

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

B. F. HAYNES, D.D., Editor
First and Second Pages

Spiritual Rest and Activity

THERE is no contradiction between Isaiah's promise of perfect rest (Isaiah 26:3) and Amos' pronouncement of woe upon those who are at ease in Zion (Amos 6:1). Even that conception of heaven which pictures it as a place of inactivity is false. The preacher may not have been tactful who said, "There are some people who think they have holiness, who simply have a good case of laziness;" but any way he did not go very far wide of the truth. Spiritual rest is not only compatible with soul burden, but is almost inseparable from it. The law which associates physical pleasure and pain has its analogy, or perhaps I should say its anti-type, in the soul world. The careless soul is a restless soul. The life that has no soul care lacks purpose and is bored by its own uselessness.

There is no joy like that of leading men to God. Yet this joy is preceded and accompanied with spiritual pangs which the Bible likens to those associated with natural parturition. And like as idle, selfish, ease-loving wives deny themselves the pleasure of motherhood because of the pain and inconvenience involved, so does the nominal Christian fail of the soul winner's joys in order that he may have the ease and irresponsibility of spiritual childlessness.

It may be that our ministers have sometimes stressed exuberance too far, and that we have concluded that the highest type of spirituality is that manifested in profuse and wordy clamoring. It may be that we have shunned soul-burden and heart-care because they made us feel out of class with those who gloried in the lightness of their load. If these things are true, our ministers have made a mistake and we have exchanged the joys and honors belonging to spiritual parenthood for such sordid exemptions as the sterile may claim. It is a higher honor to be able to groan over the lost than to shout over spiritual levity. Much that is dignified with the title of spiritual happiness is really nothing more noble than religious fun; and too much fun, even if it is religious, will hush the voice of the Spirit who expresses our maternal intercessions for us in "groanings which can not be uttered."

There is always deep holy joy wherever souls are finding God; but surface, shallow, human enthusiasm is no great help in the actual promotion of the kingdom of God. I would rather have the realization that God has trusted me

with the responsibility of becoming an intercessor between Himself and lost men than to have all the satisfaction that can come to one who does not really *care* for souls. I do not always glory in the derisive cognomen "Noisy-rene." Noise is defined as "confused and senseless sound" and is a synonym with such terms as din, clamor, clatter, uproar and outcry. Music differs from noise in that its sounds are harmonious, language in that it conveys ideas. The sounds that result from holy joy are harmonious and to "the understanding" shouting is an expressive language.

Some would invert the prophet's order (Isaiah 40:31) and make flying the highest type of spiritual exercise; but the order, as well as the words, is inspired. The ecstasy of the new-born, care-free soul may well express itself in rising, sailing and soaring. But when there is a message to be borne to lost and needy men, one must come to earth and run upon the common *terra firma*. At last, when there are heavy loads to carry, the pace will slacken to a walk. But mounting up on wings, and running without weariness are no such tests of one's likeness to the burden bearing Christ as the ability to patiently bear the load without fainting under its weight. The Lord reproved His disciples in Gethsemane, not because they were lacking in evidences of "rest," but, because they were too little concerned to watch with Him.

Oh, brethren, I plead for soul travail among us. I plead for a depth of heart-searching that will make us willing to face our Lord should He turn to us as He did to His disciples sleeping at the garden gate. I plead for a "Campaign" of prayer and fasting, personally, individually, conducted that will bring us into the status of a true *mother* church. We need many things; but we have more of almost every thing than we do of heart-breaking, soul-bearing, Holy Ghost inspired burden for lost men. There will be tears before there are many more triumphs; there must be groans before there is much more going. Soul rest? Yes, this is the true road to soul rest. It is not a rest of inactivity and carelessness; it is a rest of contentment and holy assurance and can be found only in association with deep drinking from the cup of anguish for the sins and souls of lost men.

—J. B. C.

SOWING BESIDE ALL WATERS

GOD has called us as individuals and as a church to do our utmost to "preach the gospel to every creature." It is for this preaching task that the Spirit of the Lord is upon us." We do not expect to ever get the majority of men into the Church of the Nazarene, but we do expect, as much as is in us, to preach the news of Christ's glorious salvation to all men everywhere.

Interdenominational people hope to be scattered everywhere as individuals and to act as salt for the saving of as many as possible. Our conception is not so widely different from that, only we believe our mission can be better carried out through a compact and complete organization of the distinctive forces of the holiness movement; and to have our units of Spirit-filled people, rather than just Spirit-filled individuals, permeating the whole land with the light and life, and glory of His wonderful salvation from all sin. We expect to bless and kindle the holy Pentecostal fires in thousands who will never become identified with us. The Church of the Nazarene is the force, but all men everywhere constitute the field. Just as the individual soul winner must be free from self seeking and as earnestly desire the salvation of those he will never see again as he does that of the neighbor who will return the benefits of his Christianity upon the one who led him to Christ, so must the Church of the Nazarene strive just as joyfully to aid, help and bless those who must always remain members of other folds as it would for those who will become identified with our communion.

The on-coming revival is not to be simply a revival within, and for the Church of the Nazarene. It is to be far-reaching in its scope and indiscriminate in the choice of the channels and objects of its blessings. Our prayer must be, "O, Lord, send by whom thou should'st send," and "send to whom Thou wilt send."

Loyalty and fidelity to the Church of the Nazarene doesn't mean sectarianism; it means simply that we believe that through this means God has chosen to use us for the widest and most far-reaching blessing possible. If we should forget and lose interest in people and things outside of the church, that would be sectarianism; but because we are concerned for men outside, therefore, we must devote ourselves with the fullest possible sacrifice to the promotion of the work which God has given the church to do.

If there can be any consistency whatever in a holiness preacher exhorting holiness people to "stay in the churches," that exhortation should have ten-fold strength when the church in question is a holiness church, and when staying in it will mean the fullest possible practical devotion to the work of God in the promotion of the work of full salvation. Yet it is not simply for the church's sake, but

for the sake of the work that lies so near the heart of Jesus that we must go in for the greatest effort of prayer and testimony and preaching, and every possible means that might help to bring the glory of God down upon our church and its work.

It is not necessary for us to argue that interdenominational work has failed or is failing; it is enough for us to be able to say that the organized work is succeeding, and to be able to give ever increasing evidence of the truth of this claim. God-speed to everybody who is getting souls converted and sanctified! Our calling is not to hinder any one else, but to help them by projecting the work of the Church of the Nazarene into every possible field and to keep the fires of revival glory burning all the year around. We are a denomination with a mission that is world-wide, and as deep as the needs of men, in and out of all the churches. We are, and must always be loyal and true to the work God has committed to us; and yet our sympathies and efforts must always include every one whom we may help to a closer walk with God.—J. B. C.

ONLY THE RESULT REALLY MATTERS

THE preacher gave a lengthy account of the manner in which his sermon was "born." He told of the process in his study and of the difficulty with which he arrived at his present conclusions. He gave a large place to the various possible meanings of his text and seemed to me to show a somewhat unfinished consideration of the matter. He gave definitions for Hebrew and Greek words which he said showed conclusively that he was correct in his position. I could not remember these words from the strange languages and felt a little shaky about his scholarship—it seemed so fresh and so academic. At last when the tremendous processes were all described and set forth, I fixed myself for listening to a great and profound discourse; but I was disappointed. The conclusions were such as might have been reached by small study and little scholarship. I was surprised that the speaker had gone through such long drawn out suffering and suspense, and had practiced such intellectual contortions just to finally come around to interpretations and applications that were so simple and apparent. It reminded me of the cartoon of the Progressive Party in the campaign of 1912. The party was represented as a very large cannon, well mounted and exceedingly threatening; but at last election day came, the button was touched—and there was a report corresponding to that made by a twenty-two caliber rifle.

The testimony meeting was going well when a man arose and told a long drawn out experience of "ups" and "downs." He rehearsed the story of wonderful meetings, of glorious manifestations of the power of God, and of the sayings and doings of others. At last when he reached his own real testimony, it was rather tame and common place. At any rate, the preparation he made would have

graced the most unusual pentecostal, victorious experience; while in reality there was nothing especially remarkable in this man's personal religion, so in contrast with what he had just told his own testimony was weak and unsatisfactory.

The article was intended for publication in a religious paper. The writer was careful to tell the circumstances which stirred him up to think on this particular line, he claimed that he had felt divinely led to write, he made a near claim to infallibility, he explained that what he said was "in the opinion of the writer," he "ventured to assert," he "declared unto you," he challenged "successful contradiction," he expressed the fear that his position might "create a riot among the tender footed," and concluded his introduction with a line to the editor (not intended for publication) asking that the article be printed verbatim or that "the manuscript be returned" (it was returned). Well, the processes were so wonderful that nothing but the most unusual and high class product could possibly justify the stupendous outlay of time and energy. However, when the real subject of the paper was finally reached and read it consisted of a well known theory on a common place subject and I was surprised that such a tremendous and cumbersome process should have produced such sickly, insignificant results.

The fact is, we do not care much about the other fellow's process; his results are what concern us. No matter how he found it out, just so he knows; no matter how he made it, just so it will work; no matter about the theory and the circumstances, just so he has the experience. The sermon, the testimony, the article: these are our chief interests; give us these and keep the processes and circumstances of their origin as your own personal souvenirs.—J. B. C.

THE CHURCH BOSS

THERE is no form of church government that guarantees against the church boss. This nuisance seems to follow us everywhere we go. Sometimes it is the preacher who "knows it all," whose tyranny we must endure. Sometimes it is an influential and talkative woman to whose mandates we must bow. Sometimes it is a well-to-do and liberal layman who wields the sceptre. Sometimes it is a clannish family group that runs the church. It is to be an unusually spiritual and intellectual family if I would vote for more than one of the family to have a place of prominence in my church.

Naturally there is not much to say on this subject; so, I'll just say, "blessed is the church that has no boss, whether that church is rich or poor, its life, if not its death, will be peace." For the church that has a boss, whether he be preacher or layman, woman or man, I will just pray, "may the Lord have mercy on the church that has a boss."—J. B. C.

IF YOU CAN'T MAKE—DON'T BREAK

I HEARD a man asking another's opinion about a certain preacher. In describing the qualities that made up the minister in question, the informant finally said, "Well, he will do some good and, anyway, he won't do any harm." I thought the matter over and felt convinced that this was a very good recommendation. I know some preachers that are likely to do a lot of good, but if they do not do good, they are almost sure to do some harm.

A preacher is inexcusably egotistical who takes the attitude that people have rejected the Word of God finally, just because they do not especially like to hear him preach. I know I have sometimes felt that a certain community was "gospel hardened" when it did not take to my representation of Christ and His saving power; it was therefore a considerable surprise to me when under the ministry of another, that that very community enjoyed a great revival.

Years ago, a very good man got the impression in one of my meetings that God wanted him to go to a certain man and get him to the altar or make him leave the meeting. The result was an affray that broke up the altar service that night and cost the good, zealous brother many hours of regret, a private confession, and a public apology. The fact that he felt so clearly that he should assume a responsibility which was of necessity freighted with such serious consequences should have convinced him that his impression was of doubtful origin.

It is not often necessary for a preacher to take a position that will close the door immediately in the faces of those who disagree with him. Let him by all means be true to God, but let him let God and inspired apostles pronounce the anathemas. If a man will not get saved, I would still be glad to see him come to church and show such interest as he will in the things of God. If I can not cure him, I, at least, will not kill him. If I can not reach and stir a community to seek God, then, I will conduct myself in such a way that there will be a good chance for the man who comes on after me. If I can not get the people to pray, any way, I will not make them curse.

There are some preachers that I do not like to follow. Not because I do not like them as men, but because they have a knack of leaving the situation so that neither they nor any one else can get hold of the people.

Then there are some leaders, both ministerial and lay, who can not take much interest in a *safe* proposition. There must be a desperateness in the case or they will not do anything. They are not content to put on a meeting within reasonable bounds. They want to lay plans that will require a miracle for them to carry out. They will not buy a church that there is any certainty that they can pay for; they must go into a deal that will either put their congregation "on the map" or bankrupt it. They are bent on taking chances; for it is only by taking chances



that the greatest work is done; but the most people who take chances lose, the other few make heavy gains. There are a few "plunger" preachers who have made good and done great things, the rest of them failed and are no longer in demand. Still there are some who are willing to "gamble with other people's money."

Of course, it is "every one to his notion," but I don't want the leader who is willing to "ruin if he can not rule," who will "break if he can not make," and who will "drive if he can not draw." My confidence in men is so limited that I am not willing to give up just because one, though he be a prince in Israel, fails; I still think some one else might make it go, and I would like to see that some one else try it. There are a few geniuses in the world, but the work of the world is really being done by the steady going devotee of honest labor. In like manner, there are a few "stellar lights" in the field of Christian service and success; but the most of the souls are being won, and most of the substantial churches are being built by men who are full of faith and good works, who gain what they can in a steady, not very remarkable progress, and who pay as much attention to conservation as they do to agitation. Carey the great missionary, declared that his most useful characteristic was his ability to "plod."

TREASURES OLD AND NEW

NO. I

THE preacher announced John 12:32 as the text, and "Lifting Up Jesus" as the theme. Lifting up Christ was interpreted as meaning to preach and testify and proclaim Him as Savior and Lord. In all these ways the preacher proceeded to "lift Him up" (1) As Savior; (2) As Sanctifier; (3) As Healer; (4) As coming King. All the propositions set forth were splendid and the doctrine taught was, from my viewpoint orthodox. But I could not get away from the thought that this splendid sermon was based upon a misrepresentation and misapplication of the text used. Fortunately, we are not left to conjecture as to the actual meaning of the text; for the very next verse says, "This he said, signifying what death he should die." Just as in John 3:14, the Master was referring to His being lifted up upon the cross for the crucifixion.

Referring to the saying, "I will draw all men unto me;" some have raised objection, saying this statement is not true to facts, that all men are not drawn to Christ. What the objector means, evidently, is that all men do not come to Christ. This is quite a different thing from what the Master really said. He did

not say all would come, but all would be drawn. The earth draws every particle of matter toward the center of its own mass; but every particle does not "come." The apple on yonder tree is drawn toward the earth, but while its stem is intact, the apple is restrained from going in the direction in which it is drawn. It is thus with men who are not Christians. They are really drawn to Christ, but their own inclinations and wills restrain them so that they do not actually come to Christ.

