

Herald of Holiness

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Orphanage Work

NO WORK is closer to the heart of God than that which has for its object both the temporal and eternal weal of children. This is so for several reasons. No other creature in the universe has possibilities so glorious as those of the new-born infant. When Jesus was born as the Babe of Bethlehem, He elevated the childhood of our race to the highest conceivable pinnacle of potential usefulness and greatness. Boundless is the capacity for growth and progress which lies dormant in every little child until touched by the magic wand of opportunity.

The utter helplessness of the tiny being who gazes for the first time upon the strange, mysterious world about him, appeals most powerfully to the love and sympathy of our Heavenly Father. Surely our hearts should also be melted into the tenderest affection and solicitude by the same mute but eloquent appeal.

The innocence of early childhood also endears it to God, and should likewise endear it to every follower of Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." As Jesus took the little children into His loving arms and blessed them, so should we lift them into the most tender touch with all that is best and holiest in us, and do our utmost in every way for their highest well-being.

Undoubtedly the saddest feature of the long tragedy of our sin-cursed race has been the cruel neglect of children, the harshness with which so many of them have been treated, and the criminal folly which has unnecessarily doomed multitudes of them to lives of ignorance, degradation and misery. The improvidence of mankind, and its reckless waste of the most precious assets that have come into its possession, have reached their maximum in the wreckage of beautiful, innocent, impressionable childhood.

But dark and dreary as has been the lot of innumerable children by reason of the weakness poverty, wickedness of their parents, still darker and drearier has been the fate of the unfortunate little ones whose fathers and mothers have been snatched away from them by the hand of death.

We should esteem it a privilege to exert ourselves to the very utmost to rescue these from the awful future which frowns so desolately before them. We should do it to please a God of love. We should do it because it is right. We should do it to gratify the benevolent impulses of our own hearts. We should do it for the sake of the children who so sorely need our help. We should do it for the welfare of society. We should do it because it will vastly increase our usefulness as a denomination, and enhance our ability to accomplish the glorious work to which Christ has called us, of bringing the gospel of holiness to immortal souls in every quarter of the earth.

Among those thus reached and won to Jesus in the most plastic and impressionable period of their lives there will surely be many whom God will call to the ministry and the missionary field, and who will, as evangelists of full salvation and winners of precious souls, repay a thousandfold all the time, prayer, effort, and money spent in their behalf by the membership of our church.

God has placed in our hands properties in Peniel, Texas, which may with the divine blessing and the hearty financial co-operation of our entire membership, be so utilized and expanded in their facilities and accommodations as to become a great institution where large numbers of orphans may be brought up, not only as useful members of society, but as holy men and women, whose very presence will be a benediction and a blessing to any community in which they may live.

Our General Orphanage Board has practical and far-reaching plans which are fully explained in other pages of this issue.

Our Privileges in the Atonement

THE greatest problem that presents itself to every true disciple of Christ is that of how he can appropriate and forever possess everything which his Redeemer made possible for him in the supreme sacrifice of Calvary. God expects us to make this appropriation, and in so far as we fall short of fully meeting His divine expectations, we thwart His benevolent purpose for us, and bring disappointment to His loving heart.

The first question which arises in this connection is, What are the Christian's possibilities in the atonement and to what heights of holy living and depths of devotion will the grace of God bring him in this life?

It is in the atonement that we find the ground of our salvation, the rock upon which alone we can found our hope of eternal life, and build a spiritual edifice that will with-

stand all the fierce storms of temptation that can possibly beat upon it. It is because Jesus finished the work of our redemption that we may by repentance and faith become acceptable to the Father in the person of His dear Son, who on the cross was wounded for our transgressions, and bruised for our iniquities, and by whose stripes we are healed. Surely "all we like sheep have gone stray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Because Jesus thus expiated all our sins, and became our propitiation, God is able without doing violence to His laws, or bringing them into contempt, to justify and forgive freely every penitent sinner who pleads the blood of Christ, and believes that because of its mighty efficacy his guilt is purged, his transgressions removed from him as far as the east is from the west, his name written in heaven, and his old sinful nature so dominated by the life of God in his soul, that he has become a new creature in Christ Jesus.

But the chief purpose of God in the atonement was that those who passed from death unto life by regeneration should become holy, free from inbred sin, and filled with the Holy Spirit, by whose gracious agency, made possible by the blood of Christ, the work of sanctification is wrought.

But, while this act of sanctifying grace and divine power is instantaneous, and the fully consecrated believer is baptized with the Holy Spirit, cleansed from all sin, and made perfect in love because of this eradication of his carnal nature, the divine plan comprehends his constant growth in grace. The newly-sanctified Christian has a pure heart, but there is a wide distinction and tremendous difference between purity and maturity.

The justified man bears fruit, the sanctified man more fruit; but our Heavenly Father is glorified by his bearing much fruit. It is in those portions of the word of God which stress the glorious experience of Spirit-filled disciples abiding in Christ, and Christ abiding in them, that we get the deepest insight into the possibilities of divine grace in the human soul.

Closely connected with this abiding of Christ in us, and our abiding in Him, are our attitude toward the word of God, and our success in the ministry of prayer. It is only as the words of Christ abide in us, and we abide in Him, that we prevail in our petitions. Nor would it be possible for our Savior to dwell in us and for us to dwell in Him, unless we had and kept His commandments. But, if we meet all the requirements, and continue to yield to God as completely, and trust Him as implicitly every moment as we did at the instant of our sanctification, we will be enabled to bear much of the sweet and luscious fruit of the Spirit—that fruit enumerated by the Apostle Paul as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

As we thus grow in love and faith and intensity of devotion in accomplishing the

will of God for, in, and through us, we will enjoy not only that initial unity brought about when we were baptized by the Holy Spirit into one body at the moment of our sanctification, but we will because of our continuous trust and unquestioning submission in all the trials and sufferings permitted by God for our testing and discipline, be made perfect in one and the world shall know that the Father sent the Son.

This being made perfect in one is part of the sanctified experience, and will manifest itself in the form of perfect love, and a kindness and tenderness in the bearing and relations of Christians to one another that will compel all men to know that they are the disciples of Christ. It will also be indicated in a constantly increasing spirit of prayer, and a simplicity of faith which will please God, and enable the suppliant to prevail in a manner that will be astonishing to himself and to all who know the nature and objects of his petitions. It will be revealed, too, in a deepening of humility, and a keener realization by the believer of his own unworthiness, unprofitableness, and utter helplessness in every way, unless God undertakes for him.

But one of the most important developments in the spiritual life of the person who has obtained heart purity is that the eyes of his understanding become so enlightened as he runs up the shining way, that he comes to know more and more of the hope of his calling, and the riches of the glory of his inheritance in the saints. He learns also of the exceeding greatness of the power of God to usward who believe, according to the work of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet.

As a result of this increase of spiritual knowledge and growing keenness of spiritual vision, the sanctified man is able to comprehend with all saints what is the breadth, the length, and depth, and height, and to know the love of Christ, which passeth knowledge, that he might be filled with all the fullness of God. He apprehends with growing certainty and intensity that God is able to do exceeding abundantly above all that he asks or thinks, and that this divine answer to his prayers is according to the power that worketh in him and his fellow Christians.

The man of God who perseveres for a long period in holy living, and whose soul is constantly on the stretch for greater likeness to Christ, and a greater efficiency in the work of his Master, becomes filled with the knowledge of God's will in all wisdom and spiritual understanding. He has a lively sense of his privileges in Christ, and is so strengthened with all might, according to the glorious power of the Holy Spirit, that he walks worthy of the Lord unto all pleasing, and is fruitful in

every good work. He realizes that younger, less experienced Christians do not possess the knowledge which he has acquired line upon line and precept upon precept, in the midst of severe discipline, and fiery trials, and he exercises toward them all patience and long-

suffering with joyfulness and thanksgiving.

All these sublime privileges and possibilities are wrapped up in the atonement, and many others which we can not even enumerate at this time. May the Lord help us all, as soldiers in His mighty and long-continued

warfare against sin and Satan, to so appropriate the benefits of Calvary as to be able to say when our last battle is fought and victory won, "I have fought the good fight; I have finished my course! I have kept the faith."

IN James 1: 27 we read, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." James here gives us the practical side of pure religion or salvation. It is not only subjective but objective as well. Our love to God will without fail express itself in our love to the helpless and needy all around us, by doing all we can to alleviate their suffering and need and lead them to Jesus, the Lamb of God who taketh away the sin of the world.

The Church of the Nazarene has a great responsibility here. We should no longer be neglectful of the same, but arise as a church and answer the call. It is true we have many burdens and very pressing calls for help from every direction. Our church is new—only thirteen years old—and therefore many urgent calls are upon us to meet the demands of the hour. We are building churches and parsonages, establishing a great Publishing House to spread scriptural holiness over all the world, publishing the best holiness paper in the land, carrying on a great home missionary campaign, sending out fifty new missionaries this year into the foreign field, building up good, strong, spiritual schools and colleges, doing effective rescue work, pushing out into new fields on every hand. But these multiplied interests, and their demand for assistance from every one, have caused us to neglect a very important activity of our calling, namely, to answer the Macedonian cry of the childhood of our country. "Come over and help us!" We must not continue to neglect our duty nor evade our responsibility to the orphans in our own churches first of all and then reach out to multitudes beyond our borders as far as possible.

The child question is the paramount problem today. The child of today will be the nation of tomorrow; the child of today will be the church of tomorrow. This at once places the training, educating, and Christianizing of the children of our land before us as a problem of greatest importance. Here are some figures which present to us the gravity of the child problem in our country today. The Inter-Church World Movement upon investigation found that there are 26,500,000 boys and girls in the United States without any religious training whatever—10,000,000 in the slums of our cities and 15,000,000 outside the slums that have no chance in life. The W. C. T. U., after looking into the matter, finds this situation confronting us as a nation: The Jews give their children one hour a day religious training for eleven months in the year. The Catholics four hours a week during twelve months of the year, and the Protestants only one-half hour a week. Also that three out of every five in Protestant homes have no religious training at all.

Brethren, these facts should arouse us to our duty and responsibility as to training and winning the children for the kingdom of God. These 26,500,000 growing up to manhood and womanhood without the knowledge of salvation and under the great lure of the world, the flesh, and the Devil in this day of pleasure-madness and a form of godliness without the power will mean that we are bringing forth multitudes of anarchists and bolsheviks and money kings who will rule in the coming generation.

Up to the present the Church of the Nazarene has not done a great deal for the homeless children in our own ranks. But in our last General Assembly we seemed to get the vision to some extent at least and elected a General Orphanage Board with instructions to establish an Orphans' Home when and where God would direct and lead. This was no easy nor small task for the board to undertake without any means or backing from any one; but our eyes were fixed upon the hills from whence cometh our help, and with prayer and faith we have proceeded to do our best to fulfill the responsibility placed upon us

The Fatherless

By THEODORE LUDWIG

President, General Orphanage Board

at the General Assembly. God has marvelously lead all along the line and has made it possible for us to make arrangements to take over the Peniel College property at Peniel, Texas, at less than one-third its present value and thus save this school property, which has meant so much to the holiness movement, to the Church of the Nazarene and the cause of holiness.

However, in taking over this property there is quite a heavy indebtedness for which we become responsible and must meet soon. God is blessing and the hearts and pocketbooks of the people are being opened for this great work among the orphans. Brother Hudson, our general secretary, and his wife are quite busy at this present time visiting the churches on the various Districts and are finding all our people greatly interested in our Orphans' Home, and giving liberally in cash and pledges for this great work. We are planning to raise within the next two years \$100,000, which will be needed to remodel and place the various buildings in shape and condition for a great orphanage work. If all will do their part, whether it be great or small, it will not be a burden to raise the amount. An average of \$3 a member will cover the sum and give us this great and needy institution in our church. When the buildings are properly repaired and remodeled we will have a beautiful home to shelter and to train for God and the church about 300 children. This stream of young manhood and womanhood having the truths of righteousness and holiness inculcated into their minds and hearts going out into their various walks of life to bless the world, glorifying God and building up holy character, will mean much to raise the standard of truth and righteousness, dispel the darkness and wickedness all around, and direct many souls to the Lamb of God.

Laborers together with God, let us arise and shine and build for God and eternity an Orphans' Home that will glorify God, bring joy and salvation to many a fatherless child, and bless the world. We must not fail; the need is before us; the fatherless are calling from many quarters with outstretched hands. God expects it of us and commands us to "Go forward."

A Glance Backward

By OSCAR HUDSON

Secretary, General Orphanage Board



DURING our last General Assembly, which convened at Kansas City in September, 1919, a General Orphanage Board was created and delegated with authority to found an institution with sufficient proportions to take care of the children who are left orphans by the untimely death of our people, and other children as far as our ability

will permit. We found ourselves without funds or property, and there was no concert of action within the church.

At Nashville, Tenn., was a small institution for girls exclusively, conducted and practically supported

by Brother and Sister T. M. Moore. It was doing good work, but was limited in its capacity, and what property there was belonged to the good people operating it. At Peniel, Texas, there was an institution consisting of sixty acres of land, two framed buildings with capacity for about fifty children, stock, tools, furniture, etc., valued at about \$30,000, containing about fifty children. This property was held in trust and controlled for the Church of the Nazarene by a board elected annually by the Kansas, Missouri, Arkansas, Little Rock, Louisiana, Dallas, Hamlin, San Antonio, New Mexico, Western Oklahoma, and Eastern Oklahoma Districts. This institution was under the direct superintendency of Rev. Oscar Hudson and wife and was doing very good work, but was limited in its capacity.

At the first annual meeting of the Board of Trustees controlling this home, February, 1920, it was offered to the General Orphanage Board, who later accepted it. The acceptance of this work did not signify the permanent location of our national institution but a correlation of our efforts along this line. It was understood that if it ever seemed best in the judgment of the General Orphanage Board to sell this property and transfer all operations to some other point, they would do so.

