

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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Theories and Verities

MANY otherwise intelligent people confuse the theories and forms of religion with spiritual verities. Some think when you invite them to the altar for prayer that you are asking them to join your church, and many make no distinction between joining the church and being truly converted. Baptism with water is frequently thought and spoken of as though it were the synonym of regeneration, and good works are often mistaken for vital godliness.

But pure theoretical differentiations are unimportant. Many centuries of debate over the question of "once in grace, always in grace" has occasioned more backsliding than it has ever cured; for there is no contest over the *fact*, but only over the theory, of backsliding. Every one admits that people who have given as good evidence of genuine conversion as it is possible for people to give in this world have afterwards "grown cold," "fallen out of the line of duty," or "turned back to the beggarly elements of the world." The point at issue is, did those who thus "left their first love" really lose their standing as sons of God and become exposed again to the danger of eternal damnation, or was their spiritual declension only partial and temporary and was their recovery certain? We may argue this one way or the other and we may convince others of our view and we may make our belief a tenet of faith in the statements of a creed and we may make its acceptance a requirement in church membership, but the *facts* are unchanged: either men who have been born of the Spirit *can* so fall from grace that they will be eternally lost, or else they cannot thus fall. These same conclusions must follow the consideration of all questions about "new moons and holy days," about adventism and the future of the world and many other such matters.

Unquestioned orthodoxy may be absolutely barren, and a form of religion may be as faultless as a tomb—and be just as full of the damp of death.

What, then, is the real line which differentiates men into classes as sinners and saints? It is the presence or absence of a certain measure and work of grace in the heart. A saved man is in reality a different man from one who is unsaved. It is not a question of theory, but a matter of fact. The saved man does not flaunt his distinction as a matter of

argument on questions of philosophy or theology, but humbly announces his attainment as a matter of testimony. The processes of salvation may still be a mystery, but he is certain of the results. Because he is a novice, the forms and expressions of his religion may be crude, but the presence of inward joy and peace is a fact of consciousness which admits of no contradiction.

There are many theories about holiness and some would submit to a settlement of the question on pure speculative grounds. "Every one has a right to his own view," is the saying of light thinkers and shallow emotionalists. Indeed, every one does have a right to his own opinion so long as it is a matter of speculation, but a fact is a fact whether one perceives it or not. Holiness is a heart state which either does or does not exist in every one of us. It is commanded as the duty of every Christian to be holy in both heart and life, and regardless of opinion and theories, we have either obeyed this command or we have not. At this very instant the "blood of Jesus Christ His Son" does cleanse us from all sin or it does not. Speculation will not answer in this case; as a question of fact. Is your heart cleansed from all sin and sanctified to the whole will of God?

The Bible teaches that men must be holy; experience has taught the most sincere and observing that men are not fully sanctified at the time when they are justified and regenerated; but still the command of holiness stands. The Bible teaches us that we are sanctified wholly by faith and this is proof that it is expected to be possessed in this life. And since we are to be holy in this life, and since we did not get sanctified when we got converted, and since we are to be sanctified by faith, there seems to be no way left but for a regenerated Christian, who is serious in his desire to please God, to press on with the most urgent and continued search for the grace that will make him stand thus complete in the will of God. The fact that he will have a second work of grace, the "Second blessing, properly so-called" should not be deterrent; for remember that it is not theory but verity that is desired. Theories *about* holiness are indeed sorry substitutes for "holiness of truth"—that is for experimental holiness; and God's call is not to the adoption of a creed, or the acceptance of a form, but to the obtaining of a state, "Be ye holy, for I am holy."

PREACHERS WHO CAUSE DIVISIONS

NOW I beseech you, brethren, Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them (Roman 16:17).

Judging from the motives of men is a dangerous occupation, so we will allow to all that their intentions are good; but the results of folly are about the same as those of wickedness, after all. There are special provisions made for fools to get to heaven, but we have never heard that there are arrangements by which men possessed of no wisdom can be made a blessing in the leadership of the church in this world.

The spectacle of a church becoming divided over a preacher is entirely too common, and the bad part of it is that the preacher is so commonly to blame. One of the most pernicious things is the egotism of the preacher which causes him to account himself as absolutely essential to the work at a certain place, and which impels him to hold on when there is even a respectable minority opposed to him.

We have "laws a plenty," still it seems to me that we ought to have at least one more and that one should provide that a preacher could be brought to trial for permitting a church to divide with himself as an issue.

When the preacher sees the division coming, why does he not have religion enough and sense enough to eliminate himself? Why does he not take counsel with the Lord alone and then announce to his friends and foes that he will not be available for the work after the present arrangement is completed and that they are to give him no consideration whatsoever?

And after a pastor's relation has been discontinued and a division has been escaped by but a narrow margin, what sort of a mind must the preacher have who will yet while about the old location or come into the near community for evangelistic labors and thus revive the interest and sympathy of his old supporters?

The man who forces every one to be strictly "for him or else against him" is a dangerous character either in the ministry or in the laity. It was and is quite proper for our One and Only Master to take this attitude, but as for you and me, we will have a few who will be for us; but the great majority will not and should not line up at all; for we are not of any vital importance to them.

No matter what men may have to their credit, we should by no means fail to observe the Apostolic exhortation to "mark them which cause divisions," and to act with the utmost care in suggesting their names for new locations and for any kind of ministerial service; for in nine cases out of ten, when a preacher is the occasion of a division in a church or community, he was the cause of it to such an extent that he could have avoided it.

The world is wide and needy and the preacher should never become so attached to a community that it would be impossible for him to "move on" when the good of the cause of God requires it. Every man will not fit every where, and we should all recognize this fact and the preacher should be as fearful of a reputation as a "division maker" as he would be of a name for spreading smallpox or Cuban itch; for in either case, "no one will want him." And the time has come when our churches must look well to the past record of the man whom they are about to accept for an important engagement.

SOFT PEDALING THE DOCTRINE OF HOLINESS

SOME preachers and laymen try to present holiness as a "toothless" doctrine. They believe in holiness and preach it to the people, but they speak of it always as "a privilege," rather than a necessity. They dwell at length upon the desirability of the grace and blessing, but they try to rob the cross of its offense by emphasizing that it is a luxury and not the test of discipleship with any one.

But the Bible is quite emphatic in the declaration, "Follow peace with all men and holiness without which no man shall see the Lord." Of course holiness is a privilege and a luxury, but it is also a necessity. "Duty is beauty" in the things of God, but it is duty just the same. Holiness is a "blessing," it is the "dispensational gift," it is indeed "a thing of beauty and joy forever," but for all that it is written deeply in the tables of the law and is a solemn requirement for the Judgment bar of God and for entrance into heaven.

No man is justified in trifling with sin. When the believer discovers the "hateful thing" of carnality still in his bosom, he is responsible for it from that hour and can lose his standing with God through no offense save "regarding iniquity in his heart." The first call to holiness is the call of privilege, and happy is the man who hears and heeds that call. But soon the voice of privilege is transformed into the deeper tones of insistent duty and then any further delay is associated with terrible spiritual and eternal danger. The will of God is but the first presentation of the law of God, and the law of God is but the authoritative presentation of the will of God. The privilege of today becomes the duty of tomorrow.

Questions Answered

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

Q. Is it right for a Nazarene preacher to preach for a salary? C. J. O., Wash.

Ans. No, he should preach for the glory of God and the salvation of souls, but it is quite proper and right for him to receive a salary for the support of himself and his dependents while he preaches for God and souls.

Q. Please explain (1) Luke 14:26, "If a man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," and (2) Ecclesiastes 10:2, "A wise man's heart is at his right side; but a fool's at his left." Mrs. L. C., Ark.

Ans. The passage from Luke contains the very strongest way of saying that unless one loves Christ better than he loves anyone or anything besides, he cannot be His disciple; and this is the meaning of the verse (See Matt. 10:37, 38). This does not imply a feeling of hatred, but a readiness to act as though one hated. Christ must be supreme in our affections. The passage from Eccl. means that a wise man's mind directs him to righteous conduct, while a fool's will lead him astray. The right hand stood for skill, while the lefthanded were called awkward; hence the idea was "A wise man's heart (mind or judgment) is skilful, while a fool is awkward like a lefthanded man."

Q. Are not pageants inside the church or out easy stepping stones to the theatre? Can we consistently forbid our children going to the picture shows and the theatre and then encourage something as similar as the pageant? Mrs. J. H. T., Ky.

Ans. Personally, I am not strong on pageants, but I can see that the majority of the people, especially children and young people, like to make things in which they are interested as real as they can. Nothing can take the place of the doll and the play house with little folks; and books, lectures and sermons are never so interesting to many people as to see the same things realized. As I say, I have a personal aversion for such things, but some people seem to be greatly profited by a Christmas, missionary, or other religious pageant; and educators tell us that eighty per cent of what we learn we get through the eyes, so it may be that we will have to make some allowance for the religious pageant, still I cannot resist saying that I hope it will occupy but a very small place among the activities of the Nazarene.

Q. Why are there so many holiness church people who will not work together? M. C., Kan.

Ans. Some divisions among religious people are caused by carnality in the heart and they would disappear if the professors would get sanctified wholly. But some separations among holiness people originate simply in the judgment of the people and are not evidences of carnality. Then again, in the progress of the organization of the holiness people several churches have been started and the task of getting these amalgamized is a difficult one and one that will require considerable time and prayer and effort, but much progress has been made within the last twenty years and there is much to encourage us to pray and plan for still further fusing of these people of like faith and practice.

THE DEVIL

TEXT—"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

THE Devil; who is he? Who made him? where did he come from? and why all this war he is waging in us, and all around us? All of these questions we will endeavor to answer, by the light of God's Word.

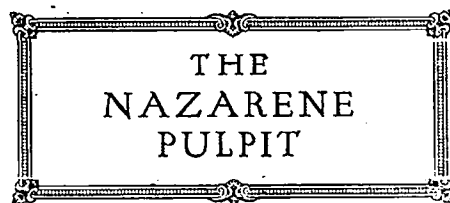
The lesson from Ezekiel 28:13-20 tells us that God made the Devil. The lesson says he was perfect in the day he was created; that he was the anointed cherub; that he walked up and down in the midst of stones of fire; that God gave him power and beauty, and set him over the works of His hand. Now the works of God's hands have been many and varied. He has made an order of beings and called them angels, placing them in heaven. He made a world, created and placed there another order of beings a little lower than the angels, and called them men.

Things went well in heaven for a while, we read, with this anointed cherub swaying the scepter over the angels and arch-angels. One day God notified the anointed cherub that he was to be sent to our world, and there administer to those that should be heirs of salvation. Here is where the trouble began. He revolted at such a low appointment, and pride filled his heart. He became lifted up, and because of his beauty and power there developed in him an ambition to be equal with God and dethrone Him. We read that there was a war in heaven. Michael and His angels fought with the anointed cherub that had now sinned and become a Devil, who with the angels that followed him, was cast out of heaven and consigned to hell, with all hope of repentance gone.

He has been given several names. One is Satan, another Apollyon, another Dragon, another Old Serpent; but more commonly called the Devil. So much for his origin and fall. Now for his present abiding place, his plans and methods.

As we have learned, he is doomed for hell, but God has allowed him to stop for a season on this earth. Peter says he is going about the earth as a roaring lion, seeking whom he may devour. The Devil himself said in the Book of Job, that he was going to and fro on the earth, and walking up and down in it. Most of us know this from experience, because we have met him and done business with him.

Let us look for a moment at the justice of God who permitted this to happen. You will note that the first order of beings was created and called angels, and placed in heaven; not by any choice of their own, and the result was war. Things that cost us nothing we little appreciate. God must have said, "The next crowd that gets into heaven will get there by virtue of their choice." So He gave man on earth the right of choice and set before him two ways. What better plan could God devise, than to let man have the choice of his own eternal destiny? It would not be fair for God to bring undue pressure on him to decide for heaven without an equal power to oppose that



decision. So, He lets the Devil stop on earth a short time, as the text suggests, to wage war for the valuable soul of man.

Oh, sinner friend, what would have become of us, had God forgotten us and left us in the world with this awful enemy, whose power is next to God, arrayed against us, without help? But, blessed be God, He did not forget us, for we read in John 3:16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish; but have everlasting life." The Devil, it seems, before he fell would not humble himself, and be an administering spirit to us as God wanted him to. Jesus did as we read in Phil. 2:6-8 "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the likeness of men, in the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." That Son of God has come to defend us, and destroy the works of the Devil, and He has been given more power than the Devil, for He met the Devil on his own battlefield nineteen hundred years ago, and fought it out with him until the Devil himself cried out, "Art thou come to torment me before the time?" He beat him to a frazzle; even conquered death, hell and the grave. Then He turned to us and said, "Behold, I give you power, over all the power of the enemy." Thank God we have help. When Jesus went away He left us the weapons He fought with. He tells us to put on the whole armor and fight, if we would win this battle of the soul. "Take the helmet of salvation," He said, "the sword of the Spirit," which is the Bible; the "shield of faith," and the "breastplate of righteousness." With these weapons, Jesus said, we will be able to quench all the fiery darts of the Devil.

Yes, the Devil has declared war on God and man, and means to wreck the soul of man that God has created in His own likeness. He

is against everything God is for; and for everything God is against. The war is on now for your soul.

Let me tell you God's plan to save you. Nineteen hundred years ago He sent Jesus. Before Jesus went back to heaven He organized a Church, and said the gates of hell would not prevail against it. And they have not. He set in the Church, pastors, teachers, and evangelists. Then after He went back He sent the Holy Spirit to convict you of sin. That is as far as God can go with you, sinner, according to His plan, until you walk in the light of that conviction. If you will, that conviction will lead you to repentance, which is a godly sorrow for sin; such sorrow that you will feel that if God will forgive you, you will never, with His help, willfully sin again. When you have truly repented and asked God to forgive you the contract is sealed in heaven. Take your pardon and walk off, as you would if you were in the penitentiary and received a pardon. Commence the prayer and testimony life, and evil desires and habits will pass away and all things will become new.

Look out that the Devil does not deceive you here and get you to take conviction for salvation. If you stop short of repentance it will only terminate in a little moral reform. Genuine repentance is stopping the *thing of which you repent*.

Do you see the battle that God is putting up to save your soul? If you do go to hell you must go with your feet sopped in the blood of Jesus Christ. You must go over the warnings of the Holy Spirit, the warnings of the faithful pastor, flaming evangelists, and an open Bible. In fact, everything that a loving heavenly Father can do for you except take away your right to choose. I trust you will be wise and accept His plan.

Now let us go to the garden of Eden, a few moments before we close, to study the Devil's methods of warfare. If we are going to fight and overcome an enemy, we must first learn his arts of war. That is just how we conquered Germany. We found out that she fought with poison gas, liquid fire, aeroplanes, zeppelins, submarines and torpedoes, and we set about to counteract them. Just so, in this battle for the soul, we must find out the Devil's methods and protect ourselves against them. For this purpose God spent four thousand years to prepare a Bible, and in it He has betrayed every method of the Devil; we would do well to study them. The first line we get on him is in the garden of Eden. He first approaches Eve, and succeeds in making her believe that she misunderstood God. He said, "Hath God said that the day that you eat of this tree in the midst of the garden you will die?" "He knows that if you eat of that tree you will be as God and live forever." See him trying to undermine her faith, and bore in a doubt of unbelief in God's word.

Next he tempted her through the eye. "She saw that this tree was a tree whose fruit was fit for food." She began to look at it and soon he had her fumbling with the ripened fruit. That is the way he catches our young folks today, through the eye. The billboards of our streets and the synagogues of Satan are placarded with lustful pictures. The picture theaters are catching our boys and girls through the eye. Nearly as soon as they be-

UNDER GOD'S CARE

By ANITA M. FITZ

Troubles, dangers may assail thee.

