of the serpent is found everywhere. God is still holy but earth and man are fallen. Is there now no more holiness nor hope of holiness on earth?

The case is hopeless if we have nothing but religion and philosophy to look to, they can bring no deliverance. Read about them, study their teaching and you will find their failure, they offer no salvation. Even when they suggest cultural things they provide no sufficient power to bring about any large culture, especially morally. But Christianity offers hope. The holy God sends His holy Son into the fallen world as the God-man to live a holy life and make an atonement for sin in order to restore holiness and fellowship to man and reopen heaven to him; also to finally bring about a new earth wherein dwelleth righteousness. The Christ mission is not one of evolution, nor mere reformation, nor even education alone, but is one of salvation, of restoration, of transformation. His name was called Jesus because He was to save His people from their sins. He was introduced to the world as "The Lamb of God that taketh away the sin of the world." He came to bring holiness back into the world, back to man and restore him to fellowship with God.

This is Christianity. There can be no Christianity apart from holiness, and there can be no Christian fellowship apart from or where holiness is left out; there can be no seeing God without holiness. God is holy and two cannot walk together except they be agreed. Because God is holy He calls upon man to be holy. He who is Christian at all is holy to the degree he is Christian, there is no unholy Christianity, no Christian sinner.

We conclude then that Christianity and holiness are inseparable, one cannot be taken without the other. The religion of the Bible which is the only true religion, is a holy religion. The Bible teaches no standard lower than holiness. And Bible holiness is not only devotion to sacred service, the service of religion, but is freedom from sin and purity of character also. Christianity is holy and makes holiness possible to man. This is a great glory to Christianity, and we should glory in the same.

The Judgment

By MRS. ADA WALTERS

THE doctrine of the Judgment is clearly set forth in the Scriptures of Truth. In the divine plan, man was made a free moral agent. Upon him was bestowed the right of choice. He could choose the evil or the good, but he must some time answer for his conduct before God. This is clearly stated by Solomon in his instructions to the young, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Speaking of this day the Apostle Paul declares, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccle. 12:13, 14).

The judgment of the world is set for a specific time, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7). Also 2 Peter 3:10; 1 Thess. 5:2,4.

In the last great day earth's inhabitants are divided into two classes, the righteous and the wicked. This is pointedly represented by the parable in Matthew 25 showing the divisions between the sheep and the goats. Daniel, the prophet, declares, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousands ministered unto him, and ten thousands stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body was destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Not elsewhere in the sacred record, nor in all literature of the ages, is there presented a picture so solemn in its aspect, so glorious in its splendor, and so comprehensive in its far-reaching sequence, as the

one so dramatically drawn by the inspired artist. The scene is laid in heaven, the dwelling place of God. The eternal Father, amid the glorious grandeur of the celestial realities, sits upon a throne like unto a fiery flame, and the wheels as burning fire. The myriad hosts of angelic beings bow before him in lowly obeisance. The judgment is set, and the books of record are opened. In these books are kept the life record of all who have lived upon this earth. From this record man is judged. In Rev. 20:11 the apostle declares: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the book, according to their works." The law of God is the standard or rule by which we are determined before the heavenly tribunal. The Apostle James with direct reference to this says, "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12). See also Ecc. 12:13, 14.

With a voice of authority and power God will call the sleeping saints from their graves and they shall be raised incorruptible, and with the saints who are living on the earth shall be caught up to meet the Lord in the air. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). With a voice of terrible majesty the Lord will then call the wicked dead from their graves and they will respond to the call; but how unlike the righteous! The righteous come up shouting victory over death and the grave; but the wicked arise like they went down, for death wrought no change in their characters. Sickly and diseased, with the marks of sin upon their body and soul, they shall come forth to meet the judge. In their hearts will surge the same human passions, the same love for sin, the same hatred of God and of His holy government; even now if they could they would tear Him from His throne and usurp His dominion.

The redeemed have obtained salvation by the acceptance of the Lord Jesus Christ. We know not how soon our case will be before the heavenly court. The door of mercy stands ajar. Christ still pleads, while yet there is time let us flee unto Him and find refuge from the coming storm.

THINGS THAT SCARE A PREACHER

By REV. PAUL HILL

EVERY God-called minister has entered upon the duties of his sacred office with prayer and reverence, and a desire to be a success under God. Perhaps his idea of what is required to a successful ministry is limited; he may not see the greatness of the task, nor the bigness of the field. He may not be fully conscious of the tremendous influence that the life of the ministry carries, but for all that he expects to be the best for God that his mental and physical endowments permit.

As time carries him on, and experience increases, he will more fully realize what is demanded of him to be a more successful minister. The work is great-

er than he thought, the good that he is supposed to do impresses him, and serious contemplation of what he has accomplished compared with what he should have accomplished furnish plenty of ground for real alarm.

He is supposed to be sympathetic with the bereaved, to weep with those that weep, not with a human sympathy alone, but with a sympathy that is touched with heavenly love and kindness. And some day he is likely to awake to find himself unsympathetic and dead to the sorrows of others. His ministry to the sick and sorrowing becomes mechanical and useless. In the presence of death he is as professional as the undertaker. In the sick room he is as unsympathetic as the doctor, and sometimes more so because he does not understand sickness and disease. His familiarity with death scenes, or on the other hand the frequency of weddings, have had a tendency to make him most too professional, and he passes lightly through the most important things in the lives of other people without the proper awakening of his sympathy to the serious occasion, and because he lacks sympathy and feeling of the divine kind that part of his ministry becomes useless and formal. To be sure he has buried the dead, prayed with the suffering, and married the young, and performed the various offices of the ministry; but his real ministry is lost. Any one else could have done as well. A neighbor would have done as well in the sick room, the chaplain of a secret society could have said a few things and buried the dead, an officer of the law could have married the couple, and when the minister realizes that he has lost that something from his ministry that makes him different from other professional men, that peculiar something with heaven in it, that atmosphere of spirituality that blesses and encourages, when he has become mechanical in his ministry, and finds it out, he gets scared, and he ought to be scared. He is a flat failure in that part of his ministry. It is enough to really frighten any minister who at one time felt deeply the things around him and now passes them lightly along. Some of us have passed through that period and have gone to our knees for deliverance from an unsympathetic, professional ministry.

Another thing that alarms a preacher is the discovery of a great lack of religion in the homes of his parishioners. In the class meeting and the Sunday school he notices how unfamiliar the members of his church are with the Bible, and how little they remark about a verse of Scripture that has blessed them. How frequently it leaks out that the children have no religious teaching and they frequently have but little confidence in their parents' testimony in the church. This lack of home religion scares a preacher. He knows that the home is the main unit of society, and unless religion is big enough to get into the home it is not big enough to do anything else. After a minister has preached his best to people, and has been faithful in his ministry, then to discover that he has not sufficiently impressed them with the necessity of home religion so that the people are making any perceptible effort to establish home religion, it scares him, and it ought to scare the people as well.

Another alarming thing is to realize that with all his preaching on consecration and sacrifice, very few heed the call. No minister have I ever known who complained that he was underpaid. It is not the fact of their small salary, but the fact that after years of ministry they had not yet impressed their congregation with that sense of fairness to the extent that they would plan for the minister to live on an equal with themselves. The minister does not complain from his own financial view point, he has enough, but he is scared to think that so many years of his ministry have gone by and that the mind of the people have been so little moved away from greed and selfishness. Not because he is not willing that others should have more, but because he knows that greed and selfishness drown men in perdition. The writer feels free to write these things because the church where he now serves seems liberal to the extreme. Nevertheless, the way to heaven is the way of the cross, and if a preacher has not preached enough consecration so that his people have caught the vision, then he ought to be scared.

The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—J. F. CLARKE.

HASTINESS

By ROY L. HOLLENBACK

THIS is a day of hurry. Everything for speed. It requires some effort to keep up. The journey of life seems too short because we go through it at such speed.

But there is a sense in which we should not hurry. Hence we have Solomon's statement, "He that hasteth with his feet sinneth" (Prov. 19:2).

It is usually the "Fast mail" or, the "Lightning express" that gets "ditched." It is usually the impetuous, hasty souls that get side-tracked, or have to be pulled out of the mire.

Usually the things said and done on the spur of the moment have to be undone. How many rash letters of apology? How many hasty words must be "pardoned"? How many impetuous acts must be redressed and regretted?

We have seen many under pressure or temptation call for church letters, to their own sorrow. How much better it would be to wait until they deliberate, or until they are shouting happy. If they then feel led to withdraw from church fellowship, they will not likely make a mistake. But usually if they wait, they will be out of the notion when they have the next opportunity.

Some are hasty in throwing down their profession. The Devil combines circumstances to make havoc of their faith. Or he suggests that they throw away what they have, and "go in for one big genuine experience." Upon this suggestion many have thrown away their confidence; but that one big promised blessing never came. You can never hope to gain a brighter and better experience by throwing away your present faith. Darkness will overtake you. "Hold that fast which thou hast" (Rev. 3:11).

It pays us always to adopt the policy of WALKING SLOWLY WITH GOD.

REPORT OF EVANGELISTIC DEPARTMENT

OF GENERAL NAZARENE YOUNG PEOPLE'S SOCIETY

Since being elected by the General Young People's Convention to act as Chairman of their Evangelistic Department, we have tried to keep busy on the job in connection with our regular revival work, and will here try to give you our first report.

Our first meeting after our General Convention was at Grand Island, Nebraska, here we found a good Y. P. S. with Mrs. Wilkerson, a very spiritual woman as president, but owing to the fact that we at that time had no definite plans we did not get in very close touch with the work, we did see, however, a number of young people saved and reclaimed, and knowing their president to have the work on her heart we are sure better things are ahead for them.

Our next meeting was at Topeka, Kansas. Here we found a splendid society of fifty members, with Mrs. Arthur Balsmeier as president. We have never found a finer bunch of young people or a more wide awake president than at Topeka. While here, we decided, where possible, to make all the Saturday night services in our revivals N. Y. P. S. night and it worked fine. The President sent out invitations to other N. Y. P. S. of the city to come to the special services and greatly helped to increase the crowds on that night. Special singing was furnished by the Society, and we tried to speak to them on "The Problems of the Young People."

From Topeka we went to Cleveland, Ohio. Mr. Hampe is president of the Society, and certainly takes a great interest in his young people. They are doing things, we found them with about seventy-five members and left them with enough, when taken in to make them one hundred. Rev. Wilde was our co-laborer here, and brought two very helpful messages to the N. Y. P. S. Our Saturday night services proved a great blessing, greatly increased the crowds, and one night seventy-five young people came to the altar and kneeling with uplifted hands, and with tears streaming down their faces they sang, "Where He Leads Me I will Follow." These young people are talented, wide awake and spiritual. They plan a special Young People's revival in the summer with Rev. Elsner.

Our last meeting was at Chicago, Woodlawn Church where they have a growing society with a Miss Clark a graduate of the Cleveland Bible Institute as President. She has the work of God on her heart, and they are planning greater things for the future. Owing to not having any Saturday night meeting

Nazarene
Young People's Societies

here, we had only the two Sunday evening services with this society.

Rev. Smith, Rev. C. P. Clayton, Rev. C. Warren Jones, and Rev. B. H. Haynie are the pastors of the churches as we have mentioned them above, and we have found each of them backing their young people, and doing everything they can to forward God's cause along this line. We also found each of these societies standing by their pastor, and proving a real help in building up the work of the church. We would be glad to see a short report from the above presidents.

We are telling the N. Y. P. S. where we go the plans of the General Committee, and we find them very enthusiastic over the work, and looking forward to the greatest four years in the history of our church. We are glad to report a marked absence of worldliness and a marked degree of spirituality among the above Nazarene Young People's Societies. We have held twelve special Young People's services since the General Convention!

Yours for greater N. Y. P. S.

JARRETTE E. AYCOCK, Evangelist.

A DISCUSSION OF THE YOUNG PEOPLE'S
TOPIC FOR JANUARY 6, 1924

By DONNELL J. SMITH

With God As Partner

1. CORINTHIANS 3:9-11; PSALM 127:1

God's love, plan, out-reach for man ever appears too wonderful, too great to be true. While it is beyond the grasp of the natural mind, it may be comprehended by that mightiest power and faculty of the soul, FAITH. The design of God for man is not only in His great love to redeem us; in His abundant mercy to save us; in His omnipotent strength to keep us from failing; in His loving kindness to supply us our every need; but also to take us into a most wonderful partnership of life. So that in the largest and truest sense God will be partner with us and we with Him. *This partnership is open to all.* In fact God is not pleased with any place less than that we accord Him in our lives when we take Him in as chief partner. Not only as architect would He plan our lives, but as partner in the building of our lives He would select all materials and be the Master Builder.