A campaign of agitation was begun which attracted the attention of some and resulted in a fund, mostly pledges for the purchase of a sight for operations of a more extensive character. Finally, when those who had the work of education in that section in hand, decided it was best to unite Peniel College with the Oklahoma Nazarene College, at Bethany, Okla., the question arose as to what should be done with Peniel College property. This was one of the oldest schools in our connection and many of our leading and most useful preachers, missionaries, and educators had received their training here. This place had also witnessed many powerful and far-reaching revivals in which thousands had found pardon and purity. But the operating expenses had gone beyond the income and the property was heavily involved in debt, and there was no way open to pay this debt except to sell the property. To whom should it be sold? It seemed too bad to sell it for secular purposes, and at a sacrifice at that. It represented consecrated money, night vigils, volumes of prayer, and barrels of tears.

The idea of the General Orphanage Board buying it for permanent operations was advanced. In considering it, many things appealed to the General Orphanage Board. A mild, sunny climate with buildings sufficient for present needs; a strong church with excellent Sunday school and Young People's Society; with Peniel campground, the strongest in the state, one block away, where the best talent in the movement preaches and sings the old-time religion to the multitudes that gather every year for a ten days' spiritual feast; combined in the presentation of a situation which the board decided could not be excelled. The property, valued at \$75,000, was offered to us for \$30,000, a mere margin over the actual indebtedness. The General Orphanage Board had but little funds and much of this indebtedness was due and its payment urged; but we felt the supreme moment for us to establish a home for our unfortunate children had come, and that if our people were acquainted with the situation they would come to the rescue. In fact this debt was ours, incurred while doing that work without which all of our operations would have been hindered. We were morally obligated to pay it, and why not kill two birds with one stone—pay the debt and establish a great home for children!

The campaign has been on a little over two months and more than half the debt has been satisfied. We take this as an earnest that God is in the movement and is going to establish something that will be a credit to our church and a blessing to humanity.

But it will demand a united effort throughout the connection. Not only must this debt be paid without delay, but the buildings must be repaired, a laundry, heating plant, and large dining-hall added and sanitary arrangements completed. It will take something like \$100,000 to fully equip the institution. But we can do it if God is leading us. In fact it will strengthen instead of weaken us for other things. "He that hath pity on the poor lendeth to the Lord and that which he giveth will he repay him again." It will weaken us along all lines if we do not do our duty at this point. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet yet tendeth to poverty."

An Orphan at the Nazarene Door

By OSCAR HUDSON

THE child problem is one of the greatest problems that confronts the nation today. We have some great and very grave problems—political, commercial, international, etc.—but one of the gravest is the child problem. In the *Pictorial Review* for October, we are informed that thirty-four thousand children are born out of wedlock in the United States every year. Thirty-four thousand! What an army! And it is repeated every year. The writer goes on to picture the difficulties under which they labor as they undertake the uneven battle of life. The unmerited stigma with its attendant neglect and ostracism embitters and hardens them against society and the institutions of this noble government. Yet these children are constantly growing up into men and women and pressing their way into every phase of society.

The Women's Christian Temperance Union, who are studying the situation, declare that there are 15,000,000 children in this country absolutely without a chance. It is a staggering statement. As you consider it, cries and groans of anguish reach the ears, rivers of tears, let loose by the pains of suffering, sweep before the vision, while the future safety of our government staggers under the impact of their attack, and hell rages with glee at their unfortunate approach to eternity, locked up in bitterness and sin.

The Inter-Church World Movement, which made the most exhaustive religious survey of the country, possibly, that has ever been made, brought to light the alarming fact that there are 26,500,000 children in the United States who are without religious training of any sort. Comprehend, if you can, what it means for one-fourth of the population of the United States to be neglected childhood without religious training of any sort. Every state has a vast army. New York leads with 1,755,870; Texas has 1,376,580; Illinois, 1,317,370; Georgia, 1,348,790; Ohio, 1,520,880; Oklahoma, 1,028,000; Pennsylvania, 879,580; etc.

This neglect, too, is wholly among the children of Protestant parentage. Jewish children receive seven hours' religious training a week for eleven months in the year. Roman Catholic children receive four hours' religious training a week for every month in the year, while Protestant children receive thirty minutes' religious training a week. Three out of every five Protestant children are not enrolled in any Sunday school or religious school of any sort whatever.

If you want to destroy a nation, destroy its childhood. If you want to effect a reformation, teach it to the childhood. The nation that neglects its childhood will lapse into imbecility and decay. The knife was put to the hilt into the liquor traffic of this country when Francis Willard succeeded in getting a treatise on hygiene containing a chapter on the effects of alcohol on the human system adopted into our public schools; and one lesson each quarter, on temperance, in our international Sunday school lesson. When the boys and girls who were taught these things in school and Sunday school came to womanhood and manhood, they arose and smote the traffic hip and thigh and banished it to hades where it belongs.

It is the same with every moral or immoral issue. If we would promote and conserve to the greatest degree the interests of Christian civilization, we must give special attention to the child. Rev. W. C. Schaeffer, Jr., writing in *The Lutheran*, says: "Child-

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?



Telegram

FROM H. F. REYNOLDS, D.D.

Senior General Superintendent, Church of the Nazarene

Inasmuch as our God has declared Himself Father of the Fatherless and Jesus declared children belong to the kingdom of heaven, the church of Christ can do no less than to make provision for orphanage work. I am emphatically in sympathy with the provision our Church has made for this department of work. The orphan child must be provided for that it may have proper physical, mental and spiritual protection and training—not only for its good, but that society may be protected from the possible harm it otherwise might do. The Peniel University property seems to be specially adapted for such an institution. Therefore, I would urge our people and their friends to heartily support the effort to secure and develop same.

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

Children are the church's chief asset, and their culture the church's first duty. Only through the children can the church fulfill its mission and perpetuate her life."

As a church we have been altogether too indifferent to the needs of this class of suffering humanity. Measure our interest by the fact that we do not have a creditable institution for our own children who are left without parents and home and we get a correct view of the situation. A few of our people have been struggling for a short while to do something in an organized manner, but thousands of our people have never attempted to do anything to assist in any way in the establishment of an institution for these unfortunate ones.

Our people die as all people do. Some of them die prematurely and leave their children unprovided for. What is to become of them? Is it our duty to see after them, or should some other church do it? Some time since one of our pastors wrote asking us to take four children, stating that their mother, who was a widow and who was a member of the Nazarene church, had just died and requested that her children be sent to us. As every bed was occupied we wrote him that nothing could be done for the present, but to keep his hand upon them until we could arrange to accommodate them. When we met him a few weeks later and told him we could accept the children, he informed us that we were too late, that they had been forced into a Catholic institution. We felt like tearing our hair as we thought on meeting this Nazarene mother and Catholic children at the judgment, and replied, "It is enough to make that mother turn over in her grave, if such is possible, to think she lived and died a Nazarene, committed her children to us in her last moments and that our people were so indifferent to the importance of the work that the children were forced to enter an institution where they would be taught to ridicule the religion of their mother." Another letter from Haskell, Texas, said: "There are two destitute children here. Their father died two years ago, and the mother, who lies a corpse in this room where I am

writing, said in her last moments, 'Send my children to Brother Hudson.'"

We are face to face with the issue—an orphan child at the Nazarene door! The question that will not go down is, What are we going to do about it? This question we must answer and will answer soon. There are a few of us who believe we should see to it that they are warmed, fed, and clothed. Not only so, but we believe they should be given a chance to develop into sober, intelligent, successful citizenship. Shall this be our answer or shall we keep the door closed by our indifference while their unceasing wail mingles with the sounds of our worship and destroys the sweetness of our dreams? The Book says, "He that provideth not for his own and especially they of his own house hath denied the faith and is worse than an infidel." And again, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

A Blessing to Humanity

By MRS. BESSIE WILLIAMS

Vice-President, General Orphanage Board



WHAT institution could prove a greater blessing to the church and humanity than a well equipped children's home? The children of today will prove either a blessing or a curse according to the training they receive. "Train up a child in the way it should go and when it is old it will not depart from it." So the citizen-

ship of this or any other country depends largely upon the training that is given the child.

Did you ever stop to consider that the mission of this great institution is to mold the character and shape the destiny of the material that goes to make up the society—commerce, politics, home, and the church of tomorrow? A world of hidden talent in the form of homeless, parentless children, who are in no way responsible for their unfortunate condition, are crying to us, saying, "Give us a chance!" If we will only hear their cry and rally to their help, these trained minds and developed talents will repay us a hundredfold for our investment.

The Roman Catholic church caught this vision and realized these facts far more quickly than Protestants, and are investing hundreds of thousands of dollars in institutions of this kind; as a result of which hundreds of Protestant children are picked up by this church and trained in the doctrines of Catholicism, who go out to hinder rather than help Protestantism. Who ever heard of a Catholic child being raised in a Protestant institution? No one. Who ever investigated a Catholic institution in which were not found children of Protestant parentage? No one. Statistics show that the Catholic church gained in membership in the United States during 1919, 158,294, while the Protestant churches lost 200,000. Who would dispute the fact that their orphanages is one of their strongholds? Shall we let them have our children? Or shall we have a home of our own where they can be properly cared for and given training that will develop them in that manner that will make them a great blessing to our church and a lost world?

You say we can not develop it and carry the other burdens now resting upon us? All right, who wants to sacrifice the next child upon the altar of destruction for the sake of the few thousand dollars necessary to equip the institution necessary for their care and training? It means sacrifice, it is true, to take care of them; but it is greater sacrifice to neglect them. One soul, according to the statement of Jesus, is worth more than the whole world. The General Orphanage Board only calls for one hundred thousand dollars to equip a place sufficient to house two to three hundred. We will not, we can not, afford to treat the matter lightly.

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

Holiness Children

By J. W. GOODWIN, D.D.

General Supt., Church of the Nazarene



IN these days of commercial-mad rush for gain and material prosperity, many homeless children are left to fight life's battles for themselves. While we do not throw our children to the crocodiles, or place them under the heathen wheels of Juggernaut, yet many fatherless and motherless children seem to be crushed under the wheels of commercialism.

A well informed man concerning social vice stated that 80 per cent of all unfortunate girls under his observation were orphans or part orphans.

Our Lord in His Book of Instruction has given due emphasis in unmistakable words to the care of the fatherless: "Pure religion and undefiled before God and the Father is this. To visit the widows and fatherless in their affliction and keep himself unspotted from the world." Pure religion always has and always will have its two sides, purity and service. To neglect service in the welfare of others is to demonstrate a lack of purity. Holiness people should be pre-eminent in social service. This is what chiefly characterized the early Church—their untiring service to bless their fellowmen, care for their widows and fatherless children.

What an opportunity is given the Church of the Nazarene in these days when homes are broken up by sickness, death, and sin—to gather such children as may be possible and care for them in homes where the proper religious instruction may be obtained. Many of these boys and girls will obtain a true Christian experience and catch the vision of our movement and be moved by heroism and sacrifice to carry the same glad news of salvation, which reached them in their unfortunate condition, to the millions in heathen lands. Let us not forget the boys and girls who have lost fathers or mothers and are trying to struggle with life's battles. Our General Orphanage Board is doing a most noble work and only are limited by their lack of funds.

Jesus in an Orphans' Home

By U. E. HARDING

Member General Board of Home Missions and Evangelism



HOW startling these words would appear in the Associated Press, and how many societies and religious bodies throughout the length and breadth of our land would hasten with donations, gifts, etc., for His relief. And is it not a fact He is there? Did He not say, "I was sick, naked . . . and you did not visit me?"

The world war with its cruel hand of death, plagues, and pestilences that follow, has left to the mercy of a cold world, which is seeking more for finances than the fatherless, a great army of homeless children. And it is up to the church to say what many of these children will be. Will they be saved to the church or be turned over to the world, the flesh, and the Devil? Besides this many of the holiness people have to leave their children to the mercy of this world. Then we have good people who have and are giving all to the church with such faith in the same that in case of death their children would be looked after by the ones they remembered. Duty demands it. God's old Book speaks in no uncertain sounds in regard to the poor, needy, and fatherless. And it sounds a warning to those who would neglect or oppose them. In fact, the holiness people in their zeal for souls and revivals and campmeetings and the zealous, if not careful, will forget that Jesus said, "These things ye ought to do, but the other ye

ought not to have left undone." There are many persons who have gone to extremes trying to buy their way to heaven through charity; but let us be careful lest we go to the other extreme. We need all the spiritual help we can get; but, remember, you will get this by doing your full duty. Pure and undefiled religion is this, "Visit the widows and orphans in their afflictions and to keep yourself unspotted from the world." You can not spend all the time keeping yourself. You must help to save others. Surely, to visit them does not merely mean a call at the home (though in many cases this is much appreciated) for in the same epistle we are told that word "wont clothe the naked, etc., and make them feel your visit."

There is a day of accounts and rewards coming. We get some of it down here. Look at that army of children and ask yourself, What will these children be? If saved while young you have not only saved a soul but a life. Learn a lesson from the church of Rome. They have no revivals, no campmeetings, and the crowd on the outside does not attend their worship. How do they increase their membership? They are raising their members. You ask, Why are their people so loyal to their church? They (the church) have been father, mother, and shelter to so many they have made their followers staunch believers in them; and in addition given them many friends.

Kindness will be rewarded. Jonathan was kind to David, and after many years David found his helpless boy and took him in and gave him a home. Will some one remember yours because you have remembered some one else? Some of the great persons of state and Church have been orphans. Say, friends, did you know that Jesus was in the Orphans' Home at Peniel, Texas? and that you can visit this home by mail? and who knows but what from this home we will find a Moses in the bull-rushes who shall become a great leader?

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

Our Least Ones

By F. M. MESSENGER

President, General Board of Mutual Benefit



"Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me."

OUR church is advancing grandly along the line of mission work, both for Foreign and Home Missions. This is a source of great satisfaction to every true child of God; we also thank God that she is not neglecting other benevolences; but

we are only human, and in our enthusiasm over our successes in what we consider the greater things, we must be careful lest by considering them least, or less things, we overlook what God might consider equally important things; we have in mind our orphanage work.

Our orphanage work may well be considered real missionary work, and while the field may look smaller, we doubt if there is any field of missionary work which would yield so large percentage of return in souls saved and established in the Christian life as orphanage work.

