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The Advantages of Being Handicapped

BIRTH and opportunity do not constitute very certain leads as to who will succeed and who will fail in life. There is no doubt but that good appearance, money and opportunities are intended for advantages to their possessor. Yet it is a calamity for one to be born good looking, rich, or the only child in the family. For "if one is comely, his comeliness will spoil him, if rich his money will spoil him, if the only child in the family his parents will spoil him." Still some people with all these advantages, potential handicaps, succeed in writing their names high in the hall of fame and usefulness.

Then a sufficient number of shepherd boys have become kings, rail splitters presidents, bootblacks college professors and bar keepers ministers to prove that some who "had no chance" have outstripped others who "were born with a gold spoon in their mouth."

Demosthenes, the greatest orator of antiquity, was naturally of a stammering tongue and ungainly presence. J. C. Penny, the merchant prince, was born poor and went broke on his first business venture of any magnitude. Edison and Henry Ford were, as boys, too poor to afford proper equipment for the carrying on of the experiments which would lead to their future success. Ruth, the Moabitess, was trained in idolatry. And Paul, the saint, was once Saul, the Persecutor.

Why do not all those who are "fortunately situated" at the beginning of their lives do something worth while before they die? Perhaps the most general and most nearly correct answer is, because they depend upon their advantages and do not try. Why do a great many who "had no chance" overcome their circumstances and "make good" in spite of all? The answer is, because, having nothing upon which to depend, naturally, they set out to make good their loss and get such a good start in the effort to "catch up" that they just go on up the hill.

Our natural tendency to "let well enough alone" betrays us into letting that which is not well enough alone. Many a "moral man" has trusted to his own goodness and lost his soul, while many a deep dyed sinner, knowing and confessing his sinfulness has found abundance of mercy in Christ. Morality does not of itself damn, and certainly sin is no friend to salvation; but when one has nothing else upon which to lean, and knows that he is helpless within himself, he will sometimes the more readily turn to the true Source for help and mercy.

Paul had whereof he might have glorified as much as anyone in his day; for he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews;" as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness

which is in the law, blameless." But these things he counted loss, for they were once a substitute for Christ with him, and their very excellence made them the more dangerous. So whenever, Paul, the saint, would glory in any thing that pertained to himself, he glorified in his infirmities, because these were present reminders of his own utter insufficiency and caused him to lean harder upon Christ.

Comparatively few of the rich and great and wise of earth find the "fulness of the gospel of Christ." But the poor of the earth, and the despised, having nothing and needing all, come believingly to Christ saying, "Nothing in my hand I bring, simply to thy cross I cling." Not many who are full and have need of nothing become great in their service and sacrifice for Christ, but casting aside the glories of men, some humble ones never cease to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And indeed how happy is the one who can say, "On Christ the solid rock I stand, all other ground is sinking sand!"

"He Will Give Grace and Glory"

THERE are instances in which the words grace and glory seem to be used interchangeably in the Bible. Then there are various uses made of them both so that they cover a variety of meanings from physical comeliness and abundant riches on up to the highest thoughts of joy and blessing in this and in the world to come.

But on the whole, as applied to God and His relation to us, we may say that grace has to do with the pardon of our sins through the unmerited mercy of God, to the entire sanctification of our fallen nature by the baptism with the Holy Ghost and to the supply of strength and power from day to day to enable us to live the Christian life. While glory is the word which describes the method, manner, and measure by which and in which God will communicate His nature and will to us in heaven. Grace may be thought of as glory veiled and glory as grace uncovered. Grace must naturally be gentle, meek and unpretentious, while glory is exultant, triumphant and unopposed to exhibition.

Grace leads to glory and there can be no glory except it be prefaced by grace. Grace is glory in its every day clothes, glory is grace dressed up. Grace and glory are of the same essence and differ only in degree. Grace is glory static, glory is grace stirred up. Grace is to glory what air is to wind. Grace is the meat ration, glory is the dessert. They are counterparts and concomitants; in the

divine promise they are connected with a co-ordinate conjunction, which suggests that they are undistinguished as to rank.

Grace without glory suggests a ship without sails. Glory without grace reminds one of a ship without ballast. Much grace and little glory is like a powerful locomotive which lacks speed. Much glory and little grace is like a race car that can bear no load.

But grace is antecedent, glory is consequent. Grace is the foundation, glory the superstructure. Grace represents the man as coming up, glory tells of God's coming down. Grace stands for preparation for heaven, glory of entrance into heaven.

Grace is a present possession, reaching on into the future world, glory is a future inheritance casting its fore-gleamings upon us now. Grace reminds us that we were once sinners, glory seals the fact that we are and shall be saints. Grace speaks of God's love, glory is the voice of His power. Grace bridges the chasm of death, glory opens the gates of life. Grace is a guarantee against the maw of hell, glory is the pass card into heaven.

In their relation to the Christian and to each other, grace is the negative and glory the positive. Grace is internal, glory is external. Grace is for personal consumption, glory is for use in winning others. Grace is the experience passive, glory is the experience active.

But why should anyone be contented with either the one or the other? Or why should he not have an abundant supply of each when the Lord gives both grace and glory to them that walk uprightly?

Adding One-Fifth to Our Foreign Force

THE sending forth of twenty missionaries, the majority of whom have seen former service in the countries to which they are now going, this fall is really adding one-fifth to our force in foreign fields. Twenty missionaries among the many heathen is but as a drop in the bucket, but from the standpoint of our ability and our present force on the field the sending forth of such a number may well be called a notable undertaking, and one of which we may justly speak for some time to come.

One can scarcely think of more and better reasons for sending these workers forth than we have at this time. In the first place, our stations are very imperfectly manned and these reinforcements are required to even keep what we have. In the second place, God is pouring out His Spirit upon our work in several of the fields and the opportunity for enlargement was never so good as now. But in order to open new stations, more workers are absolutely indispensable. Not to send more workers right now would be to pattern after the folly of the farmer who gives attention to planting and to cultivation and then neglects to gather in his harvest; for the fruitage of from ten to twenty years

of planting and cultivating on the part of our foreign representatives is now ripe. Shall we let the whitened grain fall and decay for the want of laborers? Beside this is the fact that the Davises, the Fritzlans, the Franklins, the Coddings, the Eckels and some of the others have already been on the field, know the language and customs of the people and can go to work the week after they land, instead of having to wait two years to master the language, as new missionaries must do. These considerations are in addition to all those which ordinarily hold in favor of sending missionaries to foreign peoples. Evangelizing a non-Christian people is difficult at best, and we should be especially thankful to God that He has given us these advantages in regard to our part of the task.

The cost of equipping these twenty missionaries and paying their passage to the field is estimated at twenty thousand dollars. A considerable portion of this sum is yet to be raised. The General Treasurer says that a good many are responding to the invitation to have a part in this matter, but there ought to be a more ready and a much fuller response. By that time when you will be reading these words, most, if not all this splendid band of heroes and heroines will be on their fields, or on the ocean hastening to their places. Our General Board has arranged this because they had confidence that we would truly come up to "the help of the Lord" in this time of need, and I am quite sure that we will, but let us end the suspense by doing it now. There is no possibility of investing in the salvation of the heathen that promises as good and as immediate returns as this unusual investment in returning these men and women to the fields in which they are prepared to labor. Let every church and every individual lift hard and lift right away.

Church Joining and the Ordinances

THOUGH the leper was as clean the instant that Jesus touched him on the mountain side as he would ever be, still the Master sent him to the priest to offer for his cleansing the things which Moses commanded, for a testimony unto them (Mark 1:44). Would it not have been easy for the Master to have said, "You are clean now in reality, so there is no need that you should give attention to signs and ordinances?" And if he had said this, He would

have been in line with some now who say, "If you are a Christian, you are a member of the true Church, then why bother to accept initiation into the visible church? If you are converted, then you are born again, then why seek the sign of this change in the baptism with water? If you have accepted Christ, you are truly eating His flesh and drinking His blood, then why follow out the ordinance of partaking of the sacrament of the Lord's Supper? If you have the spirit and reality of religion why attend to the forms? If you truly possess grace, why attend upon 'the means of grace'?"

Apparently we should need no other argument than the Lord's own example of practice and teaching. He went to the synagogue and stood up to read the Word, "As His custom was." He was baptized of John, the preacher of confession and repentance, in order that He might "fulfill all righteousness." And in instance after instance He gave His sanction to the observance of the forms of religion along with the possession of its reality.

When men ask the question, "Can't I go to heaven without joining the church?" And, "Is baptism with water essential to salvation?" and kindred questions, with too much show of interest they usually suggest the idea that they are not going to do a single thing if they can escape hell and leave it off. They suggest that they will keep His commandments, but they will not trouble to do such things as are in a sense gratuitous, even though they may be "pleasing in his sight."

The attitude of the true Christian is that he will do his utmost to please God in all things great and small. He will not be slow to take any step which may serve to show his joy at lending assistance to the spread of God's kingdom. He is not anxious to learn from what duties he may be excused, he is anxious to perform any act of worship or do any deed of service that may serve to express his perfect love for a perfect Redeemer.

Membership in the visible, organized church, is the plain duty of all Christians. Baptism with water is the initiatory rite of the visible church. The sacrament of the Lord's Supper is of divine appointment and is for our comfort and God's glory. Attendance upon the services of the house of God, public and private prayer, the reading of the Word of God, offering private and public testimony to the saving grace of God, meditation upon the mercies and perfections of God are all "means of grace" which true Christians love and from which they will not seek to be excused on the ground that they can "go to heaven without them," but they will joyfully attend to them in humility and faith.

"We are never less alone than when we are in the society of a single faithful friend; never less deserted than when we are carried in the arms of the all-powerful."—FENELON.

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(Notes of an address delivered at the opening reception of students of Pasadena College, September 12, 1924.)

MR. PRESIDENT, Ladies and Gentlemen; You ask me to address this company of students, and the faculty of this college on Christian Education. It is a great theme worthy of this occasion. I will base my remarks on the words of a great educator; "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, . . . that I may know him" (Phil. 3:8-10).

St. Paul is said to have been the best educated man of his age. If a man's training is to be measured by his influence on his age while living, and his abiding influence upon after generations through his books, then Paul had the very best.

He was a man of three universities. He took his literary training at Tarsus, at that time the second university of the world. Afterward, he went to Jerusalem and took his law course at the feet of the immortal Gamaliel. Still later, after his conversion, he went to Brush College in Arabia, where Moses graduated, and studied theology at the feet of Jesus Christ. Then he came back to be the tallest man in literary stature, and the largest in girth, and the most potential in influence of all the great men of the Christian centuries. He was not narrow. He had read much, and written much, and traveled widely. He knew men and was acquainted with the world of his day. He appreciated everything that went to make up life; physical, intellectual, social, and spiritual.

He lived in a truly great age, an age of art, architecture, philosophy, literature, and law. He had mastered it all. It becomes, therefore, highly interesting to notice what his final and mature conclusion on education was. He gives it in the text, taken from one of his last epistles. It was the deep conviction of his soul which he had permitted to shape his life. He tells us that much as he had enjoyed literature, and appreciated philosophy, and delighted in law, they were all dwarfed into insignificance when compared with *the knowledge of Christ Jesus, his Lord*.

I. I OBSERVE, THIS IS NOT THE PREVAILING OPINION IN OUR GREAT SCHOOLS NOW. We are spending vast sums of money on education in the United States. Our public schools and denominational colleges are costing one billion dollars annually. Many of the professors in these state schools are undermining the faith of the pupils in the Bible, denying its inspiration, authenticity, and historic veracity. They deride all miracles as incredible and impossible. Hence the virgin birth, and the deity of Christ are discredited, and the Son of God is declared to be the bastard son of Joseph, or of a Roman soldier and a fallen girl. Of course such a degraded Christ could make no atonement, and be no Savior. He could not arise from the dead, nor ascend to heaven. So Christianity is gone and we have no salvation, we are yet in our sins and "without hope and without God in this world." This is the infidelity which professed sons of monkeys in pulpits and college chairs are diligently teaching to the sons and daughters of God.

II. WE ASK, WHY DID PAUL WANT TO KNOW CHRIST? In other words, what is the end of study? Why do parents want to edu-

Christian Education

By A. M. HILLS, D. D.

cate their children? St. Paul had a very lofty conception of manhood. He had a great deal to say about it. He wrote about a full grown or perfect man, "the measure of the stature of the fullness of Christ." He tells us that it was his ambition in all his preaching "to present every man perfect in Christ." We infer therefore that in Paul's estimation, the goal of education is being. The end of all our training is manhood and womanhood. We ask then, WHAT IS MANHOOD AND WOMANHOOD?

(1) It is certainly something more than a magnificent physique. If that were all, then the two pugilists, Firpo and Wills, who fought each other in the arena last night, were the consummate flowers of manhood, but who believes that? Now, we do not underestimate the worth of a strong, healthy body; but it manifestly takes more than a gymnasium and athletics to make a perfect man. A trainer of pugilists is not the supreme educator.

(2) Manhood also is more than a robust body and a trained intellect. We gladly admit that a trained mind in a trained body is a desirable acquisition. But our universities have gone to a wild extreme on this subject.

Before we journey clear back to Sparta, we

WITH THE GREEK NEW TESTAMENT

By PROF. E. WAYNE STAHL

Christ's Seeming Harshness; His Real Graciousness.

Christ, speaking to the persistently-pleading Canaanitish woman seeking deliverance for her demon-possessed daughter, (Matt. 15:26) said, "It is not meet to take the children's bread and cast it to the dogs." On the face of it, it might seem that He showed a harshness in these words, implying that the woman was numbered among the canines.

But an examination of the Greek reveals to us that the word for "dogs" is "kunarions," the dative plural of "kunarion," which means "little dog," or "puppy."

Burke, in his great essay, "On the Sublime and Beautiful," calls attention to the fact that our affection is most easily attracted to little things. We may admire things great and majestic, but our love flows out more naturally to diminutive creations and creatures. In many languages the diminutives of words are terms of endearment.