2. SUCCESS OR FAILURE DEPENDS UPON WHAT WE

DO WITH REFERENCE TO THIS PARTNERSHIP.

In the business of life could anything mean as much as having God as a partner? One beginning his career as a lawyer or doctor would regard the opportunity of becoming associated with an old noted firm or some doctor of great reputation an inestimable boon to success. Take God into your life as partner and success is assured, leave Him out and failure cannot be avoided. Vanity is written over the best efforts of man where God is omitted. Well did the Psalmist say, "Except the Lord build the house, they labour in vain that build it." The confession made to the writer within the last week by a young man apprehended by the law in the midst of a life of gaiety, dissipation and lawlessness is the confession of every one who fails to take God into partnership. The confession was, "I am a failure."

3. PRIVILEGES AND OPPORTUNITIES AFFORDED BY SUCH A PARTNERSHIP.

There are the privileges and benefits which come to us personally. In place of our schemes we can accept His righteous and wise plans. In place of worry and fear lest our resources be depleted, our strength fail, we can trust and rely on His never-failing faithfulness. And beyond that which partnership alone could procure we can follow His will, trust His love, enjoy His fellowship. To us there will come by reason of such a partnership invisible wealth, the strengthening of character, the ennobling of our natures, the purification of our aspiration.

God will take us into partnership with Himself.

To us will be given a part in carrying out God's great program. In place of a warped, disgruntled life all but buried in the petty, the small, and the ignoble we will find our place in the great fields of enterprise which partnership with God has opened to us. The evangelization of the world, the establishment of the Kingdom of God in the earth, representing Jesus Christ among men, and finally a place of rulership when the "Kingdoms of this world have become the Kingdoms of our Lord and His Christ."

Suggestive Thoughts for Consideration and Discussion

Consider the basis of partnership with God. How may we dissolve partnership with God?

How would partnership with God affect other partnerships in life?

Contrast the scope of partnership in the business world with partnership with God.

The effect of partnership with God on character, plans for life and work, schemes for securing happiness, and attainment of eternal life.

EASTERN NAZARENE COLLEGE

The 1923-1924 school year at Eastern Nazarene College is now well under way. The second six weeks period is now closing and we are looking down the home stretch toward the end of the first semester. We have been wonderfully blessed by the Lord from the very opening day. Our student body is of very excellent quality and we rejoice in the fact that eight-five or ninety per cent of them are professing Christians.

The religious atmosphere of this year has been a matter of great satisfaction. From the very opening we found the undertone of spirituality to be constant. We have had one period of special spiritual visitation, during which time not only all of the professing students were greatly advanced in the things of the Lord but a large number of the unsaved or unsanctified students were brought into the experience of full salvation. The effect of the revival has been a permanent one. We feel that there is an increase of spiritual ballast and that necessary substratum of piety which enters into the moulding of Christian character such as our beloved Church of the Nazarene stands in need of. The vision of every department of the school is being enlarged.

General Superintendent Dr. J. W. Goodwin has recently been with us visiting a large number of the New England churches in the interest of the school. We regret that the limitations of his time were such that he could not meet all the churches of our zone. However, there has been expressed a spirit of unanimous purpose from all sections of our educational district, and we are expecting to make Eastern Nazarene College one of our educational institutions which will be put out of debt during this quadrennium.

We are very happy to announce that Rev. J. C. Henson has been secured as Business Manager of the College. His ability has been so abundantly proven that I am sure everyone will rejoice with us.

Spiritually, educationally, financially we are moving forward. Let everyone of our friends pray and boost with us.

FLOYD W. NEASE, Acting President.

DAILY THOUGHTS FROM OLIVET COLLEGE BULLETIN BOARD

SUNDAY—"Underneath are the everlasting arms."

MONDAY—"Never was there a great preacher whose nature was non-combustible."

TUESDAY—"The greatest fault is to be conscious of none."

WEDNESDAY—"No great spiritual event comes to those who summon it not."

THURSDAY—"Christ's army has no conscript soldiers. Enlist!"

FRIDAY—"In Christ's parable the persons turned into the outer darkness were not abominable sinners, but 'unprofitable servants.' Are you in that class?"

SATURDAY—"Christ did not condemn the fig tree because it bore bad fruit, but because it bore no fruit."

Which do you think of most, your interest or your duty? Can you sell all for the pearl of great price? Are these the natural breathings of your heart, "Thy kingdom come. Thy will be done"? Is the cause of Christ your concern, the dishonor of Christ your affliction, the cross of Christ your glory? If so you are not strangers to the spirit of self-denial.—GARDNER SPRING.

TRAVEL IN THE ANDES

By REV. DAVID H. WALWORTH

Leaving Pacasmayo May 20th and going first to Quinden station to treat a family of believers, I stopped there four days. While there I treated some eighty-two people, most of whom had malaria. I also preached every evening in the railroad station to an average congregation of twenty people.

Saturday noon I left Quinden for the next lap of my journey. While the train took water at Lallan I was able to give quinine injections to seven persons who were suffering from malaria. At Chilete, the end of the railroad, I began hunting for horses but found none going to San Miguel. I had fifty pounds in my saddlebags, and the sun beat down hot, but there was nothing else to do but to shoulder my load of medicines, instruments and blanket and walk. The road wound in and out around the rocky hillsides along the canyon wall. At first the trail was gradual in its ascent, but soon was rising rapidly upward, ever upward. No one knows the exact distances here. Everything here is counted as so many hours horseback, or else in that indefinite measure of "leagues." Up, up I climbed, up that steep zigzag road, until I passed San Bernardino with its little cluster of houses and came to the cane hut of a farmer where they had just butchered an ox. I bought my supper here and rested a little.

Supper over I shouldered my pack and struggled on in the darkness for about a mile when I found some muleteers with several horses and donkeys. We all rested there until the moon rose, at 11:30 p. m. For an exorbitant price one of the men agreed to carry my saddlebags on to San Pablo for me, but the animals were all well loaded so I could not get a ride. We covered the four miles in four hours, after which I stopped in the house of a muleteer to get a little sleep. At 6:30 I was awakened to treat some sick members of the family, and after a scant breakfast treated patients in various parts of the town until noon. There is no doctor in San Pablo. At last one of my patients furnished me with a horse and guide for less than two miles. Then I found myself afoot again and still six hours by horse away from San Miguel. I walked along for some three or four miles until I arrived at the plantation house of the Hacienda Jancos where Senor Castro Pol kindly furnished me with a good mule and guide for a reasonable sum. I arrived at San Miguel at 8:30 p. m., rather spent with my trip. I had climbed up to an elevation of 7,395 feet since I left Pacasmayo.

The next day I was rather stiff and sore, but I walked with Brother and Sister Winans some three miles down the mountainside to the little region of Tongoz where we held services and stayed overnight.

We returned the next day to San Miguel, where I treated several sick people and pulled a tooth for Sister Winans before she had gone so far away from medical aid that it could not be done.

Next came the trip across the high plateau to Tosten. It was even more difficult to get horses here than in Chilete, so Brother Winans, although his animals needed rest before starting to Jaen, loaned me his best mule. The mule was young and had ideas of his own. He was not used to spurs, but spurs were necessary to keep him going. I mounted and pricked him with one spur. He tried to remove the spur with his hind foot and almost succeeded. I used both spurs at once. The results were startling but gratifying. He gave one vicious plunge and then went along nicely. I was off for Tosten. Brother Castenada, our intrepid preacher, led the way on the mission mule. In less than an hour we arrived at Calquis where a *fiesta* was in progress. If you want to know what a *fiesta* is just read Bunyan's description of Vanity Fair in Pilgrim's Progress. I needed a rest after our sharp climb, so we visited the brethren there for a few minutes when, behold, out of the *fiesta* throng came people to be cured by the Pastor Doctor Evangelico Americano. I did not have time for many, but found that the spirit of the *fiesta* had ceased to be as fanatical as it was the year before.

Leaving Calquis we climbed and climbed for some three or four hours more and ate our dinner on the top of a small peak on the plateau. We climbed again to about 12,500 feet to cross the divide, and I could feel my ear drums getting slack. At times I had considerable difficulty hearing the native preacher when he spoke to me. He pointed out many points of interest as we rode across the summit. It is a



tremendous territory and full of little garden plots—too small to call farms. Nearly the whole of these many thousands of souls are looking to me for the gospel.

Then the scene changed. Clouds began to form on a level with us, and transient showers began to pass. Below us, near the coast, the clouds filled the valleys and in the sunlight appeared like a sea of milk with an island here and there formed by the higher peaks. We seemed to be alone in the midst of all this grandeur, but soon after beginning the descent we began to pass little farms with houses built of poles. We stopped a little before night at one of these houses, and for the first time in my life I slept on the plateau, some 11,000 feet above sea level. It was very cold that night. I had only a light cotton blanket, but the native preacher had several good blankets of homespun wool, so I pulled off my shoes and cuddled up to him. We arose early next morning and began the descent.

The valley looked deep and we began to realize its depth somewhat as we kept going down hour after hour, stopping here and there at the home of some native believer or acquaintance of the native preacher. Nearly everybody seemed to be sick. Down, down, down, I do not know how many feet, but we arrived in the warm sugar-cane belt, descended to the river, crossed it and climbed about seven hundred feet to get to the home of Brother Baldomere Terrones near the foot of Pan de Azucar (sugar loaf).

Here I treated more sick folks and did two minor operations. I had two bad pus cases to open, and the native is as afraid of a surgeon's instrument as he is of the soldiers. They did not suspect my intentions, as I cut the bandages with my needle-pointed surgical scissors. When they least expected it the point leaped into the flesh and the blades closed before they knew what was happening. The opening brought immediate relief, and in a few days the cases were healed. This won some more friends to the gospel. We had a long service here with about eighty people present. I preached from John 21:15-17, the native preacher exhorted and gave the altar call. Two were saved and two sanctified. A probationer's class of eight was organized. Five babies were baptized. Then came more sick. I was busy until late at night and was worn out when I got to bed.

Early in the morning I could hear the people inquiring for the "Pastor that can heal us." I began to realize how tired Jesus became after a day or two of such work, and how He had to slip away from the people to rest and pray and still He could hardly escape from them. Also I had caught cold from sleeping on the ground so much and had to take some of my own medicines. I was scheduled to leave that morning for Tosten, but there were many patients to treat. All were in a hurry to be treated, but none were in a hurry to help me get started. After much delay we climbed away up over the ridge between Pan de Azucar and Tosten and down again to the river on the other side, across the river and down the river, around another large mountain, stopped at a farmhouse and treated two families, and finally arrived in Potrero at the home of Brother Lorenzo Coronel where Brother and Sister Winans were attacked by the authorities just one year before. This was just across the creek from Tosten, so I made this my headquarters for the night, treated several believers here, and nearly all of them sought sanctification. Five of them professed to have received the blessing. I received two new members on probation and dropped two who were not living right. I baptized two babies, and treated many more sick folks. I slept soundly on the dirt floor, but had more cold in the morning. There were several more patients to treat before breakfast, so I cared for them and went to a neighbor's house for my breakfast, treating the whole family. I was trying my best to get started for San Miguel again.

Finally we got our mules and started up the canyon toward the plateau, following for a few miles the road over which Brother and Sister Winans fled

to Hualgayoc for protection. We got tired of climbing, rested and climbed again. At noon we were again on the plateau but kept climbing gradually to 12,500 feet and stopped for the night at the home of an ex-bandit who still has a very shady reputation. In the morning I treated the whole family and gave them the gospel also. We started again and climbed to 13,000 feet where I picked a species of forget-me-not and put it in my Bible. We did not lose any time on the summit, but began at once the descent to San Miguel, arriving there about 3 p. m. The native preacher had contracted malaria, so I put him to bed and gave him an injection of quinine. I rested until morning, then went and drained the abdomen of a woman ready to burst with dropsy. There were other patients during the day and another tooth to pull for Sister Winans. My "cold" developed into influenza, but by hoarding my strength carefully I was able to make a trip the next day to Llapa, some six miles away. There I pulled several teeth, treated several sick including the family of the fanatical mayor of the town, and spoke the gospel to many. Returning to San Miguel I found the dropsical woman much relieved in body and mind. I hid away for the rest of that Saturday afternoon and on Sunday went to Calquis where Brother Winans and I organized a Sunday school on a self-supporting basis. While there I baptized four babies and treated about fifteen patients.

