

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

J. B. CHAPMAN, D. D., Editor

The Paramount Issue

THERE is need of an old-time revival in every church and community. The church and community that claims not to need a revival is the one most sadly in need of it.

But it is useless for leaders to rashly say that we, or they, or any one else can have a revival any place. Jesus did not do this, and Paul was glad to get away from some places just with his life. However, it is surely possible to have a revival *most* any where that a Nazarene church has found it possible to exist.

I am afraid of the evangelist who "has revivals every where he goes"; I am afraid he does not have real revivals any where. I would not call an evangelist who would *guarantee* a revival; for revivals require a preparation on the part of so many that I cannot see how one can know in advance that the necessary unanimity will obtain. But on the other hand, none of us ought to be satisfied to go very long without prevailing with God and with men in such a way as to permit the outpouring of the Spirit and an ingathering of souls.

My observation is that the average preacher preaches too long and makes his exhortation too short to be really effective in winning souls. You simply have to drive straight at the point and hold on in prayer and exhortation until men do yield.

Another noticeable lack is the absence of faith for a revival. It just will not do to take defeat or talk failure. Plan the best you can and put the best you can into the effort and then *believe for victory*.

The Church of the Nazarene that can have revivals has no need to fear the future. The revival church will not fail.

There may be some amendments, and eliminations needed in the machinery of our church, and in their proper time these will come. But the big task of every Church of the Nazarene is to promote a sound, scriptural revival. This is the paramount issue, this is the "one thing needful".

Souls! Souls saved from the guilt and power of sin! Souls saved from the presence and defilement of sin! Souls saved to the uttermost! Souls made witnesses by the endowment of power from on high! These should be our heart cries throughout the whole wide world.

Opening New Fields

THE Home Missionary movement in the Church of the Nazarene has been the occasion for the dying out of initiative and the spirit of sacrifice on the part of our preachers and workers, and we are not doing as much, comparatively, as we did in the old days when men went out without any human backing and without the promise of a dollar and pushed the work of full salvation and had revivals and organized churches."

The speaker was a devout layman who has been rather liberal in his support of all the arms of service in our church, and so I listened to him with considerable interest and patience. I remember the summer when as a young preacher with no dependents I preached all summer in one section of the country, had seven hundred professions and received almost fifty dollars for my services. I remembered that there were many others in those days who did and fared about as I did. In those days we did not wait for *calls* or expect much of a call. And as to having some one "back us up", we trusted God to do that. In one way or the other, we managed to buy tents and we *got along*. The best of it was that, having none else to lean upon, we trusted God. He gave us revivals and multiplied our usefulness by calling numbers of young people into His service.

Now, it is a fine thing to have our home mission boards and we must have more home mission money. But we, also, must have a complete return to the old-time initiative and sacrifice on the part of our preachers and workers. By this I do not intimate that there are not many of our preachers and workers who are going forth with old-time apostolic fervor and sacrifice, but only that their number should be greatly increased. There is room in the Church of the Nazarene for every apostolic holiness preacher, but really it is getting a little difficult to find *berths* for those who want to travel *first class* all the time.

Every young and unincumbered preacher should plan and plead for the opportunity to serve his apprenticeship in opening new fields and in serving small, poor paying charges. The man who has not taken his turn at this kind of service is unprepared for the promotion which he seeks or which calls him forth.

We will not get on very far just following the order of things and waiting on the machinery. The call now is for a greater aggressiveness. Givers must give more and workers must sacrifice more and so our work must be projected into *unoccupied* territories faster than ever before.

FOUR PHASES OF SANCTIFICATION

SOME have thought to prove by the Master's words, "Now ye are clean" (John 15:3) that the disciples were sanctified before they received their experience in the upper room on the day of Pentecost (Acts 2). In such cases it is noticeable that the latter portion of the verse is omitted. It is said, "Now ye are clean through the word which I have spoken unto you." This covers the same point as John 17:17, "Sanctify them through thy truth, thy word is truth," and evidently means that the truths spoken by Christ up to the time of His meeting with His disciples in the upper room were sufficient, if followed out, to lead them into holiness. Instrumentally they were clean, but actually they were not so. However, the two passages mentioned present one phase of sanctification in that they teach that we are shown the way to sanctification through the teaching of the Word of God.

Then some would tell us that believers are sanctified by the blood of Jesus (Heb. 13:12) and that this must take place before they are baptized with the Holy Ghost. Therefore, they separate sanctification from the baptism with the Holy Ghost and make them distinct epochs in the believer's experience. It may be that we have all been somewhat careless in the application we have made of the promises of the blood of Christ to cleanse from all sin. The blood of Jesus is the procuring cause of our sanctification. That is we are sanctified by the blood in the sense that it makes complete satisfaction for us and is the basis of our plea for entire cleansing from sin.

Then some would attach special virtue to faith and make the cleansing of our hearts from all sin nothing more than just an act of "dry faith." But faith is the condition of our sanctification (Acts 26:18), just as it is the condition of our justification (Rom. 5:1), and in neither case is it the effective means by which our hearts are changed.

We are effectively sanctified only by the Holy Ghost (Rom 15:16); and when the Holy Ghost comes in and makes our hearts clean, this is the baptism, i. e. the purifying with or by the Holy Ghost. As suggested

before, the Holy Ghost came upon the pure Holy Christ, but it is nowhere said that he was baptized with the Holy Ghost, for that would imply that there was something in Him from which He needed to be purified. He did receive the positive filling with the Holy Ghost, but it would be a contradiction of terms to say that He was baptized (purified) by the Holy Ghost. The baptism with the Holy Ghost always implies the presence of inbred sin and is the means of its destruction. The adjective "Holy" so constantly used in connection with Spirit or Ghost does not mean that the third person in the trinity is any more holy than the Father or the Son, but it does designate the specific office of the Spirit and describes Him as the executor of the Word of God, through the merits of the blood of Jesus, on condition of the faith of the believer in actually making God's people holy. He is the *Holy Spirit* for the same reason that Christ is *Jesus*, that is because of what He *exclusively* is.

THE PREACHER AND HIS BOOKS

NUMBER THREE

WHEN the preacher's formal education is pretty well completed, he will do well to develop the *reading habit*. It is not easy to advise just what the active preacher should read, as men differ so much in their tastes and in the help which they secure from a given reading course. But it is safe to say that most preachers will get profit from the reading of history. Let the preacher read every thing of history that he can get hold of. Let him read some philosophy. Let him keep fairly abreast with the news and thought of the day through the reading of one good daily newspaper, a weekly and a monthly magazine. Then he should read three or four of the best religious papers published. He should subscribe for one or two of the strongest papers published by the larger denominations. And he should read devotional books and books of religious biography, galore.

I do not think it is worth a great deal to attempt to remember the *words* that you read. Read for the thought. Read by the page, by the chapter, by the book. Read, read, and let as much stick to you as will—that is yours.

The exceptions to my suggestions not to attempt to memorize words, are the Bible and Christian hymns—especially the old-time hymns. A mind well stored with Scripture and Christian hymns is a fountain from which the troubled preacher may draw in many a time of need.

Reading is the preacher's *general* preparation to preach, and though he may not realize on all his efforts *speedily*, yet the reading preacher will still be fresh in *time to come*. I count the general preparation of more importance in the long run than the *special* preparation.

A GREAT AND GOOD MAN HAS GONE

I shall always remember William Howard Hoople as I saw him at the New York Camp Meeting last summer. He was then fairly a giant in every sense of the word. He was one of the biggest men physically, intellectually and spiritually that I ever knew. He was one of the founders and principle promoters of our work in the East and was a favorite with our people all through New England and New York. He was prominently before the whole church and was the choice of many for the General Superintendency in 1911.

The Church of the Nazarene lost one of its true noblemen when Brother Hoople left for "The more excellent glory" on the night of September 28. But we do not sorrow as do those who have no hope, for we shall see our dear brother again in the "Land of the Unclouded day". May God sanctify the memory of this great and good man to the blessing of the many who knew him and were blessed by his life and ministry!

Questions Answered

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

Q. Please explain the predestination of Romans 8:30 and Ephesians 1:5-11. J. E. S. Ala.

Ans. Predestination is one of the intermediate steps, all of them effectual (but none of them irresistible), in the divine method of saving men. It is no after-thought with God that any of us have become His children. He determined before we were born that, so far as the divine will and good pleasure is concerned, we should become His adopted children through Jesus Christ. God's purpose to bestow the blessings of sonship and to bring us to eternal glory is fixed; but the divinely established connection between us as conditioned objects and eternal salvation must be affirmed by us, and this affirmation the wicked refuse to give.

Q. Is a man able to *perfectly* keep the commandments of God or does he daily break them in word, thought and deed? H. S., Ind.

Ans. The only kind of perfection that is possible for us in this world is Christian perfection, which means to be made perfect in love. A truly sanctified man loves God with all his heart and obeys God with a perfect heart. But no one has perfect knowledge or unerring judgment in this world. Therefore, the best of men may and do err from the perfect law of God, because they fail to perfectly discern God's will. A man with a pure heart does not knowingly do, choose or regard in his thoughts any wrong thing whatsoever; and God's grace is sufficient to enable him to thus live every day and all the time.

Jesus Christ the Sure Cure for the World's Woes

By REV. C. E. CORNELL

Blessed is the nation whose God is the Lord (Psa. 33: 12).

Righteousness exalteth a nation; but sin is a reproach to any people (Prov. 14: 34).

IT must be apparent to thinking people that there has never been a time in the history of the world when so many persons great and small are practically saying as the last word touching the present unrest of the world, what the world needs is a genuine revival of the religion of Jesus Christ. There are striking examples of this both at home and abroad, the *Wall Street Journal*, the *Chicago Tribune*, and Roger W. Babson are saying that the disturbances, uncertainties and anxieties can only be cured by the country having more religion. In the old world Premier Lloyd George, the most outstanding man in the world, has recently said in a very remarkable address before a representative body of Free Church Clergymen and Laymen, that he sees no hope for Europe except through religion. He unhesitatingly throws the responsibility of the future of Europe on the churches.

We believe that these men and journals are at last uttering the sanest and most important truth that has ever been uttered; but there is one thing seemingly lacking. They are supremely generous in desiring the general public to have a superabundance of religion, but they never seem to remember that a large dose is available and ought to be accepted by themselves. It would have been exceedingly refreshing if this great and no doubt, good man, Premier Lloyd George would have said something like this: "Gentlemen, I am a firm believer in Jesus Christ; I feel that I am a fortunate partaker of His adorable Spirit; that He has the ascendancy in my life, and that I am trusting Him as my personal Saviour. I most cheerfully and enthusiastically recommend Him as the solution of the woes of the world, and purpose doing what I can to spread His kingdom." Something like that from the heart and lips of the greatest man in the world would have had mighty influence upon Europe and other nations as well. Why are great men and the editors of great journals so reticent when it comes to their personal relationship to the Son of God? They must give an account to God just like other men—even the humblest.

The hope is, that humanity may be spared the horrors of another war. This lies wholly in the attitude of the nations toward Jesus Christ. If there had been an international brotherhood of Christians in Germany, France, Britain and America, Italy and Russia, with these Christians loving each other, the World War would never have occurred. "We know that we have passed from death unto life, because we love the

brethren." The Christ love that permeates the souls of men does not desire to ravish, murder and burn. The real Christian man is peaceable, loving, long-suffering and kind; that is the Spirit of Jesus. The sure cure for war is to eliminate it from the human breast. As long as men have war, hatred and prejudice inside of them, it is bound to come out. The nations that are now building implements of war, are expecting to fight. Just like the "bully" who goes about with a chip on his shoulder, he is sure to find some fellow who will knock it off. The yellow press that is constantly agitating war and desiring us to get into a war with Japan ought to be dumped into the sea. God knows that with about 40,000,000 dead in the World War and the inexpressible suffering during the war and subsequently, every sane individual in the world ought to hate war with an unbiased hatred. When Christ comes into the hearts of men, they hate war with an uncompromising hatred. Real Christians do not desire to fight. Here then, is the sure preventative of war.

Not a few luke-warm professors, skeptics and infidels, because of the World War have claimed that Christianity is a failure. Not so. Christianity, under the most rigorous test has never failed. If there has been failure and war, it is because of the lack of Christianity. Not because of it. Germany spent 40 years or more in educating her people. She taught a radical rationalism with Jesus Christ eliminated. As a result the hearts of the German people were filled with pride, arogancy and egotism. These superinduced the notion that Germany could control the entire world; sort of wrap it up in a shawl strap and go off with it. But

MY PRAYER

*Not in the silence only,
Nor in the solitude,
Let my thoughts rise to Thee in praise,
My God, so great, so good.*

*But mid the din and noise
Of city conflict rude;
In crowded street where daily pours
The hurrying multitude.*

*Not on the Sabbath only,
In the dear house of prayer,
Where earthly din cannot intrude,
And only God is there.*

*But all week long, in spite
Of care and vanity;
That thus, even in the crowd, I may
Be still alone with Thee.*

—HORATIUS BONAR.

"Pride goeth before destruction," the results were very disastrous to Germany, and for that matter the entire world has suffered. But suppose that the hearts of the German people had been filled with love, joy, peace, gentleness, long-suffering and Godliness, emanating from their hearts filled with Christ and His Spirit, there never would have been any war.

Our own country is just now in the throes of industrial dissention. What is the cure? The religion of Jesus Christ. If He could control the hearts and lives of employee and employer it would be easy to reach a method of arbitration that would be satisfactory to all. But instead, when capital and labor come together to discuss some plan of agreement; almost universally before the conference ends, there are harsh, sharp words spoken, the lie is passed, there is a more or less violent display of temper. Everybody knows that an angry man is both irrational and unsafe. His impetuosity has a tendency to make him lose his head, and he most generally loses it. How different it might all be, if these representatives of capital and labor were only devotees of Jesus Christ. Here is what would happen: Earnest prayer, waiting upon God until His mind and wisdom were secured; with brotherly love and kind-heartedness an agreement would soon be reached. Jesus Christ and His Spirit is the bridge that will span the chasm between the workingman and his employer.

But let us come a little nearer home. Suppose you have a town full of such Christ men. Suppose Ontario was full of such men, this town would have been saved from the disgrace of having one of her leading officials arrested for alleged misappropriation of city funds. Think of a town full of men noble, kind-hearted, brotherly, home-loving, chaste, true, truthful, straight as a gun barrel, watched or unwatched, as clean at midnight as at noonday; what a town that would be, what a noble class of citizens. What will make such men and such a town? Jesus Christ moulding the lives of men and women. Some one has said that if "you would alter society, you must alter folks". The great apostle said, "If any man be in Christ, he is a new creature (creation), old things are passed away; behold, all things are become new."

Jesus Christ is the only cure for the world's woes. He alone can take the savage out of the breasts of men, He can destroy the anger of the heart, remove hatred and prejudice so that even a southern man can love a negro, and a California man a Japanese. Such is the transforming grace of God.

"O, that the world might taste and see,
The riches of His grace;
The arms of love that compares me,
Would all mankind embrace."

Introducing the Preacher



Rev. B. T. Flanery is a native of Kentucky. He was converted at the age of twenty-one, sanctified a year later and commenced to preach immediately after his conversion. He was pastor, and afterwards evangelist in the Methodist Church for a good many years. He came into the Church of the Nazarene as an elder in 1910. He has been wonderfully blessed of God in the evangelistic work and is engaged exclusively in that field now. Brother Flanery is forty-eight years old and is right now in the midst of his best days of health and strength and power. He is a great campmeeting preacher and has old-time revivals.—EDITOR.

The Highway and the Way

Text: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

THIS text discloses to my mind two great facts, which stand like mountain peaks. The first is "The highway of regeneration." The second is, "The way of holiness."

We as a holiness people have been accused of lowering the standard of regeneration in order to make room for another work of grace, i. e., sanctification. We will see, and in order to do so, I will bring to your attention a few Bible marks of regeneration.

Those who are on the highway of regeneration, have peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). See also Psa. 119:165. But in Isa. 57:21, I read, "There is no peace, saith my God, unto the wicked."

Those who are on the highway of regeneration are free from condemnation. "There

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is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). A man has been proven guilty of murder and condemned to die. The day of execution has come, he has been taken to the place of execution. The officer holds his watch, as the time of execution draws nigh. But down the highway an auto is seen coming at great speed, nearing the throng, it slows down and a man leaps from it waving a document in his hand, and cries, "Stay the execution." Pushing his way through the crowd, he hands the document to the officer. It is a pardon for the condemned man and he is free from the condemnation of the law.