Christ, in that conversation with the insistent mother, is really referring to household pets, cunning, playful doglets. There is a suggestion of a meal, too, in His words, where the puppies are waiting anxiously, with that yearning attentiveness that only young canines can show, for the children to drop them a morsel of the dinner once in a while. It is a homely and beautiful domestic picture, one that appealed to all His hearers.

Christ loved young, small creatures, and more than once alluded to them in His discourses. He mentioned the hen gathering her young under her wings. He spoke of the children playing their games; He took the little ones in His arms and blessed them. He used the child to illustrate His ideal of the converted person. Jesus, the Lamb, a little sheep, always had a peculiar interest in infant animals.

OLIVET COLLEGE, OLIVET, ILL.

should remember her fate. She condemned to death all weak and imperfect children. She drilled the strong by the most systematic and assiduous training. It gave her an advantage for a time; but later, intellect itself began to fail, and eventually the land of scholars and poets became simply the breeding ground of stout-limbed animals, too weak in character to defend their land from downfall.

If mere intellectual and physical training gave us manhood our crop of men certainly ought to be great; for our large universities for years have been aiming at nothing else. But whether or not mere mental and physical training are able to produce manhood is still a disputed question, strange as it may seem. Facts and experiences, however, seem to be convincing the most careful students of these problems, that a general, and especially, a rapid increase in popular education, secular only, is followed uniformly by a rise in crime and immorality.

It is seen in infanticide, female criminality, prostitutes and bastards, there is also a great addition to suicides. Education of the mind alone but gives a stronger arm and a keener sword to the masses for a selfish and dreadful use.

Cities are the best educated and also are criminally the worst. In Russia when ten per cent of the people could read, twenty-five per cent of the criminals could read. The education of women was increasing faster than that of men, but female criminals were also increasing faster. In France before the world war, two per cent of the people were highly educated; but nearly five per cent of the criminals were highly educated. In Germany when they were pushing education with the utmost vigor, between 1866 and 1875, crime increased from 2.9% to 4.7%. In the United States, while we have been pushing our public schools and universities, crime has increased with bewildering rapidity, and there are seven thousand university graduates in our state prisons. Government statisticians are telling us that the crime of the United States is costing the nation ten billion dollars a year. Such facts seem to prove to a demonstration that CULTIVATED INTELLECT ALONE IS NOT MANHOOD.

Professor Sietze of Amherst College said some years ago, "If we begin our attempts to improve men through the instruction of their intellects only, we shall end where we begin, having blown a bubble that bursts as soon as blown. *No amount of intelligence ever saved any people*, and the most costly educational system is consistent with, and is sometimes actually found with a most corrupt social state." In the same vein, the English historian, Froude, wrote, "Intellectual culture does not touch the conscience. It provides us no motives to overcome the weakness of the will, and with our wider knowledge, it also brings new temptations. The difficulty of conduct does not lie in knowing what is right, but in *doing* it when it is *known*. The sense of duty is present in each detail of life; the obligatory 'MUST' which binds the will to the course which principle has marked out for it, produces a fibre like the fibre of the oak. Morality thus ingrained in the national character, and grown into habits of action, creates moral strength as nothing else creates it. But

MERE INTELLECTUAL TRAINING DOES NOT GIVE IT."

Greece and Rome were cultured and wonderful nations. Their poetry and oratory are still the delight and model of the modern world. Their speech was eloquence, their thought was philosophy, their writings were poetry and song; but they went down under the insupportable burden of their guilt. Greece conquered the world by her thought and Rome conquered the world by her arms; but, while dazzling with paintings and statuary and architecture never surpassed, they both fell into hopeless decay for SHEER LACK OF MANHOOD.

We have republics today that seem to be traveling the same fatal road. They are at least unfit for self government, not so much because they lack intellectual training, as because they *lack manhood*.

III. I OBSERVE, MANHOOD INVOLVES THE HIGHEST MAN AND THE WHOLE MAN. It therefore involves the moral and spiritual nature. We are three story beings. The physical man is the foundation that links us with the earth and the material realm. "The soul," as Paul called it (1 Thess. 5:23), is the intermediate story. It includes the intellect and sensibilities, those endowments which fit him to be a denizen of this world, and rule its substances and master its forces, and have dominion over it and over the lower orders of beings. It knows nature, and science, and art, but it knows nothing beyond.

But we have a third story in the temple of our being, called in scriptural language "THE SPIRIT" (1 Thess. 5:23). We here touch that part of our nature which has to do with duty, eternity, and God. This faculty is as much above the soul, as that is above the body. It brings us into immediate knowledge of *moral law*, of a personal God, of our filial relation to Him, as made in His image, and of our responsibility to Him. By this faculty we ascend into the realm of prayer, of communion with God, and we make him our portion and joy forever.

This is the top story of man, the temple of his being, which has a sky window that opens to the stars and the throne of the eternal God. This is the Holy of Holies, where God dwells when he tabernacles with men.

How meager and one-sided is the education which neglects the kingliest faculty of man. Mark Hopkins well said, "If man is to be educated physically and intellectually because he has a physical and intellectual nature, why should he not be trained morally and spiritually, because he has a moral and spiritual nature?" Sure enough, if the hand should be trained to deftness and cunning, why not train the conscience? If the eye should be trained to accuracy of vision, why not train the eye of the spirit to see the beauty of Christ, and the transcendent glory of God? But our great universities are forgetting all this. They are letting the noblest faculty be dwarfed by neglect, and note the result.

Two days ago Loeb and Leopold were sent to the state prison for life for the murder of a fourteen-year-old boy. A ninety-nine years' sentence of each was added to that for kidnapping their victim. These men were the fine products of their respective universities, brilliant intellectual stars of the first

magnitude, each graduating under twenty years' of age, and each taking post-graduate courses in Chicago University, yet they seemed to be capable of committing one of the most atrocious murders in all the annals of crime, with no more conscience about their guilt, or the enormity of their crime than two hyenas might be expected to have. They were a normal product of two godless Universities.

Mr. President: If I mistake not, that is why we are gathered here tonight. It is because the sainted founder of this college had a vision of the need of a school of learning where the whole man, body, soul, and spirit should be trained into symmetrical Christian manhood, for the glory of God, the spread of the kingdom of Christ, and the service of this sin-cursed world.

Beginning With the Grandparents

By PROFESSOR A. S. LONDON

PSYCHOLOGISTS tell us that one half of our characteristics come directly from our parents, one fourth from our grandparents, and one eighth from our great grandparents, and so on down the line. The old adage; "Begin one hundred years before a child is born to train the life," has much truth in it.

Heredity is a factor in the building of character and is an element that must be recognized in the process of developing the life.

Religion does not do all for a human being in the building of a great life. Salvation does all for a person that is intended for it to do. Christ forgives the past, changes the ideals and places the affections upon things different. But tendencies toward habits are inherited and must be reckoned with in character building.

I once heard a father, in a testimony meeting, say that his boys were converted and his troubles were over. He forgot that there were habits that had had power over them for many years and tendencies in their lives that had to be worked out. Characteristics had been transmitted from the parents to the children that must be guarded against. Years of reckless living is not overcome in a moment of time. The father soon saw that his troubles were not over. In a few months the boys were back in the same old paths of living.

"The sins of the parents are visited upon the children to the third and fourth generation." We sow today and reap tomorrow. Many parents are reaping in the lives of their children seed that was sown many years ago. Byron, the great poet, said "Untaught in youth the life to tame; the springs of life were poisoned." He received tendencies toward habits that made life hard for him.

Jerry McAuley went down seven times after he was first converted. It took care, kind treatment, tender watching and much patience to get him to the place where he could stand. Years spent in debauchery were not overcome in a moment of time. It had woven itself into his life until will power was weakened. Inherited tendencies had to be mastered.

Czolgosz, the noted anarchist and murderer of one of our presidents, had a mother that tried to murder him before he was born.

But for that holy vision, these students might be gathered in some other college assembly tonight, where the young women were shamelessly dressed; hard drinking, cigaret puffing Amazons; dancing voluptuously to attract attention, and the young men were debauched, depraved infidels, quite on a level with their mates.

We need not be ashamed of our calling and our work. To graduate yearly a small class of sanctified, God-fearing and Spirit-filled young men and young women to go out and bless the world is an infinitely greater work than to annually graduate a thousand Christ-rejecting, God-despising, infidel reprobates, who live for self-indulgence and to curse humanity.

PASADENA, CALIF.

Who knows but that this inherited tendency led him to a habit that climaxed in this awful tragedy?

I once knew a mother who gave special training to her child before his birth. She placed a large picture of a noted orator over her front door. She looked at that picture constantly. She studied books on his life. At an early age her boy could hold an audience spell-bound with his oratory. "Blood will tell." My mother used to say she would rather I would marry a bad girl out of a good family than a good girl out of a bad family. I did not know her meaning at that time. Through years of study and observation I have come to realize somewhat the importance of her statement.

I was just reading today in a leading magazine where there are more people who go down in history and make good in life from ministers' families than from any other class of people. This may not be of any importance to the casual reader, but it seems to me a great proof that training for the young should begin long before the birth of the child. It is a stated fact that a Christian person has never yet been found in a family where there are four generations of infidels.

Mr. Burbank, the great horticulturist, has proven to the world what can be done in the line of breeding in the plant life. He has produced a watermelon without a seed in it and many other wonderful things are being accomplished in his work. Who knows but that the time will come when someone will cross the milkweed and strawberry plant and have strawberries and cream on the same vine?

Napoleon Bonaparte, the great French general, placed the tallest men in the front lines of battle. By so doing he lowered the height of the French people nearly two inches.

When I think of the great responsibility among our young people of today along the line of determining destinies for those yet unborn, I shudder at the great task upon us. I am just wondering what the next generation will be with a crowd of flappers and jelly-beans as parents. This pleasure loving and loose crowd of young people will not produce a very godly crop of children. I see no hope for America. It seems to me that we are bordering on the precipice of an aw-

ful catastrophe that is liable to come upon us any moment. "Like begets like," and if this be true, what hope have we for the generations yet unborn? Our educational system is undermining the faith life of our young people and the education of today determines the civilization of tomorrow.

I know of a mother who gave special care to the study of mathematics before the birth of her child. She took pains in counting money and giving change from the cash drawer of her husband's mercantile establishment. At the age of seven years the child was quite efficient in mathematics.

One of the great evangelists of early Methodism had a mother who gave special attention to the spiritual side of her nature before the child was born. He was not born a Christian, but he was born with a tendency that led him to seek Christ and the church early in life.

Fifty years ago Germany sowed the seed of militarism. The late World War was the harvest. Grandparents and parents did not live to see the results of their training. For generations back military training was compulsory in German schools. Eleven millions

of the manhood of different nations is a part of the price that was paid for their training.

Max Jukes lived in the state of New York. He did not believe in the Christian religion. He married a girl of like character. From this union came nine hundred descendants. Three hundred died prematurely. Two hundred died murderers. Three were executed. One hundred were sent to prison on an average of thirteen years each. Ninety were prostitutes. One hundred and forty-five were drunkards. The family cost the state of New York more than one million dollars.

Jonathan Edwards was a great divine. He married a girl of Christian character. From this union came thirteen hundred and ninety-four descendants. Out of this number came thirteen university presidents, sixty-five college professors, one hundred lawyers, sixty doctors, one hundred ministers, sixty authors and thirty judges. Outside of Aaron Burr, the grandson of Edwards' who got into trouble by marrying a bad woman, the State of New York has never been out one dollar on this family.

We are now training children yet unborn.
HUTCHINSON, KANS.

a special gift and illumination upon Jahaziel. He brought special encouragement to them and gave special direction for the battle. "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you." Victory had come, they had prayed through.

And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high. Jehoshaphat exhorted the people to continue to believe. Some people pray through, but fail and suffer defeat because they let down in faith when the test comes. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." Notice carefully what followed; "And when he had consulted with the people, he appointed singers unto the Lord." (We appoint skimmers, rippers, etc., and frequently fail because of the injection of something human. How hard it is, just to stand still and see the Lord do things in His own way. When will we ever learn?) "And that should praise the beauty of holiness, as they went out before the army, and to say, praise the Lord: for His mercy endureth forever."

Armed men may meet armed men in battle with natural courage, unarmed men might nerve themselves to meet armed men, but here was defenseless men marching into battle, singing the praises of God. *That takes the supernatural.* When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mt. Seir which were come against Judah, and they were smitten. "For the children of Ammon and Moab stood up against the inhabitants of Mt. Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another." And all Judah had to do was to gather the spoils of war. This glory came upon Charles G. Finney, and men fell as if stricken dead under his preaching. This was what struck the Cane Ridge Campmeeting, where services continued without interruption for forty-eight hours. People were lying prostrate or rolling in agony with awful conviction. Many who had made a profession for years, confessed their backslidings and wept their way back to God. The writer has seen touches of this glory here and there, always accompanied by the results of awful conviction, and wonderful victory upon the services and seekers. Here you may ask, why is this not more general? We wish you had asked something easy. It is certainly not because God is stinted in His giving. Is it due to our shallowness and lack of faith? Is it due to our having substituted something else in the place of this anointing and glory? Our Lord is very jealous of our attitude of heart toward Him. It was a crime to substitute an imitation for the holy anointing oil. See Exodus 30:23-33. Have we substituted powerful personalities for this glory and worshiped the creature more than the Creator? Have we substituted brilliancy and oratory, and forgotten that "the world by wisdom knew not God"? Have we sought to popularize holiness, by foolish jocularly, or

Studies in Miraculous Gifts

ARTICLE IV.

By REV. W. G. BENNETT

GIFTS are bestowed in answer to prayer, but not necessarily upon the one praying. This may sound a little strange but I believe that it is according to spiritual dynamics and that the Scriptures will verify the statement, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer; and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake" (Revelation 8:3-5).

