

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

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First and Second Pages

In the Right Spirit

THEOLOGICAL controversy is unavoidable, and is not only harmless, but profitable, if conducted in the right spirit on both sides. It seems however, that of all controversies, that on theological matters is the most difficult to conduct with absolute fairness and justice and in the spirit of Christ. This is generally explained, if not excused, on the ground that theological questions appeal to the deepest realm of our nature and hence, we hold to such views with more tenacity and profounder earnestness than to any other kind whatsoever. This fact however, can not be accepted as a defense of acrimony, unfairness, or injustice, or rancor, in theological controversy among Christian believers.

Christians profess to be saved from sin, and if really saved, they must possess a victory over all tendencies and passions which appertain to them in their unsaved state. We are only insisting that all religious controversy be conducted in the spirit of Christ. All controversy not conducted in this spirit, is not in the interest of Christ's kingdom, and can in no way, or degree, inure to the benefit of His kingdom, or be anything but hurtful to the disputants. The apostle laid down the acid test on this matter when he said, writing to Romans, "If any man have not the spirit of Christ, he is none of his."

It is at once patent that a man can easily argue himself outside of the ownership of Christ. We have seen men do this. We listened to a controversy for ten days once, during the first year of our ministerial life, between two able, scholarly men. We never witnessed more carnality in religious circles in an equal period of time in all our life. There was positive anger, bitterness of speech and spirit, charges and counter-charges of misrepresentation, the most virulent sarcasm—indeed every caste of spirit was in evidence except the spirit of Christ. The whole struggle was for personal victory, not to find the truth.

Did we not understand so fully the foregoing facts and principles we would be amazed at the recklessness with which some preachers undertake to refute holiness, as a second work of grace. The first step usually pursued by such preachers is, to construct a caricature of the doctrine they propose to disprove, which no holiness man ever believed, or taught. This man they construct of straw is, that holiness people teach, that by the blessing of holiness we get where we can not sin and are never tempted. Into this man of straw they hurl their thunderbolts and stand exultant

over the shattered dummy with overflowing self elation and with their cheeks reddened with flushes of victory. The thing they assailed and have demolished was never written in a holiness book, or tract, or paper and was never professed, preached, uttered, believed or taught by mortal man since Adam was made. Everybody in the world seems to have learned this fact except these belated, fanatically frenzied holiness fighters of modern times. We decline to analyze and draw inevitable conclusions from the spiritual and moral states presented by such controversialists. We pass the matter with the simple statement, that no cause is in danger from such disputants. Firing into men of straw never draws blood.

Another case in point is the assaults being made on Premillennialism by many writers today. Without entering for a moment into the merits of the doctrine itself, we wish to express wonder that prominent ministers of the gospel can not come to this theological question and argue against it in the spirit of Christ. We recently read a page and a half article in a prominent Methodist paper by a preacher widely known in his denomination who uses as the caption of his article the baldest misrepresentation of the doctrine he proposes to discuss and whose positions and arguments throughout the article are but a tissue of misstatements, perversions and misrepresentations of the tenet he opposes. Not only so. To an intelligent, thoughtful reader, there is easily seen pervading the whole article an utterly un-Christian spirit. You can see the anger flashing from the eye of the writer, and from his flushed face.

It does seem to us that all questions theological and especially those involving eschatology, ought to be approached temperately and with the utmost good humor and discussed dispassionately and with the utmost fairness, justice and love for opponents, and with a solitary desire regnant deep down in the soul to seek absolutely the whole truth and nothing but the truth. No man is fit to engage safely in religious controversy until and unless he is willing to be overcome in the argument and can take defeat gracefully. Only such a man has the spirit of Christ. It was Christ who said—looking in the eyes of His enemies—"Which of you, convinceth me of sin?" as much as to say: "Prove one sin in my life and I'll confess it and surrender the issue." He was willing to abide by the proof. Too many of us go into a controversy willing for nothing but victory and utterly blind to all facts and reasoning that would peril our

conquest. We should always remember that we are not politicians and our gatherings are not political conventions. We are Christian brethren and all must be equally inspired by the solitary purpose and desire to propagate truth and save lost souls. We must keep our hearts and minds ever open to new and larger views of truth and should never be beguiled into the belief that we have a monopoly on all truth and that we are to utter the final word. If we are in Christ, and Christ be in us, then we will have the Spirit of Christ and we will find it not difficult to manifest His spirit always, everywhere and under all circumstances.

SERVICE VERSUS FAITH

WE have repeatedly in these columns called attention to the undue emphasis given to service in much of the religious teaching of the day. We have tried to show the utter folly and fallacy of making personal salvation consist in simply consenting to enlist for Christian service, as if an unsaved sinner could offer service to God. Yet this is the core of the new so-called evangelism, which has so far socialized Christianity as to substitute mere service rendered by a sinner for a personal faith and a conscious experience of regeneration.

This fallacy is a direct return to the doctrine and teaching of salvation by works, out of the clutches of which heresy Luther's Reformation wrested the religious world in the sixteenth century. Rome must be smiling all over at the strides with which a backslidden Protestantism is thus playing directly to her hand and getting the great denominations ready to be scooped bodily and drawn into her bosom in a coming day. We are glad other writers see the danger. The *New York Christian Advocate* lifts a voice of warning. The editor of that paper says:

The greatest curse of modern religious teaching is its revival of the doctrine of salvation by works. The doctrine is not preached in so many words. It is merely suggested. It is implied by the modern emphasis and trend. It is a perversion of the vital principle of service contained in the widespread idea that the only thing necessary in order to become a Christian is to go to church or subscribe to the benevolences, or serve on the official board, or endow a college or co-operate in philanthropic activities.

It is also necessary to add that we are not only justified by faith but we are also sanctified by faith. Of course this faith produces good works, but good works can not produce faith nor the salvation which faith brings. Conviction and repentance bring a lost helpless sinner to realize and confess his utter helplessness and his dire need of salvation. He cries for this salvation and realizes his utter inability to get it save as a gift from above. Faith is the condition on which he gets it.

Likewise the pardoned and regenerated believer comes to realize his helplessness in conflict with the discovered internal insurrectionary foe, of carnality, and finds at last that faith alone can procure his deliverance from this conflict and bring him the indwelling

of the Holy Spirit, his heart having been made clean and fit for His indwelling. It is just as fallacious and ruinous to teach sanctification by works as justification by works. Let us evermore carefully hold up faith as the condition, or key to all the stages of salvation. This is honoring to God, is true to His Word, and is the only condition which any and all men under any and all circumstances can comply with.

A REMEDY MORE GRIEVOUS THAN THE MALADY

THE daily papers in their usual sensational style, recently flourished their trumpets over a marvelous discovery of a perilous malady, and of a glorious remedy for the malady. They actually have discovered that the people are burdened with heavy taxes since the war and are complaining of the burden. They have also discovered that a fine way to relieve the suffering people from a portion of this tax burden would be to so amend the Volstead Act as to authorize the manufacture and sale of beer, of reduced alcoholic percentage. At this point these daily papers jump into the role of prophets and assure us that the whole prohibition battle is to be refought in congress, with the above policy as the battle cry.

We have a few remarks to make on this great discovery. There is absolutely nothing new in any of it. There never was a time in the history of the country when taxes were not considered a burden. And it is perfectly natural and inevitable that this burden should be heavier in the years succeeding such a war as we have passed through, than in normal years. Neither is license for revenue any new discovery. It is as old as the infamy of the license system itself. This license system was born in sin and conceived in iniquity and brought drunkenness into our country and all kindred woes. For forty or fifty years the rum battle waged fiercest around this solitary principle, or, want of principle—licensing a sin and crime-breeding iniquity to raise revenue to run government. It was victoriously shown by ten thousand proofs that such revenue, for which government sold the right to men to demoralize, debauch and damn their fellow-men, cost a thousandfold more in actual money than we received by the wicked transaction. Times without number it was shown that the horribly wicked traffic which the government authorized for money license, was a chief cause of all crimes and the countless burden of cost involved in the trial and punishment of these innumerable criminals. The police, the constabulary, the courts, jails, penitentiaries and numerous other allied items, form a huge bill of costs, and perhaps alone would run up to as many millions of dollars, as the patriotic wets are dying to save the country, by a license on beer.

We have not space here, but we could take up each of numbers of other items and show

the same glaring absurdity which the case of criminality discloses. Alcoholic beverages is one of the leading causes of enormous and growing lunacy of the country which cost us untold millions to care for. It is likewise the greatest producing cause of pauperism, which is one of the most crushing burdens of cost to the public. We leave unmentioned the orphanage, the divers forms of disease and sickness demanding homes and hospitals at public expense and a number of other forms and phases of heavy expense imposed upon us by the fruits of the liquor business.

Now the impudent, exploded argument of license for revenue can thus be utterly annihilated when viewed alone as an economic issue, to say nothing of morals or religion or humanitarian principles. When we come to the realm of these higher things the revenue argument grows grotesquely absurd, like selling our boys for a mess of pottage, or the homes of the nation for a ginger cake, or the happiness of our wives and daughters for a faded shroud in which to bury them.

The Christian conscience of this country more than forty years ago, planted itself immovably upon the principle that the liquor traffic was essentially evil, and only evil, and could not be licensed without sin. That conscience fought and won the battle for prohibition with this as its slogan. We still stand upon that pedestal today, prepared and determined to defend our victory against all assaults from the liquor lords and their subsidized press and their paid attorneys and a few bribed preachers and churchmen here and there. We warn the enemy not to gloat too readily over a few checks or interruptions in enforcement they may cause by impediments they throw in our way. We have won the victory once and for all and intend to hold it. Alcohol is doomed in this country forever. The license infamy is the only issue now over which our people would feel justified in taking up arms if necessary. If the wets want serious trouble let them keep up their fight and they will get more of it than they will know what to do with. Strange and gruesome, isn't it, that a corpse can not admit its death when it is as dead and sends forth as horrible a stench as does the corpse of John Barleycorn?

Be not beguiled into supposing that an easy flow of words is eloquence. It is no more so than the supposition that silence from utter poverty of thought is evidence of wisdom. A fool can either look wise and say nothing or deliver a harangue of words and say nothing. We forbear to analyze the relative density of the ignorance of the two.

It is all right to denounce evil, but there is one caution to be observed. It is not enough that you speak the truth in your denunciation, you are to be sure you speak the truth in love. Love will take the sting but not the force out of rebuke.

HELPING THE DEVIL SCARE 'EM

SOME of you may be old enough to remember the newspaper cartoon which appeared in connection with a scourge in an eastern city. According to the cartoonist, the spirit of the scourge was upbraided by a kindly fellow spirit for his slaughter of ten thousand people in the city. The spirit of the scourge replied, "I killed only five, the others died of fright." Of course, it is easy to see that the purpose was to warn the people against multiplying the powers of the scourge, and encourage them to face the actual dangers in a sane manner.

It is not kind to keep our friends in ignorance of existing evils, but it is unkind and unnecessary to magnify the power of evil and give it a reputation for universality that it does not deserve. There is something in every man that enables him to palliate his own by believing that his wickedness is popular. Most people are cowardly enough to need the mob spirit to bring out their worst.

Women, as a whole, are more virtuous than men and one of the special reasons for this is the fact that the erring woman is ostracized. Some social purity workers have done harm by leaving the impression that women are sinned against by the double standard. This is wrong, it is the man that is sinned against. The woman is protected by the fact that her sin is outlawed, the man is damned by the fact that his crime is popularized. It is dangerous to become intimate with sin; and sin is made easier as the number of sinners is multiplied. It is harmful to take one, or even a small number, of cases of social crime and deduce from the premises that because some people are unclean, therefore, all are so. Let us not close our eyes to facts, but, for the sake of truth and the influence upon others, let us believe that the majority of women, along with our own mothers, sisters, wives and daughters, are pure and clean; let us frown upon the filthy man and believe that his place is in the shadow and that his tribe is not so numerous or so mighty as to require us to excuse him or to help advertise his villiany; let us not add scare to plague in our fight with evil.

The other day I heard a speech that made me think Buddhism is about to supplant Christianity in America. But I went to the trouble to investigate and found that in many instances it is not holding its own with the poorer classes of Japanese in this country, that it has but a weak hold upon the educated and Americanized Japanese, and that its influence on white Americans is negligible, being the fad of a very few. It's bad enough that there is a "Buddhist Mission in America," but there is no reason why we should lend it assistance by free, colored, exaggerated advertising.

There is evil enough of every kind, but the Devil is a defeated foe, sin is an outrage against the finer feelings of even the sinful



world, and the judgment of all civilized people approves the standards of Christian morality.

THE AGE LIMIT

A USEFUL Nazarene pastor of fifty who is to make a change this fall, said to me the other day, "I have prospects of calls to different parts of the country, but I don't want to leave this District; I know the people here and they know me; I have my standing here and I don't care to go somewhere else and start over again." As I pondered the words of this man of sane judgment I thought of many who have not not used the same wisdom. Some preachers worked up to a good standing in their own District and when they were at or beyond their prime they transferred to a new District and here they were put back on their merits and required to work up, and the whole arrangement has been a disappointment to them. Back in their old District they were leading men; in their new District their ability is unknown and they may never receive the honor and credit to which they have become accustomed.

A preacher usually makes a mistake to change Districts after he is forty-five years of age. In fact, it is well for the young preacher to settle into his work without contemplation of any radical change. If he does this, by the time he is forty-five his formative period is passed and his most useful period is upon him; but if he moves to a new section of the country and tries to go through the "processes" again he will at least lose much good time and he may mar the good type that has already been produced. There is no use to change in order to escape the difficult problems. There are problems everywhere and no matter where you go, you are likely to wish you had "gone to the other place."

A word might be said from the standpoint of the churches and the Districts. I know a District that has developed an unusual number of strong young men and has pushed them to the front; but now these young men are "doing valiantly" in other fields, and the old District is suffering for man-power. I don't know whether a sufficient effort was made to keep the men or not; anyway, it is as fine a thing for a District to employ and keep its old men as it is for the old men to stick to their District.

THEY'LL LET YOU DO IT

ONCE assumed an obligation and responsibility in the promotion of the work of God that was entirely beyond the line of justice and equality. I did it in the belief that when I told others what I had done that they would rally to me and that I would bear

no special hardship. I was disappointed in my expectation. Usually when I mentioned my situation to those whom I expected would assist me, they expressed sympathy and the hope that I would be able to pull through; this was as far as the most of them went. I paid dearly, but I learned a good lesson, and good lessons always come high.

A church that will call a pastor on an uncertain salary, or on a less salary than it is able to pay, will usually let the preacher draw the difference in sympathy and good words. He took the place on a small salary and they will let him prove his spirit of sacrifice. But I do not mean to reflect on churches; my statement is general. "If you'll do it, they will let you do it." There is no use for a man to accept a proposition that he can not live up to. "Begin as you expect to hold out" is a good motto. It may not sound like consecration to some of you, but no preacher, or any one else, should accept a preaching job, that will involve more sacrifice than he believes he is able to carry; and having accepted, what he believes is a fair proposition, he should stick to it without murmuring. Of all things, deliver us from the preacher or other Christian worker who always poses as a martyr!