I was under condemnation for sin, when more than twenty-six years ago, the pardoning board of the skies passed on my case, the Judge of all the universe signed my pardon and dispatched the Holy Spirit from the upper glory to let me know about it, and I passed from under condemnation. Glory, hallelujah for ever!

Those who are on the highway of regeneration have the witness of the Holy Spirit. "The Spirit himself beareth witness with our spirits that we are the children of God" (Rom. 8:16).

Those who are on the highway of regeneration love each other. "We know that we have passed from death unto life because we love the brethren" (1 John 3:14). There are no old grudges among God's children, but there is a love stronger than all of the brotherhoods combined.

Those who are on the highway of regeneration keep God's commandments. "Hereby we do know that we love him if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him" (1 John 2:3, 4).

Those who are on the highway of regeneration do not commit sin. (They make honest mistakes). "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin because he is born of God" (1 John 3:9). You see the text reads, *is born*, present tense or time, not *was* past tense or time. "Whosoever *is* born of God (right now, not *was* born of God) doth not commit sin, his seed remaineth in him, (he is not backslidden) and he cannot sin, because *he is born of God*. Not *was* born of God, some time in the past. "Whosoever is an honest man can not steal" because when a man steals he is not honest. "Whosoever is a truthful man can not lie" because when a man lies he is not truthful. "Whosoever is a sober man can not get drunk" because when a man gets drunk he

is not a sober man. "Whosoever is in the church can not be out on the street or at home" because when you go out on the street or to your home you will not be in the church, and "Whosoever is born of God can not sin," because when he sins he is a sinner, and a man can come as near stealing and being honest, lying and being truthful, getting drunk and staying sober, going home and staying in church at the same time, as he can sinning and being a Christian at the same time. See 1 John 5:18.

Those who are on the highway of regeneration bear fruit. "Every branch in me that beareth not fruit he taketh away" (John 15:2). So if we remain branches in Christ, we must bear fruit "Herein is my Father glorified that ye bear much fruit, and so shall ye be my disciples" (John 15:8).

Brother, Sister! are you on the highway of regeneration? Do you have peace with God? Are you free from condemnation? Do you have the witness of the Holy Spirit? Are you holding any old grudges? Are you keeping God's commandments? Are you living a life above sin? Are you bearing fruit for the Master? These are not my tests, but God's tests. These are not my words, but God's word, and by it you and I will either stand or fall in the last day.

Having given some Bible marks of the highway of regeneration I now come to the second great fact, which the text discloses to my mind, which is "The way of Holiness."

A few years ago I motored with my family from Montana to Everett, Washington. Our roads were bad in places, better in others, and graveled part of the way, but one July afternoon we ran in sight of the concrete pavement, and as we approached it we saw clearly that we must either take the pavement or turn back. But I did not hear wife or any of the children complaining, or pouting, or saying "We are going to have to take that old concrete pavement" or "I don't believe in a concrete pavement". But as we dashed onto the pavement, wife smiled, I laughed, the children shouted, and I pressed the gas feed until I saw that we were making thirty miles an hour (the speed limit) and on we dashed at better speed, with more ease and comfort, and greater joy until by and by old Puget Sound rolled in sight and the city of Everett came into full view and soon we landed at 2327 Oaks Avenue, where we were to live, and found a number of the sisters of the Nazarene church at the parsonage with a splendid supper prepared for us, which we enjoyed greatly.

Beloved, over twenty-six years ago I started on the highway of regeneration for heaven, but I had not gone far until "The way of Holiness" was in sight and I soon saw that I must either press onto it or turn back. "It had been better far then not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:21). What is the holy com-

mandment? "Be ye holy; for I am holy" (1 Peter 1: 16). "Ye shall be holy; for I am holy" (Lev. 11: 44). Also, "Follow peace with all men, and holiness without which no man shall see the Lord" (Heb. 12: 14). So I did not take the "pouts" or become sour and turn back, but as what I had received in regeneration was so rich, I said whatever this way of holiness is, I want it, and reading in my Bible John 15: 2; John 17: 17; Eph. 5: 25-27; 1 Thes. 5: 23; Heb. 13: 12, 13, and Jude 1: 1, and making a consecration of all I had, all I ever expected to have, all I knew and all I ever expected to know, to God for time and eternity, I waited before God in earnest prayer until the fire fell, God sanctified me wholly and the Holy Spirit bore witness to the same (Heb. 10: 14, 15). So I pressed on to the way of holiness (the pavement) and I have been making greater speed, with more satisfaction and a full cup of joy. Glory to God! And some glad day I shall come in sight of the sea of glass, and the city of light will roll into full view, and soon I shall land on Hallelujah avenue, and be seated at the marriage supper of the Lamb with the saints of all ages, while heaven's arch and dome will resound with the hallelujahs of eternal deliverance.

You have heard the time-worn statement that "Holiness is a new doctrine". But I want to say that the folk who make that statement have been asleep longer than old Rip Van Winkle is supposed to have slept on the mountain near the Hudson River in bygone days.

I call to your attention a statement found in the historical statement of the M. E. Church: "In 1729, two young men in England reading their Bibles saw that they could not be saved without holiness. In 1737 they saw likewise that we are justified before we are sanctified, but still holiness was their object. God then thrust them out to raise up a holy people. This was the rise of Methodism as given in the language of its founders John and Charles Wesley." Subtract 1737 from 1922 and you have a statement 185 years old.

I also call your attention to a clear statement found in the first Baptist manual ever printed and given in 1689. Section 13: "They who are united to Christ, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection are also further sanctified really and personally by the same Spirit dwelling in them. Hence sanctification is that work of grace by which those who are called and justified are renewed after the image of God in true holiness." Subtract 1689 from 1922 and you have a statement 233 years old.

"And the very God of peace sanctify you wholly" (1 Thes. 5: 23). This text was penned in A. D. 54, so subtract 54 from 1922 and it leaves a text 1868 years old.

"An highway shall be there and a way and it shall be called the way of holiness" (Isa.

35: 8). This text was written 713 years before the birth of Christ; add to this 1922, and you have a text 2635 years old.

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one who feared God, and eschewed evil" (Job 1: 1). Now who is perfect? "Thereby one offering he hath perfected forever them that are sanctified" (Heb. 10: 14) so the sanctified people are perfect. Job 1: 1 was given B. C. 1520, add to this 1922, and you have a text 3443 years old.

Hear God speak to Abram, "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17: 1) i. e., sanctified. You will notice that it was in Genesis seventeen that Abram had his name changed to Abraham. I do not know why the extra "h" was put in his name, unless it was because "h" stands for holiness, and he got the blessing. His wife also had the spelling of her name changed in that same chapter. I do not know why it was changed from Sarai to Sarah, unless it was because "i" stands for inbred sin, and "h" stands for holiness; and she got inbred sin taken out of her heart and holiness put in. This text was given B. C. 1911, add to it 1922, and you have a text 3833 years old.

"Noah was a just man and perfect in his generation and Noah walked with God" (Gen. 6: 9). This text was given B. C. 2448, add to this 1922, and you have a text 4370 years old.

Genesis the fifth chapter and twenty-second and twenty-fourth verses speaks of Enoch who "walked with God and was not for God took him." But some one may say it does not say that he was holy, true but it just takes me a minute to prove that he was holy. "Can two walk together except they be agreed" (Amos 3: 3)? "Be ye holy for I am holy" (1 Peter 1: 16). Now if two can not walk together except they be agreed, and God was holy and Enoch walked with him for 300 years, then Enoch was holy, and one day as they walked together Enoch went off home with the Lord and has never got back, and if you please, Gen. 5: 22-24 was given 3769 years before the Angelic choir sang their annunciation hymn o'er the hills of Judea the night our Infant Savior was born in the manger. Add 3769 to 1922 and you have a text 5691 years old. Now if that is not old enough, go back to the morning of creation and as Adam fell from the hand of his Maker hear God pronounce him "good and very good" and still if that is not old enough, turn if you please, to Eph. 1: 4 and read, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," and remember that before the morning stars sang together or the sons of God shouted for joy, that God had planned for you and me to be holy. Thank God for the "Highway and the way of holiness" which leads to heaven. The plans of this

road were made in glory, the rolling stock was paid for on the old rugged cross, and the train which travels this road carries neither a sleeper nor a smoker, but a first class diner. Glory, hallelujah! Tickets are now on sale at the old-fashioned mourner's bench, so all who will pay the price, may get your ticket, and see that it has been punched twice, brother, sister.

I will close, and ask Rev. N. B. Herrell to sing "The Good Old Bible Line."

Inconsistent Living

By V. MAY DORMAN

THE question has been asked, "What do you do when neither your inlet valves nor exhaust valves open or close in accordance with the marks on the fly-wheel?"

Listening to the testimonies of church members whose lives were not in accordance with the marks on the fly-wheel; a minister was sad and disquieted within himself when the Holy Spirit whispered, "Throw back your head." He did so, and looking up saw Jesus. Sad, that when in the sanctuary one must oftentimes look up.

But there is an inconsistency when one must look up—knowing facts which reminds one of the story told by Flavonius in Dr. Henry Van Dyke's "Little Rivers." "I was ill that summer, said he, and the doctor had ordered me to go into the woods, but on no account to go without plenty of fresh meat, which was essential to my recovery. So we set out into the wild country north of Georgian Bay, taking a live sheep with us in order to be sure that the doctor's prescription might be faithfully carried out. It was a young and innocent little beast, curling itself up at my feet in the canoe, and following me about on shore, like a dog. I gathered grass every day to feed it, and carried it in my arms over the rough portages. It ate out of my hand and rubbed its woolly head against my leggins. To my dismay, I found that I was beginning to love it for its own sake and without any ulterior motives. The thought of killing and eating it became more and more painful to me, until at length the fatal fascination was complete, and my trip became practically an exercise of devotion to that sheep. I carried it everywhere and ministered fondly to its wants. Not for the world would I have alluded to mutton in its presence. And when we returned to civilization I parted from the creature with sincere regret and the consciousness that I had humored my affections at the expense of my digestion. The sheep did not give me so much as a look of farewell, but fell to feeding on the grass beside the farm house with an air of placid triumph."

The Christian who accepts God's gifts and makes small returns is strongly deficient in honor and gratitude. He is an opportunist, promoting his ease and comfort at the expense of another's sacrifice, though:

"Just it is that he should pay the rent

Because the benefit accrues to him." In these unpaid debts of honor is strong need of repentance and a facing of just demands. rob God nor deny God's Truth to his fellow-man. He does not calculate and heap up profits for his own interests or plans but passes them away quickly. John Wesley said, "Money never stays with me; it would harm me if it did. I throw it out of my hands as soon as possible; lest it would find a way into my heart."

The man who does not give much does not love much. Love is something more than calculating profits and chanting beatitudes. Better penury of purse than penury of soul.

To lay stress upon what we possess rather than upon what we are shows a low order of intellect and a vision of very narrow limits.

Give! lest "the poison of the ingrowing soul" permeate and desolate your spiritual life.

Give! lest you lose the love, companionship and respect of Christ—the greatest loss that could befall you—a loss incomparable and irretrievable.

Give, if you wish to be forgiven, if you wish to have Christ, hope, home, heaven.

LOS ANGELES, CALIF.

EASTERN OKLAHOMA DISTRICT ASSEMBLY

The tenth annual assembly was held at Bartlesville, Oklahoma, October 2 to 8, in the First M. E. Church. There were about 150 members of the Assembly present, and a number of visiting preachers and singers. General Superintendent, Rev. R. T. Williams, not being present, Rev. C. B. Jernigan, District Superintendent of Western Oklahoma District, opened the Assembly and was in charge the first day, managing the Assembly very successfully. Dr. Williams arrived late in the evening and presided over the Assembly to the close. The Spirit of the Lord was upon the sessions while the pastors of the various churches (seventy) gave in their stirring reports, together with the encouraging reports of the evangelists, licensed preachers, Sunday school superintendents, and presidents of the Young People's Societies.

During the Assembly Dr. Williams gave us some startling facts concerning the pressing needs of our Publishing House, and \$4,249.00 was raised and subscribed to be paid by Jan. 1st., if possible.

Rev. Mark Whitney, District Superintendent, gave in his victorious report for the past year, in which he had organized eleven new churches, and had organized seventeen the year before, making twenty-eight in the two years of his service as superintendent. All the new churches are doing fine, with the exception of one. Rev. Mark Whitney was re-elected District Superintendent.

The delegates elected for the General Assembly were as follows: Elders, F. R. Morgan, Lum Jones, J. E. Aycock, Mark Whitney, F. C. Savage, and G. F. Haun. Laymen, M. L. Taylor, Lenna Adams, Albert Millsap, J. A. Sisson, Mrs. S. B. Dameron, and Francis Turner.

The last day of the Assembly was spent in hearing the reports of the committees, and other business, while a spirit of harmony prevailed. During the day a love-offering amounting to \$150.00 was taken for Dr. Williams, for which Dr. Williams so kindly thanked the Assembly in his meek and humble spirit as he wept for joy.

The Assembly closed with great victory and every one went to their different fields of labor determined to do their best for God and holiness the coming year.

J. A. Sisson, Reporter.

OLIVET UNIVERSITY NEWS

Olivet University has started out the year with bright prospects; and after one month of school has passed, everyone in touch with the institution has become very optimistic. The business depres-

sion of the past two years has hit us hard, but thanks be to God, we are now over the worst and have begun climbing the upward grade again.

President N. W. Sanford is winning the confidence of the people, and everywhere we hear people say that he is the very man for the place. He has instituted a regime of thrift in the school, and is looking after even nickles and pennies. Wherever a nickle can be saved, it is saved; and the students too have caught the idea, and are not trying to see how much they can squeeze out of Olivet but how much they can put into it.

The enrollment is very good considering the fact that the school is being run on a cash basis and that we have no grade department.

We now have 175 hens in our chicken yards, which have been given by our people both of Olivet and of the various churches on this educational zone. The largest number from any one church has just been received from Brazil, Indiana, Church. Brother J. H. Garrison, a college graduate of last year, is the pastor there. This little church is growing by leaps and bounds and we are proud of them and their pastor.

We have in the dormitory basement about 3150 quarts of fruit and vegetables that have been put up by Brother Tadlock and his wife, assisted by members of the Olivet Church and friends of the school. Brother and Sister Eber Coate have given 200 quarts of blackberries and sixty gallons of strained honey.

One of the most encouraging features about the work is, that the people of Olivet are standing by the school with their money and their prayers.

Our revival begins October 13th with Brother C. W. Ruth. We are expecting a great meeting. The spiritual condition of the school is excellent.

HENRY BELL, Reporter.

REPORT OF DAKOTA-MINNEAPOLIS DISTRICT

The Dakota-Minneapolis District comprises the south half of North Dakota, the south half of the state of Minnesota, and the whole of South Dakota.

We are glad to announce that all the churches on that territory, of which we now have twenty-one, are now manned (or womaned) with pastors. Recently, Valley City, N. D., elected Sister Laura Myer as pastor. She comes with a burning heart, and an unctuous message to lead the Nazarene movement in that thriving city. Her husband is a first class barber and will find employment in Valley City. Dickinson, N. D., a city of some five thousand population, has organized a Nazarene church of thirty members and starts off with great enthusiasm under the pastorate of Rev. C. C. Benson, a veteran worker in pastoral fields. Oakes, N. D., organized a class, and had it attached to the Ellendale, N. D., circuit, where Rev. J. M. Butchart is pastor. Corsica, S. D., the only place that was vacant in South Dakota, has accepted Brother J. W. Hilborn, of Des Lacs, N. D., and will now drive ahead for victory with this man of God holding the helm.

An organization of twenty-three members was perfected recently at Granite Falls, Minn. Rev. Paul B. Hegstad is the pastor, and we are looking for blessed victory there. Rev. E. E. Wordsworth, the efficient pastor at Minneapolis, Minn., was able to take time to organize the Granite Falls work, as the District Superintendent was at the other end of his vast district.

We have purchased a Ford car, and are finding that it greatly facilitates the matter of reaching the country churches. All the pastors are planning on extensive revival work, and several evangelists are busy now on our great District.