There is a certain sense in which people may be great in history, when they were quite ordinary in the eyes of their contemporaries. Yet I believe that there was a glory that was quite common in Apostolic days and in the days of Wesley, that is not so common among holiness people of modern times. With the Ancients, glory did not consist so much in outward display as in the radiance of holy character, and this Jesus had in mind when He said, "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This was the glory that shone in the face of Moses, that made the veiling of his face necessary. It was God shining through. This was the glory that shone in the face of Stephen. "And they were not able to resist the wisdom and the spirit by which he spake." This glory was doubtless what protected Mr. Wesley when a howling mob carried him for miles, threatening to tear him to pieces, but never even so much as scratched him. He said the only damage was a few spots of mud on his coat. The glory of God appeared in the tabernacle and, later, in the temple. The

present dispensation "far exceeds anything that preceded it. "For ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." There is a radiance that some sanctified people have, that many others do not seem to have, that we might denominate glory. It is not a third blessing. It is not necessarily an abiding state of grace. It is not to be sought in the same sense that conversion and entire sanctification are to be sought. It cannot be fully explained. It is miraculous, but is not classed among the miraculous gifts. It seems rather to be the presence of God Himself, shining through a Spirit-filled believer. This experience has solidity about it. It is not visionary or illusive. Paul speaks of a "far more exceeding and eternal weight of glory." This experience can be secured and increased by much time spent in the divine presence. It is the all essential requisite to success. God said to Moses, "My presence shall go with thee, and I will give thee rest." And Moses cried in the agony of his heart, "If thy presence go not with me, carry us not up hence." You will find this beautifully illustrated in the twentieth chapter of Second Chronicles. The inhabitants of Moab and Mount Seir and other confederate nations had gathered against the little kingdom of Judah. Jehoshaphat had just received a severe rebuke for joining with Ahab in confederate warfare, and had apparently profited by the rebuke of failure and defeat. On this occasion he called all Judah together and they gave themselves to prayer. The sixth verse shows that their appeal was to an omnipotent God. Most people have their conception of God whittled down to almost nothing. Is it any wonder that so little praying is done, and so little obtained in answer? The fourteenth verse shows how the united prayer of the congregation brought

soft sentimentalism in the pulpit, and forgotten that God said, "preach the word"? Is there a thirst among us for great crowds and popular movements and big offerings? Is there a lack of genuine consecration and willingness to suffer for Jesus' sake. Are we more alive to the flattery of men, than to the glory of God? Are we given to needless softness, and self-indulgence? Do we allow other things to absorb our attention and fail to give ourselves to that most important, but most arduous of toil, intercessory prayer? If none of these things are true, then it is passing strange that greater glory is not upon our lives, and that greater results do not accompany our ministry. But if any of these things exist among us then we must put away the accursed thing if we expect the divine presence and glory in the camp.

BILLINGS, MONTANA.

THE JOY AND STRENGTH OF UNITY

By EVANGELIST OSCAR HUDSON

The age-worn story of the old man who gave his boys a bundle of sticks with the request that they break them, and after each had tried and failed, he took them apart and one by one broke them easily, is told again in the words of Holy Writ. "Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images" (Hosea 10:2). "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25). "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15).

It is evident that the divisions which were among the Trojans made way for their overthrow by the Greeks; the like animosities among the Greeks brought them under the slavery of Philip. The feuds that were among the Assyrians, brought in the Persians; and the like among the Persians subjected them to the Macedonians; and the contentions among Alexander's successors, opened the way for them to be swallowed up by the Romans, one after another. Yea, the Roman Empire, itself, near the time when the Eastern and Western branches of it were hottest in their contentions about the supremacy of their bishops and about images—behold the Goths and Vandals destroyed the one and the Saracens and the Turks the other. The scandalous discords among the Jews exposed Jerusalem, at length, to their dreadful desolations by Titus Vespasian. The contentions of the Britons made the Romans conquerors. Afterwards the Saxons came in upon the divisions of the natives; and the divisions of the Saxons prepared the way for the Normans.

And for religious differences, it is known how Julian, the Apostate cherished those between the Catholics and the Donatists; saying that no savage beast was so cruel against one another as the Christians; so that he expected thereby to ruin them all. There were once famous and numerous churches in Africa; but by the contentions of the Manichees, then the Donatists, they are now extinguished.

It is related that two friends met. One enquired of the other how his church was prospering. "Not at all, I am sorry to say," was the answer. "Our numbers are dimin-

ishing weekly." "Why, how is that? Has the wolf got into the fold?" "Worse than that, I fear. If it were only the wolf that was worrying the flock, we might cherish the hope that we could get him driven out. The fact is, the sheep have taken to worrying each other, and our condition, therefore could not be worse."

A little boy, seeing two nesting birds pecking at each other, enquired of his elder brother what they were doing. "They are quarreling," was the answer. "No," replied the child, "that cannot be, for they are brothers." Would that this rule and simple natural logic were always borne in mind; then might the Christian nest be more peaceful, more like a family divine.

Melancthon mourned in his day the divisions among Christians, and sought to bring them together by the parable of the war between the wolves and the dogs. The wolves were somewhat afraid for the dogs were many and strong and therefore they sent out a spy to observe them. On his return the scout said, "It is true the dogs are many, but there are not many mastiffs among them. There are dogs of so many kinds one can hardly count them; and as for the worst of them," said he, "they are little dogs which bark loudly, and cannot bite. However, this did not cheer me so much," continued the wolf "as this, that as they came marching on, I observed that they were all snapping right and left at one another, and I could see clearly that though they all hate the wolf, yet each dog hates every other dog and that with all his heart." Is not this still true in many instances with professing Christians? Many are found snapping right and left at their brethren when they should save their teeth for the wolves.

Division, wrangling and prejudice eat out the heart of religion. It has been said that divisions are to churches what wars are to countries. Where war is the ground lieth waste and untilled; none takes care of it. It is love that edifieth, but division pulleth down.

From 1 Cor. 3:1-3, we learn that all strife, envy and division grows in the fertile soil of carnality. Jesus taught that "From the abundance of the heart the mouth speaketh." When our words are swords, our heart is a slaughter house. When our words are false witness, the heart is a mint. If, "by thy words thou shalt be justified and by thy words thou shalt be condemned," be true, our standing at the judgment can be fore-read by taking account of our words, especially those relating to our fellows.

A beautiful flower—the wood sorrel—grows among the trees in some parts of England. It has shining green leaves, we are told, and transparent bells with white veins. When it is gathered roughly or the evening dew falls, or the clouds begin to rain, the flower closes and droops; but when the air is bright and calm it unfolds all its loveliness. Like this sensitive flower, spirituality of mind, when touched by the rough hand of sin, or the cold dew of worldliness, or the noisy rain of strife, hides itself in the quietude of devout meditation, but when it feels the influence of sunny and serene piety, it expands in the beauty of holiness, the moral image of God.

RACINE, WIS.

Questions Answered

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

Q. Does Colossians 1:23, "Which was preached to every creature under heaven," mean that the gospel had been preached to every creature in the days of Paul? If so, the commission must be fulfilled and the church free from obligation.

A. "Every creature under heaven" is a Hebraism for "all the world," and the meaning is that the gospel is not confined to the Jews, but is offered to the Gentiles as well, and that everyone of every race and color was included in the atoning work of Christ and in the gospel invitation. Read the whole connection and you will see that this is the meaning. This is really a parallel passage with Titus 2:11, "The grace of God that bringeth salvation hath appeared to all men." There never has been a time since the ascension of Jesus when the entire world has been evangelized at the same time.

Q. What character does the Elder Son in the Parable of the Prodigal Son, Luke 15, represent?

A. Primarily he represented the Pharisees who (v. 2) complained because Jesus received publicans and sinners kindly. And by analogy he represents any person or people of correct morals or religious claims who are indifferent or opposed to the reception of wicked sinners at the altar of prayer and who are angered at their conversion and reception into the church.

Q. Please explain Matt. 27:52, 53, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

A. These graves were opened by means of the earthquake at the hour when Jesus expired on Friday, and were left open all day Saturday, because the Jewish law did not permit the work necessary to have them closed; the bodies of these saints were resurrected on Sunday, after the Lord's resurrection, for He was "the first fruits" of the resurrection to glorified life. These saints, who may have been some who had died lately and were especially dear to Christ, went and appeared to certain people in Jerusalem who knew them, and were thus additional witnesses to Christ's resurrection, as well as samples of the resurrection of His people which is yet future. These glorified saints appeared to their friends in Jerusalem as Jesus did to His during the forty days that He remained upon earth after the resurrection, but they did not remain in Jerusalem (called the holy city because the temple was there), but ascended into heaven as a guard of honor to Jesus when He went up from the Mount of Olives. There is mystery attached to this occurrence, but it is one of a number of phenomena which occurred in connection with the crucifixion of Christ.

Q. Please explain 1 Cor. 13:11, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." In what respect is this connected with the thought of love in this chapter?

A. Beginning with verse 9, the Apostle discusses knowledge and its best expression, prophecy, in recapitulation in comparison with love, and the eleventh verse contains these familiar illustrations from natural life to show how incomplete our knowledge is while we are here in this world and also how faulty our speech is. And he concludes that we will have to wait until we get to heaven before we can possess perfect knowledge or perfect expression. But he concluded the chapter by saying that faith, hope and love abide now and that the greatest of these is love. In other words, we cannot have perfect knowledge or be able to exercise perfect talents in speech and prophecy in this world, but we can have perfect love.

Q. In 1 Tim. 2:1 what is the distinction between supplications, prayers and intercessions?

A. Supplications are prayers for pardon and for the averting of evil in both spiritual and temporal things; prayers are requests for the procuring of good mercies and providences; intercessions are prayers offered on behalf of others.

"To do evil for good is human corruption; to do good for good is evil retribution; but to do good for evil is Christian perfection; though this be not the grace of nature, it is the nature of grace."—ARCHBISHOP SECKER.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

HOW TO KILL A YOUNG PEOPLE'S SOCIETY

Extracts from a paper read at N. Y. P. S. Convention, Chicago, by Richard Zehrt of Racine, Wis.

Among the many ways to kill a Young People's Society, the following are to be found:

First, Unwise Leadership.—A president should be a leader. He must not only know how to plan, but possess tact and ability to execute. He should be a student of human nature, history and psychology. Above all, he should be versed in the Scriptures, fully saved and filled with faith and the Holy Ghost. An excellent way, therefore, to kill a Young People's Society is to elect a person as president simply because he is good.

Again, a Young People's Society can be killed by a poor program committee. Monotony is poor circulation, a sure sign of disease and debility. While maintaining a deep spiritual tone, a wise program committee will see that the bill of fare is sufficiently flavored by the spice of variety. Prayer and testimony are indispensable to the development of Christian character and must be given a large place in any live society; but an all-bread diet would be a difficult menu, to say the least of it. A solo, duet, musical number, or an occasional reading adds interest and whets the appetite for the stronger spiritual pabulum.

A sure way to kill any society is for the young people to lose out spiritually. With all their programs, variety and leadership, if the young people depart from God and cease to serve Him, their religious activities will become irksome and lifeless. On the other hand, a few young people who are filled with the Spirit can spend an hour together profitably and to their profound enjoyment, program or no program.

Time would fail me to fully discuss the effect of irregular attendance, late arrivals, failure to make preparation when assigned a place on the program, frivolity and lightness in the House of God, all of which are shafts of death striking at the vitals of any Young People's Society.

DISCUSSION OF MISSIONARY TOPIC FOR OCTOBER 26, 1924.

By STEPHEN S. WHITE

The Redemptive Objective—Matt. 9:10-13

I. THE INCIDENT. As Christ passed along he saw the Publican sitting at the receipt of custom (Matt. 9:9). He said, "Follow me," and Matthew obeyed Him. Immediately Matthew prepared a dinner for the Master and His disciples. Matthew's old associates were also invited. He was anxious for them to become acquainted with the Christ. These publicans and sinners came to his home on that special day of feasting. The Master and His disciples sat and ate with them.

The publicans were the hated tax-gatherers. They joined with Rome in her oppression of their people. Thus they were looked upon more or less as traitors to their country. Besides, they were generally very unscrupulous and cruel in their collection of the taxes.

Sinners were made up of several different classes. Sometimes publicans were just spoken of as sinners. Again, they were often Jews who did not observe the Old Testament ceremonialism. Nothing could be more sinful in the thought of the orthodox Jew. The despised term was also applied to those who had committed some base deed or terrible crime and finally to the heathen or Gentile peoples as over against the Jews.

The sinners referred to in our lesson were likely of the first class to a large extent with possibly some of the second type.

II. THE QUESTION. "Why eateth your Master with publicans and sinners?" The Pharisees asked this question of Christ's disciples. The Pharisees were strict Jews. They believed all of the Old Testament and carefully observed all of its cere-

monies. They were also impressed with their superior righteousness. They loved the uppermost rooms at the feasts and the chief seats in the synagogues. They did their best to carry out the letter of the law, but omitted the weightier matters, judgment, mercy, faith (Matt. 23). For them to have eaten with the publicans and sinners would have meant for them not only to have belittled, but also to have contaminated themselves. Christ and His disciples had openly and decidedly transgressed the ethical standards of the Pharisees in eating with the publicans and sinners.

III. THE ANSWER. Christ answered the question which the Pharisees had put to His disciples. He and His disciples had broken the customs and traditions of His people, but not without sufficient reason. "They that be whole need not a physician, but they that are sick." The physician must give largely of his valuable time to those who are sick. Christ had come to call sinners and not the righteous to repentance. He was as He should have been supremely interested in the welfare of the unsaved. "For the Son of man is come to seek and to save that which was lost." This memorable statement was made after He had been criticized for eating with Zacchaeus, the rich publican whom he had just saved (Luke 19:1-10). The three great parables in Luke 15, which follow the true charge that He received sinners and ate with them, beautifully illustrate the Master's intense love for the lost. Everything was side-tracked for the purpose of discovering the lost coin, the lost sheep, or the reception of the lost son. It was the same spirit that prompted the Master to preach one of His greatest sermons to the poor outcast Samaritan woman (John 4), and to commend the loving deed of a redeemed woman who had been a notorious sinner (Luke 7:36-47).

