

HERALD of HOLINESS

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

Vol. 11. No. 21. Whole No. 541

Kansas City, Mo., Aug. 23, 1922

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

EDITORIAL

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

Criticism of the Bible

THE very word *criticism* has come to mean unbelief to the most of us. This is all because of the methods used in the criticism of the Christian Scriptures. There is a proper and helpful criticism to which the Bible may be subjected and under which its value will the more actually appear.

The Bible will stand all the honest investigation and examination that any one may be disposed to give it. There is nothing to cover up with reference to it and all its friends are glad to have any one read it and pass unbiased judgment upon it.

The fault with the Higher Critics is the method and spirit with which they approach the Word of God. From sources altogether outside the Bible they presume to pass upon the matter of its origin, form and value; and then come to the Bible with these preconceived notions and try to make it conform to them. They make reason and "science" supreme and accept the Bible only as it bows to them. This last the Bible will not do, and so the contest is joined. To the Higher Critic, the Bible is a human book and is subjected to the same tests and is to be received with the same authority that any other book is accorded. Miracles are not allowable in the creed of the Higher Critic, so he either denies or explains away the miracles of the Bible. He can not accept the "Virgin birth" of Jesus, because of its scientific difficulties; and he rejects the resurrection of Christ on the same basis. The work of the Holy Spirit is either explained by the laws of psychology or denied and set aside.

No matter what the ecclesiastical office or the scholastic standing of the Higher Critic, he is a practical infidel. No man can deny miracles of power and knowledge and belief in the Bible "as the Word of God." No man can deny the "Virgin birth" and still believe in the deity of Jesus, and if he does not believe in the deity, he can not believe in the sufficiency of His atonement for sin and in His power to actively and experimentally save from sin. No man can be a disbeliever in the personality and potency of the Holy Spirit and still be in the active and real enjoyment of His transforming power. No, a man can not be a higher critic and be a vital New Testament Christian.

Lower critics acknowledge the divine origin of the Holy Scriptures in the form in which they now appear and believe that they are sufficient for our rule and practice. Their work, therefore, consists of a mere criticism of the

text to make sure that it is correct. Their work has to do especially with the examination of the old manuscripts and other sources through which our Sacred Scriptures have come down to us, and with the consideration of the proper word to use in translating the ancient writings into the languages which men speak today. Dr. W. B. Godbey is a worthy example of the lower criticism, and we all appreciate this tireless devotion to the task of giving us the Bible just as it appeared as it came from the hands of the inspired writers.

There are slight errors in the translation of some passages, a few omissions, and a number of interpolations in our Authorized Version of the Bible, but we are assured by the most zealous lower critics that none of these errors affect a vital doctrine or an important question of conduct. So, while it is interesting and helpful to read the various "revisions," it is quite sufficient for me to read and believe and follow what I read in the blessed Book in the versions to which I have been accustomed from childhood.

So the whole question of criticism largely loses its force for me and I ask rather for a sufficient portion of the same Spirit who inspired holy men of old to write the Book to enable me to understand it; and I do earnestly ask for so gracious a work of His grace upon my heart as to make me glad and willing to believe and obey the Word which He has given me.

The Higher Criticism is skeptical, irreligious and wicked; the lower criticism is lawful and helpful, but not either very fruitful or essential. Faith in the Bible as the Word of God and an earnest, honest effort to discover the message which this Book brings to me is the best attitude for me to assume.

God's word is sufficient to show me my need and to lead me to the cross where my need can be supplied. It is a foundation that is sure and steadfast in life and will be my refuge and dependence in death.

No matter what the critics may think and say, I know the Bible is true and that it is the Word of God. I know this because I came to God on the conditions which the blessed Book set forth and found Him just as it promised me I would. I have followed its instructions, now, for nearly a quarter of a century and have tried its promises in many of the testing places of life and I KNOW THIS IS THE WORD OF GOD AND THAT IT IS TRUE.

THE ROCKS AND THE QUICKSANDS

EVERY apostate church has gone to its doom either on the rocks of fanaticism or in the quicksands of compromise, and although these are listed as opposites, they strangely approach each other in many of their manifestations.

There was a time when there were grave dangers that the holiness people would strand on the rocks—many minor bodies and a considerable number of individuals did go the way of this dark, cruel and barren death. But I think now that there is very little danger of the Church of the Nazarene driving into fanaticism. There is a sanity among our leaders and a conservatism among our people that is assuring in this particular. No man or set of men will henceforth be able to stir us with light and human enthusiasm and get us to lose our heads and drive us with reckless abandon to the sickening shock that is the certain end of zeal that has no knowledge. "One woe is past," thank God! But a more subtle and, therefore, more dangerous evil is upon us and before us. The quicksands of compromise now threaten, and will threaten, the safety and usefulness of our noble craft.

David was *true blue* when conflict and dangers surrounded him; but in the days of peace and comfort he became an adulterer and a murderer. "Better days" are here for the Church of the Nazarene, but these are the days that will test our mettle as the old days of conflict never did. Battle and danger always answer for tonics to nerve for the unusual; but when the days of relaxation come, collapse and death are at the door.

The Church of the Nazarene is the Gideon's Army Corps of the Church Militant, and you know the soldiers in that company who ungirded their loins and laid aside spear and shield to quench their thirst in the day of battle were rejected and sent home. Concessions to the world and to the flesh will enmesh and consume us unless we watch and pray with sleepless vigilance.

Nazarenes are just old-time second blessing holiness folk; straight and radical in all the orthodox doctrines of the Christian creed, laying special emphasis upon the deity of Jesus Christ, the personality of the Holy Ghost and upon *entire sanctification as a work of grace wrought in the hearts of believers by faith subsequent to regeneration*; clean and sincere in conduct, maintaining "a good report with them who are without"; but refusing to be conformed to the habits, thoughts, plans, dress and practices of the worldly world. It is an evil day when we try to be any other than a people of this description. *Liberality* in doctrine and *broadness* in practices of moral and religious requirements will sound our death knell. Oh, Nazarenes, the quicksands are ahead! The world *without* can and will harm us but little, but the world *within* will sap our power and set us adrift. For the sake of a dying Christ

who rejoiced, even in His sorrow, that His own were "not of the world," even as he was not of the world, and for the sake of a dying world that turns to us to mark out the way of life, and for the sake of a dying church which looks to us for ensamples of "the better way," let us now, continually and forevermore "renounce the *hidden* things of darkness," keep ourselves "unspotted from the world" and as individuals and as a people live "soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" that we may be worthy to be presented by Him and with Him in that day.

GETTING ON A SANER BASIS

NUMBER FIVE

THE Church of the Nazarene is overburdened with General Boards. We have followed the plan of honoring each new activity with a Board, and it looks like we have tried to do *everything*. Everything ought to be done, but *we* can not do everything.

In the first place our organization into so many General Boards is unwieldly and inefficient. All the work that has kindred character could very well be carried on by one Board. Instead of hindering, this would help the cause represented by each one.

Then our present plan is expensive. If a Board is active at all, it must employ at least one executive and no matter how little there is to do or how unnecessary the work required, if a man gives his time to the proposition, he must be supported. We need all the good, strong men we have, and many more in the pastorate and in the other regular lines of our ministry. None of our good men are, or need be, "place seekers."

We will have to give up some of our institutions. Perhaps I better not attempt to suggest which ones; but we must centralize on some of the most vital and stand by them to the last ditch. We have too many drives for money and too much energy used in lines of work that are not altogether essential to our task. We must have our Publishing House, we must keep up our Foreign Mission work, we must have our schools and there are other interests that must be maintained and fostered, but let us slack up on "Institutionalism" and go on with the revival. We will never do very much "following a program." The situation is very much as it has always been and we just have to get out and preach and pray and sing and exhort and "carry on" to victory. There is no "royal road" to the fulfillment of our task. It is still "Take up your cross and follow me;" and "Go forth weeping bearing precious seed."

It is Satan's trick to deceive us into following our own judgment and feelings instead of the Bible and the Holy Spirit.

Questions Answered

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

Q. What should be the attitude of a loyal Nazarene toward the Ku Klux Klan? A. L. C., Kansas.

Ans. Just like our attitude toward other secret societies—just leave it alone. We are not especially called to fight secret societies, but to preach full salvation. We do not believe that secret societies will help us with our task or that they give any assistance to the individual to live a spiritual life and promote the Kingdom of God. Our particular objections, being personal, may differ quite widely, but we are agreed in one thing and have so put ourselves on record in our Manual. That is, that we will "Abstain from membership in and fellowship with oath bound, secret orders or fraternities." This covers the Ku Klux Klan just the same as it does the Masons. You are not required as a Nazarene to conduct an active campaign against any secret society, but to abstain from membership in and fellowship with them all.

Q. Can a loyal Nazarene be a member of or in sympathy with the Ku Klux Klan? A. L. C., Kansas.

Ans. That question of sympathy is a difficult one. I think a Nazarene might be in sympathy with whatever good there may be in the principles of the Klan and with whatever good it may do in the uplift of the community, but he could not be a loyal Nazarene and carry on propaganda for the lodge. Of course, a man could not be a loyal Nazarene and belong to this lodge any more than he could and belong to any other oath bound lodge. We are clear out of the lodge business, our fight is entirely in the open.

Q. What is the meaning of the saying "Many are called but few are chosen" (Matt. 22:14)? M. S., Ind.

Ans. Though found in other places in the gospels, it seems more in place here in connection with the parable of the Marriage of the King's Son, than any where else. The allusion is to the Roman custom of raising their militia; all were mustered, but only those were chosen to serve who were found fit. In brief, the meaning is, Many are called by the preaching of the Gospel, but only a few are chosen to dwell with God in glory, because only a few come to the Master of the feast for the necessary wedding garment (justifying and sanctifying grace). Notice that the man who appeared without the wedding garment was without excuse; so, also, will the soul be that comes up at last without having "washed his robes and made them white in the blood of the Lamb." God's choice for our eternal happiness is conditioned upon our preparing for it.

Through Faith

By JOHN W. GOODWIN, D. D.

I WAS much impressed the other day in reading the eleventh chapter of Hebrews with these two words, "By faith" and "Through faith." These seemed to place faith as an active force and not some abstract idea. Faith seemed alive, throbbing with activity and mighty moving force in the lives of men and women. Faith ran to furnish a sacrifice for Abel; feet to walk with God in the days of Enoch; hammer and nails in the hand of Noah to build the Ark; a moving van as Abraham obeyed the call of God. Faith burned as a moving star in the vision of Joseph amid the darkness in the sojourn of his own people in Egypt. He looked out over the foothills of time and saw clearly when the promise of the deliverance of Israel would be fulfilled, and gave commandment that his bones should be carried out of Egypt when the people marched out in triumph. Here we may see a dying man, the shadows of night gathered around, no indication anywhere that the promise was being fulfilled, yet with undaunted faith called things that were not as though they were and commanded that his body be not forgotten when they departed from Egypt. This is the kind of faith that the poet sang about:

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

Please note what this moving, active force in human lives can accomplish: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Faith is full of restless activity. It seems almost restlessly impatient to step out and undertake things for God. While faith is perfectly reasonable, yet it is not conservative. Faith is aggressive and moves out to explore the land unseen. It can not live in the past or present, but lives in the future and claims things that are not as though they were.

To be conservative is human. To believe God is to live in the Spiritual realm. Humanity on the plane of the natural must ever study closely lines of careful conservatism, for its resources are limited. God is Infinite and unlimited, hence faith in a living, infinite God can not be determined by human reason. No bounds can be fixed to the accomplishments of faith in the will of God. Our God has never been conservative in nature or grace. He has bidden His children to come boldly to the throne of grace for help in times of need. "My God shall supply all your need" and "All things are possible to him that believeth." These expressions seem to welcome us into the realm of infinite possibilities. On the human side we

are compelled to be conservative, but on the divine side let us not limit the Holy One of Israel by a little, weak and puny faith. Let us not circumscribe or limit the structure of our future by too small a foundation. God is calling for men of faith, who are willing to undertake the humanly impossible. What we can do ourselves requires no faith to undertake. We must undertake enough to invite the attention of a great God. When my child, who is 14 years of age, comes to me with a problem in addition, I at once invite her to work out this simple problem herself, but when she comes to me with a problem in Algebra, worthy of a girl in high school, then she invites my attention and I at once proceed to assist and encourage her in the struggle to solve the problem. Do you not think that many of us should be out of the grammar grades of simple problems and undertake something worthy the attention of our heavenly Father, who is expecting us to measure up to the full stature of a man in Christ Jesus.

Heroic faith is not presumption. Faith rests on a sure foundation—the promises of God. To declare we have faith with no promise would be to presume on the will of God. To say we have faith without meeting the known conditions would be to presume on the mercy of God. To affirm we have faith for things simply to demonstrate our righteousness or the righteousness of God would be to presume on the veracity of God, for God does not need to justify Himself or vindicate His truthfulness. God is never impatient simply to show Himself off, neither does He want His people to be anxious to justify themselves. We can not go beyond what is written. Elijah called fire from heaven, but he was divinely directed. The disciples wanted to call fire out of heaven to demonstrate they were right, but were divinely forbidden. Faith may be distinguished from presumption, for real faith is founded on the truth and nature of God.

Faith is the living, moving force in the hearts of men, therefore faith without works is dead. Works will never make faith, but faith will work by love. Works are evidences of faith. Is there no care for our brother in need; no burden for souls; no passion to win the lost for Christ; no revival efforts; no interest in foreign missions; no intercessory

"Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give to go, but most to pray;
Still, till the blood-red banner be unfurled
O'er lands that still in deepest darkness
lie,
O'er deserts where no cross is lifted high.