Rough and thorny be thy way,

But His promises cannot fail thee,

God himself shall be thy stay.

By His Spirit He shall teach thee

How thy needs are all supplied,

That no evil e'er can reach thee

While the Lord is by thy side.

Strength in weakness now is,

Pressing onward to that promised land;

To the endless years of blessing,

Ever more at God's right hand,

Till within the home of Glory

Purchased by the Savior's blood,

Thou shalt tell the wondrous story

How He led thy steps above.

gin to walk, they crowd the "movies" every afternoon and evening. There they sit and learn to rob banks, blow safes, wreck trains, spark girls, and elope with other men's wives. Oh, how he likes to catch us through the eye. Develop this thought yourself, see how many ways he does it and you will be surprised.

Again, he tempted Eve through the appetite. She saw that it was a tree whose fruit was fit for food, and she ate. How many men and women he has caught in that way today—through the appetite for opium, drink and nicotine. We sent as clean an army overseas as ever left the country, and did you notice that nearly every boy came back on the end of a cigarette? He caught them through the appetite. He tried to catch Jesus; our example, the same way. After Jesus had fasted forty days He hungered, and the Devil said, "Make these stones bread. 'No,' said Jesus, 'it is written, Man shall not live by bread alone.'" I fear he is catching some of our churches on their appetites, for as I pass through them in this work, I observe in many places the church kitchen, with its up-to-date equipment to turn stones into bread.

Lastly, he caught her on the desire to be wise. The record says, "She saw it was a tree

to make one wise." That is the biggest bait of all. The Church of today has put such a premium on education, that the message of the average minister goes over the heads of the people. While the people come for soul food, a lot of the D. D.'s play with words and phrases, while the people starve. While I would not discount education I do believe many fellows have made a fool of it. God said, "This world once before, by wisdom knew not God." Education ought to enable one to explain a thing so another can see it; but the average sermon today leaves one in as much of a muddle as ever. Some of the D. D. LL. D.'s go down the deepest, stay the longest and come up the driest of any bunch I know. Why did not Jesus select these educators to establish his Church in the early days, if education is so important to godliness? Instead, Jesus went down by the seaside and picked a few barelegged fishermen, that He could trust to tell the old story of the cross to others, just as He told it to them, without spoiling it with ecclesiastical phrases.

The above sermon is taken from "The Bible in Sermon," a book written and published by Rev. F. W. Foster, "The Farmer Evangelist," of Fort Fairfield, Maine. The book may be obtained from him at the above address for \$2.00 postpaid.—EDITOR.

Bible Holiness

By REV. E. P. ELLYSON
IV. Degrees in Holiness, Continued

FOURTH is Fallen Man. Man was holy, but that he has fallen is a fact that is very clear. In this fall he did not lose his moral nature but he did lose his holiness and become unholy. Man's natural condition now is abnormal, we are "by nature the children of wrath" (Eph. 2:3), we are "shapen in iniquity" and conceived in sin, Psalms 51:5. This is not just a moral weakness but it is a real loss of holiness, by nature "there is none righteous no not one" (Rom. 3:10). "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). Out of it "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). The creeds and catechisms have it right when they say, "Man is very far gone from original righteousness."

But there are conditions under which the Bible attributes holiness to fallen man. Christ's mission is one of restoration of holiness. It is fallen man that God has called "unto holiness" (1 Thes. 4:3), and commanded to "be holy" (1 Peter 1:15), and told that without holiness he cannot "see God" (Heb. 12:14), nor "have any part in the first resurrection" (Rev. 20:6).

Fallen man may be holy, must be holy to be a Christian and have fellowship with God. God is holy and two cannot walk together except they are agreed (Amos 3:3). Sin separates from God (Isa. 59:2, and if there is no freedom from sin possible to man he must forever remain separated from God.

The holiness that is possible to fallen man, however, will, of necessity, be in some sense different from that which belongs to God

and angels and to Adam as unfallen man. It must still be of the same nature, freedom from sin and the presence of righteousness, but it is evidently still farther removed from the absolute holiness of God and is in some degree less perfect. The holiness possible to fallen man can in no sense be original; it is entirely relative and derived, and its derivation is very different from anything we have yet studied. It is still holiness derived from God but it is no longer a result of an original creation. It must now be "a new creation" (2 Cor. 5:17), (Gal. 6:15), and on a very different ground. It is now a result of the great redemptive work of Jesus, a coming under the efficacy of His blood. There is no holiness possible to fallen man but under the blood of atonement (Hebrew 9:22) but there is holiness for him there. It was "that He might sanctify (make holy) the people with His own blood" that Jesus "suffered without the gate" (Heb. 13:12). It is "the blood of Jesus Christ His Son" that "cleanseth us" human fallen beings "from all sin" (1 John 1:7). Those who deny the blood atonement close man's chance of ever becoming holy. Mere self human effort is an abomination, all our righteousness can only be "filthy rags" (Isaiah 64:6).

Men may deny it, assert its impossibility, or shrink from it as being too good to be true, but nevertheless Jesus undertakes, yea more, has accomplished the holiness of all fallen men who will surrender and submit to His work. He brings a glorious holiness through forgiveness in freeing one from all the guilt of sin so that he can say "there is therefore

now no more condemnation" (Roman 8:1). And then He will bring a larger holiness through cleansing in freeing one from the pollution of sin so that he need no longer cry "unclean, unclean," but may possess an inward purity. He will then work a constant work of "perfecting holiness" as one walks "in the fear of the Lord" (2 Cor. 7:1), and there will be an overcoming of weaknesses and a growth in grace. Oh, glorious inheritance of fallen man here upon earth; he may become holy and live an increasing holy life. This present possible holiness is a present glory of Christianity. Let us preach it, sing it, shout it, spread it everywhere.

FIFTH, is redeemed or glorified man. We do not mean man justified and sanctified. To redeem means more than this. It is to be bought back and brought back, clear back. By redeemed we mean man fully brought back and safely housed in the homeland of eternity, probation over and character fixed. This is full salvation, man glorified. It is quite evident that in our present state there is a development of holiness, a perfecting of holiness, a passing, by both crisis and process, from a lower to a higher degree of holiness, and a possibility of losing holiness after it has been received. There can be no development into holiness, its reception is a crisis, but when received it may be developed, and should at once begin this growth in grace. There are two crises and there should be continuous growth, a day by day perfecting. But at death or at the rapture this process again yields to a crisis, a sudden cataclysm. We have no idea all the results from this crisis but we are given a few sentences indicating something of its nature. "It doeth not yet appear what we shall be but we know that when He shall appear we shall be like Him, for we shall see Him as He is (1 John 3:2). He is holy and the divine announcement relative to the saints now is, "He that is holy let him be holy still" (Rev. 22:11). The divine plan for man as to his final destiny is a fixed holy character. This no doubt is not a fixedness beyond further progress but it is a fixedness beyond falling. "So shall we ever be with the Lord." While "eye hath not seen, nor ear heard, neither have entered into the heart of man the things God hath prepared for them that love Him," yet we do know that holiness is God's plan for man in time and eternity.

A holy Bible tells of a holy God with a holy heaven as His throne, who created holy angels, also a holy world with a holy man in it, and when sin entered that world He sent His holy Son to restore that man and world to holiness. Holiness is the heart of Christianity, without it there is no Christianity. No power can bring holiness, but Christ can, and does whatever He is allowed to work. Holiness is beautiful and is a great glory of Christianity. All Christians should glory in holiness. When it is asserted that a certain church is a holiness church what is the inference relative to other churches? If a church is not a holiness church is it really a Christian church? Can it be that the modern church is dodging the sin issue?

Rattenbury and the Wesleys

By HAROLD PATRICK MORGAN

DID the Wesleys believe in the "Real Presence" in the Lord's Supper? Did they teach that "in and through the elements Christ is present in the sacraments?" In proof that the Wesleys held the doctrine of the "Real Presence" the Rev. J. C. Rattenbury has written a pamphlet, entitled, "The Sacrament of the Lord's Supper." It is published in the "Watchwords of Methodism Series," by the Epworth Press, London, England.

The sole evidence adduced by Mr. Rattenbury, in proof that the Wesleys held "the administration of the Sacraments is the priestly act of the Church," is a volume of hymns on the Lord's Supper, published by the Wesleys in 1745, to which they prefixed a lengthy quotation from a treatise of Dr. Brevint.

Who was Dr. Brevint? Was he a Roman Catholic, as some have claimed? A brief sketch of the outstanding facts may prove helpful in dispelling that notion. Born in the Isle of Jersey, Dr. Brevint graduated in the University of Saumur, a Protestant seat of learning in France. From thence he removed to Oxford, and was elected a Fellow of Jesus College. Leaving England to avoid persecution for refusing to recognize the Covenant, he became the pastor of a French Protestant congregation in Normandy, and afterward became Chaplain to Marshal Turenne. Returning to England in 1661, he was appointed Dean of Lincoln, which office he held up to his death in 1695.

However, Dr. Brevint, in the treatise referred to, unfortunately uses language that at times is ambiguous. Too often his language is much akin to that employed by Roman Catholic theologians.

In reading the preface to the hymns, which it is well to remember were first published in 1745, it must be borne in mind that the theological views of the Wesleys were in process. Further, it should never be lost sight of that the book was the joint production of the two brothers, and that we look in vain for that theological precision in the verses of Charles, that we are accustomed to note in the writings of John. We frankly admit that a few of the lines in this volume of hymns contain phrases which, taken by themselves, afford some small pretext for Mr. Rattenbury's statement that the Wesleys believed that "in and through the elements Christ is present." But to fix a man's theological position by expressions that flow from his pen when carried away by transient gushes of feeling is manifestly unfair. Those familiar with Charles Wesley's poetry know that in this respect he was liable to be captured by outbursts which would not secure the approval of mature thought. For deliberate theological statement we must go to the "Works" of John Wesley.

The fewness of references to the Sacraments in the fourteen volumes of John Wesley's "Works" is evidence that he did not deem the Sacraments pre-eminent over, for instance, the ministry of the Word and prayer. There is not a single passage to be found in all John Wesley's writings that would lead the unbiased to believe that the founder of Methodism entertained the Roman Catholic teaching that the Sacraments are the highest channels

through which God comes down to meet the souls of men.

Wesley's main plan is to insist on Justification by Faith, the Witness of the Spirit, the New Birth, Entire Sanctification, and the eager cultivation of the graces of holiness. These were the tenets which he taught to be the principal subjects of evangelical preaching.

His teachings concerning the Sacraments are so expressed as to shut out the idea of the doctrine of a Real Presence in the elements. In his "Notes on the New Testament," in commenting on Matthew's account of the institution of the Lord's Supper, he says, concerning our Lord's words, "This is my body"—"This bread is, that is, signifies or represents my body." Again, in his comment on the words, "This is my blood," he is careful to say, "This is the sign of my blood, whereby the new testament, or covenant, is confirmed." Similarly in his comment on the parallel passage in Mark, on the words, "This is my blood of the new testament," he says, "That is, this I appoint to be a perpetual sign and memorial of my blood." In the same way in the Gospel by Luke, he says, "As He had just now celebrated the paschal supper, which was called the passover, so, in like figurative language, He calls this bread His body. And this circumstance of itself was sufficient to prevent any mistake, as if this bread was His real body any more than the paschal lamb was the real passover." Concerning Luke's record of our Lord's declaration, "This cup is the new testament," Wesley says, "Here is an undeniable figure, whereby the cup is put for the wine in the cup. And this is called 'the new testament in Christ's blood, which could not mean that it was the new testament itself, but only the seal of it, and the sign of that blood which was shed to confirm it.'" In the same way Wesley deals with Paul's account of the institution in 1 Cor. 11. There, on the words, "This is my body which is broken for

you," he says, "That is, this broken bread is the sign of my body."

Mr. Rattenbury would do well to refresh his memory as to Mr. Wesley's views of Roman Catholic teaching, especially those views contained in the pamphlets included in Volume X of his "Works," where, in several instances, in unmistakable language, he points out the errors in the doctrine of transubstantiation, which Mr. Rattenbury would have us believe John Wesley believed and taught.

THINGS HARD TO UNDERSTAND

By J. J. FELL

THE Apostle Paul knew the classic Greek, but like the other New Testament writers, he wrote in the language of the common people; hence those who interpret the Scriptures according to classic rules frequently miss the message of the Spirit to the churches. Some fail because they neglect to study the context of the passages; especially is this true in Paul's writings with their many involved and explanatory paragraphs. Here are three passages that trouble some who would not class themselves with the "unlearned and unstable." "When I would do good, evil is present;" "Let your women keep silence in the churches;" and "I caught you with guile."

PAUL'S GUILE (2 Cor. 12:16).

The troublesome clause is, "Nevertheless being crafty, I caught you with guile." The context shows that the Apostle was merely confessing their charge against him, and not confessing his guilt at all. In Chapter 4:2, he had declared that he was "not walking in craftiness, nor handling the Word of God deceitfully;" in the verse of the text, he protested that he had not burdened them, and in the following verses, that the brethren had not made a gain of them. In Romans 3:8, he scored severely some who had accused him of teaching others, to do evil that good might come.

When rightly understood, Paul's teachings give no comfort to those who would use deceitful methods in seeking members or in securing requests for the church. We rest assured that the Apostle did not accept the aged but abominable saying, that the end justifies the means.

LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES (1 Cor. 13:34).

Verses 34-36 form a paragraph by themselves, separate from verse 33 on one hand, where Paul concluded a discussion about the order of service with the declaration, that "God is not the author of confusion, but of peace;" and on the other hand from verse 37 where he begins a demand that those who claim to be prophets or spiritual must accept his authority. In verses 34 and 35 he quotes their arguments that women shall keep silence in meetings because the law required them to be subject to their husbands in the home. Paul dismisses their presumptuous claims with these unanswerable questions in verse 36; "What? came the word of God out from you (men)? or came it unto you (men) only?"

In Chapter 2, in this same letter the Apostle directs that a woman praying or prophesying should have a covering on her head on account of the messengers. Those familiar with the Corinthian character can readily see why the covering on the head of the women would help the prophets to give their messages without distraction. But however we understand the covering, or the cause for it; the fact remains that Paul in Chapter 11 talks of women prophesying and praying as a usual thing, thus upsetting the common explanation that these same women were an irresponsible lot, in Chapter 14, unfit to take part in meetings.

In Acts 21 we read that Paul and his company spent many days in the house of Philip, the evangelist, who had four daughters "that did prophesy" and no word of dissent is recorded from Paul or anyone else. It seems clear that the Apostle in the text was using irony at the men, and not laying down the law to the women of the church.

WHEN I WOULD DO GOOD, EVIL IS PRESENT WITH ME (Roman 7:21)

Paul wrote in Gal. 3:24 "The law was our schoolmaster, to bring us unto Christ" and he enlarges on this thought in the seventh of Romans. He wrote his own experience to avoid offending the Jews who

I HAVE NO REGRETS

By VERSA O. MCCOLLUM

*I have no regrets that my sins are all gone,
My mourning and sighing are o'er;
Christ's blood has availed, I have reached
heaven's Throne,
I carry sin's burden no more.*

*I have no regret that my heart is now clean,
My all to God I have given;
His Son on the cross died my heart to redeem,
He wills me a mansion in heaven.*

*I have no regret for Jesus is mine,
His presence brings heaven to me;
In His love I abide, on His bosom recline,
My soul is so happy and free.*

*I have no regret though alone I shall walk
With Jesus the lone Nazarene;
In the strength of a King all my battles are fought,
Through conflict my soul keeps serene.*

*I have no regret that I've entered the fight,
In the conflict I've pledged to be true;
Though the crowds choose the wrong, I will stand for the right,
I will march with the faithful and few.*

had great regard for their law. The first climax as in verse 9, "The commandment came, sin revived, and I died." The second climax begins with verse 21, where he describes the finding of this sin alive in the heart, "I find then a law (condition) that when I would do good, evil is present with me." While he loved the law of God with his head, he was led captive by the power of sin in his heart until he made the cry, that has been repeated by convicted sinners down the ages; "Who shall deliver me from this body of death?" By inspiration he answered this cry in the next verse: "Thanks be to God (revised margin) who will deliver us through Jesus Christ our Lord." The chapter closes with the picture of the Christless man trying by himself to keep the law. James says, "The doubleminded man is unstable in all his ways;" Peter tells of the trouble of the unstable in getting light from the Scriptures; and Paul here shows the trouble of such a man with his conduct.