IV. OUR ATTITUDE. There are two possible attitudes which we may take toward the heathen peoples, the backward races of the earth. We may despise and ignore them as the Pharisees did the publicans and sinners. Or it may be that we shall not go quite so far. We shall just fail to lend them a helping hand. The second attitude is that which Christ took toward the publicans and sinners. It is one of love and helpfulness. We shall do our best to assist them because they are lost. A Brahmin leader once said in warning his people: "The love of the Christian is more dangerous than the sword of Mohammed." Shall we render loving service to the heathen? Shall we like the Christ make this our supreme passion and task? Dr. Olin Curtis has well said, "The supreme work to a thoroughly militant church is, and shall be, in the field of foreign missions."

FROM EVANGELISTIC DEPARTMENT OF THE GENERAL NAZARENE YOUNG PEOPLE'S SOCIETY

Though we have been silent for some time, we have not been altogether idle among our young people, but have been visiting and speaking to every society we possibly could. Since our last report we have been in touch with our N. Y. P. S. at Cleveland, Ohio, where they have a strong society of about one hundred with Mr. Humpe as president. This is strong on evangelistic lines, and were at that time planning a revival with Rev. Elsnor, which we understand was very successful.

While in Oklahoma we visited the society at First Church, Oklahoma City, and found a group of young people with a live president who are standing by their pastor and pushing the battle in that thriving city of the Middle West. While attending the Oklahoma State camp we met a number of N. Y. P. S. officers, among them the District President Brother Snyder of the Western District, and from the reports we hear of Brother Morris' work on the Eastern District, we are sure that Oklahoma young people are doing things.

While on the Nebraska District we held a few days' convention with the Lincoln church. They have a good society there and are planning an evan-

gelistic campaign with the Littrells in October. At present we are holding a meeting at Fairbury, Nebraska, where they have a fine group of young people with Mr. John Snyder as president. From here we go to Beatrice, Nebraska, where we understand there is another fine bunch of young people.

At Council Bluffs, Iowa, we found a very fine society, and they sure know how to pray and work for God. Their society is strong now and is growing and under the leadership of their good president and pastor there are great things ahead for them.

I wish more of our societies would put on evangelistic conventions. Secure some young preacher from your district and have a few days' meeting, and you will find that it will result in great good. I am glad to notice that our page in the paper is now being used more and more by our young people.

We hope to attend the Washington-Philadelphia Convention at Darby, Pa., the last of October.

JARRETTE E. AYCOCK, Evangelist.

FROM GEORGIA DISTRICT

As I suppose this is the first report ever sent in from the Young People's work on this District, I feel that I should let the readers of the HERALD know something of our work here in Georgia. Until the last Assembly which was held at Manassas, Ga., on November 7th to 11th, I did not have the privilege of being in touch with the work as I would have liked, as I was in school. However, I have always been interested in working with children and young people, but as I had not been in connection with the work here I was quite surprised to be elected as District President. At that time we had only one Society on the District, which was the one located at Columbus, so it looked to be like a rather hard task with no more experience than I had had, but I set right in to get the young people in other places in shape for organization. On January 1st, I organized my first Society and have kept on the job as best I could until now we have six Societies, five of which are pushing forward and making good, and we are praying and trusting that the sixth one shall soon "come out of the kinks," and take its place in the front of the battle. I am afraid the Young People's work all over the District has not prospered as it would have if I could have given more time and prayer to it, but as pastor of two churches, I have had to do just the best I could and trust the results in God's hands. However I am not discouraged, but expect to push on and never give in until I see Georgia with a strong band of young people on fire and accomplishing things for God and the Church of the Nazarene.

OPAL G. RIFE, District President,
Dublin, Ga.

SURRENDERS

By H. O. FANNING

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

DRUMHELLER, ALBERTA, CANADA.

"Spiritual pride is the worst of all pride, if it is not the worst snare of the Devil. The heart is peculiarly deceitful on just this one thing."—ICHABOD SPENCER.

"Never does the human soul appear so strong as when it foregoes revenge, and dares to forgive an injury."—E. H. CHAPIN.

"Frivolity under whatever form it appears takes from attraction its strength, from thought its originality, from feeling its earnestness."—MADAME DE STAEL.

"Real glory springs from the silent conquest of ourselves."—JAMES THOMSON.

For All the Family

Conducted by Mrs. J. T. Benson

SOME THINGS EVERY CHILD OUGHT TO KNOW

How early should I begin to teach my child the truths of its physical being? How much should I tell? Would you advise carrying out exactly the plan laid down in some of the books written on this subject?

These are questions which have been asked by several mothers.

Answering the last one first, I would say that probably all the books referred to are written by earnest men and women. They have seen that a large percentage of children are criminally neglected by their own parents, whose duty and privilege it is to teach them the things they ought to know. And they have written these books with the purpose of arousing careless fathers and mothers and to suggest to them and to thoughtful ones as well, a plain, simple, yet delicate way of placing this truth before their children. But, however sincere and earnest they may be, not all of these authors are Christians and devout parents will want to know that a writer has had the benefit of heavenly guidance before they are willing themselves to be led of him. When the book has been written by a Christian author then I would certainly recommend a careful study of it by parents who want to prepare themselves to fully meet their obligation to the child. But when it comes to the child itself, I have never been sure that it is wise to carry out in all its details the plan laid down in any of these books. Rather, I would say, get your own heart and mind full of the subject. Then pray much and look to God to direct you in the way you should deal with your child's heart and mind.

Teach it the Scripture about its Body

How soon should you begin? As soon as it is able to understand, which is much earlier than most of us realize, lay a foundation for all sex teaching which is to follow, by instructing it carefully as to the Bible standing of its body. Talk with it about the beautiful things our heavenly Father has made; a lovely flower, a butterfly, a bright-winged bird, a great shade tree, the clouds, the blue sky, the stars and sun. But tell it that none of these things are as wonderful as its own little body, and none is so dear or so important in God's eyes. Point out some of its marvels, the quick springing foot, the skilful hand, the ear with its sounding board, the mouth and organs of speech, the eyes, these clear windows of this human house through which the spirit may look out upon the world. Read Psalms 139:14, and explain that David was thinking about these things when he wrote those words.

The Body A Temple

You are now ready for the next step, which is to teach the child that great scriptural truth, that its body is not only the most wonderful piece of God's handwork, but that He designed and built it to be a temple for Himself in which He purposes to dwell. Perhaps this truth will be more easily impressed upon the child if you will call its attention to the houses which men have built for the worship of God. Talk to it about the little chapels of country districts, the handsome churches of large cities, and if possible, show pictures of some of the splendid cathedrals of Europe, these huge costly piles of stone and marble, which have been so beautifully adorned with rare paintings, and carved wood-work, and whose stained glass windows are works of art. Explain that all these buildings are sacred, since they have been dedicated to God, and that He is pleased to meet His people in them from time to time as they gather for worship. But make it plain that He dwells in none of them. Read about Paul's visit to Athens, that city of magnificent temples and how he preached to the people and told them that God who made the world and all that is in it, and is Lord of heaven and earth, does not dwell in temples made by the hands of men. No, He visits them and blesses the services held in them, but when it comes to a dwelling place, a place where He stays, that is only in a temple which He has made Himself. Point to the picture and say

"This beautiful temple cost a great deal of money and took many years to build," then touching the child's body say, "But this little body of yours is far more wonderful and precious than earth's costliest building, for it is the temple which God has made and has chosen to live in." It will not be hard to teach a child after a lesson like this, that God wants his body kept clean and holy. This is the teaching of scripture about these human temples and every child should have it carefully instilled into him.

False Teaching

Yet how different from the prevalent idea! Why, even in testimony meetings we hear mature Christians speak of the day when they shall lay down "these weak, erring bodies," and allusions to it from the pulpit and often just as misleading. Children readily imbibe this false conception, and their views of life are distorted by it. A few years later when they pass out of childhood, and enter upon the first years of approaching young manhood and womanhood, that critical period so full of temptations, they are weakened and unfitted for the battle by the belief that their bodies are sinful, and that its natural appetites and functions are degraded and will always stand in the way of a life of purity.

The Bible teaches no such doctrine. It is a libel upon the body, and a false charge and the wise parent will see to it that his child is not misled by it.

Sin Is In the Heart

God in His word has been very careful to locate sin for us, so clearly and definitely even a little child may understand. Read to the child then, what God has to say about it in such passages as Jer. 17:9 and Matt. 15:19. Here Jesus points to the heart as the guilty member, the place where sin is lodged and comes forth to defile the man. What a dreadful accusation, He makes against the human heart! It is out of it that wicked thoughts, uncleanness of every kind, stealing, lying, cursing and murder all proceed.

Sinning Against the Body

This brings us to the teaching of Paul in 1 Cor. 6:18, which should be read and explained to the child. In this passage, Paul represents the body, not as the offender dragging the person down from a life of holiness, but as the victim. For sin, working in the unclean human heart and yielded to, must have an outlet, and the body, helpless to protect itself, is forced to become the instrument by which the unholy desires are carried out. Thus the person not only sins against God, but sins against the body, which He created for high and holy purposes. Illustrate this for the child. Tell how the body is affected when a boy forces alcohol or tobacco upon it for the first time. It turns sick with loathing, and makes a desperate effort to get rid of the vile stuff by vomiting. But if the boy persists in yielding to the unclean desires of his heart, the body is finally poisoned, its natural tastes perverted, and at last it becomes a partaker of, and a slave to the sinful habit which is abhorred in the beginning.

Does someone ask if it is really so important after all that children be taught these scriptural distinctions? Assuredly. It is of vital importance that we know everything which is put into the Bible for us to know. And when a child knows the truth about himself as it is revealed in God's word, when he gets a clear conception from that word, of this high and sacred estimate which God places upon his body, he will be more likely to resist those things which would defile it. And if he knows also that the source of danger for himself is found within his own heart it will be easier to convince him of his need of Jesus, who alone can change the human heart and make it right.

(To be continued)

"I am enjoying the HERALD, I believe more than ever, and would no more think of doing without the spiritual food it contains, than food for my body. God's blessing on work and workers, and may all needs be supplied to press the battle, and get glory to our King."—Mrs. S. C. Minton, Tennessee.

PREACHER'S CHILDREN

By PHILIP GEITER

THEY are by nature just as other people's children. They have the same carnal mind and the same devil to contend with. Yet many people expect a preacher's children to be superior to the children of other Christian parents. Just why the children of parents who testify to the experience of holiness in the pews should not be just as good as the children of the man who testifies to the same experience from the pulpit is still an unsolved mystery. If anything the lot of the preacher's children is a harder one than that of other children for several reasons.

The children of a holiness preacher in particular, must in a large measure share the ridicule and persecution which are the heritage of the godly minister. To do so patiently requires some grace as well as grit. Children are sensitive. Then as a rule a preacher is not overpaid, specially if he preaches holiness. Such a preacher, if he has a fair sized family, will have to go without many things which other people think a necessity. His children must share his privations, and that is not easy, specially for children. Again, preacher's children, like other children, love their parents, and when they hear their father criticized, misquoted, misrepresented, slandered and abused by people who profess to be sanctified and are members of the church, if they are old enough to understand and are unsaved, it will do more to drive them away from God and the Church than anything we know of. They are to be pitied more than to be censured.

But then on the other hand, is it not true that many preachers and their wives, are very lax in training their families? We have seen preacher's children so ill-mannered, bold and unmanageable in the presence of their parents, that we felt ashamed for them. Is it not true that the children of many preachers are crippling their father's influence and bring disgrace on the cause of God by their ungodly conduct allowed to go unchecked by their parents? The Word of God declares "a bishop [Overseer] must be one that ruleth well his own house having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:2-4).

Now we know, that not even a preacher can save his children against their will. Many of them will persist in sin in spite of tears and prayers and family altars and all that godly parents can do to see them saved. But no preacher should allow his children to desecrate the parsonage with tobacco smoke or Sunday papers or disorderly conduct. If children who are of age and away from home indulge in these sins, the blame cannot be laid at the feet of their parents, provided they have been trained up previously "in the way that they should go." But while they are under the roof of the parsonage they should be compelled to at least conform to the rules of the home, and that rule should be "As for me and my house we will serve the Lord." This Scribe cannot afford a Ford, but if he could, his boys would not drive that car all hours of the night to wild parties, miles from home. God's judgements overtook old Eli, "because his sons made themselves vile and he restrained them not" (1 Sam. 3:13). To be sure he remonstrated with them and told them to stop (see, 1 Sam. 2:23-25), but he did not compel them to stop (or get out), and he went to an untimely death.

Rearing a family these days is one of the greatest problems, but God will help us solve this problem also. A preacher should keep reproach from the parsonage even if all his children leave home in order to serve the devil unhindered.

EAST PALESTINE, OHIO

TWO SHARP ROCKS

By S. B. RHOADS

In the life of Jonathan, we have history record of his record with his armour bearer, a history of "faith in God" (1 Sam. 14). Jonathan had discovered that the children of Israel were not going forward to possess the land as God had intended. He had a revelation of this fact, undoubtedly, in his closet of secret prayer. Concerning this he told not his father, did not confer with "flesh and blood," but said to his armour bearer, "Come, let us go over and discover ourselves to these uncircumcised Philistines, it may be the Lord will work for us." The maybe's have not been destroyed as yet. Jonathan had a right to say, "it maybe." Like Gideon with his fleece, they were living in a day foreshadowing our own. The Lord will work for us. They had not answers to prayer as we have. His name was not yet given.