New church buildings are being purchased, or built, and at the Mitchell, S. D., church, served by Sister Cora Ryan, such excellent gains have been made as to call for a new building.

We are praying and believing for five hundred conversions this winter on the District. We hope to present to the Nazarene church of the nation a great, vigorous, sanctified, aggressive constituency here in the northwest, that will help carry the mighty burdens that are being borne by the holy brethren of the nation.

J. G. MORRISON, Dist. Supt.

ARIZONA DISTRICT CONVENTION

The preachers' and Sunday school convention, held at Phoenix, Arizona, October 5-8, was a great blessing to all who attended and will continue to be a blessing to the District by the new inspiration, vision, and zeal which the Lord gave us. Our good Supt., E. G. Roberts presided splendidly.

The papers which were read and discussed were

all very helpful and well prepared. The chief subjects discussed were Evangelizing the District, Young People's Society and its Relation to the Church, The Needs and Possibilities of the Sunday School, the Financial Problems of the Church and how to solve them, and The Need of Organization among the Women for Missionary work.

Plans were also made for a district campmeeting to be held next spring. While Arizona is a new District we are pushing on and believe the Lord is going to give us a great work in this field.

A missionary box was packed by the women's missionary society for some of the missionaries in India and a district organization of the W. M. A. was also perfected by Mrs. E. G. Roberts.

A council meeting of the Sunday school boards of the District was arranged to be held every six weeks in one of the various churches in order to better promote the Sunday school interests.

Evangelistic services were held each night and souls were saved and the saints blessed. Those who attended this meeting can never be the same and follow the God given vision.

MELZA H. BROWN, Reporter.

SOUTHERN CALIFORNIA DISTRICT

It has been some time since we have given you a report of the work in Southern California. Yet, I am sure that you know that we have by no means been idle.

Since our District Assembly many things have taken place in Southern California. We had the largest campmeeting west of the Rocky Mountains and our camp this year was a real success under the direction of Rev. J. B. Chapman and B. F. Neely. Our crowds were unusually large and in every way the camp was all we could have expected.

The summer months in Southern California are quite warm and our preachers take advantage of those warm months for their vacations, yet they are all through vacationing now and are down to hard work. Many revivals are planned and within the next thirty days we will be launching great campaigns in various parts of the District for the progress of the Church of the Nazarene. I trust we may have your prayers that God may give us the best year in all the history of the Southern California District. We are to have on the District during the winter months some of the strongest evangelists in the entire connection. We are planning campaigns for unoccupied territory. We are working very hard to get some of our churches on a solid basis, and in every way we are looking forward to real progress and a glorious future for our work.

Pasadena University, an institution of the District, has opened with a large number of students and with a strong faculty, and under the direction of Dr. A. O. Henricks, its President, bids fair for a great year along all lines. Pray for us earnestly!

J. E. BATES, Dist. Supt.

SEATTLE, WASHINGTON

Since coming to the Northwest from Kansas City I have been busy in meetings giving all my time to evangelistic work. Have held meetings in Kalama and Seattle, Wash., Tillamook, Ore., St. Maries, Ida., Vancouver, B. C., and have just closed at Nampa, Ida., where we had a wonderful time. Such a fine class of students had registered and more were coming every day. The first chapel service was simply marvelous. Thank God for all our colleges and universities that are giving to us our very best young men and women for the work of God.

I am now in a revival at Monroe, Wash. Meeting starts well and we are believing for good results. Rev. C. B. Archer is pastor. He and his wife are from our university at Pasadena, and are most excellent and godly young people. This meeting will close October, 8. We are expecting Mr. Wallace for the closing Sunday and are looking forward to a great day. We are pushing on and mean to do our best for our church and all her institutions. Amen.

MRS. DE LANCE WALLACE.

REDKEY, INDIANA

We just closed a meeting here, which in many ways was one of the best that our church here has ever had. We got the attention of the town and made many friends for our work and saw some genuine salvation work.

My coworkers in this meeting were Harold Seaman of Indianapolis, Indiana, who led the singing and assisted in the special singing, and the Schlegel Sisters of Muncie, who played and sang specials. They are fine and were a great blessing to the meeting. We "feel like traveling on". Pray for us.

P. P. BELEV.

Dear Boys and Girls:

I want to tell you this week about a little boy whose father did not believe the Bible. The boy's name was Jimmie Nichol. His mother had died when he was a baby and a kind, elderly cousin of his father's kept house for them. Jimmie was very fond of his father, and of Cousin Hetty too, but he was very glad when he reached his seventh birthday, and was allowed to go to school, for he longed for the company of children of his own age.

He liked his teacher. He thought Miss Alice was quite the prettiest young lady he had ever seen. And he dearly loved to listen while she told them the most interesting things about the different pictures which she tacked upon the walls, or the little plants which they watched growing in the school-room window boxes, and about bits of stone and twigs of trees and bunches of wild berries and small patches of moss which the children brought in and laid on her desk.

In the mornings Miss Alice opened school with prayer, and read to them out of the Bible. She always explained what she read, making it so plain and simple that Jimmie had no trouble in understanding it. He had not heard anyone read out of the Bible before, and he liked it very much; better than any book he had ever heard.

As I have told you, Jimmie's father did not believe the Bible, though the boy did not know that, until he had been going to school for several months. Then one afternoon when he was out walking with his father, they met Miss Alice. Mr. Nichol raised his hat and bowed politely, expecting to pass on, but the young lady stopped.

"I want to talk to you about Jimmie," she said smiling down at the little boy. "You know that he is in my class at school."

"Yes, we have heard Jimmie say some very nice things about his teacher," said Mr. Nichol, smiling pleasantly himself. "I trust that he is a good boy at school, and learns his lessons as he should."

"He is quite a gentleman, and always knows his lessons well," said Miss Alice. "In fact, we have become such good friends in the school room that I want him in my Sunday school class also."

"That is very kind of you, and I have no doubt but Jimmie would be delighted. But the trouble is that I do not believe the things he would be taught at Sunday school. I do not accept the Bible as you do," said Mr. Nichol.

"So I have understood," said Miss Alice.

Jimmie's father was standing with his hat still in his hand, still smiling pleasantly into the young lady's face.

"I suppose you will be shocked to know that I do not believe the very opening words of the good Book, in which it tells us how the earth was made," he said. "And not believing that the first of it is true, very naturally I am not able to put much faith in the rest of it."

"Just what do you believe about how the earth was made?" asked Miss Alice.

Mr. Nichol laughed. "O, come now, you are not enough interested in my views to want to hear them," he said.

"But I am," declared the young lady very positively.

This was how it was that Jimmie found out his father did not believe the Bible. And as they turned and walked back toward Miss Alice's home with her, the little boy listened with such keen ears to what was said that he found out something of what his father *did* believe. It was all very interesting. His father was a delightful talker. He had read so many books, and traveled so much, and was always so good-humored and smiled at you so frankly and made such quick easy gestures with his hands while he talked, that you could not help but be interested.

This then was what Jimmie heard: That God did not create the earth, or the sun or moon

THE HOME

Conducted by MRS. J. T. BENSON

or stars. That He did not make any of the things in the earth, or the people upon it. That there were not any six days in which God did His work, and in fact, that there wasn't any God anyhow. Where then did his father think the earth came from? Oh, away back millions and billions of years ago, Mr. Nichol said, there were great showers of *star dust*, and the star dust kept falling and blowing and whirling about until after awhile little specks of it stuck together. And these tiny lumps gathered more star dust just like a rolling snow ball gathers snow; and they stuck to each other and gathered more dust and got bigger and bigger, until one day, behold there was the big round earth on which we live! And all these millions of years other balls of dust had been blowing about and gathering dust until one grew into the big ball we call the moon, and another was the sun, and still others were planets and stars! Of course Miss Alice wanted to know where the living things upon the earth came from.

Everyone knew, Mr. Nichol said, that Indians used to light their fires by rubbing two sticks together until they got so hot they burst into a blaze. And so the particles of star dust, rubbing and grinding against one another made the whole mass warm. And while no one could explain just exactly how it came about, yet somehow life came out of this warmth. Oh, just, tiny little straggling roots and wriggling specks at first, but they grew and changed, and improved until after some more millions of years went by they had grown into herbs and trees and creatures. And the creatures grew and changed and improved until there were animals in the earth who had real intelligence. And after more ages had gone by, some of the animals grew right into people!

They were standing by Miss Alice's gate by this time, and Jimmie looked very hard into his father's face. He was not quite sure whether his father truly believed all these things he had been saying, or whether he was joking Miss Alice. But no, he seemed quite in earnest, though still smiling at Miss Alice in his good humored way.

Jimmie was puzzled, and he turned the matter over and over in his childish mind the rest of

A DAILY RATE FOR EVERY DAY

2 Kings 25-30.

"A daily rate for every day!"
How sweet the promise still
To those who trust Him o'er life's way,
God ever doth His word fulfill.
No need of fret or anxious care,
His people still are led
To tables which He doth prepare,
And by His hand are fed.

"A daily rate!" when trials sore
Beset on every hand,
When grief and pain seem almost more
Than our weak human flesh can stand;
Like beacon light, His promise shines
Across life's turbid sea,
"As is thy day, oh, child of mine,
Thy strength shall ever be!

"A daily rate!" 'tis His own way
Our hungry souls to feed,
The grace He gave us yesterday
Will not suffice for this day's need.
His tender Holy Spirit calls
To daily praise and prayer,
And daily still His manna falls
For those who seek their share."

—Mrs. M. Carrie Hayward, in *God's Revivalist*.

the afternoon. That night while his father sat reading in the library, Jimmie was unusually quiet. When Mr. Nichol laid his book down after awhile, it was a very thoughtful little face which he looked into.

"Well, what is it, Jimmie?" he asked.

"It is about what you told Miss Alice this afternoon. Father, *where did the clouds of the star dust come from?*" asked Jimmie.

"No one can tell exactly. This universe is a mighty big place, my boy, too big for people to know much about it."

"But *who made the star dust* before it began to blow about, and gather together into balls? Do you think God made it?" Jimmie asked next.

"No, I do not believe there is a God," said his father. Then Mr. Nichol took the little boy upon his lap. "I have never talked before you about these things until today," he said, "because your mother did not think as I do."

"I cannot believe that there is an unseen being called God, who made this world out of nothing, as the Bible teaches us. Instead of a great being, I believe in the tremendous forces and powers and laws of nature. But your mother believed the Bible. And because she did, I shall not try to influence you to my way of thinking. You are to be left free to choose the belief which suits you best."

Jimmie looked relieved. "Thank you, father," he said. "I think it suits me better to believe the Bible. I know a whole lot about it already, because Miss Alice reads to us out of it every morning. And somehow it seems easier for me to believe that God made the world out of nothing, than to believe—" here Jimmie stopped and his face became puzzled again—"Well, *than to believe that nothing made it out of nothing.*"

Now Jimmie was only a little boy. He had read very little, and had only started in to get an education. And yet I think he showed that he had more real wisdom in his small head, and reasoned more clearly in his childish mind than his father did, although he was supposed to be a very learned man. What do you think about it?

The truth is, children, that men sometimes read and study and cram their heads so full of learning that *the thing sort of turns against them*. You know how it is when you overload your stomach, don't you? It gets *sick*. Well, that is the way it is with such men. They are *sick* in their minds. And instead of getting wiser and wiser, they began to get foolish; so foolish that they are ready to believe things which a sensible child has too much intelligence to accept. That is just what the Bible says will happen to men who get so smart in their own eyes that they cannot believe what God says about things. Just about the time they think they have become most wonderfully wise, do you know what has happened? Why, their poor foolish minds have become darkened: cluttered up by all the stuff which they suppose is wisdom.

Professing themselves to be wise men, *the poor things have really become fools!* Isn't it sad? But that is what the Bible tells us about them. It is the reason that men of this kind are ready to swallow the most nonsensical things; things which they would not have believed before their minds got into such a pitiful fix any quicker than you would now.

I hope that you will be sensible like little Jimmie, then, and decide to stick to the Bible. For after all, what it says is much simpler, and easier to believe than the things which such so-called wise men tell us.

THE INNER WORLD

The inner world is at least as real as the outer and far more potent.

Awed by the mighty outside world, we are in danger of forgetting that eternity has been set in the heart.—*Dr. W. L. Watkinson.*

Religion at its best is an increasing consciousness of God's life in one's own.—*Charles Stehle.*

DENOMINATIONALISM VS. PROTESTANTISM

By B. F. HAYNES, D. D.



I MAY NOT have selected a wise title for this article. But if it proves to be an unhappy caption I shall endeavor earnestly not to allow the infelicitous title to keep me from being lucid and intelligible in my argument and diction. I have convictions with which I desire to impregnate my

readers. It would be tragic if I have chosen a muddy title which would render murky my appeal.

Denominationalism is not Protestantism. It is only Protestantism's mouthpiece. Each denomination is but a voice or force of Protestantism, by which she seeks to get her message to a lost world. A denomination does not enter an unevangelized field as an end or object in itself, but only as a means to another, a higher and a better end. Self-sacrifice thus lies at the heart's core of denominational missionary endeavor. A denomination must enter a foreign field with a duplex spirit or purpose. She must heroically face not only the uplift and evangelization of the heathen, but must cheerfully confront the prospect and necessity of her own self-immolation. She must reach the climax in the spiritual altitudes reached by John the Baptist when, looking at Christ, he said, "He must increase, but I must decrease."

The Methodist or Baptist Church must not go to China, or Korea, to make a larger Methodist church, or Baptist church by an increase of membership. They must go with the solitary purpose of making Christian Chinese and Christian Koreans.

When God's blessing shall have brought thousands of converts into communion with these denominations and these converts begin to manifest symptoms and express desires for the rights of autonomy and self-direction, there must not be a moment's hesitation, or the slightest disinclination to grant these desires. With promptitude these western churches should say quickly, "Yes, God bless you, you should set up housekeeping for yourselves." And after prudently and tactfully rendering all the assistance possible as to the best means of doing it, they should quickly withdraw. Shaking hands with them they should say: "I bid you a loving good-by, but not finally. I shall ever pray for the Chinese, or Korean Christian Church and as often as time permits we will come back across the waters to visit you and bring back the greetings and good wishes of our family on the other side and see how the battle goes with you."

A concrete illustration is in point. Seventy-five years ago, the first Methodist Mission in China was organized in Foochow. They waited ten years for the first convert. From the small beginnings of those days, nine Methodist Annual Conferences have grown. One hundred thousand Methodist Chinese Christians are now counted, with a constituency, of course, far outnumbering these figures.

Could there be any reason, or religion either, in Methodism's refusing these one hundred thousand Chinese Christians the right to organize a Chinese Christian church, to be officered and controlled by members selected from their own body? We submit that not only have these native Christians the right to thus organize, but it comports with the highest wisdom and soundest policy for them to thus organize under their own autonomy and right of self-direction.

This does not necessarily involve cold-blooded isolation, or neglect on the part of the parent denomination. An interchange of fraternal messengers between the parent body and the newly organized foreign church could keep alive the warmest spirit of federation and loving unity and cooperation.

The trend among all foreign nations toward democracy, and away from autocratic fetters of all kinds, is in a measure responsible for the creation of this new problem in missionary work. The *Christian Century*, discussing this question, says correctly:

MISSIONARY DEPARTMENT

"It is hard for Chinese Christians, whose culture is millenniums older than our own, to be permanently happy under the auspices of American boards of direction. Even more difficult is the position of high caste Indian scholars, when confronted with the prospect of a church organization permanently controlled from across the ocean. Does it imply that the faith of the gospel is so tender a plant that it must be nurtured by Western hands, and can not be trusted to thrive save among its customary interpreters?"

A fact which adds to the folly of such positions is that Christianity began in that very same Asia where some people now seem to fear to trust the gospel to grow and expand without the continued presence and services of Western nurses to watch and guide its tender feet lest it fall and go into ruin.

This seeming restlessness and reaching out for self-direction on the part of converted natives in foreign fields is no bad token. It is the very opposite. Even if credited to political influences, it may still be a healthful indication. It is true that they see the millions of their fellow citizens around them, grown weary of the galling yokes of despotism which have lain on their necks for long centuries, restlessly longing and making movements toward civil liberty in more democratic forms of government. If this mere political, or civic fact chances to suggest the thought of autonomy or self-direction at the moment of their study over their problem of organization, it is not to their discredit, and should not disparage or depreciate either their rights or their efforts. Let the question of the right or propriety of these native Christians organizing be met and tried on its merits entirely part from the source from which their demands may have emanated.