Returning to San Miguel, I phoned to San Pablo for horses which came Monday evening. Tuesday morning I was homeward bound with two horse-loads of freight—mission furniture which Brother Winans was leaving behind. On our way to San Pablo one of the mules kicked the muleteer on the leg so that he could hardly walk. When we arrived in San Pablo I found the wife of the muleteer very sick with dysentery. I was in for a long wait, so unloaded my medicines and set up a hospital at once. I was there from Tuesday evening until Friday morning before I could be on my way again. It seemed that I never would get out of that fanatical place. I descended about 4,000 feet in twelve miles, arrived at Chilete, despatched my baggage just in time, went to the hotel, had a good bath and changed from winter to summer clothing again. It was now late, but I took a walk up the road toward Cajamarca to get a little of the stiffness out of my limbs. I was feeling lonely and wanted news from my wife. She had been dangerously ill, and was barely able to get about the house when I left her all alone in order to make this hurried trip. I had traveled so rapidly that no mail could have followed me. As I was telling the Lord how I would like to hear from my wife two horsemen came in sight on their way to Cajamarca. One of them was a believer who had just come on the train that day from Pacasmayo and told me that Mrs. Walworth was stronger and looking better. I thanked Him and the dear Lord for answering my wish before it really became a prayer.

I was tired and slept well that night in spite of the heat, ate a good breakfast and boarded the train for home. The train was of the mixed type, with both freight and passenger accommodations and needed seven hours to run the sixty-five miles downhill to Pacasmayo. Mrs. Walworth, well and happy, met me at the station. Immediately we began to prepare for the trip to the Assembly at Monsefu.

I had preached many times, had seen two saved and seven sanctified, had baptized eleven babies, received ten new members on probation, dropped two, helped organize a self-supporting Sunday school, had treated about 258 patients and traveled 130 miles by train and about 186 miles by horse and foot, all in less than thirty days.

It is the easiest thing in the world for us to obey God when He commands us to do what we like, and to trust Him when the path is all sunshine. The real victory of faith is to trust God in the dark, and through the dark. Let us be assured of this, that if the lesson and the rod are of His appointing, and that His all-wise love has engineered the deep tunnel of trial on the heavenward road, He will never desert us during this discipline. The vital thing for us is not to deny and desert Him.—T. L. CUYLER.

Deny thyself, take up thy cross, and follow me. This is war, not peace. It is battle declared against the world, the flesh, and the Devil. "In me," said Christ, "ye have peace,"—not in the world; there is no promise of it there.—ANNA SHIPTON.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

We greet you this week from St. Louis. I stayed in St. Louis just six days with the Rev. Wm. E. Fisher, the pastor of the Flower Memorial Church of the Nazarene. We had about as fine a six-day convention as I have ever been in. We had the house packed to the overflowing. The brethren brought in a hundred extra chairs, and we filled them until all the room was taken, and it seemed to be so easy to preach and easy for the people to get blessed. We had shouting like we generally have at a camp meeting. We had a number to seek God, and how the saints did pray, and they worked like beavers. I don't think I have been in a church for ten years where the members were so faithful to go into the congregation and talk to the people about their souls and bring them to the altar. Brother Fisher has built up there until he has a beautiful church. His people are simply lovely.

Our Thanksgiving was spent in this church, but because of the big rain—for it literally poured all day on Thanksgiving—our crowd was not so large; but everybody that came seemed to bring a large basket full of the finest things to eat I have ever seen. I don't think I ever saw so much in a small church in one day brought in by the members. They could have fed four times as many people as we had. It seems that old Missouri can raise more good things to eat than almost any state in the Union, and her people are liberal and bountiful.

The expenses of the convention were all met. Finances came with perfect ease.

The people came for miles over the city, some from other cities. They subscribed for the HERALD of HOLINESS until in six days we got 103 subscriptions. It was sent by good people to their loved ones all over the United States. I think twelve or fifteen states were represented on the subscription list. They put it in jails, rescue homes, hospitals, and such institutions until in one night they gave me thirty-two subscriptions, the most of which were for charitable institutions, paid for by the good people.

We had people I think of every denomination. Our beloved Brother Linza, who has been District Superintendent for several years in Arkansas, gave up the District and came to St. Louis and took charge of the church at Maplewood. He and his good wife were with us a great deal of the time. Our beloved Brother Deboard was also with us. He now has a fine mission in St. Louis. We also have organized another new church, and the young pastor was with us quite often. People of the various denominations were with us. We now have I think it is four churches in St. Louis, so after all the good work

has begun to take on life and enlarge itself in that great city.

I met many of my old friends there. I met for the first time in many, many years a good lady known as Mother Barnes, who has probably led as many poor drunkards to Jesus as any woman that was ever in St. Louis. For a number of years she has been at the head of what is known as the Pentecostal work in St. Louis, but Mother Barnes is a beautiful saint and on the road to glory. I was glad to meet her again and hear her say "hallelujah," for she can say "hallelujah" as no other person I have ever heard in my life speak that most beautiful word. There seems to be music in her voice, though like this old writer, she is getting older than she used to be; but God is with her. I met Methodist preachers. Some that I had not met since 1904 in Los Angeles, California were with us in this great convention.

Brother Wm. E. Fisher, their faithful and successful, pastor has just been elected District Superintendent for the San Antonio District in the great state of Texas. He is finishing up his last week with his church. The last Sabbath will be Sunday, December 9th, and then their new pastor, Brother Roach of Malden, Missouri, has been called and accepted the charge. He takes charge of the church on the 16th, so after the 9th their new pastor will be on the job looking after our work in St. Louis. Brother Fisher is planning to leave St. Louis about the 10th or 11th, stop a few days in Kansas City and visit old friends, and go on to Fort Worth, Texas, to visit relatives, and Waco, Texas, and then locate at San Antonio, Texas. He has already planned to eat a great turkey dinner with his wife's brother in Meridian, Texas on Christmas day. Don't the readers wish that they could go to Meridian and eat turkey on Christmas day?

By the time the readers of the HERALD are reading this letter I am going to have between 700 and 800 subscriptions for the HERALD since the General Assembly. I am going to run right close to a hundred a week and keep it up for eight weeks.

God is blessing in His wonderful way. Ten thousand blessings on your head; and may the Lord set the sideboards of your soul out and load you up with bread from the King's table and as you run over the rocks and ruts of life may some of the bread jolt off for the hungry multitudes; and when you come to the marriage supper of the Lamb may there be a great crowd following your wagon.

In perfect love and all for Jesus,
UNCLE BUDDIE.

TESTIMONIES

For the glory of God I write these lines. In 1894 near Alvarado, Texas, husband and I were married. About two years later, God for Christ's sake forgave my sins and a few years later in Clifton, Texas, under the preaching of Rev. B. M. Kilgore, I heard the first sermon on holiness as a second work of grace. I made a complete consecration and God sanctified me wholly. Praise His name! I never knew before what it meant to really walk alone with God. In the winter of 1905 God gave me the promise of the salvation of my husband, if I would just let Him have His way with him. The Holy Spirit bore witness with my spirit that God had heard and would answer and the promise He gave was Matthew 24: 35, "Heaven and earth shall pass away but my words shall not pass away." Every day in the eighteen years I have thanked God for His promise and never for one moment doubted but what He would keep it, and I want to say to the many dear brothers and sisters over Texas, Oklahoma, New Mexico and California who have helped me pray for him, that God has answered. My husband is wonderfully saved and our home is so happy, thank God forever and ever, it pays, it pays, to trust God.—Mrs. T. C. Harbin, Box 166, Merced, Calif.

I was once lost, but now am found, was once dead but now am made alive; was once a sinner but now I am saved, thank the Lord. The Devil had me for forty years and had as good a hold on me as he ever had on any one. We fought Jesus hard but the

For twenty years I thought there was no hope for me, that I was lost, but I did not tell my wife or any one as I did not want them to know that I felt that way. The Devil had me bound fast. My wife and friends kept on praying and pleading with God so hard and fought Satan that they won and now I am saved and will use the rest of my life in the service of God as He sees fit. Sinner friend, stop, look, and listen, and turn to God before it is too late, as God may not spare you as He did me. Thank the Lord that I am out of hell and on my road to heaven.—Mr. T. C. Harbin, Calif.

PENIEL ORPHAN'S HOME

I am sure that the many friends and supporters of our Orphans' Home will be interested to hear something of the condition and progress of the work. We are happy to report the Home in good condition with thirty-nine children at present, and they are all in good health, happy, and cheerful. A splendid corps of workers are taking good care of the local interests, using careful economy and looking after the comfort of the children; beautiful harmony prevails throughout, and the institution is much like a "big family."

Sufficient money has been received to meet all running expense, providing comfortable clothing, substantial food, and other necessities for the children, also to pay all interest due on debt against the old Peniel College property, which the Home still holds. In keeping with recommendations of the Orphanage Board, it is the plan of the management to sell enough of this (school) property to liquidate the indebtedness against it.

In harmony with the recommendations of the General Assembly, the Districts of the Southwest have provided representatives to take over this institution and conduct it for the church. This Board of Directors and Trustees had a meeting recently which was characterized by a spirit of interest and co-operation that indicates a splendid future for this work (our Secretary, Brother Irick, has reported this meeting more in detail).

It is wonderful how the Lord has answered prayer, by supplying the money to support this Home for the last few months, for as many of you know, we have had no regular representative in the field, and no one in the office to solicit funds. I have been engaged in the regular church work, taking about one day out of each week to devote to the Orphanage interest, writing letters and looking over the financial and local interests. We have sent out quite a number of letters, and a notice in the HERALD occasionally. The people have responded cheerfully, the offerings have come in from different parts of the country, quite a number of churches have paid their budget apportionment of twenty-five cents a member, and altogether it has made up a sufficient amount to pay our obligations. We surely appreciate this splendid co-operation on the part of our people.

We hope to have a regular Business Manager soon who will devote full time to this great work, and then we may reasonably expect the great institution to enlarge, and increase in usefulness.
P. L. PIERCE, MANAGER, 321 Sunset Ave., Dallas, Tex.

MEXICAN ASSEMBLY

With the Lord's help we held in Mexico City from August 29th to September 3rd the Second Annual Assembly of the Mexican Missionary District. We felt from the beginning that the Lord was present and that His precious Spirit was with us inspiring us to do the best.

Previous to the Assembly sessions we had two beautiful services as a preparation to the Assembly. They were an address delivered to the church by an ex-priest of the Catholic church. He is Spanish and is visiting all of Latin America to look for financial help for Christian Spain. The day before Assembly we had a welcome service to our workers and visitors; in this we found the real presence of the Lord. The Lord gave us a better vision of the work and of our work.

Our roll of members of the Assembly was twenty-five delegates. For the best work of the Assembly were appointed some fifteen committees, who did their best planning for our work in Mexico.

The two best and inspiring facts of the Second Annual Assembly that shall mark in its history a good work, a good organization and a nice future, were the ordination of two of the preachers and the whole collection of the money needed for a house in Calera, Chis.

The ordination service was held Sunday after

the Sunday school. Two of our preachers, one trained in a Presbyterian college and the other in a Baptist, were ordained that morning. They were J. S. Mota and C. E. Morales. Two ordained preachers and superintendents officiated in the solemn act, having the ordination sermon by Brother Santin who with God's wonderful words gave solemn advice to the two preachers. This was a solemn service; it was the first in Latin America, held by the Church of the Nazarene. Glory be to God, because He is developing and spreading His work.

The principal recommendations approved by the Assembly of the different committees were the following:

Examinations—The ordination of two of our preachers.

Church Extension—The National bought of the Calera house for our church there. Also that we must begin to work in some other new places near our works. In some of them, they are calling our preachers to help them. We have some twelve or fifteen places where we can open work and establish a new church.

Publications—Among the recommendations about "El Cristiano," "El Heraldo de Santidad," "Rayitos de Luz" and others we had this: asked, the Board to supply the Mexico City church a little printing machine, so that she may use it in the needs of the work.

Nazarene Seminary—This committee recommended that as the time is so dangerous and our Board is passing through financial crises as all the world, recommended to ask the Board just to help our Seminary to establish it on a firm basis and to open a high grade school joined to the Seminary for the best results.

Sunday schools—Our committee on Sunday schools among other things proposed to organize a course of studies for our Sunday school teachers, so that they may be trained for a better work in that department of our church. If it is possible to give a diploma to every teacher that may finish the course.

Evangelism—Our Evangelistic Committee recommended to appoint an evangelist that may visit and help all our churches during the year. It was approved and they appointed our Brother Santin.

We feel that this Assembly was better than the former. By this we see the Lord's providence for His work and we hope that the year we have begun will be a good one. Pray for Mexico that the Lord may supply our needs.