Every word has its meaning in the book. In their going over, as they went up, were two sharp

The Sunday School Lesson, October 26

By M. EMILY ELLYSON

LESSON SUBJECT: The Stilling of the Storm.

LESSON TEXT: Mark 4:35-41.

GOLDEN TEXT: *What manner of man is this, that even the winds and the sea obey him?* Mark 4:41.

WE HAVE been considering in the previous lessons Jesus' method of teaching by parable. In Matt. 13 we have recorded the seven parables of the Kingdom, placed in consecutive order, and doubtless so recorded because they bear a specific relation to each other, the beauty of which would not be noted by the student if otherwise given. But in the order of Matt. 13 they are like a string of pearls, each one being an advance teaching of truth relative to His kingdom, over the one preceding it, and climaxing with the great drag-net cast into the sea, which gathers up all kinds of things, and the sorting process by the angels which takes place at the end of the age.

Another method of teaching used by our Lord is seen in this lesson. Jesus was a resourceful teacher and drew largely upon His wealth of method when presenting the truth, which must be made clear to His followers. We have here Jesus teaching by miracle, and a miracle performed in the realm of nature. The incident itself is remarkable, so much so, that it called forth from His disciples the words of the Golden Text, uttered no doubt, in amazement and surprise at such a demonstration of authority as is here given. "What manner of man is this, that even the winds and the sea obey Him?" But this miracle is not just a portrayal of supernatural power, but great spiritual lessons are here taught and as such it should be studied earnestly.

First we would call attention to the way Jesus uses His power. Reference has been made to this idea in other lessons, but again we would speak of it in the actual ministry of our Lord. Here as always there is never any abuse of His power. He never used it to frighten or to amuse the people. We here see Him stilling a tempest on the sea, but no where is it recorded of Him that He ever raised one. But does not the temptation come to us frequently to get out of a hard place by misusing power that may rest in our hands? Some will argue that that is the privilege of power. But are we not "stewards of the mysteries of God"? Moreover it is required in stewards that a man be found faithful? 1 Cor. 4:12. Also in 1 Peter 4:10 after counselling us as to our attitude towards each other the Apostle says: "Whatever be the gifts which each has received, you must use them for one another's benefit, as good stewards of God's many-sided kindness" (Weymouth). Stewardship will recognize that power is a responsibility, and a very serious responsibility, and we are held morally accountable for its use. We have no right either in teaching, preaching, or any other act of life to use a trust committed to us for personal advantage, either of pleasure or profit.

We note here that they were not looking for a storm. Probably when they started there was no indication of a tempest, it came suddenly and without warning. This aspect of the storm reminds us of many of the storms we encounter on the voyage of life, but, like the disciples we are safer on the sea with Jesus on board than on land without Him. "No billows can swallow the ship where lies the Master of ocean and earth and skies. They all shall sweetly obey His will, Peace be still! Peace be still!" But the peace we have "which passeth all understanding" is not that which comes after the storm is over, but that which we have when the waves beat into our little ship, while the winds toss us in their fury. But in the midst of these unexpected raging tempests we become conscious of our dependence on God and this is the first step toward strength at all times. Trust in God is the only way to meet the surging billows. Ignorance of danger does not give strength, but a realization of danger, and a knowledge of the

power and presence of God, brings trust in God, and when there is trust in God there is always a great calm. And while our own souls are serenely blest as we stand securely on the unchanging promises of God, the calmness of our lives in the midst of the lashing fury of a storm that seems will engulf us, inspires a like confidence in the trembling hearts of those who, like ourselves are toilers amidst the heaving sea. Donald Mackey says: "No storm in life was ever stilled for you in answer to prayer without some other soul near you feeling indirectly the effects of that calm and peace." There is a cult these days, and very popular, that proclaims loudly their creed of optimism. They tell us to think success and talk success, to assert faith in ourselves, to repeat formulas of confidence such as "Day by day in every way I am getting better and better." But you cannot build a beautiful and lasting edifice without a good foundation. Trust and hope, yes even optimism must have a foundation, and that can only be God. He must be more real than morning light or evening stars or crowding throngs. Our need is to have a deeper sense of God and His unchanging love and care for us. If He cares for the fall of a sparrow O how much more does He care for His own child. "While His eye is on the sparrow I shall not forgotten be."

Faith lessons are among the hardest lessons we have to learn, and may we add, none are more important for "without faith it is impossible to please God." How diligent then should be our application to these lessons that each one be thoroughly mastered. In this age of specializing why should we not specialize in faith and belong to the school mentioned in Heb. 12.

It seems the disciples did not appeal to the Master, until they were just on the verge of going down, for the boat was rapidly filling. How alike is humanity in all ages. He would have stilled the tempest sooner had they come to Him sooner. We note how quickly He responded to their call, arose and rebuked the wind, but He also rebuked them for their fear and lack of faith. So full of anxiety and frightened were they, that they had, for the time being almost forgotten that Jesus was on board their craft, but when He rose up, calm and unafraid, new confidence and faith came to them, their courage rose and they were masters of themselves once more. He had imparted His trust and confidence to their weakness.

But there were "other boats" with them. Others shared in the same undertaking and shall we not say in the same fellowship. The same perils were common to them and in the power and protection of Jesus they also shared. Sometimes we go on our way as if we were the only ones that had a trial, but there are others in our company. We sit in the gloom of our difficulties with eyes red from such weeping, and we moan to ourselves that no one suffers as we do when if we would look about us we would find a whole fleet of boats trying to weather the gales of life. God help us not to forget the battles of others. There are "other boats" with us, dear hearts, we are not alone. Did you stop to think what the disciples would have missed had there been no storm that night on Galilee? Suppose they had sailed over a calm and quiet sea under star lit heavens, with silvery moon beams kissing each wavelet into shimmering brightness, would they have missed anything, any knowledge, any truth, any enrichment of their lives? We answer yes, they would have missed much that they could not afford to miss. Then shall we not say with the Apostle "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

*"Storms may howl, and clouds may gather
All must work for good to me."*

rocks, a shining one and one of thorns: very significant. With us we go up between the sharp rock of fanaticism, and that of compromise: fanaticism a divorcement of the heart from the head, and compromise the head divorced from the heart, a craggy rock.

"What God hath joined together, let no man put asunder." "With the heart man believeth unto

righteousness; with the mouth," i. e.,—with the head, he tells it.

The writer has learned to know he is on the main line, "The way of holiness," by the fact that the fanatic calls him a compromiser and the compromiser calls him a fanatic. Avoid the sharp rocks. Praise the Lord.

ALAMEDA, CALIFORNIA.

NORTHERN CALIFORNIA DISTRICT

Our aim: a revival in every church on the District; as many new fields opened to the Church of the Nazarene as our time, means and efforts will admit; a spirit of optimism in spite of hard times, adverse conditions, indifference and the Devil.

A number of successful tent campaigns have been and are being conducted on the District with gratifying results; others are being planned for the very near future.

Rev. A. E. Lamar, pastor at Eureka, reports that prospects are favorable for the best year in the history of the church at that place. Brother Lamar has been at Eureka for several years.

Brother Howard King, our pastor at Red Bluff, who has recently come to our District from Oregon, has entered enthusiastically into the work and is the right man for the place.

Brother L. T. Borbe and wife are settled at Chico in charge of our church there, having come from Pasadena where Brother Borbe graduated from college last year. They are getting hold of the work and things are moving along in fine shape.

Rev. Thomas Murrish and his wife are plodding along in their usual way, never looking on the dark side, but with great faith in a great God they are believing for great things for Corning church where they have charge.

Rev. R. H. Dennis, pastor of our new church near Marysville, is very enthusiastic over the prospect. He says that there is nothing to discourage. All is well.

Brother Mieras, "The Live Wire," is forging ahead at Sacramento, and declares that he has the best church on record, not excepting any, although his church is only about three years old.

Brother W. L. Fear, pastor at Santa Rosa, who has brought the church up from a small church five years ago, to one of the strongest churches on the District, is very enthusiastic for the best year of all others this year. He is having it without doubt.

Rev. R. E. Griffith our pastor at Oakdale has had the misfortune of being sick for nearly three months since Assembly, but is fast recovering, and is getting along nicely with a large and growing Sunday school, and a fine work.

Brother J. W. Farr has recently come to our District from Kansas, where he did a great work. He is our pastor at San Jose and is bringing up the work there. He is planning an aggressive campaign, and will build a strong church.

Rev. Russell Gray is still in charge at Berkeley church and has the same untiring zeal, even though he has been pastor of our Berkeley church for many years. He unhesitatingly declares that this year will be the best of the past several, and goes in to prove it.

Rev. Ralph Gray, brother of our Berkeley pastor, is now in charge of Oakland second church, and is getting the work established on a firm basis in a fine section of the great city of Oakland. Brother Ralph is among our most talented young men, and will establish a strong church there.

Rev. Fred Weatherford is our new pastor at Oakland First Church. He recently came to us from Pasadena, where he was associated with Brother Harding in Pasadena First Church. He is doing a great work in Oakland. This will be a banner year for our church under his wise management.

Brother I. W. Young is our new pastor at San Francisco church. He recently came to our District from Calgary, Canada, and is without doubt the man for the place. His wife is an accomplished musician and soloist, and greatly assists him in the work.

Stockton church is on the upgrade and will see a prosperous year under the able leadership of our splendid young pastor, Rev. W. R. Ingram. Brother Ingram is untiring in his labors, and very enthusiastic for a successful year.

Brother Mickey, our true and tried warrior from Kansas, is pastor at Milton, and is loved by all. Brother Mickey holds things steady, and everybody believes in him. Our Milton Nazarenes are among our very best.

Livingston church is at present without a pastor but plans are being developed whereby this young church may be supplied.

Rev. Charles A. Gibson, former District Superintendent of Northern California District, is pastor of Fresno church. They need a new church, and with the present prospect, they will soon launch a building program, as the work is prospering under the leadership of Brother Gibson.

Lindsay church is our largest church, and is now seeing its most prosperous days under the leadership of Rev. L. T. Wells. Things just must go when Brother Wells takes hold. Good days are ahead for Lindsay church.

Brother Vale Johnson, one of our fine young men is pastor at Waukena. Brother Johnson is loved by all his people, and is getting along nicely at Waukena. He contemplates a new building, and a new location soon.

Bakersfield has recently changed pastors. Rev. M. R. Dutton and his musical family, recently from Colorado, are now in charge and the work will move along in fine shape under their direction.

Rev. E. R. Quick has recently come to us from a sister church, and has accepted the pastorate at Merced. Our brother has met with success, having raised considerable funds to be applied on the new building. The work at Merced will forge ahead.

FRANK B. SMITH, *District Superintendent.*

MISSOURI DISTRICT NOTES

We are starting the new Assembly year with colors flying and with victory in our souls. God is blessing in a wonderful way. Last year Brother C. I. Deboard was in charge of a mission, run as an independent unit, in St. Louis; but had a great year, and last week there more than fifty prayed through at the altars. Sunday we organized a church with fifty fine, clean members and a very fine prospect for a good strong work. This year, Brother Deboard has as his helper, Brother A. L. Roach and they are a fine pair of yoke-fellows.

We are now in the southern part of the District getting some of our new pastors settled on their work. Reports from some of the new pastors and from some of the harder places are very encouraging. We are really expecting this to be the greatest year in the history of Missouri District.

E. C. DEES, *District Superintendent.*

NORTH DAKOTA DISTRICT

In our last report we were at Duluth, Minn. Since that time we visited Carrington where Brother Coryell had just held a meeting which resulted in a number of souls being converted and sanctified and two united with the Church of the Nazarene. The next place we visited was New Rockford. Brother and Sister Ove have charge here and also of Carrington. Their godly lives and soul winning ability are second to none. We had a rally over Sunday and raised over three hundred dollars for Home and Foreign Missions and also had seven professions, either saved or sanctified. We are making arrangements to launch a campaign in some of the neighboring towns. We then visited Fessenden where Brother and Sister Brown have charge, and received four into the church. Brother and Sister Brown are pressing the battle hard and meeting with great success. Our next place was Sawyer where we preached Sunday morning and at Velva Sunday evening. Brother C. B. Perrine is pastor at these two places, and is dearly beloved by all the people. We met a large and responsive audience. Brother Perrine is one man who does not preach to empty pews. He is doing work that few men would be able to do, having held these places for years. I also found a fine class of saved and sanctified young people.

Next we went to Norma and Pleasant View. In these places we found some real tried and true saints who have stood nobly for the cause of God through trials and discouragements. Brother Cowan was elected pastor at these two places. He is in many respects one of the great men of the Church of the Nazarene.

The next stopping place was Mohall where Brother Vort and wife have charge. We believe they were divinely sent here. He has the work at heart and is pushing the battle. They have a class of forty saved and sanctified young people, a finer class cannot be found, and they are ideal Nazarenes. We preached there Sunday morning and evening, had four professions and four joined the church. We secured five subscriptions for the HERALD of HOLINESS.

We have a blessed spirit of harmony and fellowship over the district. These are the dearest people I ever labored with and we are delighted with the work and see great possibilities ahead.

L. E. SWANEY, *District Superintendent.*

GEORGIA DISTRICT

It has been some time since we reported, but we have not been asleep on the job. Personally, we never loved the cause more, and never found greater joy in His service.

