

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

Christianity and World Unrest

OCCASIONALLY we hear it said that if the Church would do its duty the great problems of world peace, economical prosperity and social righteousness would all be solved. But it depends somewhat upon what is meant by the Church's *duty* as to whether this statement is true or not. Some people mean that it is the duty of the Church to enter into politics and correct legislation, others hold that the Church should accept the position of umpire for questions between capital and labor and compel, by moral suasion, the settlement of the various economical disputes, while still others think the millennium should come if the Church would give up creeds, doctrines, rituals and prayermeetings and establish play houses and "social centers." The fact is, the majority of people who are so free in their statements of what would happen "if the Church would do its duty" have some materialistic or worldly notion of what the duty of the Church really is.

It is the duty of every Christian man to stand for clean politics and to do every thing he can do for correction of legislation, but this is an *individual* duty. The Church, as an institution, will do well to form but few political alliances. The one thing at the base of the "Catholic menace" is the age long tendency of Rome to dabble in politics. But we should not only resent Papal interference in the affairs of the State, but we should expect the Protestant churches to stick to the task for which the Church was founded in the world.

Personally, I resent the statement that the Church is, within its present membership, responsible for the world unrest which is so justly bewailed, and I do not like to hear any one, least of all an unconverted man or a luke-warm professor, make the charge. Jesus said to Pilate, "My kingdom is not of this world;" to His own disciples, He said, "Fear not little flock; for it is the Father's good pleasure to give *you* the kingdom." Men outside of the Church do obtain some splendid benefits, but the promise of full satisfaction is reserved for people who are personal partakers of "All His benefits."

The Church can not save the world by a mere external contact with it, no matter how intimate the *touch* may be. The message of the Church to every man is, "Ye must be born again." Reformation, education, legislation are but puny substitutes for regeneration. It is possible to save *society* only by saving the individuals who make up society. It is not a change of environment, but a change of heart

that is needed. It is not possible to have civic soundness without first possessing personal holiness.

The *duty* of the Church is to promote a revival of full salvation and, if we are wise, we will not permit ourselves to be turned aside into secondary service for humanity. We must zealously preach that men are without hope outside of Christ, we must pray down a cloud burst of Holy Ghost conviction, we must maintain the relationship of personal spiritual victory amidst all the demands of our strenuous lives, we must trust God for a multitude of "mourner's bench" conversions, we must bring Christian believers to Mount Zion for the sanctifying baptism with the Holy Ghost, we must maintain among ourselves a true spiritual perspective and refuse to glory in any thing "save in the cross of our Lord Jesus Christ."

But with all that the Church can do, the *world* will not be saved. If a man will be saved, he must forsake the world. The world, with all its fashions and laws, with all its institutions and its pride is hopelessly doomed—nothing can save it. Its kingdoms will wane, its thrones will crumble, its might will perish, its glory will be forgotten. The call is for men to flee to Christ as Noah fled to the Ark to escape the judgment to which the Ancient world was justly the heir. The warning is "escape for your life," just as it was to Lot when fiery indignation was about to be poured out upon the cities of the plains.

"Not as the world giveth" was the Master's own comment upon the manner in which He gives His followers peace. "In me ye shall have peace, in the world ye shall have tribulation. The world which rejects Christ will yet see days of greater sorrow and evil than it has yet passed through. There is coming greater woe and greater destruction than has yet been witnessed by any generation, but the follower of Jesus is promised peace in the midst of the world's turmoil and he is exhorted to pray that he may be accounted worthy to escape the wreck of nations and to "stand before the Son of Man." *In Christ* only there is present peace and safety and future assurance.

"Come, Let Us Look One Another in the Face"

IT is said that when the ostrich encounters dangers which seem overwhelming, it sometimes covers its head with loose sand and seems to enjoy a sense of safety, even though its whole body is yet exposed to the enemies' attacks. This reminds me of many people that I have heard men-

tioned. They are like the man who refused the free examination which the doctor offered; for he said, "I think I am all right, and I do not want to find out different."

But we do not destroy evils by denying them and we are not saved from dangers by ignoring them. It is better to know and acknowledge the worst and then to prepare for it. The disaster which follows vain security is the worst that can possibly come to any one. Let us look our enemies in the face. Let us acknowledge their power and subtlety, and let us confess our own need of grace and wisdom.

We may as well admit that the majority of men are worldly minded and that the task of waking them up to the need and desirability of salvation is difficult indeed. We may as well acknowledge that there are many professors of Christianity that are not at all hungry for experimental holiness. We may as well face the fact that from the human side, about the only harbinger of the revival which we so much want to see is the unquestioned truth that the revival is needed.

A CAMPMEETING ON THE PLAINS

YEARS ago when the Sanners and others of the Unity Holiness People from central Missouri settled on the plains of Eastern Colorado and commenced to preach holiness in every possible place, they found people who had never been in a holiness campmeeting and who would not likely ever be able to go to any place where such meetings were established institutions. So they founded a campmeeting out on the plains near Kirk, Col. This camp and the church which was organized in the sod house there became the center from which the Nazarene work on the Eastern-Colorado plains has "gone forth." It was my good fortune to be one of the preachers in this camp this year, for indeed it is good fortune to be associated with these noble people who were the courageous pioneers of holiness in this new and beautiful country. Until yet the camp ground does not boast a single shade tree and is thirty-five miles from the railroad station, but there are compensations which make one glad to meet and to worship with the people of this great plains country.

We had a good meeting. The services commenced on Thursday night and the first invitation was given on Saturday night. From that time on, there were not more than three services at which there were no seekers and finders. There must have been a hundred or more seekers in all, and I think there were not more than half a dozen who ever came to the altar who did not also make profession of having found what they sought.

My co-laborer in the preaching was Rev. C. E. Roberts, who is so well known to the HERALD readers. Brother Roberts is one of the very most successful evangelists in our church and in the holiness movement. He is a mighty prayer, a strong preacher, a great gen-

eral and one of the best soul winners that I have ever associated with. I would as soon risk Ed Roberts for a revival as any man I know of any where.

We had a splendid healing service the last Sunday afternoon in charge of Brother Roberts. A large number were anointed and there were some definite cases of healing. Brother George Franklin gave us one of the most interesting missionary addresses that I have ever heard. The work of Rest Cottage, Pilot Point, Texas, was presented in a five minute speech the afternoon of the healing service and the good people handed in thirty-five dollars for this most worthy institution. A list of twenty-five subscriptions for the HERALD OF HOLINESS was made up during the meeting. Brother Ed Roberts is one of the most successful and faithful men there is in securing subscriptions. I am not definitely informed, but I think Bud Robinson, Ed Roberts, I. M. Ellis and Jarrette Aycock might be called "The Big Four" when it comes to getting people to subscribe for the HERALD OF HOLINESS.

Brother Ransom, pastor of our church at Montrose, Colorado was the leader in song, and he is a good one. I suppose it is best for him to stay with his pastorate, but if he should feel led to take up the evangelistic work, his services would soon be in constant demand. Brother Gratton, pastor of our Olivet Church on the camp ground was in charge of the meeting and he was "The right man in the right place." Sister Stratton was the faithful and efficient pianist. Sister Manley, a student from Pasadena University, did splendid work in the children's services. The kindness of the committee and the consideration of the good people was so satisfying that I promised to return with Dr. Henricks and Professor Wenger for the camp next year.

ARE THERE TOO MANY CHURCHES?

IT is not unusual to hear uninformed people remark that there are too many churches. The thought with such people seems to be that the purpose of a church is just to complete the usual list of public institutions in the community and that the influence is supposed to be silent and passive; Therefore, they can see no reason why the town should be dotted with churches.

Doubtless there are too many separate denominations; for nothing but vital issues should divide Christian people into separate organizations. But there are the fewest communities that have too many places in which to meet to worship God. In the average town or city, if the inhabitants should all decide to attend services some Sunday morning, not more than one third of them could find room in the churches.

Many times when a Church of the Nazarene is contemplated, some one will raise the objection that there are already too many churches and would have us believe that the community is really overstocked on religion.

But we know this is not true. Every church in this country should be kept open, thousands more should be built and they should all be full of seeking sinners and worshipping believers every Sabbath in the year.

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 difference between the Bible terms, "The kingdom of God" and "The kingdom of heaven." Mrs. M. M., Ill.

Ans. These phrases are interchangeable and mean the same thing.

Q. Does God convict every regenerated soul for entire sanctification? G. E. G., Mich.

Ans. Conviction is dependent upon light. Doubtless some regenerated people, especially those who die soon after their conversion, do not receive light on the Scriptures and concerning their own state and privileges to be really convicted for holiness. Also there are some regenerated people who are so given to backsliding that they do not get clear conviction for a clean heart. But we may safely say that if a person will *live the regenerated* life for any reasonable length of time, God will convict him for entire sanctification.

Q. When a sanctified soul falls into sin and does not repent, does the Old Man re-enter; or is it acquired depravity that he gets? G. E. G., Mich.

Ans. Taking the case of Adam as an example of the fall of a holy man, I would say that the Old Man re-enters. Acquired depravity also, no doubt, re-enters. A backslidden holiness man is every bit as bad off as any other backslider or sinner, if not worse.

Q. What is the difference between soul and spirit (Heb. 4:12)? G. E. S., Colo.

Ans. Confining our discussion altogether to the passage in question, soul (*Gr. Psuche*) means the animal life in man and spirit (*Gr. Pneuma*) means the rational soul. Thus describing the power of the Word of God, as a sharp two edged sword, the Apostle says it will divide the rational soul from the animal soul—that is it will inflict a deadly wound.

Q. The Gospels teach that Jesus was killed after being hanged on the cross, while Acts 5:30; 10:39 says, "Slew and hanged" on a tree." How do you reconcile these statements? D. E. M., Texas.

Ans. The Gospel order is correct. In Acts emphasis is laid upon the depths of His humiliation. There was a special curse connected with being hanged on a tree, so the Apostles mentioned the order of His humiliation, of course, making the worst last in true logical and rhetorical order.

National and Individual Prosperity

By B. F. HAYNES, D. D.

NO nation and no individual can prosper in a true sense without having a high moral standard and faithfully following it. The history of Israel proves this fact and the history of America is constantly proving the same. The moral standard of the Bible is the highest and the only safe standard for national and individual guidance.

Human governments do not leave the matter of moral standards to the individual subjects of such governments, but embody these standards in their Constitutions and Statutes. Just here is the clash between anarchy or bolshevism and sane Government. In proportion as every man succeeds in being a moral standard to himself and going by his own standard of right and wrong, is national unity and morality destroyed and confusion despair and horror ensue.

The voyage of the Mayflower and the landing of the Pilgrims on the bleak shores of New England was not an accident or a mere historic incident. This was as definite and epochal a providence as ever transpired in the world's history. It was a special, divine providence. Any reader who doubts or denies this proposition can lay this paper down and step aside. We have no time or strength to waste in argument with any body so blind or stupid.

The Pilgrim fathers brought the Holy Bible with them. They accepted and consecrated the soil of the new world with their faith and prayers. The infant Republic became thus a special, divine gift, bestowed by the hand of providence upon the world as a theatre for the trying out of the priceless boon for which humanity had so long waited—free government and free religion.

From the Holy Bible this Republic drew the whole of her moral standard and wrote into her constitution and statutes, principles, laws and penalties for the perpetuation of her moral standards and the protection of such institutions as the Bible revealed as fundamental in the support of its great moral standard.

Without such moral standard, thus originating in God's Word and recognized and adopted by human governments, there could be no civilization and no national existence. These depend absolutely, upon, and draw their strength from the integrity, inspiration and undimmed authority of the Holy Bible.

Moral standards however, can not be maintained without spiritual religion. Men must have the love of righteousness in them before they will do right. Hence the Bible furnishes us the institution of the Christian ministry—men, called and commissioned and sent out to propagate the principles and truths and spirit of God's Holy Book, for the inoculation and fostering of reverence and love for righteousness so essential to the maintenance of the high moral standard of the

Bible on which human governments rest for their safety and perpetuity.

I have but to remind the reader that the world's history shows that wherever the teachings of the Bible have been proclaimed and have had sway, nations have prospered. There has been inevitable decay of nations and disintegration of their governmental fabrics in proportion as the Bible has been discredited in the minds of the people and its authority invalidated through the faithlessness of the ministry, or the triumph of infidelity.

Such conditions have furnished the fruitful soil for the growth of bolshevism, anarchy, irreligion and doctrines of devils with all the woes and horrors they bring in their train.

The Bible has been able to prevent such catastrophes by the wonderful revivals with which God has blessed the world in all ages through the labors of a faithful consecrated ministry who held undimmed faith in the divine origin and authority of the blessed Book.

Thus it is, that all the reverence and obedience for civil law and authority and the consequent peace and economic prosperity have been secured. They are but some of the fruits of the gracious revivals of religion with which the world has been blessed by an overruling, gracious providence.

To emphasize this truth and give another angle of view of the truth, I hasten to say with earnestness, that all the Destructive Higher Criticism of this twentieth century with its

blare, boasting and bombast has never yet produced one revival of religion.

If the principle is to hold good that "by their fruits ye shall know them" why can not Higher Criticism produce some revivals of religion to demonstrate their truth and our error, if they are right and we are wrong? We covet the contest, assured that it would end as did the debate between Hugh Price Hughes and England's most renowned infidel. The infidel challenged Hughes to a debate on the truth of religion and the Bible. Hughes accepted with delight but proposed that they introduce a feature unusual in such debates. This was, that he would bring one hundred persons with him who had been converted through the Bible as he believed and preached it, they to testify to the fact publicly on the platform and to be cross-questioned by his opponent at his will. Also that the infidel bring one hundred people, converts won by his infidelity, they to testify from the same platform to their conversion. Mr. Hughes never heard from his challenger and the debate never took place.

Hear the conclusion of the whole matter! In view of the foregoing facts and principles and encroachments and activity of anarchistic propaganda so prevalent and threatening at this time and the defiance, insolence and blasphemy of destructive higher criticism we unhesitatingly aver that the hour has struck and God is signaling His willingness to grant another great world-wide revival. For this, we must pray, preach, labor, and believe until the windows of heaven open and grace is poured forth in a mighty, sweeping revival.

To your knees, O Nazarenes!