There is something peculiarly attractive, and peculiarly touching when we help to feed, clothe, educate, and rear for God and holiness, a poor little waif without father, mother, or friends; and when we try to compute the difference in the probable outcome of that child's life, not only for time but for eternity, it should set in operation a train of emotions in our hearts similar to the "joy in heaven over one sinner that repenteth."

Let none of our people forego the privilege, the enjoyment of this great blessing, by failing to assist according to our several ability this great work of helping to lift and save these precious little waifs from their pitiable condition. Let us all bid for that gracious blessing of our Master's commendation, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Educating Our Orphans

By N. W. SANFORD

Member General Board of Education



JUDGING from the preparation made for it and the care given to it, the body has always held the most important place in the activities of men. It is true that much attention has been given to the training of the mind, but it has undoubtedly been neglected for temporal things. The neglect of proper environment for mental development on

the part of the masses has brought on a condition that will necessitate a change in our educational system. Two discoveries, in particular, have been made that will lead to this change: First, individual difference and its importance on future generations; and second, the mind is not a thing to be sharpened or prepared.

We have always recognized that children differ in that they can not be taught or controlled in the same way. While this difference exists and must be recognized, we mean an entirely different thing by individual differences. There is a wide range of mental abilities, beginning with the idiot and reaching the prodigy, or most brilliant. Teachers have felt that a failure to teach some children was an inability to apply the right method to them. This may be true in many cases, but it is not always true. The facts are that many children can not comprehend certain lines of work, and it may be they can not comprehend anything that can not be taught them by a concrete example. They may not be able to learn what they can not do.

We have in mind just now a little girl who is the daughter of two university professors and who has absolutely no comprehension of numbers. She can not be taught her age. She has often been given coins in five, ten, and twenty-five cent values. Her brother, who is much younger, would be given the same number of coins in pennies. Before the day had passed, the brother would have all the coins of greatest value, while she would have the pennies. She valued them according to their color or beauty, being unable to comprehend money values. You will naturally conclude that she was an idiot. You are exactly wrong. She was an intelligent child; but was born short of the power to comprehend numbers. She is able to play the piano and is an excellent cook. She can do many useful things; but if a comprehension of numbers is necessary to the accomplishing of a task, she can not do it.

You say that the above mentioned case is pitiable and, indeed, it is; but what is more pitiable is, that there are hundreds of children in the best homes in America that are born short. If it is not a comprehension of numbers, it is an inability to understand some line of work they are expected to do. These children are often punished for not doing what they are unable to do. This punishment is wrong and our ignorance of their condition is to blame. I say, in the most intelligent families are to be found children, who can never be educated according to our present conception of education. Many are not normal and should not be expected to do what normal and supernormal children can do.

Methods are being used to find out the mental ability of the child soon after he enters school and his teaching is governed accordingly. They do not stop with finding out his ability, but his likes and dislikes are discovered. In other words, his natural tendencies are watched. The question is, What can he do best? If he is an unusually bright child, he can finish college; if he is not normal, he is put to work on something that he can do and he is prepared to make an honest living.

I am sure that all will agree that this knowledge of the child will be of great value to the teacher, the parent, and especially will it be of great value to the child. I am not saying that the child or his schoolmates will know his condition. That is for the benefit of the teacher and the parents. The worst children are often found to be abnormal; and the things that interest normal children will not

interest them. Much more could be said about these things that would be of interest; but space will not permit.

Again, the once prevalent idea that the mind can be sharpened is being questioned, and many experiments are proving it false. These experiments are leading the greatest educators to abandon the theory, and the result is making a new educational system. We shall not attempt to give proof here that the above statement is correct; but whether we believe it or not the "culture theory" is dying and vocational education is taking its place. Classical languages are being supplanted by subjects more nearly in line with the work to be followed in life.

No doubt you are wondering what these things have to do with the subject. It has much to do with the education of any irregular class of individuals. In the first place, children usually taken into eleemosynary institutions are, in many cases (if not in the majority of cases) brought from homes with little background for mental and moral growth. We shall expect a greater per cent of abnormal children here than will be found in the average home. If for no other reason than this, the education of many of these children will necessarily be a preparation which will enable them to earn a livelihood in a respectable manner.

If we accomplish this with our orphans, their education will have to be in the hands of a psychologist who can discover the ability of each child and direct its education properly. Their education cannot proceed properly until apparatus is provided for vocational training. We can not hope to give even the most brilliant among our orphans a college education, but they can be so trained in the home as to enable them to secure such an education, if they desire.

If we, as a church, do less than provide everything necessary for a well arranged vocational high school for these children, we shall, undoubtedly, do less than our duty to them. We shall not be able here to explain what will be required to establish such a school, but it is enough to say that when we have accomplished the task, we shall have an institution worthy of the church.

Those who know the secretary of our General Orphanage Board, Brother Hudson, are convinced that nothing less than the best will satisfy him. We feel, too, that he will be able to bring to these helpless children just what they need to prepare them for useful lives.

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

"Thus Saith the Lord"

By E. J. FLEMING

General Secretary, Church of the Nazarene



CHILDLIFE of every age and of every nation has not received the careful consideration that it deserves. Perhaps our age is giving more attention to the care and rearing of children than any other age. But it is again the old story of the "favored few" or those of comparatively prosperous circumstances.

What is more delightful than to see a home—pleasantly situated, comfortably furnished, neatly cared for, reasonably provided for—graced with the presence of children whose lives are made happy by the care, the comfort, the sweetness of true home life, presided over by the sacred genius of the Christian religion. This argues homes wherein the messenger of death has not entered to snatch the parents ruthlessly from the midst.

But the ideal condition is often invaded by death, and by the gaunt specter of poverty; and by other unfortunate circumstances that may grow out of perverted lives or sinful conditions. Thousands of children that God designed should be filled with the laughter of joy, the sweetness of home, the blessings of grace, are left to beat from pillar to post, without food, shelter, clothing, and above all else, that without which child life dwells and perishes, love.

While we realize that "institutions" are not, and

Special Orphans' Home Day

Sunday (November 21st) immediately preceding Thanksgiving has been set apart as Orphan's Home Day. The matter has been presented to a number of District Assemblies and wherever presented they have adopted it enthusiastically. On this day a special service is to be held in the interest of the homeless child and an offering taken for the work. We are urging all of our pastors, even in those Districts where the matter has not been presented, to see that this matter is not neglected by your congregation. We must do something this time. We could not conceive of a pastor in our church who would have too little interest in the helpless child to refuse to co-operate in this national offering.

Literature for agitation can be secured without cost from our Nazarene Publishing House or from the home office, Peniel, Texas.

can not be, ideal as bringing the blessings of home life to these unfortunate children, nevertheless they furnish the best substitute for such. It is possible that in many cases the substitute may more fully approximate the ideal than the real conditions from which a child may be orphaned, for all homes are not ideal homes.

From the early ages of Israel's national life God gave instruction to His people regarding the fatherless. He says, "The fatherless . . . which are within thy gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. 14: 29). "Thou shalt not pervert the judgment of the fatherless" (24: 17). "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled" (26: 12). One of Israel's sins for which they were cited to repent and "wash you" was a failure to "judge the fatherless" (Isaiah 1: 17).

God declares himself to be a "helper of the fatherless" (Psalm 10: 14). Would there not be as great blessing in being "laborers together with God" in this work as in the mission field? He says He is "a father of the fatherless" (Psalm 68: 5) and to "Leave thy fatherless children, I will preserve them alive" (Jeremiah 49: 11). Hear God speak again, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58: 6, 7).

Do I hear some one say, "But these are all Old Testament quotations?" "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17). To what "scripture" does the apostle refer when he thus speaks? Hear again, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 20, 21). To what "scripture" does the Spirit-inspired Peter refer? Were the books of the New Testament in existence as documents of authority? No, verily. Both Paul and Peter refer to the Old Testament. Then it will be profitable for us to heed what God says about this matter. He says that "Pure religion and undefiled before God and the Father is this, To visit the fatherless . . . in their affliction" (James 1: 27).

As a church our responsibility is plain. Our opportunity is as boundless as the surging waves of fatherless (orphaned) humanity. The blessings will be as significant as the promises of God, for He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the

yoke, then putting forth of the finger, and speaking vanity" (Isaiah 58: 8, 9). These promises are contingent upon the fulfillment by the Church of the duties set forth in verses 6 and 7. If the Church would prosper let her hear her Lord. "That the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. 14: 29). This promise is contingent upon caring for the fatherless.

But there is one phase which I have not touched, that of religious instruction of fatherless (orphaned) children. The whole business of the church, the one thing to which all her plans and modes of operation, must eventually and finally contribute is salvation—the securing of humanity indwelt by the living presence of God. If gathering in the orphaned children, and feeding, clothing, and rearing them offers an opportunity to secure salvation results, then the church must arise to her great responsibility.

The General Orphanage Board, with heroic faith, have taken hold of one of the greatest projects of the church and every local church and every individual member should become contributors in sympathy, prayers, and means.

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

Building for the Future

By MRS. NETTIE HUDSON



THE Good Spirit, going abroad one day, met in His pathway a Builder, who with sculptor's hand molded the lives of fatherless children. The Good Spirit led him to a dark doorway where opportunity had never entered and there showed to Him the most helpless of earth—a homeless orphan child. He asked the Builder, "What can

you do for this little child?" The Builder answered, "I can, with proper care and culture, impart to this life the freshness of the morning dew, the fragrance of the rose, the tenderness of the lily and, clothed in the righteousness of God, will cause it to shine as the stars of the firmament for ever and ever." The recording angel dipped his pen in the well of eternity and wrote, "A true Samaritan! He is building for the future."

If we, as a nation or as a church, succeed in the tomorrows, we must look well to the training of the child of today. Neglect the child of today and tomorrow our government will topple and fall, our church perish, our homes will become ill, society corrupted, heaven robbed, and hell populated. The neglected child of today will become the social outcast of tomorrow. Everything depends upon the proper development of the child.

The Inter-Church World Movement gives out the startling statement that we have in the United States today, more than twenty-six million neglected children. Twenty-six million that receive no religious training whatever. The time has come when we, as a church, must rise and build in self-defense. It is not a question any longer of whether or not this is an opportune time to build. The hour hand pointing to this twenty-six million helpless children in our nation, is enough to convince any sane man that the time has come. It is not a question any longer of whether we are financially able as a church to house and care for them. The question is, In which manner shall we attempt to provide for them? Through what channel shall we permit the mighty stream of helpless humanity to flow? Shall we pay our money into the treasury of Uncle Sam to enable him to build more insane asylums, jail houses, reformatories, and penitentiaries in which to shelter them while dressed in stripes paid for with our money, isolated and quarantined from society? or shall we pay our money into the treasury of the Lord and build Christian institutions for them where they can be taught righteousness and their lives molded for God, until there shall flow out a stream of character that will, in the days to come, bless our nations, successfully handle our government, carry forward the work of our church, purify society, and bless our homes for generations to come? In other

words, shall we take this great mass of raw material and polish and refine it that we may build with it for success in the future?

God has said, "Train up the child in the way he should go and when he is old he will not depart from it." The inference is, that if they are trained up in the way they should not go that they are more than liable to continue in that way when they are older. Character is formed and destiny all but insured in childhood. It would not be so bad if each life did not affect others. Who can compute the effect of a single life? A German statistician has traced the generations of Ada Jucke, born in 1730, who became a drunkard, thief, and tramp during her career of forty years. Her descendants up to 1800 numbered 834, of whom 709 were traced in local records by Professor Pellman of the University of Germany—106 were born out of wedlock, 144 were beggars, 62 lived from charity, 181 lived disreputable lives. There were 76 convicts, 7 of whom were murderers. In a period of seventy years, this one family cost the almshouses, prisons, etc., \$1,250,000.

We would not attempt, as the Church of the Nazarene, to do this work alone. No one church is able to do it; but we must do our part. Other churches are doing their bit. Shall we be less merciful than they? Shall we give so heavily to other calls for help that we shall have no money for the orphan child? Shall we be forced to say to others, "We as a church, have no time or money to give to the children of our dead, so we leave our orphan children and our part of this work with you to care for"? Shall we take our part of this great responsibility and lay it at the door of another that we may have more time and money to place elsewhere? No! Methinks I can hear the word resound from every heart and echo throughout the corridors of every Church of the Nazarene. Nay, verily, we will do our part. We will arise and build. Build for the present; build for the future; build for eternity. Amen! God grant that it may be so!

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

Enlarge Our Borders

By W. E. RILEY

Vice-President, General Board of Church Extension



SOME time since, I received a request from our General Orphanage Board to write an article for this issue of the HERALD of HOLINESS. I do so readily—not that I think anything I might say would add to the able articles in this issue; but my heart has been burdened that our Nazarene people should enter every God-opened door, and I am

convinced that in our orphanage work God has placed before us a door of opportunity that involves not only imperative duty, but a glorious privilege we can not afford to miss.

Our hearts are stirred as we listen to the story of the children in faroff lands, who are destitute of the necessities of life and spiritual training, and we weep great tears and give. And we ought to weep and give to, and above all pray for those in the faroff lands—and not forget to stir ourselves up in behalf of the little ones who are at home. If you have not a burden for this work, get the vision of the need, paying a visit to some of the children's courts and there behold the scenes enacted, and listen to some of the pitiful stories. If your heart is not moved, then pray God to give you a heart of flesh.

It is the writer's privilege to live in the city of Greater New York. In nearly every part of the city are great institutions founded by Christian and private philanthropy; and I never see one but I thank God for the Spirit that prompted the work.

As I have looked at places in passing and read "Hebrew Orphanage," Catholic Orphanage," and now and then a Protestant one, I have wondered when the time would come when we as a people would have a place where we would be able to send the

little ones—some of them of Nazarene parents—where they would be cared for and trained in the doctrine we love. It must be apparent to all that if they go into Catholic and other institutions, they will come out Catholic and sometimes worse.

Thank God He has for some time given us the privilege of doing a little along this line—a place where we can send a limited number of boys and girls, where this physical and mental, and spiritual life will be under the care of men and women who have the blessing of a clean heart.