Right here denominationalism meets a challenge which it must reckon with, and which will tax the utmost statesmanship it possesses to rightly meet. It must be remembered that these demands from these native Christians are but so many proofs of the success of foreign missions. They likewise vindicate the transcendent wisdom of these home churches having spent countless millions on foreign missions during the past one hundred years. The demands of these native Christians should be met in a spirit of patience, kindness and cheerful cooperation by church leaders at home. Also they should be met by largely increased contributions for missions in the home churches. What more striking and salutary demonstration could the heathen witness than to see a redoubling of our missionary activity and expenditures in foreign mission fields in the very face of what some short-sighted observers consider an act of their withdrawal from us. They are not separating from us at all, but only completing that toward which all our work for them has looked for a century—their becoming a full-fledged member, organically and spiritually, of the one great Body of Christ our Lord.

The sum of the whole matter is, we should all seek evermore to be bigger and better Protestants than Methodists, Baptists or Nazarenes, and prove the fact by the constant increase of our gifts of money, prayer and time to the glorious cause of foreign missions.

It may seem presumptuous for one of my small caliber to try to re-enforce anything that Dr. Haynes writes, but I want to say that after twenty years of experience in foreign mission fields I have the same convictions that our dear brother has so well expressed above.—ROY G. COBBING.

REV. A. J. SMITH WRITES FROM CHINA

General Wu Pei Fu is again mixing considerably with politics, and the cabinet and the President have threatened to resign. The President's train stands ready in Peking to leave at a moment's call.

We are having lovely weather. The Lord is so good to us. We had several wealthy business men at the altar last Sunday morning. They want to turn to the Lord, for they are sick of sin. Thank God there is hope when folks get sick of sin and the Devil.

JESUS' PRESENCE VERY NEAR

MISS MAY BURSCHE

THE first of March I went to the hospital with Miss Tresham, who was operated on at that time. From there we went to Mahablashwar hill station, where the language school is held for the three hot months of March, April and May. I was up there just three weeks, and was putting in some good time on the language, when I was taken down with an attack of appendicitis. As there are no conveniences there for operating the doctors thought best that I should come down to Poona so as to be near a hospital if it became necessary to operate quickly. After coming to Poona the doctors seemed to think best that the operation be performed right away, but for several unavoidable reasons it was delayed and at last the surgeon advised that I wait until cooler weather, and until I could build up a little, for I was very much run down.

After the delay and the different things that had come in to interfere with the operation being done I felt that perhaps it might be the Lord's will to heal me without having to undergo the operation. God undertook for me, and I began to get back my appetite and to improve physically, but I was never quite free from pain in my right side. During June and July I put in some good time studying Marathi and was looking forward to taking my first examination on October 3rd. But August 1st I began having very severe pains in my side. I tried to keep up and go on with my studies, but I finally had to go to bed.

The doctor advised my going at once to Miraj to the American Presbyterian hospital. We wired for Miss Rudolph to come, and as soon as arrangements could be made she took me to Miraj. We arrived there the morning of August 8th, and Dr. Wanless operated that afternoon. Just before the operation for a while I felt very nervous, for the doctors here in Poona expected there would be other complications. I felt Jesus' presence very near, but I felt so weak and shrank from pain. Jesus dried my tears before I went to the table, and I felt such calm and peace in leaving it all with Him. When I awakened I felt so much better than I had ever hoped I would feel, that my heart went out in praise and gratitude to Him even before I tried to speak. Then I found that there were no complications, nothing wrong except the appendix was in rather a bad condition. Then Jesus whispered to me, "Did I not promise thee, if thou shouldst believe thou shouldst see the glory of God?" Praise His dear name. I have gotten along very well so far, for which I do praise Him.

This week, when I received *The Other Sheep* with Mrs. Scott's letter telling of her hospital experience I was greatly touched, and was constrained more and more to praise the Lord for the way He had taken me through. I do praise Him that whatever He calls us to go through He gives us grace sufficient to take us through.

Dear ones, we need your prayers much these days. I feel that the prayers of dear ones at home as well as here on the field have meant much to me in these past few months. In fact, I feel that the prayers of God's children have had a very large part in moulding my life. It seems there never has been a time when there was so much sickness among the missionaries of the different missions. It seems the Devil is trying to cripple or kill off God's children. Pray, pray mightily for the missionaries.

We are praying for and expecting a real salvation time in our assembly, beginning October 24th, and the campmeeting following. God is working in the hearts of the people. There seems to be a general spirit of prayer upon our people, and from time to time souls are crying out to God for salvation. How we need a mighty outpouring of God's Holy Spirit upon us here in India, where there is so much dense superstition and so little real light of the gospel. "Prayer changes things." Pray!

GOD'S BLESSING IS ON THE WORK

By REV. JOHN J. DIAZ

Dearly beloved brethren in the Church of the Nazarene in America—Grace and peace of our Lord Jesus Christ be with you all. I am now in Santo Antao, the most northwestern island of the group. Brava is the extreme southwestern.

The mission which I had organized here and left in charge of Brother Joas J. Medina I find in good condition. Some souls have been saved since I came this time, and others seem likely to be saved soon. Six have joined the mission and four others desire baptism and to join.

I am glad to report also that we have recently baptized four in Brava and received nine into membership there. Praise the Lord!

NEBRASKA DISTRICT CAMPAIGN

The District Assembly voted that the District Superintendent and General Secretary of Home Missions and Evangelism campaign the Nebraska District in the interest of Home Missions and Evangelism. We have fully complied with the wishes of the Assembly. Also the Assembly voted that the District should raise at least fifteen hundred dollars for the work of Home Missions this Assembly year. The amount pledged and given in cash was \$19,041.90. Rev. H. N. Haas, the efficient District Superintendent arranged the campaign and had charge. We assisted him and found him to be a good traveling companion as well as a booster for Home Missions and Evangelism. He has vision for his District and with sufficient means to make it possible he certainly will bring the Nebraska District to the front line Districts. He has his plans well made and after strengthening a few of the weaker churches will open several new centers. They have thirty eight cities of over two thousand population each. They can have a District of two thousand Nazarenes within a few years if all will push the battle as they are arranging to do.

The pastors gave us their best. In most places the churches were not only small but owing to short crops the membership have their faith championed and their spirit of sacrifice put to the test to care for their pastors and carry forward the work of the church. But, in the face of such conditions the pastors were hopeful and planning for revivals. To give the readers some idea of conditions. In one section where they depended almost entirely on their crop of potatoes we found that they were only getting twenty five cents a sack for their potatoes loaded on the cars; two bushels in a sack. The corn crop in other sections is practically burned up. However, such conditions only prove the metal that is in us and brings out the heroism. These pastors and people seem to have their faces set toward the hills from whence cometh their help. Where the pastors and people stand united they can stem most any kind of a hard ship and turn seeming defeat into a glorious victory for the Lord of glory. They made a gain of one hundred or more last year on the District and we believe that if all goes as planned they will about reach the two hundred and fifty in their gain this year. That would give them one thousand members.

Omaha, Nebraska, is an open door for a strong work. However it will require the combined force of the District Board of Home Missions and the General Board of Home Missions to meet the situation and accomplish the end desired. The General Assembly pledges were given for this very purpose and our need of this money can not be over estimated. We have an opportunity here knocking at our door and what shall the answer be? The answer must be given by those who made pledges at the General Assembly and have not paid them. Many souls no doubt will be lost, forever lost, through the neglect of some who could have paid their pledge. We are burdened for these open doors and we will enter them just as soon as the way is possible. We will not borrow money and make a deficit.

As a whole, the campaign was successful. We did our best to leave a blessing as well as to receive one. The churches kindly paid our expenses above the pledges and cash given for Home Missions. Our people are a great company of blood-washed souls. Our greatest need is an old-fashioned revival of Holy Ghost religion. Our people need to be refreshed and encouraged as well as the communities stirred with such refreshing showers. We are praying and trusting for a mighty revival to sweep over the Nebraska District this year. Amen.

N. B. HERRELL.

THE GREATER NEW YORK

New York is so large that it has a wedding every 13 minutes. Every 14 minutes, day and night, there is a funeral. Ten times an hour, a child is born. A ship clears the harbor every 42 seconds. A train enters the city every 42 seconds. To keep Manhattan from starving, 266 trainloads of food are required each week. The city uses one half million gallons of water per day. Every 24 hours 1,062,000 persons cross East River. Twice as many people ride every day on New York street cars and subways as ride on all the steam trains of the U. S. A., combined. Last year, 2½ million passenger street car fares were collected in New York. Thirty seven million passengers, more than 1-3 the population of the U. S. A., entered New York Grand Central Station on railroad trains. New York is the largest foreign city in the world. There are more negroes in New York than any other city of the world. The Jewish population of New York is larger than that of Palestine. It has been said "As New York goes, so goes the world."

HOME MISSIONS
AND
EVANGELISM

New York has more Germans than any other city, except Berlin. The 47 different nationalities in the U. S. A., are represented in New York. Daily newspapers are printed in eleven different languages.

We have one little Church of the Nazarene some where in New York. We can have as strong churches there as we have in Chicago or Los Angeles. New York is practically the central city of the world. If the Church of the Nazarene should become a strong world-wide denomination her headquarters would no doubt be in New York. New York is practically the financial hub of the world. If New York could be stirred religiously, the world would be affected by it as no other city. New York is the heart of the population of the world. We certainly need many strong Churches of the Nazarene in the great center of the human family.

MISSIONARY WORK IN THE MOUNTAINS
OF KENTUCKY

Our work is progressing nicely. We have a Sunday school numbering seventy three, with more than that in attendance at times. If we could erect a church building on the ground which has been given for that purpose, we could have a much larger school, as well as a good congregation for preaching services. And we could also begin our day school which is badly needed.

We are very thankful for the arrival of the lumber for the addition to the mission home. The weather has been so very warm and our two little rooms are so filled with necessary things, we brought from Racine, most of which we can not unpack for lack of room, that it has been very uncomfortable living, but the addition will help that difficulty. A sister in Chicago made this addition possible by a gift of two hundred dollars.

Our work is located four miles from even a flag stop on the railroad and eight miles from the nearest town. The lumber had to be sent by freight and thrown off at this flag stop at our risk, hence some one had to meet the local train every day till it came and my son Raymond trudged the eight miles there and back three different days before it arrived. We live on such a steep hillside

that the mules could not haul it up, and it all had to be carried about seventy-five feet piece by piece up to our ground. Building in this hill country presents difficulties.

Owing to the intense heat we had to buy an oil stove, and this necessitated a barrel of kerosene. When the oil arrived the barrel was without any faucet. Finally Raymond found a little piece of small rubber hose, he had brought in his tool box. Inserting the hose in the top of barrel, he drew the kerosene up with his mouth and succeeded in filling our can. Truly "necessity is the mother of invention," but as he insists he will be tasting kerosene for a week, we will have to find some other method.

This country abounds in insects and reptiles. There are three varieties of lizards, two of which are poisonous. They run up the walls of the house and as we have no way of keeping them out, we never step on the floor after dark without a light. Verily we sleep with "weapon in hand," but it is only a flash light, not a pistol. We killed a large snake last week under the house. Mice abound here and the snakes come into the house after them. We found a dead snake and dead mice in the bottom of the well, which is dry, and which we will have to sink deeper, before we can have water. It seems it must be sunk to the level of the creek which is about forty-five feet below us. This means twenty feet added to present depth, and will cost us \$1.50 a foot, and is a real necessity. At present, all the water must be carried a considerable distance round a very steep hill on so narrow a path that it can not be traveled in wet weather; and sanitary conditions in this country make its use unsafe, hence we must boil it and never succeed in getting it real cool to drink.

While all these things make it very hard and laborous for us and there are times when we feel as if we could not go on, yet just about that time the Lord permits us to see some spiritual results from our labors and we take courage, and press on. Recently a very wicked man confessed his need of salvation and cried like a child when we prayed with him. Just a week ago a young fellow of sixteen years, now an orphan as the father died recently, told me here at our home that he wanted to be a Christian. He is the son of a mountain preacher, who seems to have brought him up according to the light he himself possessed, and I am trying to place the boy in some good Bible school where he can work his way. Oh, the field is white unto the harvest and we are ready to garner in, but as yet we have no suitable building for our services.

We are very grateful to Brother Herrell for his assistance in getting our work before the people. We should be very grateful for parcels post packages of good used clothing.

A. M. COOLEY.



THE ONLY BRIDGE IN FOUR MILES. TYPICAL CONDITIONS OF THE COUNTRY; HILLS, ROCKS, CANONS, AND LITTLE MOUNTAIN STREAMS.

The above picture was taken in the community of our mountain work at War Creek, Kentucky. Rev. Anna M. Cooley, one of our elders has charge of this work.

One of our greatest needs is money to enlarge our missionary quarters; second, we need part support of one of our missionaries; third, we can use second hand clothing. Send all money for this work to N. B. Herrell, Gen. Secy., 2905 Troost Ave., Kansas City, Mo.

PREACHER PROBLEMS

PART VII.

THE PREACHER'S CHILDREN

THE character of the preacher's children will have much influence upon his ministry either in the evangelistic field or the pastorate. Many ministers have been greatly humiliated by their children's conduct. Every preacher should have a well ordered home. Many times the wife comes in for a portion of the criticism, in that she has not assisted the preacher in the training of the children.

Frequently, we hear the criticism that "preacher's children are the meanest youngsters in the community." This we think is altogether untrue. The writer is not the son of a minister, but is a minister, and has children that he is rearing. True it is that the children of some ministers go wrong, but we should not catalogue the entire lot in this group. However we are of the private opinion that more preachers children make good citizens, good business men and women, leading educators, and public officials than any other class. It might be interesting to note that Ex-president Woodrow Wilson is the son of a minister. Chief Justice Charles E. Hughes is a preacher's son, also Herbert Hoover, and many others whom we might name. But back to the criticism. The preacher's children are watched more than other children, and the least action out of the way is public property, and used as capital stock. Then again, when preachers are being entertained in the homes of their parishoners and seek to correct their children, people often interfere and take the part of the children and protest any punishment given. This has a tendency to exonerate the children; and they rebel on other occasions for they know some one will take their part and their desires will be granted. And then again, preachers' children have more light, or least should have, and rejected light will always harden the heart, and make the child meaner.

The preacher should seek to make his children an example for the church, for certainly other children will rather look to them as leaders in conduct, thought and dress. A preacher who allows his child to attend the movies, the fashionable parties, play questionable games, or games of chance is certainly setting a bad example. Sometime ago we were being entertained in a prominent minister's home and the children were very familiar with dice, cards and other games that are generally indulged in by the beginning gambler. It is of little use for the minister to cry out against the popular sins and evils of the day, and plead for an old-fashioned revival with such conditions existing in his home. We are greatly embarrassed when we see preachers' children wearing the garb of the world such as jewelry, short skirts, peek-a-boo stockings and waists, low necks and short sleeves. Some vulture of the world would just as soon, if not sooner, gratify his lustful passions upon a preacher's girl. Then there is the example and influence. There are always conscientious people in every community and church, and they desire to rear their children in such a way that they will be free from the pomp and show of this world, and the children will constantly hold up the preacher's children as doing so and so. True, a preacher can not make his children be religious, and often times some leading people in the church allow their children to be worldly and then it is hard for the minister to govern his children. Laymen, don't help ruin the preacher's child, and preachers let us do our best to train our children to love God and serve the church.

C. B. WIDMEYER.

WANTED

Wanted—Men, women and youth who can not be influenced by their friends, loved ones or associates to do wrong;

Who have the stamina, backbone and grace to say no when tempted to do evil;

Who think and weigh matters rather than jump at hearsay conclusions;

Who go to church to worship rather than to be merely entertained;

Who will stand for right principle regardless of what others may think or do or say;

Who are looking for an opportunity to lend a helping hand to some needy soul;

Who are willing to sacrifice for the furtherance of the cause of holiness;

Who have the heroism of a Paul, the faith of a Daniel, the strength of a Samson and the tenderness of a Jeremiah, to go out and have revivals in new fields;

Who have the boldness of Peter and the faithfulness of a John to stand for righteousness at all times and everywhere; and

Who regard usefulness of more importance than pleasure.