The trouble in this chapter was caused by the Apostle using the present forms of the verbs in the dependent paragraphs, verses 14-25, where we would use forms harmonizing with the tense of the verbs in

verse nine. The ancients used the present tense in many ways unusual to us, we accept, "Thus saith the law," "They say unto Him," and kindred forms, but when living without sin is in question that makes a difference.

Paul was not living in the seventh of Romans for he had written in Chapter 5:1, 2, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God;" and directly afterwards he wrote chapter 8:1, 2, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;" and chapter 8:38, 39, "I am persuaded that neither death, nor life, nor angels . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ our Lord;" and the glorious boast, chapter 15:29, "I am sure, that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ."

The Board of Education

By H. ORTON WILEY, *Secretary Board of Education*

THE last General Assembly merged all of the General Boards into one with the exception of the General Board of Education. In order to prevent confusion, the name "General Board" was applied to the body of merged Boards, and the word "General" dropped from the title of the General Board of Education. There are now for executive purposes but two Boards, "The General Board" and the "Board of Education."

The following regulations of the Board of Education adopted by the General Assemblies of the last three quadrenniums will doubtless be of interest to our people. The memorials sent to the Committee on Education at the last General Assembly showed clearly that our people were not well informed as to the actions of the Board of Education. It is our purpose to remedy this by giving wider publicity to the activities of the Board.

Standards of Accrediting Colleges

The following regulations for the standardizing of colleges adapted from the Report of the United States Commissioner of Education, were adopted by the General Assembly at Kansas City, Missouri in October 1915, for the purpose of governing the Board of Education in classifying the institutions under the control of the Church of Nazarene. The last paragraph was adopted by the General Assembly of 1919. No changes were made by the last General Assembly.

"The American college is a college with a four year curriculum with a tendency to differentiate its parts in such a way that the first two years are a continuation of, and supplement to, the work of secondary instruction as given in the high school, while the last two years are shaped more or less distinctly in the direction of special, professional or university instruction.

1. The minimum scholastic requirement of all college teachers shall be equivalent to graduation from a college belonging to this association and graduate work equal at least to that required for a master's degree. Graduate study and training in research equivalent to that required for the Ph. D. degree are urgently recommended, but the teacher's success is to be determined by the efficiency of his teaching as well as by his research work.

2. The college shall require for admission not less than 14 secondary units as defined by this association.

3. The college shall require not less than 120 semester hours for graduation.

4. The college shall be provided with library and laboratory equipment sufficient to develop fully and illustrate each course announced.

5. The college shall maintain at least eight distinct departments in liberal arts, each with at least one professor giving full time to the college work in that department.

6. The location and construction of the buildings, lighting, heating and ventilation of the rooms, the nature of the laboratories, corridors, closets, water supply, school furniture, apparatus, and

methods of cleaning shall be such as to insure hygienic conditions for both students and teachers.

7. The number of hours work given by each teacher will vary in the different departments. To determine this, the amount of preparation required for the class and the time needed for study to keep abreast of the subject, together with the number of students, must be taken into account; but in no case shall more than 18 hours per week be required, 15 being recommended as a maximum.

8. The college must be able to prepare its graduates to enter the recognized graduate schools as candidates for advanced degrees.

9. The college should limit the number of students in a recitation or a laboratory class to thirty.

10. The character of the curriculum, the efficiency of instruction, the scientific spirit, the standard for regular degrees, the conservatism in granting honorary degrees, and the tone of the institution shall also be factors in determining its eligibility.

11. No institution shall be classified as a college until it shall be able to show property valuation or other assets to the extent of \$100,000.00.

Approved Institutions

The following institutions were designated as the colleges of the Church, provided they reach and maintain the standards set by the Board of Education; i.e. (1) Eastern Nazarene College, Wollaston, Mass; (2) Trevecca College, Nashville, Tenn; (3) Olivet College, Olivet, Ill; (4) Bethany-Peniel College, Bethany, Okla; (5) Northwest Nazarene College, Nampa, Idaho; (6) Pasadena College, Pasadena, Cal.

Brescia Theological College at Hutchinson, Kansas, and Central Nazarene College at Hamlin, Texas, were continued as Bible Schools and Academies within the same local territory.

Educational Districts

The Board of Education recommended a continuation of the Educational Districts for the better defining of the territory belonging to the several institutions. The action adopted by the General Assembly was as follows:

"We recommend that the six educational districts be continued with the same territory except such minor changes as shall be necessary to adjust the boundaries to those of the local District Assemblies, i.e. (1) Eastern District; (2) Southeast District; (3) Central District; (4) Southern District; (5) Northwest District; (6) Southwest District.

Basis of Recognition

Schools and colleges shall be recognized as belonging to the Church of Nazarene only under the following conditions; (1) that the members of the Board of Directors or Trustees shall be members of the Church of Nazarene; and (2) that the Boards of Directors or Trustees controlling such institutions shall be so elected as to become as Boards of Control responsible to the Church of Nazarene and under the supervision of the Board of Education of said Church of Nazarene.

Annual Administrative Budgets

The following regulation relative to the Annual Administrative Budgets of Colleges was adopted at the meeting of the Board in February, 1921 and made a part of the policy of the Board of Education.

"The Board of Education recommends the organization of its schools and colleges in harmony with sound business principles, and will recognize or support no institution which permits an accumulation of annual deficits in current expenses. The Board of Education will require of all institutions under its supervision such an adjustment of its annual budget that the items of expense shall not exceed the probable income from permanent or temporary endowment, tuitions, rentals, and the amount of District Budget funds appropriated by the District Assemblies included in the several educational districts."

The report of the Board of Education made to the last General Assembly, shows that in every instance, where the budget funds appropriated by the District Assemblies had been paid, our institutions were able to run without a deficit in the current operating expenses. The District Assemblies have been rallying to the support of the colleges and at the present time, practically every District makes some appropriation for educational purposes.

Financial Reports

The Board of Education requires annually, a complete certified statement by a competent accountant of the financial status of all institutions under its supervision, together with such other reports as may be required in the preparation of the financial statistics of the Board.

The last General Assembly took action requiring every institution belonging to the Church of Nazarene to make a monthly financial statement to the General Treasurer.

Financial Secretary

"The Board of Education shall have power to employ a Financial Secretary whose duties when so employed shall be as follows:

(1) To familiarize himself with the financial status of all institutions under the supervision of the Board.

(2) To direct and be responsible for the raising of District Educational funds in connection with the local Boards of Education.

(3) To direct and assist in financial campaigns on the several districts for buildings, equipment, endowment or loan funds, or for the liquidation of indebtedness.

(4) To secure funds for endowment or scholarships, gifts, devises or bequests for the Board of Education; or to assist in securing endowment, gifts, devises, or bequests for the several educational institutions under the supervision of the Board of Education.

GREATEST BIBLE PRINTING PLANT IN FAR EAST DESTROYED

The destruction by the Japanese earthquake of the Fukui Press, the largest Christian Publishing House in the Far East, was a loss to the whole Christian Church.

Yokohama produced more Scriptures for missionary purposes than any other city in the world and for the last thirty years practically all of these were printed by the Fukui Press. The great bulk of scriptures for Japan, China, Siam and the Philippines and not a few for the far-away Malaysia states, were printed here.

In the early days of Christianity in Japan all printing was done by means of characters carved in wooden blocks. When it is recalled that a sign board near the home of the missionary read, "The evil Christian sect is strictly forbidden. If anyone is suspected of being an adherent, let it be known and a reward will be given," it is not surprising to learn that it was only by strategy that a man could be secured to work on these blocks and that he continued at his task only until he discovered that he was working on the Christian Bible.

The first Japanese New Testament was printed from metal plates in 1874. In 1866 the Presbyterian missionaries in Siam printed the first Siamese Bible with money furnished by the American Bible Society. Some Scriptures have been printed in Singapore, some few in Hong Kong and a few more in Shanghai;

while several editions have been run off on presses in America and England and continental Europe.

Mr. H. Muroaka, a devout Christian and an elder in the Presbyterian church, for years had felt that the manufacture of Christian books for Japan, and especially the Bible, should be in the hands of men vitally interested in the circulation of the Scriptures and the spread of the gospel in that country. Having learned the printing trade at the age of fifteen and having held responsible positions with the Japan Times, L'Echo de Japan and the Yokohama Seshibunsha, no one was better fitted than himself to head such an enterprise and in 1892 he and a few friends organized the Fukuin (Evangelical) Printing Company. Mr. Muroaka became managing director of the new firm which position he held until his death on his 70th birthday, May 20, 1922, after an illness of only two days.

The business was successful beyond all expectations. From the little 10 x 12 room in which the first Bibles were printed on a hand press with a meagre supply of type and equipment, it expanded rapidly until in the main plant and the branches at Tokyo and Kobe over 1200 workers were employed and the average output for every working day in the year was 15,000 complete volumes of scriptures.

Of that first day Mr. Muroaka said, "When I entered the little room and saw what was before me I was much discouraged. . . . The thing seemed too small for the great task I saw ahead. I felt as though the skies were crushing me down."

After reading a passage of Scripture in which the Master promised never to leave him nor forsake him, he knelt down and dedicated the plant to God and promised to devote the first business hour of every Monday morning to prayer. This promise was faithfully kept. To visit one of those Monday morning services was a never-to-be-forgotten experience. Attendance was voluntary but no work was allowed to be done during that hour of devotion. All staff meetings were opened and closed with prayer and one of the foundation principles of the business was that God should always have the first share of the profits.

At Mr. Muroaka's death one of his sons succeeded him as manager of the Yokohama plant, the other son being already in charge of the branch at Tokyo. The branch at Kobe had, in the meantime, been discontinued.

This was the situation at the Fukuin Press on that fateful September first when not only the entire building with its stock of Bibles and invaluable plates and shells and machinery were destroyed, but Mr. Muroaka and a large number of employees were killed. What a calamity it was, not only to the American Bible Society and missionaries in the Far East, but the churches for which the Society is the agency for Bible distribution, when the message was flashed around the world, "Muroaka and entire staff killed. Plant a total loss."

Nothing is left of this building but a mass of debris in which are heaps of melted metal mixed with all sorts of rubbish. There is not a single type to be found that has not been melted. On the spot where a few weeks ago hundreds of workers were busy making Bibles for distribution throughout the Far East, today a few men are searching the ruins picking out chunks of metal and raking together smaller particles, putting all into larger melting pots in an effort to save as much of the metal as possible for future use.

While the building and equipment of the Tokyo branch were entirely destroyed by the fire which followed the earthquake, Mr. Muroaka and his staff escaped. It is hoped that this son of the founder will be able to rehabilitate the Fukuin Press and make it again a centre of Bible distribution. There has not been time to recover from the shock of the terrible loss and to make definite plans for the future.

The Society immediately rushed to Japan all the available Japanese Scriptures to be found in various depositories in the United States and abroad. But these are a mere handful to what is really needed. A rush order for 500,000 Japanese Gospels was run off by photographic off-set processes in New York, and these are already on the way for free distribution among the people of the devastated region. This does not at all touch the problems in China, Siam, or the Philippines.

It is squarely up to the Christian people of America to meet this unprecedented situation. After

a careful study it has been estimated that it would require, to replace entire losses of plates and stocks, at least \$339,803. However, possible changes in plate making and elimination of types of volumes not immediately needed, would reduce this by approximately \$50,000, leaving a total of \$289,803 needed immediately. With all due justice in every other form of work in the missionary area, the statement can be made without challenge that this is the supreme need of the moment. Until this is replaced, every other form of Christian service is handicapped. We venture to declare that in no other field of missionary investment can such immediate returns be secured as in this emergency. The cry to every church and Christian is to come and help in this supremely important task.—ISSUED BY THE AMERICAN BIBLE SOCIETY, Bible House, Astor Place, New York.

"THE HERALD of HOLINESS is a great comfort to me. May God bless our Publishing House in my prayer."—Mrs. A. B. Wilkouske, Oklahoma.

WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL

"He Feedeth Among the Lilies."

WHAT a difference between the prodigal son's diet in the pig pens and the fare in his father's house.

All of us are familiar with the veal that formed the principal part of the banquet which celebrated the wanderer's home-coming, but what he ate in the "far country" is not so well known to us. In the sixteenth verse of the fifteenth chapter of Luke we read that this young moral agriculturist, who was harvesting his crop of wild oats, longed to feed on the "husks" that the swine were swallowing. The word that is so translated is *keration*, the genitive of *keratia*, and it means the pods of the carob tree. In this country they are sometimes sold on the streets of the large cities under the name of Saint John's Bread. The Jews looked upon them as quite inferior feed. How often in the Bible is eating connected with moral or spiritual states. It was the fruit of the forbidden tree "Whose mortal taste brought death into the world and all our woe." And in the last chapter of the Book of God we see the beatitude of the saints in light pictured in their being present at the great bridal banquet, and having the right to the Tree of Life.

We have referred to the prodigal's hog ration and his feasting in the family mansion. A similar contrast is to be observed in the leeks and garlic of the Hebrews in Egypt, and the milk and honey of the Land of Promise. The manna and the quails of the wilderness have great spiritual lessons of encouragement or of warning. When the Psalmist would express the sweet and tender relation of the Lord in caring for His own, he sings of green pastures and the table and the cup.

It is astonishing how frequently this common act of eating is used as a figure to express mighty lessons for the soul. When Jesus would institute the highest and holiest rite of His church He enjoined a supper, simple as it is sacred.

Surely there is deep meaning to all this. May we not believe, that all life may become sacramental, that the smallest actions may become expressive of character? Whatever we do, whether we eat or drink, we may do it to the glory of God. Then we can see that we should call nothing trivial or common, for God hath glorified it all.

Of Jesus it was written that He was known to two of His disciples in the breaking of bread. Many times we see our Lord eating with the people or feeding famished folks. Of the earliest Christians it is recorded that they broke their bread in joy and in singleness of heart. He who is the bread of life, whose flesh eaten mystically brings life to the Spirit forever, knocks at the heart door of everyone. Blessed are they who answer that tender summons, and open. The princely Guest will enter. Then He becomes the Host at that supper, having brought with Him the feast.

—Department of New Testament Greek, Olivet College.

"TONGUE SINS"

By Mrs. L. W. FICK.

IF ANY man offend not in word, the same is a perfect man, and able also to bridle the whole body." If any man displease not in word; pain not in word; shock not in word; annoy not in word; scandalize not in word; thrust not in word; show no dislike in word; show no offense in word; show no anger in word; sin not in word; the same is a perfect man.

James included himself in this chapter, "We shall receive," "we offend," "we put bits," etc., that he might bring in humility a practical lesson to the offender who may have been making attacks with that "little member" that boasteth great things, and "setteth on fire the course of nature; and it is set on fire of hell." If any man is conscious that he is guilty of tongue sins, and he is careful to avoid them, that man has an undoubted sign of grace. But, on the other hand, if a man bridle not his tongue, his religion is vain, regardless of the profession he makes.