And now comes this God-given opportunity to enlarge our borders. Let us get under the load, "strengthen our stakes, and lengthen our cords." At the last General Assembly a board was appointed of men and women on whose hearts are burdened for this work, and who are well able to foster and push it on, but they can not do what should be done unless you help.

Just a word to our pastors, who are the key to the situation. Get the work on your heart. Pray for it in your church. Tell your people about it. Give them a chance to get blessed. The mass of them will follow your lead. Do not say, "The local work is so needy, the District work needs so much, and the call of the other general boards are so in-

November 21st, Orphans' Day

NOVEMBER 21st, which is the Sunday immediately preceding Thanksgiving, has been set apart as Orphan's Home Day for the Church of the Nazarene. On this day every Nazarene, and everyone interested in saving the property of Peniel College for the establishment of a great Children's Home, is supposed to join in a great Thanksgiving offering for the purpose of wiping out the debt which is against this property, and which has been incurred in the operation of Peniel College. This is OUR debt, created in the training of many of our most useful men and women. We would be untrue to the trust committed unto us, and in very deed, repudiate the gospel we preach if we failed in meeting this, our own obligation.

In addition to meeting this obligation, we can, at this time, also, establish a great Children's Home, where hundreds of neglected little ones who have no opportunity can be gathered, warmed, fed, and trained for successful, useful, happy citizenship. This is a combination that was never presented to us before, and will doubtless never be again. And, too, it is an opportunity that will quickly evade our grasp if we are slow in seizing it. The beautiful property, valued at more than \$75,000, is deeded to the General Orphanage Board on condition that they meet the indebtedness against the property, amounting to a little less than \$30,000. But this indebtedness was nearly all due when the school united with the Oklahoma Nazarene College and most of the creditors are demanding their money. If we succeed in lifting this debt, we must secure the co-operation of the entire Church and others who are interested in the Children's Home and want to see it operating on a broader basis.

For this reason, Thanksgiving Day, or the Sunday immediately preceding it, has been selected for a united national offering. On this day every pastor is urged to present the matter to his congregation and take an offering, amounting to at least \$1.00 a member. It is hoped that no pastor or Sunday School superintendent will fail to observe the occasion or its purpose.

God has blessed us as a nation, and we should be thankful. While other countries are torn with war and revolution, we are enjoying national peace. While other countries are facing hunger and starvation, we have abundance and to spare. Our farms have yielded bountifully, our granaries are filled and our ships laden. Shall we not be thankful? To be sure we are. Shall we not, at this time, return thanks unto Him who has granted us these bounties? What better way or in what manner more fitting can we offer thanks to God than by giving of our bounties to establish a home for those of whom He said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?" Amen! If you are not near a church, send your offering to the institution, Peniel, Texas.

sistent, we will put it off to a more convenient season." Like the salvation of a soul—it seldom comes. Let us do what we can and do it now on the day allotted, gladly, freely as unto the Lord, and perchance we may hear Him say, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

Some Needs of Peniel Orphanage

By MRS. EMMA TRAIL

Matron, Peniel Orphans' Home



OUR manager, Rev. Oscar Hudson, has asked me to write an article on some of the needs of the home as I see them. The first and greatest need is being wonderfully supplied—the presence and power of the Holy Ghost. He is our sufficiency.

Our home is primitive indeed, in that our buildings are not all modern; so we are doing our

work under great difficulties. But we have a splendid class of children; children that have visions of future work. Some are preparing to be singing evangelists, some Christian workers; others are taking art and show some talent along this line.

At our General Assembly last October, we attempted, under the Lord, some great things—and one new departure was made. The action which made all our Nazarenes wonder and the church world marvel was the pledging of one million dollars for Foreign Missions; then the one hundred thousand dollars for Home Missions and Evangelism. We have been slow to see the need of a distinct Home Mission work with Evangelism. I am sure the Lord was pleased with this new department. We need Home Missions, Church Extension; and our foreign work must go on. We can not fail Him at this crucial time; and we will not, I feel assured.

But while we are caring for the starving children of India and the darkened children of Africa by means of the work with the children at all our mission stations, we must not forget nor neglect the children of our own fair land, some of whom are our own Nazarene children. Oh, to be compelled to practically shut our doors, as we do here, in the faces of children that have no one in all this cold world almost breaks one's heart. Many applications for entrance come to us, but we are overcrowded now with poor, homeless, friendless, motherless children that we as a church agreed to care for, when we at our last General Assembly made this institution one of our official institutions. So we must not fail in this, to our thinking one of the greatest departments in our church.

This overcrowded condition reveals our second need—a modern home, where we can train and teach our girls and boys how to work; and in connection therewith a vocational school and industrial farm where our children can be taught vocations that will help them to go forth to make good. We should secure such a home at once. The church, I feel sure, is going to help us (Neh. 2: 20).

The third need is Dorcas Societies in all our churches that will help to supply us with sheets, pillow slips, table linen, towels, and children's clothes (not old clothes; but new, or nearly new, clothes, which, if they need be made over, will be worth the work and time that will take to make them over)—shoes, stockings, quilts, blankets, and so many other things that go to make and keep up a home. Some of our churches are doing nobly in this work and other churches, our friends, are coming to our help which is kind and greatly appreciated.

To care for fifty children is not a great task for us as a church. A very small sum only from each church in our connection would be needed to build, equip, and operate our home. But whether we build or no, dear sisters, see that you have a strong Dorcas Society in your church. He said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

“WHAT about the art gallery, Mary?” asked Mrs. Drake of her friend, Mary Bruce, whom she was visiting for a few days. “When I was here eight years ago you could hardly talk of anything else, and seemed to think it was to be your life work in behalf of your native city.”

“Yes, I felt that way about it,” answered Mrs. Bruce, “and put some of the best years’ work of my life into it. You know, Hilda, when we graduated from college, I went at once to Europe with my aunt, where we stayed two years. I spent whole days in the art galleries of various cities we visited, and the thought took hold on my mind that it would be a great thing for the young people and children of my own city to have a public art gallery. I felt it would be an uplifting influence, and would help to train the ideas of our youth along the lines of real beauty; and I wanted to do something worth while for my home town. Father, you know, had grown up in the place—making all of his money, and achieving success as a business man right here. He always felt that a citizen owed much to the town which had given him his opportunities, so that he was not only a public-spirited man himself, but he preached it to brother and me.”

“You made quite a success of it, I am sure,” said Mrs. Drake. “You wrote me a few times about it; and then I read newspaper notices of the collection of really fine paintings you were largely instrumental in securing for the city.”

“Oh, I had a good deal of help from influential citizens,” said Mrs. Bruce, “and the building with its contents is looked upon as a credit to the city. But Hilda, I have lost my interest in the work; or, rather, I am interested in work which is vastly more important. I have been putting my very best efforts for three years now into an orphanage work. I am a member of the woman’s board of the Johns Memorial Orphanage, and really we are doing all we can to make a home for children who are left without father or mother to care for them; and to give them a training and education which makes it possible for them to have a chance in life. The other work which claims part of my time is that of bettering conditions for young girls who are making their living in offices and stores and mills, many of them away from their homes and home influences.”

“Tell me, Mary, how you were led into this line of work.”

Mrs. Bruce smiled and said, “Thereby hangs a tale. It came about in this way: One Sunday night our pastor preached a very earnest sermon, using Paul’s words in 1 Corinthians 3: 10-15 as his text. In this passage the apostle draws a vivid word-picture in order to teach a most solemn truth. He represents himself as a wise master builder, laying a massive and indestructible foundation which is Jesus Christ. Then he points out that there are many workmen building on this foundation. They are the followers of Christ, and the walls they erect are built of the deeds and activities which make up their lives in this world. They are all busy, building some sort of a structure, but how different! One is putting the finest gold into his building and another is using silver. Some build with wood; and there are those who are putting in all their time with hay and stubble! But Paul warns us that a day of testing is going to come—a day in which a fierce and dreadful fire will sweep over the scene, trying out each piece of work to see if it will be able to abide.

“‘It will be a day of great loss for many,’ said Paul. ‘Fair and beautiful buildings will go up in smoke and ashes; and while the builders may escape with their lives they will have lost everything; they will be bankrupt—paupers—with nothing to show for their life’s labor. But other buildings will stand the heat of the fiercest flames. They are built of *indestructible materials* material which even fire can not destroy.’ What is the lesson? Not that people should build—they are doing that whether they are conscious of it or not. But that they should take heed to the *material* they put into their building.

“That night I lay awake quite awhile, thinking about my life in the light of Paul’s words. I bore the name of the Lord Jesus Christ and knew that I had been really converted when a young girl. I felt that I loved my Savior and wanted to honor Him. But what about the building I was doing on this foundation? Of what material was it composed, and would it stand the test of that fiery day?

AN ANGELIC VISITOR

“At last I fell asleep and dreamed that an angel stood by my bedside. He was a wonderful being,

THE HOME

Conducted by MRS. J. T. BENSON

What Are We Building With?

with a beautiful, kind face, and he spoke to me very gently:

“I have been sent to inquire into the work of my Master’s followers here in this city,” he said, and I saw that he held a little white book in one hand, and a golden pencil in the other. He asked me a number of questions, pausing now and then to enter some memorandum in his book. At length he said, ‘And now I want you to tell me about that which takes up more of your time and thought than anything else: that which you are putting your very heart into, and from which you expect most results.’

ART VS. HUMANITY

“I led him, not as confidently as I would have done before I heard that sermon, out of the house and down the moonlit street to the park half a dozen blocks away, where the art building stood out white and beautiful against its dark background of trees and shrubbery. We entered the hall and I turned on the different switches, flooding the building with light. The angel looked about him, much interested in the arrangement of the various rooms, and then he began to examine the pictures. I wish I could tell you all about it, Hilda, and how real it was to me. I remember that he paused before a little canvas representing the interior of a small cottage. A woman white and ill lay on the poor bed, and a child with such a thin, sad, frightened little face, bent over the dying woman.

“‘A good picture,’ said my heavenly visitor, ‘and well executed. The suffering in that child’s face is so real that you find your heart aching over her future. And the subject is entirely life-like, too. On my way to your home tonight I saw just such a scene as this one,’ he said, turning his grave, kind eyes upon me. ‘It was on the corner of Sixty-third avenue and M street. That is a poor part of town, you know, and this was a poor place. But the two bare, clean rooms were a home to a widow and her child. And as there was much love in the humble place, it was not without some happiness; that is, until the mother was taken fatally ill a few days since.’

“‘It is very sad for a child to be left an orphan, absolutely alone in the world, isn’t it?’ he asked, and he gazed at me very intently, as if he were looking into the very bottom of my soul, away down deeper than I, myself, had ever seen.

“‘But,’ he continued, ‘this building was erected, you told me, with the object of uplifting and ennobling people. And it may be that some have been so stirred by this scene of painted suffering that they are seeking out cases of real sorrow, like that of this little orphan child, and will see that she has tender care and protection. Do you think that many have been uplifted in this way?’

“I shook my head silently, for all at once I knew that art could not be depended upon to influence people like that. My visitor went from room to room, quietly and in a leisurely manner, as if he were really interested in what he saw. He lingered for some little time in an alcove given over to Chinese curios, lacquer work, carving and embroidery, examining each article attentively.

“‘This is a really wonderful work,’ he said. ‘If the Chinese are capable of such achievements without the aid of the Gospel, what might they become with it? But I am glad to see that your city is interested in these people, and that means that you will help them.’

“Oh, how ashamed I was, Hilda; for I knew that in reality we cared nothing about the people themselves; we had merely taken a pride in having an exhibit of their work.”

“And then we came to a long hall, filled with plaster casts, life-sized copies of famous statues and groups. This had been a pet project of mine and I had worked myself nearly to death in several big bazaars to raise money for it. Often I had stood in this hall, gazing at its throng of graceful white figures, my heart filled with pride and pleasure. But that feeling was gone, and I found myself glancing sideways at the angel, to see what he

thought about it. There were no signs of disapproval in his gentle face, however, and then he said: ‘What an outlay of time and patience, work and money, this hall represents. Look at the muscle and sinews on the body of that gladiator; they stand out perfectly. Indeed, all the figures are splendid reproductions of the bodies of living men, women and children. They are almost as interesting as the people themselves would be, are they not?’

“Oh, no, no!” I answered; for I had suddenly realized how utterly foolish, yes, and wicked, it was to be so taken-up with these senseless imitations, and to be so oblivious of the real men and women and children who thronged us on the streets of life daily.

“And then he caught sight through a doorway of a young girl’s picture which the artist had named ‘Portrait of a Girl in Blue.’ It was a beautiful picture and a fine one, and I had been so elated when one of our newly-made millionaires had presented it to the city. We had made this lovely picture the keynote of the room in which it hung. For grouped upon the walls were all the pictures we had which in any way portrayed the purity, and beauty, and joyousness, and hope of youth. The effect was charming; and as he stepped inside and was met by the bright, happy, innocent faces which smiled on him from all sides, I saw a tender light play over the angel’s face.

“‘What a dear and beautiful thing youth is,’ he said softly. ‘How full it is of promise, and high aims, and possibilities for good and noble things, and alas! for sorrowful and evil ones as well.’

“His eyes came back to the ‘Girl in Blue.’ Painted just as she stands in the threshold of young womanhood,’ he said. ‘What a lovely and yet vital period of a girl’s life. She may go forward into the paths of virtue and goodness and become a blessing and an inspiration to many other lives. Or, a step downward, taken in the blindness and ignorance of youth, may plunge her into such depths of darkness as one would hardly believe possible for so radiant a creature. This girl’s face reminds me,’ he continued, ‘of a young girl who is living in a little hall bedroom on the East Side. It is a cheerless place, and the girl misses her mother. She came from the country and works in a cheap department store. Her small wages scarcely provide food and shelter for her young body, yet she loves beautiful things, just as you did at her age, and craves them with all the ardor of her young heart. She is having a fierce struggle in her soul over it, for the enemy is tempting her sorely with his sly, subtle suggestions. A word of sympathy and encouragement, someone’s friendship, a place opened up where she could have some new interest brought into her life, would probably save her. But surely, a city which has such an artistic appreciation of youth,’ and he waved his hand toward the costly paintings which surrounded us, ‘is seeing to it that its living boys and girls, and young men and maidens have every influence and surrounding which will help them make good and noble men and women of themselves.’