J. C. WALKER.



HOW TO TITHE SYSTEMATICALLY IN ORDER TO BRING RESULTS AND ORGANIZE TITHING BANDS

By GEORGE HITZ—A Layman.

THE object in writing this article on "Tithing" is to explain how to practice systematic tithing to bring results and to organize tithing bands in all Nazarene churches.

First—All Nazarenes should be systematic tithers. Why? Because God commands it. Leviticus 27:30-34 states it is the law. It is not optional with us. Neither can one say it is an Old Testament Jewish law and can be set aside if we choose. Jesus Christ, the highest authority in the Bible, in Luke 11:42 sanctions tithing, and pronounces His woe upon all that do not keep the law of tithing, and the law to love God also. In Hebrews 7:4-5 the priests (preachers) were commanded to take tithes of the people according to the law. It was practiced in the Old Testament and also in the New, and referred to in the New Testament, as God's way of financing the church. God wants all his people, saved and sanctified, to bring all their tithes into the storehouse (church) and to do it systematically.

Second—What does God mean when he speaks through Malachi, that if His people will obey Him. He will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it? Does God mean a spiritual blessing or a temporal blessing? He means both. But, I think in this case He means more particularly temporal blessings. My proof for that is that God says in the eleventh verse of the third chapter, "And I will rebuke the devourer for your sake," etc. And in the twelfth verse, "And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts." Not people, but land, meaning temporal blessings coming from the land, from the farms. I have another proof that God means temporal blessings in particular in this case. When or where have we ever heard a brother or a sister say after meeting, "I had to pray to God to withhold His blessings, as I could not receive any more." I have not heard of any. Once in a great while I have heard them pray, "Lord enlarge our capacity to receive more of thy blessings." I want to make this clear, for right here is the ground for my argument. Too many make the mistake of applying all that God says through Malachi spiritually. Not so, for how can a man or woman's tithe increase when they have very little of this world's goods, and their income is not increasing from year to year? A Nazarene that receives a better salary from year to year can increase his tithing as time goes on. That is clear to all. Says one, "I have been tithing for ten years and I can not see that I am any richer than I was ten years ago." If that is so, then there is something wrong somewhere. Either God is not keeping His word, or you are not tithing right. Which is it? Does God change? No. Then, He is keeping His word, so it must be you. You are not tithing right.

That brings us to our next thought, "How to tithe systematically so as to bring results." On these two words, "systematic" and "results," hangs the whole secret of tithing to please God. Guess work tithing does not please God. My proof for that is this, that guess work tithers are not getting better off in this world's goods or very little better off. How do I know? I take them at their own word. Many of them say that they can not see that they are any better off than they were ten years ago. And the amount of their tithing shows it too. A systematic tither ought to go forward in this world's goods and in tithing with leaps and bounds. I mean in bringing more into the church from year to year. I take God at His word. He says He will open up the windows of heaven and pour you out a blessing (temporal) that you will not be able to receive it all. That is God's promise. That is God's side of the proposition. God is faithful. Now let us do our part and prove Him and tithe systematically, and He will do His part. Glory to God forever and ever.

Third—A systematic tither will keep a book account, a careful record of all income and all he pays for the Lord's cause. Guessing at it will not do, it will not bring results. Our people, I mean the Nazarenes, call themselves tithers, but have been doing too much guessing at it. That does not bring results. A systematic tither should use

a small book. It should be opened with your name and date, "In account with the Lord". On one side ten per cent of your income, and on the other page all moneys paid out for the Lord's cause. At the end of the year this book should be balanced. If you still owe the Lord, the balance should be carried over on next year's account as still owing that much to the Lord. If your income is the same, then with the amount carried over and your same salary, you should increase your tithe. In other words give more each Sunday, give more to Home Missions and to Foreign Missions, and so on from year to year. Such a tither will be blessed of God so he, or she, will have to give more each year. Prove God and see if you do not. I know of such a tither that had to increase his yearly payment 181 per cent in eight years. That is what I call the windows of heaven opened up, and the temporal blessing poured out upon the tither in great abundance. God is no respecter of persons. What He does for one, He will do for others. Try Him and see if He does not do it.

Some call themselves tithers, and this is the way they do: Suppose a man makes \$20.00 a week. He puts \$2.00 away for the Lord. It is usually put into a box or purse, and called the Lord's money, and some is taken out from time to time for the Lord's cause. But, there is no account kept whatever, and any one of the family has access to the purse or box. Often there is money borrowed of the Lord, taken out with the honest intention to replace the borrowed money next pay-day. That is all well and good but there are 365 days in the year. Money is taken out and put into that container the year round. Who knows—God only knows—how often you have forgotten to put back each little amount you have taken out. You have no account of it. You may have taken out ten dollars or more in the year. You do not know as you have kept no account. You say, "Oh I know I put it all back. Who has a memory so good that nothing is forgotten in a year? I do not know of any one that can do business that way. If there are such persons then business men would do well to employ such persons to work in their offices and quit keeping books. No business man would run his business that way. He could not afford to take such chances. That would be guess work keeping accounts. But, says one, "Business men do a large business. Mine is only two dollars per week and I can remember that much. Let us see if you can. The \$2.00 may be divided up in several parts each week. You give \$1.00 in the envelope Sunday morning, ten cents in Sunday school, twenty-five cents to Foreign Missions and fifteen cents to Home Missions. That is \$1.50. You have fifty cents more for other offerings. This fifty cents may be divided up in many more parts: This has to be done fifty-two times in the year. Can you keep that all in your memory? I say it is impossible to do it without forgetting something. You say, "If I pay out the whole \$2.00 for the Lord's cause each week, what is the difference?" There would not be any difference if you paid it all out each week, but you do not do that always. If you did, where would you have any money to pay out \$2.00 or \$5.00 at a time for extra collections, evangelists, etc?" You can not pay it all out each week, as you have to save up at least fifty cents each week for these extra collections. Then you borrow out of that purse or box from time to time. Now, do you not see that it is quite a complicated affair? Who can keep all this in his head without forgetting to put back into the purse or box that which belongs unto the Lord? It can not be done. That is why I call such tithing guess work tithing. God is not pleased with such tithing and does not give results. So, I repeat, systematic tithing is much easier and brings results. Why? Because it pleases God.

(Concluded next week)

WHY NOT PAY UP?

I heartily endorse Dr. Chapman's article—"Getting on A Saner Basis—Number Two" relative to our Publishing House. The thing for us to do as a church, is to buckle on the armor a little tighter, come out of the trenches and take advance ground, and if we have been getting the HERALD for less than cost to publish it, let us come on and make a clean breast of it. I would like to suggest to every reader of the HERALD OF HOLINESS, that we send the paper to two or three of our friends for a year, paying the full cost of publishing it for twelve months, then pay up the deficit on our own subscription; then work, and pray, and pay until our Publishing House is out of debt and running on a safe and sane basis, and that means keeping out of debt.

Let us remember, "All things are possible to him that believeth."

W. B. LINDSEY.

Altadena, Calif.

BRESEE THEOLOGICAL COLLEGE NOTES

One month of school has now gone into history, and it has been a good month. Truly the Lord has been with us. The first Sunday the Lord so blessed the church and school that the pastor did not get to preach at the morning service. Every Sunday night there have been seekers at the altar. The chapel services have been fresh and unctuous. The students hold two street meetings each week, a service on Sunday afternoon at the State Reformatory and one at the county farm, and a Sunday school in the southeastern part of the city.

Our registration has now reached 123 and others are coming. This is the largest it has ever been at this time of year. We have no primary department, and have but a few in the seventh and eighth grades so that our registration represents almost entirely work of academy grades and above. Our building is now full and some are having to room out. A number are working for a part of their expenses. Hutchinson affords exceptional opportunity for this. We have had more calls for student help in the city than we have been able to fill. The personnel of the student body is good beyond the average.

Our new voice teacher is Mrs. Inez Dodd Barbour who has for the past twelve years been a most successful teacher in Wichita, Kansas. Mrs. Barbour is a student of the famous Charles W. Clark, a trainer of artists. Her pupils stand first in the state contests. She is a thorough Nazarene and has refused lucrative positions for conscience sake. She is not only a teacher but an artist. Maxy will remember her singing at the General Assembly. We consider ourselves most fortunate to have one of such ability at the head of this department.

The coming of Miss Jessie Basford to us as a teacher is meaning much to us. She has a class in Marathi and has organized a fine Missionary band. She is arranging to do some over-Sunday work on the District for the W. F. M. S. Her coming has also made it possible for us to begin a department of Education. She has taken special work along this line at the State University, has been a teacher for several years and has served a term as County Supervisor, and is thoroughly competent to teach these branches.

Rev. R. S. Ball, our newly elected Business Manager, is taking hold of the work with enthusiasm. He is now touring this Educational zone in the interest of the school. He is being well received and meeting with good success.

A splendid Home Mission band has been organized under the leadership of the pastor of the local church, Rev. I. W. Young. The church and school buildings stand side by side and the church and school work hand in hand. Mrs. Young is chairman of the visiting committee of the church and she is using the students in visiting the homes and hospitals.

We are pleased to announce the addition of Miss Laura Mahard, A. B., to our faculty. Miss Mahard is the sister of our pastor's wife, Mrs. I. W. Young. She is a graduate of Peniel College and a graduate student of Chicago University. She is a teacher of several years experience having taught in both Peniel College and Pasadena University, and is now our teacher of History and Modern Languages.

The school spirit is very good. All of the classes have been organized and the Junior and Senior classes of the Academy have been on their first hike. We have three literary societies that are starting in for good work. Each class and each society is carefully sponsored by a member to the faculty.

REPORTER.

LOMAX, ILLINOIS

The writer was called to this place by the District Superintendent and church to conduct a revival meeting; we began the meeting the last day of September. Glad to report that the interest and attention is increasing at every service. Deep conviction is coming on the people. The prospect was never better for a real soul saving time. We are planning on continuing this meeting until October 22 or longer if needed. We do not believe in the ten-day revival efforts.

We have some open dates for fall and winter. We prefer to stay on the Chicago Central District to evangelize, but will accept calls from any of the churches from the adjoining states. Our terms are easy, all we ask is free entertainment, and a free will offering from the people such as they may



Uncle Buddie's Good Samaritan Chats

To the Good Samaritans and the Readers of the HERALD; Greetings:

In my last letter I had just made a tour of beautiful old Tennessee and from Tennessee I made one stop in Florence, Alabama, and spoke one night in the Church of the Nazarene. We have in Florence a beautiful little church and as fine a little bunch of Nazarenes as you will find in a month's travel. They are holy and happy and full of life and good work.

I spent one day looking at the Great Wilson Dam and what is called the Mussles Shoals Project. This is one of the greatest things of its kind that I have ever seen. I marks that that old boy has got the blessing good.

We reached McComb in time for the writer to preach on Monday night. Here we found Brother Toney and Brother Nelson, two of our Nazarene men under a large tent and a tremendous crowd of people. Also we had three Southern Methodist pastors that were taking part most gloriously in this campaign. They were Brother Oliver, Brother Nelson and Brother Wells. These are beautiful men, all three in the experience of entire sanctification. I had two great nights in McComb. From Monday until Tuesday night, 48 knelt at the altar.

At the close of my Tuesday night's service our beloved Brother Nelson from Texas, loaded me into his car and drove me across the city, landing me on the northbound I. C. train, which placed me in Jackson at one o'clock Wednesday morning. There I got four hours sleep in the beautiful old Edwards Hotel. The next morning I was up early and was pulling out of Mississippi headed for Shreveport, La., where I was to speak Wednesday night in the Nazarene Tabernacle. As my train was due to arrive there at 2:40 p. m. that would give me some rest for a good service at night. Our beloved Brother Theus had made the announcement and had a good crowd out, but behold we had something to contend with that we had not expected. Out in the middle of the state of Louisiana our engine broke down and we pulled into Shreveport Wednesday night between ten and eleven o'clock. As I was headed for Arlington, Texas, I got a train out at 12:10 and did not get to preach in Shreveport. This was a great disappointment to me for I did want one good night with our people in Shreveport.

Then Thousand blessings on the Good Samaritans and the readers of the 'dear old HERALD.

In Perfect Love,
UNCLE BUDDIE.

have read so much of the Wilson Dam and Mussles Shoals owing to the fact that Mr. Ford has been trying to buy it from the Government. My judgment is that if Mr. Ford could get this great project, he would soon be working fifty or sixty thousand men and he would build a city of half a million population within a few years and it would be worth hundreds of millions to the great southland. At the present time it seems to be controlled by a few competent politicians. They are like the dog in the manger, they won't eat the hay nor let the mule have it. If some man like Mr. Ford don't get in possession of it, multiplied millions of dollars worth of great buildings and machinery will go to waste for it is now lying there idle.

At the close of my day's travel there I boarded the train for Houston, Mississippi. I was called to this place by the District Superintendent, Brother B. M. Covington. Our own pastor there, Brother Gamel, and Brother Hodges, the pastor of the First Baptist Church and Brother McKitchen of the Southern Methodist Church and Brother Dunn of the Christian Church, are splendid men and stood by me nobly. They are as fine a set of men as I have met anywhere. The members of the Presbyterian also stood by us nobly. I don't remember meeting the pastor of the Presbyterian Church. We had a most beautiful meeting in the Court House. We had ten or twelve of our Nazarene pastors and evangelists from all over the state of Mississippi. At the close of this meeting the pastor of the Southern Methodist Church got up at four o'clock in the morning and oaded our District Superintendent and the writer into his little Ford, driving over those Mississippi hills for thirty or forty miles so we could get a fast train which would let us off that night in McComb, Miss. I want the readers to know that when a Southern Methodist pastor will arise at four in the morning and take two Nazarene preachers for thirty or forty miles and make this trip with a glad happy heart, this is one of the sure

give, and we will give a written guarantee that we will stick to the Bible, preach a salvation that saves from all sin by a two-fold work of grace, and build up the work wherever we may go in true holiness to the Lord. My address is 1006 S. East St., Bloomington, Ill.

Rev. J. H. Vance, Evangelist.

TWO GOOD MEETINGS

We have just closed our first two meetings on the Nebraska District. Right after the Assembly which convened at Hastings, Nebr., we went to Beatrice, Nebr., and began a meeting in a tent, under the auspice of the First Nazarene Church, Rev. Q. A. Deck, pastor.

The crowds were very good from the start, and the Devil soon got stirred and began to throw eggs, stones, and tomatoes at the tent and workers. We kept right on with the battle against sin and unrighteousness, and souls began to find God. Sinners were saved and believers were sanctified. God came in mighty power and one sister under the burden of prayer that came upon the people, fell under the power for awhile. After continuing the meeting for four Sundays, we closed with a goodly number of seekers and several police guarding the tent and services.

We pushed the HERALD OF HOLINESS in this meeting.

Our next meeting was in the form of a "fill in" meeting with the good pastor and people of Jansen, Nebr. This is a small flock but they are certainly the salt of the earth. Just a handful of saints, yet under the leadership of the pastor, Rev. Ernest Eckles, they have the vision and have built a fine bungalow church, which will be dedicated Oct. 15th.

We did not see the results we would like to have seen, but the crowds were good and the services were not all barren. We were here in the meeting ten days, I believe if we could have been able to stay longer we could have witnessed a real break. However it was indeed a good meeting in many respects. The saints were encouraged, we took subscriptions to the HERALD, and gave the pastor a poundmg; how the people seemed to enjoy bringing in the catables, two sacks of flour, five chickens, canned goods and meat.

We are now in the battle with the church at Lone Star, Nebr., post office, Farnam, Nebr. We have some time open and will go anywhere that we are called. On with the revival for souls.

Evangelist V. W. and Marguerite Littrell.

"I do not want to miss a copy of this wonderful paper. It is so rich. I read every article, and read many of them. They bless me so much. I think 'The HERALD OF HOLINESS' is its proper name." —Mrs. R. H., Ark.

COLLINSVILLE, OKLAHOMA

Since our last report, we have been very busy in a Home Mission Campaign at Collinsville; the Lord gave us great victory. We were there 5 weeks, and left it in the hands of Rev. John Haffey, Messer and Carroll. We organized with 54 charter members, and took in 9 more before leaving which made a total of 63, they called a pastor for full time, rented a building for services until we could build or buy.

