

# Herald of Holiness



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## "He Knoweth the Way That I Take"

(The true philosophy of life)

SOME men live so completely on the plane of materiality that life to them is a mere question of food and raiment and bodily comfort. There is no worthy objective, hence no special difficulties. With them, "Whatever is, is right." If they resign, they resign to fate and resign only because that is the way of least resistance.

Then there are some who were born to fight. Every man's hand is against them and they are against every man. They live in strife and die in bitterness. They were born ill-fated, have endured opportunity and finish without taking any prize. They would have the grass yellow and the sky a bright crimson. To them, life is a mis-fit and death a calamity. Their night is unmarked by stars and their morning cometh not.

There are some whose eyes have glimpsed a true ideal, but the real has been disappointing. They have discovered the lever which is capable of lifting the world, but they can find no fulcrum or any place to stand. They have sighted the golden isles, but their ship has not been stout enough to bear them hither. Their lives have been a series of endeavors, unrelieved by any satisfying successes.

There are some who have grasped at the shadows, but have missed the substance. They have lived by shibboleths and names, but have found no enduring reality. They have had fun, but not true happiness and joy. They have handled shells, but have missed the kernel. They have lived in hope, but died in despair at last.

To many, life is a greater puzzle than the far-famed Sphinx. It is largely chance. It is a mysterious mixture of good and evil, of facts and fancies, of joys and sorrows, of fruits and leaves, with no prophecy in youth as to which will prevail and no testimony in age as to which was triumphant.

But there is a well lighted way which leads out of the labyrinth to freedom and fullness and beatification. Some have found it and have told it in words and sentences which were deep with meaning, but unadapted to the minds of the simple. Some have found it and have sung of it in verses which speak well to the poet's heart, but are too subtle for the world weary. But some have found it and have told us of it in words which were not spoiled by the molding of man's wisdom, but were adapted to such as you and I.

Some men have composed many books, but the critics tell us that every author really has his *one* book, to which the others are inferior. Then in the philosophy of every man there is a central tenet, usually reducible to a motto

or epigram which is the gathering point of the thinking and doing of the man himself.

We are not always able to find this central tenet in the words and writings of those whom we revere. But it seems that we have found it in the writings of the Apostle Paul in the words, "To live is Christ, to die is again." And in the language of John Fletcher in the words, "I nothing have, I nothing am, my treasure's in the Bleeding Lamb both now and ever more." And is the motto of Wesley, "God buries his workman, but carries on His work." And in the memorable words of Bresee, "There must be no turning back."

And these words, in every case, express the sentiments not of novices, but of men who had grown hoary in the service of Christ and who were planning to very soon take off the harness and enter into the rewards of the battle so bravely fought.

None of us can know as yet the full meaning of the year which dies at midnight tonight; and how much less are we able to foresee and describe the one which springs into being from the ashes of that which perishes? We may reaffirm our faith in the wisdom, love and power of God and we may renew our vows of fidelity to Him and to the trust which He has left us. But righteous Job was afflicted, prayerful Daniel was persecuted, the peerless Paul was imprisoned, the beloved John was banished and the faultless Christ was crucified and nailed to a tree. So our cups, too, in this new year, may have dregs and bitterness as well as joy and salvation; and it is well that we should be prepared, lest in the time of distress the enemy shall take advantage and overthrow our faith or snatch away our hope.

We are not promised immunity from sickness, trial or death, but we are promised that "He will make all our bed in sickness," that we may take the right to "glory in tribulation," and that He will go with us through "The valley of the shadow of death," that He will bring us out of the grave in a triumphant resurrection, and that He will give us a home in the land where there are no more tears, no more sickness and no more dying. We may see the end of our faith now in anticipation, though there is no way by which we may know all that is in the intervening days or years which still separate us from that goal.

But Christ is the answer to every question, the explanation of every enigma, the elucidation of every mystery. He is the goal, as well as the companion, of our every journey, be the pathway foul or fair; for from Him, for Him and to Him all things consist. He, Himself, is the way, the truth and the life; and if we keep our faith untarnished, "all our ways shall lead to Him."

## Spiritual Gifts Are Not to Be Substituted for Grace

**A** CORRESPONDENT inquires of the editor, "Does the Lord mean what He says in 1 Corinthians 12:31, 'Covet earnestly the best gifts'? If He does what would happen if we should obey? Should not the Church possess all the nine gifts? And if we fail to possess them, are we not responsible for what we might have done?"

Of course the Lord means what He says in this and every other instance, but He is not responsible for the meanings that we read into His Word, and I believe the passage in question is one that is very frequently misinterpreted. Adam Clarke suggests that the probable reading here should be affirmative; "Ye earnestly contend for the best gifts; but I show unto you a more excellent way." And I believe that the full context shows this to be the real meaning. In other words, the Apostle said, "Ye are contentious about gifts, but I show you the way of grace."

The Corinthian church was solicitous about spectacular things, but it was deficient in that love which is essential to one's salvation, and it is usually that way. The Devil is pleased to have us give attention to anything which will serve to slacken our pursuit of holiness, while God always turns our attention away from many things to the one thing needful; that is to perfect love. Nothing could be more disastrous right now than for those who have been fixed in the pursuit of those things which serve to make and keep them holy to begin to give unusual attention to "tongues," healing, etc.

One of the special factors in the composition of genuine New Testament Christianity is humility, and spectacularism invariably breeds vanity and spiritual shallowness. There probably never was a time when more people were ready to follow after mock miracles than right now, and yet the Christianity of these times lacks depth more than any other one quality.

Should Christians occupy their time and thought coveting even the best gifts? They certainly should not, and the Apostle Paul shows clearly that that is not what he intended that they should do. Rather by showing them the more excellent way of perfect love, as he proceeds to do in the thirteenth chapter of 1 Corinthians, he indicates that it is *grace* that they are to covet. There is positively no danger in men's seeking grace, for *grace* is what saves, and the more we get of that the better saved we are; but gifts do not save, and James warns against the dangers which beset the path of the one who itches to be a teacher (James 3:1); saying, "Be not many masters, knowing that we shall receive the greater condemnation."

The Bible way and the safe way is to "Follow holiness," and to "Go on to perfection." And the "*grace* of God teaches us to deny ungodliness and worldly lusts and to live soberly and righteously and godly in this present

world" (Titus 2:11, 12). Holiness as an experience must be our constant personal goal, holiness as a doctrine must be our theme and song, and holiness as a life and practice must be our aim and exhortation. And when anything whatsoever becomes even a respectable contender for this central standard and theme we are in danger, if we are not already fallen.

## How Shall the Church Get the Money It Needs?

**T**HESE lines are being written before the outcome of the efforts of our leaders to close up the fiscal year without a deficit in our General accounts has been made known. We do most earnestly hope and pray that our people will respond most heartily and that the goal will be reached. Even so, closing of the year but marks a milestone, the goal is still beyond—*indefinitely beyond*, and we must still go on and on.

The reports from most of the large churches show a great falling off in gifts for "world service," which includes foreign missions. The great M. E. church is facing a deficit that is so real that nothing but an extensive, and her leaders say, disgraceful, retrenchment will save her from a terrible crash. The M. E. Church South is also facing a crisis that will be difficult to overcome without the cutting down of her missionary forces. And the case is much the same in other churches.

And the cause for the decline in giving is being sought in order that a remedy may be found and administered. Perhaps somewhat of the fault may be chargeable to the methods followed, and these are being speedily and radically remedied everywhere. But this explanation is certainly not enough; for it does not get down to the real fundamental principles.

Even in our own church we think the order is frequently reversed; for Malachi's words are offered as the foundation of the claim that if we will open our hearts and purses and give liberally to the work of God, He will then open the windows of heaven and give us the revival of grace and salvation for which we pray. But, passing the argument for the moment, if one will turn to the New Testament he will find that the sanctifying baptism with the Spirit at Pentecost was not the result of notable financial liberality, but the cause of it. Also that Paul was pleased when the Gentile Christians first gave themselves to Christ and then became forward to make liberal gifts for the support of the poor

saints at Jerusalem and for other purposes of the gospel. In fact, the Apostles did not preach that financial liberality would bring on a revival, but they did teach and prove by demonstration that a revival will bring on the spirit of liberality. And it is a saying among us that if you can get the people blessed they will give without effort. Now of course we cannot set out to have a revival in order that we may get money for the various enterprises of our church program and succeed with it. Our motive must be pure and worthy and unworldly or we cannot have a real revival. But if we will humble ourselves before the Lord in prayer and fasting and confession and intercession, He will pour out His Spirit upon us, convicting of sin, regenerating the penitent, sanctifying Christian believers and stirring us all to liberality of service and of giving.

Great programs for raising money have never yet proved largely beneficial to any church. They have not only not resulted in great spiritual outpourings but they have not been permanently profitable in the matter of securing money for the church; for while they do make great temporary showings, there is always an ebb in the tide which offsets the advantage gained in the flow.

We will never find any better way than the Bible way of tithes and offerings and these are always sufficient when the people are Pentecostal in their type of piety. We will get on speedily and safely and permanently in every other way only when we get on with revivals of the Pentecostal type. A genuinely spiritual people will do their full share in the support of the work of the Lord.

The continual forward moving of the ultimate of time is a light leading us on to eternity. One of my early recollections of my father is connected with the celebration of his forty-sixth birthday, at which time I was four years of age. To me, my father, who wore a beard after the fashion of those times, was a patriarch whose marvelous powers had enabled him to endure the storms and shocks of so many years. But I had a birthday last week and entered the forties myself, and I know I am young and inexperienced and a man only six years my senior is entitled to but slight respect above myself. It takes a man of at least seventy-five to pass for an "old man" with me. And when I am eighty I will have to look to heaven for my true ancients. Truly we are children of eternity and were made to live forever. The goal will forever be ahead, and I am glad.

Paul never contended with anyone about "giving credit" for his doctrines or words. "Some preach Christ even of envy and strife; and some of good will—the one supposing to add affliction to my bonds—the other knowing that I am set for the defence of the gospel. What then? Christ is preached and I rejoice."

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## Purity Is Not Maturity

By EVANGELIST J. A. KRING

**T**HE error of confounding purity with maturity has laid the foundation of nearly every objection that is being filed against the glorious Bible doctrine of an instantaneous sanctification, has given rise to many strange notions, and has occasioned much confusion on the subject of heart holiness. Hence a clear, deep distinction between these two is of vital importance.

Purity has reference to moral cleanness, while maturity refers to moral stature, strength and adulthood. The Psalmist David in his prayer recorded in the 51st Psalm, said; "Wash me, and I shall be whiter than snow," while Jesus in His Sermon on the Mount said; "Blessed are the pure in heart, for they shall see God." Hence, purity which is wrought by the Divine hand, and is accomplished through the all cleansing blood of Jesus, means that the heart, the seat of the affections, the fountain of the actions, and the source of the vital operations, has been made free from the defilement and pollution of the "old man" of sin, and a fit temple for the indwelling of the Holy Spirit. But maturity, or the coming "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13), is, as you can clearly see, quite a different thing. It has respect to moral stature, moral strength, and spiritual adulthood.

Again, while purity in the light of gospel provisions, is a blood bought privilege, and an imperative duty, maturity has in it the element of time, and is always subject to the laws of growth and development. The command, "Be ye holy; for I am holy" (1 Peter 1:16) is in the imperative mood, and no child of God can ignore it without imperiling his soul. However, he is yet a long way from maturity at the time he enters the Canaan of perfect love. But he is commanded to "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). His growth and development in grace are simply a process of embodiment and expression. If he grows mentally and morally it will be because he embodies truth and the principles of righteousness and then gives expression to these in his daily life. If he grows more like Jesus it will be because he embodies the Spirit of Christ, and then gives expression to that same Spirit in all his domestic, social, business, political, educational, and church relations. Just keep in mind that all physical, ethical, and spiritual culture requires the element of time, and that each of these are limited by, and subject to, the law of growth, and you will have no confusion in regard to the points in question.

Again, purity is instantaneous, while maturity is a gradual, progressive indefinite development. In Acts 15:8, 9 we read, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." The pronouns "them" and "their" refer to Cornelius and his believing household (See Acts 10) who, under the ministry of the Apostle Peter, the speaker of Acts 15:8, 9, received the mighty baptism with the Holy Ghost. While the pronoun "us" refers to the

120 who received the Holy Ghost on the bright, beautiful morning of Pentecost (See Acts 2). Peter in the above discussion identifies the blessing received by Cornelius and his believing household with that which was received by the 120 at Pentecost, and states positively that that blessing which the record declares was received instantaneously, resulted in the purifying of their hearts from all the defilement of sin. Hence there is no lawful escape from the doctrine that heart purity is received in an instant of time. But not so with maturity; for as stated above, maturity is limited by, and subject to, the laws of growth and development, and hence it must be gradual and progressive.

Again, heart purity is not attained by growth, nor is maturity reached and obtained through divine cleansing. The human theory of one growing into heart purity is contrary to sound philosophy and correct theology and is refuted in both the Bible and human testimony. While growth does increase the size of the subject, it does not change the nature of the individual. Never by the processes of growth could you turn that little boy into a girl, or change the oak forest into that of a forest of pine. No theology that teaches growth into holiness is correct; for the simple reason that such teaching flies in the face of

the plain teaching of God's word. Both the Bible and human testimony corroborate the conclusion that heart cleansing is a work of God wrought in the inner spirit nature by faith in the finished atonement of Jesus, and that that state of Christian integrity and character that is set forth in the inspired Scriptures under the titles of "A young man," "men of full age," and "a father" is reached and attained, not by divine cleansing, but by a process of embodiment and expression, or by spiritual growth and development.

While the Scriptures make it quite clear that heart purity is an indispensable and necessary condition of entrance into the bright, beautiful Eden above, maturity is nowhere represented as such a condition. The one and only qualification necessary for entrance into heaven is moral purity. Multitudes have died in a state of immaturity, and have gone "Sweeping through the gates washed in the blood of the Lamb." Of course it should be the desire of each one of us to remain here if God so wills, as long as we can, and by a process of spiritual growth and development, build a strong Christian character, and reach forward toward maturity; but if in the providence of God, he should call us hence before we reached the desired goal, then, if our hearts and lives are clean, He will receive us to himself, and reward us according to our opportunities and work.

BILLINGS, MONT.

## The Power of Kindness

By PROFESSOR A. S. LONDON

**K**INDNESS is love in action. It is love on exhibition. It takes more power to always manifest this element of love than it does to preach a sermon or do public Christian work.

The Apostle Paul admonishes the brethren to be kind one to another. The characteristic of being kind under test is not always seen, even among Christian people, but it can be cultivated. It will grow in one's life if properly nourished; it will diminish if not cared for and guarded.

I believe it is an element of character that does not come with any state of grace or Christian experience. It must be cultivated in the life.

The Apostle Peter exhorts Christians to add to their faith such virtues as would make it fruitful. Among these virtues is brotherly kindness.

Henry Drummond said that the greatest thing in the world is love. "Love is the fulfilling of the law." It is difficult to harmonize love with unkindness. Love begets patience, and most of our unkindness is shown in impatience. It is said that much of Christ's life was spent in doing kind things. He spent much time in doing good to the people. Happiness is secured many times by just being kind. It pays the greatest dividends.

Carlyle, the great poet, was unkind to his wife. He spoke to her harshly one day while talking to his company, and told her not to breathe so loud. "Years ago," she said, "I gave up everything but breathing for you, now I must give this up." She died a broken hearted woman. Carlyle saw his awful mistake, but it was too late.