I have known a man to write to a preacher to come to hold a meeting, stating that he would receive a certain amount. The preacher replied that he could not come. It somehow struck the man that had extended the call that the cause was the smallness of the pay named. He wrote to the preacher and suggested that this was the cause, and added, "If this is the cause, may God have mercy on you." Mentioning the matter to me, the preacher said, "God has had mercy on me by giving me judgment to refuse a proposition that would have embarrassed me by running me into debt." No, brother, follow your own leadings and your own common sense; and remember that if you are willing to undertake more than you can or should do, "They'll let you do it."

MAKE YOU A GOOD PREACHER

A CERTAIN church had the reputation of always having a good preacher. One of the leading laymen in that church was asked one day how that church managed it to always have such good and successful preachers. His reply was, "We make our preacher a good preacher. All we ask is that we have a man who is in earnest and who has it in him to make good, then we'll make him good. We pay him a good salary, furnish him a good parsonage, and look after his physical comforts and conveniences so that he has no worry about those matters. Then we pray hard for him, we keep him encouraged, we boost him and advertise him. He is our man and his success is our success; so we just see to it that he is a good preacher and that everybody knows he is a good preacher: we make him a good preacher."

WORLD-WIDE REVIVAL

Gov. Allen of Kansas Makes an Appeal for Old-Time Religion

Governor Henry J. Allen, of Kansas, in a speech at the opening chapel services at Fairmount College, on September 8th, made an appeal for the old-time religion, practiced in the old-fashioned way, as the only hope for stability in government.

The Governor has clearly spoken the vision of all spiritual people. The Christian religion has always been the foundation of American stability in government and otherwise. Governor Allen's statement will apply just as well to the needs of the world. Hence, a World-Wide Revival of Christian religion is the only hope for any degree of peace or stability in society or government. The Church of the Nazarene is not visionary nor on a wild goose chase in advocating a World-Wide Revival of Christian religion.

What is good for America is good for the world. A nation-wide revival carried on in an old-fashioned way will do more to clarify and settle social and political troubles than any other one thing that can take place. The opportunity is upon us, and the responsibility belongs to the Church. God is not confined to numbers any more today than He was in Gideon's time. The gates of hell are battling to overcome the Church, but we have the promise that hell shall not prevail.

It is time to begin to organize our forces and get the battle line set in array for the greatest united charge on the enemy that the Church has ever made. The war is to be carried on by volunteers. No drafting. Slackers punished according to their crime. All who are faithful to the end will receive a great reward.

The first thing to do to get in this army is to volunteer at the office of the World-Wide Prayer League, 2905 Troost Ave., Kansas City, Mo. This army is already into the thousands and still increasing. A world-wide prayermeeting means a World-Wide Revival. No praying, no revival. If we fail in praying we will fail in all the rest. If you will not volunteer in the prayer ranks you will not amount to much on the firing line. We want at least one hundred thousand in the prayer league. This would mean one hundred thousand praying and working for a World-Wide Revival each and every day. Giving out tracts and talking to men about salvation. We ought to scatter carloads of tracts over the fields and prepare the ground for the evangelistic reapers. House to house visitations and cottage prayermeetings are a part of the means to a World-Wide Revival.

Brethren, get busy and order tracts from Rev. E. J. Fleming, 2109 Troost Ave., Kansas City, Mo., by the thousands and scatter them over your field. Order extra copies of the HERALD OF HOLINESS and give them out from house to house early each Sunday morning and give the people something to read as not many go to church now-days. We must put time and money into this work if we are to accomplish anything worth while. The pastors can organize their forces into an army and use tracts and full salvation papers scattering them from house to house each Sunday morning before the people are out until the community will be stirred and many will seek the Lord and be saved. Why will we wait longer? The fields are before us and we have the means to work with: Today is the day. All we need is to launch out and trust the Lord to help us. Who will be the first to order tracts and extra copies of the HERALD OF HOLINESS and begin to work the field more thoroughly? "The fight is on."

N. B. H.

Home Missions and Evangelism

By REV. E. E. ANGELL, Dist. Supt.

In an effort to give some idea of the needs of New York District we submit the following statistical facts.

While our District covers a comparatively small geographical area, yet the New York District is many times more populous than any other.

Inasmuch as the salvation of souls is the supreme object of the church we feel that the New York District offers the greatest field for Home Missions and evangelism.

The population of our District, according to state census, is over 12,000,000. Of these 10,273,375 are in New York state. Over 300,000 in Connecticut and 1,500,000 in the northern part of New Jersey, where we have not a single church.

New York District, from the standpoint of population, is larger than Michigan, Indiana, Kentucky, Tennessee and half of Wisconsin. It is larger than all the New England states with Delaware, Maryland, Virginia and West Virginia thrown in. It is larger than Florida, Georgia, Alabama, Mississippi, Louisiana and Arkansas. It is also larger in population than California, Oregon, Washington, Idaho, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, New Mexico, North Dakota, South Dakota and Nebraska.

In this way it is even larger than the Dominion of Canada. New York City in itself

is twice the size of Wisconsin and about the size of Ohio. Many of the fast growing suburban parts of the city are under-churched. Large communities are without a church of any kind.

It can be readily seen that the membership of the New York District with about 1,000 members has a more gigantic task in proportion than other Districts that have less than 500 members.

Of the cities we have been unable to work, we have eight cities with a population of over 100,000; six have over 50,000, seventeen have over 25,000, thirty-four have over 10,000, and twenty-eight towns have over 5,000; making eighty-five fields in places over 5,000. This tabulation was hurriedly made. There are probably more.

In the part of New York state that is west of Syracuse we haven't a single church. In this territory, representing 20 counties, there is a population of over 2,135,000 without a single Church of the Nazarene. This population is nearly equal to that of the East Oklahoma and West Oklahoma Districts.

Then that part of New York District that is in New Jersey and hasn't a single church is larger in population than the Nebraska District.

These comparative figures are not made with the thought of minimizing the crying needs of all the other Districts, but we have feared that unless these comparisons were made the great needs of the New York District would not be clearly visualized.

P. S.—With the great population of the New York District and so few Nazarene churches, it seems that the Lord will surely place this needy field upon the hearts of His people until a tidal wave of salvation will sweep throughout its borders. Fishermen usually like to fish where there are plenty of fish. Fishermen, how about the state of New York?

N. B. H.

Home Missions and Evangelism

By REV. P. L. PIERCE, Dist. Supt.

The Dallas District is a great field of opportunity for Home Missions and Evangelism.

Houston is a city of 170,000 population, and is the most rapidly growing city in the Southwest; they have a ship channel to the gulf, which gives them limited, deep water transportation, and now have bonds approved for the enlarging of this channel to accommodate the largest seagoing vessels; have large shipyards employing many laborers; also many factories of various kinds, which

will be increased by the enlarged shipping facilities, and will doubtless be the greatest manufacturing city in this section of the country; people are coming to Houston from all parts of the country, among them there are some Nazarenes. Now is the time for us to establish a strong work in this city and we need your prayers, for it will take an unusual effort to move things in this city, which has a record for amusements, etc.

We have a little church in Houston, of a few members, made up principally of Nazarenes moving in from other places; we have secured a splendid hall in a fine location for our Sunday services, and the regular church work is being carried on, but we must enlarge and get into larger quarters, and a permanent location.

Beaumont is another coast city, and has a population of about 50,000. It has a deep water port, connected by ship channel from Port Arthur. We have no church in Beaumont, but an inviting opportunity to establish a good work there.

There are a number of other towns of 10,000 to 20,000 in this section of the country that need our church.

Southeast Texas as a whole, which is a part

of the Dallas District, is truly a missionary field. The Dallas District has an area of approximately one hundred and fifty thousand square miles, which is about equal to the combined states Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut.

Drawing a line through the District east to west from Marshall to Corsicana, we would cut off what we term southeast Texas, which is nearly two-thirds of the Dallas District in area, and more than half in population, but for all this large territory we have only six churches, and only one of them that is really self-supporting. So you can readily see that this is a real missionary section of the country.

The meetings in the South Texas cities will have to be carried on in tents, unless we may be able to find an available church building, there are no large halls that can be secured; but the mild climate will admit of successful tent work as early as March 15th.

P. S.—Surely Southern Texas offers a great field for tent meetings. Evangelists ought to be placed in this and other needy fields. Readers, pray the Lord of the harvest to send forth laborers.

N. B. H.

The Gospel Appeal

By ROY L. HOLLENBACK

"If any man will come after me, let him deny himself, and take up his cross and follow me.

"For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

HERE are many things tacked on to the preaching of the gospel which do not belong to it. In passing through a Missouri town we saw where one pastor of the town had posted as the subject for his morning address: "The Value of a Broken Tooth." This is one of hundreds of cheap sensational subjects which we have seen advertised as sermon subjects by different city pastors. In looking at the glaring headlines announcing these subjects the reader has to take care to know whether he is reading a movie ad. or a church announcement. Some of the names of plays on the movie billboards are a credit to some of the sermons which I have seen; such as: "Has She Struck the City?" "He Held an Aceful," or "Can a Shoe Clerk Get to Heaven in Fort Worth?" Many of them greatly over reach the bounds of *sensationalism*, and could be classed as *sensationalism*!

It is amazing to see the many things to which ministers will resort in attempting to reach the unsaved. But this inflammatory sensationalism reacts against the church, and against the very aim of the preacher to "reach the masses." For either his theme is not gospel (and in that case it offends the decency of serious minded people) or else it stimulates a cheapening of the truths of the gospel to the extent that it loses its authority and power.

The same may be said of church amusements. While they are intended to attract the people to the services by bringing them

into contact with the church, yet observation shows that such attractions do not stimulate desire for the real means of grace; but instead they stimulate worldly desires in the minds of some who otherwise would not be worldly minded, and eventually lead them to seek the same pleasures or worse, outside the church.

There are less questionable appeals which are an encroachment upon the real spirit of the gospel. These are the appeals made to the unsaved on the ground of social or financial advantages. A sinner must seek salvation for salvation's sake. Appeals made on the social benefits of the church, the good religious environments offered, or the possibility of business advantages—all of these are missing the true spirit of the gospel. While it may be true that the church offers such advantages, yet it is never safe to hold these forth as attractions to the unsaved, for this will sidetrack their minds from the true object for which they should seek, which is Christ.

We have no right to offer anything that appeals to their selfish nature. We should offer only the cross—the blood-stained, rugged, sacrificial cross. This was Paul's appeal: He said, "I determined not to know anything among you save Jesus and him crucified." He preached the cross. It is true it was foolishness to some and a stumbling-block to others; but that was His one, yea, his only message. It should be ours.

Christ has made His appeal on the same ground: "If any man will come after me, let him deny himself, and take up his cross, and

follow me." There was nothing in this which appealed to human selfishness. Notice how He answered the scribe who proposed to follow Him wheresoever He went; Christ did not say to him, "I am going to build a great church and if you will come with me and get in on the ground floor, I will give you a splendid position; and you will never lose anything by doing it." He did not offer him "good environment" for his children, and a pleasant "social standing" in the community. No, no! But He said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He made no appeal to his selfishness at all, but He held out *denial* as the true spirit of the gospel.

You can not imagine Christ saying to the rich young ruler, "If you will follow me, and invest what you have in the institutions of my church, it will help the kingdom of heaven, and I will see that you get good returns on all that you invest." No, sir! He offered him rewards in the future, but in this life nothing but *self-denial* and *sacrifice*. He said, "Go and sell that thou hast and give." Many a twentieth century minister would have thought that course unwise because he did not win the young man. But had he won him on any other ground than the cross of sacrifice, he would not have been worth the winning.

Take, then, the case of Paul: He has been struck down on the Damascus road. God speaks to Ananias, "Go down to Straight Street and talk to Paul about salvation." I suppose Ananias reasoned thus with himself, "Now Paul is a well fixed man, and a very shrewd fellow, and doubtless has not very much knowledge of the Christian religion, except to oppose it. I had better be diplomatic and wise, and first approach him about the weather and then about the condition of the crops at Jerusalem, and then gradually suggest to him some of the benefits of being a Christian. Perhaps if he sees religion is a paying proposition, he will accept." But did Ananias do that way? No! Hear the message God gave him for Paul: "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel: for I will show him what *great things he must suffer* for my name's sake."

The appeal of the gospel is an appeal to self-denial and self-sacrifice—in the very spirit of the cross of Christ. "He that saveth his life [or seeks to evade the sacrifice and reproach of the cross] shall lose it, but he that loseth his life for my sake and the gospel's, the same shall find it." This is the gospel appeal.

"Never further than Thy cross,
Never higher than Thy feet;
Here earth's precious things seem dross,
Here earth's bitter things grow sweet."

RYAN, OKLA.

Tarry Until

By REV. V. W. ANGLIN

NO doubt the panorama of their past lives came before the early disciples as they prayed in the upper room at Jerusalem. John and James saw their carnal desires for position under the illuminating searchlight from heaven; while Peter and the others saw the evil of their own resentment against the brothers. As they prayed and these things came before them, they all moved up together in unity and tarried until they were melted together.

The disciples did not set a limit on time; they tarried until the end to self came and until the Holy Ghost came upon them. There is a difference between faith and presumption. In almost every altar service we hear much of the "witness of faith;" this is right, but we should not forget that the transaction is not complete without the witness of the Holy Ghost, also. Many who have stopped before He came have simply joined the ranks of disappointed seekers; they did not get what they expected, did not get what they should have had. I had an experience like that myself; but thank God that I finally did go out into the pine trees and look up to God and say, "Oh, God, I must die." The Holy Ghost came and He abides now.

Man's condition is what makes the tarrying necessary, for God is able to do the work in the twinkling of an eye. As it is, tarrying sometimes means hours of agony and dying out. However, when people get in earnest, the dying out process will be made as short as possible. We must tarry until the Holy Ghost comes. Back to Pentecost!

COLFAX, WASH.

Holiness Imperative

By REV. J. H. VANCE

"Follow peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14).

THE above text gives authority for using the title found at the head of this article. There is no other subject in the Bible so despised and hated by the Devil as that of real holiness, the kind that makes holy. There are also thousands of professors in the American churches who are much opposed to this doctrine. But opposition to this Bible doctrine does not come from those who are justified, for no man can reject and oppose the experience of holiness and keep the blessing of regenerating grace in his heart.

Men are placed in a responsible place by the light God has given, and must go on unto holiness, or reject the light, turn their backs against God and His holy commandments, forfeit the experience of regenerating grace, and drop back into sin. This is the sad condition today all over this land. There is no saving grace back of the light that is now coming upon the world. Light has come, and men love darkness (sin) rather than light (holiness) because their deeds, (hearts)

Our Publishing House Its Equipment

By J. WARREN SLOTE

THE equipment, physical equipment, of a plant must be considered from two aspects to be properly appreciated—first, as representative of the investment of capital, and second, as to its effect upon the ability of those employed to produce satisfactory work efficiently and economically. Thus, equipment may be so deteriorated or obsolete as to represent practically nothing to speak of in the way of capital, or be in first-class condition and up-to-date and represent a considerable investment. And as regards the second aspect, it may be so deteriorated or obsolete as to make its production of satisfactory work impossible or uneconomical, or it may be in good order and up-to-date and thus enable the workmen to labor to advantage, with reference to quality, quantity and economy.