C. E. MORALES, *Reporter*.

HOME MISSIONARY CAMPAIGN—CHICAGO-CENTRAL

I want to give a general report of our home missionary campaign on the Chicago Central District. Our first campaign opened about April 20th and we have had from one to twenty or more meetings going. The last tent was down about the first of November. We have held nearly eighty different meetings in all kinds and sizes of places, with every grade and shade of holiness evangelist and this under a varied number of circumstances.

First of all we have generally had a good hearing and we have had souls and people were glad we came. We went to the hard place and to the towns where they were from fifty to seventy-five per cent Catholics. We went many places where there were scarcely any holiness people at all. Some places our workers actually slept on the ground. We have had a real pioneer spirit. Our Nazarenes will suffer and sacrifice for a full gospel. Generally speaking we had crowds, many places great crowds, and at all places a respectable hearing.

As to workers we used on the District as special workers about one hundred fifty up to the present time. We have not had an abundance of home missionary money, but in most meetings we have had enough money to get us by. Really our Nazarene evangelists have offered their services to me in this line of work until I could have put on four times as much as I have undertaken.

Now, as to organization, I think I can honestly say that it has always been our first burden and concern to get the gospel message to a lost world. Souls in the fountain first, if we serve a lost world with a real spirit of helpfulness they will want the institution that serves them and helps them. In other words create the demand for a church and if you can not create the demand simply preach the gospel and go on. But we have found out this summer by actual experience that ninety-five per cent of cities and places haven't any soul saving institution. No trouble to get a church where we have genuine revivals. We have between fifteen and twenty new places where the gospel is being preached and some good new churches, in fact we have them in all stages. We have seven new wooden tabernacles, have increased our church property more

than \$100,000 and have a Sunday school going in about every place, and as we put on the second campaign in new places we are getting on a better footing.

No trouble about finding pastors and good ones. The real trouble is to get a new place strong enough to start in a pastor with a living. Really our dear men in these new places are putting their life and blood into these propositions. The secret of our success is competent pastors to really put it across. That is our main hope in a new place, to have men who can really do the job. It is surprising how God is really helping in our new places. It is a work of faith.

We are now laying our plans to start after Christmas for a second general charge. We are not going to wait until the tent season, but in halls and old churches, opera houses we are going to push out. If any one who may read these lines has a community or a city on your heart in Illinois or Wisconsin please write me, Danville, Ill., General Delivery.

E. O. CHALFANT,
District Superintendent.

REVIVAL AT LYON MOUNTAIN, N. Y.

God has visited the Community M. E. Church at Lyon Mountain, N. Y. with a gracious revival of the old time religion. Sister M. Bigelow of Champlain, N. Y. was the singer and the writer brought the messages from the Word. We began Sunday, Nov. 18th, and closed Dec. 2nd. There were sixteen seekers at the altar and some very clear cases of pardon and entire sanctification. One man from the mines got saved and began to urge others to come to the meetings and seek the Lord. Another man was restored to regeneration. A woman was both saved and sanctified during the campaign and came through clearly and shouting with a heavenly shine upon her face. Brother and Sister John Robinson, former P. C. I. students at North Scituate, R. I., have charge at Lyon Mountain and stood by us in a most loyal and co-operative manner. Afternoon prayer meetings were held at different homes which proved a great help in the campaign. Sister Bigelow's singing, words of exhortation and prayers were strong factors under the blessing of God. Saturday, Dec. 1st was the pastor's spiritual birthday. He had been saved eighteen years and felt like celebrating which he did in the evening service. He told his experience and the spirit of exhortation came upon him until nearly nine o'clock. Several came to the altar and this proved the crowning service of the whole campaign. The evangelist did not preach that night but everything was in divine order and there was great conviction resting upon certain members of the congregation. We found the people receptive and ready to co-operate. The whole church seemed to get a great spiritual uplift and the evangelists were wonderfully blessed in their own souls. It did us good to see several students of the local school coming to the altar and giving their young lives to God. The evangelists were given a call to return for a meeting next year. Brother and Sister Robinson are a great blessing to the Lyon Mountain church and community and they are doing excellent work on this field. They have the blessing good and know how to pray the victory down. God bless them and their people is our prayers!

CLYDE R. SUMNER, *Plattsburg, N. Y.*

KENTUCKY DISTRICT

Since our last report I have visited almost all the churches, and have found them about the Master's business at each point. We had not witnessed more than one-half as many conversions and sanctifications at this time of the Assembly year last year as we have in the District since our Assembly in September. We believe that to this end the Lord has called forth the Church of the Nazarene.

Our pastors are pushing out, building and improving places of worship, preparing for greater things in the future. Rev. Floyd Honchell and his people at Olive Hill have finished their beautiful brick structure which is a credit to their town. We enjoyed a beautiful day with Brother Smith of Mt. Sterling recently at which time we conducted the opening services of a nice little church building which had been bought and prayed for through many of the past months. We raised all we were requested to raise in a short time to the surprise of many and delight of all.

We also enjoyed a sweet service in the new building at Mount Hope, where Brother Elwood Taylor has led the flock to the erection of a nice building. Rev. Harrison Flynn is coming on nicely with his new parsonage which they are placing on the beautiful lot that was purchased near the church building.

One very beautiful evidence of the approval of the Almighty upon our work and our district is the fact that our new pastors are contented and happy

in the fight, notwithstanding the fact most of them came from much easier fields of labor. In many respects ours is a hard field. I have touched a number of other states as an evangelist, yet I find difficulties in this state that I have never met in any other. In spite of this fact many of our new boys seem as courageous and as determined to put it over for God and organized holiness as any who have been brought up under these conditions. Some have told me how they met with problems they never dreamed of, and trials they could not account for, yet declared that they had never wavered in their belief that God had sent them to us.

Last week I was with Brother Chas. Pegram in a week-end convention at Owensboro, Ky. The Lord is really moving things in that city. Brother Agnew was with them, putting on a \$20,000 drive for a church building. They had already purchased two beautiful lots which were as properly located as any available in the city. No church could ask for better. It was a great treat to be with Brother Agnew and Pegram, and those heroic Nazarenes of Owensboro.

This week we are enjoying a five days' convention in Newport with Rev. W. F. Collier, Superintendent of Tennessee District, doing the preaching. Brother Collier has simply captured the people here with his God-given messages. We deeply regret to close tomorrow night, since an old time revival is beginning to break out.

We have a full program for the year, and expect great things of the Lord ere our next Assembly.

J. W. MONTGOMERY, *District Superintendent*.

DALLAS DISTRICT

The Dallas District Assembly closed on October 21 and we found ourself on the greatest job of our life, and began to get ready to go at it. Having served our church at Port Arthur four years and called back for the fifth year we had made no other plans only to go back. But the Assembly called us out on the District, so since that time we have been on the move and trying to get to as many churches as possible, and have visited the following places: Beaumont, Port Arthur, Houston, Corsicana, Peniel, Dallas, Nazarene Mission Dallas, Arlington, Cedar Hill, McKinney, Culleoka, rained out at Copeville, Sherman, Whitesboro, Union Grove, Cedar Mills, Independence, Denison. We found a fine spirit among our people, and our pastors are starting the new year with a greater vision and a mighty determination to do things for the Lord. We had fine services at every point save Union Grove, where there is no pastor and the rain kept our appointment from being announced, but we were able to arrange for them to have a pastor soon. God has given quite a number in the fountain in our services and we have received a goodly number into the church already. Good reports are coming up from all parts of the District from the pastors, and the spirit of revival seems to be on, and we are expecting and believing for great things for the District. We will have two Fifth Sunday Preachers' Conventions beginning December 26th; one at Port Arthur and the other at Cedar Hill, and we are looking for great things at both places. We are expecting Brother Eckel, returned missionary from Japan, to be with us in the conventions, and then campaign the District in the interest of Missions, and we look forward to his coming among our churches to give them a new vision of our responsibility to a lost world, and ask the HERALD family to pray for us.

J. W. BOST, *District Superintendent*.

LOUISIANA DISTRICT

We accepted the District Superintendency of this District at the last Assembly. The Lord has helped us get moved and on our new field of labor. A number of encouraging reports have reached me since I arrived. Rev. E. G. Theus, one of our tried and true friends is successfully pastoring our great church at Shreveport. He is now entering his third year there with one of the greatest opportunities in our movement. His people love him and are standing by him faithfully. Dr. W. D. McGraw is making things go at Lake Charles. He has recently organized his Young People's Society with twenty members and souls are praying through at his altar. He is a good, sane, reliable man and I am sure this will be a great year there.

Rev. R. J. Kirkland, one of our District Evangelists has recently held a good meeting near Ellis. He is at this writing holding a revival for his wife who is our splendid pastor at Ellis, Louisiana. The Kirklands are both good preachers. If you want a revival in your community give Brother Kirkland a call. Rev. C. E. Woodson is in labors abundant at Jonesboro: he writes that he is making \$800.00 worth of improvements on their parsonage. Jonesboro is in the most hopeful condition of its history.

Mrs. Akin is feeding the sheep at Alexandria. They have excellent property and a splendid opportunity, and are forging ahead with a project to build a parsonage. The lumber-men are contributing liberally and they plan to have it completed by the first of the year. Mrs. Akin and her faithful people will put the proposition over. God is blessing in their services. This is a great country, many good people, and an opportunity unexcelled in our church. We are planning a number of campaigns through the year. Pray for us.

G. M. AKIN, District Superintendent.

Among the Churches

HOUSTON, MISS.

—Our beloved pastor Rev. C. E. Toney filled his regular appointment here the second Sunday in December and we had blessed services. The saints shouted the praises of God in the morning service, the night service was great, six at the altar, some seeking sanctification and others forgiveness of sins. God greatly blessed in both these services, to God be all the glory. We are expecting great things from our Lord this year and are looking forward to getting a new church building in the near future. We feel very fortunate in getting Brother Toney for our pastor and we ask all of God's people to remember this needy place in your prayers. We are expecting a revival to break out in Houston when people will pay the price and be saved from sin and become followers of our Lord. —Mrs. E. F. Talley, reporter.

WINDOM, KANSAS

—We have just closed a very gracious revival campaign with Rev. V. W. and Marguerite Littrell of Beatrice, Nebraska. A number of souls were really born again and others reclaimed and truly sanctified. Brother Littrell is a real preacher of the true gospel. He and his wife, Sister Littrell are sure faithful to the call of God, and we believe that any church in our connection will be blessed of God and do well for having these dear young Christian workers. May God bless them abundantly for what their coming has meant to us as we feel like traveling on, praise the Lord. There are greater things in store for us yet. —H. N. Morris, pastor.

DURANT, OKLA.

—We are getting a good start in the new Assembly year and everything is moving along nicely. God is blessing in a great way, and every part of the work is on the up grade. Our services are well attended, and it is pleasant to labor with a loyal Spirit-filled band of Nazarenes, like we have here. Since the Assembly we have put a new roof on our church, papered and painted it, and have built a nice chancel rail around the large platform, have also made improvements on the parsonage property, all the work amounting to about \$700.00 and the good part, it is all paid for. Our folks are encouraged and we feel very much like pressing on. Rev. T. L. Taylor on account of his physical condition, had to rest awhile from the ministry, and has moved to Durant. He and his good family are a great boost to our work. A few other good Nazarenes have moved in, and are helping us press the battle for God and holiness. Pray for us —R. B. Gilmore and wife, pastors.

POMONA, CALIF.

—On Sunday night, December 2nd, we closed another, and a very successful revival meeting with Rev. Bona Fleming as evangelist and R. A. and Mrs. Shank of Columbus as singers. The crowds were good throughout the meeting, and deep conviction was upon the people. About one hundred different people were at the altar, and many of them came through in the good old fashioned way. Old members say that this was the best meeting that the church had enjoyed in many years. A nice class of new members will be received next Sunday. All departments of the church are on the up grade and we are expecting to close out the Assembly year with great victory. —Ira R. Akers, pastor.

INDIANAPOLIS, IND. FIRST CHURCH

—An unusual interest was manifested in the services of Sunday, Dec. 2nd. The day started with a splendid rally in the Sabbath school, and we were made to realize the truth of the scripture, "He is able to do exceeding abundantly above all that we ask or think." Our goal for attendance on this day

SUNDAY SCHOOL LESSON REFERENCE

December 30. REVIEW: THE WORLD FOR CHRIST.

GOLDEN TEXT: They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. Psalm 145:7.

Devotional Reading: Titus 2:11-14.

Jan. 6. A CHOSEN LEADER AND A CHOSEN LAND.

LESSON: Genesis 12:25—25:10.