It is sometimes thought that kindness is on the level with weakness or softness, but this is not true. Abraham Lincoln was a kind, tender man. He stopped a regiment of men to take a pig from the crack of a fence. At one time he put a little bird back in its nest and said, "I could not have slept tonight had I left the little bird out of its nest." Harshness is weakness but kindness is an element of greatness.

It is love that wins, and no question about it. Love will break the hardest heart and it never fails. I believe there should never fall an unkind word from our lips. We are in a world of suffering. Kindness is needed everywhere. In the home, on the street, in the office, on the train, everywhere kindness is always in demand. How paralyzing to hear an unkind statement! How comforting to hear kind words! Sometime ago a friend of mine who has had much experience in dealing with humanity saw a little urchin in a back alley in an eastern city. He called out to the boy in a kind voice to come to him. The boy looked amazed. He had not heard a kind word for months. He said to my friend, "You don't know who I am; I am the meanest boy in this city." My friend said, "Come on, I want you to go with me, I have a home for boys like you." He took the boy. Years have passed by, the boy has grown to manhood and is now the assistant superintendent of a training home for boys. Kindness won. What life will not respond to it? It lifts, it brings hope, it awakens aspirations.

Some years ago in my home state there lived a very wealthy ranchman. He had a very reckless boy. He had punished the boy

in almost every conceivable way. The boy never heard a kind word. He had been told that he was nothing and believed it and acted like it. He went from bad to worse. A friend of the ranchman went over one day and talked to the father relative to the boy. He advised him to try kindness and to confide in his son. The father was desperate. It seemed that everything else had failed. He called his boy, who was at that time playing with his friends out in the yard. The tone of his voice was different. The boy was startled. The father gave him some money and told him to take it and go into the cattle business with him. The boy left his playmates with a new vision of life and the father and son were afterwards chums. The boy grew to manhood and became very wealthy as a ranchman. I saw him some years ago at my mother's home, where he told the story of how kindness won him. I shall never forget this man. He was an uneducated ranchman, but he was kind, tender-hearted and always welcome at my mother's hotel.

I sometimes wonder what some of our preachers will have to answer for in being unkind. They are so harsh in the pulpit. They cut and slash, break hearts and leave a deadening effect on the lives of their hearers. They speak so harshly to their wives and their children. They can preach great sermons, but they can't exercise kindness when things go wrong in the home.

Some time back a mother said that she had but little to live for now as her children would soon be gone. They had been her great inspiration in life. It is true that the husband is a pastor of some note and he preaches well, but the home is so unpleasant. The father is nervous and cold. The wife is starving to death for love, kind treatment and tender care. She does not seek a public place. Her life has been buried in the home for her children. She will soon be gone, and no doubt the husband will weep bitterly over her lifeless form, little realizing that he has helped to bring her to an untimely grave. "It is not all gold that glitters." A reckoning day will come. I repeat that it takes more power to be kind than it does to preach a sermon. A harsh word never dies. It may be forgiven, but it leaves its mark upon the human soul.

For many years I have had young people under my care in the school room. It is my honest belief, after years of experience and observing, that there is no type of young manhood or young womanhood that cannot be helped more with kind treatment than in any other way. There is no place in the school room for impatience, unkind treatment, or severe criticism. Young people blunder. There come times when they must be disciplined, but never in an unkind manner.

Harsh treatment crushes. He helps me most who confides in me and is kind toward me through my mistakes. Our editor made a great statement a few weeks ago when he said that youths do not make more blunders than adults, but just different ones.

A noted evangelist told me some time ago about his boy, who had been treated in a very unkind way in a certain school. The boy did wrong. He deserved punishment. But

the teacher lost his patience in administering discipline. He left his mark on the boy in more ways than one. But the mark that remains after some years have passed is a wrecked confidence in Christian teachers. The teacher was unkind under test.

A friend of mine went to see a desperado while in his cell. The warden would not permit him to enter the cell. My friend said I must talk to him. The warden replied that no one was allowed to enter the cell, as the prisoner was dangerous. But assuring the warden that he would take all responsibility he was allowed to enter. With a few kind words and his arm around the shoulders of the prisoner, he soon had him melted to tears. In forty-five minutes the prisoner was on his knees with my friend praying to be saved.

During the days when saloons were plentiful a drunken husband would go home at all hours of the night and have his wife get up and cook him something to eat. She did it without an unkind word. At last it broke his heart. He told his drunken friends one night what she would do under test. They did not believe it. They decided to give her

a trial. At midnight the husband knocked at the door with his friends. They demanded supper and without a word of complaint she went to her task. It was more than the men could stand. They begged her pardon and asked her forgiveness. Kindness won.

Stephen Merritt, the great mission worker of New York, saw a boy stagger into his mission one cold stormy night. He treated him kindly. He won him to Christ. The boy grew to manhood and was John G. Wooley, the great temperance lecturer, who helped to shake this country for national prohibition.

A great Italian writer said that under no conditions, under no circumstances, is a harsh or unkind word justifiable. Unkind words make wounds which will leave scars that are never entirely healed.

*"When I'm gone, carve not my name in  
halls of fame,  
Or place it in a wheel with broken spokes;  
But whatever you say, whether great or  
small,  
Simply add, 'He was kind to his folks!'"*

HUTCHINSON, KANSAS.

## "We're Different!"

By J. G. MORRISON, D. D.

**A**T A recent convention of the Y. P. S. of the Minneapolis District, the young people adopted a slogan, or a motto, or a war cry, or a convention "yell," or whatever you might call it. It was "WE'RE DIFFERENT!" It seemed to take with the young people of our District, in a tremendous way.

After the convention adjourned, we got to thinking along that very line, and came to the conclusion that unless the Nazarenes are different, there is no excuse for the existence of our church.

How did it happen that the saintly Bresee started the Church of the Nazarene, anyhow? Why did he not just fit into some of the gracious programs that were arranged for him, and fill out his destiny as a minister? Why did he step aside, so to speak, and start something in the old Los Angeles tabernacle, and then endeavor to plant that same idea all up and down the Pacific coast? The only answer is that *he was different!*

How did it happen that Bud Robinson and the Texas saints could not endure the pressure, persecution and spiritual poverty of the prevailing denominations around them, and kept feeling about for a great harness to work in, till they found and joined up with Bresee and the fire-baptized Nazarenes of the Pacific slope? What caused the holiness people of the eastern states to set up an independent standard based on second blessing, Bible holiness, found churches, start a foreign missionary society, and finally unite with the Nazarenes of the West and South? What brought the Spirit-filled people of Tennessee in, and induced the holiness people of the other southern states to line up with the Church of the Nazarene? Just one answer—*they were different!*

What makes every cold-hearted "professor" and luke-warm church member, who believes in holiness, (Oh yes!) but does not believe that a person can get the experience of a

clean heart, and live a life free from inward sin, *dislike* to see the Church of the Nazarene come to a community? And by the same token, what makes every hungry-hearted Christian, every sincere, though defeated backslider, every sinner who likes to see Christianity pushed in the urgent, fire-anointed manner of the fathers, *glad* to see the advent to a community of the shining, shouting companies of Nazarenes there to set up the standards of full deliverance from all sin through the blood of Jesus Christ? There can be but one answer, namely, *the Nazarenes are different!*

The aged people in the Nazarene church are different. Instead of resting down on their laurels, and relating reminiscent tales about the great revivals that occurred "forty years ago," they still push the battle with unctuous speech and weeping eyes and burning prayers for the revival that is on today. They are more interested in what is to happen in their church next Sunday, than they are in what happened there, or somewhere else, five, ten or fifteen years ago.

The strong men and women of the Nazarene church are different. Instead of being absorbed in business and house work, they are planning night and day how they can win souls for God. They have a passion for souls, a yearning for the advancement of the cause of holiness. They have been sanctified wholly and thus saved from the world pull, the pride pull, the dress pull, the temper pull, the irritability pull and every other carnal pull that can afflict a human heart. The rank and file of the Church of the Nazarene is *different!*

The real Nazarene young people are different. Instead of bobbed hair they have burdened hearts. Instead of lip-stick and rouge they have prayer laden lips and tear wet cheeks. Instead of hankering after the beauty parlor, they are longing for the fragrance and beauty of soul that goes with a

sanctified life. They can even turn happily and cheerfully away from legitimate pleasures, and choose the prayermeeting, the watch night service and the revival instead. What could induce a young man to leave his tennis court, his croquet set, his baseball diamond, etc., etc., and pray, fast and labor at an altar? Why, only that he has been born again, and set on fire of the Holy Ghost, *and that makes him different!*

The Nazarene leaders are different. Instead of doing perfunctory church and parish work, they are ablaze with holy energy that somehow does not look for or desire a vacation, but finds its rest in its enthusiasm, its recuperation in its success. Like the fabled hero, who absorbed the strength of every defeated antagonist, the Nazarene leaders grow stronger with every victory, and more powerful with every new success. Their pursuit of souls is like the passion of the soldier who fights for his beloved country, the ardor of the hunter who pursues big game, the devotion of the lover who woos his bride. Thank God, *they are different!*

The Church of the Nazarene is different in its theology from many of this age. It believes in a topless heaven and a bottomless hell; an atonement for sin in the blood that was shed on Calvary, and a burning baptism with the Holy Ghost that makes the heart whiter than snow; in a fiery, urgent revival now, and in a fearful Judgment Day hereafter. These old-fashioned doctrines and old-fashioned experiences are what make it different. When it ceases from being thus different, it will have ceased to have any reason for existing. May the Nazarenes ever, when asked why they do this, or why they do not do that, answer with swelling hearts and brimming eyes, "WE'RE DIFFERENT!"

MINNEAPOLIS, MINN.

## The Joyful Sound

By EVANGELIST OSCAR HUDSON

THE writings of King David ring like a silver bell. There is a sentence worthy of careful study in Psalm 89:15; "Blessed is the people that do know the joyful sound." Blessedness is something more than pleasure or the happiness peculiar to this world. The bee may be happy when it dips into the beautiful flower to sip its nectar; the fish is happy as it flashes in the sunlit rills; the bird is happy as it rains music from the morning cloud; and the deer is happy as it skips in the forest; but the human is possessed with a capacity for something far beyond the happiness of animals, occasioned by the excitement of the will. Everything in the great Indian or Australian forests, at times suggest happiness, but the Holy Spirit, working in the heart and mind of the Psalmist David, had a meaning far greater than this.

Blessedness is God's happiness. It may, and often does, exist with the most painful surroundings. At the stake, on the rack, and amidst other forms of physical agony, God's people have manifested a state of ecstasy that gives us some idea of what is meant by the state called blessed. It is a condition where joy flows in an unbroken stream through all circumstances; where the human has been placed so completely upon the altar of sacrifice and crucifixion that the soul is no

longer affected by it. The peevish murmur and complaints, as well as anger, impatience, etc., of some we meet, originate in a heart that does not know victory over the desires of the flesh. Prosperity, personal attention, aggrandizement, etc., make them feel good, while the opposite of these things, adversity, inattention, abasement, etc., make them feel bad. The class referred to in this expression from the pen of the Psalmist, have cut the shore lines, launched out into the deep and are lost in the great ocean of God's limitless love. All this talk about being "peevish," "tried," etc., as used in present-day expressions, smacks strongly of brimstone. The spirit behind it all, we fear, originates with Apollyon and is handed about as a nice method of describing the workings of carnality.

The "joyful sound," mentioned in this connection, is a phrase that referred originally to the sound of the trumpet which was used to summon the people to worship and to resume the journey to the land of Canaan. Later it was the signal for the opening of the day of jubilee. To the mind of the Jew, there was the very soul of joy in the sound of the trumpet. It suggested jubilee day. On that morning there was the offering of the Atonement and the first sound of the trumpet notified the people that the sacrifice had been paid. "In the day of your gladness," it was said, "and in your solemn days, and in the beginning of your months, ye shall blow your trumpets over your burnt offerings, and over the sacrifices of your peace offerings." The sound of the trumpet signified the finish.

O, blessed thought! Do we know the joyful sound? Is the atonement completed. Have the movings of sin ceased and have we come to the end of its power in our own hearts. Happy, yea, blessed the man in whose soul rings this joyful sound! Angels bow to catch the echo, while all eternity will not exhaust its melody. Words fail to describe the joy of the soul made conscious that not only the power of sin, but sin itself is destroyed, and that forever. The person sentenced to die, who, just before the hour of execution, receives a pardon, in a human way, feels the thrill that feebly resembles the consciousness of full salvation.

In the year of jubilee, every bond slave was set free; land, which for years had been controlled by those who, through commercial power, had wrested it from its rightful owners, reverted back to the original inheritor, and all things were once more adjusted. Let us look at the picture more carefully. There is a man in yonder field who hears the sound of the trumpet, drops his instruments of toil and is immediately elevated from material servitude to landowner and proprietor. Hearing the joyful sound, he enters into a state of freedom and spiritual independency which gives immunity from the authority of Satanic masters and slavery. Happy the man who knows the joyful sound.

Again, this is a picture of the second coming of Jesus. The sounding of the trumpet meant nothing to the nations about them, but to the Jew it meant everything. Just so when the trumpet announces the marriage supper of the Lamb. There will be those to whom the sound will mean nothing. "Then shall two be in the field; the one shall be taken and the other left. Two women shall

be grinding at the mill; the one shall be taken and the other left." Perfect love is the pre-requisite for admittance into the Bridehood. Those who, through the cleansing power of the Blood of Christ, are prepared for a place in that marvelous organization, will understand and know the joyful sound, while to those who do not know perfect union with Christ, it will mean nothing. Social rank and financial prestige melt away here, and only those will be called forth who have "Washed their robes and made them white in the blood of the Lamb." And, it might be prefaced, they have "come up through great tribulations."

Dear reader, be honest for a moment, and quiet before the Lord! Is the blessing of perfect love a reality with you? Do petty domestic difficulties, financial interruptions, or social affairs disturb a temper that is difficult to control, while you become conscious that the splash and flow of blessedness has been checked at the fountain? Is there in your heart every moment a conscious knowledge of the "joyful sound"?

## HOW TO OBTAIN ENTIRE SANCTIFICATION

By EVANGELIST ROY L. HOLLENBACK

BRIEFLY comprehended, there are two elements in the work of sanctification: namely, the human and the divine.

I. The human part in this great work is presented in the following Scriptural passages: "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy" (Lev. 11:14). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God" (2 Cor. 7:1). "Likewise reckon ye also yourselves to be dead indeed unto sin and alive unto God through Jesus our Lord" (Rom. 6:11).

There is in this human side the act of separation from, and a loathing of, inbred sin to the point of self-crucifixion; and also a complete abandonment to God in entire consecration. The natural and relative order of the human element is as follows: (1) The act of rejecting and deploring inbred sin in both purpose and prospect. (2) The handing over of all our living powers to the Holy Ghost to employ as He will. Inbred sin does not belong to God; He did not create it; He cannot use it or fellowship it. Therefore it cannot be consecrated to Him; for He will not accept it. Much is said of putting "all on the altar," but sin cannot be put there. Only the things which God can use may be put upon the altar, and "whatever toucheth the altar [Christ] shall be holy."

The abandonment of inbred sin is not a light and trivial thing. It is a real death. It is the separation of a part of ourselves from us. Sin is both inborn and ingrained, and the act of separation is a very painful operation—a real heart crucifixion. But whenever the soul has rejected all evil within, has yielded up the "old man" to be crucified, and has devoted all of its natural and supernatural powers and its possessions to God, then an appropriating act of faith will bring the sanctifying power of God to the soul. Only let the truly consecrated seeker believe.