“Oh, but it is not!” I exclaimed miserably. “We have lavished time and money upon these lifeless imitations, and have cared so little about the real human beings who live and struggle and die within our gates.

“‘A strange blindness,’ he said quietly, ‘for a city’s most valuable possessions, its greatest assets, its hopes for the future, yes, its truest works of art, are found in the bodies and souls of its boys and girls. Why will men and cities and nations busy themselves with hay and stubble, when they might be building with the purest, finest, most indestructible material?’

“He looked at me so sorrowfully, that I broke into sobbing, and awoke, my angelic guest gone. But I know, Hilda, what I had been building with: painted canvases and bits of clay and porcelain things which would not stand the heat of an earthly fire.

“I was like Baalim, the man ‘having his eyes open,’ and from that night I have left it for others to be concerned with humanity as it is seen in art, while I have done my little bit to help some real child or boy or girl, or man or woman.

“And,” she concluded, her face alight, “it is such a joy to know that I am building with gold and silver and precious stones, the things which will abide in the days of fiery testings.”

Beloved, have we learned that lesson? Have our eyes been opened?

WHAT ARE WE BUILDING WITH?

MISSIONARY CONVENTION IN HAVERHILL, MASS.

In a letter accompanying this report Brother Gould spoke of the suggestion embodied therein concerning the devoting of more time to these missionary conventions. We call the attention of our readers to this suggestion, deeming it worthy of careful consideration to the end that the missionary work of the church may profit by such an extension of time.—MANAGING EDITOR.]

One of the most effective missionary rallies which we have ever attended was held Sunday evening, October 24th, in our Nazarene Church here. The service was in charge of Rev. Stella B. Crooks, field secretary for the General Board. Miss Ida Vieg, returned missionary from China, was also present and gave a splendid address. The commodious auditorium was well filled, and as Sister Vieg, attired in Chinese costume, poured out her message every one of us felt the movings of God in our midst. Sister Crooks followed her with a heart-stirring message, and God poured out Himself upon us. How the Holy Spirit did come down and bless our souls! A number came to the altar at the close of the service, some seeking salvation and others offering themselves to God for service on foreign fields. We have never before seen our people more blessed and edified by a single service. Our Lowell church who the morning of the same day enjoyed the ministry of these consecrated women reports a similar manifestation of divine power.

Altogether this missionary campaign is meaning a new and enlarged vision for the New England District. Almost every church, both large and small, is being touched, and the results will doubtless be far-reaching. If we have any criticism to offer it is that one service is not enough to accomplish the greatest results. If two or three full days could be spent in one place and each service devoted to intensive missionary evangelism, no one can forecast the result in the rekindled zeal for missions, the immediate salvation of precious souls, and the offerings of lives and money for service across the sea. We can not simply preach missions, raise money, and stop there. There must be united with such preaching and giving a tremendous pull for the immediate salvation of the lost. Thank God! these features were all present in the gracious service which we report, and the glory not only lingers with us, but increases every moment.

In two weeks we begin a four-Sunday revival campaign with Evangelist George J. Kunz, of Syracuse, N. Y. Pray for us.

J. GLENN GOULD, Pastor.

NORTHWEST DISTRICT

During the month of September Brother Ora Ogile and Brother and Sister Millen conducted a campaign in the District tent at Toppenish, Wash. This is a new place and our workers had to struggle against great difficulties, but the results were good. While we were not able to organize a little nucleus for our work was formed and a weekly meeting started that we know will grow and bear fruit for eternity, and, we hope, soon develop into a Nazarene church.

The 5th of September marked the beginning of our meetings at Colfax, Wash. Sister Arnold was with us in this meeting, and we know that two greater folks in prayer than she and Brother Anglin, the pastor, are hard to find. This meeting had every aspect of a battle, but the Lord won the victory and the church was greatly helped and an encouraging number of souls saved and sanctified.

During the Colfax meeting and on the 21st of September the preachers of the Palouse Valley met at Colfax and organized for the purpose of holding group meetings in their end of the District. This was a great day indeed. Papers were discussed and plans were laid for more intensive evangelism. The day closed with a great time of salvation.

From September 29th to October 3d, we spent with Brother Hess and his church at Spokane. Sunday, October 3d, was indeed a blessed day. A very impressive communion service was held in the morning, at which time five new members were taken into the church. In the afternoon a stirring missionary meeting with our outgoing missionaries, and a great evangelistic service at night with the altar lined with seekers. Brother Hess is greatly loved by his people and is doing a great work in Spokane.

The preachers' meeting at Walla Walla, starting the 14th and closing the 17th of October, was a time of feasting indeed. Quite a number of our preachers from over the District were present. Some very splendid papers on matters of great importance were presented and the discussions following each were highly interesting and instructive. On Sunday morning our outgoing missionaries spoke, following which the pastor raised over \$3,000 for mis-

THE CREED OF JESUS

A series of Ten articles dealing with the Beatitudes as spoken by Jesus on the Mount.

Written by REV. GEORGE SHARPE

Supt., British Isles District, Church of the Nazarene.

IN 10 PARTS

PART 8

FOUNDERS OF PEACE

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

THOSE who are the possessors of the kingdom of heaven possess characteristics which give identification of the fact. Here the characteristic is that of peacemaker, and this we are sure is greatly needed in the world and the Church. We preach the gospel of peace as the need of man, and why not? Has not man and God been at variance? In the divine record we learn that rebellion since the fall of Adam has ever existed in the heart of man against God. The congregation that Jesus had on the Mount were in the transgression. They had moved away from God and in spite of prophet, priest and king had never sought to make peace with Him. The initiative for peace was made by God. He was the Founder of peace. That is the significance of the term in the text, "Blessed are the founders of peace: for they shall be called the children of God."

Turning to the records of our times we are struck with the emphasis that is laid on such names as Wanamaker, Field, Colgate, Colville, because they were the founders of rich commercial concerns, or on such names as Shaftsbury, F. E. Clark, William Booth, John Wesley, because they were the founders of great moral and spiritual movements. But here in this beatitude is something far more wonderful to the true child of God.

The God of peace is the Founder of peace. The initiative for peace came by Him. It was the outcome of His love. He was the architect of peace. It was His plan. He was the agent of peace. It was carried through under His supervision. He was the purchaser of peace. He paid the price in the person of His own Son. Turning to the Word and reading Colossians 1:20, "And having made peace through the blood of his cross, by him to reconcile all things unto himself," we are met with this beautiful thought that Jesus Christ is the highest Founder of peace. He was willing to die to make peace. Willing to suffer shame and give His blood to bring peace on the earth. He was the Founder of peace between God and man. No wonder His praise is sung in heaven and earth. No wonder so many are glad to follow Him, and through Him seek to be founders of peace now.

No professed child of God should be devoid of this characteristic. It is an eternal honor to be a founder of peace. It carries with it the blessing of God, the good will of man, and the inward acknowledgment that the birthright is maintained.

1. A founder of peace seeks reconciliation with others.

You are not to wait on the other person moving towards you. You are to initiate peace. You are to plan, and carry out and pay the price of peace with your brother. God did that and so must you. You would plan and work and sweat to found some great enterprise. Well, this is something greater. This is making the world better, and saving souls, and defeating the Devil, and filling heaven.

Of course it is recognized that not every one will be reconciled to you. That is also true of God, but He did not fail in His part. He did the best possible to leave the world without excuse. Our standard must be as high. Here is the procedure, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" Matt. 5:23, 24. Paul strikes the same thought when he writes these words, "If

it be possible, as much as in you lieth, be at peace with all men." It lies with you to encompass every broken fellowship with the energy of the Holy Ghost, to never cease in the effort to be all one in Christ Jesus, and to count no sacrifice too great to win the heart that has refused your approaches. You are to make peace by the sacrifice of yourself. How long must I keep seeking my rebellious brother, keep knocking at his heart, and keep inviting him to share with me the joys of the kingdom of heaven? Until in death you can do no more.

2. A founder of peace seeks reconciliation between others.

Jesus is our prototype here. He was the founder of peace between God and man. This we surely become when we preach the gospel of peace. The object is to unite the two. Joy is the preacher's portion who through the Holy Ghost brings them together. A bit of glory drops out of heaven into the world of men. But the difficult things come after the revival. The Devil gets busy. Neighbors fall out, families disagree, and a canker sets in to destroy the faith in their hearts. It seems useless to interfere. In face of this shall nothing be done by the children of God?

The founders of peace have to deal with many delicate situations, and we suggest the following as foundations to make peace possible.

First. Exhort both sides to remember the passage, "Whatsoever you do in word and deed, do all in the name of the Lord Jesus." This would make it impossible for any one professing to love Jesus to continue such a profession and willfully live in disagreement with his brother. No one could quarrel with another in the name of the Lord Jesus Christ.

Second. Never fan the fire of strife or dissension. Take the attitude that your interest in their trouble is a spiritual one. That you are concerned about their testimony, about the honor of the cause and the glory of God. Befit their contentions in the light of the judgment. Show that carnality through pride, self-esteem, and self-love is on the throne of their hearts, and consequently Jesus, the lover of their souls, has been disgraced and dishonored.

Third. Plead the teaching of Jesus. The doctrine of Jesus is forgive, forgive, FORGIVE. "I say not unto thee, Until seven times, but, Until seventy times seven." Show that we can not be forgiven unless we forgive. Oh, how many will lose heaven because they have lost their brother through not seeking forgiveness. Misunderstandings lead to anger, anger leads to words, words to bitterness, bitterness to backsliding, backsliding to hell. What a glorious work to be a founder of peace, to lead men to forgive and make peace, so as to keep the love of each other and go to heaven at last.

3. A founder of peace seeks reconciliation for all.

The real founders of peace desire world-wide peace. God loved the world. Jesus died for the world. The peacemakers live for the world. They have an unlimited vision. God speaks and says to His own, "Love the world as I have loved it." Jesus speaks and says, "Sacrifice for the world as I have sacrificed for it." The love of the Father and the sacrifice of the Son had in them peace for all. The redeemed are expected to do likewise.

The Church is insistent in its appeal to all. Missionary enterprises count. The whole earth is to hear the story of divine and eternal love. Why? Because there is strife, division, dispeace, unrest, suffering, cruelty and lust in every land. Pour in your money, give your sons and daughters, pray in the Holy Ghost until the gospel of

(CONCLUDED ON NEXT PAGE)

Brother Bud's Good Samaritan Fund



To the Readers of The Good Samaritan:

Grace and peace be multiplied unto you! You will see from this letter that I am down in the Lone Star State of Texas and fighting the Devil with both fists and stamping him with both feet, and

trying to tell the people that Jesus is bigger than the Devil. It rejoices our hearts to know that so many of our friends are in love with the Good Samaritan work and that the HERALD of HOLINESS is now going to multiplied hundreds of institutions that we are interested in.

It will be interesting to the readers to know that I am giving one month's work to the Rev. J. T. Upchurch, who is at the head of the great Bereahiah Home at Arlington, Texas. We have had one fine campaign in Arlington. We are now in Plainview, Texas. We go from here to Grandfield, Oklahoma, and from there to Canadian, Texas, and close there November the 7th.

I had formerly given Brother Upchurch ten weeks for campaigns, but when we planned to put on the Coast-to-Coast Campaign with our Church of the Nazarene with Rev. C. W. Ruth and Prof. Wells and wife, I had to cut off six weeks of the work that I had formerly given to Brother Upchurch, and it will be interesting to the readers to know that in November we are taking up the Coast-to-Coast Campaign, running until the last of next May, in which we expect to put the HERALD of HOLINESS in the hands of many new subscribers. We are going to do our best to sow down the country with holiness literature. While the Devil is busy, we are going to get busy, too. We are going to do our best in every city we shall visit to puncture the Devil's balloon, and give him a blowout; and by the

help of the Lord, send him out of town on the rim—and this is no joke. Jesus Christ is more than a match for the Devil and if we go in His strength and in His name and for His glory, we know that He will stand by us and victory is assured for Jesus has told us in the days that have gone by that He has all power in Heaven and in earth and that is all we want—all power in Heaven and earth—for these are the only two countries we expect to be in. Of course the readers will remember that Mr. Russell made hell a training school and Mrs. Eddy has made it a summer resort, but we take no stock in these isms; for the Bible says hell is a place of eternal punishment, and of course no sane man wants to go to a place of eternal punishment to try to get cultured and refined, but we are expecting to get everything from Jesus in this world that we need to get us into the world that is to come. For we believe that if Jesus has all power in heaven and in earth, that He can do more for a soul here than He could in the ashes of outer darkness.

We want to circulate the HERALD of HOLINESS in order to bring the good news to suffering humanity that Jesus can do what the Bible says He can do. We have found out that Jesus can take sinners out of the world and then He can take the world out of believers and we want them to know about this great salvation, and there is no better way to get the good news to them than to circulate the HERALD of HOLINESS. But don't let us get so busy reading this good letter and shouting victory that we will forget to send in an offering, for it is the offerings that we send in that keeps the good work going.

Now, will every friend of mine, when you get this letter, send a nice little offering to the HERALD of HOLINESS with the understanding that this goes into the Good Samaritan Fund to keep the HERALD of HOLINESS going every week. It is up to us now to get busy and do the thing. Remember, we have never asked you for a large offering. We are taking the little things to do big things with. May the blessings of the Lord be upon every Good Samaritan in the land. In much love,

UNCLE BUDDIE.

Founders of Peace

(CONTINUED FROM PAGE NINE)

peace shall reach the uttermost parts of the earth. The ministry of founders of peace is required.

The world expects us to live up to our creed, even the creed of Jesus. If we create division, encourage strife and cause suffering then the world draws a line of demarcation between Christ and His professed followers. The greatness of the Christian faith is acknowledged when the disciples of Jesus are founders of peace. The power of His name is recognized, and the mission of the Church is encouraged when the fruit seen is peace, peace in the heart, peace with God, peace with our enemy, and peace with all men.