* * *

The author laid special emphasis on the fact that the word "sin" in John 1:29 is in the singular number, and hence, interpreted the passage to mean that Jesus came to take away the carnal mind, which is the universal "sin of the world." There is no doubt that the conclusion as to Christ's mission covering salvation from the carnal mind is correct; the only question concerns the limits which this particular interpretation forces upon the passage in question.

In the presentation of His Son as "The Lamb of God," the Father found a complete substitute for every one who accepts the merits of the sacrifice provided. "The sin of the world" includes guilt, exposure to eternal punishment, depravity and mortality; according as we view it in its various forms of cause and results. The "Lamb of God" came to give His life for men and provide a means for forgiving the guilt of sin, for cleansing away the defilement of sin, and for removing the effects of sin. He is made unto us, regeneration, purification, and will yet bring our glorification. To the Jewish listeners, familiar with the usual sacrifices at the temple, no doubt, the words of the Baptist meant, "Behold the Lamb of God that taketh away [taketh the place of] the sin [offering] of the world." That is He took the place of the sin offering, so familiar in temple worship, and permitted the world to go free from the exposure and defilement which sin had brought. With this explanation the other great passage on substitution (2 Cor. 5:21) agrees; where also, the word *offering* supplied after the word *sin* will interpret the meaning to the Christian reader.

THE CHURCH AND WOMEN

FROM its beginning the Church of the Nazarene has recognized the eligibility of women to every order and office in the church. If any have doubted the wisdom of this attitude, their fear might be allayed by the fact that almost all evangelical denominations are now enlarging the sphere of women's activity and some have made them eligible to elder's orders and to seats in the law making bodies of the church. Even the constitution of the United States has been amended so that it acknowledges that the Nazarene position is correct; and the Nazarene position is correct because it is the same as that of the New Testament wherein it is declared that there is neither male nor female, but all one in Christ Jesus (Gal. 3:28).

WORLD-WIDE REVIVAL

Standing by the District Superintendent

By N. B. HERRELL,

Secretary, Home Missions and Evangelism

The office work of the District Superintendent comes under two general heads. First, supervising the local churches within his District. Second, supervising the Home Missionary work within the bounds of his District. He can only succeed in these two most vital positions by the loyal and constant support of the ministry and laity of his District.

FIRST THINGS FIRST

In plans, systems, or organizations first things must come first if success is to follow. If a local church is to succeed, the pastor and his work must ever and always come first in the considerations of the Church Board and the members. For the Board and members of a church to give themselves more enthusiastically to branches of the general church work, than they do to the local interests, means crucifixion to the pastor and certain death to the church, thus killing the church through zeal without knowledge.

The District Superintendent is the District overseer. He and his work, by the right of organization, have the first place in the considerations of the pastors and churches of his District, when they consider the interests of the work of their local church. To deprive the District Superintendent of this co-operation and support, forecasts his handicap and certain defeat in leading his District to success.

CALLING ONCE A YEAR

It has never been the idea of the church that the office of District Superintendent should take on the form of a presiding elder, visiting the churches of his District four times a year and presiding at quarterly business meetings. The writer being a presiding elder before coming into the Church of the Nazarene, after uniting, was, upon being appointed District Superintendent, advised very strongly by one of the General Superintendents, not so much as to use any presiding elderish terms; the advice lingers with him yet.

The District Superintendent is to champion the cause of the District and lead the forces to victory. The emphasis of his office is upon evangelizing the unevangelized of his District. Hence, the church has always expected the District Superintendent to give the major part of his time directing the forces in opening new fields. Primarily our church is an evangelistic movement, divided into two great branches, home and foreign evangelism. The District Superintendent is to be looked

upon more as a director of District evangelism, than a mere director of organized churches. However, aside from one or two visits the District Superintendent makes to the local churches during the year, it will be wise for the pastors and churches to seek his advice on important questions. So let us stand by our District Superintendents while they "endure hardness as good soldiers" directing the forces on the battlefield.

HIS WIFE AND FAMILY

There is seldom much said about the District Superintendent's wife. But those who know the work of a District Superintendent, will know that their wives are well nigh martyrs for the cause the church has called their husbands to do. Not only the responsibility of the home and family, but so much of the time with no means to purchase the needed comforts of life. This should, and need not be so in our land of plenty.

A HINT TO PASTORS

The District Superintendent is the friend of the pastor. He recommends him; he gets the pastor's salary raised; he stirs up the people to give the pastor privileges, gifts and many things the pastor never hears of. Why not the pastor and churches remember the District Superintendent's family with a love-offering when he comes around. Give the District Superintendents a thanksgiving dinner for their families—turkey, celery, sauce and all. Do not find fault with his old shoes or threadbare clothes. Make him the present of new ones. If we will be thoughtful of the needs of these good men we will get much more service out of them.

HOME MISSIONARY MONEY

It is not right to place a man in this responsible office and then give him nothing to do his work with; no tents for the summer's campaigns and no money to rent or lease buildings during the winter season, yet we demand that he succeed in the work.

The first general money raised on a District after the Assembly closes should be money to back up the District Superintendent. He can not work without means. Half or two-thirds of his year is gone before an effort is made to give him means to work with. This is highly unjust to the District Superintendent and harmful to the progress of the church.

We plead with the pastors and churches to consider this seriously. Our Districts will not

go unless we put thought, time, money and men at the job. We must see to it that our District Superintendents work without so much handicap at least ten months out of the year, instead of three or four. The pastors and churches owe this to their District Superintendent and the cause of full salvation. Unless the churches rally to the cause of our District Superintendents it will soon come that *able men will not consider the office*. Brethren, this is the one office that our church can not succeed without. If we fail here we will fail all along the line.

LET US PRAY

Brethren, I fear we do not pray enough for the District Superintendents. If we did we would have their interest more at heart. Their burdens are our burdens and we must really get under the load with them and with one accord lift the District to a plane of mighty evangelistic power with a revival in every church the year around.

In closing let me exhort you once more, stand by your District Superintendent and hold his hands up while he leads the battle on. Do not forget to pray for him daily.

Revive Us Again

By C. WARREN JONES

O LORD, revive thy work." It is God's work that the old prophet would have revived. We do not know whether he was interested in social or commercial activities; he makes no mention of them, but he puts himself on record as interested in God's work. Give us more of this class. His heart is set on a revival and out of the anguish of his soul he calls on God to revive His work.

In looking at the revivals of the past, it would seem that people differ as to what constitutes a revival. What we are praying for and expecting to sweep around the world in these latter days is a revival led of the Holy Ghost which will have a revolutionizing effect on the church and work a transformation in the hearts of men and women. There must be a real quickening among Christian people. The Old Testament preacher saw the need of it, and every awakened child of God feels the coldness, sees the carelessness and beholds the indifference among professing Christians. Did we ever have a better experience of Bible salvation than we have today? Was there ever a time when the church had a larger vision or carried a greater burden for the lost than she does today? If so, let us stir ourselves, giving time to prayer, reading of the Word and meditating on the condition of the unsaved and thus give God

a chance to work through the church and give this sin-cursed generation another chance to turn to God.

The church has a work to do. We have not been called out to entertain people. Our primary work is not that of education. Our souls will not be satisfied with reforms. We believe in Christian education and in great social reforms, and if there is a spot on the face of the earth where some sweeping reforms are needed it is surely in our fair land. However, we must look for the cause if we are to properly treat the disease. We must not begin at the top and work down, when we should begin at the bottom and work up.

Our missionaries do not go to Africa and preach sermons on dress to those dark skinned natives who have no interest whatever in wearing apparel. They preach the everlasting gospel and hold up a cure for sin and as soon as the light breaks through on their darkened souls they call for a robe. In Latin America it is a common thing to dispense with the marriage ceremony. People live together and that openly without a visit to a civil officer or a minister. But, under the light of the gospel, no sooner does conviction strike and Jesus come into their hearts

and lives, than they want the minister to arrange for a wedding. In the Orient, the multitudes bow down to images found in public places and in the homes. Nothing is accomplished by belittling image-worship, but get the light to them and let them taste of the joy of salvation, and the images go. Salvation is the key to the situation. How marvelous is the work that God performs in the heart!

God is not saving sinners in cold, indifferent, luke-warm churches. He is, however, working through His church. He is giving the church special attention. John Wesley said, "Jesus is at the right hand of the Father pleading for the church and not for the world." Wesley realized that the salvation of the world depended on the condition of the church. The church under the leadership and endued with the Holy Ghost will put on a revival. When the church is thoroughly aroused and able to carry a burden, the revival will be completed in that sinners will be saved. That is what we want. Then, let us make it possible. I am mentioning this fact last but not because it is the most difficult thing to bring about. In many places the most difficult thing to do is to awaken

the church. This awakening must come first. Keep things in their proper order. Leading the world to Jesus Christ is the last thing and is the natural outgrowth of quickened believers and an awakened church. Hear the exhortation of Isaiah, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

As sure as we follow God Almighty's plan we shall see turned loose in the church Niagaras of grace and glory and a tidal sweep of victory and the world shall be confounded at the power and presence of our Christ. The church shall say like the woman of old, "give me children or I die," and the God of Battles shall answer the prayers of the saints and many, yea multitudes shall weep their way to the foot of the cross and a revival shall be on in full swing. O, Lord, revive thy work. Set off across this land of ours a few carloads of heavenly dynamite. Put us down on our knees that we may be able to come up and give battle to the foe on every hand. Put the church in battle array. Give thy people victory at any cost. They will pay the price. We believe it. Amen!

CLEVELAND, OHIO

IN these days almost every reform too difficult for others is put up to the church.

It was popular during the war to lay the blame for that great conflict upon the church the responsibility of solving all the problems of reconstruction. We have just read a magazine article the burden of which was that the church ought to settle the difficulties that are looming so large all over the world between labor and capital.

There is a grain of truth in this proposition but we will have to think clearly and analyze carefully in order to find that truth. Our people understand that it is purely the business of the church to seek the salvation of souls. That though the principles for which the church stands, if applied to these various problems would solve them, yet it is not the proper work of the church to apply those principles. Let business, labor and politics adopt those principles and work them out themselves but leave the church free for its specific work of getting the people to God. Neither is it the business of Christian ministers to give their time to political lectures and lengthy dissertations on social or industrial problems no matter how needful and good these may be.

It is right at this point that we need to think clearly and to make a distinction because there is a difference. Though the ministry and the church as such have a higher calling than political, social and industrial reform, yet should sanctified laymen as laymen abstain from them as so many do in the belief that they can not properly engage in public matters? Should our sanctified membership let the Devil run our country while

Lay Isolation

By REV. L. S. TRACY

they spend their energy in howling about how it is being run? Just as truly as it is our Christian duty to cast our ballot for right, just so truly it is our Christian duty to aid every political, social or industrial reform in every way possible—not as churches, but as Christian men and women. Let the churches as churches keep out of it, but let the Christian people as Christians jump into it and make their voices heard through secular societies as may be expedient. I believe our holiness people are often at fault in this regard.

It is not proper for your church to give its Sunday evening service over to a political lecture, neither is it proper for your preacher to give the lecture however good and necessary it might be, but it is proper, Mr. Christian Layman, for you to attend the political lecture—or give it, for that matter—in the city hall on Monday night. It would not hurt your minister to attend the political lecture with you and then both of you vote intelligently and in the fear of God.

Your minister is called of God to preach the gospel and so it is not his place to run for election to the city council, but it is your place, Mr. Sanctified Layman, other things being equal, to run for city councilman and when you have been elected through a clean campaign stand four-square for clean city government. You would not like to see your preacher in a blue uniform patrolling a policeman's beat. That is manifestly out of line,

but it is not out of yours and your preacher would like to see you there doing your utmost toward the clean administration of the law. Impossible, you say. Perhaps so, but why should the Christian people of the land leave the administration of good laws mainly to the Devil's servants who often defeat the very ends for which the laws were passed. If your experience of entire sanctification unfits you for the proper duties of citizenship you need readjustment somewhere.

Theoretically, is there anything in the experience of entire sanctification that would unfit one for public office up to the presidency, the highest gift of the nation? I hold that there is not. There may be plenty of outside influences that would prevent him from getting there, or make it impossible for him to serve after he got there, but a policeman can be a better policeman if he is sanctified; a city mayor can be a better mayor if he is sanctified; a senator can be a better senator if he is sanctified, and a president can be a better president if he is sanctified, and what applies to these applies to all legitimate offices, professions or occupations. Christian public officials are difficult to find, but it is the neglect of Christian people that has caused this famine.

Let us keep our churches and our ministry free to get people saved, sanctified, and built up in the things of God, but let us urge our best sanctified laymen, as laymen to take active part in public issues. Political, social or industrial reforms are not the proper work of the church, but they are the proper work of church-men.

BURNS, OREGON.

Why Say so Much About Holiness

By PROF. H. O. FANNING

HERE are several reasons why we should say so much about holiness.

1. Because the Bible says so much about it. Bishop Foster said, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme from its *alpha* to its *omega*,—from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over and all through revelation; singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth to elucidate which the system exists. If God has spoken at all, it is to aid men to be holy."

2. Because so many of the Lord's professing people say so little about it.

3. It is what God wants us to talk about, and commands us to talk about in His Word. We are His witnesses.

4. Because we have the experience, and we are obligated to God, to our fellow men, and to ourselves, to testify to it. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Let the redeemed of the Lord say so."

5. Because God created man holy, and designed him for holiness. Nothing less than holiness meets his present needs, and satisfies the deepest longings of his soul. Holiness restores man to his normal condition.

6. Because of the rich fields of experience, and rare possibilities of service, it opens up for us in this present life. "Thou hast caused men to ride over our heads; we went through fire and water: but thou broughtest us out into a wealthy place."

7. Because of what it promises us in the life to come. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

8. Because man is not properly prepared for life, service, death, heaven, and the fellowship of God, and the saints in light without it.

9. Because other men need it as much as we do; and multitudes are longing for it, and only waiting to hear it preached to enter into the experience. Every truly regenerate soul longs for a clean heart.