Golden Text: In thee shall all the families of the earth be blessed. Genesis 12:3.

Devotional Reading: Psalm 23.

Jan. 13. THE LONG SOJOURN IN EGYPT.

LESSON: Genesis, chaps. 37—50.

GOLDEN TEXT: The Lord shall preserve thee from all evil: he shall preserve thy soul. Psalm 121:7.

Devotional Reading: Psalm 124.

was set for 300, but the Lord graciously rewarded the faith of some and gave us 327, and an offering of \$51.18 for missions. At the morning preaching service several parents brought their children and dedicated them to the Lord and took the vows of the baptismal covenant. Several members were also taken into the fellowship of the church. The Spirit of the Lord has been with us since we really got started on this Assembly year, and seekers have responded to the invitation to obtain relief for their troubled hearts at the altar of prayer in practically every service. We are rejoicing in the fact that in the good providence of God He has seen fit to send our way, our new pastors, Rev. Haldor and Bertha Lillenas. Our midweek prayer meetings are well attended and blest with seasons of refreshing and every department of the church seems to be in a healthy spiritual condition. —Carrie M. Polen, secretary.

PITTSBURG, KAN.

—We have just closed a good meeting here with Mrs. Stella B. Crooks as evangelist. God only knows how much good was done. No record was kept of the number of professions, however, that was a small part of what was done. The church has received an awakening which I am sure it will never get over. It seemed to the writer that Sister Crooks, with her tears, burden, prayers, and burning messages, fitted in as no other evangelist could. Last Sunday was a great day with us. There were 196 in the Sunday school, great missionary meeting in the afternoon, and a full house at night. We are arranging to take a class into the church next Sunday. The people of this church are a warm set of people, and know how to make a pastor feel that they love him. —Ira F. Stevens, pastor.

GRANDFIELD, OKLA.

—About October 10th, A. G. Poole and Casey Grimes decided that the Lord wanted them to come to this place to conduct a holiness meeting. A vacant business building was rented and seated for the meeting which was started on October 15th. The attendance and interest increased with each service until soon the building was filled to its capacity. The meeting was characterized by an unusual manifestation of the divine presence and a fine spirit of unity and co-operation on the part of the Christian people who attended. Casey Grimes did most of the preaching and the people were moved by his fervent evangelistic messages. Some sixty persons were either saved, reclaimed or sanctified. On Nov. 4th, R. M. Parks, District Superintendent organized a Church of the Nazarene of seventeen members. The membership has been increased to twenty-eight and every department of the church has been organized for efficient service. The enrolment in the Sunday school has reached eighty. At one service we secured twenty-six subscriptions to the HERALD of HOLINESS. We have been given charge of the charity work of the Community Club which affords an added opportunity for service. Evangelistic services are conducted on Tuesday, Friday, and Saturday nights, with regular services on Sundays. We are expecting the Lord to establish one of the most aggressive, honest-to-goodness, 100 per cent second blessing holiness works to be found in Southwestern Oklahoma. —Ernest B. Hackley, pastor.

LEBANON, IND.

—Through prayer and earnest efforts of our pastor, Rev. W. S. Farmer and wife we are having some

real spiritual services in our church. On last Sunday night, December 2nd we had two conversions and one reclaimed, all for which we thank the Lord and take new courage believing if we as a church meet the conditions laid down on His word He will not withhold any good thing from us. Two noticeable features are very encouraging. First, is the Christian fellowship; and, second, is the spirit of giving lately, not so much the amount we give, but the free-will spirit. We are praying to have a church with every member tithing. —Ada Baird.

SPRINGFIELD, TENN.

—The church here is moving along nicely. Some time ago we entered into a covenant to pray for a revival and though we have not yet had a protracted meeting we are being revived to where the saints can shout the victory and the preacher has liberty in preaching, and we are expecting God to come upon us soon with a Holy Ghost revival. This people seem to all love their pastor and to expect God to direct him and to lead him to succeed in the promoting of the Master's interests. Personally we are altogether in love with the church. —J. D. Saxon, pastor.

CLINTONDALE, N. Y.

—We closed a revival campaign December 2nd with Brother C. A. Reney of Danbury as evangelist. The church was greatly blessed and edified under the preaching of Brother Reney. The meeting was well attended especially on Sunday evenings. There were eight at the altar. Six of them, young people of one family, united with the church on probation the last Sunday of the meeting. The outlook is encouraging and we are looking up. "Praise the Lord for His wonderful works to the children of men." —Henry Brown, pastor.

LAKE CHARLES, LA.

—We arrived here November 20th and found the church in good working condition which speaks well for our predecessor, Rev. W. S. Harmon, who has served the church for the past three years. The first Friday night after our arrival we were "pounded" by more than thirty of the members and friends of the church which we greatly appreciated. God's presence is manifested in all our services, and several have been saved in our prayer meetings. We have re-organized our Young People's Society with more than twenty members and good interest in this department. The Sunday school is prospering. We find a big hearted, loyal people here that attend all the services regardless of weather conditions, and we expect a year of victory and progress here. We never felt more in the center of God's will in our lives and we intend to render the very best service to our Savior and lost humanity that we are capable of rendering. There is a great opportunity for our work here. We plan to begin a revival meeting in the church the fifth Sunday in this month. If any one who reads this has friends or loved ones here that they would like to have us call on, write us and don't fail to pray for the success of the revival. —W. D. McGraw, pastor.

SAN FRANCISCO, CAL.

—The San Francisco Church of the Nazarene is making rapid progress up the shining way. There is a very marked degree of spiritual unity and harmony among the members of this church. If anyone still holds a grudge against his brother we do not know of it. In a large Romish city such as San Francisco is, where "the darkness is so thick it can be felt," and where Satan seems to have his seat with great power, it is essential that God's people be "all of one mind and of one accord." Pastor Donnell J. Smith to whose vision and faith and prayers may be largely credited the existence of the present beautiful church edifice, wherein we are now worshipping is a human dynamo, that provokes us all to love and good works, by his more abundant labors. The people are coming, souls are being saved, and the Lord is adding these to the church. —Reporter.

BOSWELL, OKLA.

—When we arrived on our new field of labor we found the parsonage furnished, and ready to move into. Groceries, fruit and all kinds of good things to eat brought in by the churches of Boswell and Soper. These churches are ten miles apart, but are on a good gravel road. At Soper we have a small band of loyal Nazarenes, who are doing their best for God, and the cause of holiness, here we worship in a store building on Main Street. The church have their lot and it is paid for, and we are praying and planning that God will give us a place of worship of our own in the town of Soper this year. At Boswell we have a good band of loyal Nazarenes, who know how to put things over for God

and the cause of holiness. Here we have a beautiful church building, a piano in it, all clear of debt, and to know how these people appreciate these is to visit their services, and hear them sing and shout the praises of God. We have good crowds, and God is giving us victory in each service, quite a number of people from the other churches worship with us. We find the people here love and appreciate their pastor, and know how to stand by him while he brings the message. Pray for us that God will give us a great year, with many souls saved and sanctified.—W. J. Bell and wife, pastors.

MONONGAHELA, PA.

—We just closed a good meeting here with Evangelist J. A. Rodgers of East Palestine, Ohio. Brother Rodgers does his work well and has calls to keep him busy all the time. He was liked by the folks and helped the church greatly. God crowned our efforts with about forty seekers and we took into the church twenty-four members. This is just a new work and just have gotten into the church which we recently purchased. Our Sunday school increased thirty per cent the first three weeks. We raised in pledges for the new church over \$1200.00; and are paying this week five hundred dollars on the mortgage. The Monongahela church is looking forward to greater things. Evangelist Bona Fleming and wife are the next engaged evangelists. Pray for this new field.—Rev. F. G. Strickler, pastor.

FORT SCOTT, KAS.

—Just closed a four weeks revival in which a number were saved, sanctified or reclaimed. Seven new members have been added to our roll and we expect reaping to continue on for months to come. The past week has been a week of prayers, fastings and groanings because of a debt of \$545.00 being pushed to foreclosure. Our pastor called for the church to meet Thursday night in an all night session of prayer, and God who is able to do exceeding abundantly above all that we ask or think drew people ninety-four miles to our rescue. Hallelujah! and by Friday evening Brother Windsor went on his way rejoicing with a check for the full amount. All the glory be to our God. More than \$450.00 of the amount came from the consecrated pocket books of our little membership of nineteen souls. Sunday morning after the victory we met for worship feeling like all that was required was for some one to strike the match. This was done after the opening song by a sister jumping to her feet and saying, "Oh! I, must testify," and testify we did for an hour absolutely forgetting that our pastor might have prepared a sermon. After the glory had rolled an hour Brother Windsor seeing a man in the back of the house that he had been burdened over for a week asked him if he didn't have something in a material way for which to praise his Maker. The man tried to meet the issue and arose to his feet but was so under conviction that without a testimony fell back in his chair. He was then induced to kneel at his chair and after half an hour of mighty calling on God the despair in his face gave place to the glow of glory, as he arose and testified to being a returned prodigal having broken with God over a call to preach. Once more the Hallelujahs broke out only to be checked by a second soul going to her knees for what she had seen the brother receive and in a short time the Hallelujahs were rolling over the bringing in of the second sheep that morning. Glory to God who will always reward the cry of His children.—Reporter.

NICKERSON, KAS.

—Sunday was a precious day as God sanctified a soul in the morning service. Others are seeking and the entire church is seeing new beauties in salvation. We not only have a preacher who preaches it, but one who lives it. It is not yet four years since God saved, sanctified and called our dear pastor Rev. E. H. Williams to preach. He and his precious wife know how and are willing to sacrifice in order to win souls for God. We expect to start a meeting December 16th and ask the prayers of the entire church to join us that we might see Nickerson stirred, souls saved, believers sanctified, and the church built up. Our pastor will do the preaching.—Mrs. Guy Lynch, reporter. MCKINNEY, TEXAS.

—We arrived on our new field of labor November 11th, found a hearty reception awaiting us by a band of loyal Nazarenes. Our work is gathering interest, the Sunday school has increased about forty per cent, the attendance at our regular Sunday services has increased fifty per cent or a little more. Our prayermeetings are well attended and are indeed a coaling station by the way. Our Young People's Society is doing good work. The spiritual condition of our work is good, the burden of souls is on the church, God is hearing prayer and souls are beginning to pray through at our altars. Our faith is mounting up and our "souls are on the wing." We are planning a new church building for the near future. We want to ask special prayer

THE THIRTEENTH VICTORY

Twelve years of gracious victory is the history of our foreign missionary work. Every year has closed with every appropriation for our foreign work fully met. We shall soon close our THIRTEENTH YEAR. Only a few days remain. We are now within sight of our victory. We have exhausted every effort to inform our friends of the fact that we need a few thousand dollars to win the THIRTEENTH VICTORY. In previous years we have kept the books open during a good part of the month of January, but this will be impossible this year. We will close our books not later than JANUARY FIFTH. If the money is not received by that date, we shall record our FIRST FAILURE. This we do not want to do, neither do we feel that the Lord would be pleased for us to do it.

Many of our churches will make a special offering SUNDAY, DECEMBER THIRTIETH. Do your best. Contribute liberally in the offering. If your church is not planning on a special offering, or if you are so situated that you can not attend church services, then we urge that you make a remittance direct to headquarters, addressing your letter to E. G. ANDERSON, TREASURER, 2905 TROOST AVENUE, KANSAS CITY, MISSOURI.

We have many friends who will read this request who may not be identified with any of our churches. You have helped us in the past. If you can help us again to win the THIRTEENTH VICTORY, it will be greatly appreciated.

HELP US WITH YOUR PRAYERS AND WITH YOUR GIFTS.

E. G. ANDERSON, Secretary.

be offered by the HERALD family that God may give us this much needed asset to His work. Our hearts take courage to press on to help win this great battle for Christ and the church.—V. B. Atteberry, pastor.

LOS ANGELES, CAL., EMMANUEL CHURCH.

—We have recently closed one of the most successful revivals of the church's history with about 150 seekers during the two weeks campaign. Rev. I. M. Ellis, evangelist, did some marvelous preaching, which resulted in old time conviction and salvation. Not a dry service during the revival but salvation and victory crowned every service. The church was greatly blessed and inspired and many outsiders reached, not only a large number saved and sanctified but many received healing in their bodies. Evangelist Ellis greatly endeared himself to the people and a unanimous invitation was extended for him to return at some future date. The finances came easy. Mr. E. Baker and wife rendered valuable service as music director and special singer. God bless this good team and give them many souls.—Rev. W. C. Frazier, pastor.

ELKHART, IND.