This is the third board meeting for us this year, and God has given us three good churches, with over 125 Nazarenes, one of the new churches less than 5 months old, has paid into the channels of the Nazarene Church over fifteen hundred dollars, and still going over the top for God and holiness. Two of these new churches has a building to worship in now, and the other will have in less than three months. Praise the Lord!

We are fixed especially for pioneer work; we have our tent, singer and pianist, and they are as good as there is in the country. We have all the work we can do in this country but would like to get north and west for some meetings. We will not promise to have a revival every where we go, but we will promise to do our best for the pastor and church every where we go.

We go to Cameron for the next meeting and will be there two weeks. Our Home address will be 712 W. 9th St., Ada, Okla.

MORGAN & MESSER.

A REPORT FROM MONTANA

We just closed a three week's campaign in Columbus. When we went into the town the people said that we would not get a hearing, but we went on faith for the audience and finances, believing that our God was able to do exceedingly abundantly above all that we ask or think. Praise the Lord! Before the meeting was half over, we had the largest audience in town and the money started to come in and we went on shouting the victory all the way through. At the close we only lacked \$8.45 of getting enough to cover the entire expense and when we left a petition was presented for the organization of a Church of the Nazarene. They said we were welcome to come back any time and stay as long as we wanted to.

Brother and Sister Melvin Harris were with us in the revival, and took charge of the music. They did some fine work. The people of Columbus liked them so well, that they have asked them to stay and take the pastorate. We ask the HERALD readers to pray for them and the new work.

A. FURMAN HARRIS.

A GLORIOUS VICTORY

Forty four souls prayed through to definite victory in the tent meeting at Pulaski. The battle was very hard at first, but the God of battles stepped in and won for us a glorious victory.

Our District Superintendent, Rev. J. W. Montgomery was with us over the last Sunday, and delivered three messages under the inspiration and unction of the Holy Spirit, which God honored with souls. Sunday night fifteen prayed through to victory. Fourteen members were received into the Science Hill church.

We are expecting great things of the Lord on the old Kentucky District this year.

C. C. BURTON.

MILLFIELD, OHIO

We closed our last tent meeting of the season at Millfield. Rev. G. W. Erkin was my colaborer and God was with us. This was a new field, but God gave us the hearts of the people and they soon got acquainted; gave us a hearty welcome; took us into their homes; fed us with the best they had; and helped push the battle at the tent. Some of the best cases of full salvation I ever saw, occurred in this meeting. Old gray headed men and women came to the altar as well as the young. Others were prostrated on their back by the power of God. One preacher fought the altar until the last Sunday and then came and was blessedly sanctified. Oh! it was glorious.

"Sam the Methodist" of Eldorado, Ill., and Evangelist Edwards, of Nelsonville, Ohio, were visitors at the meeting and each gave a stirring gospel message. Our financial needs were well taken care of by the free-will offerings of the people, and we took several subscriptions for different holiness papers.

We went out in tent meetings this summer without the promise of financial backing from any church or people, but our heavenly Father has supplied all our needs according to His riches in glory by Christ Jesus. Amen! Glory to God!

feel like traveling on. I want to serve notice on the Devil that, "I am in this way to stay; To go every step of the way."

I am now making out my slate for winter revivals and if the big evangelists are all busy and you can not get them, and you think you could use a little preacher with a big gospel, I shall be glad to correspond with you. My home address is London, Ohio.

W. W. LOVELESS..

REVIVAL WORK IN NORTHERN VERMONT

We thank God for the privilege of pushing the battle for full salvation in northern Vermont. We began the battle over three weeks ago having been sent here by our District Superintendent, Brother S. W. Beers. The effectual fervent prayers of a few of God's saints encouraged our hearts. This, indeed was the real secret of the degree of success that God gave.

Efforts have been put forth to plant a permanent work in this beautiful village of Montgomery, there being a church at Hill West, some three miles distant. The town hall was secured for the meetings in the village, after a week at Hill West. The blessed Holy Ghost brought conviction deep and pungent enough to cause a number to seek God for saving and sanctifying grace. From all outward evidence, a goodly number struck rock bottom, there being fifty seekers. If God's people stand together, there is no question but that the work is permanently settled in Montgomery village with a large fertile field surrounding. The town hall has been secured for the winter for Sunday services until suitable property can be procured. Brother Fred Paronto, the pastor, is a man whose abandonment to God is complete and with the hearty prayerful cooperation of the saints the victory seems sure.

The services of the last Sunday, held at Hill West, were unique in many respects. The Holy Ghost approved the morning preaching and communion service. Immediately following this was a funeral service at the church which afforded an opportunity to call the attention of a crowded house to the words of one of old: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." At three o'clock a baptismal service was held in a beautiful stream near-by. Here I had the glorious privilege of baptizing six, four of whom, led by the Holy Ghost, stepped into the water not having previously arranged for baptism. One of these was a young lady who yielded to God on the shore and followed a younger brother in baptism. The day was wonderfully blessed with thirteen seekers at the evening service. Six more were baptized the following Tuesday.

My good wife, who has always been such an inspiration and help in the battle, because of physical inability, is not able to be with me this fall. Thus Brother G. G. Gardner, of Binghamton, N. Y., a sweet sanctified singer has ably substituted her place. We sincerely covet the prayers of the saints.

HOWARD V. MILLER.

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES**Bible Rules for Christian Living**

B. W. MILLER, M. A., S. T. M.

NOVEMBER 5

1. Be ye holy for I am holy. 1 Peter 1: 16.
2. Be perfect. Mat. 5: 48.
3. Be at peace among yourselves. 1 Thes. 5: 13.
4. Be content with such things as you have. Heb. 13: 5.
5. Be very courageous. Josh. 23: 6.
6. Be of one mind. 1 Peter 3: 8.
7. Be faithful unto death. Rev. 2: 10.
8. Be of good cheer. Acts 23: 11.
9. Be kind one to another. Eph. 4: 32.
0. Be not overcome of evil. Rom. 12: 21.
1. Be not wise in thine own eyes. Prov. 3: 7.
2. Be not unequally yoked together with unbelievers. 11 Cor. 6: 14-17.
3. Be not conformed to this world. Rom. 12: 2.
4. Be strong in the Lord. Eph. 6: 10.
5. Be doers of the Word. Jas. 1: 22.
6. Be steadfast, unmovable. 1 Cor. 15: 58.
7. Be reconciled to God. 11 Cor. 5: 20.
8. Be not deceived; God is not mocked. Rom. 12: 21.

TOPICS FOR DISCUSSION:

1. God's commandments are the rules for the Christian's life.
2. God's will for our lives is contained in the Bible.

"JUST BETWEEN US"

Week-to-Week Visits With

"Our Folks" on Matters of Mutual Interest

A Message to Laymen.

LAST week we expressed our appreciation of the cooperation which we are receiving from pastors, evangelists and General Superintendents in extending the circulation of the HERALD of HOLINESS.

We do not want the rank and file of the church—the laymen—to feel that they have no part or lot in this matter. Preaching the gospel by means of the printed page should appeal to laymen in particular, because of the fact that it requires no special calling, no preparation and comparatively speaking, a very small amount of money. It does require, however, an appreciation of the great good that can be done by the printed page and a burning desire to give to others "the gospel in the same measure as we have received it."

Many little opportunities of doing good and of bringing truth and blessings to others are lost simply by being overlooked in the thought and effort of accomplishing something big and startling. For less than three cents a week the HERALD of HOLINESS may be sent to neighbors, friends, relatives, etc. Yet we fail to avail ourselves of this opportunity.

The Publishing House has recently decided to offer the HERALD of HOLINESS in short-term subscriptions of five months at 50c. This introductory offer is an excellent opportunity of sending the paper to a number of persons where it would at least bring some light on salvation and holiness.

How many of these five-month subscriptions will you use? Obey that fleeting impulse just now, and invest a few dollars in sending the gospel to others.

NAZARENE PUBLISHING HOUSE.

"IN LABORS ABUNDANT"

We have been on the move for God and He has greatly blessed our ministry in song to His glory, for which we are grateful. We have had gracious seasons of refreshing in our summer campmeetings.

Our first camp was in Greensboro, N. C., with Brother W. R. Cox and his splendid corps of workers. Our colaborsers here were Rev. Chas. Slater and Wm. Smith. We enjoyed sweet fellowship with them there and we had real victory.

On our way back we stopped at the great convention at Wilmore, Ky., and then to the Revivalist Camp at Cincinnati, and enjoyed meeting our friends. We then came to Louisville, Ky., for a meeting with Rev. J. W. Montgomery. We were associated here with Rev. S. S. White, of Bethany, Okla., who preached with unction and power, and God gave us souls here. Our next camp was Kenton, O., being associated with Rev. W. E. Shepard, R. G. Finch, and J. A. Fields. This was a hard battle, but God gave us victory and some prayed through in the old-fashioned way. One young man stood in the street, while we sang, "A Friend in Heaven" and he testified afterward that God spoke to him to come to the altar then but he waited until after service and came to the rear door of the tabernacle telling us this story, we urged him to come and he yielded and was wonderfully saved, and the next night came and received the Holy Ghost. We feel there is a bright future for this young man. Pray for him.

We then went to Findlay, Ohio, where we enjoyed laboring with Rev. John Hatfield. Here we met some of the salt of the earth and God is blessing them. We then journeyed to the Eldorado, Ill., camp, laboring with Rev. John Owen and Howard Sweeten. Sweet fellowship and harmony prevailed throughout the camp. God blessed our labors here, and many were saved and a number received the Holy Ghost. One afternoon while Brother Owen was giving the message, eight or nine souls arose from their seats, came to the altar weeping, and praying, and needless to say they found Him whom they were seeking.

Then we came to Portage, Ohio, Camp with Rev. J. B. McBride and Bona Fleming. God honored His word, and there were quite a number either saved or sanctified. Our next camp was in Roanoke, Va., with Rev. John Thomas as the evangelist. We enjoyed very much being associated with him as he is a man of faith and prayer. There were a number who prayed through to victory.

Mr. and Mrs. R. A. SHANK.

INDIANA DISTRICT

We praise God for His blessing on the work here in Indiana. We have been so busy the past month that we have neglected to write you how the battle goes. Past Assembly year was one of many battles and victories for God and holiness here on the Indiana District. The door of opportunity is wide open and God has helped us to get into many new fields. We never worked so hard and never saw so much to do in the white harvest fields of the Master. Thirteen churches were organized last year and substantial gains were made on all lines. The District has practically doubled in the last three years. Our pastors evangelist and home missionary workers have labored like heroes and the Lord has blessed them in their labors to establish centers of Holy fire in Indiana. We now have seventy six churches in Indiana and the end is not yet. Amen!

We had a most glorious Assembly which was an inspiration to all who attended. Praise God for the able leadership of Dr. Goodwin and the beautiful way we got on. The workers have returned to their fields of labor to push the battle as never before, already we have on a number of home missionary campaigns, and have organized new churches at Worthington and Lebanon. Dr. Moore is on the District in the interest of the Publishing House and is meeting with success. We thank God and take courage and by His grace we will push on in this good holiness way. And "Ne'er" the battle give o'er.

JAMES W. SHORT.

Among the Churches

ONAWAY, IDAHO.

—This is a little town by Potlatch where we get our mail. Potlatch is a good sized place and is owned by the Lumber Company of the same name and is located in the Mountains of Northern Idaho a few hours ride from Spokane, Wash. We are not allowed to have a church in Potlatch but have the only one that there is in Onaway and a number of our members live in the other town. This is a great and needy field and we are doing our best to give the gospel to the people. We have had three big times here since coming in May. First, Miss Eva Carpenter visited us and gave us a talk on foreign missions and received a good offering and pledges for the work of the General Board. Surely we were glad to meet with this sister. Second, The Namna Band representing our Northwest Nazarene College gave us one night (wish it had been one week) and we have been told that the offering and pledges came up with some of our much larger churches. To be sure we believe in education and will support our schools. Third, A group meeting of the Lewiston, Troy, Moscow, Coifax, Garfield, Boville, Princeton and Onaway churches met here Sept. 27-28th. These meetings are held each month and are proving a great source of encouragement to all who attend. We have had other good times and much is yet to come which we will report later. Please remember us when you pray. The writer is pastor of the Princeton church also as Rev. C. B. Langdon resigned and is pastor at Lewiston now.—Wm. M. Irwin, Pastor.

SYRACUSE, N. Y.

—Just closed three weeks revival meetings, Rev. H. C. Stebbins, of Waterville, Vt., as evangelist. His preaching was great and heart searching under the power of the Holy Ghost. Miss Mabel Manning song evangelist and Miss Helen Stebbins, pianist were at their best and won the hearts of the people. Sunday, Sept. 24, was a special day in our midst. God displayed His power to us. Several souls prayed through in the old-fashioned way with tears, and Holy laughter. Praise the Lord! We praise God for victory through the blood of Jesus and feel encouraged to press on. Madge Johnston, Reporter.

PASADENA, CAL.

—We are still in the fight, the work is going good at First church. We are in love with our work and with the climate and people. During the month of September we made eighty-nine pastoral calls although it was about the hottest month we ever experienced. We received twenty-two into the church. We are preaching to around eight hundred on Sunday morning and almost as many on Sunday night. We have about two hundred at prayer-meetings. The fire is falling, our people are expecting a great revival, in fact it is on now in our

SUNDAY SCHOOL LESSON REFERENCES

Oct. 29. WORLD-WIDE PROHIBITION. LESSON: Isa. 61:1-9.
Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14:34.
Devotional Reading: Ps. 93.
Nov. 5. JESUS THE GREAT PHYSICIAN. LESSON: Luke 4:31-5:39.
Golden Text: Himself took our infirmities, and bare our diseases. Matt. 8:17.
Devotional Reading: Isa. 63:7-14.
Nov. 12. JESUS THE GREAT TEACHER. LESSON: Luke 6:1-49.
Golden Text: And as ye would that men should do to you, do ye also to them likewise.— Luke 6:31.
Devotional Reading: Ps. 119:9-16.
Nov. 19. JESUS THE FRIEND OF SINNERS. LESSON: Luke 7.
Golden Text: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.
Devotional Reading: Ps. 117:1-10.

prayermeetings. Last Sunday Rev. L. Milton Williams was with us preaching both morning and evening. Brother Williams seems to be improving in health and he is preaching in his old-time swing and power.—U. E. Harding.

LANSDALE, PA.

—We have said little through papers recently but have been busy all the time. We have not labored in vain either. Neither have we seen multitudes converted and sanctified, but have had the good hand of God with us and a steady move toward better things. Last night we closed a two-weeks' revival. Had much to discourage us, yet God gave victory. One of our families was visited with death while others were sick and could not attend the services. Then the evangelist took sick and did not get to us at all. The pastor preached the first week and Rev. J. A. Ward our pastor at Darby, Pa., preached the last week. Both did their best and the Lord blessed and gave showers of blessing. A few seekers were forward for prayer. Thank God! The church was quickened and blessed and "the end is not yet". The church paid off its last mortgage recently of about two thousand dollars and is now building a seven-room parsonage next to the church. We believe in doing something all the time. This will give us a new church and parsonage beautifully located. We occupy a corner on two prominent avenues and have some fine folk to push holiness. Pray for us. God bless all the Nazarenes!—W. D. Shelor, Pastor.

CLEVELAND, OHIO.

—We had a great Missionary service here, Oct. 7th and 8th, with our dear Brother and Sister W. A. Eckel, our returned missionaries from Japan. The Lord did surely bless and honor the services. Brother Eckel preached for us Sunday morning and there were seven at the altar and four prayed through. Sunday night we had a church full of fine folks and Brother Eckel delivered a fine missionary sermon and concluded with the "U Boat" story which was great. After the sermon we gave them a love-offering of \$28.85 and took pledges for the foreign work to the amount of \$137.50 for which offering we thank the Lord. May God bless our Brother and Sister Eckel is the prayer of the Cleveland church and its friends.—E. L. Looman, Pastor.

HEMINGFORD, NEBR.