We are glad to report the work is making some progress in Georgia, especially for the last sixty or ninety days. The crops have been better than for the last five years, so our people are encouraged from a material standpoint, and this usually helps in a spiritual way. God has been giving us revivals over the district. Our district campmeeting was largely attended, and some of the people who have attended for several years say that in some respects we had the most successful meeting this year that has ever been held at this place. Several prayed through to victory, the saints were greatly blessed, and went home with a deeper appreciation of the camp than ever before. The camp property consists of nearly forty acres of land located along the Wadley Southern Railroad, one mile from Adrian, Ga. There is near the tabernacle a flowing

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I think in my last report that I left you at the great camp at Hopkins, Mich. From there I went to Gaines; here the workers were Rev. C. W. Butler and Rev. Will H. Huff, Sister Blanch Shepard Francis and the writer of the Good Samaritan Chats. We had a beautiful little camp, not large, but the spirit of the camp was beautiful and we had some few good cases of full salvation. I placed the HERALD of HOLINESS in quite a number of homes. I think that Brother Huff did some of the greatest preaching that I ever heard him do and Brother Butler did some great preaching and in addition to preaching some he had charge of the song services. Sister Blanch presided at the piano and led the Young People's meetings. We had some fine missionary addresses. Brother Huff brought us one of the greatest messages that I ever heard on South America. The fearful conditions of that dark Romanized country is enough to break the heart of a man who knows God. We had with us Brother Richardson from China. He is one of the missionaries who is sent out by the National Association for the Promotion of Holiness. He is a most excellent brother and has the work of that great country on his heart. We also had with us for two services Brother E. Stanley Jones from India. Brother Jones went out from this country some seventeen years ago and today he is probably the greatest missionary in India. For the last eight years he has given the most of his time in reaching the leading men, both in state and in their schools. God has opened the way for him to enter right into the headquarters of their great religious teachers and they as a people are now asking him to tell them about Jesus Christ and the cross, which of course he is delighted to do. He said that there were not less than twenty million of people over there that are real anxious to hear about Jesus Christ and His great salvation. God has opened up to him the headquarters of India, and he no longer has to work with the poor and outcast, but God has given him the hearts of the great leaders of India and he can go right to the great universities and have a great hear-

ing. We cannot tell what that means to that dark land to have millions of those poor people to know of and hear about our blessed Christ and what He is able to do for them.

From Gaines we went to Grand Rapids to attend the District Assembly. As many of the HERALD of HOLINESS readers know, I claim Brother Preston Roberts, the District Superintendent, as one of my boys. Brother Roberts has done a fine year's work on the district and Brother Miller our fine pastor at Grand Rapids entertained the Assembly. General Superintendent Williams was in charge and of course he turned off business in the most beautiful way and everything in such good shape and in such a beautiful spirit. I preached on Monday and Tuesday and Wednesday nights to packed houses. They had arranged with Brother C. C. Rinebarger from Olivet, Ill., to have charge of the music, and those who know "Riney" know that he can sing. I had a most beautiful home with Brother and Sister William Cannon. They were kindness personified. Their three little tots made me think of my own grandchildren, so that helped me out quite a lot. Brother Miller has almost worked miracles in Grand Rapids. He has a most beautiful church and a people that cannot be surpassed on earth. While some folks say the thing can't be done, Miller goes in and does the thing. That is the mark of a real Nazarene. The fellowship of the brethren was simply wonderful, but on Thursday afternoon I had to say good-by and take up my march to other fields. I reached Detroit at 9:40 and left at 11:30 for Clarksburg, Ont. I arrived in Toronto at 8:40 the next morning, and behold there was Kenneth Wells waiting for me to get off the train, so we could have a loving spell. He had come by the way of Buffalo and the Falls and spent the night in Toronto. We had breakfast at ten and left for Thornby where we got off and drove out to Clarksburg where we arrived about 3:40, passing through most beautiful country. We were met at the station by Brother F. D. Goff and driven to the camp ground.

In Love,
UNCLE BUDDIE.

well of as fine water as ever flowed. We have only a few cottages at present, but we are expecting several new ones to be built before the next meeting. There is a small indebtedness against the property, but most of this is in sight, and we hope the entire debt will be wiped out in a short time.

Pastor W. A. Hanson had a good meeting at Mt. Zion assisted by his father, W. R. Hanson. Rev. T. B. Dean of Tennessee and Rev. James Drake of Adrian have just closed a good meeting with the St. Johns church. Brother Dean was with Rev. Opal Rife and her church at Wrightsville for about two weeks. Some good was accomplished but it rained almost constantly, and the meeting was greatly hindered. Dean and Drake are pitching one of the tents in Wadley and we hope will be able to organize a church before the assembly. Dean and Rife have just closed a good meeting at Thomson with several folk interested in a Church of the Nazarene. No doubt another meeting will result in a good church with some of the best people in town as members. They are now in Warrenton, and report prospects for a church there as being bright. Rev. W. E. Melton and Rev. J. T. Strickland held a good meeting in Moultrie. They were not able to organize, but report some conversions, and have been invited back for a more extensive campaign by one of the leading attorneys of the town. Rev. Bussey of the Florida District and Rev. H. J. Eason of Lyons held a great meeting with Pastor Schrover and his people at Donaldsonville. A large number prayed through, and a nice class united with the church. The writer was present for a part of this meeting. Brother Bussey went to Pavo from Donaldsonville to assist Pastor Melton. We are delighted to have Brother Bussey with us for these meetings in Georgia.

We had a good meeting with Brother Eason at Bethel. The meeting was cut rather short as the writer was unable to get there on time, because of some eye trouble. God greatly blessed and gave us several souls. The meeting closed with high tide. Other good meetings have been held, for all of which we praise the Lord, and pray His blessings on the workers.

The most encouraging thing just now is the fact that several new places are opening up to us. Being

a new man on the district, we have been greatly handicapped by not being acquainted with the people over the state, and not knowing just where to strike every time to make things count for most. We now have several calls for meetings, and we are doing our best to get things arranged for these meetings to be held at the earliest possible date. We have been trying all year to get things ready for Atlanta. We are glad to report that we now have things about ready and are expecting the campaign to start about October 23rd. Rev. M. S. Cooper of Detroit is to help us put on this campaign, and to remain with the people as pastor. We have a few good loyal Nazarenes already in the city of Atlanta, and with the help of Brother Cooper we are hoping for a great work in this great city. Atlanta is perhaps the greatest city of the South, and we see no reason why we should not have a great church here. Who will join us in prayer that this may be so? If you will, just a card saying so will be appreciated.

Another encouraging fact is that some good, strong preachers are looking toward Georgia. We have some good preachers already, but we certainly need more who are willing to get under the load and help us build the work. I might say we have been crippled by some floating preachers who just want to make a change. We do not need any more of this type, but will always try to make a place for the preacher who is willing to get under the load and stick.

Please remember this mission field when you pray.
A. B. ANDERSON, *District Superintendent.*

OHIO DISTRICT

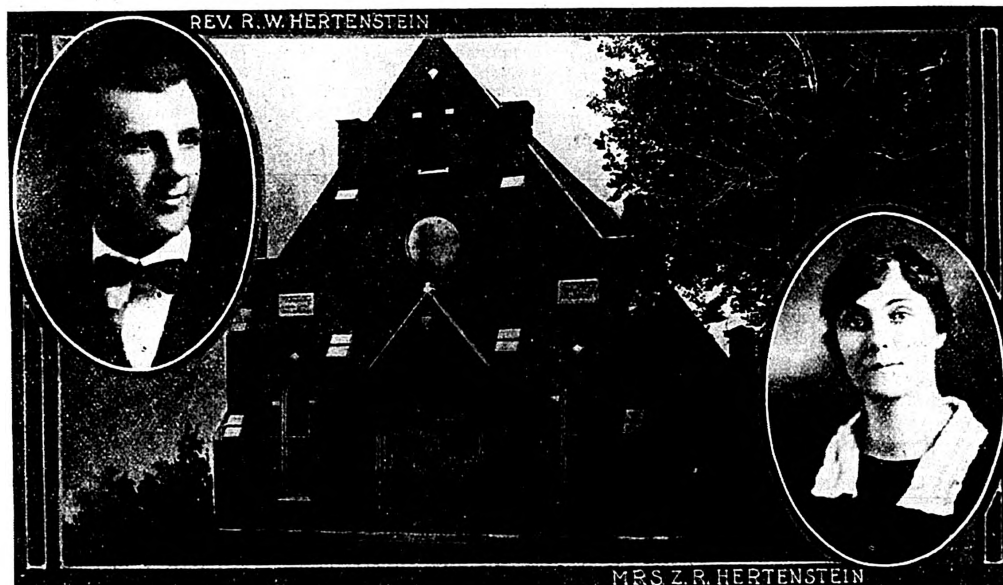
The work on the Ohio District is moving along with steady pace. We have battles and victories equal to the average district. We have had a number of tent meetings. Some of them were really successful, while some of them seemed to be failures. Weather conditions have not been favorable to tent work. We have had good evangelists and they have worked hard. Rev. Howard Welsh has campaigned with a tent all summer and has had some good, fruitful meetings. Revs. Glaze, Andrews, Kiefer, Browning, C. E. Herrell and others have been our workers for the summer.

A Great Home-Coming at Evansville, Indiana

THERE never was such a Home-coming! No, nor has Evansville ever experienced such a warming up revival that bound hearts together and made them one. The idea originated in the fertile brain of our present pastor, Rev. R. W. Hertenstein. It was a Home-coming Week with all the former pastors of this church since its organization fourteen years ago, and the results were most gracious. The pastors were in the order given, Revs. Charles A. Brown, Ira R. Akers, E. E. and Ora L. J. Turner, and E. E. Robinson. We believe that the church here as well as the visiting brethren have been permanently blest.

We'll never forget the opening night when with a victorious shout our Brother and Sister Turner strode down the middle aisle and brought the whole house into a holy commotion. With upturned, beaming faces the people welcomed and greeted their former shepherds. For a few moments at least the place looked like a peep into the Celestial City for His glory was there. From that first rousing, radical sermon on Tuesday to the closing service on Sunday night every pastor sounded forth with no uncertain sound the gospel truth of a full salvation. Well may the Evansville church make her boast in a galaxy of holy warriors! Yet it pleased God to give the climax of a spiritual high tide to His devoted handmaiden, Sister Turner. She preached of heaven; she said she was listening for the trumpet call; and as we looked into her pure eyes and beheld her faith, we knew that it was so. There were thirty-six seekers in all, most of whom prayed through. Five adults joined the church on the closing night.

In order that all the people might contribute to the joy of the occasion and to make the event a blessing to the body as well as the soul the W. F. M. S. were hosts for a chicken dinner at beautiful Mesker Park on Thursday, the special guests being



the visiting pastors and every holiness preacher in the city. These represented six different denominations and everyone testified and praised God for the blessing of holiness. The president of our Missionary Society is a 'mother in Israel'; she and her helpers spared no pains to make this outing in Nature's green and amid primeval forest trees an ideal affair under most ideal conditions. For, she said, "The Boys have come home," and so it was indeed, for everyone had found a warming place at her hearth, a welcome chair at her table of good things and a resting place in her cozy home to soothe many an aching head. The latch-string was always out to God's servants at the Bright homestead.

Fourteen years ago twenty-three humble but honest and holy-hearted Christians under many difficulties and with little of this world's goods became the charter members of this the first Church of the Nazarene in Evansville. Today they are seven. Our hearts burned as they sat in a front row testifying to battles fought and victories won around an old wire-bound, tin-patched stove—and how the Lord blessed. God bless continually these faithful soldiers of the Cross and "May their tribe increase!"

Sunday afternoon was set apart as memorial services, fifteen had gone to be with Jesus.

Friends, we find it pays to keep the "home fires burning."

B. SIEBER, Reporter.

The pastors have kept the home fires burning. Pastor Henry at Dayton has just closed a meeting with Evangelists Cain and Sutton. Rev. Landgrave is having a meeting, being assisted by neighboring pastor. H. H. Stahl is now in a revival and reports victory. Rev. S. D. Kelly starts off well as supply pastor at Norwood church. Rev. Ural Hollenback reports good progress in East Side church, Toledo. Frank Watkin is now pastor at Marion, Brother Trumbauer having gone to California. Rev. Brandyberry and wife are settled as pastors at Ironton. They have a fine people and a good opportunity. Rev. R. P. Fitch is in a meeting with our church at Portsmouth. Brother Fitch has entered the evangelistic field and should be kept busy. Pastor Will Coneny has just closed a good meeting at Middletown with Evangelist C. C. Mourer. The pastor reports twenty-seven new members since the Assembly. Pastor Montgomery of Hamilton is planning a revival for the near future. Pastor Fogg of Columbus is planning a great evangelistic campaign with the Fleming Brothers. Rev. Henry Little is pushing ahead at Troy. Pastor Hairr at Springfield has run a successful tent meeting all summer. Rev. W. R. Gilley has been preaching for our church at Xenia for several Sundays. Rev. Brandenburg and wife of Franklin have a new baby girl to brighten the parsonage. The work there is progressing and they will soon open a revival. Pastor Boso of Lockland has taken to himself a wife from the Tennessee District. The work at Lockland has a bright future. Rev. Laird and wife are the new pastors of the Cooperdale church. Rev. David Miller is pushing the work at Mt. Vernon. Rev. Ralph Hains is the pastor of our new church at Greenville, and they are planning to purchase a property there.

In general our work is progressing along almost all lines. We are endeavoring to put over the Budget Plan in the Local, District and General Church. This really means work, but we believe it can be done by everyone working at the job. We hope and trust that every pastor of the district will be able to report "Paid up in full" at the next Assembly.

The Union Ministerial Convention will be held November 17-21. The workers are General Superintendent Williams and Rev. M. G. Standley of God's Bible School. We are expecting a great convention. N. B. HERRELL, District Superintendent.

NORTHWEST DISTRICT

Still doing some good business for the Lord in these parts. A campmeeting association has just been organized of the Yakima Valley churches. It takes over the Yakima campmeeting, and will make it still greater meeting than ever, and it is already one of the best camps in the West.

Organized a church of eighteen members at Kenewick, Wash., Oct. 1. Rev. Lewis E. Hall and Brother and Sister Godfrey are just closing a good meeting there. Brother and Sister Edw. W. Miller and others held a fine meeting there in the spring, but no organization was effected. This will doubtless prove to be one of our best works. It is a good railroad center, and in a fine irrigated farming belt, and fruit country. Hope to reach Pasco just across the Columbia river from Kenewick in the near future. A number of other home missionary campaigns are being planned, and will materialize as fast as time and conditions will permit. By spring we are expecting to have two or more evangelistic parties busy in the district.