"Stir me, O stir me, Lord. Thy heart was
stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best beloved one,
Even to the dreadful cross, that I might
live:
Stir me to give myself so back to Thee,
That Thou canst give Thyself again
through me."

prayers, then faith is dead. Faith does things. Faith never sits in a rocking chair and idly trills the thumbs. No! Faith is up and doing. Faith is busy, stopping lion's mouths, quenching fire, making the weak strong, waxing valiant in the fight, turning the enemy into a fleeing army and bringing life out of death.

Brother, let us not talk so much about what we can or can not do. Let us talk more about what God can do. Then let us meet the conditions of faith and get something done through faith in God, remembering that faith either limits God in His dealing with us, or opens up possibilities for the manifestation of divine grace and power. Our Lord was ever chiding His own disciples, saying, "Oh, ye of little faith, wherefore didst thou doubt." He seemed to regard no limit to what might be accomplished, except the limitations of faith. With a loving God bidding us to ask through faith let us undertake larger things for His glory. The eleventh chapter of Hebrews should be continuous history of the lives of men and women in the Church of God throughout all time, who through faith bring things to pass.

Divine Healing

By S. B. RHODES

"Who health all thy diseases" (Psalm 103:3).

WHETHER direct or indirect, all healing is of God. The doctor and the dentist have a work to do. Amanda Smith tells how the Lord healed her and how she said, "I will take no more medicine." For some time the Lord continued to heal her. Then came an attack of La Grippe, she grew worse from day to day and in her desperation inquired of the Lord "Why?" She felt led to use a simple remedy and was healed. Wesley said "The Lord can heal with or without means" and among other books he wrote one on medicine for the common people. It is said that one remedy he discovered cured three hundred people in one neighborhood, and while he saw many healed directly, he saw hundreds healed indirectly.

George Fox, the founder of the Quaker Church, saw many healed in answer to prayer, yet he declared that God revealed to him that certain herbs had medicinal value, and so to this day there are imitations of the Quaker remedies. Remedies have been greatly abused; but "Luke, the beloved physician," was no doubt a medical doctor. Solomon said, "A merry heart doeth good like a medicine" (Prov. 11:22). Isaiah used figs on Hezekiah's boil. Ezekiel mentions the leaf of a tree that was for medicine (Ezek. 47:12) and Paul prescribed for Timothy's stomach trouble.

Though one may not always obtain healing from God, yet soul life and health are always found upon meeting the conditions of the Word of God.

ALAMEDA, CALIF.

Introducing the Preacher



Mrs. DeLance Wallace was converted in her home, and three days later was sanctified at an altar in a meeting in Colby, Kansas, through the preaching of the late Rev. M. L. Haney, in 1893. She was one of the organizers of the

Northwest Kansas Holiness Campmeeting Association in which she was an active worker until 1898 when she moved to the state of Washington. In 1899 she was called to superintend the Pentecostal Mission which later formed the nucleus of the Church of the Nazarene in the Northwest. After the organization of the church in Spokane she served as their pastor until 1907, when she was called to Seattle, and in 1910 to the Wglla Walla church, serving there continuously until her husband was called to Kansas City as General Manager of the Nazarene Publishing House; since then she has given her time entirely to evangelistic work. During all her ministry she has been successful in evangelism, and has helped in the pioneer work of the church over the entire northwest part of the United States and in Canada.—EDITOR.

Landmarks

By MRS. DELANCE WALLACE

AMID the peculiar and everchanging environments of these days we have great need of knowing the landmarks that make clear to us all the path from earth to heaven, and by which we may be sure of a "Title clear to mansions in the sky." The wise man of old well penned: "Remove not the ancient landmarks which thy fathers have set," (Proverbs 22:28).

God, who knew all things from the beginning, early in the history of the children of men, clearly and indelibly marked the path so that every man, woman and child could safely make the journey from this world to the next, where we may ever be with the Lord, and serving Him in holiness and righteousness all the days of this life. It has always been the devil's business to bewilder, deceive and misguide.

When the children of Israel were brought up out of Egypt and they entered Canaan there was given to each family for a possession a portion of land which was to be their inheritance forever, and from which they could have their every need supplied, upon the one condition, "If ye obey my voice." No one was left without a place which he could call his own, and where he could erect his family altar, and worship God in peace and safety.

It appears that each man's possession was known by certain landmarks, much the same as is the custom today. Many of us know of

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instances where people have been very contentious for what they felt was rightly theirs, either by purchase or inheritance, not being satisfied until the courts had determined what were the original and proper landmarks. We were once in a meeting in Kentucky where the city engineer had been called on several occasions to settle a dispute over a certain fence between two adjoining homes, one of the parties claiming that it had been built on her land rather than on the line where it should have been, and was determined to have every foot of ground within her own yard she could lay claim to.

Our earthly possessions, though for this life only, have been deemed of such value that permanent and accurate records are kept of corner stones and other landmarks. If this is so needful, do we wonder that God, in His word, has been so careful to give us a record of His landmarks, that we may not be mistaken, but know what is the everlasting "Inheritance of the Saints in Light," and the way by which we may find it? How prone has been the Church of every age to drift with the tide into formality, obeying in the letter and giving attention to the pleasing of men rather than in spirit pleasing God.

Our text says, "Remove not the ancient landmarks which thy fathers have set," indicating that He has given us spiritual fathers in times past who have not only blazed the way, making a clear trail, but have erected monuments by which we may find and recognize what God has for us. Though at times the darkness around us may be dense, we can look up, and see the reflection in the heavens, as is said of the path through a dense forest, after night-fall, when one can not see the hand before the eyes; if the skies are clear, there is reflected in the heavens above the exact road leading out into the open and travelers have often found their way out by steadfastly looking upward and carefully following the road indicated there. God will see to it that there is no place so dark but that we can be led forth into the light.

It is a glorious thing to know that as we journey on our way to the Celestial City there are footprints on the path. Pilgrims have gone our way before us, and warriors have been fighting our struggle before we engaged in it. Whenever John Bunyan brought his pilgrims to a place where there were relics of previous warfare, he always made them tarry long enough to be re-inspired and to continue their journey with renewed vigor, sweeter songs and greater determination.

In that wonderful chapter—the eleventh of Hebrews—we read of heroes of the Old Testament who wrought righteousness, stopped the mouths of lions, obtained promises and

they are now looking over the battlements of heaven to see if we are getting the "Better thing God has prepared" for us if we seek the old paths and remove not the landmarks they have left behind.

Sinai

We must not attempt to mention all that come trooping through our mind but the first landmark we would call attention to is Sinai. This marks conviction for sins. In Galatians 3:24 we read that the law was our schoolmaster to bring us to Christ, and our own personal observation has revealed that not very many people seek salvation until after they have been deeply convicted of breaking the laws of God. As the thunderings from Sinai struck terror to the hearts of those who had not hearkened to the voice of God, so today preaching the judgments of God can bring sinners under conviction, making them feel they are slipping into hell. About twenty years ago Rev. C. W. Ruth was conducting revival services in Spokane, Wash., and one evening when preaching on the judgments of God there was such awe over the congregation that souls began to cry aloud for the Lord to have mercy on them, feeling it was their last opportunity to be saved. That night's service had been preceded by a spirit of mighty prayer on the church. We have read that the great sermon preached by Jonathan Edwards, "Sinners in the Hands of an Angry God," when sinners were mown down like hay before the sickle, was following a night of prayer. When people are brought to realize their condition by such conviction there is sorrow for sin and they gladly turn from it forever. May we ever keep to this line of preaching and prayer, "For God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil."

Calvary

Our next landmark is Calvary. "All have sinned and come short of the glory of God," but the Captain of our Salvation for love of the justice and glory of God laid down His life to redeem the human race from the curse of the law, and to free us from the slavery of sin. He gave Himself a ransom for us all. We were hell-bound and hell deserving; had nothing to commend us to God. "There was no eye to pity and no arm to save," but in due time the Son of God appeared bringing salvation to a lost world. The earnest love of Jesus led Him not only to give up all His riches and become poor for our sakes, but to take upon Himself the death penalty that was ours, that we might be saved. From that day until now penitent souls, looking to Calvary, have been able to sing "The dying thief rejoiced to see that fountain in his day, 'And there may I, tho' vile as he, wash all my sins away.'" Angels catch the message and bear the news to their celestial home and the great host of the redeemed take up the strain, giving glory to God, "For there is joy in the presence of the angels of God over one sinner that repenteth." Bishop Taylor tells of a man rescued from the rocks below the falls of Niagara. It was necessary for the rescuers

to improvise a rope ladder by which one of their number volunteered to descend the perpendicular cliff to the rock to which the drowning man was clinging. With a firm hold upon the ladder with one hand, with the other he grasped the arm of the benumbed man, lifted him to his feet and urged him to lay hold of the ladder and climb for his life. With difficulty he finally reached the top of the ladder when the eager onlookers grabbed and literally carried him around on their shoulders. The crowd that had gathered had a time of rejoicing. They laughed, cried and shouted for joy. No questions were asked as to what distinguished personage he might be—whether a foreigner, a Democrat or Republican; Methodist, Baptist, Presbyterian or what not; he was a living soul in peril of his life. Lord help us to get the Gospel Ladder to the multitudes who have gone over the falls to the depths below, and are today in sin, helpless and discouraged. This ladder is both sure and steadfast. Jacob saw the upper end of it and informed us that it reached to heaven. Paul saw the lower end of it and declared it reached the chiefest of sinners. And we can truly say, "It was for me that Jesus died on the cross of Calvary."

Pentecost

Following Calvary our next landmark is Pentecost.

When we speak of Pentecost we do not refer to a particular day, of the month, season or year any more than we refer to Peter as being The Rock upon which Christ was to build His Church. But there was a deeper work of grace for each member of the early Christian Church, and without which each of the disciples, had at some point or other failed, and that *something needful*—that we have never yet been able to clearly define in words—Christ, according to the translators, called "power." All scholars agree that the word translated power meant some force that was as mighty and acted as quickly as dynamite and the effect as transforming as was the resurrection of the soul from death in trespasses and sins, to life in Christ Jesus.

The last command Jesus gave to the church was to tarry at Jerusalem until they were endued with power from on high, and the Word tells us it was "when the day of Pentecost had fully come" that the fire fell. The first pentecost meant such a separation from everything and consecration to God that the world has never gotten over it. So today when Christians tarry for their pentecost, meeting every Bible condition, making a consecration for time and eternity, God fulfills His promise, and answers that prayer of our Savior "Sanctify them through thy truth."

In these days of new things when we see a sign "Pentecostal Meetings" tacked over halls or canvas tents, we wonder whether they stand for the second definite work of grace subsequent to conversion, such as was obtained by the tarrying one hundred and twenty at Jerusalem when "They were all filled with the Holy Ghost." Oh Lord, keep us on the main track and help us to follow the teach-

ings of Jesus and such holy men as Dr. Bresee, Revs. M. L. Haney, Isaiah Reed, C. L. Fowler, H. C. Morrison and many others who have been leaders in the holiness movement for years, and guided us aright. Pentecost means today what it has always meant. It is the eradication of the carnal nature, cleansing our heart from *all sin*.

The day of Pentecost was the one day in the whole year when Jerusalem would be full of people, and why should not this have been the day when our Lord should choose to send the promise of the Father, enduing those whom He had chosen for the beginning of the Christian Church with that power necessary to help them through all adversity and opposition which awaited them, and that it might be scattered throughout the world by eye-witnesses? It might have occurred at a time when not so many were around; the folks might not have made so much fuss about it; they might have gone about in their usual way and just "lived it" as we hear many say we should do, but I declare to you "When the day of pentecost had fully come," when the one hundred and twenty had died out to whims and customs, to formalities, to the opinions of the Doctors of the Law, to the Pharisees, Scribes, hypocrites, to friends and families, and were willing to be made a gaz-

ing-stock for the assembled multitude, there came a sound—*suddenly*—as of a great storm. Those unlearned fishermen immediately became eloquent and able to speak in every tongue in which those of that crowd were born, if that was the only language the man could understand. The gift of tongues was not a gibberish that needed an interpreter—it was the ability to make everybody understand the working of the Holy Ghost. When the Holy Ghost descends today, there is usually a commotion. But it is not the commotion; not the noise; not the gift of tongues—not anything—we are to seek, but "that Holy Spirit of promise" that consumes or drives out carnality and every inherited sinful tendency, filling our whole being with the Divine Nature.

There is no other way for us, as a church, to evangelize the world than to "Seek for the old paths . . . and walk therein." When men and women are baptized with the Holy Ghost there are many of the same kind of happenings as on that day of Pentecost. And the best of all times for sinners to be converted or backsliders reclaimed is when the Holy Ghost is present in His sanctifying power.

Other landmarks we can but mention:

Prayer

Secret, family and public prayer can not be neglected, and there are times when we will have to say to business, to friends and to a thousand things that swoop down to demand our attention, "Stay thou here while I go yonder and pray."

Praise

"Whoso offereth praise glorifieth me." It was when they began to sing and to praise that the glory of the Lord filled the temple, and it will ever be that when the glory of God fills a soul there will be praise. Not pumped up, but spontaneous, and continuous.

Reading the Word

"Search the Scriptures daily." We are to be judged by the Word of God, and He has given it as a lamp unto our feet and a light unto our path.

If we keep on these lines, with a tender conscience toward God, when we get to a place where we seem to be in doubt as to what we should do, the Word says, "Thou shalt hear a voice from behind, saying, 'This is the Way, walk ye in it,' and the poet has expressed it in the words:

"Near, near thee, my son, is the old wayside cross
Like a grey friar cowed in lichens and moss,
But its cross beams will point to the bright golden
span
That bridges the waters so safely for man."

Love is the crowning grace of humanity, the holiest right of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart to life, and is prophetic of eternal good.—PETRARCH.