It is blessed to have conversation with heaven. It is only the "soul in silence" that can hear the word of God, and to miss hearing God is to starve the soul. "Speak, Lord, for thy servant heareth." What does He speak? "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble." This is a life hid with Christ. Such a life is a calm and not a tempest. We should form habits of conscientious silence. Daniel found time to be silent before God three times a day.

James compares the tongue with the horse, a ship, and fire. We should dread an unruly tongue as we would an unruly horse. The ungovernable horse runs away with his rider and may throw him. The quicker and more lively the horse, the greater the need of a careful driver and keen trainer. The governor of a ship knows that he must manage his helm, if he steers and turns with safety.

Fire is the most destructive thing in this world. Offensive words kindle defiling passions and send out their deadening sparks and choking smokes that men may be scorched, burned, blinded, and grope their way into an endless hell!

It requires peculiar help from God to tame the tongue and those who are able to bridle, in this sense, are perfect. We will never be fit to govern others until we are able to govern ourselves, our tongues inclusive.

Jesus was oppressed and afflicted yet He opened not His mouth. Oh, Jesus, make us like Thee! Our precious Lord went as a lamb to the slaughter and before His shearers was dumb. Went silent! alone! Each member is a church in miniature and its greatest menace is the tongue sin which grieves the Holy Ghost from its sanctuary. Let us every one be subject to the bridle and give God the reins.

VIIRCHSVILLE, OHIO

Please accept my renewal for the HERALD of HOLINESS, it is like a letter from home. Also I feel like once more giving my testimony to the glory of God, and tell what the Lord has done for me, how He has kept me by His almighty hand. This morning in my secret devotion alone with the Lord there came such a blessing on my soul, and such love for the church. I felt so unworthy of it, took me back ten years ago after my conversion, how I came to the Church of the Nazarene at Pasadena, led by the Lord, how I pledged myself to the Lord and His church to be true and faithful. Little I realized my condition, and had I known it I would have been ashamed of myself, but thank God for dear Brother Henricks, that man of God, and his church who prayed for me till my stubborn will at last yielded to the Lord and I was cleansed in the precious blood of Jesus. I feel this morning that I am walking in the precious light of God, and by the grace of God I want to be true. I saw the hand of the Lord upon the leaders of the Church of the Nazarene in the last camp at Pasadena and have been praying that the Lord will keep His hand upon our leaders in these days of compromise, and falling away from the old paths. We must plead the blood of our precious Lord Jesus as never before. There is no safety without the blood, praise His name. The blood cleanses me just now. "Thou art my portion, O Lord; I have said that I would keep thy words. I entreated thy favor with my whole heart" (Psalm 119:57, 58).—Mrs. Iola Work, California.

FAITHFULNESS IN WORK

While we are on the subject of work, I want to tell you about a lad who had a very strong sense of *faithfulness* in regard to his work. Young Armstrong lived in an Illinois village, where there did not seem to be much of an opening for an ambitious boy. When he had finished the village school he became a printer's "devil" on the weekly newspaper. It wasn't much of a job, and paid him but two dollars a week. But it was the only one open to him, so he took it gladly and put his very best into it. One day when the owner of the paper was away, a circus came to the next town. Each one of the three printers took it for granted that the other two would be there to get out the paper, and went off to the circus. Thus the lad found himself alone in the office. What did he do? What would you have done? Would you have said, "Well it is none of my business. It is not my duty to get the paper out. So I'll just shut up the shop and go myself."

That is the way many boys would have looked at it. But as I told you this boy had a strong sense of *faithfulness*. He knew that some of the advertising contracts would probably be lost if there was no issue of the paper and he decided to get one out, even if it was not a very good one. About half of the type was set up, and he managed to set more. He then got the forms together, locked them and put them on the press. The edition he ran off was not as good as the usual one but it was an issue of the paper and prevented any trouble about the contracts. When his employer returned he promptly promoted the faithful printer's "devil" to a compositor's place with increased wages. It was not long before he was made a reporter, and from that was advanced to editorial work. Step by step he climbed until he became Assistant Secretary of the Treasury. And he left that office for a very high-salaried position in a large banking business. He was faithful in the big things because he had learned to be faithful in the little ones.

The Bible says, "Seest thou a man diligent in his business? He shall stand before kings."

And Paul seems to think a person can be attentive to business and yet be spiritual, for he writes his converts that they must not be lazy and indifferent about business; that they must be fervent in spirit, serving the Lord.

What about it boys? Are you putting *thought* into your work as the Russian youth did? If you are it will bring better pay. Are you being faithful? If so, promotion will come. Are you serving the Lord? If you are doing all these, life will not be a failure.

READERS ABOUT THOUGHTFULNESS AND FAITHFULNESS

A Russian story tells us about two boys, John and Joseph, who worked for the same master. This gentleman was a wealthy land owner, who employed many servants on his large estate. He was a very kind man, and encouraged his servants to come to him with their troubles and for any help he might give them.

The two boys, John and Joseph saw each other daily, though their work was very different. John's work was hard, for he had to move large boxes of goods, and carry heavy bundles to and from the ware-room. Joseph's work was much lighter. He went on errands for his master, worked on his books and wrote letters for him. John couldn't understand why Joseph should receive ten dollars a week for such pleasant employment, while he received four dollars a week for his hard labor. So he decided to ask his master to explain the matter. Mr. Seidman listened to what he had to say then told him he would be very glad to answer his question. "But first," he said, "will you please go across the road to the wagon which has stopped there, and find out from the driver what he has in his load."

John hastened to obey his master and was

THE HOME

Conducted by MRS. J. T. BENSON

soon back again, saying that the wagon was loaded with wheat. "Where is the man taking his wheat?" asked Mr. Seidman.

John went across the road again. "He is taking it to the next town, ten miles away," he replied on his return.

"Did the driver tell you how many bushels he has in his wagon?" asked Mr. Seidman.

"No sir," said John, "but I will run out there once more and ask him."

When he was back with that answer, his master wished to know what the wheat was worth a bushel, so John was forced to make another trip to the wagon. "Thank, you, John, you have been very obliging. Stand aside there for a few moments please," said Mr. Seidman. Then he called Joseph who was busy in another part of the building. "Joseph," he said, "I wish to know what the wagon across the road is loaded with. Run over and find out for me."

Joseph hurried out to the wagon and it was not very long before he was back again.

"The driver is from the town of N—, but the wheat came from S—, and is to be delivered in R—. He has been all day on the road, but expects to reach R— by dark. There are one hundred and thirty-five bushels in his load and he is to receive seventy-five cents a bushel for it. He says that the wheat crop has been unusually large this year and that he expects to see a drop in price very soon," said Joseph.

"Thank you, you may go," said Mr. Seidman, who then turned to John.

"It is possible that you may now be able to tell me why Joseph receives more pay for his work than you do for yours," he said.

"I believe that I can. We both work, but Joseph *thinks* while he works, and I do not," answered the young fellow.

"That is the reason," said his master. "But your answer shows that you *can* think. I trust you have seen that the proper use of your mind is worth money to you, and that you will set yourself to learn to use it along with your hands and shoulders and back and feet."

I think this simple little Russian story contains a very fine lesson for you boys; for all of us, in fact. The truth is that the world has a great many Johns in it, folks who work without using their brains. And not so many Josephs, the ones who use their brains in their work. I wonder whether you are a John or a Joseph?

GOD'S WORKMEN

Most of the people whom the Lord used in His service had an occupation, and employed when He called them. Take a few instances from the first Adam to second Adam.

Adam—a gardener.

Abel—keeper of sheep.

Hagar—handmaid to Sarah.

Moses—a shepherd.

Aaron—a high priest.

Joseph—Prime Minister.

Daniel—King's Chamberlain.

Joshua—servant of Moses.

Jacob—laborer to Laban for 14 years.

Amos—a herdsman.

Bezaleel—a mechanic.

David—a shepherd.

Nehemiah—a cupbearer.

Ezra—a scribe.

Saul—on a message for his father.

Samuel—serving in the temple.

Gideon—threshing his father's wheat.

Simon—a tanner.

Zacchaeus—a publican.

Lydia—a seller of purple.

Dorcas—worked with her needle.

Elisba—was ploughing.

Peter—a fisherman.

Matthew—a tax gatherer.

Martha—a housekeeper.

Paul—a tentmaker.

Luke—a physician.

Erastus—Chamberlain.

And our Lord Jesus Christ wrought as a Carpenter.—*Selected.*

IT TAKES COURAGE

Dr. W. F. Crafts relates a case of remarkable courage in witnessing to the truth as it is in Jesus. He says, there was a bright young Jewess converted, who became an out-and-out Christian in her home, and since she was the support of the home, they could not well turn her out of it. She was working for one of the best known firms in Chicago. After her conversion she began to lead others to Christ. One day the manager called her and said, "I hear you are talking about Christ to the other employees." "Yes," she replied, "I am." "Well," he said, "you must not do it. We will not interfere with your religion; we don't object to it; Christianity is a good thing, but you must not talk it around the office." "Very well," she said, "if I cannot take Jesus Christ with me to the office I will leave it for I cannot work where I have to be disloyal to Christ." She went on with her work, and her testimony for Christ, expecting every day to get her dismissal. At the end of the week a letter came from the manager. "Here's my dismissal" she thought as she tore open the envelope. She read, "Dear Miss — we have a position that has just become vacant, a position of great trust and responsibility, with a better salary than you are now getting. We think you are just the one to fill it, and I am authorized to offer it to you." It sometimes takes the courage of a Daniel to be true to Christ, but it always brings its blessing.

"BEGINNING AT JERUSALEM"

The work of evangelization began at Jerusalem because the church began there. But *today* the church is everywhere. Let the church *everywhere* be freshly "filled with the Holy Ghost," and the work of evangelization will freshly begin everywhere. "We today standing in the last of the last [dispensation], are on the edge of a second and more tremendous upheaval of the Holy Ghost."—PANTON.

THE IMPOSSIBLE

We need a faith that will enable us to do the impossible. One of the boys who was badly wounded at the battle of Chateau-Thierry was carried back to the hospital. When the surgeons began their work on him, his whole soul was still aflame with the enthusiasm of the fight, and looking up in the face of the surgeon, he said, "I tell you, sir, they did things out there that can't be done." May we catch that spirit which shall lead us to do things that cannot be done.—*From Missions.*

WAS THAT SOMEBODY YOU?

"Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, 'Tis sweet to live';
Somebody said, 'I'm glad to give';
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody you?"

MY ALL

"Laid on thine altar, O my Lord Divine,
Accept this gift I make for Jesus' sake;
I have no jewels to adorn thy shrine—
No far-famed sacrifice to make;
But here within my trembling hand I bring
This will of mine—a thing that seemeth small,
But Thou, O Lord, canst understand
How when I bring thee this—I bring thee all."

YOUNG PEOPLE'S WORK AT SPOKANE, WASH.

We have a very fine class of young people in the Spokane First Church and God is putting His seal on them by calling some definitely into His work and they have answered the call and are now preparing. The first four months of the Assembly year we had an average attendance of forty-eight but through the summer months our attendance decreased but is on the increase now, thank the dear Lord. We have several committees consisting of Program, Social, Visiting, and Missionary. Our missionary committee is in charge of a young man that God has called to His work (he is now preparing). The first Sunday of each month is given to Missions, the remaining three Sundays are given to different leaders and sometimes we have two or more talks on the same subject. We have found this very successful and helpful. We have had a number of business meetings, which have been well attended. We give the first hour to the monthly business the second hour to debates, music or spelling, after this we go to the parsonage for refreshments. We have a number of outside meetings each month; one at the Edge Cliff Sanitarium which God has blessed and a number of hands are raised for prayer almost every meeting. We have one meeting at the Old People's Home, one at Crittenton Home for Girls, one at the Volunteers of America. At each of these services we have our pastor or some one preach. This winter we intend to start cottage prayermeetings and have one hour of prayer. We want our N. Y. P. S. to be the spice of the church. We believe it one of the strongholds of the church and our prayer is, "Give us more young people that are ready to go or ready to stay."

W. W. MEENACH, *President.*

FROM WARREN, PENN.

Our work here is divided into four departments with a vice-president, elected by the society, as chairman allowing him the privilege of selecting his own committee. This method has proven to be the most successful in many ways, especially in utilizing all the young people giving each one an active part in this work. Here is a brief outline of our work in the different departments; First, vice-president or spiritual department with committee selects suitable topics and leaders for our devotional services each Sunday night at 6:30 which have not only been seasons of blessing but have in various ways been instrumental in training our young people not only as leaders but in the studying of God's Word, resulting in a more stable and godly life. This department also conducts cottage prayermeeting, keeping in touch with members and their spiritual condition endeavoring to constantly keep a deep spiritual atmosphere throughout the entire church.

Our next department is the missionary work where missionary literature is distributed, the *Other Sheep*, tracts, etc. We subscribe for the *Other Sheep* and put it in every home in the church, also have a mailing list sending out a number of copies each month. This department has charge of any special missionary service or work of the society and much good has been done in home missionary work much of which cannot be reported.

The third department or "Mercy and Help" has done splendid work in sending flowers, fruits, etc., to the sick and shut-ins, also devoting time in assisting busy mothers with sewing and other numerous tasks, calling on and praying with the sick and infirm, endeavoring to cheer and encourage the discouraged with songs and words of comfort. This work has truly been blessed of God and results have been most inspiring.

Next is our literary department through which holiness books and literature are sold and distributed. Many copies of the *HERALD of HOLINESS* and other good papers mailed to those who otherwise may never be reached. They also keep on hand calendars, post cards, Bibles and sell them with all profits put into the work of spreading scriptural holiness. Funds for the different departments and their works are reserved, also a tent meeting fund which enables us to hold tent meetings in nearby towns which have resulted in many souls being saved and sanctified and are now engaged in a battle against sin in this place. We have a tent called to evangelistic work



and we as a society called to support it, so by the help of the Lord we mean to keep it on the field until Jesus comes.

ESTHER M. RIEDER, *President.*

A DISCUSSION OF N. Y. P. S. TOPIC

FOR JANUARY 20, 1924

By DONNELL J. SMITH

The Investment of Life

(Philippians 3:7-14; 4:8)

1. THE MOST COMMON INVESTMENT that people make is not that of money or goods. Only a limited number invest in stocks and bonds, in houses and lands. But in a larger and truer sense every person is an investor. And the one thing they are all investing in is LIFE. The paramount issue, the great question, with which every one is confronted is, "How am I investing my life?"

2. THE BIGGEST INVESTMENT that one makes is not money or goods, be that the limited earnings of a life time or the amassed wealth of the rich of our day. We do not belittle money investments. They count big things because they are measured and weighed by other standards than those of dollars and pounds. Every money investment has a distinctly moral aspect. For as has been said, "while the man is making his money, money is making the man." But the BIGGEST investment that anyone makes is the investment of his life. Burbank has invested but little money in his life time compared to the great men of money of our day, but on the other hand he has invested his life in such a way as to bestow upon the world a fortune estimated in excess of a billion dollars. More than a Ford, a Rockefeller and a Carnegie together. It would be impossible to list even the names of those who stand out in history, not because of any investment of wealth, but because of the investment of their lives. Another question might well then be asked, "What care are you taking in the biggest investment that you will make?"