4. *The testimony given.* They shall be called the children of God. Here we have identity, resemblance. God is the founder of peace, and it follows that those who were the founders of peace then, and those who are the founders of peace now, shall be called the children of God. The one with whom you made peace will acknowledge your standing. The persons who had trouble and disagreed, and through you were brought together again in peace will testify that your love was the love of God, and speak of you as a chosen vessel, a child of God indeed. They shall be called the children of God. What higher title than this can you desire? What greater reward do you seek than this on the earth?

Reader, are you a founder of peace? Have you this characteristic? Remember "the wisdom from above is first pure then peaceable," and the proof of your identity with God is found in the words, "the fruit of righteousness is sown in peace of them that make peace."

sions. The Walla Walla church is the largest in the District and we are thankful indeed that Brother U. E. Harding is on the job in that place. He is doing a splendid work and God is blessing his labors.

At the time of this writing, Brother Tullis is in a meeting with Brother LaRose and his church at Pendleton, Ore. Souls are seeking and finding the Lord and they are looking for still greater victories.

This is a great and needy field, and we are praying that God will enable us to enter into many of the doors that stand open to us this year. Remember us when you pray!

J. G. BRINGDAHL, Supt.

EASTERN AND NEW ENGLAND NOTES

Pastor A. L. Roney of the Nazarene Church of Patchogue, L. I., is the only preacher of that town who stands out definitely for the Wesley doctrine of entire sanctification. Brother Roney has stayed more years as pastor of this church than any of his predecessors. God bless him forever.

We were glad to see the blessed way Bishop Berry stood by the "Pentecostal meetings," held at the Ocean Grove, N. J., campmeeting. If all the bishops and leaders of the M. E. Church stand as true and firm for full salvation as does Bishop Berry "Pentecostal fires" would soon blaze all over this country until men and women by the tens of thousands would seek and find the "Pentecostal Baptism with the Holy Ghost," which purifies the heart. Thank God for the old-time "Pentecostal blessing." Amen!

The writer, like many of Dr. Morrison's friends, were sad to learn of his recent illness, but are delighted to learn that God heard prayer and our precious brother is improving. We know of no man who has been the sole editor of a holiness paper and kept in the field of evangelism for the past quarter of a century and more as this great man of God. It is only through the mercy of God that he could do this great work for so long a time! Never till the great day of rewards will any one know the great good that God has enabled this man to do for

the cause of holiness, from his holy life, his gifted pen, as well as his wonderful preaching! May God spare him to the cause of holiness for many more years to come. Amen! "So let it be."

Rev. W. H. Hoople, who has been supplying the Utica Avenue Nazarene Church of Brooklyn, N. Y., during the summer months, has been called to take the regular pastorate of that church, and has accepted the call. Brother Hoople had this church built about a quarter of a century ago, and the writer was then his associate pastor of this our first church in Brooklyn.

New York District Superintendent Angell is doing his best to organize new churches on his District, as well as trying to foster the weak churches and encourage the older churches. No harder worker has this District had in leadership than this self-sacrificing brother. He is a full-fledged Nazarene. "Keep on Believing."

JOHN NORDBERRY.

MISSISSIPPI DISTRICT ASSEMBLY

The Seventh Annual Assembly of the Mississippi District was by far the best ever enjoyed in these parts. From the outset we were confronted with the unusual and extraordinary. As the first delegates drove up to the home of Brother Z. B. Whitehurst they were informed that our much loved brother and pastor of Riverside church had left earth at 7:30 o'clock to be with Jesus and the angels. His death was all the more shocking for the reason that he was seriously ill but a few hours, dying of congestion.

Our first gathering was at the funeral, which was conducted at the church, District Superintendent S. E. Galloway in charge, assisted by General Superintendent Reynolds, who read a portion of Paul's first letter to the Thessalonians (4:13-18) and spoke with great tenderness and much love of his profitable association with Brother Whitehurst, and of his expectation to greet our departed brother in the mansions above. Rev. Joseph N. Speakes made a fitting talk and sang very effectively "Only Wait." Others made remarks. Mrs. Galloway accompanied Mrs. Whitehurst with the remains to Ft. Worth, Texas.

The first business session was called to order by General Superintendent Reynolds Wednesday morning at 10 o'clock, the dear Lord blessing in a special way.

Brother Speakes presented Church Extension, and was quite a help in committee work. Rev. P. M. Covington was on the scene well informed concerning the needs and work of the Publishing House.

The work of Bethany Training Home was reported by Rev. A. J. Vallery. Dr. S. S. White very forcefully presented Trevecca College. One-third of our District apportionment for Trevecca was subscribed to be paid within thirty days. Dr. White made many friends for himself and Trevecca.

Brother W. J. Dickerson, the "Flour Salesman," came in at the eleventh hour, singing, working, shouting, and giving.

Rev. I. D. Farmer was elected District Superintendent on the fourth ballot and at the next session tendered his resignation, which was unanimously accepted. The Assembly voted that the General Superintendent appoint a District Superintendent, and to the great satisfaction of all Rev. H. B. Tate was appointed. The salary was increased to \$1,500.

The Love Feast on Sunday morning was followed by a profitable address by Miss Fannie Claypool on the subject, "The Little Nazarene Sister" (The Woman's Auxiliary). Needless to say, we love the little one, and gladly took her into our midst. The missionary rally was wonderful. Misses Carpenter and Blaford told of our work in India, and of the great door of opportunity. Our people swung right in to do our share—\$1,200 being quickly and joyously given. Also a Foreign Orphanage fund was created, to which the children paid in \$41. The Assembly went over the top for Church Extension, Education, and Home Missions.

Rev. I. D. Farmer was elected District Superintendent at the Saturday evening service.

Elder P. M. Covington was received by transfer from the Alabama District.

Three new churches were organized on the District during the year.

Just before the benediction on Sunday evening, Brother Galloway suggested a Love Offering for our beloved General Superintendent, into which all present entered with enthusiastic giving.

Superintending the District has meant getting over poor roads and no roads, wading mud, fighting mosquitoes, pumping water, and even the entering of death. But praise His name, this Home Missionary District is climbing. Help us to pray for more ministers like Dr. and Mrs. Whitehurst and more laymen like Brother W. D. Barton and W. J. Dickerson. May the Lord's richest blessings ever rest upon Riverside church. They entertained us royally.

Assembly Reporter.

TELEGRAMS

Rev. C. A. KINDER,
Managing Editor. Kansas City, Mo.

This is the week our Coast-to-Coast Home Campmeetings begin in Brooklyn, New York. Let us all pray for its success.

Rev. H. F. REYNOLDS, D.D., Gen. Supt.

HERALD OF HOLINESS: Ontario, Ore.

Great revival on! Dr. Manum and hospital corps for three days. Altar filled. Raised in cash, pledges, and gifts \$500 for hospital. Continued with Mrs. Edith Whitesides, then Evangelist Newton Kendall. Straight preaching. Over hundred at altar. Church filled. Good class of new members. Finances easy.

GEORGE WARD, Pastor.

HERALD OF HOLINESS: Decatur, Ill.

Greatest three weeks of revival meeting ever had in history of this church came to a close Sunday. Rev. B. T. Flanery, evangelist. One hundred and fifty seekers at the altar for pardon or purity. Crowds so large had to get extra chairs to seat the people, and at times folks were turned away. Two hundred dollars and a new hat given to the evangelist; a present of a new fifty-dollar overcoat and a few radiator and hoods for Ford car were given to the pastor. Class of twenty-six new members taken into church, and more coming later. Twenty-two subscriptions to the HERALD OF HOLINESS taken.

L. G. MILBY, Pastor.

HERALD OF HOLINESS: Plainview, Texas.

Greatest Assembly in history of Hamlin District. Dr. Goodwin at his best. C. E. Roberts held great Home Missionary rally. Great missionary service with Misses Hargrove and Mangum. Ten thousand dollars raised for all purposes. Great educational rally led by President London. One hundred subscriptions for HERALD OF HOLINESS. Rev. Allie Irick elected District Superintendent. Great Orphanage and Rescue rally.

I. L. FLYNN, Reporter.

HERALD OF HOLINESS: Chicago, Ill.

Evangelists E. Arthur Lewis and D. Rand Pierce are bringing things to pass at Woodlawn Church. Sunday great day with souls praying through at church and homes. God is blessing Lewis in song. Both are preaching powerfully. Pierce's messages on prayer would rouse any church to new life.

H. B. WALLIN, Pastor.

HERALD OF HOLINESS: Kansas City, Mo.

Sunday one of the great days in First Church. Congregations in victorious Hallelujah March laid \$1,212 in cash and \$1,588 in pledges on the altar for church improvements and to pay on church indebtedness. In the closing service eight seekers bowed at the altar for pardon or purity, seven finding their heart's desire. General Superintendent Reynolds a blessing to our people in these splendid results.

W. E. FISHER, Pastor.

HOME MISSION WORK IN THE SOUTHEAST

The prospects were never brighter for our work in the Southeast than now. We have just gone through the District Assemblies of Florida and Georgia, where the Home Mission spirit was enthusiastic, and where good subscriptions were made at each. Much real work was done in the past year. In connection with the Home Mission work, I have accepted the District Superintendency for Florida, with her five small churches, and a total of 103 members, and have located my family at 21 Fourth Street, Miami, Fla., working out from there.

Arrangements have been made for the care of the new church in Atlanta, and we are planning to have the great coast-to-coast convention there this winter, which is expected to be a great stimulus to our churches throughout Georgia. Also arrangements have been made to care for the church in Savannah,

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

Service

NOTWITHSTANDING much abuse and misuse of the word *service* in modern churchianity it still remains a fact that its place in the true Christian's life is of supreme importance. "Saved to serve," and "the Baptism of the Holy Spirit for service" may be doctrinally wrong and therefore the occasion of grave error; but judged only by its fruits, the true Christian life may appear to be in perfect harmony with such teaching. For of a truth, to be saved is to serve, and to be baptized with the Holy Spirit is to realize an impulse and inspiration to service, a love for service, and a power and glory in service never before known.

Along with many other marks of apostasy, lukewarmness and the waxing cold of the love of many, the standard of service maintained by the modern church can not be overlooked. We lament the surrender of creeds which have been won at great cost and maintained by a holy ministry and laity for centuries; and yet is their loss any more lamentable than the child's play, the community programs and general conception of Christian service that is everywhere being substituted for that heroic proclamation and defense of the gospel of Christ by word and deed that established and maintained the Church of God in other days?

We do not speak of these things merely to lament or deride present-day affairs, but rather that, fully alert to the situation, we may avoid stumbling and falling by the same way; that as a church, and especially as young people, we may see to it that the standard of service established by Christ and his followers be ours.

In the August number of *Printer's Ink Monthly*, a journal of printed salesmanship, Bruce Barton declares that the Bible statement of service is the only one that can win in the world of business and industry. He quotes Christ's statement, "And whosoever will be chief among you, let him be your servant," and contends that it is not merely a pretty sentiment or standard impossible of adaptation to a hard, practical world, but in truth the very spring of success. He continues:

"Every single advertisement, almost, is written without that thought. 'We are the greatest manufacturers of storage batteries' one advertiser says. Why? Because he has more workmen? Or a larger capital? Or a better plant? The advertisement does not say so. 'We are the greatest manufac-

turers of storage batteries,' he says, 'because we give more service than any other manufacturer. We will crawl under your car oftener and more cheerfully than any of our competitors. We will get our backs dirtier. There is nothing in connection with your batteries so menial that we will not do it gladly. We are the greatest servants in the business and for that reason we are first!'"

Would it be too severe to say of the Christian and Church of today, "We are the poorest servants in the business and therefore we are last"? Nought but spiritual blindness can prevent us from bowing our heads in shame when we remember how that the Church is compelled to advertise everything else but true Christian service. Certain it is that much of our ill report and dispute are due to this very thing. Arise and shine is heard on every hand. Convention and conference, synod and assembly alike exhort us to do so. But how? By boasting of our membership, its number and character; of our possessions or our equipment? Nay, but by service. Sin has not ceased to pay its slaves the same terrible wage that it did in the past. Sorrow and suffering, wreckage and ruin are to be seen on every hand. Will we go forth to prove by deed, as well as word, that "we will crawl under" the burden that sin imposes and loads on poor humanity, oftener and more cheerfully than any other group of men or women; that we will get our backs dirtier (though with diligence we keep our hearts unspotted); that there is nothing in connection with the salvation of lost man so menial that we will not do it gladly? Such is not only the road to confidence with men, but favor with God. Perchance He would take away our reproach, giving us power with Himself, and power to prevail with men.

The thirteenth chapter of the Gospel of John has been called the "Service Chapter" by Bishop Henderson. In his exposition of this chapter he indicates the following points: (1) The impulse of service: uttermost love (v. 1). (2) The stoop of service (vs. 3-5). From heaven's throne to washing feet. (3) The partnership of service (vs. 6-11). We are to be Christ's partners (v. 8), but His partners must be clean every whit (v. 10). (4) The example of service (vs. 12-20). (5) The glory of service (vs. 31-32). The glory of service is sacrifice. The Devil says "Spare thyself," Christ says, "Sacrifice thyself." (6) The standard of service (vs. 34, 35). Such Christlike love will inspire us to Christlike service (1 John 3:16).

Ga. Both of these cities are strategic points in our work.

We are to open with a campaign in the old Strand theater building in the very center of Miami, already fast filling up with winter tourists. We have a fine chorister in Rev. E. F. Moore, a strong choir, and a splendid orchestra of seven pieces. This meeting begins October 31.

We purpose first to strengthen the weak churches that already exist, and then go in for new places that are now bidding for a Nazarene church.

We have a few families of Nazarenes that have recently moved on the west coast of Florida, and as Dr. Breese used to say, "They are like multiplying onions, one will soon make a big bunch."

With the influx of winter tourists, and new life, and development in this country, we mean to keep alongside with the Church of the Nazarene. Pray for the work in this section, for as yet we are not a strong people, but some of the most unselfish, and sacrificing people that I ever saw.

C. B. JERNIGAN, Home Missionary.

LOUISIANA DISTRICT ASSEMBLY

The ninth annual session of the Louisiana District Assembly, Church of the Nazarene, convened at Shreveport, La., October 20 to 24, 1920. General Superintendent Roy T. Williams presided in his usual gracious manner, further endearing himself to the hearts of the entire Assembly.