The joys of heaven are not the joys of passive contemplation, of dreamy remembrance, of perfect repose; but they are described thus: "They rest not day nor night," "His servants serve Him, and see His face."—ALEXANDER MACLAREN.

COMPLETE IN HIM

Col. 2:10

A. COLUMBIA SCHNABEL-HUDON

"Complete in Him."

O mystery Divine!

*That we, who are but dust,
Should be in Him complete.*

*Should be in Him replete,
With beauty, holiness, and power.*

Still growing like Him hour by hour.

In weakness, His Omnipotence we trust.

O mystery Divine!

"Complete in Him."

O Grace untold!

Should be in Him uplifted,

That we who fell so low,

Should be by Him so sifted,

That naught of sin or self remains—

Nor any of life's guilty stains.

In vileness, His own Holiness we know.

O Grace untold!

"Complete in Him."

O glorious thought!

That we need have no care.

Just walk with Him in light,

Our garments pure and white.

Just love and serve without alloy,

While singing songs of holy joy.

*In thralldom, His full blessedness we
share.*

O glorious thought!

"Complete in Him."

O mystery Divine!

That we His glory share.

Yes, we are on our journey home.

Our Heavenly Father bids us come.

We see the city from afar,

Its gates of pearl still stand ajar.

In glory, His own likeness we shall bear.

O mystery Divine!

BIBLE HOUR AT THE INTERNATIONAL SUNDAY SCHOOL CONVENTION

By C. J. KINNE

THE Bible Hour at the opening of the morning sessions was in charge of Prof. O. W. Warmingham, Professor of Religious History and Literature, Boston University. He is a man of keen mind, broad culture, and seemingly of deep piety. We wish it were possible to print his Bible lessons as he read them, and to present all his thoughts. It will only be possible to quote a few of his sayings.

"Christianity is a historic religion. Jesus Christ is the central figure, remove Him, and while there will be something left it will not be Christian."

"Christianity contains every good thing which any religion has—plus."

"Christ in His character is the transcendental character of all ages."

"He is the embodiment of moral ideal for man for ever and ever."

"Christianity contains the principle of self-giving service and sacrifice. Jesus announced, 'The Spirit of God is upon me because he hath anointed me,' etc., and when John's messengers came to inquire if He were the Christ, He said, 'Boys, stand around here and see what I am doing.'"

"The consciousness of God is the most central thought of Christianity."

"What you think concerning Christ is what you think of God."

"Psalm 104 gives a many-sided conception of God. In His benevolent Almightiness He cared for the eagles, the conies, the ships of the sea, and the leviathan in the sea."

"The supreme thing in the teaching of Jesus is the great morality of God. A new idea of Fatherhood: The Old Testament idea was a great and Almighty Being. The New Testament idea is a loving Father. Fatherhood must appeal to the sense of respect and approval of children. So God gives freedom and possibility of eternal life."

"This world is the best kind of world in which to develop Christian character."

"Science has found out by study and research what inspired men said long ago."

"The world is governed by law, and the heavenly Father is living up to His responsibility."

"Science is merely a name of a method of procedure that men employ. The scientific mind is the greatest contribution of science."

"The greatest contribution of religion is not doctrine or creed, but a religious soul."

"The whole social value of life is a gracious provision for the development of moral character. The philosophy of fellowship is give and take."

"Seek His righteousness. You can depend upon God."

"The Father is under obligation to give us of His fellowship. Jesus had the knack of talking to the Father upon every issue of life. Prayer becomes converse with God."

"Jesus came into the world that all men may have abundant life."

"Having freedom and possibility of fall, if God did not make every effort to save us He would not be the Father of Jesus."

"The words 'sin' and 'sinners' are not popular but they include us all."

"The sin business is pretty serious."

"We have an idea of training children into religion but men by the million have experienced sin. 'All have sinned and come short of the glory of God.'"

"In the Old Testament there are three words for sin: *transgression*—deliberate violation of God's law. *Iniquity*—diverging from the straight line. *Sin*—Missing the mark. The man who turns away from God misses the mark both ways—God's plan and his own hope."

"There is a three-fold effect of sin. 1. Alienation from God. 2. Destruction of moral value. Instead of one being a social asset he is a deficit—a sinful man. 3. Moral disintegration—loss of power to do right."

"The Jews had many kinds of offerings for different phases of sin and guilt. Jesus did not use any of these symbols but came with 'love that will not let me go' to the Cross to show God's attitude toward sin. Men must repent. God said, 'Go, and sin no more,' and He will give a moral power to recover from sin."

"Men who turn to Christ will find His life mingling with theirs sending them out to redeem others."

"God's love will restore those who turn to Him."

"Money or any property values will not satisfy love. Love alone can satisfy love."

"If we say that we have no sin we deceive ourselves. We do not have to wait until children fall into sin but may endeavor to bring them to Christ and to experience this new life."

"This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners."

"How may we find out whether a man is possessed of the Spirit? By his *fruits*. The fruits of the Spirit are more important than the *gifts* of the Spirit. If a man in his conduct does not exhibit the fruits of the Spirit, all his professions are vain. The real test of whether a man has the mind of Christ is whether he manifests it in his life."

"Sonship is a growth in spirit like the Father. All animals have biological relations. Potentially all men are brothers—actually, not yet."

"Brotherhood in Jesus Christ means more than words. It means that men shall take the attitude of sonship to God. 'Those who have set themselves to do the will of my Father are my brethren.'"

"It is not enough to 'slobber' over one another and say 'brother.'"

"The Christian is under obligation to care for those outside the family as a brother."

"We ought to have much feeling in religion. Fatherhood and brotherhood mean something thoroughly moral."

"If the life of Jesus means anything it means a 'love that will not let me go.'"

"The grace of God may be found sufficient in guiding, training, forgiving, cleansing childhood."

In his closing prayer Professor Warmingham among other petitions offered this one, "We pray God our Father to forgive our sins, cleanse us from unrighteousness, and guide us by His Holy Spirit, in the name of Jesus."

Divine Healing

By REV. B. F. NEELY

THE SCRIPTURAL AND RATIONAL VIEW

In this article we are to study Divine Healing differentiated from occult healing (Continued)

THE existence of these systems of occult healing presents two great dangers.

First. If one denies the possibility of physical healing resulting from the exercise of the power of mind over matter he is forced to one of three untenable positions.

(a) That God only can effect the healing of the sick without the use of physical means. The danger in this case lies in the fact that when everything that approximates the supernatural in appearance is attributed to divine activity it constitutes the individual an easy prey "of the sleight of men and cunning craftiness whereby they lie in wait to deceive." For the mysterious healing, wrought by the system of Christian Science, is offered by them as incontestable proof, substantiating their claims to Christian rating. Then when one comes in contact with the proof of unmistakable cases of healing wrought by them, and believes that God only can perform these things, he is in the exact position to accept Christian Science with all its Bible-repudiating, sense-ignoring and God-dishonoring claims.

(b) That the Devil is the direct author of every thing that is extraordinary which does not result directly from the power of God. The danger in this case is in the fact, that when the circumstance under which the healing occurs is such that it will not admit of its being attributed to satanic power, and this often happens, the individual will accept it as from the Lord and consequently accept all of its incidental claims; and therefore become a convert to the doctrine of the healer.

(c) That the healing is not real; but a bogus pretension cleverly palmed off on the unsuspecting by a trickster. The danger in this case is in the fact that when one who holds to this view comes in contact with a demonstrated case of healing wrought by mental processes, he will accept it as evidence that the healing is of God; and consequently he will become a victim of whatever heresy the healer propagates.

Second. The second great danger incidental to the existence of occult healing lies in the fact that

when investigation proves the existence of real healings, and many other mysterious things as well, resulting from the power of mind over matter, the investigator is in danger of attributing the supernatural in the religion of Christ to the same causes, and therefore becoming skeptical in regard to experimental religion.

Though Satan is not by any means the direct moving force that accomplishes every thing of this character, he will lose no opportunity to take advantage of everything that his diabolical ingenuity can appropriate to the destruction of faith in God. It is not necessary for him to manipulate these mental laws, directly and personally, to accomplish his purposes. It is really to his advantage at times to stand off and let them be operated by the human; and he makes just as few tracks about the place of operation as possible. So that it will appear that it is either done by the power of God, on the one hand, or the power of the human, on the other. In the first instance the Devil will see to it that the healings will be associated with enough of the poison of heresy to contaminate, and finally lead men who accept it as from God, away from the paths of righteousness. In the second case he will be there to suggest to the man who attributes these things to their proper causes, that an explanation of the supernatural in religion on the same basis is just the result of the exercise of common sense. But no doubt at times the Devil does incite the exercise of these mental laws in the performance of many spectacular manifestations when it is to his infernal advantage to do so. For he has under his control many fallen angels—and the Bible says that God maketh his angels quickening spirits. Now if they are quickening spirits in the hands of God to perform His service, when they become abandoned to the Devil they may well be expected to be used of him in the same way to perform his blighting work. The Bible declares that "Satan himself is transformed into an angel of light, and would deceive, if possible, the very elect." Imitation by approximation is the Devil's favorite method of deception. Physical healing, under such circumstances that the good deed will open a way into the individual's heart for poisonous doctrines and lead him to espouse movements that profess righteousness and yet are against God and His word, like Christian Science and other heresies, furnishes Satan good chances to conceal his own real identity and yet to get in his soul-destroying work. Many things not primarily of the Devil are manipulated by him second or third hand and really constitute for him more useful tools than if they had the fumes of sulphur. He seldom undertakes the destruction of high-minded people by the use of poison pots labeled "Raw-head and Bloody-bones." He would much prefer to be a white robed waiter at a legitimate banqueting hall where the unsuspecting are gathered to feast upon the things which nature provides, and drop his narcotics into their tea.

Then wherein lieth a man's safety? How are we to distinguish divine healing from that which results from the power of mind over matter, in the hands of God's enemies?

Immunity against being deceived by the Devil taking advantage of the operation of these laws of suggestion does not consist of being always able to discover a marked difference in the external appearance of the work of healing wrought by the hand of the Lord from those resulting from human manipulations. To the spiritually enlightened this may be possible. But to say that the lines of distinction can be made so clear that a man of the world will be able to discern between every case of divine healing and that which results from suggestion is saying more than is true.

Perversion and deception constitute the Devil's main assets with which he attracts people from the truth. It was by deception he obtained the first co-operation of a human being in the propagation of his infamous scheme of blight. "The woman being deceived was in transgression." From that evil day Satan has been too much for the human. No one has been able to withstand his withering blast, for as a strategist he has no equal.

Our safety and protection consist in our being indwelt by the Holy Spirit. This is the divine arrangement for the defense of God's people against the depredations of men and devils. "Behold I stand at the door and knock; if any man will hear

(Continued on page eleven)

TELEPHONE VOICES, COMPANY MANNERS, AND WHITE LIES

MAMIE took down the receiver from the telephone, "Hel-lo-oh," she answered, her voice trailing the word out into syllables of honeyed sweetness.

"Oh, is that you, Mrs. Burch?"

"Yes, and thank you so much."

"How very kind that will be."

Ben, in the sitting room, listened to the precise, polite sentences which fell one after another from his sister's lips. "Mamie is using her telephone voice all right," he said sarcastically. "Wish that she would favor us at home with a little of that sweetness she is spreading on so thick for Mrs. Burch."

"Ben," said his mother reprovingly.

"Well, you know it's so, mother. Anybody to hear Mamie over the telephone would think she had the loveliest voice and disposition in the world. They don't know that she has a special one for the telephone, and an entirely different one for me," grumbled the boy.

Isn't that too often the case—a special set of manners, a particular tone of voice for the outer world, somewhat better than the one in every day use in the home?

Yet the company manners are dangerous things. They often lead people into insincerity, hypocrisy, and even downright untruthfulness.

Once I heard the story of a 5-year-old boy who was in deep disgrace for telling a story.

His mother was very much grieved, and his father was worried. If the boy started out deceiving them so young, what might they expect when he grew older? Neither of them ate much at the supper table and they did but little talking. The boy looking at their grave, anxious faces, concluded that a lie must indeed be a dreadful thing to make them feel like that. After supper he sat down in a corner of his mother's room and tried to interest himself in a picture book. But he did not succeed. Instead, he was thinking of what a wicked boy he must be and wondering what would become of him if he should die.

Some one came into the room and told his parents that Mr. and Mrs. M—— had stopped in for a visit.

"Oh, I wish they hadn't," said his mother, pausing before the mirror to smooth her hair. "I don't feel like seeing any one tonight; the M——'s least of all people. They stay so long and are so tiresome."

Later, the boy turning restlessly on his bed, heard his mother telling her guests good-by at the front door.

"I am so glad you came," she said cordially. "Drop in again real soon."

"Oh," gasped the boy to himself. And then his parents, coming into their room, which was next to his, began to talk.

"Do you think Mr. M—— really wants to buy your lot?" asked the wife.

"I hope so, but didn't let him see it. You have to act indifferent with a fellow like that, or you couldn't sell him anything at any price," was the answer.

"Oh," gasped the boy to himself again. He was shocked beyond measure and felt that his world was turning upside down. Surely his parents wouldn't tell a falsehood! Not after the way they had grieved over his untruthfulness, and yet the things they said seemed such close kin to the story he had told, that he could not see just where the difference lay.

Of course he could not; there wasn't any. Were his parents then, conscious hypocrites and liars? No. His mother had fallen into the habit of saying polite things to her company, whether she meant them or not. And the father, who would not have told a deliberate story with his lips, did not see that it was just as bad to act one. And yet both came from precisely the same source.