3. A WRONG INVESTMENT OF LIFE. In our lesson Paul tells us that the investment of his life in the days when he was a zealous, law-abiding righteous Hebrew, a Pharisee, while bringing to him a certain gain was found in a larger aspect and scope of life, life in Christ to be a total loss. A poor investment of money may prove a dear but excellent teacher; not so with such an investment of life. Such an investment of life will make one to dwindle, alike in moral and spiritual stature, beyond our darkest reckoning. Big pay is no compensation for a throw-away of life. Herein is made manifest the danger that one is in who has not yet come to realize that life is the BIG INVESTMENT that we make. What is success in business, in some profession or trade if we are denied that greater success, the success of life. History and life set before us a multitude of examples of men who succeeded in some particular realm, but failed utterly in life. That wonderful trio of English poets, Keats, Byron, and Shelley are examples of this. Men of genius in their particular field, but profligate in life. Again history brings before us men, who failing perchance in their secular pursuit, through success in life have become earth's greatest benefactors. The greatest of all men who ever walked this earth, our blessed Lord, knew only the success of life. But such was the manner of life that He lived that He has been exalted above all and is the world's only Savior.

4. A GOOD INVESTMENT OF LIFE. Paul in our lesson is not looking at life in the prospect so much as in the retrospect. It is much to be persuaded in after years that you made no mistake, nor would you do otherwise were the opportunity given you to travel again the years of life. Paul says, "I have suffered the loss of all things, and do count them but dung, refuse." "I DO," there has been no change in my attitude, my conviction on this matter. How different from the rich man who nearing death calls for his son and with his last breath seeks to dissuade him from following in his steps. His son objects and says, "but you have been a good husband, a good father and a good citizen and I shall follow in your footsteps." He failed to realize that on his dying father was the awful conviction that life, life that was now ebbing away, had been squandered, foolishly invested in earth's bubbles. "He that soweth (invests,

in) the flesh shall of the flesh reap corruption, but he that soweth (invests in) the spirit shall of the spirit reap life everlasting" is a statement that we will never fully comprehend until we realize that we have made our final investment of life and from henceforth we depend upon the dividends.

One may fail to value money; squander it, that is dangerous. But to trifle with life, speculate with it, prostitute it is to fly in the face of the inexorable. Consider in conclusion how and where we may rightly invest these lives of ours.

Three things are indicated by Paul in this passage in setting forth the investment of his life (a) "A Knowledge of Christ," (b) "that I may know Christ," (c) "that I may win Christ." Men spend a life time in the exploration and study of ancient ruins. In the end they gain a knowledge of ancient civilizations. Paul says, "for a knowledge of Christ that I may know Christ, that I may win, I turn aside from every other gain that my life could bring me, I invest my life." Again in speaking to Christians in general he says, "whatsoever things are true, (not the catch words and phrases of the day, but whatsoever partakes of truth and reality, that which is abiding); whatsoever things are honest, (every trade and pursuit of life that does not compromise honesty and integrity); whatsoever things are just . . . pure . . . lovely . . . good, (there are some things that are of greater value than this physical life, and to invest our life in those things even though it should be at the loss of our life will be gain." Jesus said, "I lay down my life;" and Paul said, "neither count I my life dear unto myself." Here then is a place for every one to invest his life, and that with the certain knowledge that it shall bring forth a usury of profit beyond our most sanguine dreams.

An Interesting Side Reading

1. The investment of life in the transitory things of life (Ecclesiastes 1:1-11).

2. The investment in a knowledge of earthly things (Ecclesiastes 1:13-18).

3. The investment of life in pleasure (Ecclesiastes 2:1-3).

4. The investment of life in riches and great works (Ecclesiastes 2:4-11).

DEPRECIATION IN VALUE

THE president of our company was showing us a souvenir he had received from the trust company where he had some money invested," said Tom to his teacher when a discussion had arisen in regard to the value of money. "It was a note of the Russian Federated Soviet Republic, representing fifty thousand rubles. This paper money stated that it was guaranteed by the entire resources of the republic. At the time it was printed this note was worth twenty-five thousand dollars in our money, but now it was only worth two cents, as the ruble is now only worth a fraction of its former value. Twenty-five thousand can be bought for one cent." "That's more than the depreciation in the German mark," said the teacher.

"I never could exactly understand about paper money, anyway. We know that the paper itself is of trifling value, and I have often thought that I would like to understand fully about how it is made," said another.

"Well, you know that Thomas Jefferson said that our paper money was only the ghost of money, and not money itself, for every paper dollar that is made by the government must be able to show its value in gold."

"That is the trouble with counterfeit money, it is only worth the paper that it is printed on; it has nothing to back it up," said Tom.

"Counterfeit money is something like a hypocrite: he appears to be godly, but it is only in appearance, and it is the same with the money that looks like the genuine thing but in reality is worthless. Of course Russian money was not counterfeit, but it became worthless through the downfall of Russia; and what caused her downfall was the fact that she denied Christ, and that is the cause of downfall in any life. What a glorious thing it is to know that no matter how much life may be depreciated, it may become valuable again as soon as it accepts Christ's righteousness," said the teacher.—*Young People.*

There never did, and there never will exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—SIR WALTER SCOTT.

BLESSED OUT OF DISCOURAGEMENT MANY SEEKING THE LORD

REV. F. B. JANZEN

GOD is still with us in great power and souls are being saved and sanctified. We have met with many temptations to discouragement in building and other things, and our courage would almost fail us at times, but God blessed us along spiritual lines to such an extent that we forgot all the discouragements and felt that we were well repaid for the little testings that we could bear for His sake. Amen.

Four weeks ago Sunday we had sixty-five out in services and seventeen were at the altar, most of them for holiness. The Sunday following ninety-eight were out and twenty-five to thirty were at the altar, most of them still seeking holiness of heart. Several were happy finders, among them a few heathen. Sunday before last, after a blessed service, we all walked about two and a half miles to a river where I baptized nine, after which we all returned to our church and I received them into full membership and we administered the Lord's Supper to them and to a few other full members. I also had the privilege five weeks ago of baptizing fourteen precious souls at Ebenezer station, the new missionaries asking me to baptize them as I had supervised that station so long and they were new in that work. Last Sunday many were sick, but forty-five were able to attend and two prayed through to victory.

Next Sunday Mrs. Janzen and I expect to get on our good faithful mules and ride out to Estataweni, where we are opening a new outstation. Brother Schmelzenbach will soon send us an evangelist for that place. It is about fifteen miles from us and we try to send our African preacher there when we do not go ourselves.

We expect Brother Schmelzenbach to be with us next week for a revival meeting. He has just returned from Gazaland where he helped Brother Jenkins.

We are still working hard to finish the new church but it is almost impossible to get enough grass for the roof as the prairie fires have destroyed the grass. The material for Miss Pelley's house has also arrived, and she is very anxious to get it finished before the rainy season sets in. All this, with the hundred and one other things to be done at this new station keeps us busy enough to keep out of mischief. There is so much sickness now that Miss Pelley is on the go all the time.

TA CHU HUI

("Ta Chu Hui" is Chinese for "Special Meetings")

By MISS GLENNIE SIMS

EVERY one was busy getting ready for the special meetings which were to begin on Thursday. Brothers Trumbower and Smith arrived the day before. Several of the native workers from the other stations also came to help out. On Friday Mr. Deale came in on his bicycle. Saturday Mrs. Smith and Miss Hayne arrived. It was an inspiration to see so many foreign and native workers, especially to us who are here alone so much of the time.

These meetings were preceded by a week of prayer. Many seemed to enter in with real faith that God was going to meet with us and show Himself strong in our behalf. The native Christians gathered from their village homes, bringing unsaved relatives and friends with them to hear the gospel messages. This encouraged us.

We were unable to furnish proper sleeping quarters for all, so we bought straw and put it down on the brick floors, covering this with mats. In that way all found accommodations. The people brought their stunted bread from their homes, and the native church furnished them with hot millet soup.

The first bell rang at 7 a.m. calling all to an early prayer meeting. After breakfast Brothers Trumbower, Smith and Deale, with the native workers, went out and held meetings in the four suburbs of the city, returning in time for the 10:30 meeting. Those of us who remained at home spent time teaching those staying on the place Bible stories, songs, and how to pray. The third meeting began at 3 p. m. and closed in time for all to get supper and be back at the church for the 7 o'clock meeting, at which

MISSIONARY DEPARTMENT

time Brother Smith showed the stereopticon slides. During the four nights pictures were shown from creation to the ascension of Christ. A goodly portion of the city turned out for these evening meetings, and it kept us busy trying to keep the children quiet, and the older people seated.

There were a number who sought the Lord, and we believe some found Him. Several of the school boys made restitution, bringing back nails and taps which they had taken while the church roof was being repaired. This all showed that the Lord was in our midst. We feel encouraged, and trust this is the beginning of a greater harvest.

USING THE EYEGATE DRAWING ON CHINESE CURIOSITY

By REV. A. J. SMITH

MORE extensive and effective evangelism has been the desire of the missionaries of the China District for a number of years, but owing to the fact that we had no tent suitable for the work that desire has not been realized until this fall. The friends in America who have contributed toward the tent fund will be glad to know how it works. It is true that a person really does not know how a thing will work until he has tried it himself. I believe evangelism with the tent has had a fair trial in our District, and I am sure that it is the opinion of all who have seen the tent work in operation that it is a success, and by far the most effective and quickest way to evangelize. Our tent is 70x40 feet, and will, under normal conditions, seat six or seven hundred. But it has been estimated that we have had as many as 3,000 people in and around the tent. Everyone wants to see the Big White Tent and what is going on in it. The fact is that multitudes come to listen to the gospel in the tent who would not go inside of a building for the same purpose.

The stereopticon set that Brother Kinne left with us is being used in connection with the tent work, and is very effective in drawing the people to the meetings. Every picture is explained. These explanations really are little sermons, sometimes lasting five minutes or more. The Chinese grasp the truth more quickly when it is illustrated. I believe no less than 75,000 people have been in the tent in the past four weeks. Not a few sought salvation, and many hearts and homes have been opened to the gospel. Some missions in China have as many as ten tents going practically all the year around. Tent work in China is no longer an experiment, but a great factor in bringing the gospel to the multitudes.

AN UNTOUCHABLE NOW EXALTED

By MISS BESSIE SEAY, Khairi, India

ONE by one they are gathering home from Khairi. "Persecuted, but not forsaken; cast down, but not destroyed." Dogi Mahar, a boy about fifteen years old, went to be with the Lord on September 6, 1923. The poor boy had been ill for some time with lung trouble, but should not have gone so soon had he had proper care. His people and caste people objected to his being a Christian, so persecuted him and punished him greatly. He was not of age, so I was helpless to do much. His body soon went down. If he came to our services at all he was punished. His food was taken away from him for some time, but he would slip off and come here and eat with our people. If his people had known that he would have been punished more than ever, for it is an awful thing to eat with Christians. He was saved, but being under age he could not make much outward manifestation of it. They took him away from here, too, so I could not help him, but I felt the Lord would stand by him, and He did.

They brought him back home to die. As soon as I found that out I went to him. His voice

seemed to clear up, and I talked to him and asked him if he did not want us to pray with him. He said, "Yes, please do, by all means." So we did, and he seemed quiet and resting in the Lord. I asked them what they had given him to eat. They said, "Just our bread; we have nothing else." I asked him what he wanted to eat; he said, "chicken." I saw he was dying from hunger, so I said, "You shall have it." So I sent him a chicken and eggs and such things as were nourishing for him, but he did not live long enough to eat it all. The last testimony he gave was that he was trusting in the Lord. Just before he passed away he said, "Where is Auntie?" and was gone soon after that. I was so sorry I was not there so he would have felt I was still standing by him as he went. Pray that his death will lead many more to the Lord. He was such a dear little fellow and did so enjoy coming to our meetings and being with God's people, but was not able to attend very much. Now he is rejoicing before the throne. How happy he must be! No more pain, no more cough, but peace and joy.

PLOWING STEADILY AHEAD

By MRS. MINERVA MARSHALL

IT SEEMS there is something for each moment, with translating the Bible courses when not teaching in one of our schools, or assisting with home duties, or services at church, or writing over the many articles into better Zulu for our monthly paper. My work is to put into correct form the articles written by natives and others. I feel that this is an important branch of our mission work, as many natives read our paper each month, and there is much spiritual food in *Umpapamisi* ("The Awakener.")

I now have forty of our gospel hymns translated into the Zulu, and have taught most of them to the students here, some sixty-two in all.

God has richly blessed here the past year, and we have gotten out on foot to visit some of the kraals, since we lost so many horses. One day Sister Rixse and I walked about fourteen miles, visiting five kraals, and speaking to fifty-one natives about the way of God and righteousness. It was a red-letter day. Best of all, a number of weeks later two heathen women whom we visited that day came to the church and believed in Jesus and have been giving evidence of being saved ever since. For this we thank God. It pays to go to these benighted ones with the Bread of Life. We pray that others may soon find Jesus. We have been having new believers at other stations recently.

Brother Schmelzenbach and Dr. West and our native evangelist Josefa Mkwanzai, have just made a trip through the low country to Stegi to dedicate the new church just built by Brother Janzen. They would have clinics for the sick on their route also.

We hear that Miss Pelley is doing good work at Stegi as district nurse for white government servants as well as working among our natives there. She will have a great field for services over there, no doubt, as there are thousands in that district—some twelve thousand, I believe.

Miss Martin is doing enough work for two women, as she has nearly forty girls in her girls' school, and the sewing is heavy, beside the teaching, book-keeping, etc. We surely need more workers here to keep her from breaking down. Miss Lovelace is doing excellent work as teacher of the boys' school this year. I enjoy the "little white school," and the children are plowing ahead steadily. Our schools were visited by the Government School Inspector the other day, and he spoke quite favorably of our work, for which we thank the Lord. I began giving violin lessons to a class of six the other evening, and the boys seemed to enjoy learning how to make the violin "cry." They say, "beat the organ," instead of "play it."

We appreciate very much your prayers and interest.

The man who goes through life with an uncertain doctrine not knowing what he believes, what a poor, powerless creature he is! He goes through the world as a man goes down through the street with a poor, wounded arm, forever dodging people he meets on the street for fear they may touch him.—PHILLIPS BROOKS.

GIVING TO A CAUSE OR TO A SYSTEM

By REV. E. G. ANDERSON, General Treasurer.

IN our desire to properly provide for all the interests of the church there is danger of becoming mechanical and merely giving to a SYSTEM, without specific knowledge as to the needs in back of the system. We have learned from years of experience that the average person with a real Christian experience desires the leading of the Lord in his giving, so that he may feel that he is not only performing his duty, but also giving his consecrated money in harmony with the will of the Lord.

We Would Not Dictate

In presenting a financial system to our church all of this has been taken into consideration. It is recognized by those who are responsible for the financial interests of the general church that we cannot dictate to our people how they shall give their money. But we feel that we should suggest the needs and then suggest a method by which gifts may be so distributed as to supply all the needs, that none may lack but that all interests may be properly provided for.

All Interests in Due Proportion

Some of our interests have a personal appeal that must not be ignored. For instance, it is not difficult to convince our people of the fact that primarily we are called as a church to preach the Gospel both at home and abroad, and every effort that will make this possible is usually heartily supported both with prayers and with gifts, but other interests that appear to be by-products are sometimes considered by our people as not so essential and therefore overlooked when distributing their gifts. It is with a desire to supply every need that a plan is being suggested which, if followed out, will give a reasonable amount for every interest with preference given to the more evangelistic efforts.

The amount needed during 1924 for the various general interests is TWO HUNDRED AND SIXTY THOUSAND DOLLARS. Of this amount ONE HUNDRED AND SEVENTY FIVE THOUSAND DOLLARS is needed for our foreign missionary work; TWENTY THOUSAND DOLLARS is needed for our home missionary work; TWENTY FIVE THOUSAND DOLLARS for our church extension work; TWELVE THOUSAND DOLLARS for the support of our General Superintendents; SEVENTY FIVE HUNDRED DOLLARS for the ministerial relief fund; TWENTY FIVE HUNDRED DOLLARS for the free distribution of religious tracts; miscellaneous items of expense EIGHTEEN THOUSAND DOLLARS.