II. Then will come to pass the divine



work of which the Scriptures speak so abundantly. Man's part in obtaining the blessing is in form and intention only. The real work is divine. It is God who sanctifies the heart. In proof of this truth notice the following passages:

"Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God. And ye shall keep my statutes and do them: *I am the Lord which sanctify you*" (Lev. 20:7, 8). Man must sanctify himself unto God, and then God sanctifies man unto Himself. The real act of purifying the heart is the work of the Spirit.

We refer you then to another passage: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it" (1 Thess. 5:23, 24).

It is superfluous to give other proofs of God's part in our sanctification, for the texts are almost numberless which refer to it. But it is His to actually remove from us the carnal mind and to fill us with Himself. He says, "I will take away the stony heart out of your flesh and will give you an heart of flesh. And I will put my Spirit within you." Here is both the negative and the positive work of sanctification mentioned as the work of the Lord. And He will not fail to perform that which He has promised.

Let us put these promises to the test. If the blessing of holiness comes in the track of a mighty hurricane, Amen to that; but if it comes on the gentlest tide of the ocean, Amen to that also. Only let it come!

MANSFIELD, ILL.

#### A SAFE EVANGELIST

By B. T. FLANERY

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11).

HERE we have God's own setting of His ministers. Each has his special place, and we must have them all in the church to do the work which He requires us to do. But I am writing of the evangelist. In 2 Tim. 4:5 Paul wrote to Timothy "Do the work of an evangelist." In these days we see and hear the statement "safety first," and if we are to have safety in our evangelistic work we must have a safe evangelist.

Having served as pastor, District Superintendent and evangelist for more than 25 years I have reached some conclusions about the requirements for a safe evangelist to which I desire to call your attention.

(1) A safe evangelist is a deeply spiritual man. No one without a deep settled experience of regeneration and entire sanctification should enter the field as an evangelist.

(2) To be a safe evangelist, one should have some years experience as a pastor, thus learning from the field the problems of the pastor and the church.

(3) The safe evangelist feels that he is called of God to do the work of an evangelist, and that for him to fail to do this work is to disobey God and fail in his ministry as a preacher of the gospel.

(4) A safe evangelist has a burning passion for the salvation of lost men, therefore he is a man of much prevailing prayer. He spends most of his time in his room in study and prayer and comes before the people with a burning message which stirs the church to do her best in prayer, faith and work for the salvation of the lost, and stirs the hearts of the unsaved to their need and the unsanctified theirs.

(5) A safe evangelist is a student of the Bible, he knows God's word and preaches its great truths to the people. We must have a real experience of full salvation and tell it to the people, good incidents are fine, exhortation is of great value, but if we do real salvation work that will last we must preach the WORD.

(6) A safe evangelist plays fair with the pastor,

He does not work himself into the hearts of the church and then make special pulls for money for his many demands, he does his best to get every person he can saved and sanctified, then tied to the church and the pastor, understanding that the pastor and church do their best for him in the way of the offerings, and when he leaves the place he does not continue writing back trying to pull the people for more money. Then he does not work himself into the hearts of the people of the church and let them know he will take the pastorate, thus stealing the pastor's job. Brethren for an evangelist to do this, and steal the pastor's job is a crime not much less than for him to steal the pastor's salary after he has earned it. Now in case the pastor is leaving the church and the church is looking for a new pastor, and if the evangelist is clear that God will permit the change, that is another proposition.

(7) A safe evangelist is one who uses no clap trap methods, but preaches the old rugged truths of the gospel, urges the church to much prayer and earnest work for the salvation of the lost, makes plain propositions which all the people can understand, and if they will not yield to God, he leaves the results with Him. He is not one who feels that his reputation demands that he must have the altars filled with seekers every where he goes, and when he comes to a place where he does not have it within a few days he turns on the Church who may be carrying a much heavier burden for the people of the place than the evangelist is, and brands them as backslidden and tells them if they had real salvation that people would be filling the altars and getting to God like they do in other places where he labors, and puts unscriptural tests and causes a number of good people to cast their confidence away and come to the altar. Then in making his report he says that he found the church backslidden, but he poured on the red hot truth and the break came and the altars were lined and God gave a real revival, the best that part of the country has had for many years. When the fact is that he has left the church in a much worse condition than when he came to it, and a few repetitions of that kind and there is a class of chronic seekers in the church and town that God Himself cannot do anything with in the way of getting them to a settled experience. And again the outside world has concluded that if Brother and Sister so and so have to go to the altar like that to try to keep an experience there is no use for them to try, and if so and so are not saved they do not know that there is anything to the salvation that we talk about. And thus the way is blocked for real salvation work, possibly for some years. Brethren let's do our best to have a revival every place we are engaged in a meeting, but when we strike a place like the above let's stay religious, encourage the saints, help the pastor, stay true to God, keep the blessing in our souls and go on our way to heaven rejoicing.

(8) And last, a safe evangelist is a gentleman, or a lady. In the home where he is entertained he acts as such, he is not a grouchy and hard to please, until when he goes the members of the family are glad he is gone. It does not hurt the evangelist to take care of his room, especially where the mother is not strong and has plenty of work to do without taking care of an extra room and person. He acts the gentlemen with the pastor, the church and his co-workers in campmeeting and other revival work. I know of an evangelist who took advantage of an absent pastor, telling the church they would not have real victory until they had a change of pastors. The result was the church was divided and much harm done. He does not put in his time brow-beating the church in the presence of the unsaved people, neither does he cover up sin in the church, but preaches the truth clear and strong from a heart filled with love, letting one and all know he has no pets to shield or special persons to expose. He does not act grumpy and cross if his co-worker or workers do not agree with him on every non-essential and fire on him or them from the pulpit; such is beneath the dignity of a gentleman, and yet I have known of an evangelist doing just such things and spoiling a whole campmeeting.

If we have the best results in our work as evangelists, it will take the best there is in us. So we should get all of the grace we can in our souls, develop every brain cell we have in our heads, keep a mighty burning passion for the salvation of the lost, and use every ounce of it all to reach men for God.

CUMBERLAND, WISCONSIN.

"The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it."—GEORGE WASHINGTON.

"By ignorance is pride increased; they assume the most who know the least."—JOHN GAY.

## Questions Answered

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

Q. Had the church at Thessalonica received the Holy Ghost at the time when Paul wrote his first epistle, or was it this to which he had reference in 1 Thess. 5:23?

A. The book of First Thessalonians is the finest and most extended treatise on sanctification as a second work of grace that is found in the Bible. No doubt there are some among the Thessalonians who had entered into the experience, but the majority had not and it was a matter of great concern to the Apostle Paul, so that he wrote this letter of instruction and also prayed very earnestly that they might all have this great and essential work of God wrought in them. The work of entire sanctification is accomplished by the baptism with the Holy Spirit, therefore, those who were not sanctified wholly were not baptized with the Holy Ghost.

Q. Do you consider it wrong for the children of holiness people to play ball, tennis and other such games on the Sabbath day? When a family of six live on a main street in town, what do you suggest for keeping occupied on Sabbath afternoon? The children range from infancy to High School age. We have no piano and our children have not learned to play any musical instruments. They get tired of books.

A. Yes, I would bar all such games as you mention and all others of a noisy nature on the Sabbath. We have always done so with our three boys and three girls, at least three of whom have now "grown tall." In fact I would discourage company on the Sabbath. Once in a while someone might come whom you would not feel perfectly free to send home, but if you never let your own go and you do not permit the usual games on the Sabbath, most boys and girls will take the hint and will come less frequently. I just really can't think what to suggest as a means of keeping the children occupied. We have always depended very much on the Sunday school and the morning service keeping us all occupied until about one o'clock. Then we all help finish the dinner which is served about two. Then the boys and girls wash the dishes in order to give their mother a rest on that day and by the time that is over it is three or later and the children are occupied for a short time with reading, sacred music and such other religious and semi-religious occupations in which their father and mother usually join them, and the time for preparation for the Young People's meeting and the evening service is on before we scarcely realize it. But since we have never just exactly planned anything for the purpose of simply keeping occupied, I seem to be lame when I try to tell you how to do it. All our children always have liked Sunday school and church and they have always liked to be together and to be at home, so we have not experienced any great problem on the matter of how to spend the Sabbath pleasantly and profitably. I think one of the secrets is, you must begin when the children are small and by deed and word make the Sabbath a sacred and pleasant day.

Q. Please explain 1 Peter 3:19, 20, "By which also he went and preached to the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah."

A. Everybody admits that this is a difficult passage, and there are many explanations, among these the following seems most reasonable to me: At His death upon the cross, Jesus went immediately into the world of disembodied spirits and by His presence there, by His words there, and by His coming forth from that place in the sight of the impious. He proclaimed the truth of His Messianic claims and demonstrated the success of His redemptive work, which those in that place of restraint had refused in the days of their flesh. There is no evidence whatever that the purpose of this preaching was to give to those Christ rejectors a second probation: for the Greek word for preach here is *ekaruzen* which frequently means simply to proclaim; and this Jesus would necessarily have done without any purpose of probation entering into it.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## CHICAGO CENTRAL N. Y. P. S. CONVENTION

The second annual District N. Y. P. S. Convention of the Chicago Central District was held at the West Side Church, Decatur, Ill., Dec. 2-7. Beginning on Tuesday night, the night services were devoted to evangelism, with seekers in every service. The morning and afternoon sessions were devoted to the reading of papers and to the discussion of topics vital to the work of the societies.

Among the things worthy of special mention were the addresses of District Superintendent Chaffant and of President Sanford of Olivet College.

Twenty-seven churches were represented by pastors or delegates, making about one hundred visitors who were entertained in royal fashion by Pastor L. J. Cox and his loyal people.

The following officers were elected for the coming year: G. Edward Gallup of Springfield, President; Harry M. Messenger of Chicago, Vice President; M. R. Fitch of Galesburg, Secretary; Mrs. Ruby Boyd of Decatur, Treasurer.

Our next convention will be held Dec. 1-6, 1925.

LAURENCE HOWE, Reporter.

## MOHALL, NORTH DAKOTA, N. Y. P. S. REVIVAL

The Mohall, N. D., N. Y. P. S. had a revival Nov. 14-Dec. 1, with Rev. W. B. Tait of Sask., Canada, as evangelist. Brother Tait's preaching blessed the people and several found Christ as Savior or Sanctifier. At the last service we had an old-fashioned love feast.

The N. Y. P. S. Publicity and Financial Committees had charge of the raising of the finances. The necessary money was easily raised and we were blessed while giving it.

Most of the members of our society are well established and are moving forward spiritually. God has placed His hand upon some of them calling to various fields of labor.

Brother H. G. Vogt, our pastor, is an efficient leader. Since his coming four have united with us. Our Sunday school has also increased and we feel like praising God and pressing on.

EULA BARCUS, Reporter.

## DENVER, COLORADO, N. Y. P. S. REVIVAL

The N. Y. P. S. of the First Church of the Nazarene, Denver, Colorado, held a revival Nov. 22-Dec. 2, with Rev. G. F. Owens and wife as the evangelists. Brother Owens preached with unusual unction and power and Sister Owens' singing was a blessing and inspiration to all. The results were good and lasting in the building up of the Christian character of the young people.

REPORTER.

## N. Y. P. S., COUNCIL BLUFFS, IOWA

Our society desires to report that it is busy with the King's business. The Sunday evening services are full of interest. One feature is the roll call to which each member responds with a verse of Scripture. Then there is a goodly representation of Bibles and HERALDS OF HOLINESS. The attendance and spirit are good.

The young people are divided into groups under leaders. These groups follow a rotary plan of attending one of the five cottage prayermeetings held each Tuesday evening in the different parts of the city. The opportunities in these meetings for testimony, singing and praying are proving of inestimable benefit to the individuals. Souls are at times praying through, and one woman received a healing touch from the Lord.

The evangelistic committee has taken up an outpost northeast of the city, at the Orchard Heights schoolhouse. Sergeant Harvey O. Chrysler of Ft. Omaha is the chairman of this committee, and he also is one of our local preachers. Thus he and others are getting opportunity to exercise their gifts. The Spirit is working in this schoolhouse communi-

ty. The committee has asked for one Sunday evening of the young people's meeting each month for evangelistic services; and this has been granted as a try-out for the first quarter of the new year.

This society is supporting a \$35 outstation in China with its missionary offerings. Prospects are bright for a victorious year under the inspiring leadership of President Ralph R. Johnson, his efficient officers and able committees.

EDITH HEADLEY, Reporter.

## DISCUSSION OF THE N. Y. P. S. TOPIC FOR JANUARY 11, 1925

God's Fundamental Laws.

By LEWIS T. CORLETT

GOD has laid down certain basic laws whereby all the various parts of His creation are governed. Throughout the centuries men have discovered some of these laws and explained them to the world. They have been there since the creation of the world but only during the last few centuries have men been able to discover and define them.

There are certain basic laws in respect to holy living but, different from the other laws, God has given these to us in His Word so that we might know them and in knowing serve Him better. These laws are simple so that all can understand them, yet "The law of the Lord is perfect, converting the soul." There are four laws that stand out as fundamental laws and upon these all other laws regulating Christian living are based, so we wish to consider these four laws in our lesson.

1. THE LAW OF WORSHIP.—Matt. 4:10; 22:37.

Man, by nature, will worship something and also, he will assimilate the character of the object or person he worships. Worship includes paying honor to the object worshiped and with such fervent love for it that this love is manifested in the life by a devoted service to the object or being enthroned in the heart.

The Scriptures tell us that "God hath not called us unto uncleanness but unto holiness," and God has arranged the plan of salvation so that the more we worship Him the more like Him we become.

True worship to God includes several important characteristics.

1. Renunciation of the claims of all others to us.

- (a) A separation from the world.
- (b) A cleansing from all things unlike God.

2. Love to God.

- (a) Gratitude.
- (b) Obedience.
- (c) Submission.

3. Fear of God.

- (a) Reverential awe.
- (b) Fear of displeasing Him.

4. Prayer to God.

- (a) Communion with God.

God wants us to worship Him because.

- 1. He is the only absolutely pure, holy being in the universe.
- 2. He is the most beautiful being in existence.
- 3. He is Love.
- 4. Man was created to worship Him.

Let us worship Him in deed and in truth.

II. THE LAW OF SERVICE.—Matt. 9:37, 38; 20:26-28; 25:34-41.

An idle mind and idle hands are what the Devil is searching for, so God has arranged that in order to grow in spiritual things we must be in active service. The Motto of so many professing Christians is "Do, Do, Do," but ours should be, "First Be and Then Do."

Increase of any of the riches of humanity, physical, mental, or spiritual, comes by activity and God has commissioned us to spread His Gospel and be His Ambassadors, for by so doing we will grow in grace. Personal work opens a great sphere of service, for in giving out, our stock is increased. Distribution of tracts is another phase of service that we can use to great profit and the salvation of many

souls. Prayermeetings for the "shut-ins" and others are very helpful lines of work for the young Christian.

True service includes a fervent love to God; a passion for souls; a life of humility; a display of courtesy; a broad vision of the work of the Church; earnestness of purpose and faithfulness to the task.

Christ's was a life of service for others, let us be willing to "spend and be spent" for the Master's use.