It would hardly be necessary or even advisable for the purpose of this article to undertake to state what specific tools or machines or utensils compose a proper equipment for our *Publishing House*, but it is desired to point out a few facts which we must take into consideration if we are planning for the utmost efficiency.

Before attempting to point out these facts, let us recall that we have an institution with several departments—an editorial department, a printing department, a binding department, a stock department, a sales department, and an accounting department. Let us also recall, or if we do not recall, visit some up-to-date establishment in our own or a nearby town or city to ascertain what equipment is in use in each one or in all of the several kinds of offices or departments mentioned. Then let us remember that each one of the departments in our *Publishing House* must be properly equipped if the work expected of that department is to be done efficiently and satisfactorily.

First of all, the equipment should be reasonably modern. For example, it would not only be impracticable but out of all reason for the editorial department to try to answer all correspondence by hand; a good standard typewriter is the best available equipment for this kind of work in this department. No one familiar with the art of printing would advise setting type by hand, although that method of procedure was the method employed fifty years ago. We have since found that it is economical to use a linotype machine. Years ago it was customary to fold and cut paper, as for example, the edges from books by hand, but now such a method of procedure would be both uneconomical

and impracticable, as a folding and cutting machine, representing the investment of a few hundred dollars will save thousands of dollars in wages, and so other illustrations might be cited. But sufficient has been said to point out the fact that if our *Publishing House* is to do its work properly, it must have a reasonably up-to-date equipment.

Then, too, the equipment must be in reasonably good condition. No stenographer can turn out good letters with a dilapidated typewriter with the type broken and out of alignment and no mechanic can turn out good work with poor, worn-out tools, and so if our *Publishing House* and its workers are to do what is expected of them, they must have a reasonably good equipment, as well as a reasonably modern equipment.

Then again, the equipment must be so arranged as to make the minimum amount of work necessary. For example, those who are employed at our *Publishing House* can not do their work properly if one person who is expected to watch the operation of two machines has one of them in the basement and the other in the attic, for it would be a physical impossibility for him to keep running to and fro to watch both; neither can an employe work efficiently if he has no place to keep his tools near his machine and has to walk a hundred yards or so each time he needs a wrench or a screwdriver. These illustrations are cited to point out the necessity of having a proper arrangement of the equipment, if the persons of whom good service is expected are to render it efficiently and economically.

Once more, the equipment must of necessity be sufficient in quantity so that in case of an emergency one machine may be substituted for another and that means that we can not operate our *Publishing House* advantageously on too small a scale, especially not when certain work must be ready by a given time, as is required in the case of some jobs handled. It is always well to have two machines for each kind of work, as well as two employes who can operate the same machine, as otherwise if one machine breaks down or one employe is away from work, the operation ceases until the machine is repaired or the employe returns, which spells delay in the work, and might, in some instances, mean disaster of a serious nature.

In view of what has been written, and of such conclusions as the reader will naturally draw in the premises, it will be well for each of us to ask ourselves the question, "Has our *Publishing House* the proper physical equipment?"

are evil. It becomes the one indispensable duty as true ministers of the gospel to faithfully declare the whole counsel of God. It is not our business to know who will hear and receive this truth, but to lift up our voices like a trumpet, and cry aloud this blessed

full salvation that saves from all sin by a twofold work of grace, whether men will hear or forbear. By so doing we clear our skirts of the blood of those to whom we preach. God has raised up the Church of the Nazarene for the express purpose of spreading scriptural

holiness over these lands; and we must stay with our job, or the work of God will go down even among our own people.

It is easy for even a minister to cool off and let down from earnestly contending for the faith that was once delivered unto the saints (justified believers) feeling that by so doing he may be able to build up what he calls a great work. We can not afford to waste our time with shoddy things, especially when it comes to the salvation or damnation of souls, but must build up our churches with Spirit-filled men and women, that have an experience that will not crumble and come to nought in the white light of the judgment. Holiness of heart that produces holiness of life is the only thing that will stand the test at the judgment bar of God. Let us, then, preach it, pray it, sing it, and shout it for the world is perishing and going to hell without it.

MONTROSE, IOWA.

Our Calling as a Church

By REV. GEORGE B. MUNNS

WE wish to mention a few things which God has *not* called us to do. "For God hath not called us unto uncleanness, but unto holiness." We are not called to be a popular, worldly, time-serving church. We are not called to turn ice cream freezers or stew oysters, or bake cakes to help the "poor Lord" carry on His work. We are not called to get members in great numbers without regard to their personal experience in grace. We are not called to build large and beautiful church edifices to compete with other denominations. We are not called to federate with the council of churches and establish a new theology to please the worldly minded. We have a higher and holier calling than that. It is true some call us fanatics; but in fulfillment of prophecy, we are called the holy people, or holiness folks, the redeemed of the Lord, sought out, a city or people not forsaken (Isa. 62:12). God raised up the Church of the Nazarene for a *special purpose*.

The divine injunction "go ye" applies very directly to the Church of the Nazarene; but previous to that great command went the order of heaven to "Tarry until ye be endued with power from on high;" to seek and obtain the baptism of the Holy Ghost and fire, to fully qualify us for the great calling or mission of going out to be witnesses in Jerusalem (our own neighborhood), Samaria (the adjoining country), and the uttermost parts of the world (or foreign fields).

We are called to *pray*, pray for those in authority, pray for one another, that ye may be healed, pray for the Lord of harvest to send forth laborers into His vineyard, pray everywhere, in the secret closet, and in the great congregation, pray without ceasing.

We are called to give all we have to God to be used any time the Holy Spirit may make a request or a demand.

We are called to visit the sick, to relieve the suffering, to offer aid to the needy, to care for the widows and orphans.

We are called to keep ourselves unspotted from the world, to come out from among them and touch not the unclean thing, that we should show forth the praise of Him who hath called us out of darkness into His marvelous light. We are called to do good to all men, especially to those of the household of faith. We are called to feed the world on the Bread of Life.

Truly, we have a great calling; and it behooves us as a church to "Walk worthy of this vocation wherewith we are called."

In conclusion, we would refer to the words of our beloved General Superintendents in their address on pages 9 and 10 in the Manual of our church: "It seems evident that God has called our church into existence for a definite purpose, namely, to propagate the gospel of the Son of God throughout the world, seeking the conversion of sinners, the reclamation of backsliders, the sanctification of believers, especially emphasizing the great doctrine of full salvation."

PALISADES, COLO.

Important Questions Answered

By REV. C. E. CORNELL

THE late Dr. Daniel Steele, of Boston, was considered one of the great scholars of Methodism. He is the author of a number of books that are considered by the scholastic world as classic. He lived a most beautiful life and was called the "John Fletcher of American Methodism." He was a careful student, a devout scholar and a wise thinker. He was an adept in answering questions. The following important questions were asked him; his answers are so thoughtful and sane that they will be of interest to the readers of the HERALD OF HOLINESS today.

(a) How is it that some of our most successful evangelists, notably Earle, Moody and Torrey did not, or do not, accept the doctrine of Christian perfection or entire sanctification? They teach the necessity of being filled with the Spirit. (b) How can the Spirit fill a soul that is not cleansed from inbred sin? (c) Are Wesley and all our prominent advocates of holiness as a distinct and definite work of grace, right when they say the work of God prospers only where this doctrine is plainly preached?

Ans. (a) Whitefield's name might have been added to this list of evangelists of the Calvinian faith whose error was of the head and not of the heart and who enjoy in fact the very grace which they reject in name. Their conception of the law of God is that of the "Christless, remediless, Adamic law of our Creator, which we moral cripples can not obey; instead of the evangelical, mediatorial, remedying law of our Redeemer," which, like Himself, is full of grace and truth and can be perfectly obeyed by the believer. Either the law of love—"thou shalt love the Lord with all thy heart"—can through grace divine be obeyed—or it is the edict of a merciless tyrant. Under the preaching of such a law re-

generation can be preached with a degree of success in the case of only those sinners whose undeveloped ethical intuitions do not totally reject it; but entire holiness in this life can not be preached by such preachers, for all the imperfections and infirmities remaining in the best Christian are regarded as sins by the Calvinist. (b) The Spirit fills and cleanses many an honest heart in spite of its theological errors, for "He is able to do exceeding abundantly above all that we ask or think," etc. Evangelically perfect they start at the word "perfection." (c) Wesley himself had great success previous to 1762 when he formulated his doctrine of Christian perfection, but he had still greater success after that date. Well did the late Dr. Dale tell the Wesleyan Conference that if they had faithfully preached this favorite doctrine of their human founder, they would by this time have conquered the world for Christ. A holy church is the greatest dynamo on earth for the Holy Spirit to use in sending forth light and heat and power. One great reason why so few converts are made in these days come to spiritual manhood is because the church is in no condition to give them nurture by precept and example. A new-born babe laid on the bosom of a dying mother has a poor prospect of life and strength.

(a) In what part of a man does hereditary depravity inhere, or is the whole man equally affected? (a) What part does regeneration most restore? (c) Could an honest man be mistaken as to his experience of entire sanctification?

Ans. (a) We do not fully indorse the Westminster Confession, "The offspring of fallen Adam are wholly defiled in all the parts and faculties of the soul and body." Depravity is total in this sense only because it renders its subject helpless, totally helpless. The intellect suffers the least being beclouded by the degrading sensibilities, the brutalizing appetites and passions, while the will, the executive faculty deserts the moral sense, the regal power which is soon dethroned by a clamorous mob of sensual desires whose gratification is detrimental to the body, often producing premature death. (b) The changed object of desire and delight, Christ instead of self is a great revolution, enabling the will to regain the throne and to rule the conduct in the interest of righteousness and purity. Mr. Fletcher thinks that the great work of the Holy Spirit is in the rectification of the will. We can not accept the so-called Oberlin doctrine that this is all that is necessary to Christian perfection, and that there is, therefore, no such thing as a Christian not entirely sanctified, and degrees of holiness. (c) Under erroneous instruction, such as "believe that you have it and you have it" an honest man may for a short time have an imaginary holiness. His own consciousness will soon reveal to him his mistake. This may also be the office of the Holy Spirit, as some interpret Phil. 3:15, "If in anything ye be otherwise minded God will also reveal this unto you."

"Prayer is the life of the Christian."

"Some people mean to let their light shine, but they keep it turned so low that it smokes terribly."

"Keep going." There are no more cowardly words than "give up."—*Wesleyan Methodist*.

"The man who pays an ounce of principle for a pound of popularity gets badly cheated."—*Youth's Companion*.

A PLEASANT AFTERNOON

JACK and Katherine Allison had had a perfectly lovely afternoon, as the little girl expressed it. Their grown brother, Dan, had promised to take them through the state capitol building before going back to college in the fall. So he brought them down town early enough to have lunch in a large restaurant, which Katherine thought a very delightful arrangement, and then they climbed the flight of stone steps which led up to the capitol building. It was all very wonderful to the two children. They looked down from the lofty dome upon the city spread out below them, and watched an airplane circling in the blue sky overhead. They wandered through the wide halls of the building and into the senate and legislature chambers, fitted out like schoolrooms, as Jack said, with a desk for each member. They spent some time in the library, a beautiful room with its deep crimson carpet, booklined walls and portraits of past governors. But perhaps the place they enjoyed most of all was the large room set apart for the state historical society. There were so many curious things about it—relics from the caves of cliff-dwellers, articles dug from Indian mounds, and old tattered flags which had been captured by the state troops in various battles. Then there were little brass idols from China, an image of Buddha taken from a temple in India, and a real Egyptian mummy lying straight and stiff in his long glass case.

Dan told them interesting stories about many of these things, and at last tired, but happy, they found a comfortable seat beside an open window and sat down to rest. And then Jack spied a cabinet just across from them and read aloud the words printed on it: *"This cabinet contains the body of a man weighing 150 pounds."*

Katherine's eyes opened in astonishment. "Why," she said, "I don't see a man's body in there, or anything that looks like one."

"What do you see?" asked Dan.

"Just a lot of bottles and jars," she replied. But Jack was peering into the cabinet and reading the labels on the various articles.

"Here are two large glass jars of water," he said, "some smaller ones with different kinds of fat in them, and some filled with lime, magnesium, potassium and other things whose names are too hard for me to pronounce, I suppose they are chemicals, though."

"Yes, they are chemicals," said his brother, "and there are gases in those bottles on the top shelf; and over there in the corner is a small lump of coal, part of an ounce of iron, and a bit of brimstone."

"But what have those things to do with a man's body?" asked Katherine.

"Just this," said Dan, "if you could take a man's body all to pieces and separate it into the things out of which it was formed, you would have what you see in that cabinet. So that at any rate it would be perfectly correct to say, 'This cabinet contains the materials for the body of a man weighing 150 pounds!'"

Katherine was much astonished and left her seat to stare through the glass door of the case.

"Is that what it took to make me, Brother Dan?" she asked wonderingly.

"Yes," he answered.

"And if you could—well, sort of melt me up, you know—, would I go back to the things in those jars and bottles."

"That is what your body would do, for you must remember that it is the body of which we are speaking. The Bible tells us that the Lord God formed man out of the dust of the ground. And it is a fact that all of the elements which compose the human body—the lime, iron, salts, carbon, magnesium, phosphates, hydrogen, oxygen and other chemicals and gases come out of the earth. Not only this, but when the body dies, and decomposes in the grave—it goes back to those very chemicals and substances which are a part of the earth. That is just what the Lord told Adam would happen. 'In the sweat of thy face shalt thou eat bread till thou return unto

THE HOME

Conducted by MRS. J. T. BENSON

the ground, for out of it thou wast taken; for dust thou art, and unto dust shalt thou return."

"Yes, I know the Bible says that, for mother was reading us about it the other night," said Jack soberly.

"I want to ask you a question," said Dan. "We have before us there all the substances which go to make up a man's body. Suppose you should unstop all those jars and bottles, pour the contents on the floor of the cabinet and leave them. Don't you think they would manage to get together somehow, the way they belong in a man's body, and that some fine day you would come back and find the liquids, powders and gases had disappeared and a man standing there ready to step out of the cabinet instead?"

"Why, Dan, what a question!" exclaimed Katherine. "Anybody would know better than that."

"It seems so," said Dan, "yet there are men who believe something of that sort about the human body. Some of them say that it had a tiny little beginning away back yonder thousands and thousands of years ago, a beginning too small to be seen. And that it kept gathering to itself little particles of matter, like those in the cabinet, which made it grow and change. And it kept on gathering a particle of iron here, and a bit of lime there, and an atom of phosphate yonder, getting bigger all the while, and changing its form many times, until by and by it grew right into a man! And others believe before there was any life on the earth that little clouds of star dust kept blowing and circling about and after a long time some of this dust stuck together, and then more atoms stuck, and more and more, and in the course of millions of years the specks of star dust had become living men with flesh and blood, bodies, minds to think with, and hearts which could love."

"They must be very foolish persons to believe such silly things as that," said Katherine. "Didn't they ever have a chance to go to school and learn better?"

"Oh, my dear," laughed Dan, "the men I am speaking of have been to school and to colleges both here and in Europe, and have studied until their heads are quite crammed with learning."