The Pastor's Responsible Part

We are not insisting that our churches adopt any specific plan to secure money for these various interests. We realize that many systems are now in use; and while we believe there is a plan

that could be universally adopted, and would possibly give more satisfactory results, yet we also know that it will take months, if not years, of careful training to get a new plan adopted. And while our people are learning about the BETTER WAY we must not allow our work to suffer for a lack of money. We would therefore urge that every pastor prayerfully consider the needs, present them to the people, and do his best to secure the money by WHATEVER METHOD may seem to be most satisfactory and acceptable to his people. This will bring results and will give us the money needed to carry on the work.

Let it be clearly understood that in giving money individuals and churches still have the privilege of designating the specific work to which they desire to make their gift. Many, however, will be willing to give their money with the understanding that it is to be distributed to the various departments already mentioned, but others will feel that they should give to some specific object, such as home missions or foreign missions. They should not be denied this privilege. Some day we trust the majority of our givers will see the necessity of distributing their gifts so that all needs will benefit by their liberality.

Some Present Urgent Needs

At this writing we are greatly in need of money for Home and Foreign Missions. Some of our District Superintendents who must have help will suffer hardships and be unable to do what they want to do unless we help them. **THEY SHOULD HAVE SOME MONEY SOON, AND THERE IS NOTHING IN THE TREASURY.** Our foreign missionary interests have just closed a wonderful year, and yet to continue the work already established money is needed so that this great work can go on uninterrupted. There are also a number of congregations that have appealed to the Church Extension department for help. If we could mention the conditions under which they are laboring many would quickly feel that something must be done to help them. Our Ministerial Relief department is now helping with partial support a number of ministers who have broken down in health after many years of faithful service. We can not say to them they shall go to some county institution in order that they may be supplied with the necessities of life. We must do something for them, and yet the funds are not available.

May we urge our people, pastors, evangelists and District Superintendents to consider these needs, begin early in the year to pray about them and to contribute, so that a large deficit may not be incurred that will work a hardship on all of us later in the year.

GOD HAS CALLED US. WE MUST NOT FAIL HIM.

ALABAMA DISTRICT

The God of battles is with us in Alabama and we are moving with great faith and the outlook is very optimistic. There have been some changes in the pastors since the Assembly, but all the churches are supplied and both churches and pastors are working praying and planning to make this the banner year. God is able and willing and our faith says it will be.

Pastor Heathcock has his churches well organized and at work. The secret of a pastor's success is a well organized and praying church. His churches are on the stretch for a mighty revival.

Brother Farmer writes from Florence that God is blessing in his new field. With this godly man to lead we expect Florence, Sheffield and Tusculumbia to be evangelized this year. These cities include the Mussel Shoals. This is one of the greatest opportunities in the South.

Rev. Colvin is the hustling pastor at Fairfax and he reports victory. We are adding to his charge, but with his zeal and the help of God and his good people we expect great things from his work.

The wide-awake Butler has things moving at Cordova and Snoddy Chapel. The revival at Cordova with Rev. Claude J. Frost was a success. This church is planning to entertain District Preachers' and Workers' Convention in the spring. Drs. Williams and Hardy will be with us. Begin now to plan to attend. The program will be out shortly. Our church at Jasper was fortunate to get Rev.

J. J. Smylie as pastor, he having recently come to us from the Baptist church. The owner of the big new theatre offered us the use of his building each Sunday afternoon free of rent. Dr. Smylie is using it two afternoons each month. His preaching is attracting great crowds.

I find Pastor Ramsey's church in Huntsville in fine shape and moving. He reports salvation all along. Sister Ramsey is a minister, this being true, Brother Ramsey has some time to give to evangelistic work. He is a strong preacher of the type we used to hear. Give him a call, he will do you good.

Evangelists Platt and wife held a successful revival with Brother Barnes at Taylor Springs. They are now with Brother Gattis, the sanctified railroad conductor in Guntersville.

Brothers Kemp and Blackburn write they are pushing the work with the blessing of God upon their efforts. Brother Watson reports good news from Robertsedale. We expect to give him several revivals this year.

Brother Rushing, the good pastor at Selma, writes the enemy is greatly opposing, but they are looking up and pushing the battle. There is a chance in Selma for a great church.

Let our people keep prayed up. We cannot live without a revival. See that all your apportionments are paid up each quarter. Plan a mighty revival campaign, secure your evangelist and go in to win. **H. H. HOOKER, District Superintendent.**

Among the Churches

KELLEY CHURCH, HAMLIN DISTRICT

—Our revival closed Sunday night, Dec. 23rd. For ten days and nights District Superintendent Allie Irick and District Evangelist Emma Irick preached as led by the Holy Ghost. The church was wonderfully blessed, sinners found pardon, backsliders were reclaimed, and believers sanctified. The last service of the meeting about fifteen were in the altar for prayer, and all except three prayed through to victory. It seemed that Brother and Sister Irick were especially anointed for this meeting. Their humility, their attitude, and their powerful messages made a lasting impression on the whole community. The final results of this meeting will only be known in eternity. Kelley church is a rural church with services held in the school house. Forty members reported to the Assembly. God has wonderfully blessed and prospered the people in the past and they in return are liberal supporters of our Nazarene institutions and work. Finances came easily; paid evangelist over two hundred dollars. Sunday afternoon Sister Irick gave a message on the White Slave traffic, in response to a free will offering of one hundred dollars for Rest Cottage at Pilot Point. The apportionments for the whole year are all paid. As the new year comes in we expect to press the battle for our Nazarene work and Bible holiness, and we feel sure of a great year's work with the Kelley people. We are looking forward to the day and expecting to see a church building dedicated to God in this community.—S. R. Jones, pastor.

BENTON, ILL.

—Revs. E. E. and Ora L. Turner of Indianapolis, Ind., have been with us fifteen days. Their ministry was very helpful and their messages scriptural, practical and convincing. They came to us with a burden and worked early and late in behalf of souls. They are excellent pastor evangelists; knowing just how to help a church win hungry hearts for Christ. There were several good genuine cases of regeneration and sanctification. Received some good members, with others applying for membership. The attendance was the best that we have seen in the church for a series of revival meetings. The roads were heavy, it rained nearly every day and still they came to hear these Spirit filled preachers. There is a sweet spirit of unity among us. Through the efforts of Brother Turner, working in conjunction with the Church Board, the church presented the pastor and family with a nice Ford sedan for Christmas. And best of all the revival continues with us. To Him we give all the glory.—Millard R. Fitch, pastor.

ALBUQUERQUE, N. M.

—These are perhaps the best days we have ever seen in the history of our church at this place. Very few Sabbaths have passed since our District Assembly last May that we have not had souls to pray through at our altars. We have had an increase in membership of almost fifty per cent. We are enjoying a very substantial growth in our Sunday school also under the efficient superintendency of Brother A. F. Brewer. Our N. Y. P. S. is proving a real auxiliary to our church. We have recently organized a Junior Society that is proving quite a blessing to our children. Revs. H. C. and Mary Lee Cagle were with us for a meeting the first three Sundays in November, which would have been reported at that time but for the writer's having to go to the hospital for an appendicitis operation immediately following the close. The meeting was good in every way; fifty or more prayed through. We also received a nice class in the church. We were recently favored with a visit from Brother Davis our District Superintendent, which was a great blessing to our people. Evangelist E. Arthur Lewis and family also stopped over with us one night enroute to California the week before Christmas. Their coming was a great inspiration to us all. Our people are facing the new year with great anticipation.—L. Lee Gaines, pastor.

CORYDON, PA.

—Sunday, November 25th was a great day in the Lord for us when we dedicated our new Church of the Nazarene for which we have been earnestly praying the last twelve years. God has promised good things for them that stand still and wait and pray. Thank His dear name we have a home now where the only desire of our hearts is to see the people gathered in and many precious souls be made every whit whole. Our church is not large but will seat around 125 comfortably. On Sunday saints gathered in from

twenty miles around with their dinner and we had a full day together. We had Sunday school at 10:00 then at 11:00 we had preaching with Evangelist Clyde Boyle in the pulpit. Certainly the Lord gave him unction from on high and he delivered a great message with amens and hallelujahs from the congregation. Then again at 2:30 was our dedicatory service with Brother C. R. Chilton of Warren in the pulpit as our speaker and Jesus was truly with us. There was \$1700.00 pledged, \$125.00 loose offering and at the evening service a loose offering was taken for Brother and Sister Boyle of \$20.00. We took a class of six in on probation at this time. We have a fine class here; all on the firing line seeking souls for our Master. We have several young folks who are greatly interested in the work and are all beautiful singers that we are sure God is proud to call His own. We ask all the HERALD family to join us in prayer for a live revival here.—Church reporter.

GLENDALE, ARIZONA

—Just closed a very good revival meeting. A good number of seekers at the altar and many people heard the truth. Large congregations attended the meeting and we expect to see further results of the meeting in the future. Rev. P. R. Jarrell, formerly of Oklahoma but now of Arizona, did the preaching and we can assure you it was fine. Brother Jarrell is a sweet spirited man and preaches the truth with unction and blessing. He carries a real burden for lost souls and is willing to fast and pray to see results. We recommend him highly and if you need an evangelist write him at Glendale, Arizona as he has just left the pastorate recently and can give you a good meeting at this time. The people here all learned to love Brother Jarrell and the offering came easy. Also a good "pounding" given the pastor. We have taken in some good members and some more to come.—Melza H. Brown, pastor.

ASHLAND, KY.

—We thank God for our new pastor and wife, Rev. W. T. Mason, who came to us about six weeks ago from Colorado. They have been faithful on the job, visiting the sick, helping those in distress, and blessing our hearts with friendly calls. God bless them. We all love them, and every member seems to be getting his shoulder to the wheel to help push the battle for God. We are expecting the greatest year in the history of the Ashland church. We have a fine body of young people who are enthusiastic and have a burden for the lost. We especially request the HERALD readers to pray for our revival which starts January 5th, and continues over the 27th with Rev. Elsner and wife as evangelists. We are expecting a great meeting, please remember to pray for us.—E. Steenbergen, reporter.

MARION, OHIO

—Evangelist Jarrette and Dell Aycock recently closed a successful revival of two weeks with the Church of the Nazarene here. Inclement weather almost the entire time of the meeting hindered the attendance, yet the interest increased and conviction deepened until a goodly number sought and found victory. At the closing service there were fifteen seekers nearly all of whom prayed through. Brother and Sister Aycock endeared themselves to our people and were made a great blessing to the church. They know how to work with the pastor for the building of the work.—H. G. Trumbauer, pastor.

HOLLENE, N. M.

—Glad to report victory for our church at this place. How we thank God for the faithful few that have held on to God for the church and holiness out here on the plains. While our people here are poor in this world's goods they are rich in faith and love to God, with a vision of bigger things to come. While we have only had this work about three months with more rain and snow than ever known here the dear Lord has blessed our work, and the church has remembered the pastor with free will offerings, a good suit of clothes and worlds of kindness. "On with the battle."—Roy Lane, pastor.

DELMER, KY.

—We have just closed a gracious revival here in the church. Brother H. H. Lee of Georgetown, Ky., doing the preaching. The spiritual life of the church was greatly strengthened. Some new members will be added to the church. This church will never get over the meeting. We are glad to know that the Lord has men of Brother Lee's type in the harvest field. Praise God for an experience of scriptural holiness.—J. S. Leggett, pastor.

ELKHART, KANSAS

—God has visited Elkhart with a gracious revival. Rev. C. J. Garrett of Paola, Kansas was the evan-

SUNDAY SCHOOL LESSON REFERENCE

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.

Jan. 20. MOSES CALLED TO DELIVER ISRAEL.

LESSON: Exodus, chaps. 1:1-12:36.

GOLDEN TEXT: By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Hebrews 11:24, 25.

Devotional Reading: Psalm 130.

Jan. 27. ISRAEL SAVED AT THE RED SEA.

LESSON: Exodus 12:37-18:27.

GOLDEN TEXT: The Lord is my strength and song, and he is become my salvation. Exodus 15:2.

Devotional Reading: Psalm 106:1-9.

gelist in charge. Miss Florence Leaton of Blackwell, Okla., was the song leader. Miss Leaton is not only a good singer but is also a good personal and altar worker. Brother Garrett is a strong preacher of the Word. His messages are logical and powerful. He made many friends for the church while here. The attendance was fine considering the inclemency of the weather and roads. Conviction settled down on the people in a marked degree. Between fifty and sixty different persons received definite experiences, including many children. Many were both saved and sanctified. We received three into full membership and seventeen on probation. There is a prospect of others coming in later on. The church received new inspiration and courage to press on to greater things ahead. The children's meetings held by Brother Garrett were so good and enjoyed by the children so much that we have made them a permanent addition to the church. These meetings will be held every Saturday afternoon. We expect by the grace of God to keep the revival fire burning the year round.—H. J. Beaver, pastor.

COLEMAN, OKLA.

—We have had our pastor, Brother Wade Nelson with us over Saturday and Sunday, and he gave us three real good, juicy sermons, as rich as cream. Praise the dear Lord. Two persons were saved and three came into the church. We are looking forward for victory. Dear reader, pray for this little church at Coleman.—Mrs. P. F. Price, reporter.

KUNA, IDAHO

—We organized in November with eight members. We are all poor folks, but rich in faith. We have started to build a church building which is 30 x 40 feet, and which will cost about \$18,000.00, of which we have \$750.00. We are asking the readers of this dear paper, when you turn your faces toward the New Jerusalem, ask God to send in the finances that we may finish our church and dedicate it to the Lord, free of debt.—W. A. Bell, Sunday school superintendent.

SANTA ROSA, CALIF.

—The Lord is giving us the very best time of our life. We are witnessing some very definite answers to prayer and fruits of our labor in Santa Rosa. I am sure that every department of the church is in the best state of its history. Last week at our prayermeeting five prayed through to victory. Last Sunday morning the pastor gave a ten minute talk at the close of the Sunday school, and an altar call; about twenty-five children and young people filled the altar and many of them prayed through to real victory. The finances of the church are in good condition. District and general benevolences, including missions, are paid in full to date; also the local expenses. The finances are not so hard when we keep plenty of glory on.—W. L. Fear.

EMMETT, IDAHO

—The first year of our labor here was one of burdens, griefs, heartaches, and more or less discouragement with reference to the church work. Only the Lord kept us encouraged sufficiently to stay till the year was out. However the close of the year showed a small increase in membership, some improvement in the spiritual condition, and some of the hindrances overcome, and some hindrances not overcome. We were very reluctant at first to accept the call for another year, and it was only after God had given us unmistakable evidence that the call was

from Him that we were willing to accept what to us was a big responsibility. So clear was His leadings in the matter, and so vividly did He show us the need, and our responsibility, that we trembled as we assumed the responsibility and entered upon our duties. Half of the second year is now past and we are seeing some of the fruits of the first year's labor. For the last few months God has been coming on us in real pentecostal fire and glory. The Sunday services are times of spiritual power and blessing, and fruitful in the salvation of souls. New faces are seen in almost every service and it is these new people who are getting saved and sanctified. The mid-week prayermeetings are also increasing in attendance and interest, and are times of salvation. Last Tuesday evening (Dec. 18th) we had with us my old friend and co-laborer of other days, Rev. Lum Jones. God set His seal upon this service and six persons, responded to the altar call, three of which were men and all prayed through to definite victory. There were some real shouts in the camp when they came through. Brother Jones comes to us for a second meeting in this place January 11-27. We are pushing on for greater things. Amen.—L. R. Butcher, pastor.