10. Because God has made provision whereby all men may have it if they will

meet conditions, upon which it may be obtained. Jesus Christ, by the grace of God, tasted death for every man.

11. Because the love of God designed it; the death of Christ procured it; the Word of God proclaims it; the believing heart secures it; and the Holy Ghost applies it, and witnesses to it.

12. Because the gospel is incomplete without it, and all men should have it preached to them, whether they will hear, or whether they will forbear. "Go ye into all the world, and preach the gospel to every creature."

13. Holiness is the normal state of experience God has designed for His people in this world, and the only one in which they can properly meet the requirements of His holy will for them, either in service or the enjoyment of the privileges of grace. It is the biggest thing that God has for His people in this life. Holiness leaves no room for

third blessings or side issues. It is all inclusive in its scope. The problem that confronts every sanctified soul, is, how to realize the possibilities of the sanctified experience. In order to accomplish the solution of this problem, we will need all the grace of the sanctified experience, and all the encouragement we can give and get through association with God's holy people, and the preaching of His holy Word. "Hear, O, Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

CLARENCE, MO.

Fasting and Prayer the Cure of Unbelief

By WM. BROWNELL

THE disciples were much troubled, and they came to Jesus with the question, "Why could not we cast him out?"

The answer of Jesus was, "Because of your unbelief." He then goes on to explain by a further statement, "This kind cometh not out but by prayer and fasting."

We have the examples of the saints of old, meeting great crises in this way. Here are the words of Moses in Num. 9:25, "Thus I fell down before the Lord forty days and forty nights as I fell down at the first, because the Lord had said He would destroy them," and a nation was saved. In Ezra 9:21-23, we read, "Then I proclaimed a fast there at the River of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones and for all our substance, so we fasted and besought our God for this: and he was entreated of us." In the next chapter also we see Ezra prevailing with God as disobedience among his own people threatened their ruin. In a most desperate manner he takes the case to the Lord and obtains grace. God humbles the people and they repent. Listen to Daniel as he gets a vision of the promise of God for his captive people. "I, Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." He also prevailed. Nehemiah prevailed in the same manner: The heathen Ninevites averted their threatened doom by humbling themselves in fasting and prayer and turning from their sins. The apostle Paul fasted and prayed on the sinking ship and obtained grace for two hundred seventy-six souls.

The Antioch church sets us the example for aggressive forward movements by inaugurating the great work of foreign missions through a protracted season of fasting and prayer.

As we have read the appeals from time to time from Brother DeLance Wallace for the Publishing House, of Brother E. G. Anderson for the Missionary cause, and of Brother Oscar Hudson for the Orphanage work, we have been distressed over the situation. Would it not be in line with the examples of the saints in all ages, and the plain teaching of the Word, if we should take the present situation very *seriously*, get *desperate* about it, and meet in our churches, according to a pre-arranged plan and spend a day in fasting and prayer? Repeat the measure if necessary, until we are fully prayed up. Let us come with thanksgiving for the wonderful things He has done for us in the past and is doing in the present, yet come confessing to Him our utter unworthiness and our slothfulness in the matter of prayer, and with deep humiliation and tears, let us confess our present defeat before a gain-saying and unbelieving world; then let us plead for grace in our humiliation, asking not only for the special, urgent needs which are upon us for all of these great causes, but let us make bold to ask for great enlargement for Jesus' sake. He is worthy! Bless His name!

I have a profound conviction that God is only waiting to be gracious, and do great things for us. Daniel says in that wonderful prayer, "He watched upon the evil because we made not our prayer unto him." Please pardon me for suggesting that our God-appointed leaders set us a day in the near future, when the Nazarenes around the world shall come together in our churches to make our con-

fessions with deep humiliations and cry unto him for great grace, for Jesus' sake. You may remember that at one time the China Inland Mission was in great straits for money to supply the needs of the missionaries on their field. They humbled themselves as did the saints of old, and made their cry unto God; and He not only supplied their needs for the missionaries then on the field, but gave them one hundred more missionaries the very next year in answer to the prayer He put in their hearts. Who knows but that these trying conditions which are now upon us are the very means our own loving heavenly Father is using to call us upon our faces before Him, that He may consistently do more for us than we have even dared to ask or think?

Remember the words of Jesus, "Because of your unbelief ye could not cast him out," and "this kind cometh not out but by prayer and fasting."

BOULDER, COLO.

A WORD OF APPRECIATION FROM A FAR-OFF MISSION FIELD

Buitenzorg, Java.

Rev. B. F. Haynes, D. D.,
2109 Troost Ave.,
Kansas City, Mo.

My Dear Dr. Haynes: In the midst of pressing duties I want to stop a few moments to tell you what a blessing the HERALD OF HOLINESS is to me. The editorials are always so good and helpful, and I read them so eagerly from week to week that I really wanted you to know—that a Methodist W. F. M. S. missionary finds an abundance of soul-food therein. After I read them, I pass them on to others of our missionaries.

Brother Bud Robinson's letters bring me real spiritual refreshing; and his description of the camp-meeting at Olivet (in the issue of June 15th) brought a downpour of heavenly blessing upon my soul, until I had a blessed time of praying and praising all my own, as though I were there at the camp, rather than twelve or thirteen thousand miles away! Ah, it thrills me to think that perhaps next year I may attend that camp in person.

But before I leave for America I am hoping and praying earnestly that the Lord may favor us with such an outpouring of His Spirit as we have not yet experienced. We have had and are having blessings spiritually and materially, but I feel all the time that these are but small foretaste of what is yet to be, and preparation for what He will bestow. Perhaps the students are not yet hungry enough, not sufficiently awakened to the glorious privileges in store for them. Being all first generation and very immature Christians in the very nature of the case, only the Spirit of God Himself can help them to realize their needs and privileges and create the hungering after which they have never yet seen, and for which I am so deeply longing—what we holiness people call an "old-fashioned sweeping revival." It will be entirely a "new-fashion" for the Netherlands Indies, when it comes! By His grace, I am doing my best to prepare the way and to hasten the time. We are in a wonderful field—wonderful both for need and for opportunity.

Brother Haynes, pray for this work and this worker, and Training School in particular, when you read this letter, and as often again as you will!

Again thanking you for the help afforded by the HERALD, I remain

Yours in His love and service,

E. NAOMI RUTH.

If you are not sure who your "grateful reader" is, allow me to refer you to C. W. Ruth. He gave me my first "credentials."

"I love the dear HERALD OF HOLINESS more and more every time I read it. God bless you all good."—W. W. Loveless, Ohio.

Questions Answered

By J. B. CHAPMAN D. D.

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

(1) What part of our income is considered the tithe? H. A. D., Kansas.

(Ans.) The ancient Israelites were almost wholly a pastoral and agricultural people, and it appears that they tithed their gross income; and since the law of tithing came through them, it would seem that our tithe, likewise, should be computed from our gross income. But what is our gross income? It must be remembered that the ancient Israelite had no civil taxes to pay and that the expensive complexities of modern life were unknown to him. Using the modern farmer as an illustration, I would say that from the income from his farm he should deduct his taxes on the farm, the amount paid out for seed and hired help, interest and annual deterioration on teams and farming equipment, and that one tenth of the amount remaining is his tithe. By some this might be called the net income; but it will be seen that by this plan one would pay one tenth of the amount which accrues for family and personal expenses and for investment or reserve.

(2) How did God's people tithe before the law? H. A. D., Kansas.

(Ans.) Our information on this subject is very slight. There are just two clear references to the tithe before the law was given: one was Abraham's paying tithes to Melchisedek and the other, Jacob's vow at Bethel. From Abraham's example we infer that tithe was paid to ministers of religion whether such ministers were members of the chosen family or not. The tithe never seems to have been used to relieve the poor, or for other causes which have always appealed to the hearts of religious people, these causes had other provisions; but the tithe always went to the ministers of religion.

(3) How did God's people tithe after the law and to whom did they pay tithe? H. A. D., Kansas.

(Ans.) It seems always to have been left to the conscience of the individual to "Bring the tithe." Under the law the tithe was paid to the Levites who were scattered throughout the tribes of Israel, acting as judges and performing sundry, civil and religious functions. The Levites paid tithes to the priests and the priests burnt a certain portion of their offerings upon the altar of God. The exact manner in which an equal distribution of the tithes among the Levites and priests was assured is not clear. There has always been a place for conscience in the work of God; it is probable, therefore, that the proper distribution of the tithe depended upon the righteousness of the Levites and priests, as the proper payment of it depended upon the righteousness of the people. Even the sacrifices of the Lord were misappropriated by the covetous, wicked sons of Eli (Judges 2:12-17).

(4) Who is to receive the tithe at the present time? H. A. D., Kansas.

(Ans.) Following the parallel of Old Testament practice, I would say that the tithe today should go to the Christian ministry. Like every thing else in modern life, the organization and activities of the Church are far from simple, so that to apply the tithe altogether in supporting ministers of the gospel at home and in foreign lands is a rather difficult thing to do, though there is evidence that this could be successfully done. It would seem that it should satisfy the majority of people for them to know that their tithe is devoted to the propagation of spiritual work. It is not proper for one to give his tithe to his dependent kinsfolks, or to the relief of the poor, or to ordinary civic and educational causes. It should go for spiritual work in this "Age of the Spirit." "Store house tithing," according to which plan the individual is relieved when his tithe is deposited in the treasury of the church, should approximately parallel the usages of God's people in olden times.

(5) Please explain Acts 9:7; and Acts 22:9. In the first instance it says they heard the voice, in the second it says they heard not the voice.

(Ans.) In the margin of the Revised Testament the word *sound* is substituted for *voice* in the first passage. The explanation, then, is that the men who journeyed with St. Paul did see a light and hear a sound, though they did not distinguish the form of any man or hear any intelligible words. So they *did* hear the voice as a sound, but they *did not* hear the voice as a vehicle of interrogation and information, as Paul heard it.

(6) Is the "Prodigal Son" a type of a backslider or an alien sinner? J. E. S., Alabama

I believe Wilbur Chapman was correct in his supposition that the parable of the "Prodigal Son" was intended to illustrate the Father's love, and not the wilfulness of the younger son or the hatefulness of the elder brother. It will be noticed by the first two verses that the three parables of the fifteenth chapter of Luke were spoken in answer to the Pharisee's criticism of Christ's reception of sinners; His third parable, then, would very fitly represent God's reception of the repenting, returning wanderer, whether he is coming to God for the first time or whether he is coming as a penitent backslider. And there is no way by which we can bar either of these classes from the right to the Father's forgiveness, unless we should join the cynical Pharisees.

DALLAS DISTRICT ASSEMBLY

The Dallas District Assembly convened at Denison, Texas, October 26-30. Throughout the entire Assembly harmony prevailed and it was considered one of the best if not the best Assembly every held on the District. God blessed in a special way.

During the Assembly the different institutions of the church were represented. Rev. C. A. Kinder represented the Publishing interests to the delight and sanction of all. At the close of Brother Kinder's talk a goodly number of subscriptions for the HERALD OF HOLINESS were taken. On Friday evening Miss Myrtle Mangum, one of our returned missionaries represented Foreign Missions and amid shouts of praise and laughter, Dr. R. T. Williams, our beloved General Superintendent, raised over three thousand dollars in pledges for the coming year and some five hundred dollars in cash on the deficit of the District. Home Missions was represented by Rev. J. W. Oliver of Oklahoma City, Okla., on Sunday afternoon of the Assembly. When he was through the entire audience felt that Home Missions was well represented. The Orphanage work was represented by Rev. Oscar Hudson, General Secretary of the General Orphanage work and also President of the Peniel Orphan's Home. It was a beautiful sight to behold the quartet of little girls of the Home all dressed alike and to hear them sing. We are very glad that God has entrusted to our care and keeping such an institution. The Rescue work was represented by Rev. Mrs. Bessie Williams and Miss Verdie Salee. They told how the home was financed and of the great work that our Home at Pilot Point, Texas, is doing. Rev. J. T. Upchurch, President of the Berachah Rescue Home, of Arlington, Texas, gave us a great speech on social welfare. He sat down in the midst of shouts, loud hallelujahs and amens.

We shall never forget the great and wise management of our dear beloved General Superintendent, Dr. R. T. Williams, the presiding officer. His quick and thorough manner of transacting the business of the Assembly was unexcelled in every way. Throughout the whole, not the least partiality was shown nor in any matter was a spirit of discord manifested. Marvelous was the high tide of spirituality. There was not a dull moment of the Assembly. We thank God for such great men at the head of our great Church of the Nazarene.

While there was not much progress made on the Dallas District this past year, yet we are very thankful for seven new churches and a goodly increase in membership, despite the very, very hard circumstances financially of the Dallas District. This has been accomplished through our District Superintendent, Rev. P. L. Pierce for the most part. He has labored and toiled, as few men do, during the past year. Other Districts have done more than this District this year in many respects, but we challenge the entire church to show us more loyal and self-sacrificing pastors, laymen and young people in general than are found on the Dallas District. With only one or two exceptions every pastor returns to the same charge. The entire Assembly returned home to lock arms with the re-elected District Superintendent, Rev. P. L. Pierce, for the greatest year yet in the history of the District. Brethren, we can put our shoulders to the wheel and organize 25 new churches on the Dallas District this year and come up to the Assembly with the greatest victory ever accomplished. The field is broad and we have the material on the field, so let us do the work. ASSEMBLY REPORTER.

HOW ARE WE PRAYING?

SOMETIME ago I heard an evangelist tell an experience which made a deep impression upon my mind. The Lord has used it to stir my heart to greater faithfulness in prayer and I pass the story on to you, hoping that it will arouse you as it did me.

The evangelist has a young sister, a sweet and lovely girl who had given her heart to the Lord in childhood, and had walked in truthful obedience to Him through the years which followed.

When she was about fifteen, Virginia entered school in the city, driving in from her country home each day. She was very busy about her school work, giving herself almost entirely to it, and by the time that she graduated, three years later, her family realized that she had grown cold in her Christian experience. They were troubled about it, but not very greatly. And they prayed for her, but not very earnestly. Virginia had been such a sweet young Christian, they thought, and even now there was no unbroken sin in her life: she would be drawn back to the Lord in some way. And so they were not frightened, for they did not realize her danger. It had not dawned fully upon them that a backslider, however beautiful the past Christian life has been, or however moral the present one may be, is as utterly lost, without God and without hope, and as unprepared to go out into eternity as the sinner who has never known the Lord.