A Most Pernicious Propaganda

By REV. C. E. CORNELL

THE Mormon church with its headquarters at Salt Lake City, Utah, is carrying on a most subtle and pernicious propaganda throughout the wide world. They are, and have been for a number of years back, sowing their obnoxious seed in almost every town and village in the United States. They usually go out two by two. These agents and distributors are young men from 25 to 35 years of age. They travel from place to place, and are usually "followed up" by others and when ever possible a Church of the Latter Day Saints (Mormons) is erected, and a congregation meets for worship. They also build a church house for their leader and agents.

These advance agents are a very wary type. They have been thoroughly trained and can meet up with almost any argument. They know how to sustain their wicked theories and they have the commendable characteristic of seemingly never becoming discouraged. They come in contact with some pretty hard knocks by Protestants who abhor this dangerous cult. But these agents take their medicine and move on with unabated vigor.

Just now in the little city of Ontario, Calif., two of these subtle gentlemen are at work. They have undertaken (so they say) the task of distributing literature spreading their nefarious doctrine throughout this section of the country. They expect to put *five pieces* of Mormon literature in each house in Ontario. This city has from 8000 to 10,000 inhabitants, so that, their labors will involve quite a task. It is said that there are *two thousand* of these Mormon young men constantly at work both in America and Europe. It can be readily seen the extent to which their propaganda is now carried on.

Mormonism in its doctrine is more pernicious than Christian Science or Russellism. Its doctrines are positively soul-deadening. A number of years ago Rev. John D. Nutting who was a pastor in Utah for a number of years, printed a tract giving literal quotations from their books of faith and doctrine. He vouches for their correctness in these words: "The writer has verified most of the quotations from the originals, and knows they are correct." Mormon doctrines have not changed. I will give a few quotations that our Naz-

are people may see the devilishness and unscripturalness of their doctrines.

1. *Many Gods.* "Are there more Gods than one?" "Yes, many." 2. *Gods are polygamous or 'sealed' human beings grown divine.* "God himself was once as we are now, and is an exalted Man." "And you have got to learn to be Gods yourselves, the same as all Gods have done before you." 3. *Adam the God of this world.* "He (Adam) is 'our Father and our God, and the only God with whom we have to do." "When our Father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him." 4. *They have fleshly bodies.* "There is no other God in heaven but that God who has flesh and bones." "Jesus Christ and the Father are two persons in the same sense that Peter and John are two persons—possessing every organ, limb, and material part that man possesses." 5. *They have children forever.* "Each God through his wife or wives, raises up a numerous family of sons and daughters . . . for each Father and Mother will be in a condition to multiply for ever and ever."

Sin a necessity. "Adam found himself in a position that compelled him to disobey one of the requirements of God." "God's plan in relation to man was that he should fall." "Was it necessary that Adam should partake of the forbidden fruit?" Ans. "Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity . . . we ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in his infinite wisdom." Ques. "Did Adam and Eve lament or rejoice because they had transgressed the commandment?" Ans. "They rejoiced and praised God."

All ministers and Christian churches frauds. "The ministry of the general Christian church is a spurious priesthood, destitute of divine authority, divine inspiration and divine power . . . set up by ambitious and designing men . . . base counterfeit of the true and heavenly coin." "Such persons (ministers etc.) are false teachers and the wrath of God is kindled upon them . . . all their creeds are an abomination in the sight of God . . . they are all wrong, and those professors (church members) are corrupt."

POLYGAMY AND MARRIAGE

Damnation for rejecting. "For behold, I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned."

Marriage for eternity; becoming gods. "And again, verily I say unto you, if a man marry a wife . . . by the new and everlasting covenant, and it is sealed unto them in all things whatsoever my servant hath put upon them in time and through all eternity, and shall be of full force when they are out of the world . . . then shall they be Gods, because they have all power, and the angels are subject unto them." *Polygamy.* "And again as pertaining to the law of the priesthood; if

a man espouse a virgin, and desire to espouse another . . . if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified." "If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation." "God did approve of a plurality of wives as practiced by his ancient servants . . . and that which he approves . . . must be not only not bad, but positively good, pure and holy. Those who denounce patriarchal marriage will have to stay without and never walk the golden streets." *Christ a polygamist.* "We say that it was Jesus Christ who married at Cana, to the Marys and Martha, whereby he could see his seed before he was crucified."

I have given the reader enough quotations to show that this whole system smells of the pit. Mormonism is at war with God and His Word, and is soul-destroying to every one persuaded to embrace it. Let all Nazarenes beware of these misguided agents of Satan.

Support of the Ministry

By REV. A. M. HILLS, D. D.

IT is difficult to estimate the importance of the ministry to Christianity. It is hard to imagine and realize what the world would have been without it. God understood its vast importance to the race, and when He launched the religious economy of the people of Israel, He made the most ample provision for an established ministry and its adequate support. One of the twelve tribes of Israel was set apart from secular to sacred service. The children of Levi did not inherit lands like the other tribes; but only towns and cities for habitation. The Levites were not to engage in secular employments like others of the nation. Their business was not to make money to enrich themselves and their children, or to be chiefly concerned about self-support. It was their occupation to minister to the Lord in holy things, and serve in the tabernacle and temple service. Their duties were very carefully prescribed in the laws of the nation, and all the kinds and times of work. The religious life of the nation was their sacred trust, and through their fidelity not only that nation but all the world was to receive the knowledge of the Lord.

The other tribes were commanded and carefully trained to support this tribe by a systematically prescribed system of benevolence. There was a degree of voluntarism about it; yet it was as really obligatory and as much a matter of law, as it is today to pay our taxes to the city, state, and nation.

It thus came about that the prosperity of this nation and its fervor and fidelity in religion were inseparably connected. They waxed or waned together. Each was measured by the other. So true was it as a matter of history, that one wrote; "Righteousness exalteth a nation, but sin is a reproach to any people."

When this people "robbed God" by robbing the priestly tribe of their support, God invariably resented it by sending blight to their harvests and national calamities. And when they cried to the Lord about it, He answered: "Will a man rob God? Yet ye rob me. But ye say wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I. Now it would be well to ask if God's law of benevolence has changed? Has he ever given up His claim on the tithe or the tenth of the income of His people for the spread of the gospel and the interests of His kingdom? There is not a particle of evidence from Scripture that God has ever changed or annulled this fundamental principle of His moral government. He expects some of His chosen ones to minister at the altar, and He expects the rest of His people to support His ministry as well as God supports them,—that is to bring a tenth of their income to the treasury of the Lord for the spread of His kingdom in the earth.

II. It would be pertinent to ask if the churches today are doing it. Let us see. The United States census of 1910 showed that the average salary of preachers in the United States was \$663.00 in cities above 25,000 population.

The Methodist Year Book of 1910 showed that

462	pastors received less than \$100.00 a year
732	pastors received between \$100 and \$200 a yr
770	pastors received between \$200 and \$300 a yr
956	pastors received between \$300 and \$400 a yr
1045	pastors received between \$400 and \$500 a yr
1201	pastors received between \$500 and \$600 a yr
1352	pastors received between \$600 and \$700 a yr
1472	pastors received between \$700 and \$800 a yr
1330	pastors received between \$800 and \$900 a yr
1172	pastors received between \$900 and \$1000 a yr
10582	pastors received less than \$1000 a year
3202	pastors received between \$1000 and \$1500 a yr
1011	pastors received between \$1000 and \$2000 a yr
Only 750	pastors received more than \$2000 a yr

Yes, these men have a superior education, and are expected to be well dressed and well read and superior in intelligence, piety, manners and refinement. What wonder that gifted men are reluctant to enter the ministry!

Now look at some statistics. The United States statistics for 1916 (according to the *Literary Digest*, May 27, 1922) show that there were 38,000,000 Protestants with about 75,000,000 adherents. The 170,000 active Protestant clergymen of the United States received \$125,000,000 as salaries, or \$735 a year, or \$14.13 a week. Official authorities say that an average American family needs \$1,500 a year. The average preacher has less than half of it. The estimated aggregate income of the Methodist Church was two and one half billion dollars. They paid not a tithe (1-10) but a tenth of a tenth,—or one cent on a dollar of their income to support the church and pastors.

The income of Presbyterian, Baptist, Methodist and Congregational Churches was \$4,600,000,000, and they paid only one cent on a dollar to support the ministry,—“nine cents a week for salvation.”

Even since the war, the average for the preacher has been only \$808.00. That means that the most of them had to exercise the most rigid economy to feed and clothe themselves. The preachers in general have no opportunity to provide for their old age.

No wonder that the churches are crying out about the dearth of ministers. From the two hundred Theological Seminaries and Training Schools about 3300 are graduated each year. Our country needs more than five thousand new preachers annually. How will the needs of the foreign fields be met? The Protestant churches need ten thousand new workers to keep up the supply for the home and foreign field if the blessed kingdom of God is to have her glorious promised triumphs. The schools that are loyal to the Bible and holiness must meet this urgent need.

III. Now can this be done, if we only half pay the active ministry, and leave the feeble, and aged preachers their noble wives to a penniless, poverty stricken old age, unhelped and unbefriended? Will earnest young men and women enter the ministry in sufficient numbers with such a dismal prospect before them? I can not believe that they will.

I am aware that some of our preachers, a very few Nazarene preachers, and some evangelists are well-paid, and some are over-paid. But think of the mass of them, what hardships they endure only the sympathizing God knows. My heart bleeds for them. They are noble, self-sacrificing men and women, “of whom the world is not worthy.” We do not half appreciate their service and their worth. In three centuries this nation has grown from a few shiploads of pilgrims and adventurers to be the richest and strongest nation that has ever existed on this earth.

We owe more to these preachers for our preservation than we owe to our noble armies. They threaded the trackless forests and prairies, hunted up lonely hamlets, the lumber camps and mining camps, the mountain villages and city slums, and preached the mighty gospel that saved us from mammon-worship and godless, civilized heathenism. We owe them and their self-sacrificing wives a debt that only God can measure, and that He alone will ever pay.

The least we can do with honor and safety to ourselves is

First, To have a well-supported Home Missionary Society to help increase the inadequate salary of the pioneer and the frontier preachers and evangelists who are blazing the way for the onswEEP of full salvation.

Second, We should make a generous supply for the comfort of the disabled and wornout veterans of the army of Christ, who have fought the powers of darkness, subdued kingdoms, wrought righteousness and spread the gospel of full salvation in the earth. Let us

see to it by the help of God that the wolves of want shall never howl about their door, nor the pangs of hunger torture their declining years.

PASEDENA UNIVERSITY.

Christian Perfection

What it is not and what it is

By REV. ARTHUR F. INGLER

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”—Matt. 5:48.

THIS is an astonishing statement, an amazing commandment of our Lord Jesus. If He had given it to the angels, and we had been standing by, we should not have wondered at His wisdom for we expect perfection of the angels; they are perfect beings. But when we hear Him saying it to His disciples, and feel that it is said to us also, we sit up and take notice. (For some of the quotations given below, the writer is indebted to Rev. W. E. Shepard, Evangelist, my esteemed friend.)

“Be Ye Perfect.” I wonder what the Master means! Many good people are confused and in doubt about it. Let us be assured that the Master is not demanding *absolute* perfection, for such perfection belongs to God only. “He is perfect in all His attributes, both natural and moral. If Christians could be absolutely perfect, they would have perfect power and perfect wisdom, and their lives would admit of no mistakes.” The holiness people do not teach that humans are to become absolutely perfect.

And I do not believe that Jesus expected *angelic* perfection of His disciples, for that pertains to angels only. “They have a perfection of being and of freedom and knowledge, untainted by sin. Even though they are purified, mortals do not possess such perfection.” Oh, I know we used to sing when we were children,

“I want to be an angel,
And with the angels stand,
With a crown upon my forehead
And a harp within my hand.”

but we are not singing that song nowadays, very much; we have learned better. Thank the Lord! We have good reasons, and scriptural, for not singing that song. We expect to be exalted to a position in the kingdom of Christ far above angels. It is only for a season that we are beneath them. The Bible reveals that angels are the servants of saved souls, our *guardians* through life. Throughout all the grand eternity we shall never become angels, and I am glad.

Jesus said, “Be ye therefore perfect,” and I am sure that He had no reference to *Adamic* perfection; that belonged to our fore-parents in the Garden of Eden before they fell into sin. Prior to that sad day, they were physically and mentally perfect, as well as morally so. This perfection was lost to the world through disobedience and sin. “Adam and Eve had no defect in their understanding and affections.” Men are striving to attain to this estate but have not reached it. No one can enjoy the perfection

of body and mind until the resurrection morn but we are resting in that glorious hope. Amen.

“Christian perfection does not free us from temptation. Satan is not killed when ‘our old man is crucified’” and, since he tempted our Lord, we may expect to be assailed at every point as He was; and, after the soul is cleansed from all sin, you will be carried into realms of experience where you will be tempted along different lines and in other ways than in all your past.

“Christian Perfection does not free one from the possibility of sinning. We can not accept the teaching of ‘once in grace, always in grace.’” We have known persons who were once in grace who are now in disgrace, and we feel sorry for them.

“Free Agency is not destroyed in any degree of grace. During all our probationary life we will have the power to choose, and *may* yield to temptation and commit sin. But we shall not be compelled to.”

This perfection which Jesus exhorts and commands us to obtain will not exempt us from the possibility of falling from grace in this life. “Angels fell from their celestial perfection. Adam fell from his Edenic purity. The apostle Paul watched lest he should backslide and become a castaway. Some holy persons adown the ages have fallen from grace.” Jesus warned His disciples and begged them to watch and pray that they be not overcome in temptation.” But some one may ask, How can a holy person fall again into condemnation and sin? I answer, You may fall as Adam and Eve fell,—by listening to the suggestions of the enemy and believing and obeying him. Some unwary souls are beguiled into sin through their curiosity.

Christian Perfection will not always keep us from making mistakes and blunders. “Our memories may fail us and cause serious trouble. The human mind is given to freaks sometimes. We may make wrong conclusions and act accordingly, and yet have pure motives. We may be mistaken in appearances, have queer imaginations, conceive wrong opinions, say the right thing at the wrong time, and in many ways fail to do the best thing because of our lack of mental and physical perfection. One may make mistakes and remain sanctified, providing he acknowledges them and begs pardon of them who are affected by his mistakes, thus guarding against repeating them; but we can not commit one sin and remain in the experience of perfect love.

God looks at the motive that is back of our actions. One might kill his neighbor and yet be innocent, or he might save his neighbor's life and at the same time be a murderer. Suppose he sees him about to be killed by a wild beast; he attempts to shoot the beast but kills his friend. God looks at the motive and accounts him innocent. On the other hand, suppose this neighbor were his enemy and he sees him about to be killed by the rage of the animal.