TEMPLE, TEXAS

—On Nov. 4th, we began our pastoral duties with the Temple church. Since that time we have had with us the Moore-Campbell-Cornelius evangelistic party. During the days of revival effort, God gave some sixty souls and about ten new members in the church. On one Sunday we arranged for a big down town meeting in one of the theatres. This was a wonderful victory for our church, and has given us the friendship and good will of the people. For three Sundays after the revival closed the Lord gave us twenty-two souls, and several new members for the church. We had planned for a revival with Dr. J. B. Chapman, and Prof. and Mrs. Kenneth Wells, to begin Dec. 9th. Owing to the weather conditions we did not have the great meeting that we had hoped to have. But God gave us some victory and the great preaching by Dr. Chapman will never be forgotten by the people who had a chance to hear him. And Brother and Sister Wells simply captured the people with their beautiful singing and special music. Since our Assembly, we have had about one hundred souls blessed, and have received twenty-two new members with others coming. We are praying and trusting the Lord for one hundred new members this year, and we purpose to put the HERALD into every home that we can.—E. W. Wells, pastor.

IRONTON, OHIO

—We are glad we can report victory. Since May 20th we haven't had a barren altar service. God has manifested His power in saving and sanctifying many souls. We have just closed a revival meeting with Brother C. B. Fugett and wife. God gave them a wonderful revival in the ten days, there were 182 seekers, many prayed through to victory. Brother Fugett did some good preaching which was enjoyed by all. Our crowds are getting so large we cannot seat the people on Sunday night. We have over a hundred out to our prayermeetings, our Sunday school is growing and doing fine. We covet the prayers of all of God's people.—Earl Dulaney, pastor.

HULL, ILL.

—Almost four months ago we came to this place. God is blessing us here with His precious presence. We have visited almost every home inquiring into their spiritual condition and inviting them to our church. We are building a five-room bungalow parsonage on the church lot. December the 16th we closed our revival with Rev. M. F. Lienard as evangelist. He is one of the strongest preachers in the church, is possessed with deathless zeal for the lost of earth and is a tireless worker, preaching the old rugged, red hot truth. Rev. Clarence Fritch and wife were in charge of the singing in the latter part of the revival and carried along their part of the work splendidly. There were a number that prayed through, the church received great and we believe lasting benefit. On Tuesday after the revival Brother Fritch brought a very inspiring message to a large crowd and one soul was saved. Hull is Brother Fritch's home, he is now pastoring at Maple Mills, Ill. The pastor, T. C. Grisby brought a great soul-stirring message Sunday morning following the revival from the text, "Walking in the Light;" he gave the altar call and five came, four were sanctified and one saved and at the evening service another sanctified for which we thank God. We are going on in the strength of our mighty captain.—Reporter.

KENT, OHIO

—Last March we began to conduct cottage prayer-meetings here. Interest increased with each meeting,

the crowds grew and we were having a glorious time in the Lord. People became so interested that it was impossible to confine our meetings to cottages any longer so Brother W. R. Hamilton and myself at once called on Dr. Sloan, our District Superintendent for help in conducting a revival meeting in view of organizing a church. Arrangements were made with him to furnish a tent and he very kindly consented to give us Brother Elsner and wife, who were scheduled for Parkersburg, W. Va. for a home mission campaign. So our meetings opened on June 17th. Brother and Sister Elsner were at their best and the Lord wonderfully blessed them in their singing and preaching. Souls bowed at the altar, some coming under such deep conviction that they screamed to God for help and forgiveness. These meetings continued for two weeks when Brother and Sister Elsner could stay no longer. Interest was at a high heat. We did not think it wisdom to close the revival and continued the meetings until July 15th. Dr. Sloan came over on Thursday night, July 19th, and organized a Nazarene class. He asked us to take the pastorate and we accepted it. So we have been pushing the battle for souls as best we could since that time. We immediately organized a Sunday school of thirty-two members the first Sunday and got right into the harness. The people bought a parsonage, secured the Township Hall to worship in and we are going on to victory. We have more than doubled our membership in the church since Dr. Sloan organized it, have 106 in our Sunday school. "and the end is not yet." Brother J. D. Tompkins of East Liverpool, Ohio comes to us the third of January for a three weeks' revival. Will you all pray for us in this meeting? This is the seat of one of our State Normal schools. Over 3,000 students attend this Normal from all parts of the state and the influence of this little church has already gone into several other denominations through these Normal students. Pray for us.—James F. Ward, pastor.

CANON, CITY, COLO.

—Beginning Dec. 2nd, with our Holy Ghost filled District Superintendent D. I. Vanderpool of Colorado Springs as evangelist, and the Spirit-filled Aeolian Quartet of Chicago we sat together in heavenly places in Christ Jesus through the two weeks. Brother Vanderpool is a veritable Wesleyan portrayer of repentance, conversion and holiness. Our little band is beginning to learn the efficacy of getting under the burden and there was sufficient prevailing prayer to bring flood tides of glory. Many "stranded" souls were swept back into the ocean of God's redeeming love. There were eighty-six seekers at the altar, eighty-three praying through for every heart need, both conversion and sanctification; and the people of God greatly edified. The attendance was unsurpassed, the Aeolian Quartet deserving great

credit; gathering the people by their ability and spirit. A class of twenty-seven was taken into the church December 16th, the closing day with Brother Vanderpool. On Wednesday, December 19th our valiant old warrior and champion of the Word, Bud Robinson stepped off with us for a five days' convention, and the quartet remained to add inspiration to it all. We have remodeled our tabernacle with a nice backboard stucco exterior and a new ceiling and walls ready for plastering. Brother S. H. Rhoads of Colorado Springs, that great provoker to love and good works presented the church a large, most beautifully designed and artistically wrought motto. How we prize it as his own handiwork. As a young church, this however, is a somewhat strenuous field of labor for a pastor. We are glad to find in Brother and Sister Grattan that consecration that enables them to take joyfully the way of the cross and our new deaconess Sister Esther Kuling is a blessing among us. Remember us at the throne. —Mrs. Crowe, reporter.

HOMINY, OKLA.

—The Lord is wonderfully blessing the work at this place. During the past year our membership has more than doubled; the attendance at our Sunday services, also our mid-week prayermeeting has been steadily increasing. Our pastor W. H. Barlow really knows God, he also knows how to pray, work and sacrifice for the advancement of Christ's kingdom. He has caught the vision of a larger and better life for his people, he has heard the command to go forward and is leading them on to higher and greater things. Our Sunday school has grown beyond anything we had even dared to hope. Last Sunday the attendance passed the two hundred mark and the collection was fine. Our superintendent seems to be the right man in the right place, his heart is in the work, he and the pastor are untiring in their work to build up the school and God has marvelously blessed their efforts.—Hattie Jones.

ERIN, TENN.

—On December 23rd, we closed a wonderful revival for which we will ever praise God. Our new pastor Brother Robert Rawls did the preaching; his messages were clear and convincing bringing conviction to the unsaved. Miss Essie Morris had charge of the singing. Her special songs were greatly enjoyed by all. Miss Bertie Karns, returned missionary from Japan, but formerly of Erin was with us and rendered much service in prayer and praise, also had charge of the Sunday afternoon service. A large crowd of old friends and neighbors gathered to hear the interesting things she had to tell us. How thankful we are that God in His goodness has blessed her labor in Japan and brought her back to stir up others in regard to missions. God's touch was upon each service, conviction deep and pungent was upon the hearts of the unsaved. More than a score of precious souls wept their way to the cross and found God either in saving, reclaiming, or sanctifying power. God's children were blessed and encouraged and feel like pushing the battle, we are expecting greater things of Him who is able to do exceeding abundantly above all we ask or think. To Him be all the glory.—Mrs. W. P. Feessell, reporter.

MOHAWK, IND.

—These are good days for the Nazarenes here, with our beloved pastor and wife, Brother Leo. Davis. Just closed a gracious revival with Brother J. E. Hughes of Kentucky as evangelist and the Schlagel sisters as singers. Their eplendid singing and music was a blessing to all. Brother Hughes preached regeneration, second blessing holiness, hell-fire and the judgment in the demonstration and power of the Holy Ghost. Old time conviction seized souls, resulting in about forty souls being blessed, saved or sanctified. Six good members were added to the church with other good folks looking our way. The church was revived in general. We give God the glory.—Wm. Stanberry, reporter.

JONESBORO, ARK.

—Last Sunday was our first Sunday with the church here. We had a great day. I believe we made it a Red Letter Day for all concerned. There were eighty-two out to Sunday school and we are going to set our objective at two hundred for Easter and I believe we will make it for the people have a mind to work. Had a great N. Y. P. S. service in the evening closing with a live testimony, and they rendered a most excellent Christmas program in the church Christmas Eve under the efficient leadership of one of our young ladies of the N. Y. P. S., Miss Irene Hinchcliff. God gave us perfect liberty in each service and we closed the service Sunday night with about fifteen up for prayer. There was conviction on the people. One young lady was saved at our

cottage prayermeeting last night. They have provided a brand new five room house for their pastor to live in with all modern conveniences, but we are going to build a parsonage some time and keep this tithe for the church. I am more than delighted with my work. There is such a fine spirit among the business men of the town, and I feel as though I am in divine order. We are going in for the best year of our life.—R. A. Thornton, pastor.

LITTLE ROCK, ARKANSAS, FIRST CHURCH

—We are glad to say that we have made some progress along all lines during the last year, raised \$7,000.00 for all purposes added another annex on church to help take care of our Sunday school classes. Received forty-three into the church and had two good meetings, Brother Ruth and Brother Jeffries conducting same, and lifted the indebtedness on our new church some. When we brought our tithe in we would have as high as five and six hundred dollars in cash per month and the windows in the Eastern sky would fly open and down would come the "special blessings from Jehovah" as He promised in Malachi 3:10. Nothing can beat it for financial management. Rev. J. W. Oliver was appointed District Superintendent of the Combined Districts of Little Rock and Arkansas. He immediately began his work on the District and held down the pastorate here until Rev. M. E. Borders from Chicago came. He preached for us two Sundays to good congregations, the fire fell and we were refreshed as usual and made to see our rich privileges in God, especially to the sanctified heart. The Church Board called him and when the congregation voted it was unanimous. He has returned to Chicago for his wife and is moving here at once. Before Brother Oliver left we gave him a little farewell reception, about fifty present. Brother Robinson and Brother Brown and their families from North Little Rock came over, God "came down" when we sang Zion's lovely songs about the blood. Tears were shed, and testimonies given to God's goodness and the help and blessing Brother and Sister Oliver had been to us. "Prayer was wont to be made" often several were shouting and praising God while tidal waves from the other world rushed in upon us. Brother Reed our song leader started forward and we marched around the table and left a little love offering for Brother and Sister Oliver to help them furnish their new nest they must make for themselves. God bless them in this great undertaking, it is His work, we are His laborers. Will we work and occupy till He come? God help us. We feel like traveling on and will push the battle to the gates. Amen.—Mrs. C. W. Stegall, secretary.

WHITTIER, CALIF.

—We have just closed a seven weeks protracted meeting with Brother and Sister C. E. Roberts, evangelists. This meeting undoubtedly has been the best in the history of this church or city. There



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was not a dry altar service for fifty days. Our God has manifested Himself in saving and sanctifying power. There were more than three hundred soul bowed at the altar of prayer during the meeting. There were a number of whole families, fathers, mothers, sons, and daughters at the altar at one time. Brother and Sister Suffield were with us for five days during the meeting and gave us a wonderful lift. Sister Campbell of Long Beach was with us a number of Sundays and oh how she sang the Gospel to the delight of the people. There were a number of wonderful cases of healing, Sister Roberts was one among that number that God wonderfully healed after two specialists had diagnosed her case and said she was in a critical condition. We have received twenty-eight into the church and a goodly class is coming soon. We have a class of young people that number sixty-five or seventy, not children or old people, but young people that are on fire for God. A number of them have been called as preachers and evangelists, among them being the pastor's daughter. God has called her to preach the Gospel, Amen. \$2400.00 was pledged to pay on the debt of our new church, and between sixteen and seventeen hundred dollars raised for the general expenses of the meeting. More than a hundred subscriptions were taken for the HERALD of HOLINESS and a new Dodge touring car was bought for the pastor. Rev. and Mrs. Roberts were at their best and the people of Whittier will not forget soon their wonderful gospel message. They were of the Jonathan Edwards type. Mighty conviction would settle on the people night after night until they would have to yield and come to God.—C. W. Griffin, pastor.

STOCKTON, ILL.

—In September we returned to this place for the fourth year, greatly desiring that God would make it the best and most successful year of our lives. So far we can say of a truth God has done even more than we expected. The church is progressing nicely in every department, especially in the Sunday school, where the membership has increased nearly 100 per cent in the last few months. Last Sunday's attendance was between sixty and seventy, and a number were unable to be present. A nice class of members enrolled. There have not been many Sundays since last September that new members have not been enrolled. Our aim is 100 by Easter. The attendance at all our services has increased. It is evident that we have the prayers and co-operation of this splendid class of people. Pray for us as we push the battle.—E. W. Larrabee, pastor.

AUSTIN, TEXAS

—At the close of the San Antonio Assembly we returned to Austin to begin our third year as pastor here. Dr. A. G. Jeffries came to us on November 9th for ten days' revival. I have had Dr. Jeffries before for meetings, but I never heard him preach as he did this time. He was filled with the Spirit, kind and sweet in all of his dealings with the pastor and the people. Those who came once returned to hear this man of God. We had great crowds, and good interest. Many times we could not seat all who came. The last night was the climax of the meeting. When the sermon on the "Unpardonable Sin" was finished, the people fairly staggered to the altar. More than fifty were counted in the altar that last night. About all prayed through. Brother Jeffries was well paid and gave perfect satisfaction to the church. An offering was taken to get the pastor a car on the last night of the meeting, and the car has been bought and is being used to the glory of God. Amen. Our services have been good since the meeting. Have had many professions, and a goodly number taken into the church. All departments of the work are doing nicely.—Ivan L. Flynn, pastor.

"I enjoy reading the HERALD. I pray God's blessing of the whole family, especially on those who contribute and help to get the paper out."—Stella E. McRoberts, Indiana.

Gleanings From the Field

SHAWNEE, OKLA.

Glad we can report victory. Had a great service Christmas morning in our home church. We all love our pastor, he certainly does feed his sheep with the very best food, that is the Word of God which brings joy to our hearts. We ask your prayers that this may be a good year for us all. Burdened for the lost.—Mrs. Annie Tetrick, evangelist.

ABERDEEN, S. DAKOTA

We began a mission in Aberdeen and have been at it for a month, and are praying that before long we will be able to have a Nazarene Church here that will stand for holiness. There is not a Nazarene family in this place that we know of and we have no one to help us but God. Satan is at work but God is on our side. Pray for us.—W. F. Herbig, evangelist.

LEXINGTON, KY.

We have held three meetings since the Assembly, one at Little Texas, ten miles southwest of Lexington just after the Assembly. We had a good meeting, a number were saved and sanctified; we also organized a good Sunday school. I preach there every Sunday, prayermeeting every Thursday night. God is blessing, praise His name. We then held a revival at old Republican seven miles south of Lexington. We had a very good meeting, had large crowds, a number of folks at the altar and a few prayed through. We also held a meeting seven miles south of Nicholasville, had a good meeting and a number of souls were saved and some were sanctified. We also raised enough money to start a Nazarene church and have a lot to build it on. This is a good location, seven miles from Nicholasville on the Nichols and Danville pike. Praise the Lord. Brother Frank Cassidy of Lexington did the preaching while I sang, prayed, and shouted the victory. We give God all the glory.—Rev. Frank Cassidy and M. L. Brown, evangelists.