Many of the churches are having fine salvation results in their regular and special revival services. We are urging every where that they go in for a constant revival. This is the cure for all our ills, and the sure boost for all our financial interests. We insist on the preachers having a revival or bury the preacher.

We are trying to keep humble, hot and hustling, and trusting the Lord to keep us holy and happy. Amen.

JOS. N. SPEAKES.

TESTIMONY.—Brothers, I surely thank God today for my salvation and sanctification. On August 12, 1923, was the first day when I let Jesus come into my heart and oh what a wonderful change has come into my life. Words cannot tell the half of it. Some day I hope to be a traveling testimony to the power of Christ, praise Him. Aren't you glad to hear that you have brothers and sisters up here in Canada just saved last year and added to the family of beloved Nazarenes? God is surely keeping us in this great and needy field.—G. L. Taylor, Canada.

"Faith is seated in the understanding as well as in the will. It has an eye to see Christ as well as a wing to fly to Christ."—WATSON.

REVIVAL AND CHURCH NEWS

DISTRICT SUPERINTENDENT HOOKER writes, "We are closing one of the best of the six years' we have served as District Superintendent of the Alabama District. God has kept us busy, humble and prayerful and great have been the results. Our district has never known such great revivals and so many of them as we have had this year. Some of the very best evangelists of our church have given us time on the district this year and it seemed as if everyone was chosen of God for his special field. Thank God for evangelists who know God and that get results in souls and strength to the church. May their number be increased. Among those who labored with us are Rev. C. E. Hardy and the Male Quartet from Trevecca College, Revs. Allie and Emma Irick, W. E. Ellis, C. E. Tohey and wife, W. R. Platt and wife, W. O. Self, C. J. Frost, J. E. Gaar with a host of others. We will welcome any of these back to our district any time. Our sacrificing pastors have done noble work and they are the heroes of our work. We never loved God better and souls more and we are putting our very life into that part of His kingdom represented by the Church of the Nazarene."

"AT ONTARIO, CALIF., Sunday, September 28th, was observed as Rally Day. We had 177 in the Sunday school and a very interesting program. We are now planning a series of revival meetings to begin October 12th with Dr. J. E. L. Moore as the revivalist. We hope for a real revival. I wish that the readers of the HERALD of HOLINESS would pray for us."—C. E. Cornell.

"HIGGINS (TEXAS) CHURCH is marching on to higher heights and shouting the victory. Souls are getting saved through the week in their homes. Sisters McCaslin and Putney who organized the church three years ago last June, have been recalled for the coming year by unanimous vote. We are believing God for greater things in the future."—F. M. Vermillion, Secretary.

"THE CHURCH AT MOREHOUSE, MO., is moving on regardless of the enemy. At the close of the Assembly year, Rev. F. B. Moore and wife with their singer, Brother Robert Mobley began a revival here. Brother Moore preached the Word of God in a fearless and uncompromising way. When he had preached one week the church unanimously called him for pastor. We did not have a large number of seekers, yet some were saved, and sanctified, and much good seed was sown. Thirteen have united with the church. We are looking to the Lord for great victory in the future. Pray for us."—Mrs. Guy Orwings, Reporter.

PASTOR V. B. ATTEBURY, MCKINNEY, TEXAS, writes, "As we are nearing the end of this assembly year, we are glad to report a year of victory and the work has taken on a constant growth. God has given us a nice church building. Our membership has nearly doubled, Sunday school and Young People's Society are very progressive and a bright future is ours. God is leading on. District Superintendent Bost was here last evening and preached to a large audience. Three responded to the altar call and were wonderfully saved. We have a unanimous call to serve the church again which we have accepted, and expect to try to do more for God and the great Church of the Nazarene. We covet your prayers."

PASTOR J. W. FARR, SAN JOSE, CALIF., writes, "No doubt you are wondering if this city still has an existence on the Nazarene horizon. I wish to assure you that we are very much alive. Praise the Lord. The maelstrom of pleasure and worldliness that has captured this country, has not swept us under. With nearly half the number reported having moved before we got to the field, we found a few loyal hearts that are ready to suffer and die for the cause of holiness, and with this number we are adding others until we have a fine band of nearly thirty. With these we expect to wage a conquering battle. Have met with the brethren in an all-day service at Berkeley and spent two weeks in a revival effort at Stockton with the Aeolian Quartet as singers. The fellowship has been beautiful. We feel quite at home and are trusting for better days ahead. Mrs. Farr is rallying nicely and is feeling quite herself again. We appreciate the prayers in her behalf. We are praying that God will send us some good Nazarene families to help form a nucleus with which to take the city for God and the Church of the Nazarene."

EVANGELIST D. I. VANDERPOOL, JOES, COLO., writes, "After reading the HERALD of HOLINESS for eight years, I am more than ever convinced that it is the finest paper in the land, when it comes to being spiritual, instructive and fair with our sister denominations. I like the way you give every church and every organization its just dues, and yet without compromising the doctrines of our church. I am not ashamed of the HERALD of HOLINESS anywhere. I can hand it to anyone and feel that the paper, print and contents will stand inspection. We have had several good meetings since I entered the evangelistic field. One at Golden, Colo., with Pastor T. P. Dunn. One at Centerville, Iowa, with Pastor Ward Miller, where we raised \$2,500 to clear off the debt on the new church. One at Chariton, Iowa, with Brother Craig Weathers, where we had a hundred seekers. Then we went to Casper, Wyoming, C. L. Johnson, pastor. Brother Johnson was yoke-fellow with Brother Crockett in Denver for seven years. We had over a hundred seekers and a fine crowd came into the church. Our last meeting was at Idalia, Colo. It was a pioneer meeting, backed by the Armel church. There were not many seekers, but we hope much good may yet come from the effort."

PASTOR W. P. COLVIN OF FAIRFAX, ALA., writes, "Brother and Sister Toney held us a good meeting at Sylacauga church some months ago and just recently Brother and Sister Platt had another victorious meeting. These are all good workers and will do well in any church. Nine months ago this church had no place to worship, it now has a splendid little building with only a \$200 debt on it. The membership has increased from forty-four to sixty-one, and we predict greater things for them."

DR. AND MRS. JOHN MATTHEWS are rejoicing over the gift of a son. He was born September 18 and they have named him David. God has answered prayer and Mrs. Matthews and the baby are getting along well.

BROTHER H. O. VERNON AND WIFE, writing from Pasadena, Calif., say, "We came here from Idaho to teach in the Pilgrim Bible College. School has opened well. We find here a very humble, devout class of young people who desire only God and a Christian education and we are expecting a gracious year. We believe that all true holiness people should be able to do something for God and that we should love one another, 'for love is of God.'"

EVANGELIST R. L. HOLLENBACK AND WIFE, write, "Have just closed a three weeks' meeting at Glen Park church, Gary, Ind. This church was organized just before last District Assembly and has almost completed a very nice bungalow church. Rev. C. C. White is the energetic pastor. Our meeting was a hard pull. At no time were we able to get a representative crowd of outsiders, but the church stood by us and was blessed. In spite of the many handicaps they have in this city of foreigners, I predict better days for the future. I go from here to Forman, Nebraska."

PASTOR U. E. HARDING OF FIRST CHURCH, PASADENA, CALIF., says, "Sunday, September 28th was a great day. Rev. Mrs. Nettie Hudson spoke to the Sunday school, at which time there were 650 present. Sixteen united with the church during the day. Dr. John Marvin Dean of the First Baptist Church spoke at 2:30. Music was furnished by the Immanuel Male Quartet of Los Angeles Bible Institute. Evangelist J. B. McBride preached at the evening service."

EVANGELIST J. E. HUGHES writes from Mt. Vernon, Ill., "Sunday, September 28th, was a great day here. The fire fell at the old-fashioned prayer and praise service at 9:30 a.m. At the morning service there were souls at the altar. In the afternoon eleven were baptized. At the evening service six were at the altar. During the three weeks that we have been here there have been sixty-three at the altar and fourteen additions to the church."

PASTOR G. B. SCHLOSSER OF CLAYTONIA, PA., writes, "Sunday night, September 28th, we closed a good fifteen days' revival. Rev. W. W. Loveless of London, Ohio, was the evangelist and he proved himself 'A workman that needeth not to be ashamed.' He is not a sensational preacher, but

with the anointing of the Holy Spirit on him preaches the Gospel in a safe and sane way, and yet with such unction that the people who hear him are convinced and convicted of their need of full salvation. He also blessed us with his special songs. Rev. Harry Schlosser and wife had charge of the music and delighted the congregation with their duets. The crowds were good, and although the battle was hard, the interest kept increasing until the end. The last night, although raining, ended up with great victory, the altar being full of hungry seekers who all prayed through. We were so blessed with Evangelist Loveless' ministry that we have engaged him for another revival at an early date in 1925."

"LAMAR, MISSOURI NAZARENES are rejoicing because of the manifestation of God's presence in our midst. The saints have been praying most earnestly for the salvation of sinners and the upbuilding of the church. The first Sunday night of October was one of great blessing and encouragement. Seven souls prayed through to definite victory in the good, old-fashioned way and nine joined the church. One young man gave up his tobacco and lodge and emptied his pockets on the spot, his mother was blessedly saved for the first time in her life and his wife shouted the victory. It was a time of intense soul-travail and prevailing prayer, sinners wept all over the house and we believe that 'The end is not yet, praise the Lord.' We are a happy, united band and we give God all the glory as we press on in His name."—Carrie M. Flower, Pastor.

PASTOR CLYDE E. GREEN, NEWPORT, KY., CHURCH OF THE NAZARENE says, "The budget system works fine. Our District Assembly voted enthusiastically to adopt the budget system as outlined by the General Board and urged every pastor to urge his people all to bring their tithes into the storehouse. Brother Herrell, Superintendent of the Ohio District, came to our church last Thursday night and preached his wonderful message on Scriptural Stewardship which resulted in most of our people signing a covenant to bring all their tithes into the local storehouse. At the close of the service we received seven new members, making a total of ninety members received in seven months. Our Sunday night crowds have over-flowed the church for several Sundays until it looks like we will have to do some more building to take care of the crowds. In the seven months we have been here the Sunday school has doubled and we are now discussing how we can get more room for the classes. Our Sunday school superintendent has accepted a pastorate, but we are very fortunate to have recently received into the church Brother Jess Wilson, formerly superintendent of the Ashland, Kentucky school, who is

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to be, our new superintendent. Brother Herrell's message had its effect; for last Sunday the tithes and offerings in the plates were \$91. On Monday our treasurer sent a check to the District Treasurer covering the amount of our District and General budgets. At the close of the service on Thursday night, District Superintendent Montgomery met our new church board and they voted unanimously to increase the pastor's salary to \$45 a week. Thank God for a church which loves its pastor, and the love is mutual."

Rev. M. R. DUTTON, who with his family, traveled fifteen hundred miles this summer in their "Gospel Chariot," crossing five states, preaching on the streets, in churches and in the homes of the people, going safely over four ranges of mountains in the states of Wyoming, Utah, Idaho, Oregon and California, writes, "We are now back in Northern California District, where we entered the Nazarene work over twelve years ago. Have just accepted the pastorate at Bakersfield. The retiring pastor, Rev. Schocke, has left a permanent monument of his hard work in the beautiful church building. We have a class of devoted Nazarenes, a growing Sunday school and a fine opportunity here. We propose, by the grace of God, to build a strong, spiritual, aggressive holiness center in this large and growing community. Shall be glad to have those having friends or relatives here to write us, so that we may call on their friends. Shall also be glad to hear from those expecting to come to California."

PASTOR FLETCHER GALLOWAY, ANAHEIM, CALIF., says, "The Lord has blessed us since we came here. This church was organized four months ago at the close of a meeting conducted by C. E. Roberts and wife. There were twenty-six charter members and we have taken in sixteen since the Assembly. The attendance is on the increase and God is giving us souls. The Sunday school was organized with twenty-eight present. Last Sunday was Rally Day and there were 289 present. Also had a splendid missionary service last Sunday. Miss Myrtle Manzum brought a stirring message and we took an offering for missions at the close. We have some of the very best people in the country here, they have the vision and we are encouraged. We are planning and praying for a great revival with Evangelist John T. Little in November."

EVANGELIST F. W. COX OF LISBON, OHIO, writes, "Closed a blessed meeting in The Full Salvation Mission, Minneapolis, Minn., September 28. Rev. Hammock, an elder in our church, is superintendent, and Brother Remick is the faithful assistant. The power of the Holy Ghost was upon us. Sinners came to God. Big, strong, hard-working men came in. A business man of the city came deliberately one afternoon and asked if he could not be saved. A fine Catholic man was blessedly saved. Some were sanctified and others were healed. We had good audiences and good meetings on the street. Pastor E. E. Wordsworth of our First Church in the city, an old-time friend and beloved brother, was in three of our meetings. District Superintendent Morrison was with us on Sabbath afternoon. This was my third and best meeting in Minneapolis. Am now with our people at Cedar Rapids, Iowa, for five nights. God has already given us some seekers and ten subscriptions for the HERALD of HOLINESS. Pastor Borton wants us to return for a revival. He and his wife are fine people and are as busy as bees. Are on our way to our Kenesaw church for a revival October 5-19. Then on to Q. A. Deck, pastor at Kearney, Neb., October 26-November 16. God is blessing us, giving us souls and keeping us sanctified and well."