—We have experienced another good revival. Rev. E. E. and Ora J. Turner of Indianapolis were the evangelists. Their preaching and special singing were blessed of God in the conversion and sanctification of a number of souls. Their ministry was inspiring, edifying and upbuilding. The church was greatly blessed and there is a marked increase of faith. Rev. E. E. Turner preached a sermon on tithing during the meeting which was one of the clearest and most convincing the Elkhart people ever heard. The official board at their regular meeting by unanimous vote urged me when reporting the meeting to recommend these special sermons of Brother Turner's on "Tithing" to all churches who engage them for evangelistic services. Mrs. Montgomery directed the congregational singing during the entire meeting and as an expression of appreciation for her faithful services the church gave her a fine love offering.—Lloyd Montgomery, pastor.

ST. LOUIS, MO., FLOWER MEMORIAL.

—We have just enjoyed a "feast of fat things" under the ministry of Rev. Bud Robinson, who was with us over Thanksgiving closing Sunday, December 2nd. Those who know "Uncle Buddie" know that the church was blessed and benefited by his visit. On Sunday, December 9th, the pastor, Rev. Wm. E. Fisher preached his farewell sermon, having been unanimously elected Superintendent of the San Antonio District, and the church board upon request of General Superintendent R. T. Williams, granting his release, with regrets. The fifteen

months of Brother Fisher's pastorate have been the most fruitful season in the history of the church here. With the logical business methods, and sound doctrinal preaching of Rev. Fisher, the church has made wonderful progress in every line of activity. The blessing of God was upon the preached Word and there were very few services without souls bowing at the altar praying through to definite victory. A number of material improvements were made, among them an \$1,800 Concert Grand piano was purchased, an electrically lighted bulletin board, erected by Mrs. Fisher in memory of her parents, a plate giving the name and location of the church inserted in the large bulletin board at the Union Station; a Sunday school register board; a sand table, and small class tables secured for the Primary Department, which are a few evidences of his broad vision. And after a series of four sermons on "Life's Stewardship," the tithing system was instituted in which almost the entire membership of the church is enrolled. A beautiful spirit of co-operation and harmony prevailed throughout the church. A farewell service for Rev. Fisher and family was held Monday night, December 10th, at which time three of the pastors of the Nazarene churches and mission of St. Louis, and Rev. Boyd and Miss Greider of the Lighthouse Mission, and representatives of the various departments of the local church spoke of the progressive and effective work that God enabled Brother Fisher to accomplish during his short ministry in St. Louis. They left that appreciative congregation in tears of love and gratitude. May God bless them as they go to their larger field of labor. A love-offering was given Brother and Sister Fisher, as a small token of the esteem of their St. Louis friends. Rev. J. W. Roach has been appointed by the District Superintendent to the pastorate of Flower Memorial for the current church year. He begins his work, Sunday, December 16th. The church is going on for continued victory.—R. Blair, reporter.

FT. WAYNE, IND.

—We are praising the Lord for victory in Ft. Wayne. He has been blessing us abundantly since our Assembly in August. We are here now on our fifth year as pastor and enjoying the work. We had a gracious revival in November with Rev. T. E. Beebe and Miss Virginia Shafer. Brother Beebe had to leave us in the middle of the meeting for unavoidable reasons, then we secured Rev. Howard Sweeten for a week and the writer preached the last four nights. It was quite a mix up but in spite of it all the crowds came and souls prayed through. We did not keep account of the seekers but we know that there were more than one hundred. Brother Beebe and Brother Sweeten both were used of God. Too much can not be said of Miss Shafer's labors among us. The crowds came to hear her and one night people stood around the walls and then others were turned away. She was an untiring worker through the audience and at the altar. We now have a membership of 134 and many more are coming our way. Our regular Sunday morning services are well attended, the auditorium being well filled and at the night services we frequently have to use chairs in the aisles. It looks as though we were going to have to soon enlarge our church which we have been in less than two years. Our present church will seat about 40 with the side rooms open. Our prayermeetings are well attended and are surely times of refreshing. There are seekers at the altar every week and some are really praying through. Praise His name.—Howard Paschal, pastor.

DOWNNEY, CAL.

—We are glad to report that the little church in Downney is steadily making substantial gains. The Sunday school now has an enrollment of 38 while the regular services are more largely attended. Recently a fine young lady united with the church and others are looking our way. In former years only a service on Sunday morning was held, but now we have two services on Sunday and mid-week prayermeeting. We hope to have a good revival this winter. Pray for us. Once a month services are held at the County Farm and much interest is taken.—Mrs. C. B. Widmeyer, pastor.

MODOC, IND.

—We wish to report victory for the church here. God is with us and is graciously leading us on. On November 9th we opened a series of meetings with Evangelist J. A. Williams which proved to be a real revival. Brother Williams is a real evangelist and comes to help the church solve its problems and to get men and women to God. There was some good conviction and the seekers prayed until they got through. A number of small boys and girls were saved and sanctified. The tide ran high the last day of the meeting. Conviction was on the unsaved until they started for the altar before Brother Williams got started to preaching, and without any preaching or exhortation the altar was filled and there was no preaching at the morning hour. At

the night service forty-six stood saying that they had been saved, sanctified or both during the meeting. The Schlegel sisters were with us the last week. The finances came easy, the pastor received a good love offering. Since the close of the meeting the church has purchased a house and lot and are busy remodeling the house for a nice parsonage for their pastor. Best of all about the meeting is that the revival is still on. Last Sunday (December 9th) we had a service for the children. At the close eight children and one man came to the altar to be sanctified. All seemed to pray through good. We took in some new members and there are some more to come in soon. Pray for us.—Geo. L. Dech, pastor.

CHASE, KAS.

—We arrived on this field soon after the Assembly and found a warm hearted people. Not so many in number, but all on the altar for sacrifice or service. On the first Sunday night we were here the community church dismissed services and pastor and people came over to welcome us. We began a revival November 1st and closed November 25th. Brother Johnnie Douglas was with us from the 8th on, and was a great blessing to all. God used him in getting the hearts of the people. We enjoyed his fellowship and love very much, as well as his leadership in song. A few prayed through and found something real, and are now shouting and shining for Jesus. The people of the town have had many opportunities and light in the past and have turned them down, consequently the people are somewhat calloused, but there are some hungry hearts and for these we labor and hope. Some very fine people are looking our way. We received a good "pounding" during the meeting, people from all denominations contributing. God is blessing and we expect to keep up the fight.—Wm. Lambert, pastor.

AUSTIN, TEXAS, NORTH CHURCH.

—These are great days with us. I accepted this church in April with twenty-two members and now we have about sixty. We have some of the best folks on earth. We can not seat our crowds on Sunday night. Our Y. P. S. is led by Sister Hill and is great, praise God for it all.—Sam Bozarth, pastor.

MEXICO, MO.

—We have been very busy making calls and praying with the people of this wicked city. The little church here is moving up the hill; interest is increasing and we are expecting God to bring us out and give us a real revival this year. Brother Dees our District Superintendent was with us Wednesday night, December 12th, and we had a good time; only a few out as it was a very wet night. This is my second year as pastor at this place, it is remarkable how our God is blessing. We have only a few that are standing by the work but they are royal Nazarenes and are good payers and we feel sure God will see us through. Amen: We are planning for a revival after the holidays are over with Sister Grace Edwards and party of workers. Dear saints, please remember us in your prayers that our God will pour out His Spirit and give us a great revival.—C. C. Sellards and wife, pastors.

VIENNA, MO.

—It is my great privilege to report the first Nazarene meeting ever held at this place. The meeting which was held in the court house, commenced on December 3rd with Rev. J. G. Fetterhoff of Mexico, Mo., as evangelist and continued ten days. The evangelist was mightily used of God, night after night, in preaching the truth in this very needy field. His fearless Bible style of preaching commended itself to the people, many of whom said it was the greatest preaching the town ever heard. The Methodists, though opposed to sanctification as a second work of grace, dismissed their services and attended the meeting. We had some rainy weather but the attendance and interest were good, and the influence of the meeting was felt all over the town and community. While the visible results were not great, there was conviction and much good seed sown. There are only a very few here who can get under the burden and pray down the power but we hope by the grace of God to yet be able to establish the cause of holiness in Vienna, and Brother Fetterhoff was invited to return and hold a tent meeting next summer. He was very liberally rewarded financially. We desire the prayers of the saints that these God sent messages be not forgotten, but be burnt in, on the hearts and lives of everyone who heard, with great and lasting results. Personally I am rejoicing and praising God for sending the meeting this way and for the real uplift in my soul.—Mrs. I. H. Burns.

MANSFIELD, ARK.

—Our heart is encouraged with our beginning here as pastor, the work is moving off nicely and I don't believe we have a slacker on the job, and if such be the case, I'll tell you we have a bunch of good old-fashioned second blessing Nazarenes here

CHURCH EXTENSION NOTICE

Hereafter all correspondence with the Church Extension Department is to be addressed to Rev. B. J. Fleming, General Secretary of the church, and all money for the cause, and payments on loans is to be sent to Rev. E. G. Anderson, General Treasurer. This cause has been merged with the General Board of the church which was elected at the last General Assembly. The old Board of Church Extension will retain its legal identity, but all its activities will be carried on by the General Board. It is hoped that this cause will be more effective by this consolidation. The expenses of conducting the business will be less, and therefore larger offerings should result.

Personally, I wish to thank all our preachers and people for their kindness and interest showing the cause while I was laboring to bring it into existence and to success. I shall ever be thankful to the Lord and the church in permitting me this privilege. It has been a labor of love indeed. I now turn my face to other lines of activity for the church and God. But this cause will ever hold a large place in my affections and efforts.

JOS. N. SPEAKES.

that will simply pray until conviction brings them to a halt. The dear Lord has already blessed us wonderfully since our arrival here, souls are praying through in the old-fashioned way and we are expecting a real harvest of souls here in the near future. Our Sunday school is growing and taking on new courage, amen. Also we have organized a Young People's Society, with good interest. By the end of our next District Assembly if Jesus delays His coming for us we want by the help of God to go over the top for holiness and God. I have left my dug-out behind, my leader has never lost a battle. I have on the armor and eager to do His will.—Rev. L. L. Swett, pastor.

FRANKFORD, IND.

—It is wonderful how God is taking us through at this little basement church. We have only a small membership, but there are a goodly number coming our way, praise the dear Lord. Our Sunday school is a very important asset to the church. With an average attendance of about sixty our offerings averaging over \$6.00 per Sunday. Our soul is encouraged to press on. Our church is growing nicely. The spirit of love and fellowship is so marked among us. There are good crowds coming to hear us preach and praise God there are some happy finders at our altar. The folks love their pastor. The folks feel that their week is incomplete without the prayermeeting. We always have more at prayermeeting than we have members in the church and the glory comes down upon us and we are determined to press on. About seventy is the usual number that come to worship God at this midweek service. We wish to ask you to breathe a prayer for us when you read this report. We have only a basement with a gabled roof, for a house to worship God in but we believe if we stay true to Him who has all power that He will help us to build a suitable place in the spring where we can still worship Him in the beauty of holiness.—C. V. Stevenson.

Gleanings From the Field

WARWICK, N. DAK.

Since I was last in touch with you I have been as busy as any time in all my life, having traveled several miles, seen many souls saved and sanctified, yet not as many as ought to have been in each place. I am now away out here in the country ten miles from town. This is the third meeting I have been in for this same postoffice but the one in town, which was the second one, we had to give up on account of the scarlet fever scare; but God had another meeting awaiting us. We organized a church out of the first meeting, and will organize another one out of this meeting and that will give us a nice country circuit.—John R. Patrick, evangelist.

HARVEY, ILL.

We have just closed one of the greatest little meetings of our life in Harvey, Ill. There was not a dry service throughout the two weeks. Conviction was deep and pungent, praying about the altar was earnest, and protracted, continuing sometimes until

midnight and professions clear and bright. Unmistakable manifestations of the Holy Spirit, accompanied by deep repentance, confessions and restitution, gave the work every mark of genuineness. We had souls in the altar every night during the last week and do not remember that any one ever left the altar until they found deliverance and satisfaction. Crowds increased throughout the meeting. Rev. Lawrence Howe, a graduate of Olivet college, is the successful pastor here. He is ingratiating himself into the hearts of not only our people, but those of the town in general, as well.—Oscar Hudson.

COVERT, KAS.