One day the girl was taken sick. Her mother was not really alarmed by her symptoms at first, and decided to wait until the father, who was a physician, returned from a visit which had taken him many miles away. He was gone longer than she expected, and by the time he reached home, Virginia was suffering intensely and burning with fever. The father went to work immediately, and gave quick instructions to the others, keeping them all busy for some time. Then he left her bedside for a few moments, to speak with his wife and children in another room. His face was very grave, and they felt a sudden chill of fear. "What is the matter? Is Virginia dangerously ill?" his wife asked. "It is an acute attack, and she is desperately sick," he answered. "I have taken certain steps, and if she does not yield to the treatment within the next thirty or forty minutes she will be dead in less than two hours." "Dead? But Virginia is not ready to die!" cried the mother. And she wasn't; nor was she in any condition to make preparation. She was in such paroxysms of pain that she could think of nothing else but her suffering; and besides she was already showing signs of delirium from the fever.

The evangelist said that she would never forget the terrible shock which her father's words produced—"Virginia dead," she said to herself—"and lost!" Of course she had known that her sister had been drifting away from God, but she had never thought of it ending like this. She hastened to her room and threw herself upon her knees in an agony of prayer and supplication, pleading with the Lord that He would spare the girl until she had at least one more opportunity to make her peace with Him. And as she wept and prayed it seemed as if the Lord spoke to her: "Why did you not pray this way a year ago—a month ago—even twenty-four hours ago, while she was in health and right mind? Why have you not been really in earnest before? You have had plenty of time to pray, why then did you put it off until this desperate condition of affairs came to pass?"

"I saw and understood, and my heart sank within me," said the evangelist; "but I prayed on, desperately, and God was merciful. Virginia passed the crisis and was soon on the road to recovery. And I? I had learned my lesson. I had found out that the time to pray for people is not when they are sick, but before that—while they are well and in a condition to listen to the Spirit. So that I poured out my heart daily unto the Lord, until my sister was convicted and reclaimed, and safe in the fold once more—ready for life, or death, as they should come."

How are we praying, you and I, for our loved ones who are not saved? In a faint-hearted sort

THE HOME

Conducted by MRS. J. T. BENSON

of way, as if we trust that somehow, some day, they will be brought to the Lord? We wonder, often times, how it is possible for people to put off their salvation from day to day, and thus risk eternal loss of their soul. But are we any the less reckless, if we put off getting down to real prayer for them—the prayer which means business, which is in earnest, which has no thought of letting up until the Devil has been defeated and his captive set free?

We sing these words:

"Time is now fleeting, the moments are passing,
Passing from you and from me.

Shadows are gathering, death-beds are coming,
Coming to you and to me."

But we do not pray as if we believed them. Ah, that hushed chamber, the sick one on that bed, hovering between life and death, the anxious faces, the hearts terrified with the knowledge that the stricken one is not ready to go! These things may be just ahead of us on the road of life. What then shall we do? The wise thing to do is to pray now, as we will pray when that day comes.

The Lord help us not to sleep on our jobs, but to get in our work ahead of time, so that when the hour of trouble comes it will find us prayed up.

A PRECIOUS MEMORY

No heritage which a son can possess is worthy to be compared for a moment with the blessed consciousness of having done all that he could to make father and mother happy during their lifetime. An impressive little story was recently told by a man whose form is now bent and whose hair is white with years.

When he was a boy of twelve he was returning one evening from the hayfield, where he had been at work since daybreak, when his father met him with a request that he go to town to do an errand for him. Any one who has lived on a farm, and who knows that a day's work, "from sun-up to sun-down," means in haying time, will understand how the boy felt.

"I was tired, dusty and hungry," said the old man. "It was two miles to town. I wanted to get my supper and dress for the singing class. My first impulse was to refuse, and to do it harshly, for I was angry that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll go," I said heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel very strong today."

"He walked with me to the road that turned off to the town, and as he left me he put his hand on my arm and said again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw that something unusual had happened. All of the farm-hands were gathered about the door, instead of being at the milking or other chores. As I came near one of the men turned to me with tears rolling down his face.

"Your father," he said, "is dead. He fell just as he reached the house. The last words he spoke were to you."

"I am an old man now, but I have thanked God over and over again in all the years that have passed since that hour for those last words of my father—'You've always been a good boy to me.'"—*Youth's Companion*.

A FAITHFUL MISSIONARY

An old gentleman, living in a quiet Eastern village, had a visit—the first in many years—from his son, a prosperous storekeeper in western Canada. On Sunday father and son went to church, where they listened to a sermon on Christian missions. Throughout the service the old gentleman was restless.

"I'm sorry," he said, as they left the church, "that I brought you here today. I'm sorry that you listened to that sermon. I don't believe in missions. They're a stupid waste of men and money."

The young man made no reply at the time, but when he reached home he asked his father and mother to let him tell them a little story.

"A few years ago," he began, "a young man left his father's farm to seek his fortunes in the Canadian West. He got into bad company, and was left one day by the roadside drunk and unconscious.

"At that place, living in a little sod-covered shack, there was a young man who had been sent out by the missionary society. He was brave. He loved men and sought them in the spirit of his Divine Master. He found the drunken fellow who had been left by his companions to die from alcohol or exposure, and carried him to his shack, placed him in his own bed, and worked over him until he brought him back to consciousness. Then after he had fed him he remonstrated with him for wasting his life, and prayed earnestly with him.

"The young man confessed his sins and sought pardon. His after life proved the genuineness of his conversion. He has become an honored and respected citizen, and as the world goes, a prosperous man. He is an officer in his church, and in order to add to the comfort of his aged parents, he sends them gladly five hundred dollars a year.

"Father and mother, I am that man, and I tremble to think what I should have been but for that faithful missionary."—*Sel.*

MY COUNTRY 'TIS OF THEE

Many years ago there lived in Boston a small boy by the name of Samuel Francis Smith. He was very fond of music and liked to go to church to hear the singing. One evening he went with his grandmother to the prayermeeting and after a hymn had been sung without much spirit, he jumped up, exclaiming, "Why, I can sing better than that myself!" and before any one could stop him went forward and sang in a clear high voice:

"How doth the little busy bee
Improve each shining hour;
And gather honey all the day
From every opening flower."

Can you imagine how the people laughed? They never forgot to tell this story on every possible occasion after that small boy became famous. Do you know what made him famous?

It was because he wrote "America," the song we all love so well.—*Sel.*

THINGS TO REMEMBER

Oh, the little things in this life that are the big things all the time, and no one ever suspects them!—*DE MORGAN*.

Kindness is the golden chain by which society is bound together.—*GOETHE*.

What a man does for the love of God he does differently.—*DR. GRENELL*.

The greatest thing a man can do for his Heavenly Father is to be kind to some of his other children.—*HENRY DRUMMOND*.

A wrong-doer is often a man that has left something undone, and not always a man that has done something.—*MARCUS AURELIUS*.

He that doeth alms in secret is greater than our master Moses himself.—*JEWISH SAYING*.

The only safety for a man who desires to appear good is to be good.—*LYMAN J. GAGE*.

NEVER HEARD OF GOD

By MRS. C. S. JENKINS

ONE Sunday husband and I were out kraal-visiting, and as we were riding along through the valley we saw, on a hill a little distance ahead, a kraal which we had never visited. As we were seeking just such places as this we began at once to look for the path which led to it.

On first arriving, there seemed to be no one at home. The doors of the huts were all locked and there was not a thing stirring about the place. We stood for a few minutes looking at the beautiful valley beneath us and the mountains all around us and were about to retrace our steps when there suddenly appeared from behind some rocks, an old man. He was weak and bent and crippled; and as he came toward us leaning upon two sticks, one could not but realize that his sun was fast setting and that death's night would soon be upon him, and he would be—where?

We greeted him in the usual manner, asked him a few questions about his home and family, and then began to inquire about the welfare of his soul. At our first question, "Do you know God?" he answered, "I do not know Him," and a blank expression covered his face. The name of God was absolutely unknown to him. *Unknown!* Friends, can you realize what it would mean to you if God, your God, were unknown to you?

It is needless to say that our hearts were deeply touched and heavily burdened as we stood there between the living and the dead, and how we longed to be able to give forth the message of God's love as we knew it in our own souls. However, the Lord wonderfully helped us as we tried to tell this old man, in his own language, the story of the cross. He seemed very much interested, but it was all so new to him. We repeated the story several times, and each time he seemed to understand it better. When we would speak of heaven he would look up to the sky, and when we told him that Jesus died for him he looked at us in astonishment. That some one had given his life for him was more than he could comprehend. There was so much that we would liked to have said, but our knowledge of the language is so limited. We trust however, that God will bless our efforts and that, as He promised, His Word shall not return unto Him void:

KRIKORIAN IN SYRIA

I am praising the Lord today from the land of the Amalekites, Moabites and Jacobites and other ites, that, all through the long journey He has been with me and His guiding hand has been leading on thus far. Since my arrival I find that I have to lean harder than ever before upon the same arm so that I might be a blessing, in a small measure, to this land of heartache and sorrow and chaos even down to the present day.

I wrote you a letter on board the Steamer Caledonia and mailed it. I am sure you have already received the same. Coming up from Alexandria, Egypt, to Beirut, I took a fast mail steamer with a hope of getting here quick. I understand the running time between Alexandria and Beirut is about thirty hours and it took our steamer four days and four nights to make the trip. The boat traveled from one port to another at night and anchored at port all day long. The day we were at Haifa I went ashore and sent you a cable. Haifa is one of the two ports of Palestine. Our steamer stopped a day at Jaffa also, but I did not go ashore because the rates for boats seem to be excessive. They have no docks at any of the Syrian ports. One has to take a boat to go ashore and the boatmen seem to be robbers without guns. When a person kicks about the high prices all they say is that it is the tariff fixed by the British government. They are still war prices not lowered.

I have been spending the last ten days in Beirut. This city seems to be a center for all this part of the country. There are people coming here continually from the different parts of Syria and Southern Armenia. They are mostly refugees, coming to this city for safety, this being a port. I have been hearing the stories of some, and getting news from them about the different parts of the country. I have been attending meetings of different missions in the city and getting acquainted with them. The second day I was here one of my old school teachers, now an Armenian pastor, called on me. After talking about many things, he spoke especially about the

MISSIONARY DEPARTMENT

need of spiritual pastors among our people and concluded by saying that he knew of two congregations, one about one thousand and the other about five hundred, that were now looking for a pastor to help them. I told him I could not do anything for them now but will keep the matter in mind.

I am well and getting again used to Oriental ways, however, I don't believe I can ever be an Oriental again since I saw so much of the Occident. If you look at the Fords on the streets you would think you are in Detroit, Michigan, but as you are looking on the Fords you would step into a mud hole on the sidewalk and know then definitely that you can not be there but in Beirut. Be sure to bring lots of shoe polish when you come to this part of the world.

The weather is still quite warm here. Folks are wearing palm beach suits and straw hats. Even though the days are warm, the nights are cool and comfortable.

S. C. KRIKORIAN.

A LETTER FROM A PASTOR

I am pastor of the Loomis, South Dakota church and last Sunday we made a special plea for money for the deficit. We are sending you herewith \$28.75. It is a small sum yet it does represent some sacrifices as the membership of our church is very small and financial conditions are bad in South Dakota. Nevertheless we can never retrench and do less along missionary lines. Even though we are here in rather a cold climate, is no sign we have lost any of our fervor and zeal for Foreign Missions. Thank God it is on the increase. Nearly all the time it seems we can see the outstretched hands of the perishing heathen and hear their bitter wails.

This World-Wide Revival and the present financial needs of our Foreign Missionary Board and a desire for a revival in our church and community is so upon my heart and mind that for some time I have been setting my alarm clock and rising early to pray, and I find the heavens are open above me and God is answering. The ninety thousand dollars that is needed is coming. It must come even though some of us Nazarenes will have to have an auction sale.

We appreciate so much all of our missionaries and the work they are doing and our Foreign Missionary Board. May God abundantly bless all of you.

All for Jesus,

LIDA BRANDYBERRY, Pastor.

THE SOUTH AFRICA DISTRICT ASSEMBLY

The Annual Assembly at Peniel Mission, Swaziland, South Africa, beginning August 8th, was called to order promptly at 9 o'clock a. m., General Superintendent, Dr. H. F. Reynolds, in the chair. Every missionary in the District was present except Miss Martin and Miss Robinson, who were physically unable to come.

There was a peculiar inspiration in this gathering of fourteen American workers, some never having met before. Dr. Reynolds brought up his own cordial greetings as well as those of the General Foreign Missionary Board, assuring us of their deep interest in us and our work.

Rev. Ora Lovelace acted as secretary, and Rev. Chas. S. Jenkins was chosen as statistical secretary as well as assistant secretary. Committees were speedily appointed, and organization completed.

Devotional exercises preceded each business session. These were conducted by different leaders, the song services being led by Brother Jenkins. Special music was rendered by Brother and Sister Jenkins, and a male quartet by Brothers Penn, Shirley, Jenkins and Janzen was greatly enjoyed.

The reports of all the missionaries were most inspiring, and showed steady progress along all lines at their respective stations. At the close of last year there were on the District, 94 full members and 256 probationers; up to August 8th this year we have 140 full members and 314 probationers, showing a gain of 46 full members and 58 probationers. Our dear

Superintendent has been obliged to do the work of several men in the bushveldt besides the care of all the churches and teaching Zulu and Bible at the central station. His report was splendid. We need men from home with a burden for the lost here in the great bushveldt, such as is on Brother Schmelenbach. It was voted to ask the Board for an appropriation to send him on an investigating tour through Rhodesia and Angola to the west coast, for the purpose of extending our borders in view of the millions still unevangelized, and the large number of young people in our American colleges now called of God and preparing for Africa.

It was also voted to ask the Board for an appropriation of \$7,500 to purchase a large tract of land for an industrial farm and the erection of suitable buildings for a central station and training school for evangelists. To this end a committee was appointed to attend to incorporating the South Africa District of the Church of the Nazarene so that trustees might be appointed for the transaction of such business.