He takes advantage of the occasion and attempts to shoot the man while pretending to kill the beast. He kills the beast by missing the man, and his enemy is spared; but the gunner is a murderer at heart, and God accounts him as such. Yes, friends, God looks at the motives and judges us thereby."

"Christian Perfection does not stop our growth in grace; rather, it puts the hindrances to such growth out of our way." It is not the top round of the ladder of Christian experience; it prepares the soul for higher climbing. We may always see mountain peaks ahead to inspire and encourage us."

"It is not a new doctrine like some of the modern false systems of religion. It is as old as the Bible, and older." It is not getting warmed over—not being reclaimed from a backsliden experience; such must be restored to justification before they can have faith for sanctification. But some one cries, "Hold on, preacher; enough of that!" Very well, I'll not weary you with negations, but proceed at once to tell you what this perfection IS.

When one has Christian Perfection, he has a clean heart, filled with pure love,—"God's kind of love." This enables him to pity his inferiors, admire his superiors, and sympathize with his equals, his peers. He loves his enemies and watches for opportunities to manifest that love. He throws the mantle of charity over the mistakes and misfortunes of his friends. He admires and esteems all who have attained to advanced positions and experiences in grace and intellections.

It is easy for a wholly sanctified person to "forgive and forget" the slights and insults of his fellows. He considers their inferior estate and pities them. He seeks no redress and avoids all chances to "get even." He turns the other cheek to the smiters, gladly goes the second mile. He never turns a poor human away empty if it is within his power to supply the need. This perfect love enables him to bless those who curse him, do good to those who hate him, and pray for them that spitefully use him, and persecute him. He is able to suffer long and then be kind to those who caused the suffering.

This grace keeps him from becoming puffed up when he is praised and from being puffed down when he is ignored and dishonored.

Such a man is always a gentleman; such a woman is always a lady. Neither behaves in an un-Christianlike manner.

He is unselfish; and remains sweet-tempered when friends or circumstances would provoke him. He imagines evil of no one; doesn't rejoice in the downfall of his enemies, but weeps over them.

His enduring qualities are remarkable, his faith and hope are strong and bright. He has the abiding graces, and the love that never fails. Brother, sister, have you got Christian Perfection?

The Abiding Experience of Holiness

By OSCAR SMITH

"And now abideth these three, faith, hope, love."

HAVE FAITH IN YOURSELF

THESE form a solid foundation for an experience to stand the shock of worlds. Some one has said that the song "O to be nothing, nothing" is a prayer that is always answered. Christ did not die on the cross that you might be nothing, nothing. You did not receive the baptism of the Holy Ghost that you might be nothing, nothing. If you think you can not do anything you will not even try to do anything. One ought not to think more highly of himself than he ought to think. And he ought not to think less of himself than he ought to think. In other words, think the exact truth. If you make me a present of a thousand dollars, then I can truthfully admit that I am "worth" that much and still admit that I derived it all from you. Likewise we can admit that all we are is what God made us and gave to us, and yet give Him the glory of having really made something of us. Many people backslide because they do not realize what treasure has been entrusted to them. If you were taking a satchel of gold to the bank you would watch it carefully. Watch your experience of sanctification with the same anxious care.

HAVE FAITH IN YOUR FELLOWMEN

Anybody can have faith in me when I have proved my right to it; in other words, I can have faith that a man will pay me when I have his money already in my hand. Many a man has made good in the world because his wife or his mother or somebody else has had faith in him when the rest of the world has been down on him. The time to have faith in a man is when he needs it; when he has perhaps made a slip or shown a weakness; then, how divine, how godlike, and at the same time how tender and motherly to say to that man, "I still believe in you; you have fallen this time, but I do not believe you ever will again." How many men and women have this kind of experience? Beware lest you throw away your own experience by allowing the root of bitterness to creep in while "losing confidence" in struggling men around you.

HAVE FAITH IN GOD

Remember the fate of the man who tried to steady the ark. Really, God is still on the throne. How many people have been hurled into eternity because some one grabbed the wheel instead of trusting the chauffeur. Man looks on the outward appearance, and immediately is in a sweat to act; but God looks on the heart and bides His time. Believe that He will take care of you; believe that He will take care of others; believe that He will take care of His kingdom; believe what He says; have confidence in what He does. Some people start their sanctified

career as if they had a hundred pound load on their back, which they feared would grow ever heavier and finally unbearable. God can keep you sanctified more easily than you can flick a speck of dust off your sleeve.

EXERCISE HOPE FOR YOURSELF

You know what hope is. It is the mingled desire and expectation for something really good and worthy. If you think that the chances are even against your losing your experience, you will probably lose it. Or if you see any advantages to be derived from losing it, that is to say, if you allow yourself to hanker after the flesh pots of Egypt, you stand in danger of losing your experience. Keep your mouth watering over the dainties of Zion, the milk and honey and grapes and pomegranates. See how indubitably the Whosoever in the Bible means you, and do not ever let a maybe creep into your anticipation of the better things beyond.

EXERCISE HOPE FOR OTHERS

If you do not think a man will ever be better or do better, you are not going to pray for him to be better. If you do not think he will ever be or do better you will not roll up your sleeves and help him to make good. See how closely the destiny of others is bound up in your own hope for them. There is a close connection between the experience of others and your own. If you are always seeing the shortcomings of others and shaking your head doubtfully at even the suggestion that they will do better, how easy it is for a coolness and a sourness and a sharpness, a cruelty and unfeelingness to come in and steal away your experience.

EXERCISE HOPE TOWARD GOD

Let the soul saving organization be God and Company. Enter into the heart of the Great Adventure, the War Between Worlds, and know in advance that your side and God's side is going to win. There is something touching and pathetic even about the way a group of schoolboys will cheer even a losing team if it happens to be THEIR team, and how often the tide thus turns, and the losers become the winners. Do not sit in the shadow and mope and think that the Holiness Movement and the Holiness Papers and the Holiness Evangelists and the Holiness Institutions are all going to the place where the worm dieth not and the fire is not quenched. You and I have seen a church or a man ruined before now just because there was a lack of hope toward God. I fear that the woman caught in adultery would have been killed had Jesus not come along. And yet men who never so much as thought of such a crime as that have been stoned since then, not by material stones, but by stones much more cruel and damaging. How helpless we feel when we contemplate a church or a man going to ruination, and we are powerless to do anything about it. Perhaps if we would take excellent care, each one of us, of our own career, and trust the church and the movement and the institution

(Continued on page twelve)

Dear Young People:

Not long ago we had a talk about people who felt they would do splendid Christian work if only they were in the foreign field, or somewhere a great way off, but who did not use the opportunities they had close about them.

I have wondered if a little talk along the same line, but from a different standpoint might be helpful to some of you. I am sure that there are many bright boys and girls among the HERALD readers, who are ambitious to make something of themselves, but who feel that they have very little chance to do it in their present circumstances.

It is astonishing how many young people are chafing to get away from home on this account. They are sure they could make a success if only they get out into the great world of opportunity. And the cry hidden down in their restless young hearts is this: "How can I get away? How can I escape from the narrow circumstances of my life and find a place where I will at least have a chance?"

Well, that is a natural question. But before you try to find an answer to it, you ought in all honesty ask yourselves this question: "*Am I making the most of my present surroundings, and if I am not, why should I think that I would make the most of greater ones?*"

Now long ago I read the story of a boy who made a success by learning to use the opportunities he had about him. It was not an easy lesson to learn. But it was the making of him. You see he wanted to write, to be an author. That had been his dream from childhood. And he began to make plans for such a career while he was still quite a youth. He was a frail fellow, with a crippled leg, but he had a strong valiant spirit inside his slight body. So he studied hard and graduated from the high school with first honors. Then he began to work. His idea was to save his money for two years, and then enter the State Normal College. His father would not be able to help him, he knew, but with two years' savings on hand as a starter, he had no fears but that he would be able to make his way as he went.

He read at night, during these two years, the best books of history and literature he could get in the library. And he practiced writing stories. They were mostly about brave knights and fair ladies who lived in the age of chivalry. He did not succeed in selling them, but that did not discourage him. He kept on working and reading and writing.

Once it was his good fortune to meet with an author, a very successful writer of short stories. She became interested in the thoughtful, eager lad, and looked over some of his manuscripts.

"You are writing about people who are so far away from you in time, and place, that you can not get very well acquainted with your characters yourself. How then can you write about them with such a sympathetic understanding that you can make them real to others?"

"The fact is that they are not real to you, and so it is impossible for you to make them real to anyone else. Come closer to home, my boy. Learn to write about the folks around you, whom you meet daily and are familiar with. You have no idea how valuable plain everyday real folks are to an author," she concluded with a smile.

But the boy did not catch her thought. And he was not familiar with the people about him, even those he saw daily. He was not interested in them. He did not intend living among them any longer than it took to get his college training. After that he planned to get away, out into the big world beyond where he believed he would find opportunities and people worth while. So he continued to live in the pages of the books he read, and to depend upon his dream characters for friendship and company.

A few months before he was to enter college his brother, a strong handsome, spoiled fellow a few years older than himself, took money from his employers. His parents were very honest, hard working people and they were crushed over the disgrace which threatened them.

So the boy,—the only one who had money laid by,—paid it out to save his brother from prosecution, and to buy him a ticket out West. He began to save once more. But this time it had to go because of his father's illness, and then the boy gave up his dream of ever becoming an author. For if he could not go to college, he felt that he would never be learned enough to write. His heart was very bitter over it: life, he thought, had used him very unfairly.

It was at this time that another great sorrow came to his home. He had one sister, a pretty girl, vain of her good looks, and set upon having her own way. As is so often the case, it led her into trouble, terrible trouble, and the day came when she could no longer hide it from her family.

THE HOME

Conducted by MRS. J. T. BENSON

LIFE'S SAFETY ROPE

It had turned cooler, and I was looking after the furnace. There was dust on the floor of the furnace room, and there were cobwebs here and there in the corners and hanging from the ceiling.

As I looked across toward one of the basement windows I saw something hanging from the timbers above. Looking more carefully I saw that it was a spider letting herself down from the ceiling into the darkness and the dirt. She had some business there that I knew nothing of. Down and down in jerks she went until she disappeared below the line of light from the window and into the blackness of the coal.

As far as my eyes could tell, she was lost in the darkness; but as I watched I saw a slender, shining, gossamer rope swaying back and forth in front of the window. It was her anchor rope connecting her with her home above. I was sure that although she might go down into the darkness of the coal bin, she would never once get out of touch with the anchor cord that meant her safety; and sure enough, in a few minutes I saw the swaying thread tremble and jerk, and up into the light of the window she came, climbing easily and quickly out of the darkness. She was not afraid, for, although she had gone far from home and deep into the darkness and uncleanness below, she had never once got out of touch with the light and the things above. She had kept hold of the anchor cord that was her safety and her way back home when her work below was done.

What a lesson there is for the child of God in the visit of the spider to the coal bin! It is not possible to keep out of danger all the time. The Master prayed that we should be kept from the evil, not that we should be taken out of the world. But safety for those who have gone down into darkness on the path of duty does not consist in their own strength or purity. It consists, like the safety of the spider, in the anchor chain that reaches to our home above. Sin and death may be about us on every side, but with our hand on Christ we are safe, for we have the way of escape. It is our "refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Sel.

MISSIONARY SPIRIT

There is no history so thrilling, so full of adventure, containing so many wonderful examples of heroism and zeal, as the history of pioneer missionaries.

If you have read the biography of Robert Moffatt you recall that scene where the South African chief with a dozen men stood holding aloft poisoned spears, about to plunge them into his body. He had been repairing his wagon, and his wife stood by when the men came upon him. Dropping his tools and baring his breast the great missionary calmly said: "Your threats are vain. We have come to bless you, and here we stay. If you are bound to be rid of us, do what you will. But our hearts are with you and we shall stay with you till we are killed. Now spear me, if you will, and when you have slain me, others like me will come to take up the work." The spears dropped as the chief said to his men, "These missionaries are so fearless of death, they must have ten lives: there must be another life beyond." The spirit of Robert Moffatt is the spirit that has animated all true-hearted missionaries. They have hazarded and spent their lives for the people among whom they have worked.

There had never been much in common between the boy and his sister, but the sight of her pale, scared face touched a chord of pity in his heart.

"Poor foolish Clara, she had not a thought on her mind beyond something pretty to wear, and having a good time. And this is how it has ended. Well, if I can not do the big things in life which I wanted to do, at least I can do the small ones. I can try to help my sister," said the boy to himself.

So he went into her room where she lay upon her bed white and miserable. He placed a kind hand upon her shoulder and told her that he was going to be her friend no matter what she had done, or what might happen. Then he prepared a tray of hot, appetizing food and sat by her bed feeding her himself, to be sure she took it, for she had eaten nothing for several days. He had not known that there could be such gratitude in a human's eyes as he saw in hers while he fed her, and talked kindly to her. He then went into his mother's room where his parents sat bowed under this new sorrow which had come to them. He put his arms about them and told them they must lay the burden of his sister's trouble upon him, as he was going to make it his special business to look out for her. He was greatly surprised at the result of his effort. They clung to him with such trust and gratitude as melted his heart and filled it with tender, protecting love for them. From this time he became the bright, cheerful, hopeful spirit of the home. At the table he talked interestingly of his beloved books, and told them gay humorous bits which he had read, until his father's sad face would break into a smile, and that would encourage the others to smile also. He took his mother and sister for walks after supper and discussed the evening paper with his father. He did not know it, but it was the beginning of a new and larger life for himself.

After their next door neighbor lost her son, he formed the habit of slipping in now and then to have a little talk with her. It was a great comfort, for the two boys had been in school together.

And he became interested in an invalid down the street. He had been used to the sight of her in her wheel chair for years. But he had never given her a real thought. He had been too taken up with his fine, make believe heroes and heroines, to care for real, every day folks about him. Now that was all changed. And as the boy entered into the lives of people whom he could help in the little things, he got a training which was to fit him for the work he had longed to do.

The old desire to write came back. But this time he wrote about real people, for he was becoming acquainted with them. He wrote simple little stories about every day folks, their burdens and problems, the joys and sorrows, the tragedies and romances, which made up the lives of the small town people whom he knew and loved and who loved him. And to his surprise his stories were accepted by the editor of the magazines to whom he sent them.

"We would be glad to have you submit other work to us. Your stories have the real touch," the editor wrote back.