THE HOME

Conducted by MRS. J. T. BENSON

BIG STORIES AND LITTLE ONES

LOTS of folks in this world make a difference between what they call little stories, and big ones; anyhow that was the way it was with a certain schoolgirl. She came storming into her room one afternoon, boiling over with righteous wrath. Ellice Mays had told a falsehood, a downright falsehood, yet with enough truth mixed in it to protect herself. But it had caused hard feelings between two girls, between good friends, though both were trying to win first honors in their class, she told her room-mate. "I hate a lie," she concluded indignantly.

And then the girl, realizing that her room-mate was very quiet, looked up and saw that she was staring at her with a puzzled look on her face. She knew in an instant what was behind that puzzled look.

"Oh, I suppose you are thinking it's rather strange to see me posing as a monument of truth," she said with a short laugh. "I have never made any secret of the fact that I tell a story now and then. Indeed I am quite open and above board about it. But I want you to remember this one thing: all my stories are the little kind, the ones you call 'white lies.' They never hurt anybody. I have never in my life told a mean, or malicious falsehood on anyone. And I would scorn to tell an untruth to shield myself, but which would get some one else into trouble. So that I consider myself pretty consistent after all, when I say that I despise a real lie, for I do; with all my heart."

"I believe you do," said the other girl. "And yet, Ada, since you have opened the subject yourself, I feel like I ought to tell you just how this carelessness about little stories, as you call them, has impressed me. I came to school this year a perfect stranger, and naturally a little bit anxious as to what kind of a room-mate I was to get. I was greatly relieved after being with you for a few days. You were a bright, ambitious girl, with a fine sense of fair play, and a big, generous heart. It was easy to see, also, that you had come from a home of refinement. Some weeks passed before I heard you tell your first little story to another girl, and then laugh about it after she had left the room. It shocked me, Ada, because it was so out of keeping with your other characteristics, and all sorts of questions began to arise in my mind. I may just as well be frank with you: Your carelessness with the truth, even though it has been in little matters, made me wonder what sort of a mother you must have. I could not help thinking that she must have handled the truth a bit lightly before you all your life and that her example accounts for—well—the rather loose way you look at some things."

Ada's face was crimson, but before she had time to speak the other girl continued:

"Wait a minute please: I am nearly through, and if I have offended you let me say this by way of explanation: You see my own parents have held up a very high standard of truthfulness before their children. They make no distinction between little stories and big ones. If a thing isn't true, no matter how small it is, it belongs to the family of lies, and a lie in their eyes is a sinful and shameful thing. I am not going to claim that we children were little paragons of truth as a result, never guilty of a falsehood of any kind. I know that I have weakly given away to the temptation of telling a story sometimes. But oh, Ada, it was followed by such a sense of shame and degradation, that I could never have talked and laughed over it with another person. I did not want anybody in the world to know that I had told an untruth. And

when I heard you laugh openly about being caught in a story, I could not help wondering if your home training had not been very different from mine."

"I can see how it would look that way to you, though this is the first time I ever saw that side of it very clearly," said the other girl soberly. "But indeed, you must not blame my parents. They have talked and punished and prayed with me about the thing, but somehow it didn't seem to take hold. As long as I did not tell stories which harmed any one, I could not see that the little fibs were worth making a fuss over."

"But they have harmed you, Ada. And if you think it is wicked and contemptible to injure another person's character by telling a big story, I can not see why it isn't just as wicked and just as contemptible to hurt and weaken your own character by telling little ones."

It was a thoughtful, quiet girl who went about her school duties for the next few days; and from that time there was a determined fight on her part to tell the truth, in small matters as well as big ones.

What makes folks fall into the habit of having telephone voices, and company manners, and of excusing themselves for small lapses from the truth?

It is because our hearts are not right. They may seem right to us, and look pretty good as far down as we can see into them. But God looks down into the secret, the very bottom part. And when He shows us how it looks down there, as He did David, we will be ready to cry out with him:

"Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." And when we get the truth down there, in the innermost part of our being, we will tell the truth with our lips and by our acts.

WHAT IS A FRIEND?

Seated on the white beach they talked of friendship.

"A friendship is a balancing pole," said an athlete; "a balancing pole without which it is impossible to walk safely the tight-rope of life."

"A friend is a jewel," said a pretty girl, "that shines brightest in the darkness of misfortune."

"A friend is a volume," said a journalist, "a volume of sympathy, bound in cloth as a rule, though in rare cases the binding may be silken."

"A friend is a gold link," mused a jeweler, "in the chain of life."

"He is a plaster," said the physician, "for the cuts of misfortune."

"Like ivy," said the botanist; "the greater the ruin the closer he clings."

"A friend," said a sad-looking woman, "is the first person who comes in when the whole world has gone out."—Sel.

IN HEAVENLY PLACES

Scientists tell us that there is a place up in the air above the earth where a stone weighing a ton would weigh naught. The attraction from other bodies at that height would overcome the attraction of gravitation, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God, the lighter our sorrows are; the closer we are to earth the heavier they rest upon us.—Ex.

SENTENCE SERMONS

Mammon is like a fire, a good servant but a bad master.

A golden key unlocks all doors—but not the door of heaven.

The initial need to happiness is not many possessions, but much appreciation.—DEAN HODGES.

We do not own our wealth; we owe our wealth.—FRANCIS GREENWOOD PEABODY.

TROUBLES IN SOUTHERN MEXICO GOD'S BLESSING ON THE WORK

By REV. J. D. SCOTT, Superintendent

ON June 23d I left Coban, Guatemala, to visit our brethren in Mexico. I had not been able to get to them for a year, and felt keenly the need of another visit to encourage and help them on the way. I have had some interesting experiences in the three weeks that I have been here. First, I left Guatemala in the midst of a volcanic eruption. Our train was near to the base of old Santa Maria when the explosion came, and it sounded like a thousand cannon shots and shook the whole earth and rocked the train. We had been watching the smoke for hours before the eruption. Well, the next morning the whole face of the earth and all vegetation was covered with ashes.

I landed in Mexico just in time to get into the excitement of another revolution, and the next day after I landed a band of rebels robbed a town within three miles of us, took all of the horses and saddles, and even the clothing of the women and children. Times have not been so critical for years as now. I have visited all of our missions in southern Mexico and have had good meetings with them, fine crowds and good interest and attention. Several have been saved, and I find the work growing. We arranged a week's Bible conference with our new mission in San Jeronimo and have just closed a ten days' meeting which was the greatest ever in the history of the work.

Several towns have been robbed and taken very near here this last week, but we have been spared so far. Sunday was truly a great day in the history of our work in this part. While the rebels were active, we were, too, and during the day I organized a church of forty members, a Sunday school of over fifty, baptized forty-two, and for the first time in this part administered the Lord's supper to them—yes, and married a couple and consecrated ten children to the Lord.

The rebels cut the electric wires, and we had to hold our services by candle light. The house was crowded, and many outside, but perfect order. The commander of the army gave us a guard of soldiers to protect us, and we held our service under the protection of the Mexican flag—a thing never known before in this country, but we had some of the government officials in the congregation, and they assured us of their appreciation of our work.

We have had a noted rebel chief blessedly saved, and I had the privilege of baptizing him. He is the secretary of our church here. He was for years a terror to this country. Many came to see him baptized, not believing it could be possible. We have three fine young men in this church who are definitely called to preach and have asked me to help them to get to school to prepare for it. They want to go to our school in Coban, but I am not able to help them, and we have no school in Mexico at present that could prepare them for their work. We need a school in this center.

One of these young men has had to leave a wealthy home to keep his religion. His parents gave him his choice to give up his home and his part of the inheritance, or give up his religion; so he walked out without a penny, and is now working in a tailor shop here to earn his bread, but is forging ahead spiritually. Some one should help this noble young man to get to school and prepare for the work to which God has called him.

We are to open Bible conferences in Mexico City next Sunday, if the rebels do not get us. Many are being killed and the railroad line is infested with them. There is a great movement of troops but it does not seem to help the situation. The brethren beg me not to go, as they fear for my life, but I have not had a single fear nor dread. I know that I am in the will of the Lord, and if I fall I shall not fear, but shall stick to my work and my people to the last moment. I am perfectly happy and feel the protecting arm around me. Will write more later.

Please pray for poor, war-torn Mexico, and for our brave people who have suffered much for the gospel's sake.

WONDERFUL DAYS IN SABI

By MISS LOUISE ROBINSON

These are wonderful days in Sabi. The Lord has been opening the windows of heaven upon us, and our hearts are overflowing. Sunday after Sunday our long altar is lined with seekers. To be sure, some of them are those who have been seeking before, but we praise God for them, for there is an end to all earnest seeking. Many are children and we praise God too for the little ones, for they are Africa's hope. But that which means so much to



us is to see the heathen people, who never have been at an altar before, weeping and praying before God.

Nearly all of this has been brought about through our schools. We have been visiting the children's homes, taking with us all the children that lived in that neighborhood. They all profess to be saved. In their homes, after we have read the Bible, talked and sung, the little ones pray for their parents, and God answers such prayers.

Last Sunday one of our little girls from one of the worst kraals in all this section, brought her mother to church. When the altar call was given the girl kept looking over her shoulder with intense longing in her eyes, straight into the face of that wicked mother. The woman started and stopped, started and stopped, again and again. We prayed. At last she came, and a number of others followed. The altar was crowded. They all professed to be saved and so far all have been making good. They stop their beer and snuff, and pull off their ornaments without a murmur.

From a very large and wicked kraal, where beer flows like water, one young girl found Jesus. She was rough and coarse, but now is greatly transformed. She brought her girl friends, and one by one they have been saved until we have quite a number from that valley. The wonderful part, however, is that some of these girls, being of another tribe, do not know how to speak Zulu. They can understand but little of the sermons or prayers, but they have prayed through, nevertheless. They are studying Zulu in the day school, and this first girl acts as interpreter and teacher. These same girls are among the most promising of all.

Our boys are wonderful. We have a large class of young men, and they are not behind the girls in their service for the Lord. One young boy who does not seem especially bright told us a few Sundays ago that he did not know what was the matter, but he seemed to be wanting to pray day and night. He would break out in prayer in his home and in the services. His old heathen mother has been very sick since then, and he has gone home from his work night after night, taking her something for her comfort, and then gathered in some of the Christian people to pray with him for his sick mother. His faith is being rewarded, for she says she is now praying day and night for God to help and heal her so she can come to church with her boys.

Yes, we feel and know that Satan is working in the foreign lands, but we say with the Editor of *The Other Sheep*, "But God—but prayer!"

SATAN OPPOSES, GOD BLESSES

REV. A. J. SMITH

I praise my Redeemer for giving me perfect victory in my soul! He is so precious to me. I love Him above all else, and my highest ambition in life is that of winning souls for Jesus. What a glorious calling we have. We have had letters from people in the homeland saying they heard that we were not happy in our new field of labor. I am sure they did not hear correctly. Let me say again that we have never been more satisfied and contented than we have been since coming to China. We will never cease to praise God for counting us worthy to come to the foreign field.

I remember when I was still in America the Devil often troubled me about going to the foreign field, and especially the last night before sailing, when we were all on the platform, oh how he did assail me with all manner of suggestions. He told me that all my happy days were past, that I would have to live in mud houses, and to get in would have to crawl on hands and knees. The picture he painted of China that night could not have been darker. Thank God, since coming here I have learned that my happy days have just begun, and the Devil has proved himself to be a liar again.

Last Sunday we had a blessed service in our large spacious tabernacle-church. It was Easter Sunday, and we had decorated some. We had a good attendance and very good order. Our Sunday school is now well organized. We have in all nine classes with an enrollment of about 250. It was also the first Sunday that we had in our audience the boys from the government school. I think there were all of fifty there in a body. It did our hearts

good to see these boys, for they seemed to be very much interested. We solicit your prayers in behalf of their salvation. These boys get no religious training in the government school. It has been my privilege to teach them one hour a week from the New Testament in the English language. They are very anxious to learn English, and I use this opportunity to also teach them God's Word. The only solution for China's internal troubles is the gospel of Jesus Christ. Undoubtedly the reason why we have an anti-Christian movement in China now is because the church has largely preached a historical Christ instead of the Christ that saves from sin.

Here is a telegram from the Anti-Religious Alliance promoted by students of Peking University: "Superstition is the instrument used by religion to deceive mankind, to baffle the minds of men, to confuse the truth and to impede progress and civilization. All who are sensible hate religion without exception. The followers of Christianity, after the European war when sciences are making great strides and when Christianity is on the brink of bankruptcy, turn their efforts to the East in the propagation of the heresy. Recently they (the Christians) assembled themselves at a conference at the capital of this country with the object of misleading the Chinese. The calamity they will bring upon China will in comparison be worse than resulted from floods and ravages of wild beasts. According to the voice of our consciences we swear to fight the devils of humanity. So long as the obnoxious thing is not removed we will not spare our efforts. It is requested that our colleagues throughout the country co-operate with us in the expulsion of the hobgoblins and the elfs so that China may be cleared of the evil ones."

This is the spirit of antichrist which is so manifest in the world today. Undoubtedly these things will increase until the "man of sin" himself appears on the planes of activity. We do not fear, for we are looking for Him to come who shall destroy the antichrist with the breath of His mouth.

GOD'S BLESSING AT STEGI

By REV. F. B. JANZEN

Great victories here at Ebenezer station, nine miles from Stegi. This work belongs to the International Holiness Union, but as they have no missionary here now I am looking after it while living in their home and superintending our building operations in Stegi. God is with us in great power, and we are having the best times of our lives. Praise the dear name of Jesus.

The attendance has increased from forty-five to ninety since our coming, the twenty-first of April. The place had been neglected and consequently many were backslidden. We have made it our business to bring these back to the fold, in which undertaking God has richly blessed us. We have had seekers every Sunday since we have been here and only two Wednesdays without seekers. Had thirty-two in all. Lately I preached a series of sermons on the second coming of the Lord, the final judgment, and eternal punishment for the wicked and eternal reward for the righteous. Nineteen souls have bowed at the altar in the last three Sundays. Hallelujah! Last Sunday we organized a probationers class of thirty charter members. We give these special training. We have a class of thirteen candidates for baptism, and expect to have baptismal service June 25th. We shall also have two weddings soon. The heathen are getting interested in the services, and we had fifteen out last Sunday. We are looking for great victory in the near future.