Since closing the meeting at Arkansas City with our pastor, W. E. Miller, we have held a few days' meeting at Havana, Kas., and feel that some good was accomplished. We then went to Wann, Okla., and held three services with Brother Huffman the good pastor which was blessed with souls in the fountain. We had a week's meeting at Coffeyville, Kas., with Pastor Menneke and his good people and truly it was a week of victory for God gave us about eighty seekers during the week and about sixty happy finders. At present I am at Covert, Kas., with Pastor F. R. McConnell and his good people. We have just had two services but the outlook is fine for a real revival. I close here the twenty-second of December and then go home for Christmas and rest for a few days with wife and children. We begin a campaign at Nowata, Okla., January the tenth and we ask that you pray for us there, as it is a new field and we want to win souls for Jesus and get a Church of the Nazarene at that place.—A. F. Daniel, evangelist.

BRAZIL, IND.

I spent a week end at this place and laid the corner stone of their new church December second. This church is a monument of love, sacrifice and hard work. The pastor and many of the members are working day and night building the walls and completing the edifice at as little actual expense as possible. Many of these self-appointed workmen had never laid a brick, yet after a careful inspection was made by a noted contractor he said there is not a contractor in the city that would be ashamed of that building. I explained to the people that the Nazarenes depended altogether upon the free will offerings of the people for our finances. As Rev. Garrison, the pastor, and myself were going home after the dedicatory services a man across the street beckoned to us to come over. He said, "I like what you stand for and for what you said this afternoon and I will give you one hundred dollars." Truly Brazil is moving on for God and holiness under the gallant leadership of our devoted pastor there, Rev. James Garrison. Let us pray much for the completion of the Brazil Nazarene church.—J. M. Wines.

DES ARC, MO.

Commenced meeting here November 14, and ran almost three weeks. Having been in this place twelve years ago it was a great blessing from the Lord to have the pleasure of going back and meeting the dear saints again. Truly the Lord has some of his loyal soldiers there, and they know how to take care of one whom the Lord sends their way. The church there has truly been blessed of the Lord in having as pastor, Rev. J. C. Mitchell, assisted by Brother Dagget. Truly the Lord needs one who is tried and true to lead the flock as the Enemy tries to break in and "steal, kill, and destroy." It was truly a privilege to work with this humble man of God. May the rich blessings of the Lord be upon him is our prayer. The attendance and interest of the meeting was good and several were at the altar. We left here for a few days' meeting at Sabula, Mo. We desire the prayers of the saints that God shall keep us with the baptism of the Holy Ghost on our life.—T. A. Cookin.

SHAWNEE, OKLA.

Thanks to the dear Lord we have no evil report to bring. This year with all of its testings has been a year of constant victory and busy preaching. Have preached to over two hundred boys and girls in prisons, on the streets, in missions; ministered to the sick and dying in hospitals, distributed thousands of pages of good literature. I have held four revivals, helped or assisted in four, seen many saved and a few sanctified. Those that did get saved under our preaching came through on the old blood and fire line, gave up the world with all its pomp and show. How I praise the Lord for the gospel, it still has the same effect as in years past. May the Lord help us to preach the Word and be sure we practice the same.—Mrs. Annie Tetrick.

MCALLEN, TEXAS

Our meeting here was a glorious success after two weeks of rain and hindrances of all kinds. We had no crowd the first two weeks but the last week the crowds were good and interest fine; some twenty prayed through that last week and we reorganized

with twelve good strong members and they certainly do have the vision of doing things. They called a pastor for full time and were to pay him twenty-five dollars a week and a house to live in, but they failed to get him, so they have no pastor now, but we are to return to them in the spring and finish up the job and they will have found a good man by that time. We are now in Christoval, Texas, in a very fine meeting. Sunday night the break came and some ten or more prayed through, but a blizzard struck us some time in the night and it has been very disagreeable since, however there were thirty-five out last night while the rain poured down and wind blew. We go next to Blackwell, Okla., with that good pastor, Roy Jobe. Pray for us.—Morgan and Messer, evangelistic party.

SHARON, OKLA.

We have just closed a three weeks' meeting with Brother C. D. Clift at the Bridgewater school house, six miles west of Vici, Okla. The attendance was fair, God blessed His word by producing heavy conviction and there were about eighteen professions, three people were taken into the church. We also had a good healing service, an old man seventy-two years old, who was losing his hearing, had it restored, praise the Lord for this good meeting.—F. A. Smith, Carl H. Kruse, evangelists.

VICTORIA, VA.

The meeting closed in Laurel, Del. with complete victory for God and our church. One very seldom witnesses such deep Holy Ghost conviction as was manifest in this campaign. We have some good Nazarenes here, and Rev. H. I. Basham, the pastor is a godly young man with a passion for God and souls. We arrived in Victoria, Va., last week. This is an old-fashioned Southern town, and a railroad center. It is a new field for the Church of the Nazarene and I am the first preacher of our church to put on a campaign here. I had to find a place to hold the services after I arrived, do the advertising and launch the campaign. We secured one of the rooms in the high school building and held our first service last Sunday. Not a holiness person here to say "Amen," or pray, or shout the victory on. The preacher has to do everything, and fill every place and need. The battle is on, and it is one of the greatest fights of my life; but our God is going to win. Already we have had about twenty-five special requests for prayer. My soul feels good when I am fighting for God and man and our beloved Church of the Nazarene.—J. A. Ward, evangelist.

ANNA, TEXAS

We have just closed a good meeting at this place in the Christian church. They insisted on us staying another week; if it had been possible no doubt the results would have been great. We had a unanimous call to return next year. Our collaborator in the meeting as song leader was Brother E. E. Helm and he is a good one and did some great singing. The good people appreciated his singing very much. Dear Brothers George and Dave Minton and Brother Grayhead made this meeting possible. May the Lord reward them for the same. Quite a number of the good McKinney folks with their good pastor, Brother Atteberry, attended this meeting and added strength. We shall not soon forget this good meeting and people. The Lord bless the good HERALD.—Lee L. Hamric, Evangelist.

REQUESTS FOR PRAYER

"Pray for my husband's sister that her mind may be healed and that she may see the true light of God."—A Sister in Washington.

A sister requests prayer that God will undertake and help her through a great trial, also that her husband may be saved and sanctified.

"Pray for my granddaughter who is afflicted, also for me that I may be restored to health."—M. A. G., Ark.

J. W. Curefoy, Mineral Wells, Texas requests prayer for the restoration of his wife who has recently undergone an operation for appendicitis.

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A brother in Illinois picked up a copy of the HERALD of HOLINESS and through reading it has become hungry for the blessing of holiness. He is 70 years of age and says, "I long to reach that sanctified state. I long to be made perfect in love. Pray for me."

A crippled sister who is shut in requests the prayers of God's people that she may bear her afflictions better.

"Please pray for my husband who has been sick for nearly four years that he may be healed and that the Lord may save his soul."—Mrs. N. J. Toews.

"Pray for the healing of my body. I do not want to be operated on, but want the Lord to have the honor and the glory."—A reader, M. K.

"Prayer is requested for a daughter who is in the hospital and very low. She is the mother of two little girls. Pray that she may be healed—Gilman City, Mo.

We have a request for prayer we wish to make through the HERALD of HOLINESS. Our son who is sixteen years of age mysteriously disappeared from home on the night of July 20th last, and up to the present we have no clue as to his whereabouts. He has always been an exceptionally good boy, was saved and later sanctified. Last January while he and his father were walking toward the High school (for he was in his second year high school) he said with tears in his eyes, "Papa, I have got it settled. I have prayed through and know the Lord has called me to His work, as a singing evangelist." From that time he improved in his singing, and expected to enter "Bresce Theological College" this term. Our hearts were made glad that our desires were about to be realized. We were planning on getting him in school, but awoke July 21st to find our precious boy missing. He said nothing about going away, so we are at a loss as to why he disappeared. We heard once from him. He wrote to his grandmother and told us not to worry about him for he was all right. But we want our boy. We feel that he is trying to get away from the call of God. The broken hearted parents.—Rev. and Mrs. Will H. Mayo.

Announcements

NOTICE—Rev. J. C. Henson, Business Manager of Bethany-Peniel College, Bethany, Okla., has resigned his position there and has accepted work as Business Manager of the Eastern Nazarene College of Wollaston, Mass. The brethren in Oklahoma kindly consented to release him inasmuch as their debt campaign was practically over, the school now being almost entirely out of debt. The church will rejoice in the great success Bethany-Peniel College has had and is having in lifting her indebtedness, and in the wonderful progress she has made in every line. Our Eastern Nazarene College is now in the midst of a campaign to raise her entire indebtedness. We recommend Brother Henson to the brethren in the East and assure them of his efficiency and faithfulness to the work of the church. We trust that every friend of Eastern Nazarene College will rally to this worthy institution at this time and pay the last dollar of indebtedness against the school in order to make it a greater institution than it can possibly ever be struggling under a load of debt. We urge our people to pay this debt and make it possible for our school to accomplish its divine commission.—BOARD OF GENERAL SUPERINTENDENTS, H. F. REYNOLDS, Secretary of Board.

NOTICE—Southern California District—Will all licensed preachers please take notice that Rev. L. T. Corlett is Chairman of the District Examining Board and may be addressed at 1238 Bresee Ave., Pasadena, Calif.—C. B. WIDMEYER, former chairman.

NOTICE—I wish to announce to the pastors and churches that I am to enter the evangelistic field January 1. I believe with my years of experience in general church work and with my knowledge of conditions and needs I can be a greater blessing in evangelism than in other lines of work. My preference is to hold a number of meetings on a district, instead of jumping from one side of the country to the other and wasting much time and money. Address 2220 Troost Ave., Kansas City, Mo.—Jos. N. SPEAKES.

NOTICE—Rev. G. E. Waddle will consider calls for evangelistic meetings or will accept a pastorate of a good church with an opportunity. Brother Waddle has been a pastor and an evangelist for twenty years, though he is yet in the prime of his life. God has blessed his labors in pastoral work in different places and he has certainly used Brother Waddle not only in this way, but also in revival work. He

has lately given up his work as pastor of the church at Dallas, Texas. In the meantime he has been sick, having had two or three operations, but is now open for calls. It gives us great pleasure to recommend Brother Waddle. You can address him at 321 Sunset Ave., Dallas, Texas.—R. T. WILLIAMS, General Superintendent.

NOTICE—The brethren will recall the fact that under the authority granted by the General Assembly, the General Board of our church elected three Superintendents of Missions, namely: Rev. George Sharpe of Scotland, for India and Africa; Rev. J. D. Scott for Latin America; and Rev. J. E. Bates, in China and Japan. It has been the desire of Brother Bates to enter his field at the earliest possible moment, but the General Superintendents have requested him to remain as District Superintendent of the Southern California District until the close of the present Assembly year. We have received a communication from the Southern California District, expressing the desire of the District for Brother Bates to remain in his present office until the close of his Assembly year. We feel that we should respect this desire on the part of the Southern California District and at the same time feel that it is wise and best for Brother Bates to continue as District Superintendent until June, after which time he will enter his new field of labor as Missionary Superintendent of Japan and China.—BOARD OF GENERAL SUPERINTENDENTS, H. F. REYNOLDS, Secretary of Board.

Notes and Personals

We learn from District Superintendent Vanderpool that Rev. M. M. Lowrey our pastor at Weldon, Colo., is not expected to live. He has been in the hospital for a month, kept alive by opiates. His ministry in the south and in Colorado has been a blessing to many. Pray for this brother that he may be restored to health.

Rev. F. N. DeBoard who is just entering his new pastorate at Erick, Okla., is busy planning for a new church building which is to be erected as soon as the weather permits.

Evangelist J. B. McBride reports a successful meeting just closed at our church in Washington, D. C.

J. Lloyd Moore, brother of John E. Moore of Los Angeles, who has been a teacher of voice for the last few years feels that the Lord would have him devote all of his time to the work of the song evangelist. He will be at Red Bluff, Calif. to January 20th. Permanent address 132 N. Euclid, Ontario, Calif.

Rev. Herbert Hunt, formerly with the Missionary office at Headquarters, and Mrs. Flora Powell of Drexel, Mo. were united in marriage on December 21st at the home of Rev. E. G. Anderson, Kansas City, Mo.

FOURTH AND LAST NOTICE Ministers and Deaconesses

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GENERAL BOARD OF MINISTERIAL RELIEF,
E. J. Fleming, Secretary.

N. Y. P. S. TOPIC CARDS

Topics with suitable Scripture references for the devotional services of Young People's Societies have been selected by the proper committee. These topics for the first three months of 1924, printed on cards, 2½ x 5 inches, are now ready for distribution. Order your supply and be ready for the first Sunday of the New Year.