This was the beginning of his work as a well known, dearly loved writer of short stories: stories which showed a tender, humorous, sympathetic knowledge of his fellow creatures, which reached other hearts.

Did I say it was the beginning? No, his work started when he lost sight of himself, bravely shouldered the duties which fell to his lot and learned to use the opportunities of his life as he found them all about him.

HE THAT LOSETH HIS LIFE SHALL FIND IT

If you could have stood beside that little cot in that solitary hut in Ilala where a white man, David Livingstone, was dying alone, except for the black servants, who came to peer in occasionally to see if he needed them and who, when they did come in to wake him, found him dead upon his knees, do you think you would have found him complaining of losing his life as the candle burned low beside his bed in that solitude? To be sure, he had lost his life—one of his lives—but he had found another, a life which spread through Africa, which abides still in Africa, and which molded the world's thought of Africa.—Selected.

LIKE DORCAS.

Like Dorcas, use for the good of others whatever talent you have. If through doing humble deeds in the Master's service you are fitted for larger service, rejoice, when the opportunity comes, but if it never comes, rejoice in your minor ministries, and continue to do whatever your hands find to do.—Sel.

A SEQUEL TO "A THRILL"

Dave Jordan and



Dave Jordan was reading a letter the postman had just handed him and was heard to exclaim: "Well, here is a letter from Tom White, saying he would reach here on the 20th, and my: today is the 20th." Just then a rap at the door announced a visitor. "Come in," said Dave, and in walked Tom White

after an absence of several months. The mutual greeting was cordial indeed, and Dave hastened to urge an explanation of the prolonged absence of his friend and neighbor. "You left for a visit to a middle western state and have been gone long enough to explore half of the United States. What could have kept you?" Tom replied: "I'll gladly tell you all about it if you will be patient, but it is rather a long story. You remember I left a few days after we had our long talk over the telephone about the Publishing House and we both had sent our checks to Brother Anderson to help out on the debt?"

"After wife and I had prayed up stairs at home that day and received such a wonderful blessing and divine leading as to our duty to help the Publishing House, and I obeyed, by going to the bank and borrowing enough to enable me to send my thousand dollars to Brother Anderson, I was inexpressibly satisfied and happy. I enjoyed the sweetest experience in the sense of the constant nearness of God and the most marvelously comforting vividness of the truth and literalness of the promises of the Bible, that I ever had had. God seemed ever at my elbow. In praying I didn't have to pray to bring Him near me from His distant heavenly abode, but He was ever at my side and I had only to turn my eyes of faith toward Him and ask for aught I needed and lo! He was there to say: 'Yes, my son, it is yours, take it.'

"After two or three days of such marvelous living, the mail one morning brought me a letter from a party way out in Michigan urging me to meet him on a given day at a certain hotel in Lansing, without fail, for a profoundly important business transaction, (to me) but not explaining the nature of it, and asking me not to write for further details as he would not give them. I prayed over the matter, intending not to go a step unless I came to feel clearly, it was of the Lord. As was my custom, I hoped only for a mere impression as to whether I should or should not go, but, bless your heart Dave! God did far more than this. The first impression I had in praying was: 'Fear not to go. It bodes thee no ill.' Every time I prayed these same words came to my mind with increasing distinctness, until I just had to take them as God's clear answer and instructions to go.

"So I made the trip and went to the hotel in Lansing and sent my card up to room 150 as the stranger had directed. Presently he entered the parlor where I was in waiting. The stranger very soon enabled me to identify him as a man I had known in my

young manhood. He reminded me of a transaction we had in that long past in which he had wronged me out of a thousand dollars, the first I had ever owned, after which he quickly disappeared before I had time to attempt any kind of redress. He said he went to the far west and tried to forget it, but carried a burdened conscience evermore after his dark deed against me. He invested this thousand together with all the rest of the money he had in property, out west. Values rapidly rose and made him rich. After this, he went on to tell, how, in making a trip through the west he stopped in a certain town. One night he passed a big brown tent on a street corner where a large crowd was worshipping, and a man by the name of L. M. Williams was beginning to preach. He went in, and said he came near dying under the effects of Williams' burning words as he preached on repentance and restitution. He went to the altar to seek salvation and this same man Williams knelt by him and instructed him. Finally, he said, Williams gently lifted his head upward so he could see his face, and quietly said to him 'Brother, your conscience is killing you. You must confess and restore, or refuse and go to hell.' The man replied, 'If disgorging will get me out of the hell I am in, I'll do it as quickly as I can.' 'Now Mr. White,' he went on, 'about twenty years ago I robbed you of a thousand dollars. The rate of interest prevailing at that time was 10 per cent. Adding compound interest to the principal for that period makes me owe you \$6,727.40.

"'Now Mr. White I'm adding to this amount a thousand dollars as a self-imposed fine in punishment of my wrong done you, in order to make it a full, clean case of restitution, and one that I can enjoy as a man who has come to know God.'—Making in all \$7,727.40."

Then said Tom, "Now, Dave, what Scripture do you suppose this experience brought startlingly to my mind? It was the wonderful statement uttered by our Savior himself, in Luke 6:38, 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.' You see I sent a thousand dollars to Anderson and God gave it back unto me. He added good measure in the way of simple interest, this measure was pressed down with compound interest. It was shaken together by the thousand dollars of self-imposed fine, which God made a man give into my 'bosom.' The measure was made to 'run over' by the salvation of the man by whom He sent the money to me. Besides this, a letter came for me while I was gone, from a lawyer in Scotland telling me of five thousand pounds bequeathed to me by an aunt who died there a few months ago. Dave, I don't profess to be an expositor of Scripture, but I do claim to be an experiencer of Scripture. I have certainly learned that it pays to trust and obey the Lord. He is the best Paymaster a man ever served. I am overwhelmed at the thought of the bigness of the blessing God would pour out on us Nazarenes if we would let Him, by all of us answering His call

G TALK BY TELEPHONE"

White Meet Again

in this Publishing House need and every one giving according to his ability, to relieve it. If we all would only do this, the blessing which God would pour out upon us would be so rich and grand as to bountifully supply all needed funds for every conceivable purpose, solve every financial problem, making of us Nazarenes the happiest and most spiritual body of people in the world, and inaugurating the great world-wide revival, for which prayer has been so long and so earnestly made" Mal. 3:10.

"Now Dave I've told you my story, tell me what you have been doing since we separated," said Tom.

"Really Tom," said Dave, "my experience has been more diversified, but just as wonderful as yours and along the same lines. From the day that you and I sent our checks to Brother Anderson for the Publishing House, I've had nothing in the world but success in financial matters. You know I've long been a stock-holder in two Corporations in our town. The last two quarterly dividends on this stock were considerably over twice as large as they had ever been before. I had a loan of over a thousand dollars due me from a man who had defaulted in the interest for two years past and I had just about concluded that I would never see the principal again. To my utter amazement the party came to me and paid off the note, principal and interest. Small amounts due me, a dozen or more in number that I had long listed in my mind as bad debts, strange to say, have all been paid since I saw you. These dozen claims amounted to something over \$2,000. Then my crops the past year were the heaviest in tonnage that I ever raised on the land and brought the highest prices I ever received for produce before. Money has seemed to pour into my hands for these past months in most surprising ways.

"You remember, Tom, that fifty-seven acres I bought from the Smiths and added to the east side of my farm? Those phosphate men who have been figuring around in our neighborhood for a year or two, put at me to sell them that piece of land. I didn't care to sell it though I didn't care much for the land. They became more and more insistent, and finally made me this offer. They own 103 acres adjoining it already. My piece would give them 160 acres. They said, if I would sell them mine, at an agreed price of \$85,000, that they would take it and with their own holding, form a stock Company capitalized at \$160,000, and give me \$85,000 of the capital stock fully paid up and unassessable. I closed the deal soon after you left for the west. It turned out that the phosphate mined from this Company's land was the richest ever found in this country anywhere and brings enormous prices. I have already received several thousand dollars dividend on my stock. The supply of ore is said to be inexhaustible in the land and you see I hold a majority of the stock. I have repeatedly refused par for my stock and believe I could sell it for \$100,000 almost any day. I am prepared to appreciate your verse quoted from Luke, pronounced by our Lord about the 'pressed

down, shaken together, running over' blessing, promised to those who give freely. That promise has been literally and abundantly fulfilled in my case. It frightens me, Tom, to think where this prosperity might lead. The devil is not dead and I'm afraid of him. There lies a check for \$1,000 on my table made payable to Rev. E. G. Anderson which I am going to mail to him today for the Publishing House, with a letter accompanying, telling him not to hesitate—should things get discouraging in his campaign for the House—to draw on me at sight for \$5,000 additional."

Tom jumped to his feet and said, handing a paper to Dave, "There is my check for \$1,000 I drew up this morning before I left my room—for Brother Anderson. Enclose that with yours in the letter and add that I join you in the \$5,000 proposition you made him in the letter on the same conditions. You see, Dave, I am the same kind of a coward you are about the devil. We are traveling in the same tracks that multitudes of other men have traveled before, out of whom he made stingy puppies. If the devil fools with me I'll give the last penny I've got to the Nazarene Church on the Annuity plan at a nominal rate of interest, to do with as she pleases."

Dave said in reply, "Tom that is exactly what I promised God on my knees that I would do, the first time I felt the least hesitancy or reluctance in giving liberally to any call made upon me by my church, or found in my mind or heart the slightest regret, or doubt about the propriety of any gift I have made to the Church. If we keep our pledges Tom, I believe we will knock the devil out."

"I believe we will," said Tom, "but it is a pity that all Nazarenes do not know how wonderfully the Lord has dealt with us and literally fulfilled the promise that 'the liberal soul shall be made fat,' since we commenced helping the Publishing House out. If they all knew this, Nazarene checks would be falling on Brother Elmer Anderson's table like snow-flakes on a December morning and the Publishing House debt would be wiped out with a big margin to spare in less than ten days.

"Promise me, Dave, that you will make all this known to the Church of the Nazarene."

Dave said with emphasis "I promise, and I am perfectly persuaded in my mind, Tom, that the dark days for our Publishing House are over, and that the agony of suspense and fear is near its end, for I am sure our experience will open the eyes of Nazarenes and the balance of that \$100,000 will pour into Brother Anderson's hands very quickly."

So saying their right hands were clasped and the left hand of each went around the neck of the other, and they both sobbed and shouted out their joy over the glad prospect of our Publishing House being freed from debt, and over the marvelous impulse and uplift with which God would thrill the entire church by this happy consummation.

B. F. HAYNES, D.-D.

THE ORIGINAL BASIS OF OUR HOME MISSION WORK

By Rev. H. G. COWAN

THE Church of the Nazarene has not been engaged in home missions or any other work so long that the origin thereof may not be found in the records, or traced in the memory of those now living. While many of the early workers have gone to their reward, yet others are able to testify that they were there when the work started, and a testimony meeting in the interest of home missions, by some of the original and present day workers, may be an interesting and profitable service.

The first to speak is Dr. R. T. Williams, General Superintendent, who says in the *HERALD of HOLINESS* for August 2, 1922, under the Caption, "A Situation Demanding Care."

"It sometimes looks as if our Home Missionary efforts have robbed us of the old time pioneer spirit. Men built this movement who depended upon nothing but God and their own successes for their living but now we are tempted to hold back for some guarantee. Care at this point will not be out of place."

The next speaker is Rev. J. T. Little, of Nampa, Idaho, a pioneer home mission worker, who in a recent issue of the *Nazarene Messenger*, says: "In conclusion let me say there is a way and the only proper way to successfully carry on Home Missionary work in the Church of the Nazarene, and that is to work through her original machinery. The Church of the Nazarene was built and equipped for this very purpose. The facts are that is about all we thought of in the beginning. We were to establish centers of holy fire in all of the large cities, and thence work out into the smaller places. Our church machinery was built for this purpose, hence our Superintendency. Our District Superintendent was to push forward the work continually. He was to be a man of evangelistic ability, a mighty passion for lost humanity, and enough of the executive about him to keep matters adjusted. Through him then we looked to see the forward movement of our work. He was to keep in touch with the open doors, keep in touch with the evangelists; the Home Missionary money was placed at his disposal, although it did not amount to very much in the beginning, still it was used judiciously and at the close of the year there was usually a very substantial increase in the membership of the District."

From the two brethren heard from we got the impression that we as a church have gotten somehow away from the original basis of our home mission work, and that a return to the first principles of spreading scriptural holiness over the home land is highly desirable. I will now call upon two general missionary treasurers, who held office before the General Board of Home Missions and Evangelism was instituted, viz. E. J. Sheeks and E. G. Anderson, who were treasurers of the General Board of Missions, which included both home and foreign work.

"Brother Sheeks, did you not, as treasurer of said Board, remit to the various District Missionary Treasurers home mission funds which were contributed by their Districts, and for use in said Districts?" "I did," replies Brother Sheeks. "Brother Anderson, did you not follow the same custom as Brother Sheeks, and remit to the District Missionary Treasurers the home mission funds raised on their Districts for the use of said Districts, until the home and foreign work were separated by the General Assembly of 1911?" "I did," Brother Anderson replies.

And so we had a General Board giving to and promoting the cause of home missions before the General Board of Home Missions and Evangelism was organized in 1919, and it is not a new thing that we have been asked to give for home missions through a General Board. Hand in hand with this general work went the "old-time pioneer spirit," and the initiative of District Superintendent, evangelist and pastor in opening up and digging out new work, in many cases assisted in their new enterprises by the money which came from the hands of the general treasurers to the district treasurers, and by them remitted to the workers. Perhaps there were few if any "guarantees" given before the work was started, but whether volunteers or engaged workers, all might have said, when the home mission money was received, as Paul to the Philippians, "But I rejoiced in the Lord greatly, that now at the last your care of me flourished again."

But has the original basis of home mission work been abandoned or neglected by us? I think not. To take an example, one that is more familiar to me than others, one of our latest and most successful ventures in home missions, I will call upon General Superintendent J. W. Goodwin to testify. "Brother Goodwin, did you not hold a meeting, in the winter of 1921, in Minneapolis, Minn., under the auspices of the General Board of Home Missions and Evangelism?" "I did," replies Brother Goodwin. "And

HOME MISSIONS AND EVANGELISM

did that meeting result in a new church?" "It did," Brother Goodwin replies. "We organized with forty-six members, purchased a church building for the new congregation, and left a pastor in charge."