I do all the preaching here through an interpreter, with the exception of the children's meetings, which are conducted by Mrs. Janzen. Mrs. Janzen has her hands full, too, looking after all the native children on the place to keep them busy gardening and doing other work for their board and schooling. We have now twenty-five children in school and fifteen of these stay on the place. We are so happy to be in actual service. We may remain here for a while, as it will give the new missionaries more room on our stations as the buildings are small and crowded. Brother and Sister Penn may soon come to our new station at Stegi so that will make more room still. We are praying that God will soon send money for new stations so we can spread out.

We can report victory in our soul. God is so good to us in pouring out His blessing upon our work, and we love Him with all our heart. We mean to stand true; no matter how the Devil howls we are going through with Jesus. Amen.

MOUNTAIN MISSIONARY WORK

Our stay in Racine, Wis., where we have been for a number of weeks, is almost over, and we are looking forward with joyfulness of heart, to our return to the mountains of Kentucky.

Since leaving the south we have received letters from the community in which our mission cabin is located. Each letter urges our speedy return, and contains a prayer that our trip might be successful in the procuring of the necessary funds to enable us to build our church which is also to serve as our day school. It is less than a year since we opened up missionary work among the people of the hills. For more than eight months we lived alone in a community where human life is held very cheap. We knew of the treatment received by other missionaries located less than ten miles away, and we also knew that moonshine and pistols make a bad combination, and we did not know whether or not we could win the hearts of the people sufficiently to be allowed to stay. But our God has wonderfully helped us and given us friends among the mountain people, and used us in ministering to the sick, in helping to bury the dead, and in supplying second-hand clothing to folks who were literally in rags, yes and in leading some to our Jesus.

The Lord has put it into the hearts of one of the mountain families to give an acre of ground for a church building, and while these poor folk have no money to give, they have offered to help in labor and in hauling of lumber over the mountains for the church.

Many of the grown people can not read nor write, and the mountain schools are poor, some of them only holding three months' session in a year. Some of the parents have told me how much they want their children to have a chance. The mother in the family which has given the ground, said to me "Sister Cooley, I do want the church and the school; they will not do me much good [she is dying with tuberculosis of the lungs] but they will do so much for my children and my neighbor's children."

The Sunday school numbers eighty-nine, and with a building on the ground given, which is near our mission cabin, the school will greatly increase in numbers. It now over-crowds the little plank school house where it has been held, and which is a three mile walk from my cabin.

The Lord has called my oldest son, Raymond and his wife, to the mountain work, and with their year-old daughter, Faith, they will leave their very comfortable bungalow home in this beautiful little city, and accompany me to War Creek. Raymond will take charge of the school work, and his wife will teach our mountain people, who are gifted with naturally sweet musical voices, to sing the songs of full salvation. God has given us about \$450.00 to add two rooms to the little plank cabin giving us four rooms for our mission home. But as yet, we have nothing for our church building, and need at least \$1,300 for that, and there should be thirty or forty dollars support for the two new workers.

If the readers of this article to whom God has entrusted riches, or even a comfortable living could see the wistful faces of these people, and could hear the sad voice of a little mother of six step children and five of her own, say as I heard her say, "Laws honey, some folks jist borned to suffer, we folks are jist used to it, but we does want our children to have a better chance," surely hearts would be moved. One mountain mother told me she had never known God could save people from sin. She said "All us folks ever heard was God would forgive sins, and I'd no book learnin', I couldn't read the Bible for myself, but you said Jesus died to save us from all sin, and I jist went home and asked Him and since that I don't do anything wrong, and my heart is different."

Oh, will not the ones who have been so highly favored in hearing a gospel of salvation from sin, assist us. We (the missionaries) will give up modern homes and congenial associations and hide away among these isolated people of the hills, and if God so orders, die and be laid to rest in a little spot on top of a hill in a mountain graveyard, that we may carry the gospel of good news to these hearts. Will some whom God does not call to do this, help us to erect a church building and give a meager support for workers? All property will be deeded to the General Home Mission Board of our church. Every dollar will be accounted for to the same Board. Every worker will be a member of our church. (Second-hand clothing is badly needed).

War Creek, Ky. REV. A. M. COOLEY.

"I think the tract 'Home Missions and Evangelism Pay Dividends' a most excellent one, written by one who has actually proved Home Missions a grand success on his District. If I am not mistaken the third place he mentions as an example is where I was pastor for fourteen months. Yes, the tract is fine. Please send me some of them."

REV. C. W. DAVIS, Dist. Sup., New Mexico District.

HOME MISSIONS
AND
EVANGELISM

OUR OPPORTUNITY

As we have traveled over the country our people have asked us why we did not do work among the mountain people. All we could say was that we had no money. Our people seemed to think if we would make the start the money would come. Sister Cooley has made a good start and now gives us an opportunity as a people to answer our own prayers and help to get the glorious gospel to the mountain people.

First we must have forty people who will give us one dollar per month for twelve months to support the two mission workers. Come on now and send in your names with one dollar to pay the first month's salary. Think of it. Two good able workers for a salary of forty dollars per month. Invest your money in the souls of the mountain people.

Second we must have \$1300 to build a church and school house combined. We will receive any amount on this enterprise. Pray over this very important undertaking and invest some of the Lord's money in building this lighthouse in the mountains.

Send all money for the mountain work to N. B. Herrell, Gen. Sec'y, 2905 Troost Ave., Kansas City, Mo.



THE MISSIONARIES' CABIN. MRS. COOLEY, MISSIONARY TO THE LEFT AND MRS. W. J. HANSCH, OF RACINE AT RIGHT. "MOUNTAIN 'LADDIE' THE MISSIONARIES' DOG, (WHO TAKES THE SIX AND EIGHT MILE WALKS WITH THE MISSIONARY). MRS. COOLEY DUG THE STEPS AND LAID THE STONES ON THE SLOPE OF THE YARD.

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

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

HOOKER TENT TOP FUND

No doubt a thousand people read our appeal for two hundred and fifty people to send us one dollar each to replace the top on Brother Hooker's tent so that he can go on evangelizing; yet we received but \$39.00.

Uncle Buddie said: "I am sending you for Brother Hooker's Tent Top Fund two dollars for fear some other fellow might not send in his dollar. You asked for two hundred and fifty dollars. I trust at least one thousand dollars will come in so that you can do something else to the Devil."

Brethren this need is vital in the salvation of souls. We certainly do appreciate the thirty-nine dollars but where are the other two hundred and eleven that we must have to meet the need? Please do not think the other fellow will send enough so that we will not need your dollar. As uncle Buddie says we "can do something else to the Devil," if we get more than we need. Pray over this matter and send in your dollar at once to N. B. Herrell, Gen. Sec'y, 2905 Troost Ave., Kansas City, Mo.

CAMPAIGN ON IOWA DISTRICT

We have just closed a campaign on the Iowa District in the interest of Home Missions and Evangelism. The pastors gave us a hearty welcome and stood by the campaign with all their strength. Our effort was to stir up interest and to raise the Assembly pledge. The laity gave us good attention and rallied to the raising of the pledge before the District Assembly would meet in Marshalltown the last of August.

We made this campaign on the request of the District Superintendent and Advisory Board. Brother Kenzie, the District Superintendent certainly has worked hard the past year and has accomplished much for God and the church. It seems to the writer, after traveling the District, that with the work done the past year in caring for the churches, this coming Assembly year should be given to getting new churches in the many large centers yet untouched by the Church of the Nazarene.

The state of Iowa is one of the greatest agricultural states in the Union. No where have we seen such crops. The corn grows tall and the hogs are fat. The cities seemed to be active and prosperity no doubt is returning to this state. It is high time for a mighty conquest by the Nazarenes on the Iowa District. The pastors and people while coming up through great tribulations seemed to desire a forward move along the line of Home Missions and Evangelism.

We certainly enjoyed the battle while with these good people and our prayers shall be that God will give them a mighty revival in every church and that many new churches will be added to their forces this coming year.

N. B. HERRELL, Gen. Sec'y.

CONSTITUTIONS FOR HOME MISSIONARY SOCIETIES

We have a good supply of *Constitutions* for use of local churches in organizing Home Missionary Societies. Any church desiring to organize for aggressive Home Missionary work in the local community, District, and to assist the General Home Missionary work will please let us know how many of these *Constitutions* you can use and we will supply your need at once. N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

Dear Brother Herrell:

I received through Brother Martin, our pastor, \$112.45 from our Home Mission Board.

I want to express my great appreciation to the Board for its service, and also to each donor for the offerings. It will enable me to meet most of the expense incurred from wife's death.

A thousand blessings upon each one who gave.

Your Brother in Him,
L. A. CAMPBELL, Ontario, Oregon.

PREACHER PROBLEMS

PART FIVE
OVERPLUS OF PREACHERS

SOMEONE has remarked that there are too many preachers in our movement, but we hardly think that God has called anyone in vain. We may have a number of men who are too old to do active work and they want a church home where every thing is congenial. In the early days of the movement it appeared that every person who entered the experience of holiness was called to preach, and it is truly a sign that we are in apostolic succession to know that many people hear the call of God.

It developed at the Presbyterian General Assembly that their Theological Seminaries were not graduating enough preachers to fill the vacancies made by death. At the late general meeting of the Adventists' denomination one of the speakers remarked that one out of every seventy-nine in the Adventists' Church was in the Foreign Field, and that one out of every fourteen was devoting all of his time to religious work. The Church of the Nazarene according to the statistical report of 1921 has 945 Elders, and 866 Licensed Ministers, making a total of 1811. The total number of churches in the denomination was 1145 thus proving that we have an excess of preachers. Some of the pastors have a circuit of two or more churches so that we might easily count 1000 preachers who are pastors, teachers or missionaries. A number of these preachers are attending school while others are studying at home. The Church of the Nazarene had an increase in churches of 68 last year so we must have an increase of preachers to supply the demand.

Perhaps there may be a surplus of preachers on some districts and around some of the schools, but we believe that every one can find a field in which to labor if he wants work. The Southern California District has quite an overplus of preachers for the number of churches, there being in the District 160 Elders and 73 Licensed Preachers. It appears to us that some of our districts, like the above mentioned, will have quite a problem in the near future, for the number of preachers without work, far exceed the number who have work, for Southern California has only 40 churches. This excess of preachers could vote through some matters of business that might make it hard for the pastors. Then again a number of these preachers who are aged, will soon need funds from the Ministerial Relief Board, and since the general fund would provide but little for the district, it will work a hardship on the District to take care of the worn out preachers.

It is a problem for a District Superintendent to place more preachers than he has churches. Dr. Chapman voiced a great truth some weeks ago when he spoke of a preacher changing districts after he had reached his fifties and found every thing new and few openings. Our preachers should be evenly distributed over our work, so that the churches would be saved quite an item in moving expenses. Too many preachers should not rush to one district, but should remain where there is plenty of work and many open doors.

C. B. WIDMEYER.

A NEEDED CHANGE IN THE MANUAL

THE origin and development of the Church of the Nazarene are nothing short of marvelous—not so much on the line of bigness (which the world worships these days) as on the line of soundness and all round development. We came together from different parts of the country and from different schools of training, with very different ideas on polity and the way to do things. The marvel is that we have coalesced and cohered so well. The explanation doubtless is in our uniform appreciation of the purpose of our existence; namely, the promulgation of the gospel, particularly holiness unto the Lord.

The beginning and development of our Manual is an interesting study, and the most interesting feature of that development is the steady improvement. But none of us would say that our Manual is perfect.

One fault in the Manual which I feel should be corrected in the next General Assembly is that we permit children to vote in our church meetings. We know it to be a fact that the vote of the children often determines who shall be pastor, who shall be stewards, who shall be trustees, who shall represent the church in the District Assembly, and other like important matters. This should not be so. Children need not be in the majority to hold the balance of power. While it may be true that some children know better how to vote than do some adults, yet that is the exception, and does not change the rule. And we can conceive of a small church—in fact we have heard of such—in

THE
PEOPLE'S FORUM

which one person, through his children, controlled affairs.

The laws of our land permit no one under twenty-one years of age to vote or hold office. Would it not be well to put the same limit on voting in the Church of the Nazarene?

I believe that any one who is old enough to know his sins forgiven is old enough to be a member of the Church of the Nazarene, but I do not believe that any member of the Church of the Nazarene under sixteen years of age, at the least, is old enough to vote or hold office in the church. So I would suggest that every District Assembly consider this matter in preparing its memorials for the next General Assembly.

REV. ROY G. CODDING.

THE "SECOND MILE" CHRISTIAN

A second-mile Christian is the crown of all human relationships and the hope of the church and the world. It is going the other mile that wins out. It was Jesus who said "If he compel thee to go with him one mile go with him twain." A Christian who does just what he has to do and no more is like a miser paying taxes. Greeting those that greet us, loving and being congenial with those that love and are congenial with us never brings revivals. The atmosphere is always such that no plant of heavenly import can prosper. No overflowing in prayer, no spontaneous outgushing in the prayermeeting or testimony service, amens all tied up when the message of the Lord is being brought, all means a one-mile Christianity, this means one-mile homes with no surplus kindness, one-mile church services. No cloud bursts, no water spouts from heaven means no washouts on earth. No revivals that bring things to pass. A Christian must do more than his duty, more than pay his debts, more than live straight. This thing of testifying to pure gold when all is brass—a sounding brass and tinkling cymbal can not answer the need of this age.