III. LAW OF TIME.—Mark 2:27; Gen. 2:1-3; Isa. 58:13.

"It takes time to be holy." We have heard that statement so much that we fail to realize its meaning but God, looking down through the ages, saw that material things of this world and the problem of earning a livelihood were going to engage most of man's time so, in His creation, He showed man that there should be a time to rest.

The Sabbath, or our Sunday, was made for man and not man for the Sabbath. In order to have the different organisms of the body function properly, they must have rest and if they are strained in operation they soon cease to give the proper results to the body and the result is that some disease breaks out. Sunday is Man's Savings Bank, physically as well as spiritually. The Sabbath was to be a day of rest and worship but the world has turned it into a day of pleasure and activity. Every nation, church, home and individual, that has neglected to keep the Sabbath holy, has invited the wrath of God and gone down in destruction. The United States of America is courting disaster by her Sunday desecration. If we would enjoy the blessing of God and have His glory on our lives like we should, then we must refrain from doing our own pleasure on His Day.

We, as holiness young people, should be an example in the community by keeping Sunday holy unto the Lord. Then we will enjoy more of the blessings of God and those outside the church will have more confidence in us.

IV. THE LAW OF FINANCE.—Matt. 6:19-21; 23:23; 1 Cor. 16:2; Mal. 3:10.

God has commissioned the Church to spread His Gospel and in order to do so it must have money to carry on its work. The Lord saw this and gave to mankind in the early days, long before the Mosaic Law was given, the Law of the Tithe.

Many people today try to show that this law is not for the present Gospel period but was for the dispensation of the Law. Christ nowhere repudiated the tithe but told the Pharisees, "these ought ye to have done and not leave the other undone." Also it remains a proven fact, in spite of the opposition, that the tithing church is the one where finances are not a burden.

The Law of the Tithe is beneficial because.

- 1. It is a system of equal giving, ten cents on the dollar for the rich and poor.
- 2. It teaches systematic giving.
- 3. It brings temporal and financial increase. Prov. 3:9, 10; 11:25; Mal. 3:7-12.
- 4. It brings spiritual blessings. Mal. 3:10.

Let us be a band of young people who tithe.

These Laws of Worship, Service, Time and Finance, have been placed in God's Word that we might learn them and then carry them out in our daily lives and, by so doing, we place ourselves where we can claim the promises of God and have His blessings and favor upon us continually.

## SOME BEST THINGS

The Best Law—The Golden Rule.

The Best Education—Self-knowledge.

The Best Philosophy—A contented mind.

The Best Medicine—Cheerfulness and temperance.

The Best War—The fight against one's own weakness.

The Best Music—The laughter of a child.

The Best Art—Painting a smile on a face that is sad.

The Best Science—Extracting sunshine from a cloudy day.

The Best Illumination—Flashing a ray of hope into a despairing heart.

The Best Biography—The life that writes "Sunshine" in the largest letters.

The Best Mathematics—Multiplying the joys and dividing the sorrows of others.

—AMBITION.

# The Sunday School Lesson, January 11

By M. EMILY ELLYSON

LESSON SUBJECT: The Last Judgment.

LESSON TEXT: Matt. 25:31-46.

GOLDEN TEXT: *Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me* (Matt. 25:40).

FOLLOWING the "Triumphal Entry" Jesus spent two days teaching in Jerusalem, after which He retired with His disciples, and His remaining talks were given to them. Doubtless these sermons were calculated to prepare His disciples for His death, and also to tell them of His second advent and the events of the last days. Jesus had twelve close followers, a poor showing indeed for the King of Kings, but that day when He shall return again, what a mighty host will accompany Him. In that day He will not be seated upon a young donkey but in His majesty and power—which is supreme—shall ride upon the clouds in great glory, surrounded with every evidence of authority. No longer the Galilean peasant; no more the shameful cross; but King of Kings and Lord of Lords.

The separation spoken of here by Jesus, begins in this life. God intended that there should be a line of demarcation between His people and the wicked, and that separation proceeds upon the basis of moral character. While we fully believe that God is no respecter of persons, we also hold that He is a respecter of character, and while the wicked apparently flourish and the righteous suffer privation and struggle with misfortune, God insists upon a final reckoning, and in this lesson, Christ promises it to all mankind.

Christ who is to be the judge, being human and divine, knows all of the frailties of the human, and through His divinity, lifted above the infirmities which warp our judgment of one another; yet being as truly human as we are enables Him to be touched with a feeling of our infirmities, and prompts Him to make that allowance for all that is perfectly in keeping with the demands of justice. No being but a Godman could understand either the requirements or method of procedure with so intricate a problem as this. Thus we see that God's line of separation, the good from the bad, starts at the very beginning of the two principles good and evil, and continues on through every age and generation, until we all appear before the judgment seat of Christ and receive our reward. We notice here that the separation is made before sentence is passed. The right hand is the place of honor and favor; the left the place of condemnation and rejection. That word "come" is a most welcome word to the child of God, a word that is worth a lifetime of faithful service, endurance, affliction, and persecution to hear. It is an invitation to the enjoyment of all the blessed things that constitute heaven. All who ever hear it are forever blessed, for they are the inheritors of the kingdom. They did not buy it, nor did they procure it through good works, they became sons of God, hence His heirs. Their good works were generously named, but the blessing is all of grace.

Those spoken of as the "blessed of my father" are the household of God and just as a wise and good Father always does, He has made provision for His family. Great preparation has been going on for His dear children, not a will drawn up in haste, but a kingdom has been fashioned and growing from the foundation of the world, and they are now about to receive the final token of His immeasurable love for His own. We count those fortunate in this life who inherit a few millions of dollars, we feel that they must be very happy. But this is not a few paltry mil-

lions, but a kingdom, and includes the greatest wealth and honor. Those that inherit kingdoms wear all the glories of the crown; enjoy all the pleasure and splendor of the court; and have at their command all the treasures of the provinces. This then is the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for the dear saints of earth. The secret of all this blessedness lies in the attitude of the believer to the will of Christ. Only those who were obedient children held a title to this inheritance which was purchased by Christ, hence obedience to Him and patient continuing in well doing are the conditions and evidence that must be given.

There are three things implied here which should be found in all that are true believers. First, self-denial and contempt for the world, considering the things of the world of no account only as we are enabled to do good with them, and those who are poor must be contentedly, and cheerfully in that condition. To be in such a frame of mind is certainly a jewel that few people possess these days. The strain on the part of believers to keep pace with the age in which we are living, is robbing many of the rest and deep spiritual life which it is our privilege to enjoy. Only those are fit for heaven who count all the treasures of the world loss so they might win Christ.

Second, love to others, that second great commandment upon which rests the fulfillment of the law, is emphasized here. The proof of this love is seen by our readiness to do good. Good wishes are but a mockery without the accompaniment of good works, James 2:15, 16, and those that have not the price to give, must have the disposition to do so, and show it some other way.

The third point is, that all of these things mentioned here are done out of regard to Jesus. We all know that when Jesus was here among men never a sad and destitute case appealed to Him in vain, and He said, "As I am so are ye to be in this present world." He can only minister to the needs of the saints through the generosity of His followers. Providence variously orders the circumstances of His people in the world, so, that while some are in a condition to give relief, others need it. We all know of cases where one feasts on heavenly dainties, and yet wants daily food, or is perfectly at home in God, and yet strangers in a strange place. Some have beautiful souls, and sick bodies; and some may be in prison that Christ has made free, and Jesus said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Jesus must be among us much more than we think He is. It certainly behooves us to deal very tenderly with His little ones for He said, "even these least."

Again we should be encouraged to do our bit, though it may seem mean and small to us and others, for He remembers even the cup of cold water. Christ makes the best of our infirmities, so also He makes the most of our service. Have we not sometimes withheld our little, because it seemed so small compared with what others were doing? If so let us get a higher motive in our giving for we are to do our good works *unto Him*. It is His approval we should seek, and in the blessing of the widow for the little mite she gave, He has shown to us that it is not the muchness of the gift, but the spirit of the giver that determines the reward. In the splendor of His glory He will not disown His poor relations.

Christ espouses His people's cause, and interests Himself in their interests, and reckons Himself received, and loved and owned in them.

Laundry, wood house, trunk room and other out-buildings have all been equipped with concrete floors and the barn has been remodeled and made strictly modern. The large cellar is well stored with good things upon which to feed the hungry, including jellies, preserves and other delicacies.

The girls find in Brother and Sister Roberts a real father and mother who are familiar with all the details of the home and take the lead in everything that has to do with the salvation and training of the girls. Under the wise and efficient management of Brother and Sister Roberts all these improvements which we have mentioned have been paid for without drawing on funds sent in for general expenses. They have faith and have trusted

God to send in all that is needed for special purposes.

Rest Cottage looks so home-like, the girls look so happy and contented, that we are sure we shall never know until we get to glory how much Brother and Sister Roberts and the workers at Rest Cottage have done by providing this wonderful place and keeping it going as a place of shelter and help for erring girls.

W. B. PINSON, Abilene, Texas.

## PITTSBURGH DISTRICT CONVENTION

The annual Preacher's, Young People's and Sunday School Convention of the Pittsburgh District convened Dec. 2-7. These conventions on this District have grown in size and interest until their aspect is almost that of a District Assembly. This year the convention was entertained by our church in Tarentum, Pa. Their beautiful and commodious church building, which has recently been completed, is ideal for such a convention, and Rev. E. H. Stillion, the efficient pastor, with his heroic and faithful band of about thirty members almost overdid themselves entertaining us. They actually fed us on the fat of the land. The basement of the church at meal time reminded one of the "land flowing with milk and honey," for they actually gave us all the milk we wanted to drink, with real honey next to the milk pitcher, beside all the other good things to eat.

Members of other churches befriended pastor and people by opening their homes to the visiting delegates which speaks well for the influence of the Nazarenes at Tarentum.

But the real feasts were upstairs in the main auditorium where we met three times daily. The morning and afternoon sessions were devoted to the reading of papers on subjects vital to the advancement of our church, such as "Church Problems," "Street Meetings" and different phases of Sunday school and Young People's Society work. These addresses were followed by lively discussions in which everyone could participate and which proved very interesting and helpful to pastors and people. God put His seal on these meetings by richly pouring out His blessings at times till "our mouth was filled with laughter" and everybody seemed to participate in shouting the praises of God.

Evangelist C. W. Ruth had been engaged for the convention and his talks to pastors in the morning and evangelistic sermons in the evening services were simply wonderful. There is only one C. W. Ruth, as there is only one "Buddie," and his knowledge of the Scriptures plus his original sanctified wit just seemed to bless everybody everytime he opened his mouth. We heard Dr. C. J. Fowler at Mooers, N. Y., campmeeting six years ago make the statement that Brother Ruth was the greatest teacher of holiness in the nation, and we believe he was right. Every night service closed with seekers at the altar. Evangelists Theo. and Minnie Ludwig were visitors at the convention for two days and blessed us with their kindly spirit and song. District Superintendent Sloan presided with grace and tact and Mrs. Sloan repeatedly blessed the convention with her unctuous exhortations. This convention will not soon be forgotten by those who were privileged to be present, and to God the Father, Son and Holy Ghost be all the glory.

REPORTER.

## ARIZONA ASSEMBLY

The fourth Assembly of the Arizona District was blessed of the Lord. General Superintendent Goodwin was the presiding officer and his counsel and helpful messages were a source of inspiration to all. Dr. J. E. L. Moore also preached two wonderful sermons during the Assembly.

We were blessed with the attendance of Brother and Sister Deal, returned missionaries, also Brother and Sister Cagle and Brother Tom Goode of Texas. And Sister S. N. Fitkin of Brooklyn, N. Y., General President of our Woman's Missionary Society gave two stirring messages.

Rev. Melza Brown, our pastor at Glendale, Arizona will serve as District Superintendent for the ensuing year.

MRS. E. G. ROBERTS, Reporter.

## MISSISSIPPI DISTRICT

Church work in the Mississippi District is progressing and we are expecting the greatest year of victory the church has ever experienced in this state.

A letter from our great pastor at McComb, Mississippi, speaks of building a new church in that city. H. F. Tate is a great man, and he is growing.

Brother V. L. Nabors, our pastor at Cleveland and Menter City, who enjoys the unbounded confidence of all who know him well, sounds a note of encouragement. He and his people will build a new church near Cleveland this year, between now and the next Assembly. They would like to have some help from the Board, but if they don't get it they will build anyway.

Brother N. O. Nabors, who I believe is serving

## A VISIT TO REST COTTAGE, PILOT POINT, TEXAS

We had the privilege of spending Armistice Day with old friends at Pilot Point, Texas. We were entertained in the beautiful home of District Superintendent Frick, and spent many pleasant hours with Rev. and Mrs. J. P. Roberts and their cultured daughters, with the aged Father and Mother Roberts and with the workers at Rest Cottage.

Rest Cottage has been enlarged in many ways. It has more beds now and can take care of a larger number of girls. Hospital facilities have been greatly improved, dining room and kitchen, baths and lavatories and everything about the place are in fine condition.



his first charge as pastor, has charge of Mount Peniel, and Ingamar, and he is battling away, and seems to be encouraged.

Since the Meridian meeting, I have held two meetings. The first was in Pascagoula, a coast town of some 8,000 inhabitants. We held in a hall that is being used by all sorts of preachers from the speakers in tongues up, and of course, the meeting was dull to begin with, but interest increased, until we had some real good services. I was assisted in that meeting by Brother J. G. Coleman, our good pastor at Gulfport. And as Pascagoula is only about thirty-five miles from Gulfport, Brother Coleman accepted the invitation of quite a number of people at Pascagoula, to keep up regular week-night appointments. After hearing the general rules of the Church of the Nazarene read, and hearing the doctrine presented, some of the best people there expressed the hope that we could have a Church of the Nazarene there. We found some real Nazarenes there, while they were not much acquainted with the church. Brother J. Z. Brown, a local preacher from Columbus, Ga., is there, and the Lord has blessed his labors.

From Pascagoula, we went to Gulfport, and held a few days' meeting with Brother Coleman, and had a good time. Brother Coleman is making good progress there, and his people are all delighted with him, and with his preaching.

We are expecting Brother Bud Robinson in Gulfport in the spring, and a great revival. We had a real good meeting the few days that I was there. In fact, they have a real live little church going there, and Brother Coleman is a wonderful worker, and God is blessing his labors there as never before. We left him in charge of the meeting to continue till Thursday night. Brother Coleman did not intend to continue the meeting, but the people just insisted that he should.

I will be with Brother V. L. Nabors in meeting at Menter City; Dec. 21-28. Brethren pray for us.  
R. H. M. Watson, District Superintendent.

## REVIVAL AND CHURCH NEWS

EVANGELIST D. I. VANDERPOOL, Joes, Colo.: "It was our privilege to conduct a revival in Nampa, Idaho, at the opening of our college there the latter part of September. R. J. Plumb is without question one of our most successful pastors. It would bless your soul just to watch him go in and out among the members of his church and the students of N. N. C. He carries sunshine and good cheer to everyone. Dr. Wiley, President of the College, was in the meeting as much as possible and always was an inspiration to our hearts. The chapel services were times of great refreshing, the last one being the best. Such shouting, testifying and rejoicing I have not seen in years; about twenty prayed through to definite victory that morning. The Nazarene work around Nampa has a wonderful prospect for the future. The pastor and church membership are above reproach. The president, faculty and student body of Northwest Nazarene College are as fine as can be found anywhere in the world. The Nazarene Sanitarium in which our run-down, worn-out missionaries receive such wonderful care is a God-send to our church; special prayer should be offered for Dr. Mangum who is pouring out his life for this great work. We went from Nampa to Ontario, Oregon, to assist Pastor Kiemel in a revival. This was a hard fought battle, but we closed with victory, altar full of seekers and the glory coming down. The meeting was a good uplift to the church and pastor. About \$1,000 was raised in the meeting, the church debt was completely wiped out and \$150 back pastor's salary was raised, and the evangelist nicely remunerated. Our next meeting was with Brother Thos. D. Dunn at La Junta, Colo. This was my fourth meeting in this church and I went with fear and trembling, lest we would fail. But as we fasted and prayed, God came on the scene and we had a great time of salvation. Over seventy prayed through to victory. We raised \$800 on church debt and gave the pastor a nice love offering. Almost everyone counted it a good meeting. In the three meetings we have seen between 250 and 300 at the altar and fine classes of members were planned for in each meeting. We gathered 124 subscriptions for the HERALD OF HOLINESS and kept well saved ourselves."