It was voted to transfer the, appropriation of \$3,000 from Nels Spruit to Stegi, and the \$2,600 from the Brown farm, near Sabie to Bushbuck Ridge, a more promising location. It was voted to ask for \$1,350 for the land at Sabie, and \$250 for a house.

It was also voted to ask the Board for the following appropriations: For

White River	\$3,000
Lubombe Mts.	2,500
Ututu Pass, beyond Stegi	2,500
Ubulungu Mts.	2,000
Doctor's house	500
Running expenses, hospital	600
Repairs on hut, camp station	60
Publishing interests, Sabie	500
District campmeeting equipment	500
Fence, Peniel	200
Fence, Bushveldt Farm	700

It was voted to have a District paper published, and a committee of five were chosen to this end. Building, Farm and Educational committees were chosen to carry on these departments of the District work; also a campmeeting committee was appointed to look after the interests of our campmeeting next year.

It was voted to establish an English department in our school at the Central Station and that Mrs. Minerva B. Marshall be appointed as the teacher of that school for the present, assisting also in the native work.

Miss Rixse is to remain as teacher of the Boy's Training School, and Miss Lovelace, the Girl's School as well as being matron of their homes for the present, until arrangements can be made for her to go with Sister Cole and open the new station at the Ubulungu Mountains. Miss Cole is stationed at the Fitkin Memorial Hospital as nurse and interpreter for Dr. West for the present.

As soon as Sister Martin is well she is asked to be matron of the Girl's Home at Peniel, subject to her approval.

Rev. J. F. Penn is appointed as head of the Theological Department of the Training School as soon as its location is changed, but for the present he is to study Zulu and have charge of Grace Station, Mrs. Penn having charge of the medical work there.

Rev. and Mrs. Janzen are appointed to Fitkin Memorial Station to have charge of the station, Mrs. Janzen to teach in the day school.

Miss Robinson is to be transferred to the Boy's Training School as soon as the new building is ready, to assist as a teacher.

Brother Shirley and Mrs. Shirley are still to have charge of the Sabie work, and be reinforced by a man and his wife and a lady teacher as soon as possible.

District Superintendent, Rev. H. H. Schmelenbach and wife, remain at Peniel, and the English Department will be located at Peniel this year.

Eight new white workers and 3 new evangelists will be needed this year in addition to those already stationed; 11 new workers and 12 evangelists next year.

Twenty new native churches and twenty-one huts for evangelists will soon be needed and a fund of 10 pounds is asked for each hut, to be taken from a fund for that purpose. It was voted to recommend that monthly offerings be taken up in our churches as soon as the Superintendent and Executive Board agree in the matter.

All the new missionaries were examined in Zulu by the Examining Committee, and all present passed with good rank.

It was voted to put the District Assembly on wheels, and visit the new site for the farm at Grace Station, thence to Sabie, closing August 28.

MINERVA B. MARSHALL, Reporter.

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

KENTUCKY DISTRICT

After the Assembly which convened at Ashland in September, we visited our church at Wesleyville and found them pressing on with determination and courage. It was our pleasure to preach for them three times, and our souls were refreshed and blessed because of the sweet presence of God in the meetings.

Our next stop was with the Science Hill church, but on account of an epidemic of diphtheria in the community, a ban prohibiting public services had been put on, so we were denied the privilege of preaching, but had a business session with the Church Board at the home of Brother Jeff Hines. Sister Helen Brunner, who served the circuit so faithfully for two years felt called to another field of labor, and they have called Brother J. A. Phillips, of Kingswood, Ky., who is now on the field looking the situation over, and will doubtless accept the work.

Our next visit was to Burnside at which place we reorganized the work and preached once for them. This church has recently been greatly revived and is now doing good work. They have pledged more to the support of a pastor than ever before.

From there we went to Owensboro to look the field over with a view of organizing, but found conditions not so favorable as we had hoped, so we preached a few times to a few folk and went our way hoping that some future day we may have a strong and prosperous church in that beautiful little city.

While there we received a call from Brother C. L. Wireman to come to Mt. Sterling, Ky., at which place he and his good wife had just closed a five weeks' campaign, and they had rounded up as fine a bunch of Nazarenes as we ever looked on. Through the kindness of the sheriff we were permitted to worship in the Court House till we could make other arrangements. In the providence of God we secured a nice hall on ground floor and large enough for the pastor to have rooms in the rear, and he is now on the job. Brother Hill and wife, who recently came to us from the California District are serving them. It was our privilege to be with Brother and Sister Wireman a few times during the campaign, and judging from what I saw of their ministry in this meeting, I can recommend them as being safe, sound and thorough in their revival work.

From Mt. Sterling we went to Lexington and spent a few days in the meeting with Brother Cassidy and his people. Brother F. E. Hill and wife were the leaders and the church was blessed under their ministry.

From there we went to Wurtland and spent a few days. We found this young church greatly encouraged and with a working system, and every one a tither. We preached three times and received two members.

Our next stop was at Ashland for two days and it was our privilege to be with the church in their midweek prayer service. Pastor Dulancy and his people are pulling together and souls are being saved weekly.

We are now at Huntington, West Va., assisting the pastor, Rev. J. M. Ash, in a meeting. The meeting starts well and we are expecting victory. Brother Ash is a hustler and things are moving here.

Our churches are arranging for their January revivals and are looking forward to greater things.

We are pulling for Home Missions as we visit the churches, and we hope for better things and press on.

C. R. POLLARD, Dist. Supt.

LOUISIANA DISTRICT ASSEMBLY

The Tenth Annual Assembly of the Louisiana District convened with the Lake Charles church from November 2-6. Dr. J. W. Goodwin, General Superintendent, presided in his usual gracious manner. The reports showed marked progress on the District, such as we have not had for many years. Two new churches had been organized, and there was a net increase in membership of exactly 100, which was about 35 per cent. The finances were advanced over former years.

Rev. W. S. Harmon, Assembly host, who has served at Lake Charles so acceptably during the past year, was transferred from the Arkansas to the Louisiana District, and will continue at Lake Charles during the coming year. This was the only transfer in, and being a belated action, did not represent any recent additions from other Districts.

Rev. W. D. Drummond came to us as an elder from the Methodist Protestant church, and Wesley M. Sirman as a minister from the Congregational Methodist church.

Those transferring out were: S. C. Pritchett to the Arkansas District; R. A. Thornton to the Dallas District; R. J. and Mrs. R. J. Kirkland to the North Dakota-Minnesota District; A. M. Terrell to the Hamlin District; J. A. and Nora Pruett to the Hamlin District. J. W. Cook and Mrs. Minnie Lee Mat-

thews having united with other churches, their names were dropped from the Assembly roll. No new ministers were licensed this year. Rev. L. L. Swett and J. A. and Nora Pruett were elected and ordained to elder's orders.

A commission consisting of A. J. Vallery, Stephen B. Williams and E. G. Theus were appointed to meet with similar commissions from other bodies, and the General Superintendents of the Church of the Nazarene, to provide a probable basis of union. The Congregational Methodist conference, then in session at Converse, La., responded immediately with a commission of five members. At least one other body will provide for such a commission at an early date.

The Advisory Board and Board of Home Missions were instructed to make arrangements for the holding of a District Camp during the coming year.

Among the visiting brethren were Rev. W. E. Bower, representing the Board of Foreign Missions, Rev. Oscar Hudson, representing the Orphanage work, Prof. Bracken, representing Bethany-Peniel College, and Rev. R. A. Thornton, representing the Peniel Academy. Only one benevolent offering or pledge was taken during the Assembly. Dr. Goodwin secured pledges for the Foreign Mission deficit amounting to \$320.

Rev. Stephen B. Williams was unanimously elected District Superintendent. Mrs. Mattie Sutton was made District secretary-treasurer. The next Assembly will convene at Alexandria.

The pastoral arrangements were as follows:

Alexandria	Stephen B. Williams
DeRidder	To be supplied
Ellis	C. E. Woodson
Ebenezer	C. E. Woodson
Homer	C. C. Martin, Asst.
Hudson	To be supplied
Jonesboro	L. L. Swett
Lake Charles	L. L. Swett
Oak Grove	W. S. Harmon
Pleasant Hill	W. D. Drummond
Shreveport	W. M. D. Gaar
	E. G. Theus

STEPHEN B. WILLIAMS, Secretary.

INDIANA DISTRICT

Since our glorious Assembly, that has been reported, we have plunged into the work for another year of victory and advancement on the Indiana District. By the grace of God we want to make this the best year of our lives in the service of our Lord and for His church.

The work is steadily gaining ground here in Indiana. With a number of splendid new pastors with us this year, the reports from all over the state are encouraging. Just after our Assembly we launched a number of good Home Missionary campaigns that have brought definite results. Already four new churches have been organized, and we have another class ready to organize.

We spent a week at Montpelier, where Brother and Sister Cook, and Brother Rodeffer were having a glorious revival. We organized a splendid church of 56 members—a good church building purchased, and Brother and Sister Cook called as pastors, and the outlook glorious for a strong church there.

At Hillsboro, where Rev. R. L. Morgan and Dr. Emerson had a good meeting, we organized a good church of 47 members. Brother Charlie Harrison has accepted the pastorate, and comes from Olivet, and the work is moving forward. They are buying a lot and putting up a church building.

At Marion we organized the mission into a church at the close of Brother and Sister Redmond's revival and plans are on foot to build.

Brother Chatfield held a meeting at Clark Hill, where a nice little class was organized, and he is looking after them.

We were in a few services with Brother Pierson and the new church in North Indianapolis. They have bought a lot and are putting in a splendid church basement. Pastor Davis writes me they have their nice new church at Milltown about ready for dedication. The splendid new brick church at Warrington will be dedicated next month.

At Huntington we found Brother Rich and his loyal people doing things. The beautiful parsonage has been moved over and a splendid basement, 40x60, is going up on this fine corner lot. This is a great victory, and it is truly wonderful what God is doing.

At Fort Wayne we found Brother Paschal and his live young church buying a splendid M. E. Church, as they have outgrown their present quarters. They are getting ready for our coming Assembly. Amen!

We spent a few days with Brother Johnstone at Cambridge City. Revival was in progress and souls praying through. Brother Wright, our new pastor at Richmond, is surely being blessed by the Lord; we had a glorious time with them. Brother Reese,

we found in a good revival at Hagerstown. Stopped over a few days at Parker with Pastor Pendry; was blessed and some folks were sanctified. At Winchester we had a good service. Brother Mounts takes the pastorate there. At Newcastle we found Pastor Grose starting in his revival—tide was on—house about full, and souls at the altar. They must soon enlarge their church to accommodate the crowds and Sunday school.

We found a splendid company out at Auburn, and a good sister beautifully sanctified. Sister Felmke is doing good work here as pastor.

Brother Eddie Cornelius and Roy Hollenback have been blazing the way at Rushville, and God blessed their efforts. At Laurel, where Brother Barnett held a meeting, a class was formed and Sister Carpenter is preaching for them. My old friend, George Deck, has taken the pastorate at Flackville, and we trust and believe they will have a good year.

Pastor Rondell of Spencer, reports to me the new church there has bought a building right on the Public Square and remodeled it for church purposes. Also word comes from South Bend, where Brother Waltz is pastor, that they have bought a lot and erected a tabernacle. I say glory!

Thus the good work is being pushed forward. Our pastors and churches are praying and planning for a mighty sweep of revivals in January. Already the tide is on. Pray for us, and God bless His work and workers everywhere.

J. W. SHORT, Dist. Supt.

NEW MEADOWS CIRCUIT, MAINE

To the glory of God, we desire to report the wonderful things wrought by the Holy Spirit on the New Meadows Circuit since we first came to serve it as pastor. We have now been on the circuit about sixteen months, and it has pleased God to let us see over one hundred seekers at the altar. To God be all the praise!

In the past three months, God has been pleased to give us revivals on the whole circuit. First, we began at Westpoint with Brother Lewellyn Darling as evangelist. The meetings continued over and included four Sundays. This place was, and is an exceedingly difficult field. It is a small fishing hamlet, and unity among the inhabitants has been almost unknown, and consequently not much victory could be expected. Nevertheless, under the Spirit-filled messages of Brother Darling, there were eight or ten seekers at the altar, some of whom were really converted.

Before these meetings were over, we began at Cundy's Harbor with Sisters Lena Horton and Elsie Cunningham as evangelists, and here we continued over four Sundays. In this place there are many who have rejected holiness for thirty years, and only a few who are favorable to a full salvation on second blessing lines. The sisters did splendid work, and commended themselves most creditably to all who attended the meetings, and the little church in "the wild wood" was wonderfully blessed and established in love and fellowship. There were two seekers and two finders.

At Card's Cove also, a place where there never had been a revival, but where some of the Cundy's Harbor people have been interested for some years, Brother Darling did good work for three weeks, resulting in eight or ten finding the Lord. Praise God, for these revivals and the evangelists who, under the Spirit's direction helped to bring them about.

On October 9th we began at Sebasco, Brother Isaac W. Hanson, of Haverhill, Mass., as evangelist. Here again we continued over four Sundays with the building packed full each night. Extra seats were provided and then there were people on the outside. Brother Hanson is a warrior who walks with God; is in close fellowship with the blessed Spirit, and possessed of gracious ability to press the Truth home. During the meeting, God gave us sixty souls, and many of them seeking the second time and obtaining the second blessing properly called. We received three persons into full membership and thirty-three on probation. There are enough to follow to bring the number up to over fifty.

Although we were born the first time in far away Minnesota on the prairies and have been used to the land all our days, yet we receive grace to help us travel these stormy waters in all kinds of boats, and all for the sake of serving our loving Savior and eat lobsters and ocean fish, instead of prairie chicken, getting precious souls saved from sin. We do not expect to stay on this circuit much longer, for we hope to enter the evangelistic work. We have a drawing westward and expect to some day preach the gospel in our native state of Minnesota. Will all our readers please pray for us? We desire only spend our remaining years in the service of the King, and be instrumental, by the Spirit's blessing, to throw light into Satan's dark kingdom.