Mother does all her duty, yes, but there is something more there, a glowing face and a burning love radiating like the heat of a summer's day, a tender hand, a mind ravished with and a life abandoned to your need, this is what made her mother to you. Doing her duty, faithfully meeting all the responsibility of the home, made her a one-mile step-mother only, but that tender hand, glowing face, that presence, every move of which brought a radiant love which no one else could give is what made her mother. Exactly so, this is just what constitutes a Christian. It is that love that loves like the Eternal God loves. When they threatened the life of our Lord and nailed Him to the tree, He slipped in ahead of death and laid down His life for His enemies and brought salvation. They compelled Him to go a mile and He went with them two. It is this last mile business that opens heaven, blesses humanity and pleases God.

Beloved, that which is not above the top of the natural is below the bottom of grace. Jesus submitted His person to be judged by His actions when he said "If I do not the works of my Father, believe me not." This was as much as to say, if I have not and do not the works of a Savior, believe not on me, never take me for a Savior if I act contrary to a Savior, so the world has no right to take me for a Christian if I have not the spirit of Christ and live contrary to a Christian. Such are professors, not Christians. How is it with you beloved reader, what do your brethren and the world read from your spirit and life as you mingle with them. Jesus said "Love one another even as I have loved you," but it cost Him his life to say it with meaning, how much meaning is there to your profession of christianity? Is it costing you any thing? How our christianity does need the baptism of the Holy Ghost and fire.

WM. O. NEASE.

"We will never be without the paper, regardless of price."—Geo. A. Nicholson, Texas.

"One does not have to take the HERALD of HOLINESS very long to know just what to expect from the Nazarene Publishing House, and we have taken the paper for years. As the poet said of Jesus, 'He grows sweeter every day'; so the HERALD grows better each week."—Mrs. Clarence Popham, Ill.

THE CURE FOR UNBELIEF

Faith is a conviction of truth divinely imparted to the soul by the Lord Jesus Christ. Faith is workable, faith brings results, faith does not part company with reason, but supersedes it. Faith is not presumption, but is confidence begotten of knowledge. Faith is not foolhardy, but frequently dares the things that humanly seem impossible.

It takes a supreme surrender and faith in Jesus to receive remission of sins. It takes a supreme consecration, and an all appropriating faith to be sanctified wholly. This blessing is not for the sluggish or careless one, or for the indifferent. Dr. Daniel Steele says: For seven weeks the company of believers had all the facts of the gospel except the ascension complete, and for ten days they had the climax, the ascension of Christ, but there was no increase in their numbers. But on the fiftieth day, three thousand believed on Jesus as the Divine Savior. Something must have happened. It was the coming of the Holy Ghost. It attested the Divinity of Jesus the Christ.

Jesus said to Peter: "O, thou of little faith, wherefore didst thou doubt?" He said to the multitude: "O, faithless, and perverse generation." He said to the disciples: "Because of your unbelief." What was the matter? They had not as yet received their Pentecost. They had some faith, but it was a mixed faith, hence a weak faith that must have the help of Jesus in the flesh. After Pentecost their faith was perfect.

Dr. Daniel Steele says: "The spirit of inspiration teaches that the sin of unbelief denies God's moral attribute of truth." This denies then the Divinity of the Son. He that denies the Son denies the Father, and the Holy Spirit the Comforter.

The baptism with the Holy Spirit demolishes all the subterfuges and excuses by which depravity endeavors to palliate unbelief, and to whitewash the vileness of his ingratitude to Jesus Christ his best friend and benefactor.

East Palestine, Ohio

GEO. WARD.

OVERCOMING THE DEVIL

If Satan can not get parents to altogether neglect to read the Word of God with their children, he will attempt to get them to read it under the direction of Mrs. Eddy, Charles Russell, and other false teachers. Some are teaching that salvation is by works instead of by faith in the sacrifice of Jesus on the cross.

The necessity of personal salvation is so pressing that we must bestir ourselves and help to awaken others before the door of mercy closes forever.

Amidst the false doctrines and indifference of our times, we must hold the standard of holiness high and show men by our lives and shining faces that there is power in Jesus to save and keep.

Dayton, Wash.

MRS. NONA CARE.

GOD HAS ANSWERED PRAYER

I was on diet, and under the doctor's attention for five years, being afflicted with diabetes. While on my knees praying the thought came to me "You have called on God for others and He healed them, why not take Him by faith for yourself." I did so. When I was about to prepare my food, I looked up to Him, and a voice said, "Put in the flour" (which had been forbidden). Then I stepped out upon His promises and have not only put in the flour but have been eating everything since, even all kinds of sweets. Praise His name!

Last summer, I visited two of my cousins, and families, and I claimed them for God. He promised to save them. I received a letter about Christmas time informing me of their conversion, and about a week later, they wrote me of their intentions of being received into the church.

One day while in prayer, the Lord showed me He would bring the entire Church of the Nazarene on its knees in prayer for a World-Wide Revival of religion, and soon after, I received a card asking me to join the World-Wide Prayer League. Oh, the joy and ecstasy can never be described, when my prayer was answered.

There are many other instances I could relate, how God has answered my prayer.

Walden, N. Y.

MRS. M. H. PALEN.

"The Herald of Holiness is always freighted with precious truths. Each issue seems to grow better."—Walter D. Smith, Idaho.

DIVINE HEALING

(Continued from page 5)

my voice, and open the door, I will come in unto him, and will sup with him, and he with me" (Rev. 3:20). "As God hath said: I will dwell in them and walk in them; and I will be their God and they shall be my people" (2 Cor. 6:16). In human life nothing approximates in importance, the indwelling of the abiding presence of the Holy Ghost. The first step in the direction of safety is in being born again; and the second is in being baptized with the Holy Spirit. God thus becoming first in the affections of His children assumes the responsibility of protecting their minds against harmful error and their hearts against sin. "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). "Beloved believe not every spirit, but try the spirits, whether they are of God." "But ye have an unction from the Holy One and ye know all things" (Clarke translates it, ye know or discern all men.) (1 John 2:20). "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you" (1 John 2:27). "Howbeit when He the Spirit of truth is come, He will guide you into all truth" (John 16:13). "If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

From the foregoing it is clear that the abiding presence of the Holy Spirit, and an obedient walk with God, give mental and spiritual illumination, and therefore ample protection against the manipulations of men, fallen spirits and devils.

The wise man admonishes us: "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:5, 6). But on the other hand those who refuse to accept the provisions of God for their protection have no compass on the high seas of life, and no anchor in the time of storm. They are exposed to the danger of becoming the helpless victims of misguided judgments. But who could expect divine protection while disregarding the instructions of the Most High? An example of this is given in the first chapter of Romans, "Professing themselves to be wise, they became fools—and even as they did not like to acknowledge God in their knowledge God gave them over to a mind void of judgment" (Rom. 1:22-28. R. V.) Minds stupefied by pride or other sins, and therefore void of spiritual discernment, have landed many people on the rocks of fanaticism or materialism. For "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy having their conscience seared with a hot iron" 1 Tim. 4:1, 2). Therefore if a man seeks first the kingdom of God and His righteousness he protects himself against the inroads of the Devil and his human emissaries. But in God and God alone do we have safety.

EXCELLENT OPPORTUNITIES AT PASADENA UNIVERSITY

We are receiving a large number of enquiries from prospective students from all parts of the country, with reference to Pasadena University and the opportunities for young men and women to work their way through. Permit us to say that Pasadena offers most excellent opportunities for young people to work their way while securing their education. We had something over two hundred twenty-five last year who worked their way and they did excellent work, almost without exception. We have a well organized employment bureau in the school, operated free of charge in behalf of our working students. This is under the direct supervision of J. F. Sanders, our Business Manager. This bureau assists the students in securing the work they need. Our girls receive from \$15.00 to \$30.00 per month and their board and room, and our young men get on an average of fifty cents an hour for their work, afternoons after school and Saturdays. This enables them to pay their way very nicely. We have a great demand for our mature young ladies in the finest homes of Pasadena. A considerable number of these homes are on our waiting list calling for our good girls. Our young men work in hotels, restaurants, stores, factories, private homes, lawn work and gardening, house work, lumber yard work and all kinds of manual labor. Our mature

young men and women have little difficulty in securing work, if they co-operate with the management of the University.

In order that we may best serve those students who want to work their way the coming school year, we urge all such young men and women to arrange, if possible, to reach Pasadena University from a week to ten days or even two weeks before the school opens the 4th of September. This will give us the time we need to place a large number of these students in permanent positions before the great rush comes on at opening day, and will also enable the students to get somewhat acquainted with their work, and with the people for whom they work. Last year we placed 93 young women and nearly that many young men before the opening of school. This greatly relieved the pressure both for us and the students.

We shall be pleased to send our new Catalogue upon request and will cheerfully furnish any added information desired. There is every prospect for a very heavy registration, and we are preparing to take good care of the students as soon as they land in Pasadena. Take the East Washington Street Car directly to the University.

A. O. HENRICKS, President.

EVANGELISTIC REPORT

Our last engagement was at Lytton Springs, Texas. It was here we held a meeting eight years ago, and some of the work still abides. The Lord was with us from the beginning, blessing His word and saving lost souls. Crowds were excellent and interest increased as the meeting progressed.

We were forced to leave before the meeting closed to make the opening of the Chicago camp, leaving Mrs. Hudson to finish up. The camp at Chicago is simply great. These people had a great vision in the planning of this camp. Excellent and substantial arrangements were in evidence and the people were on the grounds, prayed up and shouting the victory in the opening service. Tides of glory rolled over us from the beginning and souls were anxiously seeking God. We are now in the second week. Dr. Williams is with us this week and ably dispensing the gospel of holiness. People are praying all night, finding the Lord in the wee small hours. We continue here over Sunday and begin the middle of next week at Racine, Wis.

OSCAR HUDSON.

SUNDAY SCHOOLS—ATTENTION!

Owing to the uncertainty of transportation it is advisable to place your order for the fourth quarter's Sunday School Supplies at once.

All quarterly literature (except Picture Wall Rolls and Cards, which will be ready soon) is NOW READY to be mailed.

NAZARENE PUBLISHING HOUSE
2109 Troost Avenue
Kansas City, Missouri

MUTUAL BENEFIT

The Mutual Benefit Society was organized in January, 1916 for ministers, and for laymen the following September.

It is not an insurance organization, but a purely co-operative benevolent association of Christians for the purpose of helping each other when death comes into the home.

It is based on strong Christian principles coupled with safe business methods.

It is organized in such a manner that it can not fail nor become disorganized as long as two members agree to remain.

The general principle of the Society is, that when a member dies, the remaining members contribute a payment to the benefit fund and the Society pays a benefit, not to exceed \$1000, to the person designated by the deceased member.

The ministers are grouped by themselves into Class "A" which had 1123 members on July 31.

The laymen are grouped into Class "B" which had 1937 members on July 31.

An additional department known as Class "C" is open to both ministers and laymen, and has 208 members.

During the past 12 months the Society has distributed \$31,877.00 in benefits—\$8,387.00 in Class "A" and \$23,500.00 in Class "B".

Of the total amount \$14,387.00 was distributed to the families of ministers and \$17,500.00 to others. Ministers' wives usually belong to Class "B".

Since the Society began to do business in 1916 it has distributed a total of \$87,787.00 in benefits

to families of Nazarenes, of which \$40,870.00 has gone to ministers' families and \$46,918.00 to others.

There have been 35 deaths of ministers, 10 of ministers' wives, and 52 of laymen other than ministers' wives. Total 97.

This Society is the only general interest of our Church which does not depend upon offerings and collections from the local churches to support its work. The splendid work shown above has been wholly accomplished by those who are members.

Its membership includes all the General Superintendents, 36 of our District Superintendents, over 1,000 of our pastors, evangelists and other ministers, besides over 2,000 other loyal Nazarenes, and still there is room for thousands more.

Let all Nazarenes everywhere make this careful distinction: The Mutual Benefit Society is entirely separate from the General Ministerial Relief work. They have no connection and no direct relation the one to the other. The latter is supported by offerings taken by the churches and \$1.00 per year paid by each minister and deaconess.

What Is It?

An association of Christians for mutual assistance when death enters the home.

An association of members of the Church of the Nazarene to provide financial help for each other.

An association in which persons having conscientious scruples against worldly insurance, may unite, free from worldly objection.

An association of Christians for Christians upon Christian principles to fulfill the teaching of Christianity—"Bear ye one another's burdens."

An association designed primarily to provide for bereaved widows and orphans when left to face the battle of life without material provision. Others more fortunate may also be recipients of benefits since every such member contributes to the aid of his less fortunate fellow-Christians.

WHAT OUR MEMBERS SAY

"I consider our Mutual Benefit wonderful." E. E. G.

"I believe that we have the best society of its kind in the world." E. G. L.

"I count it a blessed privilege to help lift the heavy loads through the Mutual Benefit. May God's richest blessings continue to rest upon this great work of the Church." M. I. H.

"May our heavenly Father's richest blessings rest upon you and the good work He has called you to do." R. S. R.

"I think your Mutual Benefit Society is a great blessing. Every Nazarene should be in it." H. E. B.

"I think the Mutual Benefit Society a great blessing to sorrowing humanity." V. E. C.

"God bless this work. I believe it is ordered of God." Mrs. J. T.

"I have not words to express my appreciation and thanks for the amount just received today. Truly God is faithful." Mrs. F. L.

"I thank you very much for sending me another hundred dollars. It helps so much and lightens my burden. God bless you in your work is my prayer." Mrs. S. A. T.

"It is a joy and comfort to belong to an association of this kind, and to be able to contribute in this way to the relief of those in distress. God bless and comfort those who are in sorrow." W. A. M.