"The Bible tells us how man was made, why don't they believe that?" asked Jack.

"I think men often come to the place where they consider themselves too smart to believe what God tells them, so they get up a belief of their own, out of their own minds."

"It strikes me as being something of a joke on a fellow who can't believe that God formed him out of the dust, for him to turn right around and believe that the dust formed him out of itself," said Jack. "What is the matter with folks like that? They don't seem to mind the dirt part of it; it must be that they don't want to think the Lord had anything to do with it."

Dan smiled. "I have noticed one thing," he said; "men often refuse to believe some certain Bible statement. 'It is unreasonable, or foolish, or too hard to be received,' they say. But they end up by accepting some belief that is far harder to understand or believe than the one they rejected from the Bible. As we grow older we often hear men talk against the teaching of the Scripture. Almost every young man who enters college has to listen to things of this kind from one or more of his professors. Do you know what I have decided in my own mind? It is this: however learned a man or however big the words he uses, he shall not pry me loose from my belief in Bible statements unless he gives me something better in the way of a belief. And I have not yet found one who has done that. Just as you say, Jack, it is easier and simpler to believe that God formed man out of the substances which

are found in the earth than to believe that the particles of dust got together and formed him themselves."

"Do you think the Bible is hard to understand?" asked Jack.

"About some things, yes. It deals with pretty big questions, you know, and we are such stupid creatures that the Lord can't make everything plain to us. But, what the Lord has to say about even the biggest questions is always plainer, simpler, and more possible to believe than what men tell us about them. But come, children," he said, rising, "it is time we are starting for home."

Katherine gave one last glance at the cabinet. "I should think anybody would know that it would take God to put such things as those together so as to make a man's body out of them," she said.

"So do I, little sister," said Dan. "And one reason I stick to my Bible is because it is the most reasonable, believable Book in the world which undertakes to deal with hard questions."

REPENTANCE

The dawn of repentance in the soul comes in different ways to different men. To some it comes with a sudden, overwhelming, irresistible power, in a great flash of lightning, and a sudden shuddering intuition of God's presence. To others it comes by some word of Holy Writ, falling unexpectedly into some open place in the heart of stone, as a sunbeam struggles into a dark rift between the rocks.

I have read of one who awoke to his desperate condition by hearing read the mere chapter of Scripture genealogy, whose many verses ending with "and he died" brought him face to face with death and the unseen world. I have heard of another who first began to think of spiritual things when his thoughts were arrested by the verse, "A living dog is better than a dead lion." He might be mean and low, he knew it; but at least he was living, and the meanest living has an opportunity which may have ceased to exist for the noblest dead.—F. W. FARRAR.

THE SACREDNESS OF LIFE

"A sacred burden is the life ye bear,
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.—Sel.

To savages a sun-dial was given. They thought it very wonderful, and they meant to take good care of it, so they built a roof over it! The sun could not reach the dial and it was useless. There is no roof of sky between Christ and His people, yet some build a roof between Him and them in their thoughts, and do not let His light shine on them and direct their lives.

No man has come to true greatness who has not felt in some degree, that his life belongs to his race, and that what God gives him is given for mankind.—PHILLIPS BROOKS.

Out of sight and out of reach they go—
These close familiar friends, who loved us so;
And, sitting in the shadow they have left,
Alone with loneliness and sore bereft,
We think with vain regret of some fond word
That once we might have said and they have heard.—NORA PERRY.

If a man has any religion he must either give it away or give it up.—ARCHBISHOP WHATELY.

I would not have you, if God meant you to be a missionary, drivell down into a king.—SPURGEON.

To take up our situation and our work as given us of God is to make both great; to no one is given a greater task than simply to do the will of God.—HENRY CHURCHILL KING.

COME NOW, LET'S GET UNDER IT

By REV. ROY G. CODDING

WHEN we have a heavy load to lift we lay off our coat (if it is not already off), tighten our belt, plant our feet squarely under us, take a deep breath or two, and lay hold of it.

Well, that is what we want to do with the deficit that is resting on our General Board of Foreign Missions—get under it and lift it off. Can we do it? Certainly we can; we are just the ones who can do it.

So let us "lay aside every weight," "gird up the loins of our mind," "stand fast," and pray! Just as deep breathing invigorates the whole system, so prayer strengthens and equips us for every obligation that we have to meet. "Ask, and ye shall receive, that your joy may be full."

Those who are really accomplishing things need not be told of the great satisfaction that comes from getting things done. And when the things done are in the service of the Lord there is the added satisfaction, the real joy, which He never fails to give. And if the things accomplished are in the realm of human impossibility and are brought to pass through prevailing intercessory prayer, how deep and inexpressible is the joy.

Come now, let's get under it.

NO HIDING FOR A DOCTOR IN CHINA

By Dr. R. J. FITZ

DURING the month of July I had expected to have an opportunity for unbroken study of the Chinese, as we wished these two months here in the mountains to count for much in the study of the language. We expect to reach Ta Ming Fu for a permanent residence the first of September. Rev. Peter Kiehn did not consider it wise for the new missionaries to spend the hot season of the first summer on the plains, but all the old missionary families bravely remained on the plains to keep on with the work. Some of them were not well, but they carried on.

As I said, I expected to have an unbroken period of study up here, but a doctor can not be hidden in China, and I have had quite a clinic on our porch each day except when the weather was so bad they could not well come. In the little over a month that we have been up here I have given fifty treatments to a variety of patients suffering from a great range of ailments, most prominent among them being dysentery, but hideous skin diseases make up a good share. There were some cases of malaria, and two accident cases that needed to be sewn up after bad cuts on sharp rocks which they had received in the stone quarry. We not only tended their physical needs, but we told them about the judgment day and the salvation that would enable us to face that day with boldness.

To the one Chinese patient among all that I treated this month who could read I gave a Gospel of St. John. He read several chapters to us, and asked us several questions about it. We explained the meaning to him, and urged him to repent and give himself to God. He asked me if one could be a Christian and not go to church, but just read his Book by himself. I told him that I thought he would fail. I knew that he was thinking of the ridicule and persecution that he would receive if he became a Christian. These things are very real on the mission field, and unless the man is really prayed under conviction and has enough teaching to build on we can expect little from him.

The first of the hospital goods have been carted from the railroad to Ta Ming Fu. We are two days from the railroad by cart trip, and it is very inconvenient to get supplies, but we hope that conditions will change some day. We could make that trip in a few hours if we had a Ford car, and it would be much less expensive to haul our freight and coal from the railroad with a light truck than to use these slow and old-fashioned carts. For the six carts we had to pay fifty-three dollars in Chinese currency, or nearly nine dollars for each cart. This is not more expensive than we would have to pay for the same service in the States by team and wagon, but is many times more expensive than we could do it if we had a Ford truck of our own. We are trusting and praying that it may come in time.

MISSIONARY DEPARTMENT

GOD CARES FOR HIS LITTLE ONES

By MISS MINNIE C. MARTIN

THE good news came to us some time ago that a native woman who had been sick many months and many times near death's door, had become a Christian that day, and also her little boy of about eight years. A few weeks later her little girl, probably ten years old, was converted in one of our services. Soon after this a message came saying that the mother had passed to her reward. As cattle had never been paid for her, her heathen father, a witch doctor, came to claim the children as his property. No doubt he intended to sell the girl soon to some heathen man for cattle so as to have what he should have had for her mother. He stayed at their home for several days, but the children refused to go with him, for they wanted to be Christians and attend school as they had been doing. So he returned home without them, but their father, who is a heathen, agreed to deliver the children to him in a few days, which he did, traveling two days and sleeping one night at a kraal on the way.

After arriving at their destination he spent the night there and started on his return journey the next morning. At nightfall the children followed him. Natives here never travel at night as they are afraid of the dark, afraid of evil spirits, afraid of witches, afraid of their shadows, afraid of everything imaginable. It was dark, no moon, no paths, tall grass (in many places higher than a man on horseback), timber matted with vines, streams to wade, baboons and other wild animals are frequently seen there, and the steepest and most rugged mountains in this part, where a man does not travel alone in the daytime, and never at night. But on these children went. Before long they heard voices, and learned that they were being followed by three men and several dogs, and the men were above them. They heard threats being made that they would be killed if found. One dog found them but did not reveal their hiding place. Later the men gave up the search and returned home. Then the children traveled on, and by daylight reached the place where their father had spent the night. Great was the surprise of the father and others when they saw the children, as it seemed nothing less than a miracle that they had found their way and were safe from harm.

The children say that God cared for them and the evil spirits were not able to help the witch doctor to find them. Others of our native Christians are praising God and are giving Him all of the glory, and they feel that this wonderful proof should convince many heathen that our God is God, and will care for His children. Now the father is appealing to the government for the possession of his children, and when the girl is old enough to marry, the cattle given for her will be given to the witch doctor. We now have the children in our home.

REFLECTIONS AFTER A FURLOUGH

By MISS IDA VICE

AS the time for returning to China draws near my thoughts go back to the beginning of my furlough over a year ago and my heart is full of praise to God for the privilege it has been to spend another year in "My own, my native land."

I was unaware how much I loved my country until I drew near the shores of the beautiful Northwest, and then my very heart beat with rapture at the sight of the old familiar scenes. No wonder the Chinese name for the United States is "Beautiful Country," and the one who so named it must have lived on the dry, dusty plains of North China. After an absence of seven years I believe I can sing "America" and our national hymns with more feeling than ever before.

And then what a pleasure it has been to live in these comfortable American homes with all modern conveniences, electric lights, running water, gas for cooking and many other things that seem so com-

monplace here that I fear we are not as grateful as we should be. Even traveling is a luxury here compared to China, where it takes a whole day to make a trip by cart which requires only an hour by auto, and when it comes to railroads the second and third class coaches in which we travel there are not to be compared with our day coaches here. But enough of comparisons. I am glad I can still say "None of these things move me," so far as my purpose to return to China is concerned. My heart is fixed with a determination to obey God, and I would rather live in a Chinese mud house on the plains of Shantung or Chihli, which are so barren of natural beauty, and have God's smile of approval, than to dwell in the most comfortable modern home in this country. After all, our lives do not consist of the abundance of things we may possess, but "Where Jesus is, 'tis heaven there."

Among the pleasant memories I shall carry back with me are the kindness and hospitality of the many friends, new and old whom I have been privileged to meet in my travels over the country. They have proved themselves Christians indeed, true brothers and sisters in the Lord, and while I am unable to thank them sufficiently—much less repay them—I am praying the Lord will abundantly reward them. I know He will according to His Word. I covet the prayers of these friends that this next term of my service may be a fruitful one, resulting in the salvation of many souls who shall in turn go forth and bring others into the kingdom. "The grace of our Lord Jesus Christ be with you all."

MISSIONARY CONVENTIONS ON KANSAS DISTRICT

Church	Pastor	Date
Pittsburg	Rev. L. A. Windsor	Oct. 2
Ft. Scott	Rev. H. Milligan	Oct. 3
Idorado	Rev. H. Callum	Oct. 4
Augusta	Rev. J. W. Parr	Oct. 5
Brownstown	Rev. L. E. Wright	Oct. 6
Clearwater	Rev. W. H. Klemel	Oct. 7
Wichita	Rev. C. H. Hopkins	Oct. 8-9
Newton	Rev. A. L. Hipple	Oct. 10
Melpherson	Rev. G. C. Alexander	Oct. 11
Windom	Rev. E. H. Shook	Oct. 12
Lyons	Rev. R. S. Hall	Oct. 13
Chase	Rev. H. J. Beaver	Oct. 14
Hutchinson (1st)	Rev. I. W. Young	Oct. 15-16
Hutchinson (2nd)	Rev. B. C. Johnson	Oct. 15-16
Kingsdown	Rev. E. W. Klemel	Oct. 17
Dodge City	Rev. A. R. Bean	Oct. 18
Garden City	Rev. V. P. Drake	Oct. 20
Plymouth	Rev. Thorsten Ousdahl	Oct. 21
Pleasant Hill	Rev. Sam. Soudlager	Oct. 22
Woodbine	Rev. James G. Demorel	Oct. 22-23
Platteville	Rev. Joseph Klemel	Oct. 24
Cosett	Rev. F. R. McConnell	Oct. 26
Minneapolis	Rev. Bessie Kesler	Oct. 27
Wayne	Rev. George Harper	Oct. 28
Burr Oak	Rev. Peter Jorgensen	Oct. 29-30

Rev. Stella B. Crooks, field secretary of the General Board of Foreign Missions, and Miss Eva Carpenter, returned missionary from Western India, will campaign the Kansas District in the interest of foreign missions, as per the schedule above. We ask that the pastors and people of every church on the Kansas District pray much that God will wonderfully pour out His Spirit and bless in a mighty way in these meetings. We also ask that readers of the HERALD of HOLINESS will pray much for these meetings.

GENERAL BOARD OF FOREIGN MISSIONS

"If we wait until there is no danger we shall never go at all."—DAVID LIVINGSTONE.

"God never yet saved a man or woman that He did not call to be a witness at home and abroad."

"I will open a path to the interior or perish. If I should never return, perhaps my life may be profitably spent as a reformer as in any other way."—DAVID LIVINGSTONE starting upon his first great missionary journey.

"We are living in an age of urgency and immediacy. We count time no longer with a sand-glass but with a stop watch. Every second counts. Over the desk of the business man you may see in large letters, 'Do It Now.' To postpone would be to lose opportunity; delay might mean disaster."

"The tragedy of India is the failure of Hinduism to bring peace and joy to millions who inhabit its plains, to protest against evil and overcome it, to conquer despair and fill with hope, to befriend the unfortunate and the outcaste, and to reveal the love of God."—DATTI.



Brother Bud's Good Samaritan Fund

Beloved Samaritans:

We greet you this week from Missouri, but before I describe our Missouri campaign I must tell you something about my Indiana and Illinois campaigns.

After leaving Elkhart I had one great night at Marion, Indiana. Oh, the crowds, the crowds, where did they all come from?

From there I made my way down through Indianapolis and had one fine dinner at the home of "Mother and Father" Oaks, the parents of Mrs. Eunice Oaks Wells. We had a most delightful day and then Prof. Wells and wife and Brother Clyde E. Green, our faithful pastor from San Antonio, Tex., boarded the train for the opening of the District Assembly at Seymour, Ind. Here we met Nazarenes to peddle. My, my, my, where on earth did we get all these fine Nazarenes? They were there by the hundreds. We had two nights with them and such crowds. We had to preach at night in the beautiful park under a large tabernacle that was just covered overhead and we had people as far back as you could preach to. Our beloved Brother George Church is the pastor there. He was taking care of those several hundred people with all ease and care. Brother Church is a natural-born general and leader. Our beloved Dr. R. T. Williams was in the chair presiding as only he can do. Dr. Williams is one of the easiest commanders that I ever saw. He is perfectly at home in the chair, and he has that wonderful gift of making everybody feel at home. Brother J. W. Short, with his wife and sweet babies was surely in high clover. The very fact that our heavenly Father has given us such leaders as Dr. R. T. Williams and Brothers George Church and J. W. Short with multiplied hundreds of others, is the best proof on earth that God intends to take the Nazarene move and girdle the globe with salvation.