But what was there back of or prior to this mission in Minneapolis by Dr. Goodwin? Rev. W. L. Brewer, District Superintendent of the North Dakota-Minnesota District, now testifies that he went to Minneapolis and secured the use of the vacant church, rented a house and entertained the workers during progress of the meeting, and looked after the business end of the campaign, as well as furthering the spiritual interests to the extent of his power. It was clearly through and because of the initiative of Brother Brewer, and the "old-time pioneer spirit" which led him without a guarantee to plan and undertake the work in Minneapolis, that we now have a vigorous and growing church in that great city.

But was this the origin of the Minneapolis church? Brother Harry Joseph Elliott, of Nampa, Idaho, is called upon to speak at this juncture, and he testifies that in the autumn of 1919 he was engaged by District Superintendent Earl C. Pounds to undertake an evangelistic campaign in St. Paul, Minn., which was supported by the District Missionary Board of the Dakota-Montana District, and which effort resulted in the organization of a church of the Nazarene in St. Paul; the membership of which consisted of holiness people residing in various parts of the Twin Cities—St. Paul and Minneapolis. Rev. Louis W. Scott now arises to testify, and he says that some years ago he felt distinctly led of God to go to St. Paul and start a work in that city for the salvation of sinners and the full salvation of believers, with the view to the organization of a church of the Nazarene, and that after tentative efforts in various locations, Brother Scott working with his own hands, as did Paul for his support; the work finally headed up in the organization resulting from the Elliott meeting in Minneapolis by Revs. W. L. Brewer and J. W. Goodwin, in 1921, at the close of which the First Church of the Nazarene of Minneapolis was organized. Brother Scott testified, at the next District Assembly, that there was then no St. Paul Church, for the members, many of whom lived in Minneapolis, had all gone into the organization in that city.

And so we may sum up the total efforts made in the Twin Cities as follows: Personal initiative and "old-time pioneer spirit," without a "guarantee," by Brothers Scott and Brewer, who made sacrifices and endured hardness as good soldiers of Christ Jesus, which may never be told in full until they receive their reward in heaven, supplemented and brought to fruition by the evangelistic campaigns of Brothers Elliott and Goodwin, which were backed by the financial strength of the District and General Boards of Home Missions.

The "old-time pioneer spirit" is not dead, the original basis of our home mission work still functions, and the offerings for home missions still go, as in the early days, in ever widening circles, from the churches to the District Boards, from the District Boards to the General Board, and from the General Board back to the weaker districts and the new fields, the pioneer, volunteer workers being helped and strengthened, and their work placed upon a permanent basis by the aid given from a thousand churches through the General Board of Home Missions and Evangelism.

FREEWATER, MONT.

"Has someone seen Christ in you today?
Christian, look to your life, I pray;
There are aching hearts and blighted
souls
Being lost in sin's destructive shoals.
And perhaps of Christ their only view
May be what of Him they see in you;
Will they see enough to bring hope and
cheer?
Look to your light—does it shine out
clear?"

A LETTER OF APPRECIATION

Dear Brother:

We are now holding the first revival under the new tent, that we bought with the money that the lady in Ohio sent us.

I only wish that you and she both were here with us in the meeting. We are having the greatest revival that I've been in, in quite a number of years. The meeting has only been running one week and more than fifty have been saved or sanctified, and the meeting is still going. This is a new place. We gave an opportunity last night for membership, and twenty seven came forward, "I say Glory."

God bless you and the good sister that made it possible for us to have the tent under which we have enjoyed so many blessings already. I only wish I might have had it all the year for I have met some unpleasant hardships because of the fact I have not had this convenience.

I have had a number of good meetings this year, and especially have I been blessed with good crowds. The people of Mississippi certainly play their part well, so far as coming out to the services is concerned. Have had a splendid crowd for the last week, and real good order also, not withstanding the fact there were more people around the tent at night than there were under it.

Brother Bud Robinson is going to give me a meeting on this district, which will be held at McComb, Miss., beginning Sept. 24 and lasting through Oct. 8th. This is a city of about 10,000 population. We have organized a new church there this year, have a new tabernacle there also. I am looking forward for a great meeting with Brother "Bud."

The Assembly will be Oct. 18th to 22nd at Mathiston, Miss., about seventy five miles south of New Albany, Miss. What about your being with us again this year? Would be delighted to have you come. We hope to have much larger attendance this year than last. Don't forget to pray for us on the Mississippi District. May the Lord continue to bless you in his work is my prayer.

I am yours in Christian love.

P. M. COVINGTON,
Dist. Supt.

GREAT CAMPMEETING IN VERMONT

We have just closed a wonderful campmeeting in Vermont at Ithiel Falls, one of the greatest camps held in New England for some time; not because of its numerical value but rather because of the great spiritual victories won and the manifestation of the presence of God. The early morning prayer services were times never to be forgotten. The saints had great liberty in prevailing prayer, which was the secret of our success. God marvelously used our colaborer, Rev. W. O. Nease, of Olivet, Illinois, in preaching the Word. The anointing of the Spirit was upon him, and his messages were clear, powerful, and unctuous. He gripped the hearts of the people. About two hundred seekers knelt at the altar, most of them finding peace. The old-time power and fire was manifest, and the groans and cries of the seekers were mingled with the shouts of triumph of the finders. Some laid for hours in the straw under mighty conviction, God bringing marvelous deliverance in due time.

The Aeolian Quartet, of Chicago, Illinois were in charge of the music and did efficient service, singing their way into the hearts of the people.

All our Vermont churches were well represented, and all their pastors present. People came from all parts of the state, also from northern New York.

I feel that it has been a time of wonderful uplift to our people in Vermont. Many have received a greater vision than ever before, and we are believing God for greater things to follow.

S. W. BEERS, Dist. Supt.

"Please send us as many as you consider our share of the tract 'Home Missions and Evangelism Pay Dividends,' by Rev. A. E. Sanner. I shall be glad to use them."

REV. C. HOWARD DAVIS, Dist. Supt.,
Idaho-Oregon District.

"Words can not express the benefit I have received from that good paper. We have no Nazarene church nearer than a hundred miles, and I am the only Nazarene that I know of in this place, so you can imagine what a pleasure the paper is to me. I covet your prayers for myself and family, and for the little town of Kingsville." Mrs. Minnie McCord, Texas.

"Thank you for your kindness in calling my attention to the expiration of my subscription to the *HERALD of HOLINESS*. It is the greatest holiness paper published. I would not be without it if it cost five dollars a year. Will help you roll up the subscription list. On with clean holiness literature." E. E. Wordsworth, Minn.

WHAT ARE WE DOING WITH OUR PUBLISHING HOUSE DEBT?

SHALL we pay, or repudiate it? The latter is unthinkable. Of course, it is our debt, and it is up to us to pay or fail to do so. To save this life, and light giving station, or suffer a calamity from which there is no recovery. Our Publishing House is the disseminator of holiness literature, written by men and women anointed by the Holy Ghost. Great and good as it is, and much as we are devoted to, and love our own church connection, as Dr. Breese said, we are under obligation to give to the world the gospel in the same measure as we have received it.

What a lighthouse is to sea-faring men, a publishing house is to the church. Then are we going to let it be wrecked by a death-dealing storm of indifference and neglect? Some of our best writers have from time to time said many excellent things, and have offered many good suggestions on methods as to raising this \$100,000, all of which should, and doubtless does appeal to all of us, but the question is, What are we doing in practical response? Are we under the thing and lifting up to the limit of our strength? Dr. B. F. Haynes said, Our money will talk at the day of judgment. We fear many people will be speechless at that day. Some of us signed over to our Publishing House, stock which we held in the Nazarene Messenger, and we purpose to stand by our Publishing interests, to the last ditch.

After all is said and done, Horace Greeley's philosophy is both sound and logical and practical. He said, "The best way to pay a debt is to pay it." Let us hear the conclusion of the whole matter: fear dirt, debt, and the devil, and do the will of God by owing no man anything, but to love one another. We must, and by God's help, we will do it. This is the whole duty of one, and all of us.

REV. THOMAS S. MASHBURN.

Van Nuys, Calif.

THE ARM OF FLESH OR THE ARM OF GOD, WHICH SHALL IT BE?

(Jeremiah 17:5-8)

As I have read the articles in the *HERALD OF HOLINESS* on our financial condition and needs, and heard it discussed in our Assembly, I have been convinced that this is the time to pray.

We have rightly developed our own resources on financial lines as a church. We could have done no less and claim the blessing and favor of God. If we have done our best and still our needs are not supplied, is it not time to depend upon the arm of God, as we have not in the past? We have been undertaking great things for God, and He has blessed us in these undertakings. Have we not come to the place when we should humbly, but determinedly lay hold of the promises of God until we pray through and He undertakes great things for us? When we trust our omnipotent God to do the humbly impossible in fulfillment of His promises, we are but doing the thing that most pleases Him.

Jesus said, "And whatsoever ye ask the Father in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

This is the time to look to God to make bare His mighty arm of power in our behalf. I am utterly unable to believe that God has designed that any department of our work should suffer lack in this financial crisis. "He shall not be careful in the year of drought, neither shall cease from yielding fruit." This promise has been fulfilled thousands of times in the past, why not today? Where is our faith? "When the Son of man cometh, shall he find faith on the earth?"

When the potato famine was on in Ireland, as a consequence of the potato rot, some of George Mueller's friends asked him, "What will become of your orphans? The people of England are so busy and burdened with the famine sufferers they will forget you." Years afterward he said in an address at Mt. Pleasant, Iowa, as he told the story, "The Lord supplied our needs just the same." He did not have to be careful, or worry, in the year of drought, neither cease from yielding fruit. Why should we?

I was once associated with a faith orphanage, and we found it very sweet to trust in the Lord for our daily supply. We were tested, but oh, the blessing that always followed the testing time.

At one time my wife and I were led to ask for one hundred dollars, to supply a felt need. In just a week we received a check for one hundred dollars from a wholesale Jeweler in Denver with this brief note: "The Spirit showed me that I should send you some money, and he was pleased to

THE PEOPLE'S FORUM

indicate the amount." I tell you brethren the Holy Spirit is the best solicitor and collector I know any thing about. I do not intimate that we are to follow George Mueller's system of finances in every particular. As a church we are not called to a distinctively faith line. Every man, woman and child of us need training in the grace of giving by just such a system as we now have, but when we have reached our limitations, God is just as much to us as he was to George Mueller. "They that walk uprightly shall not lack any good thing." "My God shall supply all your need according to his riches in glory by Christ Jesus." These promises are just as much yours and mine as they were George Mueller's, who drew his millions directly through the Bank of Heaven. There can absolutely be no limitations to God's resources, "The silver and gold are mine, and the cattle on a thousand hills." And His promises absolutely can not fail if we meet conditions.

Instead of considering continually what can we do for God, let us ask, what can God do for us? Nothing more displeases Him than for us to get so busy and so much engaged in doing things, even for Him, that we forget to depend upon Him and to count upon His doing great and wonderful things for us. Perhaps there is nothing more necessary for us as a church than to be brought face to face with our limitations that we may see this truth, and learn this lesson. Let us not judge ourselves harshly, because we do not at once have faith to claim the promises for the supply of all our needs in the saving of the precious blood bought orphans, to see advancement in Foreign Missions, Home Missions, Church Extension, Publishing House, Christian Education, Rescue Work, Hospital Work, Sunday School, and Young People's work. If we get things from God, we will get them through His program. Jesus told His disciples that it was because of their unbelief that they could not cast the devil out, and He further instructed them that there was a cure for their unbelief in fasting and praying. When Esther sent instructions to Mordecai she was about scared to death, but she took the Bible line. She told him to gather the Jews together and fast for three days for her, and she and her maidens would fast. The answer was one of the most glorious victories for God's people. When Ezra and the returning captives found their faith lacking and fear taking hold upon them because of their enemies, Ezra stopped everything else and proclaimed a fast, and they fasted and prayed by the river Ahava, until their faith became "the substance of things hoped for." It was the cure in the Apostolic church, for fear and lack of faith; why not in ours? God wants to show the world that we are a holy people, not simply holiness by profession, but holy people, and one great proof will be that we get our prayers through.

"There is much land yet to be possessed." Suppose we don't multiply any more plans for raising money, and work God's plan of fasting and prayer. When Dr. Henricks and his co-laborers fasted and prayed three days to save the Pasadena University from being sold under the hammer, they had measured their own limitations and as they fasted and prayed the Holy Spirit undertook the work, because he was asked and honored and trusted to do it. When their faith became perfect at the end of three days, that man of God in Canada, who had been wrestling and praying for three days had decided to stand for the \$60,000 necessary to save the school.

Let us write this work of fasting and prayer, this labor, this fighting program, preached and practiced by the true saints in all ages. Let us write it in our program and keep it there as definitely as we do the Sunday school, the testimony service, the weekly prayermeetings, or the Young People's Society work.

Let us come together at least once a month in each and every Nazarene Church around the globe with a night or a day before us for fasting and prayer. We need it as a general clearing house proposition. We need it for every department of our local and connectional work.

God has made no provision for our prosperity except by a fighting chance, and fasting and prayer is a big part of our fighting program. This is not a work for the children of the church, and can not be done in the mid-week prayermeetings. It is

necessarily, entirely different in its purpose and plan. Shall it be the arm of flesh, or the arm of God? Are we soldiers, or are we not? I believe with all my soul that we have come to the kingdom for just such a time as this.

Boulder, Colo.

WM. BROWNELL.

DIVISION OF THE BUDGET

In the *HERALD OF HOLINESS* of Sept. 6th, Dr. R. T. Williams, General Superintendent has set forth a very practical and common sense division of the budget for our church. We do not make this statement under the impulse of the moment. We have had some real experience with the budget system. Dr. Williams tactfully divides the budget up into three sections. First, The pastoral budget which includes the pastor, District and General Superintendents. Second, The missionary budget which includes home and foreign missions. Third, The benevolent budget which includes all the other interests of the church.

Some of the brethren may not see the reason for such a division at first but time will prove the wisdom of it. The Illinois District adopted the budget system with the above divisions. From our experience with the budget system in the past we will pass our testimony on for what it is worth in hearty favor of Dr. Williams' good suggestion. Other Districts thinking of adopting the budget system will do wisely in giving some consideration to this very important point.

N. B. HERRELL.

THE GREAT NEED

I wish to give a few thoughts on the article in the *HERALD OF HOLINESS*, August 23rd,—"Getting on a Safer Basis—Number Five."