EVANGELIST J. A. KRING: "The meeting at Hutchinson, Kansas, Nov. 13-30 was my first meeting on the Kansas District, and my first opportunity of meeting the saints of the Hutchinson church. I

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

If a man will use his eyes, he will see things, and if he will use his ears, he will hear things, and if he will travel, he will find out things; and here is the discovery that I have made: if the Holiness Movement is to live, the Nazarenes are to play the largest part in the game. As to the interdenominational side of the Holiness Movement; of course, they never build a church, and they never organize one. They never take a member into any church. They never pay a pastor and they never encourage people to join any church. They never build a parsonage, and they draw their living from the denominations around them.

The Nazarenes are having great revivals, they are taking in members, they are organizing new churches and building churches and parsonages, and they are buying churches that have been closed up for several years and making them life saving stations. They are pulling hard and supporting their pastors, and supporting one hundred and twenty American missionaries, besides native workers. They are supporting eight good colleges and they are making one splendid Publishing House a great success; they will soon have to enlarge to care for their growing business. As a rule they are opposed by almost all other denominations. It is very seldom that they are encouraged to go to a city and hold a revival and organize a church. But they are going into cities where there is not one pastor that preaches holiness, or will allow it in his church, and they hunt up some vacant lot and stretch a tent and hold a splendid revival and organize a church and buy a lot and build a good wooden tabernacle and start a life saving station where sinners are converted and believers are sanctified as a second work of grace. The beauty of a Nazarene preacher is in this fact: he preaches holiness in such a way that the worst holiness fighter knows that he is a second blessing man, and if the Holiness Movement is to live, it will live by the preaching of holiness as a definite second work of grace. Therefore, the Nazarenes are to play the largest part in the game. Some have thought it to be a great art to preach holiness in such a way that the Holiness People will accept it, and the holiness fighters will not object to it. Will that keep the Holiness Movement alive? Is it not a fact that the great Holiness Movement was brought about by men that preached holiness in such a manner that they were known from the East to the West and from the North to the South as clear-cut, red hot second blessing men? They had no warm side for suppression, and they had less respect for counteraction. They believed in crucifixion, in the destruction of the carnal mind, if you please, and wherever they went, the fur flew and the Devil furnished the fur. Can the Holiness Movement live now on less than it was started with? If it was brought about by clear-cut, second blessing preaching, won't it have to have that kind of preaching if it lives and grows? What effect will the life of a man have on the Holiness Movement who on a holiness camp ground can preach holiness as clear as the noon-day sun, and in the big church behind the stained glass, in front of the pipe organ can preach it in such a way that not one member of the big church will even imagine that he is a holiness man?

Fifty years ago in the beautiful old mountains

of dear old Tennessee, my old mother used to say that you "cannot bark with the dogs and run with the hare." I wonder what Mother meant. She sure did talk queer. It would take P. L. Pierce or B. F. Neely to explain that. Some day I may be able to get that through the knot on the end of my backbone.

But here we are in the Holiness Movement to either keep it alive or to sit down and see it die. If it lives, don't forget that the old Nazarene boys are to play the largest part in the game. Thank God we have over two thousand preachers everyone of whom is a left handed pitcher and can hit the bull's eye every lick, and can make the diamond in less time than I have been writing this letter. Is the Holiness Movement worth saving to this generation? Has it done anything for you and yours? If so, then buckle up your belt one hole tighter, rub sand on your hands and preach holiness in such a way that it will be known in heaven and on earth and down in the pit that you are a clear-cut, second blessing man. And don't stay in town over night and leave and nobody know that you are a second blessing man. When you are called to a church of any denomination, let it be known that you are there not as a preacher only, but as a holiness preacher, blood red, sky blue, snow white and red hot. And if that is not the thing they are looking for, it is time for you to move on. Never try to lead a man into holiness by slipping it over on him, and keeping him in the dark as to what you are preaching. That is an insult to the Son of God who died outside the gates that He might sanctify the people with His most precious blood. It would grieve my heart if I thought we had one Nazarene boy who would round off the corners anywhere this side of heaven. Thank God we have nothing to lose and everything to gain. Let's keep so hot and straight that everybody in the United States that knows us will know that we are clear-cut, red hot second blessing men. And as far as we can, work with other churches; in fact we will go into every open door and do our best for any pastor and his church of any denomination, and help him hold a revival, and help him get members into his church; and encourage the people who are converted at his altars to unite with him and his people. That is fair, and that is Christian, and that is being brother to a brother. But, O Lord deliver us from that kind of holiness that is holiness under the brush arbor and something else behind the brick wall. Down in Coon Hollow it's Holiness or Hell, and up on College Heights we take no stock in this green eyed fanaticism.

Do you think this is overdrawn? All right, just use both eyes and both ears and travel a little, and make a real discovery and you will understand me perfectly. I said to a young lady, "I am so glad that you had Brother B— in your church. He is such a fine holiness man." She said, "Your life on it; he told our pastor that he took no stock in the second blessing." Well, of course, I had to crawl and back out and back off and back down. The Adam's Apple got up in my throat and I had to swallow it back. But thank God, this preacher was not a Nazarene. Now Nazarenes it is up to us to keep red hot. Don't let the fire die down on your altar. "Keep the home fires burning."

In love,

UNCLE BUDDIE.

found a noble band of humble, holy, devoted men and women in the church and in the college. The good pastor, Rev. F. H. Bugh, and his wife, and the church which he pastors, and Prof. A. S. London, president of the school, and his faculty, are certainly doing an excellent work for God and lost souls. They welcomed me and gave me a hearty reception in their midst, and putting their shoulders to the wheels of the chariots of Zion, they helped to push the battle to the very gate of the enemy. I have never preached to a more receptive and appreciative class, nor have I found a people who leaned up closer to the red hot, old-fashioned, rugged gospel of Jesus Christ, and appeared, so far as I could see, to desire with the preacher that the work should go deep, and that the seekers should actually secure an experience that will stand the test when the world is on fire. What a delight to labor with people of this sort." Prof. London with

his excellent choir of from fifty to seventy-five voices, did some of the best singing that I think I ever heard. My how they did stir us! It was not difficult after such singing to preach the glorious gospel with the Holy Ghost sent down from heaven. I think there were between sixty and seventy professions, and some very clear cases. To God be all the glory. The school, so it appears to me, has been quite fortunate in purchasing 35 acres of ground in the northeast section of the City, where, the Lord willing, the new college buildings are to be erected. It appears to me that by an humble walk, and a holy life, there is a great future for the church and school at Hutchinson. They certainly have the confidence of the people, and stand well in the community. A thousand blessings on them. I am now with Brother Orr and his good people at Wallowa, Oregon. Have had three services, and one saved."

EVANGELIST S. L. FLOWER, Henderson, Ky.: "We are in a revival with Brother and Sister Mason here and the Lord is blessing. Hope to organize a strong church here around the first of the year. Brother and Sister Mason are God's servants and carry a burden for lost souls. We have good crowds and some seekers and finders."

MRS. ANNIE TETRICK, Shawnee, Okla.: "This has been a good year and we have given our time to the church as far as our strength would permit. Have held two revivals and assisted in six others. Have seen 325 saved and a number sanctified and five called to preach. Received for our labors \$133, have given to the church \$23.15 and paid \$155 traveling expenses. And we have taken 17 subscriptions for the HERALD of HOLINESS, the best paper published. We have distributed 5000 tracts and papers, visited 175 homes and several hospitals. Have ministered to the wounded and dying and have found thus an open door for spiritual work. Have lectured to over 3000 on Social Purity, had several hundreds give their hands that they would lead a better life. Have had several conversions in the jails where we have held services. Have given 95 garments to worthy poor and have held a number of children's meetings in which we have seen a number saved."

SUBSCRIPTION LISTS have been received as follows: General Superintendent Goodwin, 6; District Superintendent Miller, 30; District Superintendent Sloan, 7; District Superintendent Watson, 5; District Superintendent Davis, 16; Bud Robinson three lists of 21, 21 and 28; Pastor Farr, San Jose, Calif., 6; Pastor Brandes, Ford, Kans., 5; Pastor Paschal (Bona Fleming revival), Fort Wayne, Ind., 35; Pastor Brandyberry, Ironton, Ohio, 7; Pastor Clayton, Topeka, Kans., 8; Pastor Coulson, New Berlin, N. Y., 7; Pastor Hanselman, Hedley, Texas, 5; Pastor Freeland, Garden City, Kans., 3; Pastor Smith, First Church, Portland, Ore., 6; Pastor Bradley, Flint, Mich., 4; Pastor Tate, McComb, Miss., 5; Pastor Stockton, Medford, Okla., 7. And the Evangelists have rolled them in as follows: Kring, 11; Hamric, 10; Hudson, 10; the Littrells two lists of 14 and 18; the Aycocks, 13; J. A. Ward, 3; Lum Jones, 7; Balteore, 8; J. C. Walker, 12; the Dunbars, 3; Lawson Brown, 12; the Balsmeiers, 29; W. R. Cain, 10; Chas. Dye, 10; J. E. Gaar, 16; James Miller, 18. Then Minnie Echols, Post Texas, sends 8; H. E. Hollenback, Berwin, Nebr., 11; Mrs. J. V. Hunter, Chattanooga, Tenn., 19; W. T. Campbell, Marshall, Ind., 3; M. L. Howard, Tupelo, Miss., 8. The Circulation Manager's courage is so high that he is planning, as soon as the holiday rush is over to start in a special campaign to bring the list of subscriptions for the HERALD of HOLINESS up to 30,000.

"HOLLIS, OKLA., Church, under the leadership of Pastor E. L. Looman, is thriving spiritually and financially. We thank God for our pastor and his wife, who is a real helper in Christ Jesus. We are looking forward to continued victory."—Mrs. D. B. Poole, Reporter.

PASTOR C. ORIN SWAIN, Escondido, Calif.: "We came to this church the twentieth of last July. Former Pastor A. F. Grobe had done a splendid work and we found the church on the upward trend. A spirit of aggressiveness is noticeable in every department and there is a bright outlook for this church. Evangelist Ong of Pasadena recently held us a fruitful revival. He is a fearless, yet tender messenger of the Lord. A goodly number knelt at the altar and eleven were received into the church."

EVANGELIST LEE L. HAMRIC of Hamlin, Texas, had a good meeting in which many were saved at Palco, Kans., closing Nov. 30. His next engagement was at Staunton, Texas, Dec. 5-21. Hamric is always "somewhere" spreading Scriptural holiness.

PASTOR J. W. FRAZIER, Bellingham, Wash.: "We are glad to report victory here. Three prayed through Sunday night. Attendance is fine. We have wanted a deaconess for a long time and the Lord has sent Brother and Sister Coates from Minneapolis, where they labored with the Volunteers of America. They have joined our church. Brother Coates is taking up the preacher's course and Sister Coates the deaconess' course. Our church board has voted her local license and she is doing fine work. They

## ANNUAL MEETING

The General Board of the Church of the Nazarene will meet in annual session at 2905 Troost Avenue, Kansas City, Missouri, at 10:00 a. m., Thursday, February 12, 1925, for the transaction of regular and special business pertaining to the general interests of the church. The Board will remain in session until business is completed. All parties having business which they desire to submit for consideration are requested to notify the Secretary in order that provision may be made in arranging the session programs. This is necessary in the interest of efficient dispatch of business.

E. J. FLEMING, Secretary,  
of the General Board.

have charge of the cottage prayermeeting once a week and it is well attended and is a help to the church."

PASTOR D. M. COULSON, New Berlin, N. Y.: "Recently had a good meeting at Gouverneur, N. Y., with a number converted and sanctified and secured a list of subscribers for the HERALD of HOLINESS. I will serve the church here until the Assembly in the spring."

PASTOR BIRT MOORE, Ottawa, Kans.: "Brother E. R. Shook wrote me that they were looking for a pastor for the 'prospective' church here and I came and undertook the task. We have a building and parsonage, well located at 515 N. Main St., and we expect to have a good report for Assembly this fall."

PASTOR EARL BURGER, Spencerville, Ohio: "We have had a good revival here in the Friends Church with Charles and Mollie Mitchell of Greenfield, Ind., as the evangelists. The glory of the Lord came down and many were saved and sanctified. People made restitution and confession and the revival was of the old-time type. We can certainly recommend Brother and Sister Mitchell to anyone wanting evangelists."

"EVANGELIST J. H. CRAWFORD closed a two weeks' meeting at Pierce's Chapel near Arnett, Okla., Nov. 30. A number were converted or sanctified wholly in the meeting and the community was greatly blessed under Brother Crawford's strong Bible preaching. We feel that we must have him again."—Mrs. B. J. Rowland, Reporter.

QUINTELLA PETERS, Owensboro, Ky.: "I promised God that if He would heal my body I would testify to it; and now I want to praise Him for His mighty power."

"SILOAM, KY., Church of the Nazarene has just closed a good meeting in which E. C. Tarvin was the evangelist. He and our pastor, Brother Frank Fox labored faithfully together to win souls. There were five professions. This is a new church and we believe seed was sown that will bring results in the future."—Clifford Bush, Reporter.

PASTOR H. W. HANSELMAN, Hedley, Texas: "The Lord is with us here on our new work. We arrived Nov. 4 and found a faithful little band of Nazarenes ready to receive us. Have been having some fine services and the outlook is good. We have organized a N. Y. P. S. which is doing well. Conviction is on the people and two have found the Lord. We are coming on fine with the budget. Our vision is enlarging and our battle cry is 'New territory for our King!'"

EVANGELIST MRS. MARY CLINK, Seattle, Wash.: "About ten months ago Pastor Lota E. Channel of our little church at Cloverdale, B. C., was invited to open a preaching appointment at Abbotsford, twenty-five miles away. The two towns are connected by electric line and the Home Mission Board of the North Pacific District paid \$8 per month for Brother Channel's transportation to the new appointment. There have been many discouragements, but Brother Channel and his precious wife have plodded on, winning the confidence of the peo-

ple and laying a foundation for our work there. Last spring he held a revival in which a number found God and are standing true. On invitation we joined them there for a four Sunday meeting beginning Nov. 2. The attendance was not large, but interest was good, and several sought and found God. Formalists criticized, but some of the hardest sinners raised their hands for prayer. While this is truly a Home Mission field, the expenses of the meeting were easily met and a surprise love offering was taken for the pastor the last night. Brother Channel continues to pastor the work and we are invited back for another meeting in February. British Columbia offers the Church of the Nazarene one of its greatest opportunities. We have only two struggling churches there, but the people respect the House of God and it was an inspiring sight to see the whole congregation kneel in prayer. The people need the message and many are hungry for it. The door is wide open and the field is white."