On Thursday morning I had to leave for my camp at Springerton, Ill. Here my yoke-fellow was our beloved Brother Hampe, from Pomona, Calif. And let me say right here that Brother J. N. Hampe is one of the most beautiful preachers and teachers in the nation. He is a fine fellow to be yoked up with—a brother beloved. The music was in charge of our Brother and Sister George and Effie Moore from Indianapolis. They are surely fine and Sister Effie did some fine preaching. We did not have a great many saved, but those who did get the victory got it good. At the close of this camp we bid each other good-by at Springerton. When I told Brother Jacob Fleck and his family good-by we all wept like our hearts would break. It is my judgment that Jacob Fleck is one of the best Dutch boys on the face of the whole earth.

I got a dozen subscriptions for the HERALD of HOLINESS while there.

Monday morning, September 12th, we boarded the train and Brother and Sister

Moore and I stopped at Vincennes for Monday night and then they went on to their home and I stayed over for Tuesday night. Oh, how the people did come these two nights. Rev. Stephen C. Johnson is our pastor at Vincennes, and he is as fine as walks the earth. I had two days in his home with him and his wife and two sweet babies. They are the salt of the earth. There we had several in the fountain and got twelve more subscriptions for the HERALD. On Wednesday I went out to Bicknell and had Wednesday night with our pastor, Brother Ralph W. Hertenstein. We had one great service, and I got six more subscriptions for the HERALD. They are building their new church and I raised over fourteen hundred dollars for them and had seven at the altar. Think of it, one night only and six subscriptions for the HERALD and seven at the altar and nearly fifteen hundred dollars raised, and a good offering for the evangelist and was back in Vincennes by 11:30, and lay down for two hours and thirty minutes and got up and took the train for St. Louis at three in the morning. Well, amen, don't you think that is going some?

Everywhere I went the HERALD of HOLINESS stands well. It is now looked upon as one of the finest journals of the country and one thing I was pleased with, was that everybody I met who reads the paper were well pleased with the Good Samaritan corner. And now as we are planning for the great World-Wide Revival we must keep the Good Samaritan Fund up. We need at least one hundred dollars at once to keep the large list of names on the Good Samaritan corner. We must not let it fail. Can't we count on 200 good Nazarenes to send in at once 50 cents each, or 400 to send in 25 cents each? But what if our forty thousand red-hot Nazarenes were to send in to Brother C. W. Jones at the Publishing House, just one nickel each, we would have two thousand dollars. Don't you see, beloved Samaritans that we would send the HERALD to all the old subscribers and then have a fund to send the HERALD to not less than fifteen hundred missionaries on the foreign fields and don't you see they would be well posted as to our World-Wide Revival, and don't you see that they would help us to pray down the revival all over the world?

That will be the greatest thing in the world for every Nazarene church in the world to start a revival at one time. We have the men and women who can do it. We must use every evangelist in our connection and every local preacher and then we must borrow every evangelist from our good Free Methodist brethren that they are willing to spare us for the month of January and every one from the great M. E. church and every one from the M. E. South that they can spare. We must go in for the greatest month of our lives. Don't let a single church fail. Let every one roll up his sleeves and go to the battle to win souls or die on the spot. And we should roll up ten thousand subscriptions for the HERALD of HOLINESS during the month of January. With the revival on, there is no telling what we can do.

In perfect love,

UNCLE BUDDIE.

IDIOSYNCRASIES

By H. H. B. CIPRICO

In Colossians 1:9-11, the apostle exhorts sanctified believers to keep perfect love abiding in their hearts, and not to cease to pray that they may know the whole will of God concerning themselves that they may be wise in spiritual understanding and increase in the knowledge and love of God. But we must wait until the resurrection to get entirely rid of physical infirmities and mental aberrations.

The Bible teaches that God's children are peculiar people, but of what does this peculiarity chiefly consist? It consists of the love of God shed abroad in our hearts, producing the fruit of the Spirit in love, joy, peace, long-suffering, meekness, gentleness, goodness, fidelity and temperance. Yet how often

do we see mistaken people lay emphasis on some outward peculiarity, habit or custom, as though this were the thing to which the Bible refers. The choice of a color for the goods of which one's clothing is made is sometimes made the basis for the claim of peculiarity; and yet we all enjoy diversity in nature. Suppose the whole world and its contents were black!

The Scriptures do teach that God's people should be neat and that they should avoid ostentation in dress; but to make the wearing or the not wearing of a necktie a test of one's scriptural peculiarity is a misconstruction. Let us rather be careful that "our adorning be the hidden man of the heart."

GRAND RAPIDS, MICH.

Questions Answered

By J. B. CHAPMAN D. D.

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

(1) What mode of baptism was used in the Old Testament age? J. E. S., Ala.

(Ans.) Moses sprinkled the people at the tabernacle door (Lev. 9:10-12), and it seems to have been the custom of Jewish priests to follow a like method. They dipped the hyssop in the water and sprinkled the people somewhat as a Catholic priest does now-a-days. In the later days of the Old Testament period when the Jews, especially the sect of the Pharisees, undertook to convert the heathen to their faith, it is claimed by present day immersionists, and admitted by many adherents of infusion that the converts, called proselytes, were baptized by immersion at the time of their acceptance of the Jewish faith.

(2) Why did Christ when He hung on the cross cry, "My God, my God, why hast thou forsaken me"? J. E. S., Ala.

(Ans.) This is one of the profoundest passages in the Bible. It is connected with that profoundest of themes—God's scheme for the redemption of man through the suffering and death of His Son. It is certain that the passage can not mean what some have said it does; i. e., that the divinity forsook the humanity on the cross and left only the man in Christ to suffer and die. This would have destroyed the merit of His sufferings and death. It was the God-man who suffered on the cross. It can not be that Christ was in doubt as to why He had come to that hour and that He questioned the Father for an expected answer. Perhaps the nearest we can come to it is to say that in God's plan to make "him who knew no sin" to be the sinner's substitute, it was necessary for the Father to turn His face from the Son and leave Him to endure alone the suffering that was to become the accepted atonement for the guilt of the penitent, believing sinners; and that the cry of the Son was the expression of the anguish which He felt when thus left to "tread the wine press alone." This interpretation is not without difficulties, but it is consistent with the dignity of Christ and the meaning of His redemptive work.

(3) Is the last part of the sixteenth chapter of Mark in question as being a part of the Bible? J. E. S., Ala.

(Ans.) In some of the most ancient and widely accepted manuscripts of the New Testament the Book of Mark closes with the eighth verse of the sixteenth chapter. Perhaps I may add that there is nothing fundamental in the doubtful verses that is not also covered in other portions of the New Testament, hence, we do not especially gain by contending for these verses nor lose vitally by giving them up.

(4) Please give full explanation of the ninth verse of the third chapter of First John. J. E. S., Ala.

(Ans.) First, we may observe that the statement is simple: people who are born of God do not commit sin. Second, we may observe that it is the presence of God's seed, the holy *agape* which enables him to overcome sin and be righteous. In the third place we may observe that it is a moral and not a physical impossibility that is set forth. That is, one does not sin who is born of God because he can not sin and at the same time be born of God; he has not lost his ability to sin by means of his new birth, he just never did have the ability to serve God and the Devil at the same time, and since the premise is that he is *born of God*, and the conclusion is *he can not sin*.

(5) Please explain Luke 24:25, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Mrs. L. C., N. Dak.

(Ans.) The Greek word, here translated fool, is *anoetos*, and not *moros* the one the Savior condemned in His Sermon on the Mount. *Moros* means

natural imbecility and is about the equivalent of our word idiot. The meaning of *anoetos* is indicated by the further characterization "slow of heart to believe." That is, the Savior reproved the spiritual, heart-blindness of His disciples and did not accuse them of being natural intellectual incompetents. Idiotism is a matter for pity, while heart-blindness is a subject for reproof.

PRAY FOR THE WORLD-WIDE REVIVAL

A PLEA FOR LOYALTY

By E. MADELINE ESHMAN

In reading over the Minutes of our Assembly, I note that we "Pledge ourselves to a *One Hundred* per cent use of our Sunday school literature on this District; we also pledge ourselves to a circulation of the *HERALD of HOLINESS* equal to each family or home represented in the membership of the church in the New York District; and to the fullest use of the *Other Sheep* in promoting the work of foreign missions."

We would earnestly call the attention of the various churches to the fact that there is a danger of our being too generous in allowing other publications to be exploited at our campmeetings and in our churches. Some one will say "narrowness"—not at all. We are at a crisis—our *Publishing House* is gasping for breath, as it were, and why should not every effort be put forth solely for its help at this critical time?

Upon visiting one of our churches, we found, not the *HERALD of HOLINESS* upon the table in the vestibule of the church, but another paper, which is cheaper than the *HERALD of HOLINESS*, and has many holiness preachers as contributors. This same paper appears to have a man in the field, preaching, and at the same time pushing the interests of this paper.

The *HERALD of HOLINESS* is the denominational paper of the Nazarene church, and every Nazarene should feel in duty bound to subscribe for it. If we do this faithfully, and then care to take another paper, it will not be so bad but with our Foreign Missionary Board and our Publishing House both in dire need of money, I think we could get along with one paper, besides the *Other Sheep* and send the rest to them.

We have a Sunday school in mind, there may be others, that is not living up to its pledge of "100 per cent use of our Sunday school literature."

This to stir up our pure minds by way of remembrance.

A NAZARENE SUNDAY SCHOOL COURSE OF STUDY

By REV. C. J. KEYS

Some one not long ago in the columns of the *HERALD* incidentally remarked concerning the need of a course of study for the Sunday schools for the Church of the Nazarene entirely distinct and separate from the International Uniform Sunday School Lessons.

I want to emphasize the necessity of a prayerful consideration of the suggested idea.

It seems to me that our editors of the Sunday school helps are hampered in the work they are expected to do toward leading our people, both old and young, into the fields of thought contemplated by our church doctrine because of the course of study furnished by the International Committee. This committee seems to be making an effort to steer clear of the new birth and sanctification, and to lead the discussions along the lines of least resistance among those who desire a name among the people of God without paying the price demanded by the John Wesley type of exegetic expositors of the Holy Scriptures.

Let the Church of the Nazarene set our Sunday school editors free by providing for a clear-cut course of study in harmony with the holiness doctrines which the Church of the Nazarene was called into existence purposely to emphasize, and then God will bless us as He has not been blessing us up to this time.

The Nazarenes came out of the old churches because they were not teaching what the holiness people felt should be taught; and yet we are still following their outlines in our Sunday school work!

Consistency is a jewel.

TRONTON, OHIO.

"When you ask God for wisdom, do not fail to use the brains God has given you."

NEW YORK YOUNG PEOPLE'S CONVENTION

The annual convention of the Young People of the New York District was held at Brooklyn, Sept. 2-5, in a large tent under the auspices of the John Wesley Church. About twenty-five knelt at the altar during the four days of the convention.

The young people of this District are alive and full of vision, and we expect great things of them in the future. The writer wishes that the young folks in other places would catch the vision of what can be done by united young people, full of the Holy Ghost and of faith. Thank God, some other Districts are catching the vision through what the New York District is doing, and are organizing societies and forming District Associations. There are now thirteen N. Y. P. S. on the District, two having been added this year. About \$600 was raised for the work.

In January or February there will be a joint convention of the New York and Washington-Philadelphia Districts to be held at Darby, Pa.

The following officers were elected for the ensuing year:

President, Herbert Bente; first vice-president, Lucius Tillotson; second vice-president, Charles Carlson; third vice-president, Henry Bell; secretary, Miss Ruth Nilon; treasurer, Mrs. T. Tillotson; corresponding secretary, Miss Ethel Carey; financial secretary, Gene Voltmore.

HENRY BELL, Reporter.

NAZARENE BIBLE SCHOOL AND ACADEMY

Immediately following the most gracious session of our District Assembly, held at Hutchinson, Kas., our school opened with a fine outlook for larger success and greater usefulness than ever before.

We are being favored with an increased enrollment of fine young people, who manifest diligence and application in a very commendable degree.

The new members of the faculty thus far are Miss Anna Norris, of Canada, who comes here to teach history in the place of her cousin, Miss Alice G. Norris, who goes out from us after several years of very efficient service. Miss Virgie Priest, of Texas, comes as a matron and already has her work well in hand. The election of Rev. A. C. Tunnell as District Superintendent deprives us of an excellent teacher in the theological department, but God is helping us to get matters satisfactorily adjusted.

The other efficient teachers of last year remain with us, thus taking care of the academic work.

We are hearing favorable reports from the department of music with large enrollment and interest in the work.

Best of all the blessing of God is resting upon church and school and souls are seeking the Lord in the services. Harmony and love are manifested, and God is truly leading on.

H. M. CHAMBERS.

DALLAS DISTRICT

The Dallas District continues to enjoy a healthy growth; many of the churches have had successful revivals adding many souls to the Lord and members to the church, some of the churches doubled their membership, and we have organized three new churches since our last report, namely:

Majors, where we had an organization years ago, but was discontinued for several years, we reorganized as a result of the labors of Rev. E. H. Matlock, who is serving them as pastor; we have some good church property at this place.

Stamps, Upshur Co., was organized after a successful meeting held by Sister Melton of Dallas; she was assisted by Brother Wiggins of Dallas and Brother Bates of Sulphur Springs. Good outlook for this church.

Lane Chapel in Van Zandt county was reorganized last Sunday. Brothers Ira Hart and Joe Vines were conducting a great revival. I was called there Sunday and we organized with nineteen members, all adults, and with one or two exceptions, heads of families. The meeting continues another week.

Evangelist W. Y. Philips has held a good meeting in West Columbia and organized a church with twenty-two members; I will visit and approve this work in a few days. This makes seven new churches for the District this year. Two of them have plans for a church building in the near future; one of them has its building and two of them worship in union churches.

The finances have been very close with our churches, and most of them are considerably be-

hind, but as this is the harvest season in the cotton country, we are expecting the deficits to be taken up before the Assembly convenes.

Nearly all our station pastors have been called to remain where they are for another year, and much of our circuit work will retain their present pastors; so we will not pay out a great deal for pastors' moving expense this year.

As we near the opening of Peniel Academy things begin to take on a school-like appearance around these historic grounds; families are moving in for the benefit of the school, and some of the students are already here.

The Orphan's Home is progressing beautifully, while Brother and Sister Hudson with their workers are pouring their lives into this great institution.

Our District secretary has sent out report blanks for all the churches; if any church fails to receive these blanks, write Mrs. E. J. Sheeks, Peniel, Tex., and she will forward them to you. Be sure these blanks are properly filled out, and in the hands of the secretary by the first day of the Assembly, which meets at Denison, Texas, October 26th to 30th.

P. L. PIERCE, Dist. Supt.

LITTLE ROCK DISTRICT

Since my last report I have been on the go. Just organized a new church at Louisville, Ark., with fifteen members. Rev. B. Z. Hostetler appointed as pastor. This makes five churches since the last Assembly, then there has been quite an increase in members this year on the District and almost all the churches have had revivals that have resulted in the salvation of many souls.