We as a holiness church are doing things for God with great success, and we have a fine future, but the great need of the Church of the Nazarene at present, is not how to get more money, but do more praying to get more souls saved and sanctified. If we are successful in getting people saved and sanctified, then we make more real loyal Nazarenes, and real loyal Nazarenes will pay more money. It does seem to the writer that we are putting too much stress, at present, on the money question; it is a fact, we need the money and must have the money; and we will get the money if we stay on the old lines.

I was a business man for something like sixteen years. I was converted in the Methodist church while managing a lumber yard for the Dascomb-Daniels Company of Kansas City, Mo., then I was with the lumber company at Osage, Oklahoma, for ten years, and preached the gospel during the ten years that I was in that business, and I have learned that there is a business side to everything, and business men all say that any good salesman is a good collector; and every good cross-bearer will be able to keep all ends up. When money becomes our objective, we are gone! If we keep on going we will sink in the sand of financial trouble. Any church filled with the blessed Holy Ghost and fire, will take care of all the money trouble that they have.

When we want an evangelist at our church, my people say, "We want one that can get something besides the money." And yet we have always paid our evangelist well, and am sure every one will say so.

It is a fact; we must maintain our good Publishing House, for we could not be real loyal Nazarenes if we did not, and the same with our good schools, but let our first objective be to get people saved and sanctified and into our good church.

One writer has already said, "The sand that I now fear and dread, is that which we are fast getting into: it is to be like other people, and yet profess to be saved and sanctified." Let us hold fast our profession and stay clean from the world and work and pray for the salvation of this old world, and God will see us through. May the God of olden times lead us to victory, is my prayer.

Cleveland, Okla.

E. L. LOOMAN.

"Please do not miss sending a single copy, for I surely appreciate my paper. I live in a thinly settled part of Montana, where we can not afford to have a single meeting and my paper the *HERALD OF HOLINESS* is so much help to me spiritually." —Mrs. Smith, Mont.

"Every copy is just wonderful! What could Nazarenes do without it. God bless the Publishing House, I am sure we shall go over the top for it in Pasadena First Church." —Mrs. Mary L. Beridge, Calif.

THE ABIDING EXPERIENCE OF HOLINESS

(Continued from page six)

in the hands of God, all will come out all right in the end, in His providence.

EXERCISE LOVE TOWARD YOUR FELLOW-MAN

And thus you will love God: for "inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Here perhaps, is where more experiences are lost than anywhere else. How easy it is to forgive what a man has done against someone else. But when he had injured us, how easy it is to see in him the very incarnation of Satan. But an honest valuation of our fellow-man will stress just as much the 999 apples in his barrel that are good as the one that is bad. How easy it is, even after he has thrown the one bad one away, to cherish a hurt feeling and encourage a suspicious attitude toward him. This, however, is putting both men in danger. Love your enemies, bless them that curse you, and do good to those who despitefully use you. Treat the worst man as you expect to be treated on the judgment day when the Great Books are opened.

And now abideth faith, hope, love, these three; and the greatest of these is LOVE.

AN EARNEST APPEAL FOR CENTRAL NAZARENE COLLEGE

Central Nazarene College Simultaneous Campaign

Central Nazarene College owes about fifteen thousand dollars. Ten years ago the school borrowed ten thousand dollars from Mr. Moss of Tenn., the balance of the indebtedness has been made by current expenses in operating the school. The interest that has been paid on this indebtedness has run up into the thousands of dollars. For several years the friends of the college have paid liberally, but, it has been like pouring it into a rat hole.

The time has come when a part of this indebtedness must be wiped out. Our local debts must be paid this fall. A part of the amount due Mr. Moss must be paid by Jan. 1st.

The college community has agreed to pay five thousand dollars of the Moss debt. We are asking the Hamlin, San Antonio and New Mexico Districts to pay the five thousand dollars that is due here at our banks.

Now friends, this will not be a big task if all concerned will get under it with us. It will be a big task if a few have the bills to pay.

Central Nazarene College belongs to you. It is an institution of the Church of the Nazarene. The responsibility is upon you. It is upon me. If every church on these three districts will do their part Nov. 5th, the school will go forward with ease and great victory. But, remember somebody must pay the obligations that are to be met this fall and by Jan. 1st.

In the two years that I have been connected with this institution, we have registered over four hundred students. This, in view of the fact that we have constantly heard the news that we would probably have to close the school almost any time. We have also been in the midst of one of the most awful drouths that the country has ever known. For ten months there was scarcely a sprinkle of rain. Crops have been short, farm products have decreased in value and as a result our people have done well to keep their heads above the waves.

In the face of these conditions, the school did not incur one dollar of indebtedness last year in operating the school. The faculty carried the burden of current expenses.

We are now starting on our third year as president of the school and our plan this year is the same as that of last year in operating the school. We will run on the tuition and budget that is received.

As districts that have the responsibility of this work, I will say that you have not been burdened with money drives and campaigns for the school during the time that we have been with the institution. The school has been in an uncertain con-

dition and we have been waiting to know what the General Board of Education would do relative to the institution.

President Chapman of the General Board has called for a Simultaneous Campaign, asking that each district and every church pay its part in liquidating the amount of indebtedness that must be paid this fall.

Brethren, it is now up to us to save this school to our church. Will you help to do it?

We have set the date for raising this money for Nov. 5. This is after both of our Texas Assemblies. We hope every pastor will make his plans to preach on Christian Education on this date and raise a cash offering of every dollar possible for Central Nazarene College.

Please do not treat this matter lightly. We have more than fifty thousand dollars worth of property here and the institution is doing good work and is worthy of your support.

It will be an easy matter to pass this up and let it go by unnoticed. Other matters are pressing. Your local needs are many. But, brethren, it is up to us now to save this school. We are not teasing you or trying to scare you. We must pay our debts.

The amount that we are asking the districts to pay is a small item. Five thousand Dollars is not much for three districts, with more than one hundred churches.

Our college community and near by friends will pay this amount. Will you help do your part? A few thousand dollars invested now in this institution will mean the saving of hundreds of young men and women in the future and hundreds to receive a Christian Education. I ask you again, what will you do about it? It is up to us. The date is Nov. 5.

A. S. LONDON, Pres.

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

Heroic Examples of Faith

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

OCTOBER 15TH

1. Noah builded the Ark through faith. Genesis 6:13, 14, 17, 18, 22.
2. Through faith Abraham left his home land. Gen. 12:1-4.
3. Abraham offered up Isaac through faith. Heb. 11:17-19.
4. Joseph through faith believed that God would deliver the children of Israel. Heb. 11:22.
5. Through faith Moses desired to suffer with the children of God rather than to be ruler of Egypt. Heb. 11:24-28.
6. Through faith Caleb advised the Israelites to take the land of promise. Num. 13:30; 14:6-9.
7. David believed God for power to kill Goliath. Sam. 17:37, 46, 47.
8. Through faith the three Hebrew children were delivered from the fiery furnace. Dan. 3:13-27.
9. The leper was healed through faith. Matt. 8:2, 3.
10. The woman with the issue of blood was healed through faith. Matt. 9:20-22.
11. The Canaanitish woman received the answer through faith. Matt. 15:22-28.
12. The man with the withered hand. Mark 3:1-7.
13. Other notable examples. Heb. 11:32-40

Topics for discussion:

1. Through faith we bring man and God together.
2. We receive no more faith than we use.
3. The invincible trio—prayer, faith and good works—will save the world.
4. Faith in God caused Finney to see thousands brought to the Lord; Faith made of Moody a flaming evangel of truth; Faith sent Livingstone across the Dark Continent with the gospel; What will faith in God do for us if we consecrate our lives wholly to Him?

FROM EVANGELIST SCHAAP

The writer began a series of evangelistic meetings in the Dale Community M. E. Church, June 25th. The Rev. N. L. Rockwell, of Linton, N. Dakota has charge of the work here. Brother Rockwell is one of God's faithful few. The messages of John 3:3-7, and Hebrews 12:14, are not neglected themes on his circuit. He was saved under Dr. B. Carradine, and sanctified some months later at the Red Rock camp under Dr. H. C. Morrison, several years ago.

The first break came on the night of July Fourth, our American day of days. Two men and their wives were at the altar of prayer seeking restoration and pardon; one couple came out good and clear, and old Liberty Bell, July 4, 1776 could not have pealed out her message of freedom any clearer than the "heavenly bells" rang that night, for some wanderers were reconciled. Glory to our King Jesus. Hallelujah!

Our North Dakota-Minnesota District Assembly was to meet at Velva, N. Dak., July 12th and I had to close my engagement with the good folk at Dale on the 10th, so as to arrive at the Assembly on time. Brother Rockwell continued the series of meetings and was to wire me if the revival warranted continuing still another week, which he did. I returned to the battle field Sunday the 16th, and God gave us a precious week; souls for both pardon and purity at every service but one. Many were happy finders.

Our brother who found the Lord on the night of July Fourth came to me after the service the last night of the series of meeting and said the Lord wanted him to part with a little of that which he had stored away in the bank. He took out a roll of bills and turned back a twenty, but did not stop until he handed me out five of that kind. Brother Rockwell received the same amount. The new giver did not even stop there, but handed \$50.00 to an uncle of his who has been a good stand-by of this church for several years. Mr. Giver then turns to us and said, "You all have worked hard to keep me from going to hell, or from being a lost soul. I feel I owe you folk a little lift. Boys, keep at it. I want to help all I can to keep you folk busy. I am farming, you folks could be doing the same thing —" By that time the windows of heaven began to open up on his soul. Glory to Jesus! It was wonderful. His good wife did not say that was too much to give. No, she was glad they had it to give. They were not the wealthiest folk in the community either, they are only renting. Glory to our Jesus!

J. O. SCHAAP.

FROM EVANGELIST JOHN W. OLIVER

Our revival meeting with the Rev. Wade Nelson, Madill, Okla., is now a matter of history. For three Sundays we poured forth the truth as we understand it, and the people would come by the score, night after night, and such attention! We never saw it excelled in all our life. Rev. Wade Nelson is a prince among our pastors. He not only has things well in hand for the meeting, but boosts the evangelist while he pours forth the truth. He is one of our loyal men. He has been re-called for another year, and we are sure it was a wise choice.

We had about a dozen professions, with much prejudice broken. Our congregations consisted for the most part of Baptists and Christians of the old-time type. We were informed that the Baptists were saying, "If that fellow is right, we are wrong; if we are right, he is wrong, but it looks very much like he is right." At any rate, for the good accomplished, we give God the praise, for He it is that enables us to do anything. Many local troubles were thrashed out, and we feel the church is now in much better condition, though we do not mean by this to take all the glory. Some of the salt of the earth are members of this Madill church, and they contributed to every success achieved.

If I can be of any service to our pastors, I can be reached by addressing me at Oklahoma City, Route 3, Box 6. God bless our people.

JOHN W. OLIVER.

TELEGRAM

Just as we go to press we receive a telegram from A. E. Fitkin, of New York, giving us the sad news of the death of William Howard Hoople at midnight, September 28th. A great and good man has passed away. A great host of sympathizing friends will pray for the bereaved loved ones.

E. G. ANDERSON.

AN INTERESTING REPORT

When we reported last we were in the meeting at Kelly Church, Wellington, Texas. The Lord gave us a good little meeting there. A goodly number were saved or sanctified. We have as fine a class of people in the Nazarene church at Kelly as can be found anywhere. They are among the leading people of the community, almost all own their own homes, and are as fine a band of workers as can be found anywhere. Rev. T. M. Cornelius is the pastor, and he threw himself into the meeting with all his might.

Our next meeting was Erick, Okla. Here we had about the best short meeting of my life. We only had two Sundays for Erick. They had the meeting going when we arrived. Seven had already prayed through, and the first service after we came there were seekers and finders. The meeting increased in interest and power till the last service. There were 450 in the altar and almost every one got through. Some of the greatest altar services I ever witnessed: as high as 50 praying through, in a single service. The crowds were very large. People came for twenty miles, and got saved in the first service they were in. 51 came into the Nazarene church with many more to be received soon. Rev. Arthur A. Miller is the pastor, and he stood by the meeting with all his might, assisting by prayer, exhortation and untiring altar work. He would never leave as long as there were seekers in the altar; some nights staying till two in the morning.

We went from Erick to the Dodsonville, Texas camp. Here we had good crowds, and good interest, and many sought the Lord, but it was hard to get them to pray through at the altar. Our time was entirely too short. At all these places the HERALD of HOLINESS was represented and subscriptions taken.

We are at this writing with Rev. R. M. Parks. Pastor at Blackwell, Okla. Brother Parks is an old-time friend of mine, and is one of the very best pastors, a good preacher and carries the evangelistic fire and spirit with him into the pulpit, and the results are his church is a revival church, and they have souls saved and sanctified throughout the year. God has helped him to build a great church in Blackwell. The two years he has been pastor the membership has almost trebled.

I. M. ELLIS.

REV. C. W. DAVIS AND WIFE AT CENTRAL NAZARENE COLLEGE

Rev. A. P. Gouthy did not get to our campmeeting as was announced. He was hindered in coming East in September. He promises to come to us in the late fall. Brother and Sister Davis of the New Mexico District came to our campmeeting and we engaged them to do the preaching for us. We were disappointed in Brother Gouthy not getting to us but, Brother and Sister Davis certainly won the hearts of our people.

I have known them for more than thirteen years, I knew them before they ever saw each other. We have had Brother Davis in our home for months at a time, while he was going to school. He is a product of our holiness schools. He is a good man. For years he was known as an excellent cornetist and singer. I have never heard him preach in the thirteen years that we have been acquainted. He surprised me. He startled me. He blessed me.

He is a young man (though older than myself) but, is making a great preacher. He knows his Bible. He preaches the Word. He is kind. He does not abuse the people. It is no wonder that the New Mexico District Assembly has elected him two different times as District Superintendent by a unanimous vote. People of different denominations came to hear him and went away feeling that they had been helped. He is no compromiser of our doctrine. But, he preaches in a manner that wins the people. Any one that knows the Davis family knows that there is no half-way business with them as to the doctrine of holiness. Brother and Sister Davis are beautiful singers, and it seems they never wear out.

A man of another denomination drove several miles to get to give them five dollars before they got away. We had nearly one hundred people from other places and of other denominations that came to our meeting as visitors. They all have a greater conception of holiness. They love us better.