Encouraging reports were brought up from a number of points, with some progress shown, and the

entire Assembly filled with the thought that the coming year was the year of opportunity for the Church of the Nazarene in the state of Louisiana.

With possibly three exceptions, changes were made in the pastoral relations of all the churches. Those having new pastors were the important churches of Shreveport, Lake Charles, Jonesboro, Ellis, Hudson, and Homer. Each of these places was supplied with new men in the District. Almost the entire personnel of the pastoral membership has been changed.

Rev. J. S. Sanders, who has labored so long and so faithfully at Shreveport, goes to Austin, Texas. Brother E. G. Theus, of Dallas District, succeeds him at Shreveport. Brother Theus becomes a member of the Advisory Board. Rev. C. E. Woodson, after a splendid pastorate at Lake Charles, goes to the church at Donaldsonville, Ga. Brother Harmon, from Arkansas, succeeds him at Lake Charles.

Rev. Stephen B. Williams, who assisted the District Superintendent in re-establishing the church at Homer, was called to the pastorate there, where we have valuable property. He will also be engaged with the District Superintendent in tabernacle campaign work in a number of centers over the state, under the auspices of the District Board of Missions, of which he is secretary, and is also a member of the Advisory Board.

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

Rev. R. S. Thornton, received on his credentials from the Methodist Protestant church, will pastor the church at Jonesboro. Rev. S. C. Fritchett, also received from the Methodist Protestant church, will do evangelistic work during the year under direction of the District Board of Missions. He is a brother of the former District Superintendent, now pastor at Phoenix, Ariz.

Rev. W. M. D. Gaar was re-elected District Superintendent. Rev. Stephen B. Williams was elected District secretary. Miss Esther Henderson was made District treasurer.

The Assembly was marked with great spiritual victories, with no public collections or subscriptions taken, excepting \$60, raised for the General Superintendent, and \$800 on Sunday night for the new parsonage at Shreveport.

The Assembly was favored with the presence of Rev. Harmon from Vilonia, Ark., representing the school there, Rev. P. L. Pierce, Superintendent of the Dallas District, and Dr. Joseph N. Speakes of the General Board of Church Extension. The sermons were preached by General Superintendent Williams, Brother Pierce, Rev. Stephen B. Williams, and Dr. Speakes. Misses Mangum and Hargrove conducted a great inspirational missionary service on Friday night.

The first tabernacle campaign will be held at Alexandria, La., by Brothers Williams and Gaar, beginning in November.

What are you preparing to do in Thanksgiving Offering? Is your church preparing to observe Orphanage Day, November 21st?

"Am well pleased with the Herald of Holiness. I could not part with it. It is much like Jesus himself coming in and talking to me. I am so thankful to God that He sent it to me." Mrs. Peters, Farmer, S. D.

"Inclosed you will find \$1.50, for which please send me the Herald of Holiness. We enjoy reading it. After we have read it we pass it on to others, for it is too good to be idle. May God bless the good work." Mr. and Mrs. S. W. Phillips, Ft. Lauderdale, Fla.

"It would be a great hardship for me not to be able to have the paper (Herald of Holiness) for there surely is no better paper published; hardly see how you can publish it for the subscription price." Mrs. Albert Fiske, Somerville, Mass.

AMONG THE CHURCHES

CHICAGO HEIGHTS, Ill.

—The Lord is blessing the Church of the Nazarene here. New faces are seen at most of the services, and the street meetings are blessed of God and are bearing fruit. On Sunday, October 24th, after a powerful message from our pastor in the morning service, nine seekers knelt at the altar for pardon or purity. An Italian father and three daughters have taken their stand for Jesus. We praise God for this evidence of our place among the foreigner in our midst.—Reporter.

CEDAR GROVE, Ga.

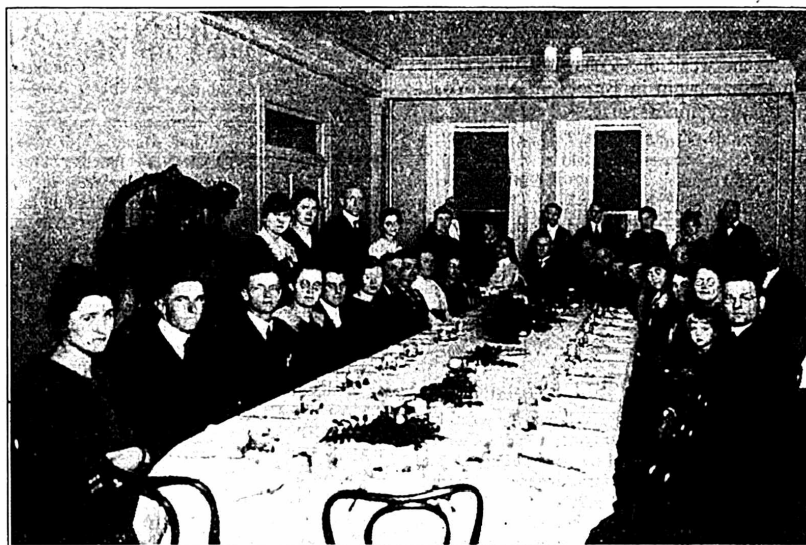
—The Spirit of God was manifest in our midst on Sunday, October 31st. The saints shouted and wept and sinners broke down and sought God. Surely Mt. Carmel Church of the Nazarene enjoyed His presence. The churches raised \$30 for our beloved pastor, Rev. W. A. Hanson, son of District Superintendent W. R. Hanson, who arrived this week to take charge of the North Georgia churches. We gave them a hearty welcome to this field, white indeed unto harvest.—A. L. Fowler, Reporter.

WINCHESTER, Ind.

—One of the best revivals held in this city, conducted by Rev. J. L. Thornton as evangelist, has just closed. The evangelist preached in the power and demonstration of the Spirit, and seekers went their way to Calvary while the saints shouted for joy. Forty-five seekers knelt at the altar, and thirty of these prayed through to definite victory. A lithing band of thirty-five was organized, and Winchester has a splendid outlook.—Frank and Lily Wininger, Pastors.

BOSWELL, Okla.

—During the first visit of our new Superintendent, Brother Mark Whitney, to this church the saints were greatly encouraged to press on, and to go through. The Spirit of God was manifestly in our midst, and the people responded to His direct leadings until the shout of victory was in the camp, and the folks testified to their determination to plant holiness in Boswell to stay until Jesus comes. Brother Whitney's strong appeal to do things as for God and his exhortation on financing the work of the Lord stirred every heart. All the services of this first visitation of our Superintendent were owned of God. We believe that Brother Whitney is the right man in the right place.—V. B. Atteberry, Reporter.



Farewell to Our Missionaries

By Rev. A. M. Bowes

The farewell for the eighteen of our missionaries who sailed on the *Fushimi Maru* from Seattle at 10 o'clock a. m., October 27th, was an epochal event in the history of our Church.

Seldom do any people have the high privilege of witnessing the sailing of such a large company of beautiful young missionaries.

The missionaries gathered at Seattle on Monday, October 26th, under the direction of our able General Treasurer, Rev. E. G. Anderson, after all-day Sunday conventions at Portland, Seattle, Tacoma, and Everett. They had come from the North, the South, and the East, a courageous, spirit-filled band, eager to set sail, happy in anticipation of their near departure.

Brother Anderson was busy with a hundred details and with personal interviews with the missionaries, as all the plans for the sailing depended on him.

The missionaries were hurrying about in their attention to baggage and other preparations, and greeting the friends who came to the farewell. Dr. H. Orton Wiley, President of Northwest Nazarene College; Rev. C. Howard Davis, Pastor of the Nampa church; Rev. J. G. Brincedahl, District Superintendent of Northwest District; Mrs. DeLance Wallace; Rev. A. M. Bowes, pastor of Portland church; Misses Elva Herren and Welch, pastors at Monroe; Rev. J. W. Frazier, pastor at Mukilton; Rev. D. A. Hoover, pastor at Everett; Rev. I. H. Sohtan, pastor at Tacoma; Brother and Sister Tresham, Brother and Sister S. N. Yeend and son, Miss Ferris, parents and relatives of the missionaries had arrived from outside points.

At 5 p. m., of Tuesday, the time set for the farewell dinner in the beautiful dining room of the Y. W. C. A., eighteen young missionaries and several relatives sat around one long table: Rev. and Mrs. A. J. Smith and daughter, Miss Lou Jane Hatch.

Miss Ruth Williams, Miss Ruth Rudolph, Rev. and Mrs. C. H. Wiman, Miss Amber Tresham, Rev. and Mrs. F. Arthur Anderson and baby, Miss May Bursch, Miss L. M. Tidwell, Rev. and Mrs. F. C. Sutherland, Rev. and Mrs. Prescott Beals, Rev. and Mrs. Frank E. Blackman and Orpha. At the other table were, Rev. and Mrs. E. G. Anderson and children, Rev. and Mrs. H. D. Brown, Mrs. DeLance Wallace, Dr. H. Orton Wiley, Rev. C. Howard Davis, Rev. and Mrs. G. S. Hunt, Rev. and Mrs. G. A. McShane, Mrs. C. H. Barry, and Rev. A. M. Bowes.

After dinner we all retired to the church, crowded to the doors, where pastor McShane had arranged for the farewell reception. Every one was possessed with a deep sense of the significance of that hour. Brother Anderson presided, calling upon each missionary to testify or sing, while the congregation wept, laughed or shouted. Sister Anderson sang some special selections for the missionaries, and some of the visiting brethren said a few words of greeting. Finally the large congregation knelt with the missionaries while Brother H. D. Brown and Mrs. DeLance Wallace invoked God's blessing upon them.

At 10 a. m., Wednesday, the long dock was crowded with people. The missionaries went aboard and in a happy group gathered at the rail of the vessel, and we all joined in singing "If Jesus goes with me I'll go anywhere," "Every bridge is burned behind me," "I will meet you in the morning," "The home of the soul," etc. In response to their request, Brother Anderson gave a farewell message.

The ship began to move slowly out from the pier. We shouted and waved farewells. She turned her bow toward Japan, and the last word we heard from on board was the clarion voice of Frank Blackman, "Good-by!"

FLINT, Mich.

—God is in the midst of this hardly three months old church of thirty-five members and a goodly number of friends standing by us in every way. Our pastor, Rev. M. S. Cooper, is clear in doctrine, definite in preaching, and clean in character. Our Sunday school is growing in interest and in numbers. Our young people are sacrificing and ready for any service in harmony with His will.—Mrs. W. L. Duke, Reporter.

SPEARMAN, Texas

—Brother and Sister I. J. Campbell answered our call and prayers, and recently closed a meeting for the saints in this place. It was a hard battle, but conviction seized the people and two seekers prayed through. There are four Nazarene families here, but no church building. We have two lots in Spearman on which to erect a building. While we have no pastor, yet we feel like traveling on.—Mrs. R. P. Kern.

BAKERSFIELD, Calif.

—Our revival with Rev. H. J. Elliott as evangelist was owned and blessed of God. Backsliders for

years prayed through to victory. The church is going up the hill. Finances came easy. Our young people are in good shape and working for the unsaved.—J. Leslie Freels, Pastor.

NEW PHILADELPHIA, Ohio

—Revival meeting just closed at the First Church of the Nazarene, with W. R. Cain, evangelist. The meeting started with good victory, and closed with shouts in the camp. Brother Cain preaches so that the folks get stirred up to trust God more and more. I am sure our folks were glad to have this dear man of God in our midst. Our church is in a better condition because of this last revival.—B. H. Pockock, Pastor.

FIRST CHURCH, Chicago

—We are having some great services at old First Church. Congregations increasing all the time. Having seekers at our altars continually. A good class of new members were received into the church November 7th. Special meetings November 14th to 28th, Rev. C. W. Ruth and Rev. Bud Robinson; Kenneth M. Wells and wife, November 23d to 28th in Home Missionary campaign. A real revival tide

on. The outlook and uplook good, and we are much encouraged.—W. G. Schurman, Pastor.

MARLES MILLS, ILL.

—We dedicated our new building with a four days' meeting, Oct 28th to 31st. Rev. C. A. Brown, District Superintendent, was the preacher in this meeting, during which one young man was sanctified and another converted. A very impressive dedication service was conducted by the District Superintendent at the Sunday morning service. We have a very comfortable and pretty church, costing about \$7,000, practically provided for without a collection at the dedication. We are expecting to put on a revival campaign this winter. We believe that the old-time gospel will still put life into the country churches. Pray for us.—J. D. Roach, Pastor.

DES ARC, MO.

—We just closed a revival in the Nazarene Church here, in which God gave signal victory. About twenty prayed through at the altar, the most of whom were sanctified. Brother W. M. Seal and the writer did the preaching.—J. W. Roach, Pastor.

NEWBERG, Oregon

—We are in the third week of a good meeting with C. D. Norris and wife, pastors of the Church of the Nazarene here. Souls have been saved and the church richly blessed by the sweet, melting presence of the Holy Ghost.—M. M. Bussey.

HOUSTON, Texas

—The meeting conducted by Evangelist Bessie Williams closed on Sunday, October 24th, in glorious victory. There were about fifty professions. Sister Williams won our hearts and also won many friends for the work. This church, starting last January with thirteen members, now has fifty, with a membership of eighteen in the Young People's Society, the most of whom are sanctified. The Sunday school is growing rapidly. Harmony prevails and God is blessing every department of the work. We go to the Assembly with all claims paid, and the pastor will return for another year.—W. D. McGraw, Pastor.

CLAND, Calif.

—The Lord is blessing the church here. There have been 23 seekers since July 1st. At a special service for Brother Paul Goodwin and wife and Miss Lou Jane Hatch, now on their fields of labor in China and India, the Young People's Society gave them \$60 to use in the purchase of a typewriter. At the evening service \$400 was freely given for foreign missions, which nearly completes our apportionment for this benevolence in the first three months of the Assembly year.—Mrs. James Merchant, Reporter.

NEWCASTLE, Ind.