Our new work at Hot Springs—the greatest health resort of the South—is doing a good work under the leadership of Rev. J. Tucker. They are making plans to build in the near future, and quite a number are looking our way there in the city. We need a good work in Hot Springs where we can reach people who come there from all over the United States. If there should be any one who desires to put your money in the work here, I know of no place where it would count more to the cause of holiness and the Church of the Nazarene than right here in this great work. Send an offering to Rev. J. Tucker, Hot Springs, Ark.

Come on, pastors on the District, let us bring up our apportionments by the time the Assembly convenes.

A. F. DANIEL, Dist. Supt.

EASTERN NAZARENE COLLEGE OPENING

The Eastern Nazarene College at Wollaston is opening with great victory and a good attendance considering the present business depression. The excellent student body of young men and young women seem eager to get to work at their studies. The preliminary exercises of registration and opening day are past.

The drive of the last few months for \$30,000 to finance the college has resulted in the securing of about half that amount to date. Some strong churches are yet to be heard from and others are coming forward daily with additional amounts. In consideration of our great efforts and the payment of nearly \$10,000 on the mortgage, the mortgagee has consented to extend the mortgage for a little time. This gives us an opportunity to secure the remaining portion of the amount. We urge our loyal people everywhere to rally to the call and complete this great work to which God has called us.

Rev. Glenn W. Siefarth, a graduate of Pasadena University, and formerly a pastor and evangelist, has been appointed business agent. Rev. Fred C. Norcross, who has done such valuable work in this position, has asked to be released in order that he may re-enter the pastoral work, which he feels to be the calling of his life. We thank him and thank God for what he has accomplished. Mr. Siefarth brings to Eastern Nazarene College qualifications which we are sure will carry us forward with great victory. He will push the campaign for the additional \$15,000.

We have added to our staff of instructors, Prof. H. C. Benner who will head the department of history. Professor Benner is a man of outstanding character and ability, fully acquainted and in harmony with the traditions and ideals of our Nazarene schools. The young men of the college are finding in him a sympathetic dean. Professor Benner also has unusual musical ability. He is laying plans for the organization of a band of which he will be director. We believe that this year will produce a musical organization of promise. Professor Benner will also give a limited number of lessons for

students desiring to learn cornet and other wind instruments. Our faculty is the strongest we have ever had and all are united to make this year the greatest we have known.

The blessing of God is upon us and our first Sunday services were owned of Him, the gracious presence of the Holy Spirit being manifest as Professor Gardiner preached in the morning and Professor Siefarth at night.

We were never so impressed with the necessity of the work of our colleges in preparing young people for the spread of scriptural holiness as we are today. We find that men of most excellent qualifications in national concerns are declaring that no remedy for the acute moral condition of the country is in sight. If such a remedy is to be found at all it is in the blessed gospel of our glorious Savior. May the Lord aid us in hastening the preparation of chosen messengers to disseminate this message throughout our distracted world.

FLOYD W. NEASE, Registrar.

KANSAS DISTRICT ASSEMBLY

Hutchinson, Kansas, royally entertained the greatest Nazarene Assembly the Kansas District ever saw. About 300 preachers, delegates and visitors were present. Rev. M. F. Llenard of Lawrence, Kas., preached at the opening service, Tuesday, September 6th. Rev. Oscar Hudson, of Peniel, Tex., preached Wednesday night; Dr. J. W. Goodwin, of Pasadena, Cal., on Thursday night; Mrs. D. L. Wallace of Kansas City, Mo., Friday night; Rev. O. E. Enos, of Kansas City, Mo.; Mrs. Stella B. Crooks, of Chicago, Ill., and Miss Myrtle Mangum, of Calcutta, India, held a wonderful missionary rally on Saturday night. Sunday morning a love feast was held preceding the morning sermon by Dr. Goodwin. During this sermon from Isa. 8:18, the congregation seemed to be caught up to the third heaven and heard unspeakable words. The report at this place must of necessity be a little vague as the reporter himself does not know exactly whether he was "in the body or out of the body."

In the afternoon service four men and two women were ordained elders and two deaconesses were consecrated. Rev. N. B. Herrell, of Nampa, Idaho, followed with a rousing Home Missionary Rally.

Rev. Bates, Superintendent of the Southern California Southern District, was the preacher at the closing service of the Assembly. Many souls prayed through in the old-fashioned way to the experience of regeneration or sanctification during the evangelistic services. The reports showed an increase in money raised for all purposes; in new members and new churches, despite the general retrenchment in almost all lines of business.

Rev. Ray Poole, of Hutchinson, Kas., saw to it that they did eat and were filled.

Rev. A. C. Tunnell, of Hutchinson, Kas., was unanimously elected to succeed the retiring District Superintendent, Rev. E. J. Lord, also of Hutchinson. Rev. E. R. Shook, of Windom, Kas., was elected to the joint office of secretary-treasurer.

Perfect harmony and the golden fragrance of divine love pervaded the entire Assembly throughout.

The Assembly took a hallelujah march and presented Doctor Goodwin with a generous love-offering as a token of their love and appreciation of his kind and faithful service.

A. L. Crane, of Chanute Kas., proved himself a genius in leading the congregational singing. Mrs. I. W. Young, wife of the pastor at Hutchinson, did most of the special singing. Pentecostal showers and down-pours fell during the singing of these songs.

H. MILLIGAN, Reporter.

Evangelists' Reports

Advance, Missouri.

Since our last writing the meeting at Claymour, Ky., and also at Advance, Mo., have gone down in history.

The camp at Claymour was well attended this year and the people came in great crowds to hear the gospel preached. Interest was fine and the Holy Ghost honored our efforts in saving and sanctifying a number of people.

Claymour camp is a real coaling station for the saints of God and many were the times of great refreshing and shouting that we had. On the last Sunday of the camp God poured out His Spirit in a wonderful way. People shouted and praised the Lord because of the mighty presence of Jehovah. I had in my party at this place our beloved Dis-

trict Superintendent, L. W. Dodson, also my wife and children, and Miss Madge Thompson of Coffey, Mo. who has been with me all summer as pianist and soloist.

At the close of this meeting we went out to our next engagement which was at Advance, Mo. We arrived here and found the pentecostal or tongues people just closing a great five weeks' campmeeting. We had much false teaching to overcome but in spite of all the hindering causes, God gave us a great meeting and twenty-six souls prayed through to victory. Praise His name. One characteristic of this meeting was that so many elderly people were brought to God.

Rev. J. E. Linza and wife, of Jonesboro, Ark., were our co-workers in this battle and rendered valuable service in preaching and in their special songs.

At the close of this meeting we were called to Malden, Mo., where we are now in a great battle against sin and the Devil with Dr. B. A. Hall, of San Diego, Calif. Miss Thompson's solos are much enjoyed by every one at this place and we are believing God for the greatest meeting ever held in southeast Missouri. Eighteen people have already found the Lord precious to their souls and conviction is upon the people in a marvelous way.

This meeting will close our campaign for the summer until after the Assembly. God has been very good to us this summer and we have been privileged to see about 200 souls brought to God. Praise His precious name! He will honor the faith of those who put their trust in Him!

E. C. DEES AND PARTY

Norman, Oklahoma

The revival is on here in a great way. Large crowds, ranging from two to five thousand each evening. We have had around 250 of as bright professions as I ever witnessed. And there have been some wonderful cases of healing. There have been 50 people anointed for healing, and most of them were healed. Some mighty demonstrations of God's power to heal. When the power struck them they jumped to their feet and ran all over the place shouting the praises of God. We continue here another week. We have secured a number of subscriptions for the HERALD OF HOLINESS. We are doing our best to put the HERALD in every home we can.

I. M. ELLIS.

New Galilee, Pennsylvania

It was our privilege to conduct a Foreign Missionary Rally in the Church of the Nazarene at the above place on September 20th. God was pleased to give us a good service and the people gave an offering of eighty dollars.

At the close of the service a man requested the church to pray for him that he might be saved. This they gladly did as we gathered about the altar and in a few minutes the dear brother was beautifully saved.

Rev. and Mrs. Frank Lehman are leading the church on to victory.

REV. AND MRS. O. L. BENEDUM.

Brooklyn, New York

Brooklyn, N. Y. Sept. 20. In a thickly settled community of Italians, Jews and many other foreign elements, God is marvelously helping us to wield "the sword of the Spirit." Pastor Norberry says: "The number of strangers attending this meeting is greater than it ever has been in any previous convention which they have held. This is the fourteenth day. The tent is too small. Large crowds have come and filled the tent every night, inside and out, Saturday and Monday nights, too. We will close October 2nd.

The conviction has been deep, some have been saved, others quickened, encouraged and freshly anointed. Some have asked their friends to forgive them. We have had some clear cases of healing. I have taken some subscriptions for the HERALD OF HOLINESS.

My next meeting will be with Rev. T. De Long, Wareham, Mass., Oct. 9th to 23rd. Yours joyfully in the Holy Ghost.

REV. F. W. COX.

Catlin, Illinois

Sunday night, September 18th, was the closing of a gracious revival with this newly organized work here. It was the writer's privilege to conduct a meeting here last December that resulted in the organization of the Bethel church. We were pleased to note that without an exception those who were saved and sanctified were still faithful and had made good progress as a church. There were four def-

initely blessed in this meeting one saved and three sanctified. Rev. Samuel Muse is their pastor.

We are now engaged in a tent meeting in the town of Catlin Ill. which bids fair to be a great revival, and we anticipate the planting of a strong church here. God is blessing and leading on to victory. Pray for us.

R. S. GRISWOLD.

Poteau, Oklahoma

The meeting started off here fine, the county fair was on the first week and hindered somewhat, but it will be over tonight and we are expecting a landslide at any time. We are slated here for 30 days.

The meeting at Hominy was fairly good; about forty professions and good done for the church and pastor. Rev. J. A. Russell is a fine, good-natured congenial preacher; his folks love him. L. C. Messer, my singer, is the very man I have been looking for these years. He sings with power and unction; he pulls, prays, cries and boosts the altar service and mixes with the folks fine. Having been in business life for seven years he knows how it is done.

We are telling to folks that the HERALD is the best paper in the world and we have never been called to prove it yet, but if we were called upon to do so we think it would be an easy job. We are now asking people of all denominations to take this good paper. Pray for us here at this place.

F. R. MORGAN.

Abilene, Texas

Well, here I am in Abilene, and when I arrived I found the Lord and some good Nazarenes, and the Devil. The report of the first gun was heard last night; the saints shouted and said we were able to take the land.

Our meeting which just closed at Bates Ark., with Pastor Rev. Borham and wife, was great.

We are in the battle to stay.

LUM JONES.

Temple, Oklahoma.

Just closed a fairly good meeting in Bethel Nazarene Church, five miles south of Temple. There were different things that kept the real revival fire from falling, but we found some fine people there. We were well entertained and remembered very kindly financially. We see good things ahead for the Bethel Church, for her people see what they need now—a resident pastor and more loyalty to the cause of organized holiness.

JOHN F. ROBERTS AND WIFE.

Malden, Massachusetts

My son, Orval J. Nease, pastor at Malden, Mass., just closed a glorious camp, Sept. 2nd to 18th, with the Cape May National Holiness Association, Erma, N. J. This was one of the best, if not the best and the greatest outpouring of the Holy Spirit of the year. Many precious souls prayed through. Help us pray.

I go to Newcastle Ind., from here.

Wm. O. NEASE.

Among the Churches

FIRST CHURCH, PASADENA.

—The Lord has graciously blessed us with increasing congregations until we have practically outgrown our present church. We have had to hire a cottage next door for the past two years to help house our great Sunday school. This condition has led the church to either build or look for new quarters. To build meant an expenditure of possibly \$75,000 and it would have required some time to get this sum together. We have labored and prayed for new quarters, so that we need not turn people away each Sunday as has been the case. Recently we learned that the Universalist church was for sale. Our board looked it over and were favorably impressed, so much so, that we finally made them an offer of \$35,000 for the plant complete, which they have accepted. This will give us a magnificently large church with an auditorium seated with embossed leather back folding chairs and will also accommodate 500 with additional chairs that can easily be put in that will increase the seating capacity to 700 on the main floor. There is a large gallery that will seat nearly 500 more. The church has an excellent Sunday school room that will accommodate 500 scholars. With these two rooms and other classrooms we can handle a Sunday school of from 600 to 800. We are able to trade in our new lot all paid for for \$5,500. Then we have a reliable subscription of over \$30,000 and \$4,000 of this has been paid in. In addition we have our present property that we estimate conservatively is worth \$15,000. We think that we will

be able to pay within 60 days at least \$20,000 and then we have three years in which to make the other \$15,000. This Universalist church is a very well constructed building, large and airy, and is said to have cost \$56,000 to build. The church stands upon a large lot and then we have another large lot beside it that will be very convenient for parking purposes until we desire to sell it. We get practically all the furnishings which will include two or three pianos, a \$5,000 pipe organ, chairs, tables, rugs, a superbly furnished kitchen (a \$600 moving picture arrangement which we refused to take), almost everything for convenience to do up-to-date church work.

We think we have one of the best plants in Nazarene-dom. We hope to keep up a constant tide of salvation. To this end we have to construct a long altar, which we will proceed to do at once. We expect to add some more electric lights and put in some more chairs, then we are ready for the King's business. The grounds about the church are beautiful. The church is also equipped with an "acousticon" for the deaf. We expect to be able to move in Sunday, September 25. We will plan for a great day. Rejoice with us. Our new location is at the corner of Raymond avenue and Chestnut street, a much better location than our Mary street property.—C. E. Cornell, Pastor.

MOSCOW, IDAHO.

—The work here in Moscow is "for the highland bound, and we're seeking higher ground." Everything is being blessed of God, and the folks are encouraged and blessed. There is not a single "hanger on behind fellow" in the whole band, praise the Lord! A few souls have bowed at the mourners' bench since I came here, and others are looking that way and will soon fall into line. Amen! The finances are coming fine, and the poor folks (only about 36 members) and some of them not residents, have paid in cash over \$2,200 since I came here this Assembly year! We are planning to build a tabernacle to worship in, so that we will be enabled to accommodate the Sunday evening congregations. We have \$1,000 toward the erection of the building, and we are contemplating to build the basement (40x60), put a temporary roof on it, sixteen feet center, and do business there till we raise the rest of the money to finish the building with. I say, Amen! What do you folks say? This finds this preacher fine, scripturally saved and sanctified.—Aug. N. Nilson, Pastor.

LEWISTOWN, MONT.

—One year ago I assumed the pastorate of the newly organized church in this city. We had only a few who had faith, but the Lord gave us the best year of our life. The way is not all sunshine in a new work, but God answers prayer and gives us souls. Rev. C. Howard Davis, our District Superintendent, has been with us for a few days. His presence and ministry proved a great spiritual blessing to us all. Miss Ethel Shern, who cheered our hearts, spent Sunday with us on her way to Nampa. God bless these dear ones. We are helping to pray down a mighty revival to break out all over. Our motto is John 15:7: "If ye abide in me and my word abide in you, ye shall ask what you will and it shall be done unto you." Amen! If you know of any Nazarene or holiness friends in our city, we shall be glad to know of them. Any one passing through Lewistown is invited to stop over to see us. Call phone 711-J.—Miss Mabel Stoke, Pastor.