PASTOR C. E. FRITSCH, Havana, Ill.: "This church is only about a year and a half old, but is thrifty and promising. The people are loyal and generous and true hearted. Recently they gave the pastor a \$50 love offering and a good pounding. We had a gracious revival with Brother B. H. Pocock during the month of November, there were a few professions and one joined the church and there are others looking our way. The church was greatly blessed by the meeting. Have a splendid Sunday school with average attendance of about 45 and our prayermeetings are well attended."

EVANGELISTS CHAS. ROBINSON AND LAWSON BROWN: "We had a good meeting at Waldron, Ark., with a number praying through and one addition to the church. God blessed the people. We secured twelve subscriptions for the HERALD of HOLINESS. We begin at Ada, Okla., Dec. 14."

E. B. BRADLEY, Fort Wayne, Ind.: "Recently my wife and I visited the Church of the Nazarene at Logansport, Ind., and were made to rejoice for the good work being done there by Pastor Barker and his people. Brother Small and wife were leading the singing and the pastor was doing the preaching and people were at the altar for pardon or sanctification at practically every service. Brother Barker is a pleasing speaker and is bringing the people the old-time gospel. Thank God for such men."

"WALTHAM, MASS., Church of the Nazarene closed a three weeks' meeting with L. W. Delong of Wareham, Mass., as the evangelist, Dec. 7. The music by local churches and E. N. C. was wonderful. Crowds were quite good and a number of people were blessed. Had an All Day meeting on Thanksgiving. Brother Delong is surely God's man and our churches ought to keep him busy in the evangelistic work. Eight members were received into the church the closing night. We thank God for our pastor, Russell Delong, and we are joined with him to push holiness in this city."

"A WEDDING of much interest to the Nazarene family was that of Rev. Arthur F. Ingler, and Rev. Lura A. Horton which took place at People's Church of the Nazarene, Ashmont Street, Providence, Rhode Island, Friday evening, Dec. 5th at 7:30 p. m. They were united in marriage by Rev. F. A. Hilery, assisted by Rev. Ernest Dearn in the presence of a large gathering of friends; being attended by Miss Elsie Cunningham and Rev. Hilton Post. They were the recipients of numerous beautiful gifts. Brother and Sister Ingler have the prayers and best wishes of their many friends for years of happiness and prosperity in the Master's service. They will reside at 248 Sayles Street, Providence, Rhode Island, where Mrs. Ingler is pastor of the People's Church of that city."—Ernest Dearn.

PASTOR ALBERT STITES, R. 3, B. 715 A, Jacksonville, Fla.: "Please pray that God will bless us and the work at Norwood, and that the work there may be built up again."

"THE FOREIGN BAND of Olivet College consisting of Rev. Clinton J. Bushey, returned missionary from China; Mr. Earnest Lehman, student from Johannesburg, S. Africa; Misses Margaret and Agnes Anderson from Guatemala; accompanied Rev. Albert C. Young to his charge at Hillsboro, Ind., where a

splendid missionary service was conducted. Brother Lehman conducted the morning service and gave an impressive message on Missions in South Africa. The afternoon service was in charge of the Anderson Sisters who sang and spoke on the work in Guatemala where their parents are missionaries. In the evening Brother Bushey delivered a splendid message on The Ethics of Missionary Work in China. The church was greatly enlightened and a good missionary offering was received in the evening. This band is well equipped and will be a blessing in any church where they may be invited to come for services."—Albert C. Young, Student Pastor.

PASTOR L. LEE GAINES, Wellington, Texas: "We are having a very encouraging beginning in our new field of labor with this good church. Have had about twenty requests for prayer, one profession and five additions to the church since coming here. Have a good Sunday school with 115 average attendance. Have a nice, well located church and a neat bungalow parsonage. A good spirit of prayer is coming on the people and we are expecting this to be a good year in every way."

EVANGELIST M. L. BALTEZORE, Rufus, Oregon: "Have just closed a successful meeting in this neglected place. Had several souls and got a good list of subscriptions for the HERALD OF HOLINESS. I want the people to have holiness preaching after I am gone and I know the HERALD OF HOLINESS will do a good job of that. Pray that the Lord will open other meetings where I can get souls saved and get subscriptions for the paper."

EVANGELIST OSCAR HUDSON: "Since reporting last, we have held three successful revivals. At Iola, Kansas, Brother and Sister Hardin, pastors, had prayed much, advertised extensively and paved the way for a great harvest of souls. The break came on the fourth day of the meeting, when they began running to the altar before we had finished preaching. In every service after that, we had fruitful altar services. They treated the evangelist well. We secured twenty subscriptions for the HERALD OF HOLINESS, a nice class was received into the church and we raised a love offering for the pastor. Our next engagement was at Springfield, Ill., where Rev. Gallup is having such phenomenal success in the pastorate. When he took charge of this work three years ago, they had twenty-three members and were worshipping in a dingy, little hall. He now has 130 members of as fine people as we ever met, and they have a tabernacle with a seating capacity of 600, on a corner lot in three blocks of the State capitol. Our crowds were immense and we had salvation in every service throughout the meeting, a nice class was received into the church, we secured twenty subscriptions to the HERALD OF HOLINESS and raised money to buy the pastor a new Chevrolet coupe. Prof. and Mrs. Lowman had charge of the music and did their work well. They are in a class of their own when it comes to singing. Our next engagement was with Grace Church, Kansas City, Rev. L. W. Dodson, pastor. Our crowds were small there, but increased throughout the meeting. The fight was stubborn at first, but it broke at last and we had fruitful altar services, more than twenty getting through in the last two services. A number came into the church, we put the HERALD OF HOLINESS in thirteen new homes, and closed with a love offering for the pastor. We are now in a great revival at Vincennes, Ind. The weather has been bad, but the house has been crowded from the first. Rev. Kerst is the pastor and he knows how to pray and boost. The break came on the fourth day and we have had a steady stream of salvation, from six to twelve getting through each night. The people's love for their pastor has already been evidenced by gifts amounting to \$50. We have another week here and then to San Jose, Calif., where we open battle with Rev. Farr, Jan. 4."

EVANGELIST F. W. COX, Lisbon, Ohio: "Am just home from a three months' tour of some of our churches in Nebraska and Iowa. It was a fruitful trip. God gave us a good number of souls. Our last meeting was at Webster City, Iowa, with Pastor Horace Ireland. He is one of the young and promising preachers whom the Lord gave me for our church. Praise the Lord. He and his church were satisfied with the meeting, and hoped we could return to them sometime again. We had some eighteen

seekers. Three joined the church. One was a large man and as good as gold. Conviction ran high. In several nights the power of the blessed Holy Ghost was wonderfully felt, and brought good results. I had one splendid healing service. I also administered the sacrament of the Lord's Supper. It was a blessed time. I was royally entertained in the parsonage. The pastor and his wife took good care of us, and the church well supplied the table with good things. They gave us a liberal offering, and I raised a love offering for the pastor of fully \$25. Rev. Ireland, the pastor, is well liked by his people, and is giving a good account of himself. The audiences were very good. Many of the town's people and people from the other churches attended. I am open for calls for meetings or to a pastorate, D. V."

PASTOR N. E. FRANKLIN, Dayton, Wash.: "We have just closed a very successful revival with Rev. Lewis E. Hall of Nampa, Idaho. Brother Hall is a product of our Northwest Nazarene College, and is a credit to our school. But those who know Dr. Wiley and Miss Winchester can solve the problem, how that up till about seven or eight years ago as a common farmer among the Palouse hills, Brother Hall is now one of our foremost evangelists, and is capable of filling any of our pulpits. He has a pleasing personality, and has the third blessing of common sense, with a passion for souls, and has 'The Blessing.' Our meeting began Nov. 10th, and we had only planned a three weeks' campaign, but the battle was terrific, so we decided to run another week which brought us great victory. We are convinced more than ever that old-time revivals are not very easy to be had in this day and time, but thanks to our God, who has never yet failed, they can be had when the price is paid, and the directions followed. From start to finish the services were very well attended, and several times extra seats were brought up from the basement to accommodate the people; several times during the meeting other things came to town and we were tempted to feel that our crowds would be cut, but not so, at least people kept coming, Brother Hall's messages seemed to be more drawing, and it was another proof to our mind, that we need not compromise or put on the soft pedal in order to get the crowds, and that there is yet a good per cent of the people who enjoy the old-time gospel. If we had counted the repeaters every time, we could have given out much larger figures, but we tried to count only those whom the Lord himself counted, and this amounted to forty or more of real bright cases, among these several sought and obtained the experience of holiness. One of the outstanding services of the campaign was the closing one, which was Sunday night, Dec. 7, and in the presence of a packed house, the pastor enjoyed one of the very happiest moments of his ministry, when we received fifteen members into the church. This makes a total of seventeen new members since our coming to Dayton June 15. Also under our own ministry we have had some 24 seekers, and in almost every case they were happy finders. Our congregations have more than doubled, and the Sunday school has grown from about 45 to 118 which was the number last Sunday, Dec. 7th. Yes we are very much encouraged."

## BOOKS

I find among the well selected books in my library about 250 volumes that I have not the time to list as has been requested. Aside from those advertised December 10th, for every \$1.00 sent to me, I shall select \$3.00 worth at less than cost prices and mail not prepaid.

One set New International Encyclopedia, about 25 volumes—\$10.00, not prepaid.

One set "The Treasury of David" by Chas. G. Spurgeon, seven volumes, \$5.00, not prepaid.

A. G. CROCKETT

901 Alamitos Ave., Long Beach, Cal.

"CUCAMONGA, CAL., just closed a splendid revival with Evangelist W. P. Jay. There was some old-time praying through. We were hungry to see some old-time cases of salvation and God, surely gave them to us. Cucamonga, I understand, was the third Nazarene Church ever organized and has once had a large membership, but the bees have swarmed and some have left till when, we came two years ago we only found twenty-three members. God has helped us to keep the glory down, and all are predicting glorious days yet ahead for Cucamonga."—J. P. Wear, Pastor.

PASTOR STEPHEN C. JOHNSON, North Side Church, Indianapolis: "Our first revival closed last Sunday evening. Rev. L. O. Green was the evangelist. His messages were just what the church needed. Our day services were times of victory and salvation, and were well attended. We had about thirty-five seekers, counting them as they came. The church received us kindly and is standing by us in every way. They presented to us a fine brief case in the meeting just closed, and gave us a good pounding."

EVANGELIST W. R. GILLEN: "Just closed a fine meeting at Xenia, Ohio, Church of the Nazarene. The Lord very wonderfully blessed the meeting and over one hundred seekers were at the altar in two weeks. About sixty-five prayed through to either conversion, reclamation or sanctification. Rev. F. H. Watkin, former pastor, led the singing and it was good. His solos were real messages in song. Xenia church has a great future if it keeps close to the Lord, as they are doing now. Seven were received into the church the closing Sunday; and others will unite next Sunday."

PASTOR L. T. WELLS: "We are glad to report victory from Lindsay, Calif. Our recent revival with the Balsmeier Evangelistic Party was a decided success. There were about seventy-five professions of pardon or purity during the meeting. The preaching by Brother Balsmeier was splendid. He is a real old-fashioned holiness preacher with a rugged gospel of Bible truth that brings results. We have known him for many years, having had him in the East several years ago. He is one of our very best evangelists. Our church unanimously asked them to return for another meeting. Mrs. Balsmeier had charge of the choir and did most excellent work. She and Miss Maude Miller, who presided at the piano, did the special singing, and there are none better. The last Sunday afternoon we took in seventeen new members, most of them heads of families. The evangelists were well taken care of financially and there was a substantial love offering given the pastor. The last Sunday was Rally Day for the Sunday school. We worked hard and believed the Lord to help, so we had three hundred and fifty-five out. A splendid program was rendered by the Sunday-school. We are marching on with victory in our regular services. The Sunday school is growing as well as the church and we are now putting partitions in the basement to accommodate more children."

EVANGELIST R. L. MORGAN: "Have just had a good revival at Metcalf, Ill., with fifty at the altar for pardon or purity. District Superintendent Chalfant could not be with us, so left it to me to organize. We organized with twenty-eight members, most of them adults, have dedicated a new 20x48 tabernacle and have called Brother White of Olivet College as pastor. He is a good preacher and a fire brand. The meeting continues another week. Had a great day Sunday, Dec. 14."

PASTOR HENRY BROWN, Clintondale, N. Y.: "The recent revival here which was conducted by Rev. R. P. Fitch of Cincinnati, Ohio, was a great blessing to the church and town. God's Spirit is still working and this field which has been dry and thirsty for so long is being watered by showers from heaven. Another campaign is scheduled to follow the week of prayer the first week in January. Rev. J. A. Ward of Brooklyn will be the evangelist. Brother Fitch is a safe leader, an excellent preacher and a successful evangelist. He is all that District Superintendent Herrell of Ohio said of him. Dec. 7 we had a wonderful day with Bro. Chas. F. Bigler, District President of the N. Y. P. S."

EVANGELIST C. J. GARRETT: "Have just closed a four Sunday meeting for our people at Chanute,

Kans. Pastor R. Wilkinson is now in his second year there. He is one of our live wires. He is evangelistic in his methods. They have a good basement church and a neat, durable parsonage which was built last fall. We had more than thirty seekers and secured some subscriptions for the HERALD of HOLINESS and *Other Sheep*. All our people ought to take both these papers."

"JACKSONVILLE, FLA., is a city of 150,000 and has no Church of the Nazarene, but by God's grace we are expecting to organize soon. On Dec. 7 we opened in a rented hall in a good location and souls are praying through at every service. Evangelist M. M. Bussey is a good evangelist and we recommend him to any who want the old-time gospel preached in power. And Nazarenes passing through Jacksonville will find us at 204 E. 8th St."—Rev. C. F. Schroeder and wife.

PASTOR J. T. STOVALL, Highway, Ky.: "We are beginning our sixth year as pastor of the Church of the Nazarene here. We love to serve this people and they stand by their pastor. The Lord gave us another real revival in October with Evangelist W. B. Dunkum of Louisville, who did some of the best preaching that this people have heard for sometime. The church was revived, there were over thirty professions and seven united with the church. We now have the largest membership this church has ever had. Substantial offerings were made to the evangelist and pastor. This church is undertaking to raise the district and general budgets and the report is encouraging. Recently they helped the pastor get about thirty-two loads of wood for his winter's use. District Superintendent Montgomery recently made us a very pleasant and profitable visit. He seemed to enjoy his trip to the Creelsboro church and back—thirty-two miles for the round trip—on a mule. We think our two churches do well financially and spiritually, considering their location—forty or fifty miles from the railroad. Many in our services raise their hands for prayer and we are expecting this to be the best year yet."

DR. A. M. HILLS, Pasadena College: "About six or seven weeks ago Rev. J. B. McBride was holding meetings in our vicinity and was asked to address the students of Pasadena Nazarene College. He addressed the students at six chapel services. From the first his grip on the students was very remarkable and God mightily used him. One hundred and twenty seemed to pray through and find the blessing which they sought. Time enough has now passed to partially measure the worth of the meeting. It is my personal opinion that in all the nine years of my acquaintance with this college, no such deep, extensive and abiding results have been produced in so short a time by so few addresses. There was a marked spiritual uplift in all departments of the school which still abides. I can recommend Brother McBride to all who need an evangelist."