REV. JOSEPH RICHARDSON.

Evangelists' Reports

Kelley, Texas

Our meeting at Kelley closed with great victory. About twenty-five souls prayed through. We give God all the glory. This was indeed a great time.

Just closed a gracious tent meeting in South McKinney. Brother Knox Jones had charge of the music; he is a fine yoke-fellow. He had to leave after the first three weeks, and Brother and Sister Ireland of Sherman came down and were a great blessing, taking charge of the music. Many souls found the Lord. To our surprise, these good people made this evangelist a present of the nice large tent we were using. Thank the Lord! Let us pray for a World-Wide Revival. I want to do my part in bringing it to pass.

REV. H. A. GREGORY.

Portland, Oregon

At the time of my last report we were in meetings at San Jose, California. It was a hard fought battle, but God gave us a good closing day. The pastor of our church there is Rev. L. T. Wells, an old Indiana boy. One thing we feel proud of is wherever those boys have gone they are stirring the Devil and putting it across. Mrs. Harding was my assistant in the meeting.

Our next meeting was with our church at Lindsay, California, which has been previously reported. We found Rev. Roy Smee a wide-awake pastor. He has built one of the nicest modern church buildings I have found on the coast, and I suppose for the size of the town, one of the best in our movement. The Lord bless him and his fine people, and multiply his kind among us, a thousand times.

We have organized a party to be known as the Harding Evangelistic Party. This party consists of James E. Campbell, song leader, Mrs. Campbell, pianist and singer; Miss Anabel Latimer of Tulsa, Okla., a converted opera singer, and the writer. Our plan is to put on campaigns with churches and boost the Sunday school, Young People's Societies, conduct children's meetings, open air and shop meetings. Our plan of financing is simple. Any church with a wide-awake pastor and people can handle a campaign. My doctor says that I can soon be away from the coast for four or six months at a time. So we will be free to slate meetings in the central states. Mail will reach the party or any one of its members any time at 2306 McKinley Ave., Berkeley, California.

We are now in a campaign with the First Church of Portland. My co-laborers here are Rev. A. E. Sanner of Colorado and Prof. Kenneth Wells and wife. Members of our party are in meetings in California. The church here through their wide-awake pastor, Rev. A. M. Bowes have purchased a lot centrally located in the heart of this beautiful city, and have erected one of the most modern temporary tabernacles I have ever preached in. Brother Bowes is a man who believes that God lives and will do things for His people. We are having a great meeting. Altars filled over Sunday, and we have two Sundays yet before us.

Yours for a great religious awakening in all lands.

U. E. HARDING.

Toledo, Ohio

It was my delightful privilege to spend the month of October with our First Church of the Nazarene here in Toledo. The Lord owned and blessed our labors in the salvation of souls for both works of grace. The church is located among the Catholics and Christian Scientists, and they let us alone, so those who came had to be drawn from other parts of the city. Toledo is not a holiness center by any means.

The church is putting on five evangelistic campaigns this Assembly year. Brother W. E. Shepard preceded me and Brother Howard Sweeten follows for January. As a result of this meeting, and other efforts, the pastor received a good class into membership; some of the finest people on earth. This is my third meeting with the pastor, Brother W. H. Hafer, and I never worked with any one more harmoniously. He has a fine orchestra composed of his own family. The music was simply great. It was a good meeting. Almost every one was out work, but they stood by us financially in a royal manner.

E. E. Wood.

Sedalia, Mo.

I am glad to report victory on the battlefield of Missouri. This was a hard fight, the enemy contended for every foot of the ground, but "God giveth more grace." We thank God that a few souls prayed through. The pastor, Brother P. A. Flower, stood for the Truth, and God surely helped us preach holiness. To Him be all the glory.

Remember me in your prayers.

I have open dates. Home address, Carterville, Illinois.

J. S. WALLACE.

Cheney, Wash.

With Rev. Walter D. Smith as pastor, and Rev. N. E. Franklin as song leader, my wife and daughter as helpers, the Meridian meeting was a great success. About seventy-five prayed through to definite victory, ranging from the age of twelve to eighty-eight years old. Brother Smith is a young man, humble spirited, business-like and a good pastor. Brother Franklin is a great song leader and a great altar worker. He wins the young folks.

I am now at Cheney, Wash. Rev. Ora Ogle is the pastor. This is my fourth meeting I've held for him in six years, and the second time that he has had me for Cheney. Conviction is deepening and souls are praying through. Have been here one week and will continue two weeks' longer. I have two open dates for the winter months.

Yours for a World-Wide Revival.

W. P. JAY.

Among the Churches

COVERT, KAS.

—Sister Crooks and Sister Carpenter were here October 26th, and held a wonderful missionary meeting. At the Assembly, we had pledged \$200, and to our joy, the folks gave in cash and pledged at this service, \$355.71. This meeting was great. People are still talking about it. Folks twenty miles away are asking about it. The Lord is blessing the work here. Pray for our meeting which began Sunday, Nov. 6th. We expect great things.—F. R. McConnell, Pastor.

MARION, IND.

—We began a tent meeting in South Marion, July 28th, with Brother Ed. Vanbuskirk and Brother D. A. Sutton. God gave us a good meeting with about seventy-five seekers. Our District Superintendent came and organized a mission with forty-five members. After the Assembly the tent was pitched in West Marion, where we had a great meeting, which lasted one month. The Lord gave us about sixty seekers. The last night of this meeting our tent was blown down and damaged, so we rented a hall in North Marion, and started our meeting with Brother and Sister Redmond. We had a good meeting, and quite a number prayed through. After a three weeks' meeting here, our District Superintendent, Rev. J. W. Short, came and organized a Church of the Nazarene with thirty-three members, almost all heads of families. We feel very thankful for what God is doing in Marion, and earnestly desire your prayers. We have purchased a lot and are building a new tabernacle. We are expecting to start another great meeting as soon as our tabernacle is completed.—Mrs. Robert Fink, Secretary.

SOMERSON, ARIZONA

—We have just closed one of the best meetings that this church has ever had. The writer preached for three weeks and the glory rolled in upon us; souls prayed through and the crowds came. Brother G. F. Owen and Party from Nampa, Idaho, came and continued the meeting three weeks longer, and some scenes were indescribable. About eighty prayed through and forty united with the church. The Lord has given us a great work here and we are praying that this may be the best year of our life. One soul was sanctified at the prayermeeting the Wednesday night after the meeting closed. Oh, how we praise God for His divine power and blessing. Men were saved in this meeting, who had never gone to church; one mother prayed an hour and a half and was beautifully saved.—J. M. Wells, Pastor.

MANSFIELD, ILL.

—The fire of God's grace is burning on the altar of our church and in the homes of our church people brighter than we have ever seen it. Praise our God forever! We believe every Nazarene should be a member of the great HERALD of HOLINESS Family, and I believe that I can report the Mansfield church 100 per cent HERALD of HOLINESS. The World-Wide Revival is upon our hearts and we are praying as we have not prayed before that the Lord will bring it to pass. Our prayermeetings are well attended and our people are under the load. We are heart and hand with you in this great effort to win souls for God. The Young People's Society is moving on with greater zeal for God and the attendance is increasing. Glory to God, there is no place to stop, but the cry is "Onward for God!" This church has stood the strain of battle for years, and is more determined than ever to stand the storm till Jesus comes. We are having extra prayermeetings now and our souls are crying to God for this World-Wide Revival. The battle is on and we are in it. The Sunday school is on the stretch for greater things for God. Almost to the individual, the Sunday school is represented at church. With our able Sunday school superintendent standing by us, and the church on the stretch for God, we feel there is nothing but victory ahead. Amen!—C. V. Stevenson, Pastor.

Santa Ana, Calif.

Am now in labors abundant with Rev. Humphrey at this place. We are believing God for a genuine revival, and a harvest of souls. Some evidence already at hand. Will continue indefinitely until the work is finished; we are working by the job. Have an opening in December and the first two weeks in January. Would like to spend this time in the state of California or Washington.

Present address, 619 W. 15th St., Santa Ana, Calif. Home address, 1061 W. Taylor St., Phoenix, Ariz.

B. F. PRITCHETT.

Hooker, Okla.

Our meeting at Hooker, Okla., was owned and blessed of God. A union meeting had just been held in a large wooden tabernacle, erected especially for the purpose. Our people wanted to hold our meeting in this shed and tried to rent, or buy it, but it was all to no avail. We were reliably informed that the pastors of the town induced their members to vote in public meeting not to attend the Nazarene revival, and told them that we would not preach the Bible.

Our brethren stretched a canvas tent and after we got started the other church people seemed to forget their pledge. They filled our tent. The Holy Ghost fell on the people and they wept their way to the cross. About seventy-five were in the altar as seekers. There were many happy finders.

We took eleven new subscriptions for our church paper. Brother J. H. Crawford, the husband of the much appreciated pastor, continued the meeting after we had to leave for our next engagement. Brother and Sister Crawford are people of great courage and mighty faith. No doubt by this time they are engaged in the erection of their new church building. If I get a call back to Hooker for another meeting, well you can guess at the rest.

B. F. NEELY.

COUNCIL BLUFFS, IOWA

—We came here after our District Assembly. We found the Holiness Association camp on, also found some true Nazarenes. After taking my wife and daughter to Colorado Springs, I returned the last of September. God has been with us in a marked way. Some have sought and found the Lord. Ten have united with the church; others coming in next Sunday. District Superintendent, Rev. H. L. Kinzie has been with us. A splendid pledge offering was given last Sunday for building a new church. The saints are encouraged. We begin a revival next Sunday, November 13th, with Rev. J. E. Williams of Owensboro, Ky., as evangelist. Pray for us. God is leading on.—M. C. Campbell, Pastor.

MERIDIAN, IDAHO

—All glory and honor to our God. Three weeks of old-fashioned, sin-stirring warfare. Three weeks of mighty conviction and marvelous manifestation of God's presence, and last but not least, three weeks of glorious victory. Over one hundred seekers knelt at the altar during the campaign and seventy-one testified to having received pardon of the Lord, or of being sanctified. The evangelist, Rev. W. P. Jay and wife, and Rev. N. E. Franklin were certainly blessed of God with the old-time fire as they delivered their soul-stirring messages. The church was only half large enough for the occasion, and many evenings the church was filled half an hour before services began. Rev. N. E. Franklin had charge of the congregational singing and many remarked that the people of Meridian had never been known to sing so well before. Best of all, Methodists, Baptists, Christian Campbellites and others fell in at the altar with Nazarenes and prayed through in the old-time way. The Home Missionary Band from Nampa, had the service Sunday afternoon, October 23rd, and Meridian was stirred for missions. The church was packed until the speakers scarcely had room to stand. At the evening and closing service, every available inch of the building was crowded and people thronged anxiously about the windows. The altar call was made and twenty-three came forward; eighteen of the number prayed through. The services closed with a tidal wave of glory and our ranks were strengthened by an addition of twenty-two members. Glory to God. Amen! —Walter D. Smith, Pastor.

WOOD LAKE, NEB.

—We are praising God for what He has done for our souls away out here in the sand hills of Nebraska. It was our privilege last year to have a good minister here, a member of the Methodist church, who preached holiness sermons. The only organization here is the General Baptist church, and only five members in that. They called a minister last April that certainly has been a blessing to the community. He is a sanctified man, and preaches it too. He has had the burden of lost souls upon his heart. He suggested that we have cottage prayermeetings, and we began to ask God to send us a Spirit-filled man to hold a revival meeting this fall, and certainly God answered our prayers in a marvelous way.

Rev. M. R. Dutton of Yuma, Colo., a Nazarene minister came and began the meeting October 6th. The meeting lasted ten days. There were nine converted and twenty-three sanctified. Glory to God for victory. "We feel like traveling on! We are trusting God for a Nazarene church here. Pray for us that we will keep the fire burning till Jesus comes.—Mrs. M. B. Daniels.

BICKNELL, IND.

—God is helping us here in Bicknell. Since the Assembly, we have been more than busy. Our dear Brother Bud Robinson gave us a great lift in a one-night service. That night over \$1,500 was given towards a new church; seven seekers were at the altar, and the basement was packed to the doors. The following week work was begun on the building and in a few weeks, we will be in our new church home. We are expecting a gracious outpouring during the days of November 29th to December 4th, in the Indiana Sunday School and Young People's Convention which will be held at Bicknell. Let all the Nazarenes of Indiana and eastern Illinois plan to attend this great spiritual feast, and if coming notify the pastor. Pray for us in this coal-mining district that God will make us a greater church for His glory.—Ralph W. Hertenstein, Pastor.

RED DEER, ALTA., CANADA

—Sunday, October 31st, our church closed a very successful revival, with Rev. H. J. Elliott of Nampa, Idaho, as evangelist. Sixteen different persons sought the Lord for pardon and purity, and most of them were happy finders. There were also several definite cases of healing. The finances of the meeting were easily raised; then on the last Sunday Brother Elliott asked for \$122 to cover some local needs, and in a few minutes the people pledged \$139. The last offering of the meeting was raised for Foreign and Home Missions; this was nearly treble any previous missionary offering for this year. Praise the Lord! We feel we are much indebted to Brother Elliott for his faithful, untiring labors among us. The faith of our people has been strengthened, and God has given us a new vision of what He is able to do. On with the revival.—Rev. Wesley Swalm, Pastor.

CANASTOTA, N. Y.

—Our new church building was dedicated Sunday, November 6th. This was preceded by introductory services beginning on Wednesday night. Rev. W. H. Hoople of Brooklyn, was in charge. They were successful. We also had one day in the interests of missions with Rev. M. C. Adams, District Missionary Treasurer. But Sunday was the greatest day. The Lord graciously drew near. Our church was packed, and over \$1,300 was raised as the result of an attempt to raise \$1,000 and more is coming in. Brother Hoople endeared himself to all. The least we can say of him—a man of God—truly seems a weak expression. A good effect was produced by the services and we are looking ahead to the greatest victories possible, and pray through God, for the impossible.—Lloyd B. Byron, Pastor.

MCALISTER, OKLA.