ADA, OKLA.

Just closed a great little meeting with Pastor A. M. Gilbert of Wister, Oklahoma. In spite of mud and slush the people came and were wonderfully blessed. Brother Gilbert is a safe, sane, beautiful pastor. His people love him, we had some wonderful cases of salvation and healing, closing in a blaze of glory. A beautiful class of nine came into the church with more to follow. On we go with the battle.—W. E. Ellis, evangelist.

ALTON, KANSAS

Praise the Lord for the good meeting He gave us at the Pleasant Valley schoolhouse five miles west of Alton, Kansas which we just closed. There were quite a number at the altar and nearly all seemed to get good victory. We organized a Sunday school with thirty present. They ordered the Nazarene literature for the year and we believe the time will soon come when we will have a Nazarene Church at this place. Our new pastor, Rev. F. R. McConnell of Covert, Kansas has promised to preach for them each Wednesday night, and Rev. Rosa Gordon of the Wesleyan Methodist church has promised to preach for them each Sunday morning and as the Nazarenes and Wesleyans are working nicely together we believe there are better days ahead for Pleasant Valley. We are to begin a meeting at Lyons, Kansas Jan. 6th, after which we have an open date and will be glad to receive a call for that date in Kansas or near there as our next meeting is to be in Kansas and would save carfare.—V. A. Scofield, evangelist.

ON THE EVANGELISTIC FIRING LINE

Since our Western Oklahoma District Assembly I have been actively engaged in evangelistic work, and our God is giving us the victory. Our first revival was with Rev. A. L. Cargill, pastor of the

Capitol Hill Church, Oklahoma City, where we had a real revival, and the church strengthened. Many prayed through at the altars. In the midst of this revival we had a telegram from General Superintendent Goodwin to postpone all dates and go to Cincinnati, Ohio for a campaign with Rev. R. P. Fitch, pastor of our baby church there. They were just buying a new church building and it is a beauty. Here we had a great meeting with fifty praying through good, and so pentecostal was the demonstrations that the people filed a protest against the noisy Nazarenes in the police court, but the policeman who came to see us went away satisfied, and the revival swept on. The last night there were twenty-five in the altar. There is a great future for our work in Cincinnati. Next we attended the General Board meeting, which lasted nearly two weeks. We believe that we have struck the hour of forward march in our church. At present we are in the midst of a holiday revival with Rev. M. R. Bishop, at Alva, Okla. and the fire is falling and people are getting blessed in spite of the Christmas festivities that are on. Brother Bishop is a fine pastor. We are in the evangelistic work for real revivals that build up the churches.—C. B. Jernigan.

ENTERPRISE, ORE.

The meeting closed with our church at Salem, Oregon with good victory. God gave us many souls in the fountain. We were driven out on the great Columbia highway down the Columbia River at the close of our meeting. This is one of the great driveways of the world, down by the Cascades where the story is told of the Bridge of the Gods that once crossed the Columbia River in the early days of the Indians. Our meeting with Pastor Lewis E. Hall at Enterprise, Oregon was one not to be forgotten. It was held in the Baptist church and was a revival from the start as we only had one service that there was not some one that got through. We had sixty or more that got through in this meeting. Baptists were sanctified, drunkards converted, homes made happy and the Devil put on the go. We ran in high all the way. Brother Hall is a great fellow. We had a big "pounding" for the pastor, raised money to get him an overcoat, and left him with plenty to eat and a good coat to keep him warm. We left Enterprise in the morning and arrived in Nampa, Idaho at seven. Preached at 7:30 that night and in the morning at chapel had about thirty seekers in the two services. Rev. C. P. Ellis was in a revival at that time. We preached at Emmett, Idaho Tuesday night, had an old time camp meeting; in one night three men, one woman, and two girls were saved. We left the pastor, Brother L. R. Butler and his people walking on the wind. On our rounds we have been taking subscriptions for the HERALD, telling the people it is the paper to read. I have been telling them the Nazarene pond is the one to get into, the water is deep and plenty of room.—Lum Jones, evangelist.

Notes and Personals

Evangelist G. F. Jacobs of University Park, Iowa will be in a meeting at Palisades, Colo. Jan. 17th to Feb. 10th. After that time he has open dates and would be glad for other meetings in Colorado or in adjoining states.

District Superintendent N. B. Herrell of Ohio recently dedicated a new church building at Kenton, Ohio, assisted by Rev. H. W. Welsh, district evangelist and the pastor, Rev. R. A. Hoffman.

Married: At the Nazarene parsonage in Newman Grove, Nebr., Rev. Elizabeth Wheeler, pastor and Mr. W. H. Mead of York, Nebr., on Tuesday, Dec. 18th by Rev. Malmé, pastor of the Swedish Free Mission church.

Brother R. A. Thornton, pastor at Jonesboro, Ark. writes concerning the HERALD of HOLINESS: "We have the best paper on earth; its editorials cannot be excelled, they are deep, spiritual and written in excellent literary style. It is one of the best associate pastors to my mind, for it will do its work while you are somewhere else doing the same kind of work. My motto is, 'Everyone of my people to read the HERALD of HOLINESS.'"

Evangelist L. M. Payne of Bethany, Okla. has a few open dates.

General Superintendent R. T. Williams on his way to Arizona and California stopped a few hours in Kansas City and gave a most excellent talk at the watch night service at First Church.

Proceedings of the Young People's Convention

They are now ready for distribution. Every person interested in the work of our Young People's Societies should have a copy. They contain the proceedings of the First General Convention; the list of committees elected and the reports of the different committees.

Price, 10c each, in any quantity.

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Announcements

NOTICE—Eastern Oklahoma District: There will be two Preachers' Meetings (or Conventions) held on the Eastern Oklahoma District in February, one for the southern part, at Durant, Feb. 12 to 17; the other for the northern part at Sapulpa, Feb. 19 to 24. Dr. J. W. Goodwin, General Superintendent has consented to be with us at both of these Conventions, and a great time is expected. Rev. R. B. Gilmore of Durant, is Chairman of the Program Committee for the First Convention, and Rev. W. B. Walker of Sapulpa is Chairman of the Committee for the other one. Any suggestions for the program may be sent direct to the Committee. Every minister and Christian worker on the District is especially urged to attend at least one of these Conventions. —S. H. Owens, District Superintendent.

NOTICE—Eastern Oklahoma District: All Presidents of the local Woman's Missionary Societies and Dorcas Societies please send names and addresses to the District W. M. S. President, Rev. Effie Edwards, 400 Jefferson St., Muskogee, Okla. at once.

NOTICE: On account of the failing health of my wife, I am compelled to change climate. I would like to take a pastorate somewhere in California. I have had twenty-five years of experience as evangelist. Any church needing my services, write me at Paniel, Texas.—A. G. Jeffries.

NOTICE: The following churches are expected to advertise well and pray very earnestly for a most successful Home Missionary Rally when Rev. John Fleming of Ashland, Ky. and the writer comes to them next month. Almost every week we receive a number of applications from holiness preachers of other denominations who are willing to accept a small work among us where the work will be preserved. We must take care of some of these dear men. Let us put forth the greatest effort of a life time. The slate is as follows, Ashland, Ky. Jan. 10th; Olive Hill, Jan. 11th; Mt. Sterling, Jan. 12th; Lexington, Jan. 13th morning; Georgetown, Jan. 13th evening; Louisville 2nd Jan. 14th; Louisville 1st, Jan. 15th; Hopkinsville, Jan. 16th; Owensboro, Jan. 18th; Newport, Jan. 19th and 20th morning; Carthage, Jan. 20th evening; Delmer, Jan. 22nd; Naomi, Jan. 23rd; Faubush, Jan. 24th Somerset, Jan. 25th; Mt. Hope, Jan. 26th; Science Hill, Jan. 27th; Huntington, W. Va., Jan. 29th; Wurtland, Ky., Jan. 30th; Williamson, W. Va., Jan. 31st. Brother Fleming will tell his life story at each point save Ashland. Here he will preach his famous sermon on the "Ford."—J. W. Montgomery, District Superintendent.

NOTICE: Rev. A. G. Jeffries' lectures and Bible course begin Jan. 20 to Feb. 3 at Central Nazarene College, Hamlin Texas. Evangelistic services each evening. Rev. Jeffries is a man of prayer, a cultured orator and a great student. Come, enjoy the feast. —W. K. Twyeffort, President; H. B. White, pastor; Hattie Bowman, reporter.

RECOMMENDATION: Rev. P. R. Jarrell, formerly of Texas and Oklahoma, has recently moved to Mesa, Arizona, and has entered the evangelistic work. We can recommend Brother Jarrell as being a splendid evangelist and a very successful soul winner. He has agreed to come back to Oklahoma in the spring for some meetings, and we hope that our pastors will give him some calls. He will do your churches good, and bless the people.—S. H. Owens, District Superintendent. Eastern Oklahoma.

TELEGRAMS

ABILENE, TEXAS
Just closing good meeting at Abilene. Most of preaching done by pastor. Good way to spend Christmas holidays. The church at Abilene making real progress, the Sunday school, prayermeeting and regular services improving and God is really blessing our efforts to His glory. Six new members united with the church and we are looking for great year here.

W. B. PINSON AND WIFE, Pastors.

MOOREHEAD, MINN.
I have organized a new church at Moorhead, Minn. with a bright prospect. This is the fourth new church to be organized on the N. Dakota-Minn. District since the Assembly.

W. L. BREWER, District Superintendent.

OKLAHOMA CITY, OKLA.

Just closed a good revival at University Heights, Oklahoma City, Okla. Many seekers, twenty-two saved or reclaimed and ten sanctified. Good material for an organization. We are now in a revival at Pickingtown, Oklahoma City and we request the prayers of the HERALD family.

L. M. PAYNE, Evangelist.

WRIGHTSVILLE, GA.

Campaigning Georgia District with Dr. Reynolds. Good services with Mt. Carmel, Columbus and Macon, God blessing, the people encouraged. Delighted to have Dr. Reynolds with us, he is proving a great blessing to the District. We are taking the offensive and claiming the territory for God and holiness. Churches approving the budget.

A. B. ANDERSON.

INDIANAPOLIS, IND.

The Moore-Campbell-Cornelius evangelistic party closed splendid financial campaign for Central Nazarene College, Hamlin Texas December 19th. Our Hamlin and San Antonio Districts responded nobly with their means to this grand institution and will have the school out of debt soon. President W. K. Twyeffort has a splendid faculty and excellent student body. Prospects for the school are very bright.

J. E. L. MOORE, Evangelist.

NAMPA, IDAHO

Great victory campaign for college at Nampa Sunday. Interest ran high when Mayor Emerson announced that he would give \$1,000 for every thousand raised by the church up to \$10,000.00. Total of \$20,000.00 raised for college. Endowment of \$20,000.00 awaits us as soon as total indebtedness is paid.

J. T. LITTLE; H. ORTON WILEY.

"I have been a constant subscriber to the HERALD of HOLINESS, and reader of it for more than ten years. I do not have words to express my appreciation for the marvelous light it has given to me on the Bible during these years."—Bl. T. Turner, Ohio.

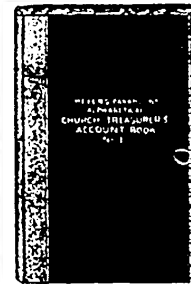
"I think the HERALD is just fine. I love to read every department of it. It is a great privilege to be able to read after the great minded writers every week. Would love to see more from the pioneers." Mrs. W. B. Cole, Oklahoma.

"I surely enjoy reading the HERALD of HOLINESS and cannot afford to be without it. I always feel such an uplift and so encouraged and helped through its ministry. May the Lord continue to bless it to the good of others as He has to me is my prayer."—Mrs. H. S. Coey, California.

AN ILLUSTRATION

Dr. Cuyler said: "The best illustration for a preacher or teacher is one which may be compared to a clear pane of glass, occupying small space, attracting no attention to itself, yet revealing the grand objects beyond it which would otherwise be invisible." What is clearer and more far-reaching than this? The small son of Dr. Thomson, the author of "The Land and the Book," was following his father, climbing a very steep mountain. Near the top the path led along the edge of some precipice overhung by projecting rocks. Just as he reached this point Dr. Thomas heard the voice of his little son calling to him and saying, "Take the safe path, father, I am coming after you." If all fathers realized how closely their boys are following in their footsteps, would Love let them walk so near the precipice as they now do?

CHURCH TREASURER'S RECORD



The Paramount Church Treasurer's Record Books are issued both for the single pocket envelopes and for the duplex or two pocket envelopes. Both styles come in several sizes, to accommodate the church with membership of 200 up to 1,300. Lack of space prevents us giving detailed description of the Records. Send for special circular giving different sizes and prices and showing fac-simile of pages with collections properly recorded.

- No. 1. (320 names) For Single Pocket Envelope \$1.80
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Every person - minister or layman - interested in the work of the Church of the Nazarene should have a copy of the

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¶ The Journal of the Sixth General Assembly will bring to the reader a complete history of every item of business before that body. Legislation enacted by the Assembly is given in both the original form in which it was presented; the amendments or substitutes offered and the form in which it was adopted.

¶ Another feature of the Journal is a complete roster of the Assembly; likewise a complete roster of the delegates elect and alternates elect, whether or not they were in attendance.

¶ For the first time the Journal will give the names of members introducing motions and amendments and substitutes.

¶ Heretofore the Journal has devoted one section to Committee Reports. The present issue embraces all such reports in the Journal of the Proceedings, leaving the report in position with the history of its receipt and disposal. Thus, in reading the Journal one can complete each section without turning to another part of the book.

¶ While these new features require a larger book, yet for the first time there is given to the church a complete history of all legislation, a complete roster of all elected and participating members, and an enlarged Statistical Section showing the progress of the church numerically and financially. The book comprises 320 pages.

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REQUESTS FOR PRAYER

Special prayer is requested for a young woman who has recently left her home that God would save her and deliver her from evil surroundings.

Prayer is asked for the newly organized church at Roganville, Texas which is having a hard pull financially.

"Will you kindly ask the praying people to pray for the conversion of a young man and his wife in Los Angeles. Will report when saved."—E. H. R.

A sister from Indiana requests prayer for her healing.

WANTS

WANTED—Christian lady, preferably middle aged, to work for family of five, three children, one in school. Christian home with privilege of attending the Nazarene church. For further information address, Mrs. Charles M. Newton, 631 Masee Ave., Bloomsburg, Pa.

"Why I Do Not Desire My Daughters to Dance" and "Merry 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.

N. Y. P. S.
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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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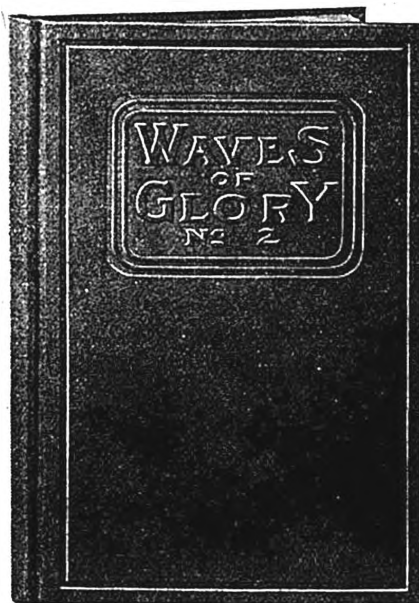
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bindings. In such cases we recommend the limp cloth which is comparatively inexpensive yet quite durable. We use the best quality of pebble cloth that we can secure for this edition.

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Manila. This is specially prepared heavy paper, tough and flexible, and it gives good service. We use this binding so as to bring the price of the song books within the reach of small churches and missions; who simply can not afford the next better grade.

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