F. CLARK, BRUCEFIELD, DUNFERMLINE, SCOTLAND: "We have been in the midst of revival services conducted by District Evangelist James Jack of the British Isles District. Brother Jack is a mighty second blessing preacher, and preached with great acceptance to the church here. Souls were converted and sanctified. Brother Cubie, recently from the United States, now pastor at Perth, was with us for the Saturday afternoon conference. The closing service will long be remembered as an epoch in

the experience of many. We say 'God bless our District Evangelist.' No church on the District should fail to secure him."

PASTOR M. G. MENNEKE, Coffeyville, Kans.: "December 14 was a great day with us. 146 in Sunday school, a good morning service, fifty-two in N. Y. P. S. where the subject was, 'The tithe and where to pay it.' At the evening service our 40x60 tabernacle was crowded. Brother Vannest led a rousing song service, I took Isa. 52:6 for a text, and the fire fell and twelve came to the altar, and we had some of the greatest praying I have heard in the twenty years of my ministry. We closed at a late hour with great victory. Have had seekers every Sunday night for sixteen Sunday nights straight. Also seekers at two prayermeetings within that time."

"THE CHURCH OF THE NAZARENE, Belen, New Mexico, has just closed a glorious revival with C. C. Burton of Kentucky. It has been difficult for us to get an evangelist here who would stay until victory came; but District Superintendent Roberts secured Brother Burton for the District and this was his first meeting. God gave victory and many prayed through to either pardon or purity. One 'holiness fighter' was saved and sanctified and came into the church with others. To God be all the glory."—Walter M. Lovett, Pastor.

DR. N. B. SHADE of Florida City, Fla., an evangelist of the Florida District held a meeting with Pastor Allie Ford and our church at Richmond, Va., during the summer in which there were forty-four professions. At one altar service one Jew, one Greek and three Gentiles prayed through. Dr. Shade is now arranging his slate for spring and summer meetings and can be reached at Florida City by those desiring his services.

"SAWTELLE, CALIF., MISSION is interdenominational, but stands firm for old-time second blessing holiness and is free from all fanaticism. There is a continuous revival on and souls are praying through. The mission is located at 11257 Massachusetts Ave., and Rev. E. G. Bloomquist and wife are the superintendents. Evangelist Ong was with us for a meeting in September, and from time to time preachers and students from the holiness schools come and help us."—Mrs. O. V. Auten, Reporter.

PASTOR J. A. RUSSELL: "The Church of the Nazarene at Hugo, Oklahoma, is going forward. We have one of the finest bands of Nazarenes here that I have ever served as pastor. They know how to pray and pay and stand by the church and pastor. We have been here a year. We have a new parsonage with five rooms and bath, nicely furnished. Our Sunday school is moving on nicely. We have just finished five nice Sunday school rooms. The church is united for which we praise God."

PASTOR ELWOOD TAYLOR, Science Hill, Ky.: "Have just closed a successful revival with Evangelist Howard Sweeten of Ashley, Ill., who preached the old-time gospel in a unique and effective way. Bros. E. H. Wreede and Chas. Regal of Cloverdale, Ohio, were in charge of the music. They are fine young men, good singers, good workers with young people and they should be kept busy in the Master's work. We had 72 seekers and 57 professions of pardon, reclamation or sanctification. Received seven into the church and more are to follow. This makes sixty-one which we have received in the two years that we have been pastor, and our Sunday school attendance has averaged over a hundred."

"EVANGELIST MARTHA E. CURRY and the writer have just closed a three weeks' meeting in Billings, Mont., which the pastor requested me to report. This was truly a remarkable meeting. Two Roman Catholics were converted and sanctified wholly and united with the church, one of them having been the director of the choir of the Roman Catholic church. There were twenty-five seekers the first week—sixteen praying through to victory. The last Sunday was a great day. Ten seekers in the morning service and fifteen in the night service. At the last service on Tuesday night, there were ten seekers. There was such a spirit of conviction upon the people that some arose in the night and prayed for mercy and salvation. There were many new people converted for the first time, several reclaimed

and a large number sanctified wholly. Conviction and determination was so deep upon the seekers that several stayed at the altar two and three hours praying through. There were in all about one hundred seekers. A Saturday evening prayermeeting started last January, when the writer was in Billings, has proved under God to be a great blessing to the church and work. This meeting was continued during the revival and several of the marked cases of salvation prayed through in the prayermeeting. Indeed, one of the marked characteristics of the meeting was a burden and spirit of prevailing prayer carried by the pastor, the evangelists, and the church. This is the third time that the writer has been to Billings. Once alone, once with Dr. J. B. Chapman, and this time with Sister Curry. This is a new church and includes in its personnel some of the strongest and finest people I know in the movement. The church is particularly fortunate in having for its present pastor, Rev. L. T. Corlett, one of the strong and spiritual young men of the church. Brother Corlett and his deeply spiritual wife know the value of prevailing prayer. They stood by the evangelists on every line and the prayer meetings at the parsonage were a prominent factor in the success of the meeting. God is giving Pastor Corlett an influence and grip on the people of the city of Billings. It was a great pleasure to be once more associated with Rev. Martha E. Curry in revival work. It is thirteen years since Sister Curry has been in the Northwest, but she still preaches with old-time unction and power and souls are saved and sanctified under her ministry. She calls for evangelistic work in the Northwest and will remain here this winter."—Mrs. Edith Whitesides, Nampa, Idaho, Reporter.

PASTOR W. S. PURINTON, Ogden, Utah: "We are glad to report progress in the work here. Our new building is erected, and although yet unfinished inside, we are able to use it and hope to be able to plaster and finish later. Our church is centrally located, the address being 2635 Grant Ave. The building is 38x60 feet, bungalow style, and will seat over 300. We are having quite a struggle to get started in this new field, but we have a few loyal Nazarenes who are sacrificing with us and we believe that God will give the victory. This Mormon city of 35,000 surely needs a holiness church in it. We have just closed a revival meeting with Brother Clarence Anderson of Pocatello, Idaho, as evangelist. His messages were scriptural and deep and the church received much help. While the attendance was not as large as we had hoped, we are praising God for a number of souls that prayed through clearly and are going on with God. Brother Anderson is pastor of our nearest Church of the Nazarene 135 miles north of here, and his field is very similar to ours in many respects. We believe that God will use him to establish a good work there and we expect to help him in a meeting later on. We are planning for a good Watch-Night meeting."

PASTOR FLETCHER GALLOWAY, Anaheim, Calif.: "The church here is making progress. We have just closed a good meeting with Evangelist John Little of Nampa, Idaho. He captured the hearts of the people from the very first service. His preaching is unctuous and logical and his altar work is thorough. There were seekers in almost every service during the entire three weeks—seventy-five or eighty altogether. Twelve members were received into the church, making a total of thirty-six since Assembly. Several more are to come in soon. On the first

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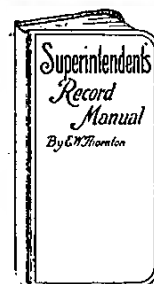
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Sunday of the meeting \$1,000 was raised to clear off the indebtedness on the tabernacle. Both pastor and people are encouraged to press on."

LATE SUBSCRIPTION LISTS include the following: From District Superintendent Montgomery of Kentucky, who is getting to be one of our leading "subscription getters." 88; from District Superintendent Hipple of Kansas, 11; from the following pastors: E. E. Turner, Hammond, Ind., 20; John Weightman, Altona, N. Y., 9; J. W. Farr, San Jose, Calif., 11; Fletcher Galloway, Anaheim, Calif., (taken in the John Little revival) 8; C. O. Wistler, Comanche, Okla., 4; M. J. Jones, Winnipeg, Manitoba, 14; N. E. Franklin, Dayton, Wash., 8; L. T. Corlett, Billings, Mont., 10; J. P. Wear, Cucamonga, Calif., 8; B. H. Haynie, First Church, Denver, Colo., 14; from the following evangelists: C. J. Garrett, 7; Bud Robinson, 36; B. T. Flanery, 9; W. F. Cleg-horn, 10; Lum Jones, 5; the Edwards Party, 15; D. I. Vanderpool, who is pushing to the front among our evangelists, 31. Besides these, Rev. E. D. Bullock of Big Sandy, Texas, sends 4; C. Orin Swain, Escondido, Calif., 5; Mrs. Ruby Ketner, Norfolk, Va., 4; Wm. Brownell, Boulder, Colo., 11; Emma D. Gandv, Churubusco, Ind., 3. The HERALD of HOLINESS' greatest fortune is its friends.

PASTORS GILBERT AND AGNES URSCHIEL, Sidney, Ill.: "We praise God for victory through the blood. As a church we are moving on nicely. We are student pastors from Olivet College. God is with us and we have seen a few people at the altar since coming here in September. We received a fine pounding some time ago and a lovely blanket from the Woman's Missionary Society. Rev. Clinton Busby, a returned missionary from China, was with us Sunday, Dec. 14. He is also attending school at Olivet. His message was enjoyed by all. We commence a revival with Rev. Milton Smith Dec. 19."

REV. W. A. FLEAGLE, Deerwood, Minn.: "Have had good revivals at Emily and Orland school houses with Rev. J. G. Foute, known as the Rural Evangelist. God's power was manifested, many were saved and sanctified and a number were taken into the church. Evangelist Foute has a passion for souls, preaches the full gospel in the unction of the Spirit and no church or pastor will make a mistake in securing him. His address is 1205 S. 6th St, Brainerd, Minn."

"PRAY for the healing of Mrs. McQuay of Canada. She believes in prayer and is afflicted with tuberculosis."

PASTOR W. B. PINSON, Abilene, Texas: "Enclosed you will find check for \$1.50 to pay for the HERALD of HOLINESS for another year. It is the best paper published in America. It gets better every issue. Please send me the name of every subscriber in Abilene whose subscription expires in Dec., Jan., or Feb. I make it a rule that all my people read the HERALD of HOLINESS, if I have to pay for it out of my own funds." This is what we call supporting the paper "loyally."

PASTOR J. E. MOORE, Houston, Texas: "Our church here is in fine condition. Sunday school is now up to 156. Congregations are larger and every department of the work is moving along. We received four members last month and there will be eight or ten this month. C. W. Ireland of Sherman has moved here and has been elected choir director. Brother Ohlsfelt of Waco has moved here and is a great addition to our congregation. We are having people saved in our prayermeetings, N. Y. P. S. and our regular services. Bud Robinson, W. E. Ellis and B. D. Sutton and wife are to be with us for a revival Jan. 2-18 and we are praying for an ingathering of souls."

PASTOR L. E. MANN, Manchester, N. H.: "God has mightily undertaken since we came here as pastor of this dear people in April. The church is united and God is giving victory. We have paid \$311 on the church debt and have \$250 more in cash and pledges with which to make another payment in March. General Superintendent Goodwin was a great blessing to us as a church and in our home when he was with us in the spring. Sister Manning's ten-day campaign was greatly blessed. Thanksgiving was a red letter day, when some were

definitely healed in the services and three found Christ in salvation. The last night of Sister Manning's meeting was fine. One man over sixty years of age found Jesus for the first time. Let us keep in unity and then nothing can stand before us all the days of our lives."

PASTOR C. W. NIELSON, Darby, Pa.: "We have just closed a glorious revival with the Elsners. The first week was one of strenuous effort for both preacher and congregation. But on the second Sunday morning the heavens opened and nine souls found God. Souls kept coming until the last day, Dec. 14, when the climax was reached. The morning service was glorious. Brother Elsner gave simply the outline of his sermon on 'True Holiness,' but the young lady who was so blessed at the beginning of the service and who started the time of rejoicing was the first one to the altar to get sanctified wholly. In the evening, Brother Elsner's father led a brass quartet in a parade over town. The service indoors was victorious and eighteen were at the altar. We see a bright future for old Darby. A pounding and an increase in salary were given the pastor. Brother Elsner is a safe, sane, practical evangelist and we commend him to those wanting an evangelist."

PASTOR MORRIS M. HIMLER, Bluffton, Ind.: "We had a good revival with Evangelist Roy Hollenback, who did some great preaching. A number found God. Since Assembly we have made some financial drives over the District and have held meetings in Marion with Pastor P. P. Belew and at Logansport. God has blessed us and given us success in all these undertakings."

EVANGELIST LEE L. HAMRIC: "We had a good meeting at Palco, Kans. God manifested His presence, the church was built up and souls were saved. The pastor there is a good, true man and is the right man for the place. He has a band of loyal people and they showed us every possible kindness, and we enjoyed our labors and fellowship with them. We had a pleasant home with Brother and Sister Wilds; may God reward them for their kindness. We are in love with the Lord and His people. We are now in a meeting at Stanton, Texas, and are having some victory."

"PLEASE PRAY earnestly that God will convict and save my husband."—Mrs. B. H., Texas.

EVANGELIST MRS. AGNES WHITE, Durant, Okla.: "The Lord has graciously blessed our efforts in His service this year. In February we had a meeting at Calera, Okla., with good attendance and six souls. In May Mrs. Beasley and I were with our church at Duncan, Okla., in a gracious revival in which twenty were either saved or sanctified. From there we went to Poteau, Okla., where a good work was done among the young people. As soon as a few got saved at the altar they went into the homes and held prayermeetings and in these a number were saved and one man was healed. After this we were in meetings at Batesville, Jesup and Calamine, Ark., in which the Lord blessed us with forty either saved or sanctified. I am now at Atwood, Okla., with the Newburg church of which E. M. West is pastor. Thus far six have been blessed."

PASTOR V. B. ATTIBERRY, McKinney, Texas: "We are pressing on with the swing of victory. The budget plan is proving to be a great help to us in raising our finances. Recently closed a good revival conducted by District Superintendent Bost and wife. About twenty prayed through and the church was wonderfully blessed. We are also supplying Ash Grove church and are getting on well out there. Within the last few days we have raised \$400 to repair the building there, so we expect to soon have a nice place of worship. It takes nerve, grit and salvation to build Churches of the Nazarene, but it can be done."

"PLEASE PRAY that my husband may be healed of paralysis with which he has been afflicted for fourteen years. We believe in healing and are looking to God for His answer to our prayers."—Mrs. Leo Payne, Ft. Wayne, Ind.

PASTORS E. A. AND ROSA DAWSON, Hot Springs, Ark.: "We have been here two months and the Lord is answering prayer. The Sunday school has

increased twenty-five per cent and the N. Y. P. S. has taken on new life. The North Little Rock society came over and gave us a very enjoyable program. We have received nineteen into the church and believe the Lord is going to give us a good work here."

PASTOR S. R. JONES, Woodward, Okla.: "We have a small but faithful church here. They know how to meet a new pastor and to encourage him with deeds as well as with words. God bless us in our first service and has given us souls in the regular services and in the prayermeetings. This church is well located, has a live Sunday school and N. Y. P. S. and there is a great opportunity for us in this town of 4,000 people. We are expecting a good year and many souls to be saved and sanctified."

"THE WEST TULSA [Oklahoma] Church of the Nazarene has been especially busy during the last six months. God's blessings have been upon us and souls have been saved and sanctified in most of our services. The Women's Missionary Society has been doing good work both spiritually and financially. The parsonage has been remodeled, greatly increasing the value of our property. We have a splendid pastor and his wife is a true helpmate. We have a good Sunday school and our Young People's Society is moving along nicely. The Preacher's Convention of the Eastern Oklahoma District meets in our church Jan. 1 and we are expecting a great time in the Lord."—Mrs. E. J. Brooks, Reporter.