—We have just closed a victorious meeting at Tannie Hill, nine miles north of McAlester. Rev. J. W. Hipp of Altus, was the evangelist. It was a revival of the old-fashioned type. Conviction gripped the hearts of the people, seekers knelt at the altar and prayed through in the old-fashioned way. To God be all the glory. We closed out on Sunday night, and a nice band of Nazarenes organized, subject to the approval of the District Superintendent.—W. L. Alford, Reporter.

NEWCASTLE, IND.

—We have just closed a meeting with Rev. W. O. Nease in which about 100 sought God at the altar. We have taken in twelve new adult members since the close of the meeting, and the church is in fine shape. On the last day of the meeting a pledge offering was taken for \$1,000, payable in six months, to cover an indebtedness on the parsonage. Our Sunday school is in fine shape and doing well. The record attendance is 210 with an average of 150 and an enrollment of over 200. There is a fine spirit of co-operation among the ministers of this city. A simultaneous revival effort begins next Sunday and a general exchange of pulpits was made yesterday among the participating pastors. In the exchange we were appointed to the First Baptist, Sunday night and God blessed us in a message on prayer. The United Brethren preacher filled our pulpit and had three souls at the altar. We are planning a great meeting in January with Rev. Bona Fleming.—M. F. Grose, Pastor.

HENRYETTA, OKLA.

—We began the new Assembly year at Henryetta with new faith, new zeal and new courage. God gave us two good services on last Sunday; blessed our souls and gave us one soul in the fountain, and two new members in the church. We are expecting to join the World-Wide Revival campaign to begin the first of the year, and we are believing God for a landslide from glory.—M. G. Jobe, Pastor.

"OVER THE TOP" IN THE MISSIONARY RALLY

A most successful five days' convention and missionary rally was held at Kansas City First Church of the Nazarene, Nov. 8-13. Dr. J. W. Goodwin, General Superintendent, was the evangelist in charge, assisted by Rev. N. B. Herrell, General Secretary of the Board of Home Missions and Evangelism, and Miss Myrtle Mangum, returned missionary from India. Dr. Goodwin's sermons were inspiring and elevating, delivered with the unction and power of the Holy Ghost. Brother Herrell, with his usual holy enthusiasm led the host in song.

The Women's Missionary Society held their regular all-day monthly missionary meeting on Friday, which was a good meeting indeed. Miss Alice McClellan, a returned missionary from Burma gave a most touching report of her work among the Chinese, in the afternoon session.

Sunday, was a "high day in Zion." Dr. Goodwin delivered a wonderful sermon at the morning preaching hour, and Rev. E. G. Anderson, Secretary-Treasurer of the General Board of Foreign Missions, was in charge of the Missionary Rally held in the afternoon. Miss McClellan spoke again to the delight of all present. Miss Myrtle Mangum, in her usual spirited, enthusiastic manner, gave a heart-touching report of her work in India, of the great field of labor, and the urgent need of workers and funds. Dr. Goodwin then took charge of the service, and in less than twenty minutes, a great missionary offering of \$3,143.00 was subscribed, amidst much rejoicing. This was considered a "great offering" in view of the fact that on October 30th, there was raised in cash and pledges, over \$12,000 for the indebtedness on the church. Truly, "God loveth a cheerful giver."

The convention closed with a rousing evangelistic service at night with a number of hungry souls seeking God. "The best of all, God is with us."

REPORTER.

WANN, OKLA.

—These are good days to the Wann church. Our new pastor, Brother H. P. Huffman, has arrived with his family and we believe he is a Spirit-filled man and that God is going to bless his labors among us and make him a blessing to the church and town. Our Wednesday evening prayer meetings are times of real refreshing from the presence of the Lord. Last Friday evening Brother Huffman organized a Young People's Society with 33 young people in attendance and we believe the Lord is going to bless this meeting in a wonderful way. They will meet each Friday evening and will have one Wednesday evening out of each month for their prayer meeting. We are greatly burdened for the lost and are looking forward to the World-Wide Revival and praying for the salvation of many souls. Pray for us.—Mary P. Harris, Reporter.

CHICAGO, ILL., AUSTIN CHURCH

—God is with us. We began our pilgrimage here in July. There has been a substantial increase in attendance. The members are much blessed, some hungry souls have found God. Ten members have been added to our number. Sixty-five of our congregation gave us a house warming and brought abundance of provisions, a few nights ago. The matter of buying a church or building one has engaged much of our attention. God is helping. He answers prayer. We have received \$6,000 in cash and short-time pledges, to date. We must have a strong holiness church in this part of this great city. By the grace of God we will. There is nothing too hard for God. On with the good fight.—C. H. Strong, Pastor.

HAMMOND, IND.

—The Hammond church is receiving one of the greatest Holy Ghost awakenings in its history. The saints are prevailing with God and believers are being baptized with the Holy Ghost, backsliders are returning home by the way of the cross and sinners are confessing and forsaking their sins until they are "Born Again." To God be all the glory through Jesus Christ our Lord! Amen!! And Amen!! For special workers we have engaged God the Father, God the Son, and God the Holy Ghost. While God the Father is helping His children to sing, pray, testify, shout the victory and preach the gospel, God the Holy Ghost is doing personal work with every sinner, backslider and unsanctified person in the audience and God the Son is saving, reclaiming and sanctifying them as fast as they will come unto Him. There have been 52 seekers at the altar in the past eight days and the revival sweeps on with a mighty tide. Pray for us that God will shake every person, home, precinct, ward and the entire town until scores will be saved and go to heaven instead of hell.—A. M. Wells, Pastor.

MORRISTOWN, IND.

—Last night, November 6th, was the closing serv-

ice of the revival in the Stringtown Nazarene church. It was somewhat of a pull, there having been so much preaching in that community and light rejected, the Cleveland camp is located just three miles from this church. However God blessed and several backsliders prayed through. We received eleven subscriptions for the HERALD. Rev. E. M. Cornelius was the evangelist in charge, and he was used of the Lord in bringing stirring messages. The church also was helped.—H. W. Cornelius, Pastor.

CHASE, KAS.

—We closed a good meeting here October 30th with Revs. Jarrette and Dell Aycock. It was said by many people of the other churches as well as those of our own that it was the best meeting that had come to Chase for many years. There were some bright cases of salvation. Some of the hardest cases in the community were brought under conviction and are looking this way for salvation. The church is encouraged to have another revival in the near future. God is with us and we are marching on. We are still enjoying a good substantial "pounding" which the congregation brought to the church on the last Friday night of the meeting. We join you in praying for a World-Wide Revival.—H. J. Beaver, Pastor.

CARUTHERSVILLE, MO.

—Closed a week's revival Sunday. Many were blessed and the church greatly encouraged. People came from fifteen and twenty miles; several ministers also attended. We are getting new and greater visions and are expecting great things from the Lord. We expect another revival in the next month and would like to have a song evangelist to help us.—Dr. A. O'Bannon, Pastor.

ONTARIO, CALIF.

—Sunday, November 6th, was a record-breaking day in our Sunday school; attendance 143, and a missionary offering of \$153.31. There was a fine attendance at the morning and evening service. The pastor's subject in the morning was "Gideon's Band," at the evening service, Fred Whitley, a student from Pasadena University spoke on "God's Call to the Young," which was enjoyed by the large number of young people present. A revival spirit is on here and we are expecting great things of the Lord. Evangelist Jarrette and Dell Aycock are to be with us in January.—A. K. Bryant, Pastor.

WAUKENA, CALIF.

—We report victory from the Waukena Church of the Nazarene. We have just closed a three weeks' revival during which time souls prayed through in the good old-fashioned way. It surely was a hard fought battle, but victory came in answer to the prayer of faith. Thanks be unto God who giveth us the victory. Evangelist Thomas Mashburn, mighty in prayer and strong in faith, was co-laborer with our pastor, Rev. L. A. Whitcomb, who also brought inspiring messages both in sermon and song. Our meeting closed last night with the altar full of seekers, almost all of whom prayed through to victory. Five new members came into the church, and the end is not yet.—Reporter.

PRAIRIE GROVE, OKLA.

—We have just closed a Holy Ghost revival at Prairie Grove, with Brother F. L. McDonald of Indianapolis, Ind., as evangelist. God wonderfully blessed. Brother McDonald's efforts in saving and sanctifying a number of souls. We have a fine class of young people in the Sunday school, and every one was saved and some sanctified. To God be all the glory. Pray for us.—Mrs. J. M. Stemmons.

SANTA BARBARA, CALIF.

—The church here is moving on. There is a splendid spirit among the little band, with perfect loyalty to the pastor, in his difficult joy, and we feel there is a deepening work going on that presages even better things. Finances are coming easy, our expenses now upward of \$40.00 a month being brought up regularly, with a good balance. We have purchased a good piano, repaired our electric display sign and have started a building fund.—Rev. Earl D. Hinchman, Pastor.

DECATUR, ILL.

—We have just closed one of the greatest meetings ever held in the history of this church. Rev. Earl E. Curtis was the evangelist and Mr. Chas. Buss and wife, singers. Great interest all through the meeting. A revival meeting in progress on each side of our church, less than eight blocks away; we did no advertising at all, but church was packed and scores of folks turned away. During the meeting we had 150 at the altar, and the last Sunday there were forty at the altar praying through up to midnight. The last Sunday morning we had a healing service; folks came from all parts of the city; sixty bowed at the altar and claimed they were touched of God. Such a service I have never seen before. Brother Curtis sure can preach; seemed sometimes

he would preach himself to death. Beads went whizzing in the air, tobacco thrown away, lodgepins destroyed, "dog-ears" went out of fashion, and a new order for full dress was wanted at once. The singing of Brother and Sister Buss is good, but when we say this it is not enough, for their godly life and personal work and the desire they instill in other people to be more like Jesus, is as great as their singing. We now have 275 in Sunday school; Young People's Society enlarged, and now we are considering buying a church. I say glory!—L. G. Milby, Pastor.

WARRINGTON, IND.

—We are completing our new church at Warrington, and expect to dedicate December 4th. We have had great revivals here, but never had organized holiness until about a year ago. God spoke to one man, who double mortgaged his farm to build a Nazarene church. We only have a small class of twenty-four members, but God promised to see us through. We feel especially blessed of God in securing Dr. John Matthews for our dedication service. He will be with us December 2nd to 4th. We are arranging to take care of a number of visitors and we heartily invite any one who can, to come and help us make this a wonderful time in the Lord. If you can not come, please pray that God will see us through.—Mrs. Alice Eakin, Sec'y.

NASHVILLE, TENN., FIRST CHURCH

—For two weeks and more our people have feasted on the wonderful truths of a full gospel, as faithfully sounded out by the Rev. J. B. Chapman. We praise God for such preaching and trust it may not be Brother Chapman's last visit to Nashville. The meeting ran over three Sabbaths, with two services daily, and especially large audiences attending the Sunday services. Under the forceful, logic and loving spirit of the preacher, much conviction was manifest, and, true to His word, "as many as received Christ, to them gave he power to become the sons of God." Thank God for sixteen souls who sought and we trust, found Him at the altar of prayer. We are determined to press on, to pray more earnestly than ever for the great revival, and to hold fast to the assurance which God has given, that He will surely pour out His spirit upon us when we fully meet His conditions. Brother and Sister B. D. Sutton also endeared themselves to our people during the meeting. He has a remarkably rich voice, which blends beautifully with that of Mrs. Sutton. The singing was with fervor and unction, and we were divinely blessed as he sang with might and power a number of the grand old hymns that our fathers sang in the long ago. We are praising God for the meeting just closed, and for the great revival He is waiting to give us.—Meda C. Taylor, Reporter.

LOWELL, MASS.

—We have just closed, in our Lowell church, one of the most blessedly satisfactory revival campaigns of our entire ministry. Rev. C. B. Jernigan and Miss Mable R. Manning were the evangelists. The original schedule called for a two weeks' meeting, but when that period was reached the power and interest were such that the people unanimously voted that it must continue another week. Brother Jernigan, though anxious to get home and assume his duties as District Superintendent of the Western Oklahoma District, felt that it was God's will that he should remain another week, so the work went on for three weeks. At the end of three weeks the tide was still rising so steadily that we should have been glad to continue indefinitely had Brother Jernigan been in a position to remain with us, as it was, however, we regretfully brought the meeting to a close. The song leadership and solo work of Sister Manning was a great asset to the meeting. She did fine work throughout. The visible results, apart from the great blessing and inspiration which came upon the church, was about seventy seekers at the altar with but three services of the series which did not yield some seekers. We shall never cease praising God for the privilege of enjoying the blessed ministry of our precious Brother Jernigan and Sister Manning. Our prayer to God is that every church in our connection might have such a blessed and helpful meeting.—John Gould, Pastor.

ENID, OKLA.

—The new Assembly year begins with unity of heart and purpose. We began our new year with a three weeks' revival effort which resulted in near thirty souls praying through to a definite experience of pardon or holiness. Eleven new members united with the church, also a Young People's Society was organized with about twelve charter members. The Enid church and pastor see great things ahead. Prof. Willard Davis and wife, local members of our church did good service in devotional and song service. The pastor and church desire to have any Nazarenes visiting or passing this way to visit us at our church on Fourth and Broadway. Pray for us.—J. Walter Hall, Pastor in Charge.

EAST LIVERPOOL, OHIO

—We came to this city following the Annual Assembly held in Pittsburgh, Pa., May 18-22, and took up the work of the Lord in the Church of the Nazarene. The church received us with open arms and made us welcome at the very first service. We at once began to lay the foundation for a mighty revival as God gave orders, and on October 9th began a series of meetings. However, before the revival began souls were finding God at cottage and church prayer meetings, also at Sunday evening services, and as a result we had seekers from the very first Sunday, and in four weeks, only two services without seekers. Pastor conducted services for two weeks and many found God, and on October 26th Rev. Edna M. Banning, evangelist of Cleveland, Ohio, came to us from Mannington, where she had just closed a mighty revival. Miss Banning just fitted into our services in a way that made us feel assured that God was pleased with her coming to us. She is a mighty preacher and soul-winner, as well as a splendid altar worker, and never gives up until all have prayed through, or desire to return to the altar at the next service. Miss Banning was with us until November 6th, when the revival closed with twenty-one seekers at the closing service. Charter members say this was one of the best revivals ever conducted by the church and all are greatly encouraged to push on for a mighty time during the World-Wide campaign. Sabbath school is the best since its organization and doing things on a large scale. The church is beautifully united and well oiled with the Holy Ghost, twenty-six having united with the church since the Assembly and more looking our way. Our finances are in the best of condition, having raised in less than six months \$1,012.00 for Foreign Missions with all other obligations paid in full to date and a nice working balance in the treasury. The church has also given donations to needy pastors amounting to over \$125; gave evangelist a fine offering, and special offering and donation to pastor and wife amounting to over \$100. Of course, we feel that we have the best church and people in the Nazarene connection. To God be all the glory.—Rev. and Mrs. O. L. Benedum, Pastors.