"Your letter received and contents noted. We certainly thank you for the same, and do appreciate all your thoughtfulness. We can not speak too highly of the Mutual Benefit Society and can not give too much praise for the love that we find has existed among the brethren and been shown to us." Mrs. J. W. C.

"I count this part of our work a real practical part of the gospel and I can truly say I count it a blessing to help at such times those who need our help. May God help us to be practical in our Christian duties." G. C. W.

"I desire to express my heartfelt appreciation of the generous assistance given me at the death of my husband who was a member of the ministers' class of the Mutual Benefit Society. Knowing that the benefit is an expression of Christian sympathy and God's fellowship, of real heart interest in the sorrowing, it is received with a sense of such love of God and the brethren as helps to assuage grief and give encouragement to the heart. May God bless all the members and prosper this great work of our Church. Sincerely yours," Mrs. G. C.

"May God bless you and all the dear brothers and sisters who responded to the call made upon them upon the death of my companion. My heart warms toward every one that took part in this noble work, for I am sure I do not know what I would have done in this time of great need had it not been for them. May God bless every one. I would advise every member of our Church to become a member of our Mutual Benefit Society at once. Surely they are doing a grand and noble work. I want to thank you personally, my dear brother, for the kind words of cheer and comfort you sent me. My heart was crushed and broken. I will never forget it." Rev. S. D. W.

E. J. FLEMING, Secretary.

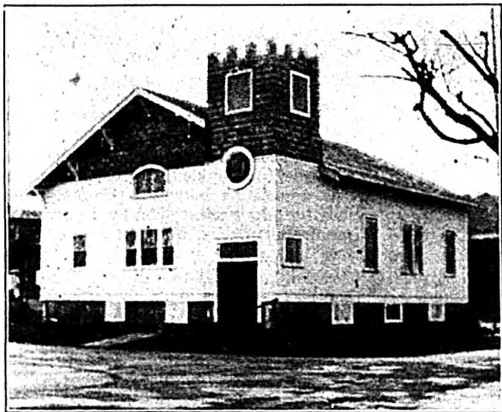
CHURCH OF THE NAZARENE, TILLAMOOK, OREGON

In the summer of 1920 Rev. Mary T. Clink came to the pastorate of the Nazarene church in Tillamook, Oregon. The congregation then worshiped in an old, leaky building in an out-of-the-way place. Six months later a lot on one of the finest corners in town was purchased for \$4,000, on the instalment plan, with an initial payment of \$500.

To build with the lot still to pay for, and to keep up all the other obligations local and general, seemed impossible. The people, however, led on by their faithful pastor, held on to God in prayer, and when the District Superintendent visited the church in September, 1921, twenty-one hundred dollars was pledged on the new building. Work was started at once to wreck the old building and to erect the new.

They now have a beautiful structure which is a credit to our church in that city.

The building is 44x50, with a 71-2x24 ft. alcove for pulpit-platform in addition to main building. A gallery 14 feet wide runs across the end, and under the gallery two



REV. MARY T. CLINK
Pastor

fine Sunday school rooms closed off from the auditorium by folding doors. Church is comfortably seated with opera chairs, and will accommodate 450 people. There is a corner vestibule 10x10 with steps inside, so they are always dry.

Mr. Clink, who is an experienced builder and contractor, had charge of the work. By his careful buying and experienced judgment the church was built at a cost of about \$5,000, and with the lot is easily worth \$12,000 or \$14,000.

It was our great pleasure Sunday, June 25th, to dedicate the church with all indebtedness provided for. This was certainly a most remarkable achievement for a membership of only twenty-six. Sunday morning of the dedication was a time never to be forgotten. How those people did give was a shock to the Devil and a surprise to the world. That morning the people pledged nearly \$4,750, to be paid in a year and a half. They wept and shouted and praised God till nearly 2 p. m. Mrs. DeLance Wallace and Miss Louise Pinnell were present, and Sister Wallace said she had never seen anything just like it and would not have missed it for the world.

Besides all this the church has been loyal to all other interests of the work, schools, missions, etc.

Sister Clink, the building committee and the congregation are to be congratulated on this splendid achievement. Let all the people say, Amen.

G. S. HUNT, District Superintendent.

ON THE FIRING LINE

I am still on the firing line. Closed a great meeting with pastor Minor at Durant, Okla., about forty for God; a nice class came into the church. The good people stood by us nobly on every line. No better man to work with than W. H. Minor. I shall never forget the pastor and his wife and the dear saints at Durant.

Opened up here (Wann, Okla.) with shouts of victory. People came to their feet with shouts of victory while we were preaching. Pastor Huffman has things well in hand. Souls are finding God.

Looking for greatest meeting in history of the church. On we go with the battle.

W. E. ELLIS.

FROM EVANGELIST C. K. SPELL

We closed our meeting at Locker, Texas with a large attendance, fine spirit in the community, and a forward movement among the saints. There was not a general break but about twenty souls were definitely blessed.

I am beginning at Halesboro, Texas with Brother F. M. Bates. We have had only a few services, but fine crowds and good interest. Several in altar last night, and three saved. The end is not yet. God is with us and the victory is sure.

I am slated up to our Assembly, Sept. 27th, in Oklahoma. Ready to slate for fall and winter work. Pray for me. I am fully delivered by His grace.

C. K. SPELL.

KENTUCKY DISTRICT

We are now nearing the close of our Assembly year. The Lord has blessed and in spite of the many hindrances, the District has made some progress. It has been the hardest financial year we have had, but our people have been hopeful and kept up the fight, and some of our pastors will doubtless be able to report their budget paid in full. Three churches have been organized during the year.

At the present, we are in the third week of a tent campaign at Glasgow. Rev. E. H. Farris, of Louisville is our evangelist. We are going to continue another week or ten days, and trust that a good class will be organized. We recently organized a class in south Louisville. Rev. J. W. Montgomery, the efficient and aggressive pastor and a faithful band of workers have had two campaigns in different localities under their splendid new tent which they purchased recently for this special work. Rev. S. S. White was the evangelist and Brother Shanks and wife assisted in song. The pastor with local help conducted the second campaign.

We should like to speak in detail of all the work of our pastors and their charges but space forbids. Will say, however, that brotherly love continues and harmony prevails. One of our most difficult propositions is keeping our churches supplied with pastors. It seems that the majority of our young preachers want to evangelize. Pray for us and for the need of the pastorate to be supplied.

C. R. POLLARD, Supt.

NORTHWEST KANSAS GROUP

The Northwest Kansas Group met at Plainville, Kansas for the regular group meeting, July 27th to 30th.

Rev. F. R. McConnell, of Covert preached Thursday evening; Rev. Lloyd Thomas, of Palco (River-view charge) preached Friday evening, and Rev. Chas. R. Dick, of Hoxie, Saturday night. Rev. L. F. Cassler, of Grinnell, brought the message Sunday morning, and Rev. C. L. Calhoun, of Salina, Sunday afternoon, and H. O. Dover, of Palco, preached Sunday night.

This was the greatest Group we have ever had. The Lord blessed at every service. Thirteen knelt at the altar and prayed through to victory. Every one sang and all who could, praised God for victory.

Rev. L. F. Cassler, pastor of the Church of the Nazarene at Grinnell, and Sister Jennie Bougher, of Oregon were united in Holy matrimony at the home of Rev. J. E. Kiemel Friday, July 28th at 9 a. m. The Lord bless these dear people.

Brother and Sister Kiemel entertained the Group well. Ninety-five ate dinner Sunday at the parsonage.

The Plainville church has called Brother and Sister Kiemel back for another year. They are on fire for God and working hard for souls. The Lord bless them and their church.

The next Group is to be held in Hoxie with Brother Dick's church. If you are not there, you will miss a great blessing.

F. R. McCONNELL, Reporter.

SOUTHERN CALIFORNIA DISTRICT CAMPMEETING

The thirteenth annual camp of the Southern California District was held July 6 to 16, on the campus of Pasadena University. The committee had the situation well in hand, the campers were amply provided for, and God met us in a great opening service. The evangelists were not in for the first service on account of a railroad wreck, so Rev. U. E. Harding, pastor of First Church, Pasadena, preached the opening sermon. There was a great crowd and a good altar service.

The evangelists, Dr. J. B. Chapman and Rev. B. F. Neely were blessed with great liberty and unction in their preaching. There were no barren services but a steady increase of souls throughout the ten days until more than one hundred and fifty had prayed through to victory. The evangelists preached alternately and the great congregations were swayed, enthused and blessed by their eloquence and sane, sound, searching, Scriptural preaching. The committee was fortunate in securing the services of Rev. Earle Wilde as leader for the Young People's meetings. God marvelously blessed in these services and at one time there were more than three hundred on their feet testifying, shouting and praising God. Rev. Lily-S. E. Galloway was in charge of the children's services, which were well attended. The children entered into the work heartily. Little Mariam Goodwin played the piano and different ones led the singing. There were thirty-two professions among the children.

Prof. Harry Wenger was the efficient director of music; conducting the orchestra of many pieces and a hundred voices on the platform. Miss Virginia Shaffer and Rev. Earle Wilde were special singers. Their deep spiritual singing moved the audience to tears and shouts of joy. Rev. W. C. Frazier, pastor of Immanuel Church, Los Angeles, was in charge of the altar services.

Each day was begun with an "Early Morn" prayer service from six to seven o'clock. We believe this to be the secret of success throughout the camp.

Tuesday afternoon was given to the report of the International Sunday School Convention by Rev. C. J. Kinne who was sent by our District to the Convention in Kansas City. Brother Kinne spoke enthusiastically, quoting generously from the various speakers, and especially Hon. William Jennings Bryan.

Thursday afternoon a large audience was present to enjoy the Educational Rally which was presided over by Dr. A. O. Henricks, President of Pasadena University. Brother J. F. Sanders, the financial manager of the University spoke briefly on Godly Financing, after which Dr. Chapman, the President of the General Board of Education gave a timely address on Christian Education.

Our returned missionary from Japan, Rev. Wm. Eckel was in charge of the Missionary Rally Friday afternoon. Mrs. Eckel and Miss Myrtle Mangum were among those who spoke of work in their respective fields. Several volunteers of this District were also on the platform. One of the most interesting features was the quoting of John 3:16 in nine languages.

Sunday was a day of crowning blessing. More than two thousand people heard the messages of

God in Word and song. "Great grace was upon the people" (Acts 4:33).

On the closing night Brother L. Milton Williams very fittingly bespoke the sentiment of the multitude in expressing gratitude and appreciation to the various workers, making mention of their untiring and gracious service, and last but not least, turning to District Superintendent, Rev. J. E. Bates, chairman of the campmeeting committee, gracefully addressing him in highest terms of Christian love and comradeship assuring him too of the most sincere appreciation for his abundant labors which date back many weeks prior to the meeting and the much responsibility of the work which was so acceptably performed, thus making possible what has been pronounced by many as—"The best camp for many years." Praise God from whom all blessings flow.

We are all encouraged and expect to press the battle for God and souls throughout the coming year.

LILY-S. E. GALLOWAY, Dist. Reporter.

Among the Churches

GREENCASTLE, INDIANA

The past year has been one whose paths have been fraught with many hard-fought battles, but we have seen many good victories. Blessed be God. We conducted our own January meeting, except three services when our beloved District Superintendent, Rev. J. W. Short was with us. In this meeting we had about seventeen seekers, and received five new members into the church. Then we had our annual tent meeting July 7 to 23, with Evangelist J. Thos. Johnson, of Kingswood, Ky. He did great preaching and good singing, and God gave us about 20 seekers at the altar for pardon or purity. Some of them are coming into the church. We have received into the church thus far during the year, 12 members. Practically all of our constituency read the *Other Sheep*, and about 60 per cent of them read the *HERALD of HOLINESS*. However only about ten per cent were subscribers at the beginning of the Assembly year. God is using the *HERALD* to bless many. Among many other blessings from God which we have enjoyed during the year, the most of which have been noted in the telegram columns from time to time is the ministrations of visiting ministers, viz. Dr. G. A. Pegram and wife of Harrison, Ark., who preached for us a week and blessed our church, also Sisters Mangum and Cretors, Missionaries, and Dr. N. W. Sanford, President of Olivet University spent a Sunday evening with us, and preached, and told us of his plans of Olivet. We appreciate his plans and mean to support him loyally. We believe our church gave proof of that when Evangelists George and Effie Moore raised over \$500 on a single Sabbath for that Institution. All our apportionments are covered by pledges and we want to go to the Assembly with a full report of achievements. We also had the privilege of helping Rev. J. P. Ingle, of First Church, at Terre Haute in a revival in which God gave us some seekers and a few happy finders. We kept account of the number of Bible chapters read during the meeting and found upon the close of same, that if the Bible had been read consecutively it would have been near two thirds through. Also in the tent meeting 2,824 chapters were read which were over two and one-third times through, or its equivalent. We must propagate Bible holiness. This is the way, get an interest aroused by reading, preaching it, and getting others to read it. To God be the glory.—Rev. Chas. F. Pegram.

GRAND JUNCTION, COLO.

Our annual report to the recent Assembly shows that God has blessed us abundantly during the past year, for which we give Him all the praise. We have accepted a unanimous call for another year and are looking ahead for greater things. We recently held a rousing two-day Home Missionary Rally with Brothers Ellis, Ransom, Mason, Hunter and others assisting and raised nearly \$600 in cash and pledges for Home Missions and several souls prayed through to victory. Our children have received great help in a Summer Bible School which we have carried on five days a week for four weeks. Quite a number of the children were saved during the school. Several times recently the Lord has answered prayer definitely for the healing of the sick. We have one of the finest bands of people on earth to labor with and are happy in His service here.—W. S. Purinton, Pastor.

GALESBURG, ILL.