KEARNEY, NEB.

—Tent meeting now in progress. Brothers Harry Anderson, pastor at Kenesaw, and Floyd Johnston, student of Chicago Evangelistic Institute, each gave a week of efficient service. Folks are getting through. Ten received into church yesterday. Pastor continues meeting this week.—Elizabeth Wheeler.

MILLPORT, ALA.

—Have just closed a good meeting with the Vernon church. This battle was hard but God

got hold of the people, and they came out in great crowds. And a goodly number were blessed, and some good people are considering uniting with the church at that place. We had a good special service last night, great conviction was on the people and the altar was filled and a number found the Lord in the old-time way. To Him be all the glory. This has truly been the best year of my life; we have held all our revivals but one, and God has given us many souls, and a number united with the various churches. We are looking and trusting God for great things. Pray for us.—W. P. Colvin, Pastor.

FIRST CHURCH, LOS ANGELES, CALIF.

—We have no evil reports to bring. Dr. Charles H. Babcock, who served us so well eight months of last year, is with us this year. We believe God has in a very special way favored us in giving us this mighty man of God. Deeply spiritual, keenly intellectual, fearless and uncompromising, with high ideals, he pours out the great truth with such convincing power that every heart yearns for more of God. Every service is progressing. The revival spirit is on, the missionary interest "top-notch." In one Sunday morning service after a few words from the pastor setting forth the needs in the mission work, over thirteen hundred dollars was given as a special offering. The Sunday school is also alive on the missionary lines. The Young People's Society is keyed up on missions. The Woman's Missionary Society is ablaze with enthusiasm. We know if we keep the missionary fires burning we will never be a dead church. Plans are already laid for the World-Wide Revival. Pastor and people mean to co-operate to make these meetings the greatest in the history of the church. Dr. Babcock has been quite ill. We ask the HERALD readers to unite with us in fervent prayer, that God would completely restore our pastor and spare him to the work.—Reporter.

CHICAGO, ILL.

—These are certainly busy days with us and God is surely blessing our humble efforts. Souls are getting blessed in homes, in the cottage prayermeetings, at the parsonage, and at our altars. We are planning for the greatest year Woodlawn Church has ever experienced. Yesterday was a great day. We had Mrs. Crooks and Miss Carpenter, a returned missionary from India, in a very fine missionary rally. God was with us and we raised in cash and subscription about seventeen hundred seventy-five dollars. One soul prayed through at the evening service after Mrs. Crooks had given an excellent message. Brother Herbert Hunt of Kansas City, was with us and prayed unctuously. Our Sabbath school is growing under the strong leadership of our much beloved Superintendent, S. Grady Simpson. We are greatly concerned about the World-Wide Revival and are praying earnestly that God shall send it upon us.—H. B. Wallin, Pastor.

BEECH GROVE, ARK.

—We are still pushing forward in our meeting with the District Superintendent, J. E. Moore. There were eight sanctified and four reclaimed. In my meeting at Jackson College schoolhouse there were sixteen got through at the fountain. Last December we sent out letters asking for donations on our parsonage. We only got a few returns amounting to \$34.50, but we certainly thank the donors. God is working. Pray for us.—J. Sam Curtis, Pastor.

POMONA, CALIF.

—July 1st we began making general repairs on the church at this place, costing something over \$1,600. While these repairs were being made, the writer, wife and daughter, were in the East; preached twice in our church at Pittsburgh, Pa., my former pastorate; attended Peniel campmeeting at Conneautville, Pa., preached in our Nazarene Tabernacle at Cleveland, Ohio, from there to Evansville, Ind., enroute to Springerton, Ill., campmeeting, where Brother Bud Robinson and I were the workers for ten days in a hard fought battle. September 16th we reached home in time for the reopening convention in our church with Brothers Cornell and Widmeyer to help in the preaching, and the Pasadena University quartet to help in the singing. These workers all did fine and on Sabbath we raised in cash and pledges, \$862.86 to finish paying off in full what was lacking on the repairs. Hallelujah. Amen!—J. N. Hampe, Pastor.

NEWBERG, ORE.

—Sunday morning about 4 o'clock September 18th, we heard the fire whistle and in a few minutes we knew our lovely Nazarene church was all in a dreadful blaze. We live four blocks from the church, but it was as light as day. Before any help could come it was gone—everything gone but the good foundation. We have no idea how the fire started but almost every one thinks it foul play. In fact it seems almost certain it was. This has saddened and humbled us. But God is with us to bless and we are

going forward rejoicing. We have the hearts of our town folks in a large measure and we expect to "arise and build" at once. Our God is able! The work here has been coming up in a splendid way under God's blessing. During August we held a tent meeting with Rev. F. B. Smith and family as evangelists. It was good, and God has been with us in a very gracious way since that closed. We had most blessed times in our prayermeetings. The day our church lay smouldering we worshipped in the American Legion hall, which was so kindly offered. God blessed in a very special way and the tender, melting power of the Holy Ghost was on us in the evening service until truly we hardly knew whether we were in the body or out of the body. If any of our friends who read this feel like sending us a helping gift we will thank them, praise God for it and use it to His glory.—Mr. and Mrs. C. D. Norris, Pastor.

LOS ANGELES, EMMANUEL NAZARENE CHURCH

—Sunday was a good day; a number at the altar and a nice class of nine adults received in the church. We are assured of the fact that God is going to make this another great year. As a church we are on the onward march, attendance at all our services are good, 80 in prayermeeting last week. The Los Angeles Branch of Pasadena University had a fine opening and by the present indication it looks as though we would have a full school, all the three teachers can handle. We are planning for a great midwinter revival campaign, Rev. Bud Robinson is to be one of the workers. Will you not unite your prayers with ours for a real pentecostal sweep of salvation and victory in this part of the city?—W. C. Frazier, Pastor.

ARMEL, COLO.

—The church here is still in the fight and God is giving us victory. Our Sunday school is steadily increasing. One year ago our enrollment was 30, now it is 90, with 86 in attendance last Sunday. Brother Etherton feeds us on the Word of God and his labor is not in vain. Last Sunday morning six young people knelt at the altar. Fifty-five were out last Thursday night to prayermeeting and one young man sought the Lord. Nineteen have been baptized recently and we are expecting an increase in our membership. We feel greatly encouraged to press forward in Jesus name. Hallelujah!—Mrs. Stiverson, Reporter.

GRADY, NEW MEX.

—Grady is a new field. We have no church here; this is probably the first meeting along second blessing holiness lines that has ever been held here. Large crowds and fine interest throughout the meeting. The people of Grady are fine, big-hearted people; the Lord bless them, they treated us kindly. Sister Sady McNease, one of our evangelists on the District, was with us for four or five days as one of the workers, but her health failed and she went back home for a rest. God gave us a good revival and a goodly number prayed through; ten the last night. We were not able to organize, but took eight fine folks into the Nazarene church; secured four new subscribers for the HERALD of HOLINESS. Sunday afternoon the writer gave a rescue address and raised \$52.50 for our good home in Pilot Point, Tex. Our District Superintendent, C. W. Davis, was with us the first week and helped push the battle. Rev. F. A. Powell, song evangelist, was with us the last few days and rendered good service in song.—Mrs. Florence Davis.

BAKERSFIELD, CALIF.

—The last six weeks have been times of great blessings from the Lord. Some one either saved or sanctified nearly every Sunday. The revival spirit is on the people and we look for good things in the near future. One beautiful sight was a man who had never been saved before and his daughter at the altar the same night and both prayed through. Both are walking in the light and fear of the Lord. We begin a revival October 2nd with the pastor for the evangelist. The local workers will furnish the music and singing. The meeting will run three weeks if not longer. We covet your prayers for a great outpouring of God's Spirit on the people.—J. Leslie Freels, Pastor.

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MORRILTON, ARK.

—Sunday was a great day with us. The revival spirit is upon us. Our God is a God of revivals. Most of the church are praying for the World-Wide Revival. People are getting to God. "Mother" Lawrence brought the message Sunday night from Acts 20:24. God honored it with souls in the altar. We preached twice in the country last week. There were eleven forward for prayer, and seven found God. On with the revival until it becomes world-wide. The HERALD gets better.—S. H. Erwin, Pastor.

SIOUX CITY, IOWA.

—The Lord is richly blessing us in the church here. We closed a revival in August with over thirty souls kneeling at the altar for pardon and cleansing. A goodly number were taken into the church. Rev. C. K. Spell preached the whole gospel and the Devil fought hard but we won the victory through prayer. Rev. Dobson, our former District Superintendent, and wife, were with us over Sunday and how the Lord did melt our hearts together in praise as they sang so sweetly to us. May the Lord pour out His blessing upon them. We enjoyed having them with us and received great help from their visit to the church. Rev. Bud Robinson will be with us in November for a ten days' meeting. This city certainly needs a revival. Pray for the church here.—Garnet Metcalfe Barrick, Reporter.

HUNTSVILLE, ALA.

—We had Brothers H. R. Lee and W. F. Cleghorn from Texas, and God gave us a good meeting. We have considerable opposition, but thank God we are gaining ground. We have built a tabernacle shed 50x30 and seated it with good new seats and have Sunday school and every Sunday preaching also with good attendance. Thank God. We are few in number but we are praying that the fire will catch, and that God will give us great victory.—W. A. Crews.

PRINCETON, TEXAS.

—This has been a good year with us; sometimes the way was dark but God would come and cheer our hearts and give us sweeping victory. Brother L. A. Miller of Greenville, Texas, was our evangelist at Culleoka and Brother J. J. Douglas our song leader. God came down in the preaching and song services, while the saints rejoiced, sinners wept their way to God, backsliders were reclaimed and believers sanctified. We had a great time. God gave us another great meeting at Princeton, and eighteen prayed through. Finances came easy and the town is anxious for another meeting in November. A nice class was taken into the church at Culleoka and we expect to organize here during our next meeting.—S. M. King, Pastor.

STAR LIME, WORKS KY.

—The campmeeting closed with victory. The meeting was conducted by Rev. L. Hibner of Blevins, Ark., and Rev. J. W. Roach, wife and daughter, of Des Arc, Mo. They preached the old-time gospel with power, and it was the best preaching we ever heard. The people listened with interest, and seemed to be hungry for the true gospel. We have never seen deeper conviction upon sinners or more of God's power manifested than was in that meeting. There were thirty-four saved or sanctified. Some in the community said it was the greatest meeting they had ever witnessed. We request the prayers of the HERALD readers.—Lizzie Fulks, Reporter.

SAPULPA, OKLA.

—We are located on our new property just purchased. We have a fine location, right in the heart of the city. We have a five-room modern cottage on the lot and have moved our large tabernacle there and inclosed it for the winter. Next spring we expect to start building. All our obligations have been met, although we are only organized less than thirty days. Our services are good and attendance fine, considering other meetings being conducted in the city. We begin a revival the first

Friday in November with Brother B. F. Neely as our evangelist. We are trusting God to lead on in this work and build it up until it will be one of the largest in the country. He has so marvelously led us thus far and we expect Him to lead us on until we see our heart's desire in the salvation of souls of this city. Brother M. J. Jones, our pastor, is in school at Bethany, but is with us several days a week and God honors his messages and efforts here.—Mrs. A. B. Bracken, Secretary.

DEXTER, IOWA.

—We just closed a revival last night with good results. Rev. J. Milton Hinkle and wife gave the messages in sermon and song with no uncertain sound. The hearts of men and women were stirred. These workers had to leave to fill other appointments and Evangelist Roy J. Jacobs was then called and Sister Esther Williamson of University Park, Iowa, conducted the singing and Sister Lovejoy was the organist. The heart-searching sermons of Brother Jacobs brought things to pass. The church was greatly encouraged and strengthened. There were 18 converted or sanctified. This was a hard fought battle, the Devil contesting every inch of the way. Brother Jacobs preaches without fear or favor.—P. T. White, Reporter.

HARTFORD, CONN.

—The Lord has been richly blessing the church in this city the last few months. He has given us a new place of worship, which was formerly the Swedish M. E. church. The property is centrally

located—three blocks south of the state capitol—a splendid place to do business for the King. The first revival campaign was with Evangelists Smith and Stebbins. Brother Smith did splendid preaching and the results were very satisfactory to the church. Brother Stebbins poured out his soul in song which greatly helped to break up stony hearts. May God bless His servants as they go on to other fields of labor. We have a loyal band of Nazarenes in Hartford and they love the truth.—R. J. Dixon, Pastor.

INDEPENDENCE, OKLA.

—We closed the revival at this place with victory. The meeting only lasted ten days and the power of God was manifested in every service. Rev. Lewis and wife had charge of the song services and they surely know how to make it successful. We do not have a church at this place but we have bright prospects for one at the present time. Eighty-three souls prayed through, one sanctified and twenty-two names given to unite with the Church of the Nazarene as soon as we organize; six orders were given for the Church Manual and one subscription to the HERALD of HOLINESS. The people here at this place are hungry for the blessing. We expect to see a Church of the Nazarene organized here soon.

NOTES AND PERSONALS

Prospects are good for a gracious revival at Cundy's Harbor, Me. Sisters Lura A. Horton and Elsie N. Cunningham have just opened up a meeting there which the Spirit of God is working among the people.

Rev. Life E. Williams, evangelist, has an open date for the month of October. His home address is Wilmore, Ky.

The Ohio District Preachers' Meeting will be held at Franklin, Ohio, November 1st to 6th. Rev. John Matthews will deliver a lecture to the preachers each day and will preach each evening. Preachers of the District entertained free and their carfare prorated. Interesting papers will be read and a mighty outpouring of the Holy Ghost is anticipated.

Brothers W. S. and M. T. Hill are in a good meeting at Brownwood, Texas; Rev. N. E. Tyler preaching; souls in the fountain.

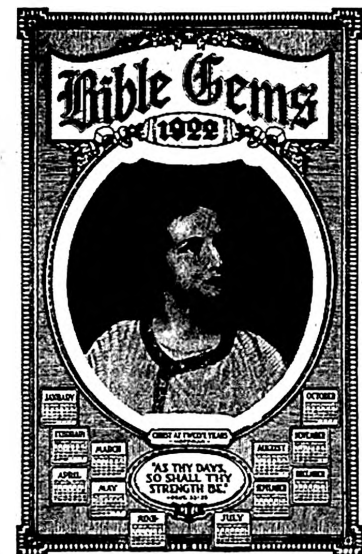
"Frederick, Okla., meeting called off. Have open date in October as singer. Wire at my expense. Robt. J. Kennedy, 3223 Main St., Kansas City, Mo."

The Brewton Church of the Nazarene, Brewton, Ala., announces a revival from Oct. 14th to 30th, with Dr. John Matthews in charge.

"Lewis and Pierce are ready to receive calls either to work together or separately, to begin this winter. Please write or wire at once that we may get our schedule perfected. D. Rand Pierce, 645 Twenty-eighth avenue, East, Vancouver, B. C. E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill."

Rev. F. C. Savage of Osage, is the new pastor of the church in Bartlesville, Okla. They are contemplating the purchasing of a church building the total cost of which will be about \$1,000, as they have prospects of purchasing a building for about \$400 and moving it upon their lot recently purchased. They are standing in need of our prayers in this new and needy field.