—Have just closed a meeting with Rev. A. R. Hodges, of Lincoln, Nebr. The Lord gave us a gracious time. Several in the fountain, some reclaimed and sanctified. Bless God. Old grudges were settled and the people unified, outsiders interested and prejudice against the church somewhat broken down. Bless God for the offense of the cross as we have to carry it if we are true Christians and Nazarenes. Brother Hodges has some wonderful messages that are used of God to bring conviction. I can recommend him to any one needing his services for he is God's man, preaching the truth truly and fearlessly, yet lovingly, kindly or sternly as necessity dictates, but yet as an ambassador of God, and the people recognize the fact. A nice offering was given the evangelist. We will probably have three to baptize and about seven new members as a result. The Lord has done great things for this little church whereof we are glad and we praise Him, and we see more victory ahead. Amen.—Dr. M. C. Hurd, Pastor.

SELMA, ALABAMA.

—We have just closed a tent meeting at Selma with Rev. H. H. Hooker as the evangelist, and Brother R. L. Bennett, of Cullman, Ala., as his singer. This meeting was held in a new locality and people thought we were another band of people. We had the meeting well advertised but this is a new church here and we are not so well known as came to this meeting that did not know what we we expect to be in the near future. Many people preach. They soon found out and many of them sought and found God in the old-time way. There were twenty-two professions and two sanctified. Three of these came into the church at the close of the meeting and more to follow. Brother Hooker was compelled to close the meeting at least two weeks too soon in order to fill all his appointments before the Assembly convenes. This is only the beginning, for we intend to keep a continuous revival here for the next year. We have gained many friends and we are looking to the Lord for great victory in the future.—Charles Lewis, Secretary.

CAMBRIDGE CITY, IND.

—We have just closed a great tent meeting in this place in which God gave us sweeping victory almost continually. Holiness is new in this place, and it is wonderful how God is giving us the hearts and the good will of the people. We have a class here of 34 members and just a year old, and it is wonderful how they are taking hold and falling in line with the Nazarene ways. Perfect unity and harmony reigns in our midst as a church and from the time of our organization revival has been the continual order of the day, and last year, in our regular services alone and not counting those in our special meetings, we had two hundred seekers at our altars. In our meeting that has just closed we had Brother D. N. Sutton, of Elwood, Ind., with us as song evangelist, and the pastor did the preaching. Several of our brethren were with us on different occasions and helped us in the battle. Brother Short, our District Supt., was with us one night and victory reigned and God blessed him while he preached. During the meeting we had a great foreign missionary service, at the close of which we raised over \$40.00 in cash to help supply the great need on the Field. We were able also to send in a fine list of new subscribers to the HERALD of HOLINESS, and we are striving to put this paper in every home in our congregation. The finances of the meeting were also well taken care of and a good offering was raised for both pastor and song evangelist. We wish to state that we have never seen a man to bear more of a burden as a song leader and special singer than did Brother Sutton. His whole heart is in the work and God surely made him a blessing to us here in Cambridge City. As a church, we are looking out to one of the greatest years of revival we have ever heard of, and de-



Agents Wanted!

We are seeking reliable men and women in every community to represent us in the distribution of the 1923 Scripture Text Calendar. These calendars retail at 35c each. Liberal discounts are given to agents. No money necessary to begin. Devote your entire time or a few hours spare time each day. It is pleasant, dignified Christian work and the profits are attractive. Write for descriptive circular and complete information regarding agency.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

pending alone on God for continual victory. We received a call back this year by every vote of the church and we are here being well taken care of in a furnished parsonage and a good salary and best of all, God is with us.—D. V. Johnstone, Pastor.

TOLEDO, OHIO, FIRST CHURCH.

—The church here continues to move on regardless of the enemy, and we are glad to report victory, with a great revival spirit on for the last two months, and souls are being saved at every service. Rev. Will H. Hafer has been our pastor for the past two years and a half. He received a call to Minott, North Dakota, and preached his farewell sermon Oct. 1st, to a large and attentive congregation. It was a great day in the Lord, the fire fell and two souls prayed through to victory. People were blessed and wept and praised God all over the house. We certainly will miss Brother Hafer and his family. We appreciate their faithful service in the Lord here, but our loss will be Minott's gain. Many tears were shed because of the separation, but we are still in the field. We are going to stay by the ship, and look for greater things ahead.—Mrs. Alvin Pieper, Sec.

AUBURN, IND.

—We came here to take up the work, immediately after the Assembly, and on our arrival we found a congregation of good spiritual Nazarenes that could pray the glory down and get blessed. Praise the Lord. We got into the battle at once and have had seekers at nearly every service, even at the prayermeeting. The attendance is increasing at both the regular services as well as the Sunday school. The folks are looking up and we are expecting a year of great victory. We are worshipping in a church that at present belongs to the German Reformed, they also have a nine-room parsonage beside the church. We now have plans made to buy both the church and parsonage. Bless God for victory. We expect to do our best and fight the Devil and sin and preach red-hot holiness with all the strength that God may give us.—J. L. Bashore, Pastor.

HILLSBORO, TEXAS.

—We are closing up our Assembly year with victory. This has been in many respects the greatest year of our lives; over 100 souls prayed through at our altar and the church is in love with each other and loving their pastor, and we are dead in love with the folk. I think we have the greatest, or one of the greatest sacrificing bunch of folks in the world; they are willing to give until it hurts and then give until it quits hurting. We have raised most all of our apportionments and they have paid us up in full and given us a nice cow and a hog, and chickens and have given us a unanimous call for another year, and we have accepted it, and intend to come back from the Assembly with renewed efforts, and if possible, do a much greater work next year than we have this year. We have received 15 new members into the church, and there are more to unite with us soon. So we say, On with the battle until Jesus says it is enough.—J. H. King, Pastor.

GASTON, IND.

—God is still our refuge and strength. Since our last report, we have been in a revival with Rev. R. L. Morgan, a mighty man who lays on the truth red hot. Sister Ethel Hamra was the song leader. Quite a few knelt at the altar for pardon and purity, and some were healed. Rev. J. W. Short was here and held our annual business meeting. Dr. J. E. L. Moore was an inspiration with his interesting talk about the work over the District, and his campaign work for the Publishing House. We are now beginning another year with Rev. H. P. Groves and wife returning as pastor. We are trusting God to put the enemy to flight and save souls in the name of Jesus.—Daisy McSherry, Reportel.

MARION, OHIO.

—Just closed the revival of three weeks' duration. Evangelist Mrs. Flora Ruth Chatfield preached with unction and power and some found pardon and cleansing at the altar. Mrs. Lois Brenninger rendered excellent service as soloist and song leader. Brother C. C. Chatfield was with us three nights, and preached to the delight of the saints and with resultant conviction and salvation. The church was greatly edified and blest in every way. Seven of our young people have gone to our various schools, and while we miss them greatly, we thank God for their opportunity to prepare for a larger service in the kingdom. We are encouraged to move on to yet greater victories.—H. G. Trumbauer, Pastor.

ANOTHER VICTORY

The Arkansas Assembly which recently met in Conway, Arkansas, was said by many to be the best ever held. Among the interesting subjects considered was the question of what to do for our Publishing House. The needs were clearly set forth by our General Superintendent, R. T. Williams, and we were all wonderfully blessed and greatly surprised at the very liberal response made by the people. The total amount subscribed was \$2600.00; something over \$400.00 in cash paid.

We consider this one of the greatest victories in connection with the campaign since we have only a few who are able to give in this struggling district. We have really never seen such sacrifice and such willingness to give, even beyond their limit, in order to help raise the \$100,000 for the Publishing House. May the Lord graciously bless all who gave and all who wanted to give but were unable, and all who helped in this Assembly with their tears, and their enthusiasm.

E. G. ANDERSON, Treas.

CONNERSVILLE, IND.

—Although this church called us back to be pastor for another year, we could not accept because of the failing health of Mrs. Wines. We have taken evangelistic commission and will be available for short, week-end evangelistic meetings. Our address is Greenfield, Ind., R. R. 3. The work here has started out well under the pastorate of Rev. C. I. Davis and wife. I have remained for a while to secure finances for the erection of a parsonage. We are assured now that in the very near future Connorsville will have a parsonage. Spirituality is increasing, conviction is upon the people and victory is coming to Connorsville. We urge all to pray for the healing to Mrs. Wines who has been in the hospital and in bed for eight or nine weeks.—J. M. Wines, Retiring Pastor.

HEDLEY, TEXAS.

—Our hearts rejoice to report a few victories and have realized advancements with our church here. God has wonderfully blessed our efforts this year. As far as we know, there has not been a barren service. We have felt the Divine leadership and anointing in preaching. Our meeting with Evangelist A. F. Balsmeier was a success from every viewpoint. Brother Balsmeier is one of the best all-around evangelists on the field. He preaches a clean, clear-cut gospel of the John Wesley type. He stands by the pastor, builds the church and leaves loyal Nazarenes. God bless his able ministry to the good of all. We had 31 bright professions, most seekers sought heart purity, all standing true. Received 8 into the church during the meeting; three heads of families. This made a total of 28 this year. Closing with the best year's work of our lives; with victory, courage and a vision. Amen!—I. L. and Myrtle Campbell, Pastors.

BATH, MAINE.

—We closed a revival campaign Sunday, Oct. 8th, with Evangelist Wm. O. Nease and Miss Anna Place, song leader. Brother Nease found his way into the hearts of the people from the very first meeting. His straight, rugged gospel preaching was appreciated by all our people and our young folk have been greatly helped and inspired with new zeal and courage to press on in spite of the perilous times that are upon us. Brother Nease is a great preacher of the old type, strong, clear and forceful and held his audience spell-bound. The anointing of the Holy Ghost was continually upon him. God bless him. We had sweet fellowship with him and the entire church has been strengthened and received an uplift. We did not have a large number of seekers, but some genuine cases and eternity alone can reveal what has been accomplished. Already it is on our hearts to plan and pray for a great campaign with Brother Nease. We believe God wants to give us a great revival. Sister Place, with her beautiful, Christian spirit and inspiring voice has been a great asset to the meeting. She won the hearts of the people and the more they know her the more they love her. God bless Sister Place. Our church, we believe, is growing in grace and we are looking forward to greater victories in the name of our victorious Lord and

Savior. We are united in bonds of holy love. May God keep us there and lead us on into greater depths of His unfathomable love.—G. D. Riley, Pastor.

BUTTERFIELD, MICH.

—Revival closed here Sunday, Sept. 24th with sweeping victory under the leadership of Clyde Rotherick (the blind preacher) and our pastor Rev. James O'Leary. About two months ago, the little hall where we now worship was a community dance hall but God began to work and the dancing master with many of his followers were converted and began to live for God. A Church of the Nazarene was organized with about thirty members and those who held shares in the property have turned them over to the church. During the revival God was with us in mighty power. The crowd was good and many stood outside the door and windows because there was no room inside. Conviction settled down upon hearts and some nights instead of them leaving the building after they were dismissed, they would stay, and we would begin to sing again. God continued to work with hearts until Saturday night the break came and ten sought Jesus. Twelve were happy finders during the services, and God has laid the burden of prayer heavily upon the good people of this place. Butterfield is going up the road for God. We need your prayers.—Mrs. C. I. Long, Sec'y

WURLAND, KY.

—A two week's revival conducted by Rev. Guy Smith of Logan, W. Va., has just closed. While the visible results of this meeting were not what we could wish, yet much good seed was sown, some new friends were made, the church folk were blessed, and one saved, two sanctified; one man about sixty five years of age was sanctified. We had several good feasts from the Lord's table. We are trusting God and believing His promises. This is just a baby church with all the ills attendant on childhood, but we are looking forward and upward. We ask the HERALD family to pray for us.—Reporter.

"Mail Order Special"

Was \$8.45 Now \$7.65



For some time we have been advertising the "Mail Order Special" Bible at \$8.45. A new edition of this Bible has just been completed. The publishers have been able to produce a thinner Bible and have used a better quality of leather for the covers. At the new price this Bible is indeed a bargain.

You incur no risk in ordering this Bible. We will let you keep it for five days, and if at the end of that time you do not feel the Bible is worth the money just return it to us at our expense and we will immediately refund the purchase price plus expense of returning. That's a fair proposition is it not? Just take note of these ten outstanding features of the Mail Order Special Bible:

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NAZARENE PUBLISHING HOUSE
2109 TROOST AVE. KANSAS CITY, MO.

NOTES AND PERSONALS

Rev. A. R. Hodges, who is conducting the revival services for the Kansas City, Kansas, Church of the Nazarene, called at Headquarters. His words of cheer and encouragement were appreciated.

Mrs. Grace Bowman, pastor of our church at Winfield, Kansas, earnestly requests the prayers of the HERALD readers for her mother who has had a stroke of paralysis. The care of her mother and the duties connected with her pastorate are a heavy burden upon Sister Bowman; pray for her also that God's grace shall be sufficient, and as her day, so shall her strength be.

Mrs. D. O. Wilson, of Winfield, Kansas, slipped off to glory, Oct. 5th, while in the hospital at Wichita. She and her husband attended the District Assembly at Topeka, and on their return home, Mrs. Wilson stopped off at Wichita to visit her daughter, was taken sick and died before reaching home. Remember Brother Wilson and all the bereaved ones.

"A Church of the Nazarene was organized at Dickinson, N. D., Sunday, Sept. 24th. They organized with thirty charter members, and others will come in later, who were not in the city at that time. Rev. C. C. Benson, who has been pastor at Larimore, N. D., for the past three years, was called as pastor of the new church at Dickinson. Revival fires are blazing in many directions over the District, and we expect several more new churches organized before next spring.—J. G. Morrison, Dist. Supt."

Henry Peters reports that Rev. Tovey, pastor of the East Side Church of the Nazarene is in a very good meeting in the church building which they have just purchased, at Toledo, Ohio.

"I would like to yoke up with some good evangelist for the fall and winter. Have had three year's experience in the evangelistic field, mostly tent work. Can conduct a choir, play the guitar and sing special songs. Am a graduate of Trevecca College, and was ordained last Assembly. Write me at Bounds, Mo.—A. L. Roach."

Because of lack of space we are not able to give in detail the recommendation of the Church Board of the Church of the Nazarene, Lackland Springs, Ark., in behalf of their retiring pastor, Rev. Betrus Smith. They commend her for her faithful labors and Christian character, and efficient pastoral work. Her address is Prescott, Ark., R. 2.

Again, Evangelist Jarrett Aycock has favored us with a splendid list of 51 five-month subscriptions to the HERALD OF HOLINESS.

A sister of Goble, Oregon, requests prayer for her husband that he may soon give his heart to God.

"Uncle Buddie," Evangelist C. Edward Roberts, and Rev. T. F. Harrington were callers at the Publishing House last week.

An urgent request for prayer has been received from Brother R. K. Crawford, for a baby who is seriously ill at Pontiac, Michigan. Prayer is also requested for the work at Pontiac.

Evangelist Edward R. Kelley announces that his date for the meeting at Holtville, Calif., has been canceled and that he will have that date open, Nov. 12 to 25 which he can give to any one desiring his services at that time. Address him, Laclede, Mo.

Mrs. Edna Longley, of Kansas City, Mo., asks an interest in the prayers of the HERALD readers that her health may be restored.

We are not able to give in detail the set of Resolutions received from the Church of the Nazarene, Fort Worth, Texas, in which they express their love and esteem for Brother and Sister Mulanax, who are not taking regular work this year, on account of the ill health of Sister Mulanax. A united church, a flourishing Sunday school, and a humble house of worship are credited to the faithful labors of Brother and Sister Mulanax in Fort Worth.

Pastor Anna Nutter, of York, Nebr., reports a good meeting with Rev. A. B. Hotchkiss. Seven were reclaimed, three were sanctified, six baptized and five joined the church. They are looking up and pressing the battle.

A note has been received from Pastor Elizabeth Wheeler, as follows: "Rev. S. Flowers, of Nampa, Idaho, is holding revival meetings for our church at Kearney, Nebr. Brother Flowers was converted in Kearney and began his preaching here, twenty years ago."

Rev. F. S. Robinson, pastor Southside Church of the Nazarene, Indianapolis, Ind., recommends Rev. Geo. Church for the evangelistic field, as an able preacher. His address is 1019 Hervey St., Indianapolis, Ind.

TELEGRAMS

Herald of Holiness: Conway, Ark.
Victorious Publishing House service in Arkansas District Assembly, conducted by General Superintendent Williams. Twenty-six hundred dollars raised. People gave hilariously and with great sacrifice.
J. Sam Curtis.

HERALD OF HOLINESS: Decatur, Ill.