The results of the meeting were very gratifying. Many were saved and some of the old chronic seekers for holiness were heard to exclaim that they had found the "Second Rest." The finances of the meeting came easy and this in view of the fact that the people of the west are struck hard again with the drought.

We had a great educational meeting the last Sunday morning of the meeting and Brother and Sister Davis got this school work on them mighty good. He is a member of our board of trustees, but had never seen this institution. He says the Mexico District will pull all they can to save Central Nazarene College to our church. Brother and Sister

SUNDAY SCHOOL LESSON REFERENCES

Oct. 8. THE BIRTH AND CHILDHOOD OF JESUS. Lesson: Luke 2. Golden Text: And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2:52. Devotional Reading: Isa. 9:1-7.

Oct. 15. THE MINISTRY OF JOHN THE BAPTIST. Lesson: Luke 3. Golden Text: Repent ye; for the kingdom of heaven is at hand. Matt. 3:2. Devotional Reading: Isa. 40:1-11.

Oct. 22. JESUS TEMPTED. Lesson: Luke 4:1-30. Golden Text: For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:18. Devotional Reading: Heb. 4:14-5:10.

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: Psa. 93.

Cox, pastors of our church at Artesia, New Mexico were here and caught the vision as never before for the work of our schools. Brother Cox was at one time a student of this institution.

I say as long as our schools can turn out such products as the Davis family and these good pastors over the country, that we had better keep up the fight and save every one of our institutions. What do you say? You have a chance to help save this institution Nov. 5th. What will you do about it? We have ten thousand dollars to pay on this institution between now and Jan 1st.

I once more appeal to every pastor and church on the three districts that have this institution in hand to raise every dollar in cash that you can raise Nov. 5th. Do not pass this matter by. Any one desiring to help save this institution to our church and Christian education work will have the privilege of doing so. We await the results. Yours for Holiness Schools.

A. S. LONDON.

A GREAT CAMPMEETING

Within the past few years the word "Great" has been used so often in describing meetings that we hesitate in the midst of fear, lest we exaggerate. However, there is perhaps no other better word to more generally fill the bill if we are to speak the truth concerning the thirty-third annual campmeeting of the Kansas State Holiness Association. Truly an interesting chapter has been added to our history. Prior to time to begin, more or less pessimism prevailed in some quarters. We could hear it on all sides that it was our first year on our new ground—there was no first class road to the ground—financial stringency—railroad strike—etc., then at almost the last minute, two of our regularly engaged evangelists did not put in their appearance. If circumstantial evidence had been taken for the outlook, then the pessimists had things coming their way. But we had scarcely begun when it was noticeable the power of God was among us and proved to be more than a match for mere circumstances. Rev. Geo. B. Kulp and Brother A. H. Johnston and wife arrived on schedule time and after Brother Kulp had preached consecutively five times, Rev. E. P. Ellyson, recently elected president of the Holiness Bible School of Hutchinson, Kansas, came in to enjoy the camp and represent the school and was solicited by the campmeeting committee to alternate with Brother Kulp in the preaching, to which he gladly consented. The messages God gave him for the multitudes were clear and convincing and were delivered in demonstration of the Spirit and power and the altars were filled time and again. The camp was indeed fortunate in having such a man step in at just such a time. Though Brother Kulp is now past the seventieth milestone, it was the marvel of one and all not only how the Lord has miraculously preserved him, but mightily used him in wielding the Sword of the Spirit. The preaching of this veteran of the Cross was with no uncertain sound and repeatedly the altars had to be lengthened to make room for the seekers. Brother A. H. Johnston led the hosts in song and with his wife at one of the pianos and Miss Blanche Mayo, Wichita, Kansas, presiding at the other, together with the singing of the great congregation and large chorus and with the assistance of the various musical instruments, made everybody feel it was next door to heaven. The finances came about as liberally and easily as

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IN spite of the fact that "Of the making of books there is no end" and notwithstanding the admission that a person's day would have to be doubled or trebled, were he even to give a cursory reading of every volume, descriptive advertising of which is flaunted before him, proclaiming in no uncertain tone that "This book is the greatest; the most lucid; the most interesting; the most valuable; you cannot afford to be without it, etc., etc." until one's brain fairly whirls and under the magic spell of the book advertiser's appeal we want to mortgage our home or pawn our last year's overcoat in order to secure the marvelous volume.

Nevertheless there never was a time when so many good books were available as at the present. For a nominal cost one can secure books upon any subject. We can become proficient in almost any trade or profession that we may choose, with books and printed matter as our only instructors.

It is an easy matter to wax eloquent and enthusiastic on the subject of books and the good that has been accomplished by them. And if you choose to consider the negative side and draw attention to the harm done by impure and erroneous reading matter, we simply reply that this argues for a greater output of good books and for more propaganda with a view of inducing people to read more good books.

The foregoing is merely a preamble to what we started out to say and that was to call attention to a new department beginning in this week's HERALD of HOLINESS, viz. a review of new books, most of them issued by other publishers.

We feel sure that every reader of the HERALD of HOLINESS will want to read, carefully, these reviews of recent publications. It is impossible for us to catalog and stock all the good books in which our folks may be interested. This new department however, calls the attention of our readers to worth while books, giving a brief review, sufficient to give a good idea of the nature and contents. These books may then be ordered through the Publishing House and sent directly from the publisher to the customer's address.

Watch for the Book Review column each week and save your pennies for the books which are of special interest to you. Remember that good books are a necessity and not a luxury.

*NAZARENE PUBLISHING HOUSE.

usual and besides meeting the annual expense, subscribed over \$2000 for a new tabernacle to be erected for the camp of 1923. The children's tabernacle was begun on Monday morning after the camp. This is 25 x 50 and will be used for storing our property between campmeetings. The business sessions of the Council were characterized by the hallowed presence of the Lord. The dining hall again displayed the palatable bill-of-fare. During the camp the Lord gave us a fine rain which settled the dust, cooled off the atmosphere and refreshed us greatly. The book stand, in charge of Rev. Jesse Uhler and Miss Myrtle Bigbee, of Clearwater, Kansas, did a nice business. The Wichita camp despite difficulties, rivalry, etc., continues to grow. The children's meetings, under the leadership of Rev. Mrs. Cora Lamb, Wichita, Kansas, were greatly honored of the Lord and scores were saved, reclaimed and sanctified and instructed in the deeper things of God. Sister Lamb is a member of the Friends Church, Wichita, Kansas, and is one of the very best workers for children's meetings, and campmeetings should begin now to engage her for camps of 1923 and 1924. Her street address is 153 North Clarence.

The Kansas State Holiness Association contemplates beautifying the ground, building a large tabernacle, two dormitories, dining hall and hundreds of cottages. To the members and friends of this wonderful camp, why not begin at once to pray and plan to be on hand next year? Come at the very beginning and stay through to the end and help in pushing the fight against Satan and sin. We want to praise the Lord both now and forever for what He is reserving for His children. Personally, "My soul doth magnify the Lord." Surely there was an indescribable sweetness and holy aroma imparted to us at the Wichita camp this year which we will never forget. The Devil and demons, carnality and all the underworld brood were defeated. Hallelujah.

W. R. CAIN, Secretary.



Review of New Books

We ought to reverence books; to look on them as useful and mighty things. —If they are good and true, whether they are about religion, politics, farming, trade, law, or medicine they are the message of Christ, the maker of all things—the teacher of all truth—C. KINGSLEY.

THE WAY OF THE CROSS. By J. Gregory Mantle. Geo. H. Doran Co., 269 pages. Price, \$1.50.

A book that is indeed refreshing in the depth of its spiritual thought. One cannot read it without having his ideal of Christian living heightened and his vision of Christ's demands upon the individual life, greatly enlarged. It is a volume for devotional study, abounding in scripture references. The book is now in its sixth edition, which fact alone testifies to its worth and to the fact that there is still a demand for something, solid and rugged advocating and insisting upon a Pentecostal baptism of the Holy Ghost as a requisite for the power which alone can transform our lives, making us meet for the Master's use.

The following selection is typical of the directness with which the author reasons in behalf of complete deliverance from the bondage of sin: "So long as we fail to perceive and claim deliverance from the power of indwelling sin through the wondrous Cross, we may give occasional evidence of our kingship, but we shall give unmistakable proof of our servitude."

"Our message is 'one of complete deliverance. We believe regal honours are not a fiction, but a glorious reality; and so we sing of Him who 'Breaks the power of cancelled sin,' and of a Cross that effects a 'double cure.'"

EVOLUTION HAS FAILED. By James B. Chapman, D. D. and Basil W. Miller, M. A., S. T. M. Nazarene Publishing House. 55 pages. Price, 25c.

This booklet is a most excellent discussion, both needed and timely, and the result of most careful reading of books now before the public.

The doctrine of evolution propounded by Darwin led astray more scholars who were ambitious to have a reputation for being at the front in modern thought, and made fools and weaklings of more preachers during the last fifty years than any other cause that can be named. It has set back the progress of the kingdom of Christ for a generation, and brought on a wave of infidelity from which Christianity will be slow to recover.

These authors have industriously collected the admissions of scientists themselves, and proved from their own words that evolution is an utterly unproved theory.—a mere assumption baseless of facts, wholly unscientific, without the support of Biology, Zoology, or Geology. They show that the evolution of new species from old and lower species is contrary to the essential requirements of all true science which depends upon the permanence of all forms of life. And that permanence of species is exactly what Geology and kindred sciences reveal.

The authors also show that the best and ablest scientists that have lived during the last three quarters of a century have rendered an unequivocal verdict against the theory of evolution.

This booklet is most assuring to Christian faith, and a real tonic to the religion of the times. We wish a million copies of this booklet might be sold as an antidote to the insidious infidelity that is cursing the schools and churches.—A. M. HITZ.

In this column we shall review, from time to time, our own new books and those of other publishers that are brought to our attention. Our preachers, especially, will appreciate this new department of our church organ. Any of the books reviewed may be secured, at list price, from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

"I think our paper is the best in the world, and the editorials in it could not be better. Some people begin reading the paper from the back looking over the news first, but I turn to the editorials first. May the blessing of the Lord continue upon the paper." A. E., Calif.

"My sister takes your paper, and I love to read it. My soul really feasts on its contents." Mrs. G. E. Wills, Ark.

DONNELSON, ILL.

After leaving the meeting at Redman, Missouri, in which there were some fifteen or sixteen saved and sanctified wholly, I went to my next appointment, Donnellson, and began the battle there. And it was a battle royal from the beginning; the hosts of Satan and the membership of two churches, were solidly arrayed against the meeting. The messages were brought as the blessed Holy Spirit directed and no favor was shown sin in the least. Conviction was deep and pungent and the Spirit was working mightily; and when everything looked forward to victory the writer was suddenly attacked during a morning service with inflammation of the bowels and was kept out of the meeting until it closed.

My co-laborer here was Rev. Livesey of the Free Methodist church who led the singing and carried the meeting to a close. Donnellson has had some of the great preachers of the holiness movement, and one would have thought victory would have been the Lord's from the very start, but not so; and as we went further in the meeting the thought occurred to us that if some of John Hatfield's radical treatments were made use of folks might actually strike bottom. Then another thing: the work has never been conserved. And here is the mistake of the holiness movement of the past. What a wonderful power for God the Movement would have been by now if such men as Wood, Fowler, Carradine, Morrison and others had conserved the work.

EDWARD R. KELLY.

Among the Churches

CEDARVALE, N. MEXICO.

—We are still fighting for Jesus and doing our best to take new territory for Him, Praise His name. Our little band is still on the upgrade. We have had two good meetings here this year, the first with Brother J. H. Crawford, that valiant man of God who was one of the pioneer preachers in New Mexico. We have never heard any better preaching than this dear Brother did. We then had a meeting with Brother E. Arthur Lewis. God bless him. How we did enjoy his music and preaching. We were greatly edified by his series of pre-millennial sermons. Much good has resulted from these two revivals, especially in the church. I would also like to add a word of appreciation of the HERALD of HOLINESS. It is a real friend and a great blessing. How we do appreciate it; we are grateful to those who have made it possible in days gone by and are now working on the staff to send out this glorious herald. God bless every one connected with it. Please pray for us here, for we need the prayers of God's saints.—W. K. Twyeffort.

CHARITON, IOWA

—We came to the Chariton church as pastors right after the District Assembly. The Chariton church was one of the first churches to be organized in the Iowa District about twelve years ago. The membership is not large but all true Nazarenes. The property consists of a neat house of worship, seating capacity two hundred, also a cozy parsonage on a lot adjoining. The dear people here gave us a hearty reception on Wednesday evening Sept. 13th, between seventy five and one hundred came,

bringing many useful gifts and a table load of provisions. A very pleasant evening was spent and refreshments were served. The budget system was unanimously voted in, and every one is ready to do his part in raising the same. The services are well attended, church nearly full both morning and evening. A great opportunity is ours in this railroad center. Two have been reclaimed and eight received into the church since Assembly, and more to follow. We are looking up in faith expecting great things from God. We begin our own evangelistic meeting Wednesday Oct. 4th.—L. W. and Florence Blackman, Pastors.

BEAR SPRINGS, TENN.

—Just closed a wonderful tent meeting at this place. Brother Sellers Taylor preached the gospel in the old-fashion way, and T. M. Patterson, pastor, assisted. The writer and wife had charge of the music. There were about 125 seekers in all, and 85 prayed through to regeneration and 18 received the blessed experience of sanctification. We covet your prayers for this place that God will bring it about whereby we may be able to erect a place of worship.—M. Frank Turner, Reporter.

WETUMKA, OKLA

—The Lord has blessed us in a revival here at Valley View. Rev. C. M. Carel, of Phoenix, Ariz., was our preacher. He was at his best and did some wonderful preaching. Brother Carel has done some of the best preaching that has ever been done here. He surely knows how to conduct a revival. May the Lord ever be with him. We surely do take pleasure in recommending him to any people as a safe and reliable evangelist. We only had five days but there were twelve or fourteen conversions, and on the last night there were twenty-five or thirty forward for prayers who said they wanted the blessing of holiness. Pray for us at Wetumka.—B. L. Knight.

WAURIKA, OKLA.