COFFEYVILLE, KAS.

—We closed a very successful five weeks' meeting here, October 23rd, with Evangelist C. J. Garrett and A. L. Crane, song leader, in charge. Brother Garrett is a powerful preacher, fearless in his denunciation of sin, and exposing errors of all kinds. He presented holiness in such a clear way that the truth gripped hearts. Brother Crang is a good song leader and his solos were greatly appreciated. Brother Garrett presented the cause of our church in such a way, that it is giving the Nazarene people a real place in the community. Crowds were good and a number of times over-flowed the large tent. The glory of the Lord came down and between sixty and seventy persons prayed through to victory. Twelve have united with the Church of the Nazarene. The revival spirit is still on. One has been sanctified and three saved since the close of the revival. The Devil is stirred and the saints are marching on to victory. "They see their triumph from afar, by faith they bring it nigh." We are looking forward to and praying for the World-Wide Revival. Sister Stella Crooks and Miss Eva Carpenter were with us in a great missionary meeting, and \$228.83 was raised in cash and pledges, making a total of over \$800 raised during the revival for all purposes. To God be all the glory.—Rev. H. W. Smith, Pastor.

MISSIONARY CAMPAIGNS, NEBRASKA DISTRICT

Rev. O. E. Enos and Rev. R. G. Coddling will hold missionary meetings on the Nebraska District at dates and places mentioned in the following schedule:
 MAXWELL AND PLEASANT VALLEY—Nov. 21st and 22nd. Rev. N. D. Essley, Pastor, Maxwell, P. O.
 KEARNEY—Nov. 23rd. Rev. Elizabeth Wheeler, Pastor.
 ARNOLD AND NEW HOPE—Nov. 24th. Rev. V. A. Schofield, Pastor, Arnold P. O.
 KENESAW—Nov. 25th. Rev. H. W. Anderson, Pastor.
 HASTINGS—Nov. 26th and 27th. Rev. J. C. Walker, Pastor.
 LONE STAR—Nov. 28th. Rev. C. B. Johnson, Pastor, P. O. Farnam, Neb.
 CURTIS—Nov. 29th. Rev. N. W. Crandell, Pastor.
 ATOKA—Nov. 30th. Rev. Robt. Rogers, Pastor.
 GUIN ROCK—Dec. 1st. Miss Etta Britton, Secretary.
 FAIRBURY—Dec. 2nd. Rev. H. M. Brown, Pastor.
 JANSEN—Dec. 3rd and 4th. Rev. E. Eckels, Pastor.
 BEATRICE—Dec. 5th. Rev. C. E. Ryder, Pastor.
 LINCOLN—Dec. 6th. Rev. B. H. Edwards, 1024 E St.
 These meetings have been arranged by Brother Haas, our District Superintendent, and we believe will prove a great blessing to all the churches and those who are able to attend. May we urge our people everywhere to pray much for these meetings.

NOTES AND PERSONALS

"We desire to make a correction in our report of October 26th, of the revival. Due to many duties at the time of our report, we omitted, unthoughtfully, our song leader's name; and that he continued the revival for a week after Brother Shepard had gone. Rev. T. C. Etherton, was our song leader.—H. J. Brown."

An enthusiastic "get-together meeting" composed of the Carl Junction church and the Webb City church and the church at Joplin, Mo., was held Sunday afternoon, October 30th, with Rev. W. I. Deboard and his faithful people at Joplin. Plans were made for a great campmeeting organization of which W. I. Deboard was elected President, Rev. E. E. Miller, Vice-President, Rev. W. A. Menneke, Secretary, and W. T. Roney, Treasurer.

Rev. George Ward of Garfield Ave., East Palestine, Ohio, states he is ready for calls in the evangelistic field. Brother Ward has been in the pastorate of the Church of the Nazarene for eleven years.

Evangelist Fred St. Clair reports from Portland, Maine: "We are pushing the battle here in the Church of the Nazarene, with glowing prospects of a great revival. Glory!"

Evangelists Theo. and Minnie E. Ludwig visited the Publishing House November 14th, and reported victory in their evangelistic campaign.

Evangelist D. Rand Pierce and wife report from Kelso, Mich., that they are opening a work in that needy place, and desire the earnest prayers and support of the many friends interested.

Revs H. G. Cowan of Freewater, Montana, wishes to call the attention of those taking studies in the Preacher's Course of Study, that the examination on Church History is on Hurst's Church History, instead of Fisher's.

Revs. Mary A. Custance and Annie S. Allen announce that they are entering the evangelistic field. They are both ordained elders of the New England District and have served as pastors on the District for the past nine years. Their address is R. F. D. 3, Box 51, Gorham, Maine.

Rev. C. H. Alger of Bethany, Okla., is commissioned evangelist by the Western Oklahoma District Assembly. He states he is ready to go any where the Lord may lead. Reference: Rev. C. B. Jernigan, Dist. Supt., Bethany, Okla.

ANNOUNCEMENTS

NOTICE—The Northwest District Sunday School Convention will convene at Colfax, Wash., November 30th to December 1st. Pastors and superintendents will please do their utmost to make this the best convention yet held on the District. Come and bring your delegates and do not forget your offering, if it is not in. A good program is being prepared for the day sessions and there will be an evangelistic service each evening. District Superintendent Nerry and Wife will be present to help keep things going. Come praying!

Wm. M. IRWIN, Dist. Pres.

WANTS

WANTED—Experienced chef desires position as cook in some Nazarene school where my children can get Christian education. Can handle buying economically and take full charge of kitchen. Best references furnished. Address: F. M. Everitts, Perry, Iowa.

WANTED—Cash for Octavo and sheet music songs. Will sell for a time, at least, \$1.00 Yankee Song for 60 cents. Seven Events, prophetic song, (\$1.00) for 50 cents. Other songs 2 for 25 cents; 10 for \$1.00. A \$5.00 complete set containing 34 of my compositions for \$4.00. Evangelist E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.

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NAZARENE TRACT SOCIETY
 2109 Troost Avenue, Kansas City, Mo.

TELEGRAMS

HERALD OF HOLINESS: Bloomington, Ill.
Meeting closes with victory. Fifty professions of reclamation, regeneration and sanctification. Rev. J. E. Gaar did great preaching. Church strengthened and a new vision. Pastor and church drawn close together. Brother Gaar has a message for the people. Our strongest churches need his ministry.

J. H. VANCE, Pastor.

Through an unaccountable error the above telegram was omitted in a previous issue.

HERALD OF HOLINESS: Chicago, Ill.
Great day at Woodlawn church. Revival is on. Glory of God so filled the house that our pastor did not get to preach at the morning service. Seekers praying through in old-fashioned way. Spirit of unity prevailed. Largest attendance in Sunday school on record. Mrs. S. G. SIMPSON, Reporter.

Rev. E. G. Anderson, Kansas City, Mo.

Your letter in regard to our missionary appropriation has stirred my heart and we pledge you our united effort to get the needs before our pastors. We also assure you that we are all stirred over

E. W. WELLS, Dist. Supt.
San Antonio District.

HERALD OF HOLINESS: Vincennes, Ind.

Let all the pastors and churches of the Indiana District rally to the help of our Foreign Missionary Board with their plans as outlined by John Matthews to raise the deficiency. Put on a special missionary service on or near Thanksgiving and raise the two dollars per member and send immediately to our District treasurer. We must stand by our noble missionaries in this critical time.

J. W. SHORT, Dist. Supt.

HERALD OF HOLINESS: Duluth, Minn.

Rev. C. C. Beatty, a member of Chicago Central District, who has for several years been in charge of the Duluth Bethel Works, is in St. Luke's Hospital here with a fractured limb. Run down by over work. Friends please pray for his speedy recovery.

Mrs. C. C. BEATTY.

HERALD OF HOLINESS: Bartlesville, Okla.

Closed the Bartlesville Campaign in blaze of glory Sunday night, November thirteenth. One hundred thirty-two in the fountain. Fifty-one united with church. Great improvement made on city. W. E. Ellis and Prof. Lowman and wife at their best. Thank God for victory. F. C. SAVAGE, Pastor.

HERALD OF HOLINESS: Cheney, Wash.

A gracious revival is on here with Evangelist W. P. Jay. Seekers are digging down and going through the line of confession and restitution. While the numbers are comparatively few, yet the work done is genuine and will be lasting. Meetings will continue over Sunday, November 20th.

ORA OGLE, Pastor.

HERALD OF HOLINESS: Spearman, Tex.

In fine meeting here. Good crowds. Souls praying through. Fine outlook for new church. Many hungry souls seeking the Lord. Good singing by W. C. Suddleston and wife.

J. H. CRAWFORD, Evangelist.

HERALD OF HOLINESS: Mt. Vernon, Ill.

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DEATH OF MRS. W. L. BREWER

Mrs. Sephena V. Brewer, wife of our District Superintendent, W. L. Brewer, passed to her eternal reward November 7th. The funeral was held from the Minot church, of which she was a member, and the remains were shipped to California.

Our sister was saved and sanctified some years ago, and since that time has been very active in Christian work. She has labored in campmeeting, praying and singing, and was Superintendent of a mission for some time. A little over a year ago she married Rev. W. L. Brewer and they came direct to Minot, North Dakota, as Brother Brewer had been appointed Superintendent of the North Dakota-Minnesota District. Here she traveled with her husband, when her strength would permit, and helped push the battle for souls.

She was strong in faith and always cheerful. Her messages in song were uplifting, and her prayers would bring the glory down. It was a blessing to any soul to hear her ringing testimony to full salvation and at such a time to behold her shining face.

Some four months ago she was confined to her bed and ere the Savior took her home, suffered intensely. She was very patient through it all and left a glowing testimony before she passed over. It was a benediction to be in her room and hear her talk about her future home. The day before she died she said that all she had to do was to open the door, and step in.

The District has sustained a great loss, and our brother's loss can not be estimated. She will be greatly missed by the members of this District, but we can only say, "God knows best, His will be done." Our loss is her gain.

C. H. BECK, Pastor, Mohall, N. D.

C. B. PRINE, Pastor, Velva, N. D.

L. C. BROWN, Pastor, Minot, S. D.

TELEGRAMS

HERALD OF HOLINESS: Duncan, Okla.

Revival closed last night with an altar full of seekers. There were more than sixty seekers and more than thirty professions. Fifty subscriptions to the HERALD OF HOLINESS. Pastor's salary raised three hundred dollars on the year. Rev. Balsmeier is a strong preacher of the old-fashioned type. The work here is in splendid condition.

W. B. WALKER.

HERALD OF HOLINESS: Cleveland, Ohio.

Revival in full swing; sixty-two at altar yesterday—Sunday. Bona Fleming with George and Effie Moore doing excellent work. Crowds good; many outsiders finding God; another week.

C. WARREN JONES.

HERALD OF HOLINESS: Portland, Ore.

Wonderful revival in Portland First Church; large attendance and deep conviction; two hundred seventy-seven seekers; eighteen united with church; others coming. U. E. Harding raised five thousand dollars in cash and sixty-day subscriptions Sunday for property, building and other expenses, which assures us victory in our new project.

A. M. BOWES.

HERALD OF HOLINESS: Phoenix, Ariz.

Closed four Sundays' revival tonight with 18 in altar. Church wonderfully encouraged; large crowds. C. Edward Roberts and Ernest Roberts and wives evangelists. Over six hundred seventy-five dollars raised. One hundred fifty seekers; twenty names for membership. Ernest Roberts, Columbus, Ohio, called as pastor. Future bright for Phoenix church. W. H. GRATTON, Reporter.

MISSIONARY CONVENTIONS—ALABAMA DISTRICT

Rev. Elsie Wallace, of Kansas City, Mo., and Rev. and Mrs. A. B. Anderson, of Jasper, Ala., will be engaged in missionary conventions on the Alabama District at the following places and dates. We urge our people everywhere to pray much for them as they present to our people in Alabama the great needs of the foreign fields. Following are the dates and places:

Cordova	Nov. 17
Dora	Nov. 18
Coal Valley	Nov. 19
Jasper	Nov. 20
Snoddy Chapel	Nov. 21
Grace Chapel	Nov. 22
Carbon Hill	Nov. 23
Saragossa	Nov. 24
Nauvoo	Nov. 25
Florence	Nov. 27
Haleyville	Nov. 28
Natural Bridge	Nov. 29
Parish	Nov. 30
Corona	Dec. 1
Bankston	Dec. 2
Millport	Dec. 4
Tuscaloosa	Dec. 5
Sylvauga	Dec. 6
Shiloh	Dec. 7
Mt. Zion	Dec. 8
Huntsville	Dec. 9
	Dec. 11

PASTORAL ARRANGEMENTS

DALLAS DISTRICT

District Superintendent—P. L. Pierce.
District Secretary—Mrs. E. J. Sheeks.
District Treasurer—G. E. Waddle.
Principal, Peniel Academy—R. A. Thornton.

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Blossom	Arthur L. James	Blossom, Tex.
Blaine	Z. B. Hostetter	Texasarkana, Tex.
Cedar Hill	C. C. Cluck	Cedar Hill, Tex.
Corsicana	M. W. Burgess	Corsicana, Tex.
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Good Exchange	J. W. Land	Vitran, La.
Houston	W. L. McGraw	Houston, 1701 Weber St.
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Lufkin	V. B. Alterberry	Lufkin, Tex.
Marlin's Chapel	E. P. Thompson	Jacksonville, Ill.
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Orange	W. A. Carter	Orange, Tex.
Peniel	S. W. Hampton	Peniel, Tex.
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NIGHT OF PRAYER

SUNDAY

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