MISSIONARY A. D. FRITZLAN AND WIFE, who in company with George Franklin and wife are en route to India, in a personal letter to the editor says, "We sailed from New York September 3. Arrived at Cherbourg on the 9th and took train to Paris where we stayed all night, then came on to Marseilles, arriving there the next day. Went on board ship on the twelfth. The French trains are very small. They make rather good time, but the accommodations are not good. If the trains are crowded, one has to sit up all night, unless he goes first class. They give no checks for the baggage, making it easy to lose it. However, we got all of ours through without much trouble. Will arrive in Port Said tomorrow (Sept. 17) at about 8 a. m.

Will be there about four hours. This is where we generally get our sun hats, so we will be quite busy. We were disappointed in not getting to go via England, as it would have cost but a few dollars more, and it is worth so much to a missionary working in British India to know a little about England. We expect to arrive at Bombay the 26, making the trip from New York in twenty-three days. Any way, we are glad to get back to our beloved field of labor. May the Lord bless you in all labors of love for Him. Write me at Buldana, Berar, C. P., India."

PASTOR M. C. CAMPBELL OF GREELEY, COLO., writes, "Evangelists G. F. and Byrdie Owen have just closed a good revival with us. They are faithful workers. A goodly number were at the altar, a number were converted, reclaimed or sanctified, some united with the church and others are to come later. Several subscriptions for the HERALD of HOLINESS were taken. The pastor and his family were remembered with a very valuable 'pounding.' The Lord is burdening many for the healing of our daughter Wanda who is afflicted with tuberculosis. We believe that the work in Greeley is going forward."

REV. I. L. METCALF, who is a member of First Church, Los Angeles, writes, "I had not seen District Superintendent Kinzie of Iowa since we were together in meetings in Missouri and Kansas over twenty years ago, until I met him at the Iowa Assembly this fall. After the Assembly he took me over to Fairview church and I preached to the many or the few there for three weeks. Had six professions and nine good people joined the church. We are now at Montrose, Iowa, for a meeting."

MRS. PERRY SMITH OF MOORESVILLE, N. C., in a letter to Brother Anderson, has the following to say about the HERALD of HOLINESS: "We have taken the HERALD of HOLINESS for nearly nine years and it gets better all the time. We can hardly wait for Saturday night to get our paper. We get more real soul food out of it than we do out of the preaching we hear. It may be we have to get out where there are no holiness churches in order to appreciate our paper. It is fine."

THE JACK LINN EVANGELISTIC TRIO report a splendid meeting at Wellsford, Kans., in which God answered prayer for the salvation of souls and the healing of the sick. This party expects to go to Florida after Christmas and invite any who may wish their services en route to write them at Oregon, Wis.

MRS. LAURA KLEE OF IRONTON, OHIO, writes, "Rev. M. T. Brandyberry and wife are now our pastors. Both are ordained elders. They came to us from the Indiana District. They both sing and Sister Brandyberry plays the harp. We feel that the Lord has truly been good to us in sending them to us."

"GRASSLAND AND LYNN CHAPEL CHURCHES near Post, Texas, have had gracious victory this year. We have had four good revivals and the pastor has held six others close to the charge. In all these there were about three hundred people regenerated or sanctified. At one of our churches the membership has doubled, at the other it has almost doubled, we organized a new church at Post with twenty-four charter members and are fixing to organize two more churches. Have already purchased lots and are raising money for a new church at O'Donnell, Texas. We were invited to serve these churches another year, but feel that we should now enter the evangelistic work and build up in new fields. Our friends are buying us a new 40x60 tent, and those desiring my services may address me at Post, Texas." —C. C. Montandon, Pastor.

EVANGELIST NEWTON EVANS, says, "God has been good to us this year. Had a week's meeting at Junction, Ala., then went to Jagger Mines with W. Chambers. God gave us an old-time revival. Then opened in Nauvoo, Ala., my home town, with J. A. Romine as song leader. God gave us one of the best meetings that Nauvoo has had in fifteen years. After this we were with Pastor J. A. Manasco at Haleyville, Ala., where God blessed us wonderfully. We were then with W. M. Lane for three revivals. In the first, near Tuscaloosa, Ala., we had about sixty professions and a number joined the church.

Land was donated upon which to build a tabernacle and Brother Lane was called as pastor. At North Port we preached to from five hundred to two thousand at each service and had about sixty professions. We are now at Tuscaloosa, Ala. A few have been saved and we are expecting more victory."

PASTOR L. T. WELLS OF LINDSAY, CALIF., says, "Our Sunday school has been the best this year that it ever was. The attendance for the vacation season has averaged over 150 and now we have enrolled 220, and we clear the roll every three months. The attendance is nearing the 200 mark. Our slogan is 300 enrolled and 250 in regular attendance before the next District Assembly in the spring. We now have the largest Sunday school in the city, and

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there are ten churches here. Our regular services are well attended and God is giving us souls. The visit of District Superintendent Smith and family recently was a great blessing to us. He has won the hearts of the Lindsay church as well as the other churches on the district. The N. Y. P. S. District Convention was held here recently and was a great blessing to the local young people as well as to the entire church. The District Superintendent was the main preacher and God honored his messages with many precious souls. We are looking forward to our fall revival with Rev. A. F. Balsmeier and wife, beginning November 2d, and continuing over four Sundays. We are expecting the Lord to give a great harvest of souls. Our prayer-meetings are times of great blessing, with a large attendance and beautiful spirit of harmony. We are now in our third year as pastor and have never felt more in divine order and more like pushing the battle than now. Please join us in prayer for a great revival of old-time religion."

"FIRST CHURCH, HUTCHINSON, KANSAS had an unusual day Sunday. Sunday school rally with 325 present, \$17.50 in the Sunday school offering, eleven young people promoted to higher departments in the Sunday school. Pastor F. H. Bugh, preached one of the greatest sermons that I have ever heard. From a homiletical viewpoint, it was almost to perfection, from a logical standpoint it was wonderful. It was educational, inspirational and evangelistic. It would have been a credit for a baccalaureate or commencement address. He climaxed two or three times and lifted his audience to a great height. He is a young man, but capable of filling any pulpit in our church. Twenty-five members have been received into our church in the past few weeks. The church and school are practically one. One in spirit and purpose. Our buildings are side by side and all are working for the best interests of each institution. There have been professions each Sabbath since the opening of school. Why not come to see us?"—A. S. London.

ANNOUNCEMENTS

NOTICE—Having received a commission from the recent assembly, I am now ready to accept calls for evangelistic services any where. Have had several years' experience and can give references.—W. I. Smith, Columbia, Ky.

RECOMMENDATION—I delight to introduce to our people Rev. Lewis Reep of Wilmore, Ky., who feels a special call to "preach the gospel to the poor." Brother Reep has been greatly blessed of the Lord in this work and is happier when helping a struggling class in a poor district. He has just transferred to us from the Methodist Church. Let us use this faithful man of God.—J. W. Montgomery, Superintendent, Kentucky District.

NOTICE—Since all my time is not required on the Western Colorado-Utah District, I shall be glad to assist any of our churches in revival meetings during January, February, March and April. My address is 501 South 9th St., Montrose, Colo.—L. E. Grattan, District Superintendent.

NOTICE—The Board of Examination of the Hamlin District will meet at Hamlin, Texas, Tuesday, October 28th at 10 a. m. All undergraduates are requested to be present.—J. T. Standfield, Chairman.

NOTICE—To all churches, pastors and licensed preachers of the Hamlin District: If your apportionment for Ministerial Relief has not been paid, please send it to Rev. W. B. Pinson, Dist. Treas., Lubbock, Texas, at once.—J. T. Standfield, Chairman District Board.

NOTICE—Rev. H. H. Lee of College Street, Georgetown, Ky., pastor of our young church there, will have some time for revival meetings during the year, and he is a good evangelist. Brother Lee refused one of the best churches on the District in order to stay and put Georgetown on the map. His wife is well able to do his work while he is away. Brethren, let's use him all the time that he can give us.—J. W. Montgomery, District Superintendent.

NOTICE—Let all pastors begin now to raise the District and General budget and forward all money to Mr. C. W. Goodlander, District Treasurer, 1036 Hamlet St., Newport, Ky.—J. W. Montgomery, District Superintendent.

NOTICE—Miss Millicent Klee has finished the Theological course at Trevecca College and has had two years of voice training. She greatly desires to get out into the work of the Lord. She is a good pianist; in fact, is well fitted for the evangelistic work. Anyone desiring her services can address her at 2008 South 6th St., Ironton, Ohio.—N. B. Herrell, District Superintendent.

NOTICE—The Hamlin District Assembly will be held at Hamlin, Texas, October 29-November 2. General Superintendent Reynolds will have charge.

Dr. John Matthews will preach in the evening evangelistic services, beginning on October 28. You are invited to attend this Assembly. Let us pray for God's special blessings to be upon us.—H. B. White, Pastor.

MARRIAGE—Miss Ruby C. Millspaugh of Cleveland, Ohio, was united in marriage to Rev. Ralph D. Schurman of the New England District at the Nazarene Tabernacle in Cleveland, Ohio, on September 10, the pastor, Rev. C. Warren Jones, officiating. Miss Millspaugh has been one of the faith-

An Unusual Opportunity

THIS is an unusual announcement; perhaps never before has one of a similar nature been made. Evangelist Wm. E. Shepard wants to help "pay the freight" on our outgoing missionaries; also he is interested in our Publishing House and desires to invest something in "giving the full gospel to the whole world by means of the printed page."

He has made the following proposition which will be effective only during the month of October: All the money received by the Publishing House during the month of October, in payment of orders for his latest book "Fads, Fakes, Freaks, Frauds and Fools" will be divided between the Missionary Department and the Publishing House. This certainly is a generous offer and we deeply appreciate Brother Shepard's interest expressed in this practical way.

Doubtless most of our people have heard of this new book as it has been extensively advertised in the HERALD OF HOLINESS. It has 420 pages, beautifully bound in cloth with gilt lettering and design. It is not fiction but stirring, striking, startling facts, many of them stranger than fiction. Young and old alike will enjoy it and profit by its warnings. It is an encyclopedia of strange facts, and a storehouse of valuable information. It exposes frauds and reveals fakes along medical, commercial and religious lines.

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ful workers in the Cleveland church and has a host of friends. Rev. Schurman has been in the evangelistic work with Rev. Russell V. DeLong and is widely known throughout the East where they have labored. Rev. and Mrs. Schurman will be at home at North Attleboro, Mass., where Mr. Schurman has been called as pastor.

MARRIAGE—Miss Violet D. Weyant and Pete Joansen, both of Lincoln, Nebr., were united in marriage at the Grand Hotel in Council Bluffs, Iowa, on September 20. Rev. C. E. Ryder, our pastor at Council Bluffs, officiating. The temporary location of the happy couple will be Lincoln, Nebr., but later they will locate in western Nebraska.

NOTICE—Beginning Sunday, October 26th, special evangelistic services will begin at First Church, Kansas City, Mo. Workers, Rev. I. M. Ellis and Prof. S. E. Carter.

TELEGRAMS

FLORENCE, COLO.

Closed meeting yesterday with District Superintendent Rev. C. W. Davis and wife. Big street meetings attract town. Over fifty seekers, thirty-seven professions. Converts coming into church. Raised fourteen hundred dollars which clears new church from debt and puts in furnace. Ten HERALD subscriptions.—Z. H. Baxter, Pastor.

FAIRBURY, NEBR.

Just closed twelve-day revival with Evangelist Jarrette and Dell Aycock. Good crowds every night, over sixty seekers, over fifty professions. Nine adults joined church. Good pounding for pastor. Fifty-two subscriptions to HERALD. Evangelist well taken care of. This is the Aycocks' second meeting in Fairbury and they were unanimously asked to return.—V. P. Drake, Pastor.

CHICAGO, ILL.

Great day at the Joliet church Sunday. Prof. J. W. Lowman and wife and some good laymen from Chicago were with us. The Lowmans sang and the laymen shouted. Some twenty-five people seeking God.—J. W. Brown.

LOWELL, MASS.

John F. Gibson, gospel singer, and wife motoring to Florida. Nazarenes take notice.—E. E. Martin, Pastor.

LITTLE ROCK, ARK.

Arkansas Assembly greatest in history of district. Reports inspiring. Wonderful preaching, large attendance. Oliver unanimously re-elected Superintendent. Going in for twelve new churches and five hundred new members coming year.—H. W. Blackshear, Secretary.

DEATHS

CLEMENTS—Mrs. Catherine L. Clements was born near Waynesville, Ill., May 15, 1871. She was married to Mr. John Bechtel and years of happy union followed until his death in 1917. Some few years later she came to California and on July 2, 1923 she was married to Carleton M. Clements. This union was one of happiness and affection through the brief period of fourteen months. When a child, she was happily converted and lived a true Christian life in the Christian Church. Last January she entered the experience of perfect love in the revival in the local church here at Alhambra, Calif., joined the Church of the Nazarene and was a faithful soldier until the end came. She was a devout and earnest student of the Word of God. Through the months of suffering from advancing disease, she was patient and non-complaining always cheerful and hopeful, putting her trust in her Lord and Savior. She died September 9, 1924, leaving to mourn her loss, a devoted husband, two step-sons, two brothers and a host of friends. Funeral services were held at the Church of the Nazarene by her pastor, Rev. J. C. H. McKnight, assisting, on September 13. Interment was in San Gabriel cemetery, where she awaits the resurrection morning.—Fred A. Smith, Pastor.

GIBSON—Walter Hawley Gibson, the youngest son of the late Mrs. Frances Harriet Riley of Brooklyn, New York, went to his reward July 18, from his residence at Flushing, N. Y., just eight days after the decease of his mother. He had been in failing health for about a year. He was born in Bermuda in 1883. Brother Gibson was a young man of great promise, with high ideals and splendid character. He was converted during his illness and left a clear witness and a bright hope of that better world. He leaves a faithful wife, three sons, Henry, James, and George, also one brother, Humphrey Gibson, of New York City, and one sister, Dr. Julia R. Gibson of Brooklyn. He was laid to rest in the family lot at Saratoga Springs, N. Y.—O. L. W. Brown.

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