PASTOR O. T. GEINSLEY, Columbine, Calif.: "We closed a gracious three weeks' revival Dec. 7. Rev. C. O. Miller and family were the special workers, and they did splendid work. Twenty-five different seekers were at the altar, all making profession and some of them were both regenerated and sanctified during the meeting. Seventeen united with the church, fourteen on profession of faith and three by letter. Finances came easy, including a love offering for the pastor. I took the work here last July and found a membership of six, two of these have since moved away. There were sixty-five in Sunday school the last day of the meeting. Our aim is to build a strong church here. God is answering prayer and we are greatly encouraged."

HOQUIAM, WASH., Mrs. E. Hazen, Reporter: "We have had two good revivals this fall. Sister Staples,

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Missionary from Japan, was with us a week and was blessed of God. Souls were saved and sanctified. She preached to the Japanese while here and they were touched and are begging her to come back. Then Sister DeLance Wallace of Seattle held a meeting Nov. 13-30. The Lord poured out His Spirit and there were times of refreshing and souls were stirred with conviction and some were saved and sanctified. People came as far as twenty miles to hear the old-time gospel."

MR. A. K. REITON, a missionary of Peniel Mission whose address is Box 541, Hong Kong, South China, writes: "If Bud Robinson or any other holiness preacher ever makes a trip around the world, please tell him to be sure to stop at Hong Kong long enough to give us a ten days' or two weeks' meeting. Our building will hold about 1,400 people."

## TELEGRAMS

### ASHLAND, KY.

I have just closed a great meeting with that wide awake pastor, W. E. Albee of Anderson, Indiana. Had no place to put the crowd, numbers turned away several nights. No place to put the seekers. About two hundred seekers in ten nights.—John Fleming.

### GLENDAL, ARIZ.

Closed good meeting with Dr. Henricks as evangelist. Fine preaching and good results. Dr. Goodwin conducted dedication service today, forty-two hundred dollars raised to pay church debt.—M. H. Brown, Pastor.

### LONG BEACH, CALIF.

Long Beach church unified, budget paid in full.—A. G. Crockett.

### BEDFORD, IND.

Great meeting closed last night, Dec. 21 with Redmons as evangelists. Nearly a hundred at altar. Seventeen received into church. Sunday school attendance broke all previous records. Approximately two thousand dollars raised on newly erected church. A liberal donation and generous offering was given the pastor. Redmons great evangelists.—H. W. Cornelius, Pastor.

### UPLAND, CALIF.

A. F. Balsmeier Evangelistic Party in six-day convention Dec. 16 to 21. Over forty seekers, twenty-five last night, clear cases. Offerings for Party came easy. Love offering for pastor. No better workers.—S. H. Lehman, Pastor.

### LEXINGTON, KY.

With Pastor Brooks and home church in wonderful revival. Altar well filled each night. Real sweeps of victory. During meeting eight members received. Another class ready. Forty in titling band. Twenty HERALD of HOLINESS subscriptions. Brookes greatly used. Sunday school doubled in four months.—J. W. Montgomery, District Superintendent.

## ANNOUNCEMENTS

NOTICE—I wish to correspond with someone who feels the call of God to mission work or the work of starting and building up a church in this city. There are several splendid opportunities in Kansas City, Kansas, for the right kind of persons; great communities unoccupied by any holiness organization. We have one mission church started in a very promising section of the city and need someone to take charge who knows how to stick to a job through a period of time until it is "put over." The Quindaro Boulevard church, organized about two years ago, well located in every respect, growing Sunday school and church membership; own their own church property and parsonage with some indebtedness, will also consider someone for the pastorate later; must be experienced and have a clean record in every sense of the word; full of the Holy Spirit, vision, determination. This is one of the greatest fields in the church to do things for God and humanity. Address all inquiries to Elmer D. Russell, 1318 Kimball Ave., Kansas City, Kansas.

NOTICE—Evangelist Andrew Johnson of Wilmore, Ky., has an open date in January which he can give some pastor for a meeting. Better wire him now if you want to secure him.—Editor.

## DEATHS

FOSTER—Mrs. Andrew J. Foster, whose maiden name was Tenah Stahl, was born in Seneca county, Ohio, Feb. 2, 1843, and departed from this life at Kendallville, Ind., Nov. 4, 1924. Age eighty-one years, eight months and twenty-six days. She was married to Andrew J. Foster Nov. 13, 1859, with whom she lived a happy married life for sixty-five years, lacking nine days. To this union nine children were born, seven of whom, with the husband now in his eighty-sixth year, survive their mother. There are eighteen grandchildren and eight great-grandchildren living. Mother Foster was converted over sixty-three years ago, and entered the experience of holiness ten years later. She was an enthusiastic church worker. For many years she was a member of the United Brethren Church and for the last few years was a member of the Church of the Nazarene. She selected the preacher, the text, the singers, and the songs for her funeral, and her requests were carried out in every particular. Her last words were, "Don't say I died in Kendallville, just say 'transferred to heaven.'" The funeral was held in the Methodist Church near her home the undersigned, Pastor of the Church of the Nazarene, officiating, assisted by Rev. Dettwiler, Pastor of the church in which the funeral was held.—J. L. Bashore, Pastor.

DUNNELL—Adelia Eaton Dunnell was born in Nova Scotia sixty-eight years ago and passed on to her eternal reward at North Attleboro, Mass., on October 12. Death resulting from a complication of diseases. The funeral was held at her home by Rev. H. S. Hurd, a former pastor, and the writer. The large company of friends and relatives gave testimony to the love and esteem in which she was held. For fourteen years she was a missionary in the West Indies Islands and for the last thirty years she, with her husband, Rev. F. A. Dunnell, has been engaged in Christian work in this country. She was a loyal member of the Church of the Nazarene, a faithful Sunday school teacher and was untiring in her devotion and zeal for Christ. She is survived by her husband, a brother in New York and a sister in Nova Scotia.—Ralph D. Schurman, Pastor.

DANIEL—Norris Ross, little son of A. A. and Willie Daniel of Ft. Smith, Arkansas, Church of the Nazarene, departed this life July 8, 1924, at the tender age of two years, six months and nineteen days. Little Ross was stricken with acute indigestion and lingered only seven days. He leaves behind a father, mother, brother and sister to mourn their loss which is heaven's gain. But we do not weep as do those who have no hope, for little Ross has only been called home, and he beckons those who are left behind on to a fairer world than this.—Mrs. Ethel Barham, Pastor.

SITTON—Mrs. Lula Bertha Sitton was born in Jackson County, Mo., Jan. 7th, 1870, the child of Wm. and Sally Graham. Left an orphan at the tender age of four years, she was adopted by Paxton and Lucy Smith of Ray County, Mo. Under the influence of this godly man and woman she grew to womanhood. She was converted at the age of fifteen years and was later sanctified wholly under the preaching of Dr. Godbey. On June 27th, 1895, she was married to Rev. J. M. Sitton and to this couple were born three children, all of whom are living. On the morning of Dec. 2, 1924 Mrs. Sitton changed her home from earth to glory, after a severe illness of several weeks' duration. She was a loyal member of the Hollywood Church of the Nazarene and has left a memory of singular consecration and godliness.—J. Proctor Knott, Pastor.

SNYDER—Mrs. Samuel S. Snyder was born in Athens, Ohio, August 18, 1848, died at Blackwell, Okla., October 24, 1924. Her maiden name was Johnson. She was married to Samuel S. Snyder Jan. 7, 1875 and to this union three daughters and two sons were born. She accepted Christ when young and lived an exemplary life until called home. For the last eight years she has been a beloved member of the Church of the Nazarene at Blackwell, Okla. Three daughters, one son, her aged husband, fifteen grandchildren and twelve great grandchildren remain to mourn for her. She and her twin brother, who died within a few hours of the time of her death in his home in Utah, were buried together at Bussey, Iowa.—A Friend.

MCGEE—Miss Vera Alma McGee was born Dec. 7, 1908, died Nov. 24, 1924, after an operation for appendicitis. She was converted at the age of ten, and sanctified soon after, united with the Church of the Nazarene, lived a devoted and holy life and was one of the promising young women of our church at La Fontaine, Kansas. She leaves father, mother, two brothers and two sisters, besides a host of others who loved her.—R. E. Tabor, Pastor.

LEWIS—On Nov. 28 Mr. E. T. Lewis, following an illness of several months, passed away at the hospital at Danville, Ill. He was an old soldier of the cross, and as a commercial traveler, he preached wherever he went. He was 31 years old when called home. His home was in Chicago where he was a member of First Church of the Nazarene. He is survived by seven children, two of whom are members of the Church of the Nazarene. These are Miss Alice B. Lewis, member of the Aeolian Quartet and Evangelist E. Arthur Lewis. Funeral services were held at First Church Chicago and were in charge of Pastor W. G. Schurman. Misses Fisher, Halterman and Mrs. Brenner of the Aeolian Quartet sang "The Way of the Traveler" and "Blessed Assurance Jesus is Mine." Interment was at Mt. Hope Cemetery.—His Daughter.

MAYFIELD—The infant son of Mr. and Mrs. Mayfield was born September 30, and died October 31, 1924. Funeral was conducted by the writer and Rev. W. P. Sibley at the cemetery at Jester, Okla., Nov. 1, 1924.—Mrs. Susie Eagan.

FOX—Brother George Fox, a charter member of the Cleveland, Ohio, Church, passed to his eternal reward on Sunday, Nov. 30th, being in his eighteenth year. He was born in Foxtown, N. B., in 1845 and came to this country when a boy. In 1865 he was converted and joined the Salvation Army. He was married in 1882 to Ermina Gorse and to this union three children were born, Clarence, George and Nell. Little George went to heaven in infancy and the mother followed him a few years later. Brother Fox was a staunch defender of the faith once delivered unto the saints. He was loyal to the church and we feel our loss most keenly. The funeral was preached by the pastor and he was laid to rest by his companion and little ones to await the resurrection morning.—C. Warren Jones, Pastor.

STONER—Samuel B. Stoner was born in Blair County, Penn., March 9, 1863, died at Santa Ana, Calif., Dec. 3, 1924. In 1886 he was married to Mary A. Byer in Brown County, Kansas, to this union five children were born, four of whom, with their mother, survive. Mr. Stoner was active in religious work while living and died in the triumph of the faith. He was a successful business man and gave liberally of his time and means for the promotion of the work of the Lord.—The Bereaved.

GRUBB—Mrs. Milly Grubb was born in Dubois County, Ind., Nov. 11, 1835, and departed this life Nov. 2, 1924. She was married to Earl W. Grubb May 25, 1907. She was converted in Enid, Okla., in Feb. 1913, sanctified in Princeton, Ind., in 1914, and in 1921 was licensed as a deaconess in the First Church of the Nazarene, Princeton, Ind., and filled this office until her decease. She was unselfish in her ministry and did not confine her labors to her own church, but would go anywhere to minister to anyone who was sick or in need. She gave her time and strength that others might have comfort, health and happiness. She lived the life of the Good Samaritan. She is gone, but her good works can never be forgotten.—Lloy Montgomery, Pastor.

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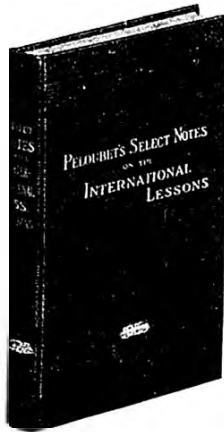
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## "You Have Come Too Late"

A MISSIONARY was called to see a dying heathen woman. In the midst of the conversation it developed that this was the first time this woman had met a missionary and heard the gospel message. After listening intently for a while she said, "You have come too late" and in a little while she passed away. There are thousands, if not millions, living today who will die without having heard even the first message. It may be that some, like the dying woman, will hear it for the first and the last time just before passing into eternity, but in all probabilities it will be TOO LATE. Can it be that some will be lost because we have waited too long to tell them of the One who came into the world, suffered and died that they might be redeemed from their sins?

### Will You Help These?

What cry is so pathetic as the cry of a child who is in need of help. We who have been blessed with little ones upon whom we bestow our love and affection, are no doubt very ready to respond to the cries of the hungry tots the world over, who need the help that we can give them. There is nothing more characteristic of the Christ life than to have a heart of love and sympathy, a heart that readily responds to every appeal. When we remember that there are millions of little ones without the Christian influence that our children enjoy, without even the necessary food to help them to grow strong physically, without sufficient clothing to protect them from the severe elements prevailing in some parts of the world, without the mother's kiss to wipe away the tear, without the father's prayer to help them in life's journey, in fact, with no one who is much concerned about their lives and souls; when we remember the thousands dying every year from lack of food and shelter, is it surprising that we ask the question WILL YOU HELP THEM?

### The Last Contribution

I have heard some people say that they wonder if the day will come when we shall not need to take collections for the work of God. No one who will stop to think of what can be accomplished with just a little effort and sacrifice will really care whether that day ever comes. WHAT SHALL WE DO ABOUT IT? Shall we deplore the fact that we are called upon to meet the financial needs in connection with the great work God has called us to do, or shall we thank God for the privilege and deny ourselves in order to give a little more to carry the work on to success and victory. If you knew that your next contribution would really be the last one that you were to make before meeting the millions that you will meet on the judgment morning, how much do you think you would give? WOULD YOU GIVE AS LITTLE AS POSSIBLE, OR WOULD YOU GIVE TO THE LIMIT?

### The Last Contribution of a Child

A few years ago General Superintendent Reynolds came into my office after a very strenuous journey. He laid on my desk a small missionary collection envelope. He said, "Brother Anderson, here is some money that was in the bank of a boy who recently died. He had been saving his money to give to missions." I opened it and there I found EIGHTEEN CENTS. A dime a nickel and three pennies. On the back of the envelope it stated that little Arthur, the boy who had saved the money, was converted at a Nazarene revival when 9 years old. He loved the Lord and lived a devoted life. After a brief illness he passed to the beautiful land, where sickness and sorrow are never known. His parents found the eighteen cents in his bank. Knowing that he had saved it in order to give to send the gospel to heathen children they turned it over to Dr. Reynolds, with the request that it be used for that purpose.

### Too Late! Too Late! Too Late!

Can it be that some will be lost because we have come too late? or will we some day have the joy of knowing that the offering which we made after we had done what we thought was our very best, was the very offering that made possible the sending of the gospel message to some poor, lost, dying soul, who otherwise would have passed into eternity without ever having heard of our wonderful Savior and His power to redeem lost humanity. How long will we continue giving? This question was asked by someone and the reply was, "Just as long as He, our Lord and Master, continues to give to us." Are we willing that He shall withhold His blessings, provided we are not called upon to give any more to His cause, or shall we say by His grace and help we will do our best and make any sacrifice necessary, just so we may continue to have His blessing upon our lives?

### Please Do Not Delay

At this late hour we are in need of a large sum of money in order to pay our missionary obligations for the past year. If we fail to get this amount we will be face to face with one of the most serious financial situations we have ever confronted and therefore we urge that all who read these few lines go to prayer immediately. Ask the Lord if you have done your best. If you feel you have done all that you can do, possibly you can tell some friend about the need who will give you a contribution to help meet this financial need.

E. G. ANDERSON, *Treasurer.*

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Street or Route No. ....

City and State .....

Our books close December thirty-first, but money will continue coming to the office for at least ten days after this date, and while no appeals will be made after December thirty-first, yet all funds received for the few days following this date will be placed in the records for 1924, therefore we urge that you do not lay this aside until you send something. DO NOT WAIT UNTIL IT IS TOO LATE.