—We have just closed a gracious revival here with Brother Fred Kross and Brother Spinks, with Brother J. W. Hall, of Enid assisting one week, and Brother Walker, of Duncan was with us the last week. Great crowds; Holy Ghost conviction, and old-fashion praying through at almost every service. We thank the Lord for opening up a work here. We started a church with twenty three charter members. To our God be all the glory. Pray that God will use us to promote holiness in this wicked town.—Mrs. D. W. Kooker, Reporter

HAMLIN, TEXAS

—We have just closed a successful revival with forty in the fountain. A message came from Dr. Gouthy stating, he was unable to fill his date. Evangelist Chas. Davis and wife were called and the good work went on. Thoroughness, depth, clearness, forcefulness, endurance and holiness marked the preaching of this sterling man and wife. One feature of their preaching which is worthy of note, commendation, and emulation was their short messages, yet filled with truth, unction, power and holy fervor which struck home to the hearts of many and brought them to the fountain. At the closing service the altar was literally filled with seekers and many happy finders. The untiring efforts and faithful labors of our pastor, Dr. L. P. McCrary added much to the success of the revival. One of the predomi-

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E. P. ELLYSON, Pres., 215 E. Fourth Ave.

nating characteristics of this masterly man is, he demands reverence and order at the house of God, and he gets it. Among the signal spiritual assets of this church should be mentioned their Spirit-filled choir, led by their efficient song director, Pres. London and wife lead this church in ideal congregational singing, which stirs hearts and leads them heavenward at every service. A number of visitors were present. The educational rally held by Pres. London was blest of God. This meeting has stimulated faith and courage in the members of the church and a nice class is expected to be received in the church next Sunday. Rev. M. V. Dillingham's shining face and inspiring talks with his interest and counsel for the school was greatly appreciated by all. Pray for us.—Mrs. Hettie Bowman, Reporter.

WHITTIER, CALIF.

—Sunday Sept. 10th was one of the greatest days in the history of the church here. We had the largest attendance that we have ever had at Sunday school. At the eleven o'clock service, Rev. E. A. Clark preached to a full house; and at the close of the service souls came to the altar to be sanctified. Following this service, the cornerstone of the new Church of the Nazarene, at the corner of Bailey street and Comstock avenue was laid with appropriate ceremonies. Rev. C. E. Cornell, of Ontario offered prayer. Rev. C. W. Griffin, pastor of the church, placed in a sealed box in the cornerstone, a brief history of the local church, a history of the general church with the church organ, HERALD of HOLINESS, the names of the charter members and officers, the present membership, the Sunday school officers and scholars, the officers and members of the Young People's Societies, with the cradle roll, the officers and members of the Ladies' Missionary Society. The ladies' quartet sang, and the stone was placed, and Rev. C. E. Hanna pronounced the benediction. Our Young People's service at 6:30 was led by Rev. Carl Rettig, and it was a time of rejoicing. The

pastor preached at the evening service to a full house and at the close of the message, souls were at the altar again for sanctification.—G. W. Griffin, Pastor.

STARPE, OKLA.

—We closed a great revival here last Sunday night. There were between fifty and sixty saved or sanctified. Had a baptismal service Sunday, which was a very impressive service; one whole family was baptized. Great crowds attended the meeting. This place will no doubt be heard from later. Rev. G. F. Haun and wife were my collaborators, also Miss Lois Hurst, and others. With such splendid help we could not but have a good meeting.—W. H. Logan.

NORTH LITTLE ROCK, ARK., CHURCH

—We are glad to report victory through His precious blood. God has given us an excellent year; numbers have been saved or sanctified at our regular services. Just closed a great revival. Rev. B. H. Haynie, pastor of the First Church of the Nazarene, Little Rock was the evangelist. Brother Haynie did some great old-time gospel preaching. The Holy Ghost came in convicting power, and about forty five prayed through to a definite experience of saving or sanctifying grace; most of these are heads of families. Mr. J. A. Reed, was the song evangelist. God used him greatly in singing the gospel. His good wife assisted him in a number of special songs. They are fine people. We are giving God the praise for such a gracious old-fashioned revival. Thank the Lord! We are expecting to take a nice class into the church next Sunday. May God bless all the Nazarenes and help us to be faithful unto the end.—F. H. Bugh, Pastor.

JONESBORO, ARK.

—We are glad to report victory at Jonesboro. Our church was without a pastor for three months, owing to the fact that Rev. J. E. Linza, resigned the pastorate of the church to take up his duties as District Superintendent of the Little Rock District. But through the help of the Lord and the efforts of our beloved District Superintendent, Rev. G. H. Harmon, we secured Rev. Josiah Tucker and wife, who arrived in Jonesboro March 16th and took charge of the work, and God is owning and blessing their labors. Brother Tucker held a revival in June, then in August, Reuben Gilmore came and assisted the pastor in another meeting. While we have not had the visible results we wished, yet a goodly number have prayed through at our altars, some have come into the church, and others are looking our way. We had large crowds at our revivals and the people of Jonesboro certainly heard the Truth preached in the old-time way. Our regular services have truly been times of real refreshing from the Lord. Brother Tucker preaches the glorious gospel of full salvation in the power of the spirit, and is a true shepherd of the flock. Sister Tucker is a true pastor's wife, and a splendid church worker. How we thank the Lord for sending them to us. They have been a great help and inspiration to us individually, and as a church. Our Sunday school has increased some in attendance, and more in interest and higher grade work. Our Y. P. S. has increased in attendance and interest, and best of all in spirituality. We feel that the spiritual condition throughout the church is deepening. To God be all the glory and honor and praise, forever.—Florence Grigsby, Secretary.

VANCOUVER, WASH.

—We began our pastorate here the first of last June. We have been received and appreciated by a very kind and hospitable people. The members gave the pastor and his wife a very happy surprise, a few evenings ago, when they met at the parsonage and presented them with some useful gifts, that were very much appreciated. The Lord is with us in saving, restoring, sanctifying and edifying power. We are preaching, visiting, praying and expecting a real Holy Ghost revival. Amen!—John S. Parkins, Pastor.

GRENADA, MISS., ROSEBLOOM.

—Our meeting at Rosebloom came to a close Sept. 17th, this meeting ran for thirteen nights; it was not all we expected it to be but the Lord gave victory and twelve souls prayed through to victory and were either saved, reclaimed or sanctified, and six joined the church. Some say that this was the best meeting that has been held at Rosebloom in years. This meeting was led by Rev. P. C. Ramsey and Wife of Shawnee, Okla. Brother Ramsey did all the preaching while Sister Ramsey helped with her prayers, testimonies and altar work, and let me say just here that no church will make any mistake in calling Brother Ramsey for a meeting if they want a meeting of the old-fashioned type. Brother Ramsey is one of these old-time deep Bible Holy Ghost preachers that preaches without fear or favor. We believe our church is in better condition by Brother

and Sister Ramsey having come this way, and we believe that much more good would have been accomplished if they could have remained with us another week or two. It seemed that the meeting was just started when they had to close to go home to get ready for their Assembly which meets Oct. 4th. Brother Gore is our pastor at Rosebloom and we love him and his good wife. Brother Ramsey got up a nice little pounding for the pastor and they seemed to appreciate it very much. We feel more like going on and fighting the battles against sin and the Devil than ever before and we covet the prayers of all the Nazarenes in our behalf that we may be true till Jesus comes. May the Lord bless the HERALD of HOLINESS and all the Nazarenes.—E. R. Thomas, Reporter.

WARREN, PENN.

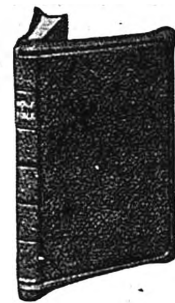
—Seven of our fine young people have just gone out to holiness colleges, five to Eastern Nazarene, one to Olivet and one to Asbury. This we feel gives a pretty good representation of young people going this year from the Warren church. They were counseled to so live and act at these schools as to keep the standard high. We believe, without presumption but with humility let be said, that the standard for the life of holiness which has throughout the years been held forth from this church has been high but not higher than the Holy Scriptures, our guide. May the Lord bless these, and all the young people in our holiness colleges and schools since they have been called to great opportunities and high responsibilities, to prepare their lives to live and serve God under the standard of holiness in these perilous times.—A. F. Haynes, Pastor.

THOUSANDS ARE SINGING

Our 4 beautiful new songs, "That City O'er the Sea," "Hidden," "May the Fire Fall," "We Shall Join the Shouting By and By." All for only 10 cents. Four lots of them for 25 cents. Or make it 35 cents and we will to the 4 lots, add the fine 25c patriotic sheet song. "They are great," say singers.

Rev. L. L. Pickett
Wilmore, Kentucky

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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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OFFICIAL PAPER, CHURCH OF THE NAZARENE
Published Every Wednesday at the Nazarene Publishing House
2109-15 Troost Avenue, Kansas City, Mo.

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

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TELEGRAMS

HERALD OF HOLINESS: Brooklyn, N. Y.
Pray. Brother Huoppe very low. Heart Dropsy.
Sick six weeks.
G. HOWARD ROWE.

HERALD OF HOLINESS: Chicago, Ill.
Revival in Chicago, Austin Church with Beebe party closed with great victory. Twenty seekers today. Eighteen hundred raised on church debts. Evangelists well paid. Fine love-offering to pastor for vacation. Evangelists methods and ministry greatly helped church and awakened sinners. Professor Hutton and Miss Beebe sang in wonderful harmony.
C. H. STRONG, Pastor.

HERALD OF HOLINESS: Cedarhill, Tex.
To whom it may concern: We the Church Board of the Nazarene Church, Cedarhill, Texas do highly recommend Reverend C. C. Cluck who has been our faithful pastor for two years, to be a fine pastor and great evangelist. As he feels that the Lord would have him go to other fields of labor we hereby recommend him to any church as a Christian gentleman and a safe pastor. Signed by the order of the Church Board, September Twenty Fourth.—R. L. JOHNSON, E. A. BRAY, H. K. PLUMMER, WM. TENNELL.

NOTES AND PERSONALS

We are in receipt of a communication from Rev. Chas. A. Gibson, Dist. Supt., Northern California District in which we note: "We are having the best meeting the Nazarenes have ever had in Stockton. Rev. L. Milton Williams, evangelist assisted by the Smith Family and the writer. Never heard Williams preach against the carnal mind with more force."

A postal card from Evangelists Theodore and Minnie E. Ludwig announces: "After a brief rest, we again are in the battle against sin and for souls. Beginning our fall and winter campaign in Nebraska and will be there for sometime. Mail will reach us sooner for next few weeks by addressing us, Lincoln, Nebr."

Sister Mary Walls, of Bedford, Ind., is in the hospital at Louisville. Pray for her recovery from cancer. God is able.

A news item from Brother Ben Garrett, Sunday School Superintendent at Macon, Ga., states that Brother Bennett is in the midst of a great meeting, many are being saved and sanctified.

Evangelist J. H. Crawford reports the Gibson Creek camp with souls praying through in almost every service. Brother Crawford was called from this meeting to the bedside of his father and mother who are ill. Remember them in prayer.

R. M. Allen, president of the Church Board, Mansfield Ark., states that the church there recommends Rev. and Mrs. W. C. Thornton, who have served the pastorate there the past three years. They have built up the church to a membership of 86, and are esteemed and appreciated, and could have remained with the church at Mansfield, but feel the call to other fields.

Sister Nell Holsey Morris, of Henryetta, Okla., announces for the evangelistic field as pianist and contralto singer, desiring to work with a soprano singer, or man and wife. Good references.

We are in receipt of communication from A. C. Mettalf, 350 McGee St., Winnipeg, Man., Canada, announcing that Rev. F. W. Cox, of Lisbon, Ohio, will hold a meeting at Winnipeg Oct. 8 to 22, and requests the people of God to pray earnestly for a great revival at that time.

Mrs. C. H. Kimball, of Ellenburg, N. Y., requests special prayer in behalf of a friend whose husband is unsaved, and that he may soon find God in the pardoning of his sins.

Evangelists A. M. Youngblood and J. M. Dunlap have closed a successful meeting at Shibley, Ark., with 25 saved and 3 sanctified.

One hundred twenty nine subscriptions to the HERALD OF HOLINESS have just been received from Evangelist Jarrette Aycock which he secured in his meeting in Oklahoma.

Notice has just reached the office that our evangelists Theodore and Minnie E. Ludwig have been forced to rearrange their fall slate. Through unavoidable circumstances, three of their meetings have just been cancelled. Their services may be secured by addressing them at once at 4010A North Grand Ave., St. Louis, Mo., or Lincoln, Neb., as they begin their fall meetings in Nebraska about Oct. 1st.

ANNOUNCEMENTS

NOTICE—We desire to secure the address of Miss Emily Gustafson, recently returned from Wales. Any one able to give us her present address will please communicate immediately by wire with President A. O. Henricks, Pasadena University, Pasadena, Calif. Send your telegram collect.—A. O. HENRICKS, Pres.

NOTICE—Little Rock District—The Little Rock District Assembly will convene at Prescott, Ark., Nov. 1 to 5. Free entertainment will be provided for all members of the Assembly. All who expect to attend, write at once to Miss Lola White, 510 W. Elm St., Prescott, Ark., giving names of all delegates, so that arrangements can be made for entertainment. Pray much that God may meet with us and give victory.—J. E. Linza, Dist. Supt.

NOTICE—Having served in the pastorate for nine years, and feeling led of the Lord to the evangelistic field, I have taken an evangelistic commission and am now ready to receive calls. I will go any where and stay as long as the people want me. All is asked as a remuneration for my services, is a free-will offering. Address me at Eldorado, Kansas.—H. Calhoun.

NOTICE—Missouri District—It was the desire of the District Assembly that the District apportionments be remitted promptly each month. Make checks payable to District Treasurer, Nora F. Milligan, 2109 Troost Avenue, Kansas City, Mo.

NOTICE—Rev. J. H. Vance, of Bloomington, Ill., is now open to evangelistic calls, and will consider a pastorate also. Brother Vance has been a preacher of full salvation for twenty five years, having spent fifteen years as a successful evangelist and laboring many years as a successful pastor. I heartily recommend him as an evangelist to any church or denomination, and I am sure no one will make a mistake in using him in these fields in which he has been so proficient. His address is, Rev. J. H. Vance, 809 S. Mason St. Bloomington Ill.

E. O. CHALFANT, Dist. Supt.
Chicago Central District.

WANTED:—To correspond with some God-called workers for pioneer work. Prefer a man and his wife who play instruments and sing well together. Must be willing to work in hard places and have an optimistic view of the work. Would consider services of two or more folks in party if they play well together. Desire is to have parties work with me and take charge of the musical end and street work, cottage prayer meetings, etc. Write me; home address 157 N. 12 St., San Jose, Cal.—CHAS. A. GIBSON.



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.

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