Rev. James Elliott, the brother of Harry Joseph Elliott, is in the evangelistic field and is now yoked up with his brother, Harry, in a great tent meeting at La Junta, Colo. Arrangements are being made so that the Elliott brothers will take meetings together next summer in campmeeting and tent work.



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The writer had charge of the meeting and God surely did bless us good. There are certainly some fine people here. God bless them.—J. D. Wallace, Reporter.

GOLDENDALE, WASH.

—We had a three weeks' tent meeting with Eva Mae Budd of Moscow, Idaho. Sister Budd surely preaches the Word with the power of the Holy Ghost from heaven. Five were saved and sanctified. The interest at the close was on the increase and it appeared to some of us that the fire had just begun to fall when the workers had to close; the tent was full and nearly all voted for them to come back again. They will return to us after a four weeks' meeting in Oregon, and we are going in for all there is of us. We earnestly covet the prayers of the HERALD Family that we may have a real Pentecost. —Ben Stevens, Pastor.

LADONIA, (ROCKY POINT) TEXAS.

—We have just closed a very blessed revival meeting at Rocky Point with Rev. H. A. Gregory, of Sherman, Texas, as evangelist. The Lord gave us a fine meeting. There were sixty-seven saved, re-

claimed or sanctified. Rev. J. A. Sharp is pastor. He is a good preacher and a faithful pastor. This meeting was very fruitful in many ways. A nice class was received into the church. Souls prayed through in almost every service. The opposition was strong, but God gave us victory.—Reporter.

NEWPORT, KY.

—Another year at a close. Successful? Yes. We have seen precious ones kneel at an altar of prayer before God and their souls being blessed, they left with shouts of victory and praise. Among those laboring with us were Rev. H. W. Sweeten of Ashley, Ill., and our District Superintendent, Rev. C. R. Pollard, both of whom brought messages from God. Our souls were blessed and seekers found God in either saving or sanctifying or healing power. We have built a good temporary frame building in which to worship until we shall be able to erect a permanent building of concrete blocks. Pray for us in this great work. We wish to announce at this time the resignation of our beloved brother, Rev. W. A. Minesinger, who by this time is enrolled as a student at Pasadena University. Rev. J. W. Thompson and wife have been called to pastor the Newport work.—O. E. Shelton, Reporter.

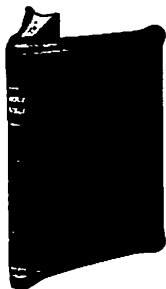
WANTS

FOR SALE—25 volume set of Britannica Encyclopedia. Ninth edition in good condition; cloth binding. Price \$30. Mrs. Brown, Fairbury, Nebraska.

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TELEGRAMS

HERALD OF HOLINESS: Alexandria, La.
New Nazarene tabernacle dedicated last night. Revival meeting on. Dr. John Matthews arrives tomorrow. Miss Thelma Atkinson in charge of music. Pray for the work in Louisiana.
STEPHEN B. WILLIAMS.

HERALD OF HOLINESS: Mt. Sterling, Ky.
Great revival on here; seventy-five professions yesterday. Prospect good for church. Pray.
C. L. WIREMAN, Evangelist.

HERALD OF HOLINESS: Lansing, Mich.
Michigan District Assembly closes in a blaze of glory. Dr. Goodwin at his best. Rev. R. V. Starr unanimously elected District Superintendent. Great evangelistic services by Evangelist I. G. Martin. Wonderful missionary rally by Myrtle Mangum; five thousand dollars pledged for foreign missions; three thousand five hundred for home.
EDWARD E. MIERAS, Reporter.

HERALD OF HOLINESS: Ritzville, Wash.
Sunday, September 25th, organized church with fine class at Grandview, Wash., after meeting by Will H. and Lillie B. Nerry. We have good preacher to carry work forward already on the job.
WILL H. NERRY, Dist. Supt.

HERALD OF HOLINESS: Topeka, Kas.
Sisters Crooks and Carpenter with us today. Had glorious meeting. Seven hundred dollars pledged for missions. Sister Crooks preached at night and God manifested His grace and power; five prayed through to victory.
TOPEKA CHURCH REPORTER.

HERALD OF HOLINESS: Norman, Okla.
Great campaign at Norman, Okla., closes with sweep of victory; altars crowded each day; forty-five united with church; more coming; 350 in fountain; 85 anointed for healing; some wonderful cases; crowds large; three to eight thousand each night.
I. M. ELLIS.

ANNOUNCEMENTS

NOTICE—Licensed Preachers, Eastern Oklahoma District. Let all licensed preachers and deaconesses, who are expecting to take examinations, meet the Examining Board Tuesday morning at 9 a. m., Oct. 11, at Henryetta, Okla. Please be on hand. No examinations will be given after Assembly convenes Wednesday 9 a. m.—F. N. DeBOARD, Chairman.

NOTICE—Dallas District—The financial condition is such that we can not promise entertainment for all visitors. Each church will be expected to carry its part of the financial burden.—G. M. AKIN, Pastor.

NOTICE—Found—A good heavy overcoat left at the Church of the Nazarene at Modoc, Ind., last spring during the District Preachers' Meeting. If any of the visiting brethren lost your overcoat at that time, get in touch with me at once. Full description must be given and payment of transportation.—REV. LYLE O. GREEN, 1801 North C St., Elwood, Ind.

ANNOUNCEMENTS

NOTICE—Indiana District—Let all our pastors and churches begin now to make plans for the World-Wide Revival campaign in January. Get the burden on the churches and secure good evangelists and let us all go in for Holy Ghost revivals all over the District. Also, every pastor start now on the District Budget and other appropriations and send it in monthly, thus we can meet our obligations. It is much easier to raise this monthly.—J. W. SHORT, Dist. Supt.

NOTICE—Rev. J. E. Williams of Owensboro, Ky., has recently come to us from the Methodist church. Rev. Williams is a strong preacher and a successful evangelist. He comes highly recommended and well qualified and will be a great blessing to any church or camp. We should keep him busy.—J. W. SHORT, Dist. Supt. Ind.

NOTICE—Kentucky District—The Board of Examinations will use the questions published by our Publishing House. They urge all licensed ministers to order these questions and begin studying on the Course of Study at once. See the new Minutes for the address and work of each examiner.—I. T. STOVALL, Secretary.

NOTICE—To Whom It May Concern: It is a pleasure to recommend for revival meeting Ralph D. Schuman and Russel V. DeLong, 51 Russell street, W. Somerville, Mass. They are most excellent singers and song leaders, good musicians and filled with the Holy Ghost.—CHARLES A. KINDER.

Bargains in Books

In order to reduce our stock of Books and Pamphlets to a minimum, we have decided to give book buyers an opportunity to secure the following titles at greatly reduced prices. These books are in good condition, excepting as noted in the description. As the number is limited, we would suggest that a second choice be made. Each order securely wrapped and sent postpaid.

THE HEART OF BLACKSTONE.—A book treating of the rights of individuals in their relations with their fellow-men. A treatise on law fundamentals, that should be found in every library. 250 pages. Cloth. Especially priced at 75c.

HOW TO BE A PASTOR.—A hand book for young preachers, written by the eminent divine, Rev. Theo. L. Cuyler. A symposium on "how to get on" in the pastorate. Every student for the ministry should buy a copy. 160 pages cloth. Especially priced at 60c.

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THE BIBLE CHRISTIAN.—By Dr. John N. Short, a helpful book, dealing with the New Testament standards of piety and holy living. A book that will inspire the reader. 100 pages. Cloth. Especially priced at 60c.

CHRISTIAN PURITY, or the heritage of faith.—by Dr. Foster with introduction by Bishop James. A timely treatise in Christian perfection—Logical.—Convincing—300 pages. Cloth. Especially priced at \$1.00.

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OFFICIAL PAPER, CHURCH OF THE NAZARENE

Published Every Wednesday at the Nazarene Publishing House,
2109-2115 Troost Avenue, Kansas City, Mo.

Rev. B. F. HAYNES, D.D.,
Rev. J. B. CHAPMAN, D.D.,
Editors

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The Directory of the General and District Superintendents will alternate with the Evangelists' Slates. The lack of space in the Herald of Holiness forbids carrying both these lists in each week's issue. Evangelists desiring their slates published in this column must furnish statement as to what District their Evangelist's Commission has been granted, or indorsement of one of the General Superintendents of the Church of the Nazarene.

DIRECTORIES

GENERAL SUPERINTENDENTS

M. F. REYNOLDS.....Kansas City, Mo.

Office, 2905 Troost Avenue.
Residence, 10 Summit st., Haverhill, Mass.

District Assemblies

Foreign Mission Assemblies or Annual Meetings

India, Eastern.....(about) October 19, 1921
China.....(about) November 16, 1921
Japan.....(about) December 28, 1921

R. T. WILLIAMS.....Dallas, Texas

208 North Rosemont Avenue.
Office 2905 Troost Avenue, Kansas City, Mo.

Fall District Assemblies

Alabama (Jasper).....October 5 to 9
Georgia (Paw).....Oct. 12 to 16
Florida (Jacksonville).....Oct. 19 to 23
Dallas (Denison).....October 26 to 30
Hamlin (Abilene).....November 2 to 6
San Antonio (Waco).....November 9 to 13

J. W. GOODWIN.....Pasadena, Calif.

1850 North Sierra Bonita Avenue.

Fall District Assemblies

Western Oklahoma (Bethany, Okla.).....October 5 to 9
Eastern Oklahoma (Henryetta, Okla.).....October 12 to 16
Arkansas (Searcy, Ark.).....October 19 to 23
Little Rock (Little Rock, Ark.).....October 26 to 30
Louisiana (Lake Charles, La.).....November 2 to 6

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
ALBERTA—James H. Bury.....Coltholme, Alta. Can.
ARIZONA—H. C. Cagle.....Peoria, Ariz.
ARKANSAS—J. E. Moore.....Prescott, Ark.
BRITISH ISLES—George Sharpe.....Glasgow, Scotland
14 Muirfield Drive, Parkhead.
CHICAGO CENTRAL—Charles A. Brown.....Olivet, Ill.
DALLAS—P. L. Pierce.....Pencil, Texas
EAST COLORADO-WYOMING—A. E. Sanner, Colorado Springs,
Colo., 502 W. Platte.
EASTERN OKLAHOMA—Mark Whitney.....Ada, Okla.
FLORIDA—W. R. Coulson.....502 Duval St., Jacksonville, Fla.
GEORGIA—W. R. Hanson.....Forsyth, Ga.
HAMLIN—Allie Irick.....Pilot Point, Texas
IDAHO-OREGON—C. Howard Davis, 614 14th Ave., S., Nampa, Id.
INDIANA—J. W. Short.....5759 Lowell ave., Indianapolis, Ind.
IOWA—H. L. Kinde.....610 Forest Ave., Des Moines, Ia.
KANSAS—A. C. Tunnell.....323 8th St., East, Hutchinson, Kas.
KENTUCKY—C. E. Pollard.....Box 10, Lexington, Ky.
LITTLE ROCK—A. F. Daniel.....Mansfield, Ark.
LOUISIANA—W. M. D. Gaar.....Route 3, Box 65, Winfield, La.
MANITOBA-SASK.—W. B. Tait.....Rush Lake, Sask.
MICHIGAN—C. L. Bradley.....Grand Rapids, Mich.
54 Sutton street, S. W.
MISSISSIPPI—B. F. Tate.....Cleveland, Miss.
MISSOURI—L. W. Dodson.....Clarence, Mo.
NEBRASKA—H. N. Haas.....Hastings, Nebr.
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NEW MEXICO—Charles W. Davis.....LaLande, N. M.

NEW YORK—E. E. Angell.....Plattsburg, N. Y.
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P. O. Box 382.
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NORTHWEST—Will H. Kerry.....712 W. Nora Ave., Spokane, Wash.
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WESTERN OKLAHOMA—S. H. Owens.....Bethany, Okla.

REQUESTS FOR PRAYER

V. R. Williams, Marion, Va., in State Hospital, requests prayers of the saints for his recovery.

Audra Romine of Nauvoo, Ala., very seriously ill. Prayer requested by father and mother for his recovery and that God will call him to preach.

An anxious-hearted sister and daughter requests prayer for the salvation of mother, sister and brother.

Mrs. E. B. Davis, Lepanto, Ark., asks prayer for the healing of her body that she may be able to meet her appointments to preach.

Pray for the restoration of a backslidden brother. Condition serious.

Minerva F. Brown of Hillsboro, Ore., requests prayer for the healing of her body; also for a friend in Peru, Indiana.

Wilbur Cornelius of Pullman, Wash.; prayer requested for the healing of his body.

Mrs. L. A. Dodson, Shamrock, Okla., requests special prayer for the healing of her husband. His condition is serious.

A mother is rejoicing in answered prayer in behalf of her son who has recently been saved, and now earnestly requests prayer for the salvation of her husband.

Mrs. Ethel Felix of Yuma, Ariz., requests special prayer on Oct. 2nd, for the healing of her body. She states divine healing is her only hope. She is a mother of three small children.

Mr. and Mrs. J. C. Young of Jasper, Ala., request prayer for their son, Vernor, who has been ill for some time with typhoid fever.

PASTORAL ARRANGEMENTS

KANSAS DISTRICT

Arkansas City.....Aaron Hulse
Augusta.....J. W. Farr
Belhel.....Ray E. Poole
Brownstown.....L. E. Wright
Burr Oak.....To be supplied
Buffalo.....B. F. Lehman
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Clearwater.....W. F. Klem
Coffeyville.....H. W. Smith
Corret.....F. R. McConnell
Dodge City.....A. R. Bean
Eldorado.....H. Calhoun
Elkhart.....E. S. Lang
Ensign.....Eugene Harris
Evergreen Circuit.....To be supplied
Fort Scott.....H. Milligan
Garden City.....V. P. Drake
Grinnell.....L. F. Casler
Howard.....A. L. Young
Hutchinson (1st).....To be supplied
Hutchinson (2nd).....B. C. Johnson
Iola.....Ira Stevens
Jacksonville.....J. T. and Minnie Ricis
Kalvesta.....To be supplied
Kingsdown.....E. W. Klem
Lafontaine.....A. C. Mize
Lawrence.....Mrs. E. H. Lienard
Liberty.....Mrs. H. W. Smith
Lyons.....H. S. Ball
Malze.....To be supplied
McPherson.....G. C. Alexander
Meade Mission.....To be supplied
Minneapolis.....Messie L. Keeler
Neodesha.....Chester Harris
Newton.....A. L. Hipple
New Home.....To be supplied
Nickerson.....J. E. Miley
Oak Hill.....William Sisk
Ottawa.....H. N. Morris
Palco.....H. O. Davis
Pittsburg.....L. A. Windsor
Pleimville.....J. E. Klem
Pleasant Hill.....G. H. Harmon
Plymouth.....T. Bushah
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Russell Springs.....C. A. Hill
Shiloh.....C. L. Calhoun
Topeka.....C. P. Clayton
Wallace.....C. A. Hill
Wayne.....George Harper
Wichita.....C. H. Hopkins
Winfield.....E. R. Snook
Woodbine.....Mrs. Grace Bowman
James G. Hemert

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