—Our revival meeting with the pastor as evangelist closed Sunday night with a good tide of victory. The house was packed and six prayed through. The meeting has been attended by remarkable victories and hard battling. A goodly number obtained victory and fourteen adult members were received into fellowship. The Sunday school has been increased to a maximum of 180. Nearly \$1,000

Sunday School Reference Library of Worldwide Influence

By C. J. KINNE

MOST of us are anxious to do all the good we can to as many people as we may. The very spirit of the gospel we have received impels us to reach out unto every land and people. We herewith present a plan by which you may reach many lands with a continuous service that will work on when you have gone to your rest.

The Sunday school department of the Nazarene Publishing House reaches more people than any other department of our church activity. To provide the matter for our Sunday school periodicals is a great work and those upon whom this responsibility falls should have every available help.

None of the various editors is able to own such a library as is needed for this work. The remuneration they receive is not sufficient to enable them to purchase any but the most meager equipment. Our Publishing House needs a great Reference Library for the use of its Sunday School and Editorial Departments. There is no fund available for such purpose. We believe that there are many of our people who will gladly join in a movement to supply this need and we believe that we can present a practical plan for its accomplishment.

We propose to raise a fund for the purchase of such books as may not be secured otherwise. Also to receive gifts of books for the library. The writer will be one of forty persons to give \$25 each, to start this fund, and will also give fifty volumes to start the library. We would like to secure the names of the forty persons as quickly as possible. Of course if that amount seems too small to any one we will gladly accept a larger amount from them. Make your subscription a hundred dollars if you can. We will also accept smaller subscriptions. We submit herewith a partial list of books that will be acceptable and which are likely to be found among our people. In offering books to the library it might be well for you to state as to whether you are willing for them to be sold in case duplicates are given. For example: Suppose three persons give the same kind of books, if they are willing two of those sets might be sold to preachers who need them and the money used to purchase other books which we would not otherwise have.

Those who have such books as are needed and which are not in use could find no place where the books would be in such constant use and have as wide usefulness. They will have the best of care and be greatly appreciated, and will also be a blessing to untold thousands of people. There may be widows or orphans who have such books which they can not afford to give but which they must sell. It would be a delight to use the money that is available for the purchase of books in buying books from such persons.

Books that will be acceptable:

Any good commentaries—Clarke, Henry, Benson, Barnes, Alford, Meyer, Parker's People's Bible, Preacher's Homiletic Commentary, The Biblical Illustrator, Maclaren's Expositions, Lange, The Pulpit Commentary, The Treasury of David, Expositor's Bible, etc. Biblical, Theological, and Ecclesiastical Cyclopedia, by McClintock and Strong; Schaff Herzog Encyclopedia; Hasting's Bible Dictionary.

Standard Encyclopedias of fairly recent date—Britannica or the new International.

Standard sets of ancient or modern history; sets on Best Literature, or Biography.

NOTE—Owing to heavy business and many duties at this season we have arranged with Rev. C. J. Kinne to give attention to correspondence and any other matters connected with the library as proposed above. He can be addressed at 2109 Troost Avenue, Kansas City, Mo.
D. L. WALLACE, General Manager.

was raised for all purposes during the meeting. Brother and Sister McHenry were with us on the 17th and we raised \$180 for their equipment and \$250 for Home Missions, our subscription of \$500 for Foreign Missions being already covered by individual pledges; \$165 was raised to apply on a Ford for the pastor and \$100 was paid to our dear Brother Sparks, who so ably assisted in song.—M. F. Grose, Pastor.

GORDONSVILLE, Tenn.

—The revival meeting recently closed here was the greatest held in years. In the sixteen days thirty-nine seekers were saved and sanctified and walls of opposition were thrown down. The evangelist, Rev. T. B. Dean of Trevecca College, preached in the power of the Spirit, and T. D. Carter put his whole soul into the singing. The offerings were good, amounting to \$200. The Lord is continuing His blessing on the prayer meetings.—Rev. W. C. Bates, Reporter.

HARVEY, Ill.

—Just closed a revival meeting with Brother E. Arthur Lewis as our evangelist. Brother Lewis preached under the power of the Spirit and a number of souls prayed through to either pardon or purity. Three new recruits added to the church, with pastor's salary raised about \$10 a week.—C. A. Condon, Pastor.

BLUFFTON, Ind.

—We are glad to report victory. The Holy Ghost is with us, and we are moving along. We never had better unity and harmony among our people, and we are expecting a good year in Bluffton. Our pastor, B. A. Fleming, has the work upon his heart, and the Lord is wonderfully blessing him as he preaches the Word, in the power and demonstration of the Spirit. We had Brother and Sister McHenry, outgoing missionaries, with us on October 24th. We had a good day. Two seekers bowed at the altar in the evening service and prayed through to victory.—Harley S. Kahrar, Reporter.

FIRST CHURCH, Oakland, Calif.

—Meeting closed last night with victory. District Superintendent C. A. Gibson brought the message of truth. Robert and Pauline Kennedy were the singers. About fifty different seekers bowed at the altar, most of whom were happy finders. The spiritual tide of the church is rising. Best revival in four years. Rev. Lewis Berger is pastor.—Z. E. Bells, Reporter.

DOYLE, Tenn.

—In the revival recently held here thirty-one seekers prayed through with shouts of victory. Thirteen new members have been received into the church with others yet to come. The church has about doubled its strength, and a spirit of love prevails throughout.—F. C. Bain, Pastor.

HARRINGTON, Del.

—The writer came to this city in May of this year as pastor. Probably less than 20 per cent of the people here attend any of the four churches. The first revival was held in June, and the second

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Hamlin, Texas

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We introduce to the friends of Central Nazarene College Professor F. Morse Dickey. Teacher of Languages, Prof. F. Morse Dickey is a graduate of George Washington University, Washington, D. C. He spent one year in our school, Olivet University, at Olivet, Ill. He is an ordained minister in the Church of the Nazarene. Has served as pastor of two different churches, and is an exceptional young man. Professor Dickey is kind and patient and certainly a good man. He spent three years in government work in Washington City. We consider it very fortunate in having Professor Dickey as a member of our faculty.

New students are entering Central Nazarene College each week. Not a student has been turned away who desired to work to help pay expenses in school. Several doors are open yet for worthy young people to work for board and room. Forty young people joined our prayer band which meets twice a week. Why not get your children in an atmosphere conducive to making real men and women?

FRAN. A. S. LONDON, A.B., A.M., President.

"JUST BETWEEN US"

Week-to-Week Visits With
"Our Folks" on Matters
of Mutual Interest

BETWIXT YOU AND ME

It's a sure-enough "Just Between Us" corner this time. In other words this article is just for "common folks." Sunday school superintendents, pastors, and such like are not supposed to read this. If their curiosity should chance to get the best of them and they do "get wise" to our secret, we will trust them to forget about it.

Now for our confidential chat: You may not realize it but Christmas is just a little piece down the road. Now is the time to plan for the little surprises that make the Yuletide a special time of good cheer and merriment. Most of us remember to provide for our friends, relatives, etc., but in the midst of our activities we pass by many an opportunity of gladdening the hearts of those who have served us faithfully throughout the year, sometimes in the face of criticism and under extreme difficulties.

In this class are found our pastors, superintendents, Sunday school teachers, organists, choristers, etc. It's such a small matter, involving no hardship on any one, but this is likely the reason for it being so often overlooked. For a trifling amount from each individual a class may thus remember their teacher; a school the superintendent and a church their pastor. A hint to the wise is sufficient.

There is no arguing the matter of the most appropriate gift for a teacher, superintendent, or pastor. You'll never miss it on a book or Bible. The class of people under discussion—if they're any account at all—are students; both of the Bible and of books pertaining to religious subjects in general or of books treating the special work in which the individual is engaged.

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If you are undecided as to what would make a suitable gift just tell your troubles to us. Between us we ought to arrive at some satisfactory solution. We can at least send you a catalog so that you, or the committee appointed for that task, can make a selection.

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The first revival was held in June, and the second one has just closed. Rev. G. W. Gottshalk and wife were the evangelists. The attendance was fair, the best for years. The evangelists did their part well, and one seeker was saved and sanctified. In all God blessed, and we feel a foundation was laid for future victories. Our church and parsonage here is worth several thousand dollars, all free of debt, and we are doing our best to have a revival of old-time religion.—W. D. Shelor, Pastor.

NOTES AND PERSONALS

We are in receipt of the following from our successful Missionary District in China, and pass it on to our readers, who have made possible the good herein recorded: "Dear Friends in Jesus—The Fourth Annual Assembly of the China District wishes to send Greetings, and also a word of thanksgiving for the wholesome literature sent us free of charge throughout the year. We want you to know that we fully appreciate all that you have done, and are doing, in our behalf. The *HERALD of HOLINESS* and *The Other Sheep* are read with great joy and blessing. Were it not for these papers we would know a little of what is going on in other fields of labor. May God's richest blessing rest upon the Publishing House in our earnest prayer. Sincerely yours for Christ, L. C. Osborn, Secretary."

The following telegrams were received too late for insertion in our issue of November 3d. We again call attention of our people to the rule that telegrams for insertion in a current issue must be in our office before 11 a. m. of Monday. "Woman's Auxiliary convention a decided success in far-reaching Rev. Guy McHenry and family from Indiana District for the West Indies. Fine program; \$668 raised for Brother McHenry's Ford. Rev. Mr. Kerst

and Ray Street church royally entertained the convention. Sister Rich, our new president, is enthusiastically pushing the state work, and our good sisters are making great strides with thirty-two auxiliaries already organized."—E. O. Chalfant, Indianapolis, Ind.

And this supplementary telegram to the one included from the Alabama District Assembly: "Salvation like rivers at 9:30; avalanche from the hill country at 11. Great consecration and ordination service. Full altar cleared; Pentecost repeated"—C. C. Butler, Reporter.

Rev. R. E. Griffith, a young Licensed Minister of the Northern California District, writes that he is ready for either pastoral or evangelistic work. He adds that he is a specialist among the young people.

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The following plea from a sister in Muskogee touched a responsive chord in our heart: "I pray that God will lay the burden on some one's heart to come to Muskogee for a revival meeting." We trust the prayer of our sister may be speedily answered.

Rev. J. W. Henry, pastor of our church at Marion, Ohio, heartily recommends Mrs. Lo's Wise Breuninger, 880 E. Center street, that city, as a singing evangelist, open for calls to any field. He adds that Sister Breuninger is a talented worker and thoroughly given up to the cause of the Lord.

By complying with the following request, great good for the Kingdom will result. We trust that Brother Schurman's note will meet with a hearty response: "The First Church of the Nazarene, Chicago, Ill. W. G. Schurman, 6635 Stewart avenue, pastor, would appreciate any request from any person who has loved ones in this city, if you will give us their address; some one of our folks of the church, men or women, would be glad to call on them, inviting them to attend our services. A goodly number of letters have already reached the pastor, from anxious mothers, and we are doing our best to comply with their request and get acquainted with these sons and daughters who have left home and come to this great city, followed by the prayers of godly parents. In many cases, it might not be advisable to call, but we could send announcements of meetings to them and in that way we might get them interested in attending the services.

ANNOUNCEMENTS

A Correction

General Assembly Minutes, page 61, last paragraph, should add: "DeLance Wallace was designated as General Railroad Secretary."

E. J. FLEMING, Gen. Secretary.

To Preachers and People of Chicago Central District

The evangelistic campaign in First Church, Chicago, November 14th to 28th, will have for its closing a Coast-to-Coast Home Mission Convention under the leadership of Brothers C. W. Ruth and Bud Robinson, accompanied by Professor Kenneth Wolfe and wife as singers. This convention will include the afternoon and evening sessions of the days from the 23d to over 28th. The forenoon of these days will be devoted to the District Council meeting provided for in our last Manual, where the different District boards will meet and discuss plans for the better success of the work on the District. The preachers of the District and any of their people will be entertained free and the preachers' baggage will be paid one way (college fare) by First Church, provided those who attend come to stay through the convention, November 23d to 28th. Here is an opportunity of enjoying the ministry of these good brethren, being in a meeting with the pastor and people of First Church, and get Home Mission enthusiasm, receive a blessing and be a blessing. Let us all go. Remember the date—November 23d to 28th.—CHARLES A. BROWN, District Superintendent.

Notice—All delegates and members of the San Antonio District, who are expecting to attend the Assembly, send name and address at once to C. E. Green, pastor San Antonio Church, Evangelist Room. Meeting begins meeting here November 7th, and continues every night during Assembly. Bring bedding if possible.

WANTS

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Morehead, Mich.....To November 28
Clarkfield, Minn.....Nov. 26 to Dec. 12
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Columbus, Ohio.....To November 21
Edward, Ind.....Nov. 28 to Dec. 19
JAMES B. CHAPMAN, Bethany, Okla.:
Hutchinson, Kan.....November 4 to 21
Laconia, Iowa.....December 3 to 10
E. M. CORNELIUS, 3103 Bell Ave., St. Louis, Mo.:
Effingham, Ill.....November 14 to 28
ARCHIE C. BAILEY, 408 N. Butler St., Lansing, Mich.:
Theford Center, Mich.....To November 21
Lapeer, Mich.....Nov. 23 to Dec. 10
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Caruthersville, Mo.....November 8 to 21
Hayville, Mo.....Nov. 25 to Dec. 12
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Rockland, Maine.....December 3 to 19

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Montrose, Iowa.....To November 21
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Salt Lake City.....Indefinitely
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Galesburg, Ill.....November 8 to 21
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Wellston, Mass.....November 14 to 23
OLA OGLE, Box 13, Garfield, Wash.:
Garfield, Wash.....November
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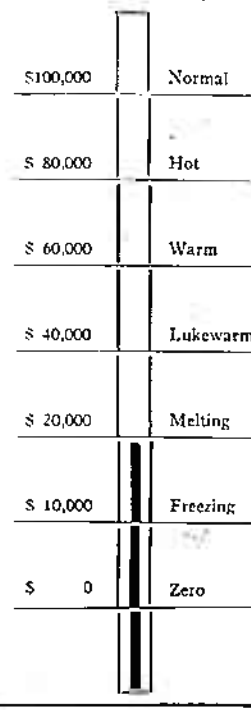
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