Great day in First Church Sunday. Four hundred out. Friday evening young people's meeting, twelve at altar. 362 at Sunday school Sunday. \$118.00 Sunday school offering. Eight hundred people present Sunday evening, twelve at altar. Freddie Thomas, of Bloomington, preached Sunday evening. Revival will begin Oct. 22. Pray for it. Pastor will do his own preaching.

L. G. MILBY, Pastor.

HERALD OF HOLINESS: Lansing, Mich.

Robinson-Wells Evangelistic Campaign started with sweep of victory. Souls praved through. House packed to fullest capacity. Uncle Buddie never preached better. The Wells captured the folks in song. Those nearby come to this special feast. Pray for a great revival.

C. P. ROBERTS, Pastor.

HERALD OF HOLINESS: Jacksonville, Fla.

This is to certify that the First Church of the Nazarene, corner of Clay and Duval Streets, is discontinued and Rev. W. M. West is dismissed from the Church of the Nazarene. Done by the order of the Advisory Board of the Church of the Nazarene.

REV. D. M. COULSON, Dist. Supt.

HERALD OF HOLINESS: Akron, Ohio.

Fifteen day meetings with Bona Fleming just closed. Two hundred fifty seekers. Church filled to capacity. Fifteen received into membership and others to follow. One of the greatest meetings in the history of the church.

H. B. MACRORY, Pastor.

REV. E. G. ANDERSON: Brooklyn, N. Y.

New York District Woman's Missionary Society Convention closed with a real note of victory. Ten young people at the altar consecrated their lives for foreign work. The money continued to pour in without any urging, only presenting the needs, until the two thousand dollar mark was reached, besides about seventy-five dollars for expenses.

REV. SUSIE N. FITKIN.

HERALD OF HOLINESS: Chanute, Kan.

Revival closed with seekers at the altar. Three united with the church. Evangelist Balsmeier, forceful, logical, preaching brings results, and he knows how to teach the church and help the pastor.

CHESTER A. HARRIS, Pastor.

HERALD OF HOLINESS: Higgins, Tex.

Great missionary rally Monday night by Rev. and Mrs. Eckles. Church crowded. Holy Ghost present. Deep interest. Over two hundred dollars raised for mission.

MRS. HATTIE PUTNEY, MRS. NORA McCASLIN,
Pastors.

Evangelist B. T. Flanery is looking for real victory in the battle at Mitchell, Ind. He announces some open dates for the fall and winter. His home address is, R. F. D. No. 2, Clam Falls, Wis.

After being in the field for about nine months, Evangelist T. E. Beebe and daughter Carol expect to spend Christmas at home in Long Beach, California. He will accept calls from any of our California churches either south or north, for the months of January, February, and March. They have been having great meetings and expect to return east again in the early Spring. Any of the California churches desiring their services can address him at his home, 333 Orange Ave., Long Beach, California. It will reach him quicker, however, at place named in the Evangelists column where he will be conducting services.

ANNOUNCEMENTS

NOTICE—The Advisory Board of the South Dakota section of the Dakota-Minneapolis District has set November 3, 4 and 5, Friday, Saturday and Sunday, as the date for the "Group Meeting". The meeting will be held in the church at Mitchell, S. D. A special program has been arranged and many interesting and vitally necessary subjects will be considered, and discussed. All ministers and workers in South Dakota are expected to be in attendance, unless they are in the midst of a revival campaign.—J. G. Morrison, Dist. Supt.

NOTICE—The annual Inter-denominational Holiness Convention held in Brooklyn, will meet this year in the Duryea Presbyterian Church, corner Stirling Place and Underhill Ave., Nov. 3d through the 12th. The church is easily reached by the Seventh Avenue subway, and also by several surface lines. As usual we open Friday, Nov. 3d, at 2:30 p. m. with the Lord's Supper and a season of prayer. Election day, Nov. 7th. There will be a memorial service to our precious brother, William Howard Hoople, who was one of the earliest promoters of this Convention, and Association. He loved also the Tuesday Inter-denominational Holiness meeting, and when there, the burden of his prayer was for a mighty revival in Brooklyn. He would often also pray "Dear Lord, gentle us all," and that is a good prayer for us all to pray. For further information address, Mrs. C. H. Cooke, 568 Atlantic Ave., Brooklyn, N. Y.

NOTICE—The examining board will meet on Tuesday, Nov. 7th, 10 A. M., at the Church of the Nazarene at Parrish, Ala. Let all licensed ministers and deaconesses who expect to take examination on any part of the course of study be present at this time or make report as no examinations will be given after Tuesday.—A. B. Anderson, Chairman of Examining Board.

NOTICE—The Aeolian Quartet of Chicago who are at the present time laboring in the New England States will leave Chicago, Illinois, January 3d, for meetings on the coast. They would consider stops on their way to the west for conventions, etc. Those interested in securing their services en route to the coast or while they are in the west should address Rev. U. E. Harding, 530 N. Holliston Avenue, Pasadena, California, or if you prefer writing them personally, address mail to the Aeolian Quartet, Room 9—304 W. 63d Street, Chicago, Illinois. U. E. HARDING.

NOTICE—I have sufficiently recovered from my recent illness, in which I came very near going to Glory, that I can now hold meetings. Mrs. Kelley and the two children are now at 220 Oakwood Place, Riverside, California, where I am hoping to join them in the near future; but I am open to calls anywhere and will be greatly pleased if I can secure some openings for meetings while in the middle west. My terms are expenses and a free-will offering.—E. R. KELLEY, Laclede, Mo.

To Whom It May Concern:

We take great pleasure in recommending Rev. M. T. and Lyda Brandyberry, of Olivet, Illinois. Brother Brandyberry has been the Superintendent of our South Dakota District for the past two years. Prior to this he and Mrs. Brandyberry were engaged in evangelistic work and they are among our most successful evangelists. We wish to recommend them to any who may be in need of evangelistic help. We feel they will do splendid work and be a real blessing to any church calling them.

H. F. REYNOLDS, General Superintendent.

FROM EVANGELIST HOWARD SWEETEN

We are in a meeting here in Washington, D. C., with the pastor, Rev. L. B. Williams; this is our second visit to the capital city, in the last year. God is blessing the work, and a great field of opportunity is open to the Church of the Nazarene here. Our meeting began Sunday A. M., and last night (Wednesday) our first call for seekers was given and eight responded. Thank God! A good spirit prevails and we are looking for greater and better things to follow. We go from here to Norfolk, Va.

HOWARD W. SWEETEN.

HERALD OF HOLINESS

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Rev. J. B. CHAPMAN, D. D., Editor

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

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

FALL ASSEMBLIES

Louisiana (Alexandria) Oct. 25 to 29

J. W. GOODWIN Pasadena, Calif.
1850 North Sierra Bonita Avenue
Mail Address, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Dallas (Dallas, Texas) October 24 to 29
Little Rock (Prescott, Ark.) November 1 to 5
Alabama (Parish, Ala.) November 8 to 12
Georgia (Columbus) November 15 to 19
Florida (Miami) November 22 to 26

Evangelists' Slates

Aeolian Quartet, 9-304 W. 63d St., Chicago, Ill.:
C. H. Alger, Bethany, Okla.:
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
Jarrette and Dell Aycock, Atwood, Okla.:
Woodbine, Kans. Oct. 30 to Nov. 12
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.:
Ottawa, Kans. Oct. 30 to Nov. 12
M. L. Baltezare, Milton, Ore., Box 0107:
Miss Lula Barnard, 50 Sixth St., Lowell, Mass.:
T. E. Beebe, and Carol F. Beebe, soloist and pianist, 333 Orange Ave., Long Beach, Calif.:
Auburn, Ill. Oct. 17 to Nov. 5
Seymour, Ind. Oct. 25 to Nov. 12
W. G. Bennett, Grandview, Wash.:
P. P. Bewley, Upland, Ind., Box 243:
James M. Belt, 129 Third St., N. E., Washington, D. C.:
M. R. Bishop, Bethany, Okla.:
Millard T. and Lida Brandyberry, Olivet, Ill.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho.
Lyman Brough, Pottsville, Mich.:
Election, Mich. (address Caro, Mich.) Nov. 6 to 26
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35860):
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bufsey and Wife, 1238 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:
H. C. Cagle, Buffalo Gap, Texas:
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.
Mrs. A. Cross Campbell, Soloist and Song Leader, 999 Raymond Ave., Long Beach, Calif.:
Lennie Cargill, 523 West F. Ave., Oklahoma City, Okla.:
Frank Catinese, Hagerstown, Ind.:
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio.
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.
J. H. Crawford, Hooker, Okla.:
W. F. Cleghorn, Bethany, Okla.:
Prof. C. C. Conley, Song leader, 729 College Ave., Columbus, Ohio:
E. M. Cornelius, Princeton, Ind.:
Princeton, Ind. Nov. 5 to 26
Ernest Coryell, Wilmot, S. Dak.:
F. W. Cox, Lisbon, Ohio, Box 441:
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3,
Earl E. Curtis, 16 Stewart St., Lowell, N. Y.:
Frank Daniel, 222 E. 42d St., Los Angeles, California:

Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:
M. E. DeVoll, 208 N. 13th St., Chariton, Iowa:
Johnnie and Jackie Douglas, Song Evangelists, 4204 Julius St., Dallas, Texas:
Harry Joseph Elliott, 616 10th Ave., S., Nampa, Idaho:
I. M. Ellis, Bethany, Okla.:
Cleveland, Ohio (13517 Milan Ave.) Nov. 1 to 19
W. E. Ellis, Box 453, Ada, Okla.:
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Theo. Elzner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Mannington, W. Va. Nov. 6 to 26
Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Kirby Fields and Wife, Song Evangelists, 2810 Monroe St., Anderson, Ind.:
Montpllier, Ind. Oct. 25 to Nov. 19
Elsa and Lula Fischer, Singers, Millford, Nebr.:
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Bona Fleming, Ashland, Ky.:
New Castle, Pa. Oct. 19 to Nov. 5
John Fleming, 315 Holt St., Ashland, Ky.:
J. E. Gaar, Olivet, Ill.:
C. J. Garrett and A. L. Crane
Plainville, Kans. Month of November
Phillip Geiter, 451 Alice St., East Palestine, Ohio:
W. R. Gilley, Olivet, Ill.:
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 126 Mason Ave., Rowle, Texas:
G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:
Lee L. Hamric, Hamlin, Texas:
G. M. Hammond, Wilmore, Ky.:
Box 51:
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 306, Ashland, Ky.:
C. E. Haworth, Alexandria, Ind.:
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
A. R. Hodges, 1739 L. St., Lincoln, Nebr.:
R. T. Hodges, Bethany, Okla.:
A. Columbia Hudon, Groverville Park, Beacon, N. Y.:
Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:
Roy L. Hollenback, Clarence, Mo.:
Open Oct. 26 to Dec. 24
J. E. Hughes, Kingswood, Ky.:
Oscar and Nettie Hudson, 3304 Washington Ave., Racine, Wis.:
J. W. Hunt, No. 4, Nampa, Idaho:
Allie Irick and Wife, Pilot Point, Texas:
Duluth, Minn. Nov. 3 to 12
Roy J. Jacobs, Caney, Okla., Box 66:
W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Pittsburgh, Pa., 745 Omaha St. Oct. 22 to Nov. 5
Lum Jones, Ada, Okla.:
Thomas Keddle, 321 S. Reed, Lyons, Kas.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greenville, Texas:
Edward R. Kelley, Laclede, Mo.:
E. W. Kiemel, Sylria, Kas.:
R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.:
H. R. Lee, 518 E. Sears St., Denison, Texas:
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. R. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:
V. M. and Marguerite Littrell, 802 W. Court St., Beatrice, Nebr.:
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
Arnold, Neb. Oct. 17 to Nov. 5
W. W. Loveless, London, Ohio:
Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
T. F. Mailland, Winfield, Kas.:
John Matthews, 4045 Benton Blvd., Kansas City, Mo.
J. B. McBride and Wife, 581 N. El Molline Ave., Pasadena, Calif.:
Lyria, Mass. Oct. 17 to Nov. 5
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
J. L. McLendon, (gospel tent and seats) Penel, Texas:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
Howard V. Miller, 6 Pine St., Binghamton, N. Y.:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
James Miller, 2638 Burton Ave., Indianapolis, Ind.:
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:
John E. Moore, 4013 S. Western Ave., Los Angeles, Calif.:
J. E. L. Moore, 231 N. Jefferson St., Indianapolis, Ind.:
Paul F. Moore, 1406 Hunter Ave., Columbus, Ohio:
A. M. and Minnie Morris Moorehead, Paulding, Ohio:
J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
L. D. Morgan, 2206 Central Ave., Anderson, Ind.:
Montpelier, Ind. Oct. 25 to 19
Wm. O. Nease, Olivet, Ill.:
Darby, Pa., 24 Stanley Ave. Nov. 5 to 19
B. F. Neely, Bethany, Okla.:
G. F. Owen and Arthur F. Ingler, Box 237, Nampa, Idaho:
John R. Patrick, Valley City, N. Dak.:
L. M. Payne, Bethany, Okla.:
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:
F. E. Putney, 207 S. Millwood, Wichita, Kas.:
P. C. Ramsey and Wife, 304 N. Aydelotte St., Shawnee, Okla.:
C. A. Repey, Patchogue, N. Y.:
J. E. Redmon and wife, Brookville, Ind.:
S. B. Rhoads, Pasadena University, Pasadena, California:
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.:
Charles Robinson and Brown, Bethany, Okla.:
B. W. Ruth, 1838 Nowland Ave., Indianapolis, Ind.:

J. O. Schaap, 1313 Brand St., St. Paul, Minn.:
Doland, S. Dak. Oct. 15 to Nov. 5
R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:
Carlisle, Ky. Oct. 22 to Nov. 12
Schurman-DeLong, 72 Main St., Wareham, Mass.:
W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:
F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:
W. J. Smith, 1023 N. Wheeler St., McPherson, Kans.:
Windom, Kans. Nov. 5 to 26
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
C. K. Spell, Bethany, Okla.:
H. C. Stebbins, Waterville, Vt.:
Clintonsdale, N. Y. November
B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:
Springfield, Mo. Oct. 18 to Nov. 12
Chicago, Ill. (8100 Princeton Ave.) Nov. 22 to Dec. 10
Howard W. Sweeten, Ashley, Ill.:
Norfolk, Va. Oct. 21 to Nov. 5
Carl Tucker, Winchester, Ind.:
Mitchell, Ind. Nov. 5 to 26
N. E. Tyler, Belton, Texas, R. 5:
W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:
Wm. C. Urychel, 1332 Summit St., Findlay, Ohio:
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:
J. H. Vance, Bloomington, Ill.:
D. I. Vanderpool, Joes, Colo.:
J. S. Wallace, Carterville, Ill.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:
Frank and Marie Watkin, Song Evangelists, Bethesda, Ohio:
R. H. M. Watson, College Heights, Meridian, Miss.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Cleveland, Ohio Nov. 1 to 19
E. W. Wells, 1503 Trinity St., Austin, Texas:
Earnest E. Wiggins, 30 Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kas.:
Earl F. Wilde, Highlands, Calif.:
Upland, Calif. Nov. 5 to Dec. 3
J. E. Williams, Olivet, Ill.:
Waterloo, Iowa Nov. 5 to 30
Mrs. Bessie Williams, 314 Bold's Arc St., Ft. Worth, Texas:
C. L. Wireman and Wife, Campton, Ky.:
E.-E. Wood, Hillsdale, Mich.:

WANTS

WANTED—Second hand tent in good condition to be paid in monthly installments. N. B. Shade, Homestead, Fla.

HERALDS OF GLORY

By W. P. Jay. (Revised) Twenty three special songs suitable for solos, duet, quartets, etc. Price 25c each. Reduced prices by the dozen or more. Order of W. P. Jay, Caldwell, Ida.

READ THIS Interesting Letter

I am writing you in regard to the SCRIPTURE TEXT CALENDARS. I have sold them for five years and find it not only to help out with finance but it is a blessing in many ways. The calendars get people to read the Word, where they otherwise in all probability never would. It gives us an opportunity to get in the homes and I find it a good way to get acquainted. I always go inside and talk a few moments and then tell them my business and nearly always sell. I want 100 calendars at least.
Mrs. W. L. T., Howard, Kans.

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