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DEATHS

GOLAY—A. E. Golay, better known as Father Golay, laid aside the pleasures of a sanctified life to enter into his eternal reward on October 22, 1923, at the home of his son, Philip, on the Dixie Highway, between Martinsville and Bloomington, at the age of 82 years. Brother Golay was born in Switzerland County, Indiana, near Vevay, in 1841. He was converted at the age of 18 years and lived a justified life for about thirty-four years, at which time God came to him in His fullness and for thirty years he had lived a beautiful sanctified life. Many times he would testify how God was keeping him and how there had never been any inclination to go back. He was the father of three sons who were reared around the family altar and have seen the advantage of the Christian life and are walking in their father's footsteps.

Brother Golay was a familiar figure in almost every holiness gathering around Indianapolis and in many parts of the state. Our District Assembly seemed incomplete without the presence of Father Golay. At the International Holiness Convention at Cadle Tabernacle, the last he was permitted to attend, it was very noticeable how the Spirit of God was upon him. Many who were unacquainted with him commented on this fact. Soon after the First Church was organized in Indianapolis he became a member and retained his membership with them until the organization of the West Side Church in which organization he had a prominent part. He became a charter member of West Side and held his membership there until he was issued a transfer of membership to that eternal church without spot or wrinkle. His departing was one of victory and glory. There was no doubt of his willingness to exchange the sweet hour of prayer that had served him so faithfully for over sixty years for the endless ages of rejoicing so nobly earned by this saint of God.

The funeral services were held in the West Side Church, Indianapolis, with the pastor, Rev. S. D. Cox, the Rev. R. A. McCann, and the Rev. Josiah Pennington and several others speaking words of praise of the Spirit-filled life of Father Golay. Brother McCann preached the sermon. The remains were then taken to his old home in Vevay, Indiana, and laid to rest to await the sound of the trumpet and of the archangel when he will take on his glorified body and be victor over death, hell and the grave. While Father Golay is missed by his many friends, we rejoice that another pilgrim has made the landing safely and it gives us renewed courage to press on even though we tarry here as long as Father Golay, we are assured that He is able to keep that which we have committed unto Him against that day.—AMOS GRIFFIN.

DEWITT—Mrs. Lillian DeWitt, for years consecrated deaconess, and since May of 1919 the deaconess of the Nampa, Idaho, church passed to her great reward on November 14, 1923, at her home after an illness of only nine days' duration. Much prayer had been offered for her recovery but He who knows best, will to promote her to the Church Triumphant. Her passing was a shock to the entire Northwest region, she having been so active in the work of the Church of the Nazarene ever since its beginning in this section. She was a member of the first District Advisory Board of the first district organized in this part of the country and has been a true follower of the Lord Jesus all down through the years. She was a resident for some time of Moscow, Idaho, and favorably known there and the church at Troy is a memorial to her industry and faithfulness in the Master's cause. Her work and loving interest among the poor and unfortunate of Nampa, much of which has never come to the knowledge of the church as a whole, has made a profound impression upon all who have known her. Verily, she was a Christian. The funeral service was held from the church on Sunday, November 18th, and was conducted by the pastor of the congregation with Rev. H. Orton Wiley assisting, and was attended by a very large company of sorrowing friends, for all of whom there was not room in the large auditorium. Her husband, Brother J. L. DeWitt, survives her as do also her three children, Mrs. Lila Abeling, of Nampa, Mr. Floyd Page, of Redondo Beach, Calif., and Mr. Harlan Page, of San Pedro, Calif., all of whom were at the funeral service. We shall meet her at the Eastern Gate.—R. J. Plumb, pastor.

YODER—Mrs. Matilda A. Yoder was born December 4, 1872, in the state of Michigan. She died on November 17, 1923, at Nampa, Idaho. She left to mourn her departure her husband, Mr. S. D. Yoder, a son Herman, and a daughter, Mrs. Iva Cothom, all of whom were present at her burial. She was converted early in life and was a true soldier unto the end of the race which was well run. She had been a most acceptable member of the Nampa church for nearly five years and was much loved by all who knew her. Her last illness which was of several weeks' duration was that of much suffering but through it all she never lost her grip on the Lord and many times she was heard praising God for His great salvation. The funeral service was conducted from the church on Sunday afternoon, November 18th, by the pastor, Rev. H. Orton Wiley assisting and the large auditorium was filled with the hundreds of sorrowing friends who came to pay their last respects to the form of one who had been faithful to God and to them until the very end of her pilgrim journey.—R. J. Plumb, pastor.

FIKE—Mrs. Jennie Fike, daughter of Mr. and Mrs. Jas. Nichols, and wife of D. Paul Fike, passed to her reward on October 30, 1923. She was a patient sufferer for more than two years. Mrs. Fike was converted at the age of 15 and lived an earnest Christian life until the day of her departure. She was a member of First Church, Los Angeles, but at one time was a charter member of the church at Downey, Calif. The funeral services were conducted by Rev. C. B. Widmeyer and she was laid to rest in the cemetery at Compton, Calif.—Rev. C. B. Widmeyer.

DAVIS—On November 20, 1923, our hearts were made sad and yet rejoiced when the message came that Mrs. E. B. Davis, pastor of the Church of the Nazarene, Lepanto, Ark., gave up this life. She lived a beautiful life, and was indeed a blessing to those with whom she came in contact, and it is no doubt but what she is now walking the gold-paved streets singing, "Saved through Jesus' blood" and we feel very distinctly that our loss is her gain. While she leaves a husband, two sons and one daughter, we know that she can not come back to them but they can go to her. We feel that she was taken as a blossoming rose and transplanted in yonder world. The Lord only knows the good she did to tell a lost world of her Christ who can save from sin. With child like faith she walked and talked with God. We can not believe but what God took special pains to supply all her needs.—A friend, R. F.

VERNON—Mrs. Lula P. Vernon was born June 7, 1871, in Farmer County, Texas, and died in September, 1923, in Alsea, Ore. She moved with her parents, Mr. and Mrs. Chandler, to Oregon in 1884 and was married in 1890 to Tobias Tom. She and her husband were converted under the faithful ministry of Rev. Baker, Presbyterian minister in Alsea over thirty years ago remaining true to the end. She was left a widow with a family of children for some years and in 1905 was married to Mulkey Vernon; one son, Bethel C. Vernon, was born to this union. Sister Vernon was a charter member of the Alsea Church of the Nazarene. She enjoyed full salvation and always was at her post of duty, wearing a smile in the midst of storm or sunshine. She taught a Sunday school class and was president of the W. M. S. Her knowledge of the Holy Bible and faithful life will never be forgotten here. The common expression among her friends after the terrible accident which called her so suddenly from health and loved ones, to change worlds was "No one was better prepared for such a call than Sister Vernon." Sorrowing loved ones and many friends shall ever cherish the memory of this dear mother and friend. Rev. Albert H. Smith, pastor of the Nazarene church at Alsea, conducted the funeral service using the text, "This woman was full of good works and alms deeds which she did" (Acts 9:36).—Mrs. A. H. Smith.

HOPKINS—Mr. Warren F. Hopkins of 435 Union St., Grand Rapids, Mich., passed to his reward, November 9, 1923. Mr. Calvin County, Mich., was his birth place in 1853. He was married to Miss Jennie Rupe of Vermontville, Mich., in 1876 and to this union were given four children, only one of whom is still living, Mrs. Fern Beckwith, of Saginaw, Mich. His second marriage was to Mrs. Mariett Heald of Grand Rapids, Mich., in 1913. She still survives him and with six children, two brothers and a host of ties by blood and grace mourn his absence from the body but are assured of his presence with the Lord. His burial was at Woodland Center in Barrien county. Mrs. Hopkins is a member of the Grand Rapids Church of the Nazarene and with Brother Hopkins attended church when physical infirmities did not forbid. Another one of the family of our Father sits within the veil, waiting at the Eastern Gate for his blood and grace ties still on the battlefield of earth.—I. E. Miller, pastor.

REDFORD—The Church of the Nazarene of Cowan has sustained a great loss in the sudden death of one of its best members on September 5, 1923. Rev. Willie H. Redford, a local preacher. He was born, December 4, 1879, and born again when 17 years of age, and sanctified a few years later. He preached regularly in the absence of the pastor and out on the mountains where he drilled wells for his living, as the opportunities came. He often shouted the victory as we sang "Amazing Grace," his favorite song. His last testimony was a prayer a few days before his death when his pastor and wife knelt by his bed. He told the Lord how he had "kept the victory and when he was tested he would often leave his work and go out in the woods to pray, and he was ready for whatever came." He leaves a faithful praying widow, and four children, Maury, a promising young Nazarene preacher, George, Lillie Sue, and Willie Mal, to mourn his death. Deep sympathy is extended to the heart broken family.—Mrs. Helen Bruner, pastor.

"I can not find words to adequately express my appreciation of this good paper and that I have the privilege of helping occasionally to send out this messenger of light, life and love to a darkened and sinful world. Pray for us."—J. M. Sterling, Kansas.

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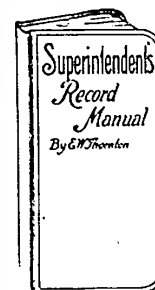
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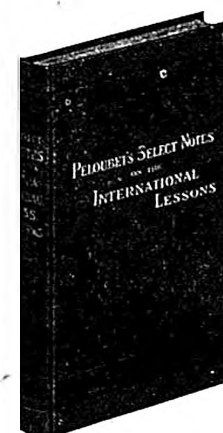
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WANTS

"Why I Do Not Desire My Daughters to Dance" and "Marry Men Who Use Tobacco"—two booklets, 10c each; 5 for 25c; 30 for \$1.00; 100 for \$3.00. They convict and convince. None better. N. W. Phelps, Box 115, Amity, Oregon.

"Enclosed you will find check for one dollar and fifty cents, for which please send me the HERALD of HOLINESS for one year. My subscription expired with July 25th and we find that every week we miss the paper more than we did the week before, so we look forward to its coming with as much anxiousness as we do a letter from a friend."—A. L. Crane, Kansas.

TELEGRAMS

ENTERPRISE, ORE.

Closed greatest revival in history of the church here. Meeting held in Baptist church. Large attendance, great unity, altars full. Received fine class members. Lum Jones clean, safe, efficient gospel evangelist, great soul winner. Finances easy, "pounding" and love offering for pastor. Evangelist unanimously called for next year.

LEWIS E. HALL

BLUFFTON, IND.

Greatest Indiana District Sunday School and Young People's Society Convention just closed. Revival following with Evangelists J. E. Redmon and wife at their best. Wonderful preaching and singing. Overflow meeting last night. Souls finding God, many are stirred and some making restitution. Finances coming easy. The end is not yet.

MORRIS M. HETTLER

LONG BEACH, CAL.

The four Sunday revival with Rev. I. M. Ellis has closed. It was great from the start. I. M. Ellis is one of our most successful evangelists. Altar lined with seekers night after night. Twenty-nine united with the church last night of the meeting and over five thousand dollars given for all purposes. Wonderful spirit on the people. House packed and hundreds turned away.

J. I. HILL, Pastor.

DENVER, COLO.

Sunday a great day. District Superintendent Vanderpool with us in the morning. Received twenty-one new members and eighteen on waiting list. In afternoon Superintendent organized new church in

Golden, Colo., fifteen fine charter members, T. P. Dunn, pastor. Brother Buddie with us Monday night, large crowd. Picked up sixty-three new subscriptions for HERALD. Seekers and finders at the altar. A. G. CROCKETT.

DETROIT, MICH.

Greetings: Crowning day at First Church. The glory of the Lord greatly manifested. Sixteen in the altar. All prayed through to victory. Splendid missionary program rendered at night by Miss McClellan. Large crowds and most excellent offerings. M. S. COOPER.

OKLAHOMA CITY, OKLA.

Last debt of Bethany-Peniel College was cancelled at three-fifteen p. m., December seventeen. We thank God and push forward for a greater college. A. K. BRACKEN, President.
B. F. NEELY, President of Board.
L. M. MAY, Secretary of Board.

MINNEAPOLIS, MINN.

Greatest revival in the history of the church. Rev. C. W. Ruth, evangelist, Miss Nettie Springer, song leader and soloist. Not a barren service. Closed with altar full of seekers.

REV. E. E. WORDSWORTH.

"I just can not do without the HERALD of HOLINESS. I am so satisfied with it. I receive many benefits from the paper, wider views of many questions and more doctrinal points settled, more of God's Word that I mostly need explained, and many more that I could name."—C. E. Ely, Oregon.
"I am almost lost without the dear HERALD of HOLINESS; it is the best paper I ever read, has more soul food in it than any papers I ever read."—Mrs. Maxie Owen, Texas.

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