Just closed a three weeks' evangelistic campaign here in Galesburg. We had for our helper under God, J. L. Freels of Pasadena, California. We found him very good, safe and sane, a man who stood nobly by the pastor and willingly did his best for the work. The tent meeting did our work good,

brought us more forcibly before the city, gave them a clear knowledge of what we believe and we feel made us some new friends. A few souls found victory and rest for their troubled hearts. Finances came quite easily, all expenses met and a free will offering of about sixty dollars given to the pastor. The spiritual condition of the church is better, some are beautifully climbing Zionward and we still say "At the front of the battle you will find me."—A. J. and Clara S. Laird, Pastors.

NOTES AND PERSONALS

Evangelist Edward R. Kelley reports, "God is with us in a tent meeting at Redman, Mo. The Holy Spirit is working. Victory is ours in His name. Folks getting dug up. Pray for us."

Evangelist U. E. Harding is leaving the "evangelistic field to become an evangelistic pastor," accepting the pastorate of First Church of the Nazarene, Pasadena, Calif. His address is 530 N. Holliston Avenue.

Pastor H. H. Sherrill at Hartford, Ark., solicits prayer in behalf of the meeting now being held by Evangelist J. H. Hueston.

Protracted meetings are now in progress at the Wright Congregational Church, Boise, Idaho, with Evangelist D. P. Floyd Johnston and wife, Mrs. Minnie J. Dickinson, and Mrs. Emma French. Pray that God will give them a gracious revival.

Prayer is requested for a backslidden boy, also two girls, of Hamlin, Texas.

The organization of a Church of the Nazarene is anticipated at Ramona, Okla., resultant of a great revival meeting held by Rev. F. K. Cross. Twenty people were gloriously saved, and one sanctified, and a great victory won for the cause of holiness. LeRoy Clark had charge of the song service. The above mentioned workers are both students at Bethany-Peniel College, and spend their vacation months in holding revival meetings.

Evangelist J. A. Chenault requests that the readers of the *HERALD of HOLINESS* pray earnestly for the meeting at Petham, Tenn., with Rev. S. H. Elliott, pastor.

A brief report from Evangelist W. R. Gilley, reads: "I just closed a fine meeting at Fithian, Ill. A little church of twelve members, but the Lord gave us fine attendance, and many new friends were made for our church, some of whom will later unite with the church. They have a fine pastor, a student of Olivet University, who is leading the little flock in green pastures. Rich blessings upon the Publishing House forces."

Evangelist E. E. Wiggins announces that his two daughters will assist him in revival work, leading song services, singing specials and furnish piano music. He has a few open dates. His address is 30 Laurel St., Richmond, Ind.

Pastor G. R. Dosier reports a good revival meeting seven miles north of Honey Grove, Texas. Thirty-four souls were saved, and twenty-one were sanctified.

"I know of a splendid lot of church furniture that can be bought cheap. Any one wanting same, write me for full description and information.—E. E. Wiggins, 30 Laurel St., Richmond, Ind."

We were pleased to have several of our evangelists greet us this week at Headquarters; last week those who called were, Evangelist Theodore Ludwig and wife, Evangelist Jarrette Aycock, wife and daughter, Marybelle, also Evangelist C. Edward Roberts. God bless them in their labors for the Master.

We are in receipt of resolutions adopted unanimously by the Church Board and congregation of the First Church at Nashville, Tennessee, commendatory of Rev. E. A. Girvin, the retiring pastor of that church. It is not practicable to print them in full, but they may be briefly summarized as follows: We bid farewell to Brother Girvin with sincere regret. His pastorate has been distinguished for faithfulness, tenderness and tireless activity and devotion to all the highest interests of the church. He is a clear and scriptural preacher and teacher of entire sanctification, enjoying the blessing himself, and stating the doctrine with force, fervor and fearlessness. He has been likewise true in his messages to all evangelical tenets for which as a people the Nazarene Church stands, including divine healing. He has been conspicuously faithful and efficient, having made 1250 pastoral visits, and has been constant, tender, and a great blessing to those who were sick or in trouble. In many other ways he has shown himself a wise and helpful shepherd of the flock. The resolutions are signed by John T. Benson, Chairman, and T. D. Aughey, Secretary.

FULTON, SOUTH DAKOTA, BEULAH CHURCH

—We just recently closed a blessed revival or tent meeting between the Beulah and Plano churches with Sister Minnie Morris Morehead as evangelist. Sister Morehead is surely filled with the Spirit and carries a heavy burden for lost souls, and preaches the old-time gospel with no uncertain sound. Brother Morehead brought us blessed messages in song. There were a goodly number of precious souls who found the Lord, some who had never known God before. It was surely good to hear the shouts of the redeemed mingled with the sobs of the penitent souls. The last Sunday was surely wonderful. It was just a foretaste of heaven. About twenty-five young people stepped out and consecrated their lives to God for the foreign fields. There was deep conviction on the people of the country round about and I believe there was seed sown that will bring forth fruit in the future. We organized an annual campmeeting to be held in the same place every year. God is giving us victory and our services are getting better all the time. We are looking forward to next year as being the greatest year of our lives.—Roy D. Wiggins, Pastor.

BATH, MAINE

—God is in our midst. All our services are times of refreshing. Sunday, July 23d, was a day never to be forgotten by some of us. The Holy Ghost settled down upon us at the morning service in a very definite way and our dear pastor preached with such unction, on "Walking in the Light." We all were strengthened and blessed. In the afternoon our people went down to Sebasco and joined with the church there in a beautiful baptismal service, conducted by Rev. I. W. Hanson, evangelist of

Pasadena University

Pasadena, California

A. O. HENRICKS, A. M., B. D., D. D.
President

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Haverhill, Mass. Ten of our own folk, mostly young converts, and fifteen of the Sebasco folk, followed Jesus in this ordinance. It was a touching and thrilling sight, to the crowds that lined the shore, and filled the river in small boats. We believe God spoke to many hearts there. Our evening service was wonderful, for so many of the candidates prayed and testified with a shine on their faces and a new ring in their voices, as they told how God had blessed and thrilled them as they took this step of obedience. There are more to follow soon, and we are expecting new souls to be saved. Praise Jesus!—Lois J. Palmer.

BENTONVILLE, ARK.

—Our summer revival with Brother I. M. Ellis, and Prof. Lawson Brown, was a great victory for the Bentonville church. There were great altar services from beginning to the end, many finding pardon or purity. It was likened to the old-time Waco camp of many years ago, by many who had been in those campmeetings with H. C. Morrison, Will Huff, Bud Robinson, and other great preachers. I was sanctified at Waco, Texas campmeeting twenty odd years ago. Thank God for those blessed times. But it is wonderful indeed how God is blessing our work at Bentonville; the church here has just been organized one year, and the membership has gone up to one hundred thirty-five. We are expecting many more to come before the end of the Assembly year. Thank God. Our next revival will be held Sept. 15 to 30, with Rev. G. H. Harmon, our District Superintendent, as evangelist—Chas. Robinson, Pastor.

FORT WORTH, TEXAS

—The Ft. Worth church is progressing nicely. Spiritual condition good. Have just completed a new tabernacle for which we are very thankful. The summer meetings held by Mrs. Bessie Williams and Rev. Oscar Hudson and wife were fine; quite a number of souls prayed through.—T. L. and Etta Mulanax, Pastors.

BITTER CREEK CHURCH, TEXAS

—We praise God for the great victory He gave us in the campmeeting just closed; large crowds were in attendance from the very first service. Evangelist J. E. Gaar, of Olivet, Illinois was at his best. His messages produced conviction that gripped and held people until they could not get away from it. Strong men were stretched out in the altar for hours, almost at every service, when they did come through, it was definite and real. Shouts could be heard for nearly a mile. Several prayed through in the old-time way at the sunrise prayermeetings. One railroad engineer who had fought the call to preach for years, was reclaimed, sanctified and went to preaching. The singing was under the leadership of Mrs. Hettie Bowman, of Hamlin. Sister Bowman knows how to get the young people to sing. She soon had a choir of sixty-five voices. Miss Ruby Phoenix, of Hamlin did excellent work at the piano. Special songs by the Hamlin College students were greatly enjoyed. Campers came for miles. The meeting was twenty years ago holiness type. Rev. Gaar's ministry locates and dislocates people, unearths the faulty, sweeps away a refuge of lies, overflows the hiding places, brings people out in the open, striking a death blow to community rows and strife. He has no patience with a prayerless ministry. He disturbs people with his midnight praying, he carries the burden of the lost and especially the young people, upon his heart. He endeared himself to the people. His Bible readings

SUNDAY SCHOOL LESSON REFERENCES

August 27. NEHEMIAH'S PRAYER. Lesson: Nehemiah 1:1-11.

Golden Text: The prayers of a righteous man availeth much. James 5:16.

Devotional Reading: Psalms 42:1-8.

Sept. 3. NEHEMIAH REBUILDS THE WALLS OF JERUSALEM. Lesson: Neh. 3:1-7:4.

Golden Text: Our God will fight for us. Neh. 4:20.

Devotional Reading: Psalms 48:1, 2, 9-14.

Sept. 10. TEACHING THE LAW OF GOD. Lesson: Neh. 8:1-18.

Golden Text: Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Psalms 119:33.

Sept. 17. THE MESSAGE OF MALACHI. Lesson: Malachi 3:1-4:3.

Golden Text: Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.

Devotional Reading: Psalms 32:1-7.

are wonderful. God bless Brother Gaar, and give him many more years in which to get the truth to the people.—H. B. White, Pastor.

CABOT, ARKANSAS

—We have just closed our summer meeting. The crowds were very large, and a good spirit prevailed. The Christians were blessed and seemed to be greatly encouraged. We only had eight or ten professions. We are in a meeting at present at Vilonia. This is my first year at Cabot, and have only had Vilonia since Brother Hibner resigned. We have a beautiful spirit at each place. We have some real Nazarenes who are doing their best for the lost. The fellowship between pastor and churches has been perfect through the entire year. We have had some serious sickness in our home which hindered us some, besides the death of my father, G. W. Ridout who departed this life May 28th. He had been a member of the Church of the Nazarene about ten years, and was faithful unto death. The year has not been without its sorrows and tests, but through it all the Lord has kept me free from sin. Amen!—A. G. Ridout, Pastor.

CALERA, ALA.

—Our meeting which embraced the last three Sundays of July, closed with thirty-three in the fountain, some choice souls being sanctified. Rev. W. R. Platt and wife were the preachers and the work was well done. We never saw more consecrated, prayerful preachers than they. Great crowds attended the meeting and a good spirit of harmony prevailed. The truth is, we have some of the salt of the earth here. Finances came easy, and the pastor received a pounding to the amount of about \$65.00. Well, amen, we praise God and push ahead. The amount raised for the evangelists was \$131.33.—W. F. Farmer, Pastor.

MILTON, CALIF.

—The three years of our pastorate of the Cypress Church of the Nazarene, were years of hard battles fought, and good victories won for God's cause;

for by God's help we had a few saved, some reclaimed, and some sanctified, and a few added to the church. Our apportionments were met, and we bought a nice parsonage with only a very small indebtedness, after being moved on the lot adjoining the church. We have accepted the unanimous call to the Milton and Stone Corral churches, Northern California District. We have received a most hearty reception by these good people, and God has given untuious services each time, with good crowds in attendance. We are praying for and expecting salvation times. To this end we request the prayers of the saints.—W. F. and Ida Gibbons.

ANNOUNCEMENTS

TO WHOM IT MAY CONCERN:

As Rev. E. A. Girvin has decided to make a change from the pastorate to evangelistic work, it gives the writer pleasure to call the attention of the pastors of our church, or of any other denomination, to the fact that for many years Brother Girvin has been a very enthusiastic believer in and promoter of scriptural holiness; and having been associated with the different phases of church work, such as campmeeting, convention, evangelistic, and pastorate, I heartily recommend him as one who is well qualified in every way to assist any pastor, convention or campmeeting committee in their undertakings for evangelistic work.

H. F. REYNOLDS,
General Superintendent.

NOTICE—All licensed preachers and deaconesses of Kansas District are notified to meet the Examining Board on Tuesday, Sept. 12th, 10 a. m., at the Nazarene Church, 8th and Topeka, Topeka, Kansas. No license will be given to any person failing to meet the Examining Board or to attend the Assembly, without very good reason.—A. C. Tunnell, District Superintendent.

NOTICE—A lady of limited means has kindly consented to pay the actual expenses at Trevecca College for one year for one of our orphan girls in our home at Peniel, Texas. This girl has no relatives who can help her. She has been in our orphanage more than ten years. She is intelligent, energetic and ambitious. She plans to teach and is anxious to reach a point where she can make her own way. Who will pay her traveling expenses from Greenville, Texas, to Nashville, Tenn., and help complete a suitable wardrobe? Immediate response is imperative as the time is short. Address, Oscar Hudson, Secretary, Peniel, Texas.

NOTICE—Pastors needed on the Kentucky District. If this is your calling and you intend to abide in it, and are willing to tackle any job, and suffer a little for Jesus' sake, and would consider a call, get in correspondence with us at once, giving reference.—C. R. Pollard, Dist. Supt., Box 10, Lexington, Ky.

NOTICE—Indiana District—We had considered starting our Assembly sessions on Tuesday morning, Sept. 4th, but as Dr. Goodwin has his slate in HERALD of HOLINESS for us Sept. 5-10, and fearing some misunderstanding, we will open our Assembly as Dr. Goodwin has announced—Wednesday, Sept. 5th, 9 a. m. There will be a great opening service Tuesday evening. Brother Paschal will also arrange for service on Monday evening. Church located on corner of 4th and Goss Streets, Fort Wayne.—J. W. Short, Supt.

NOTICE—Indiana District—As we are nearing the close of another Assembly year, let me urge all pastors and workers of the District to do your best to bring in a full report, and bring up all the District and general budget in full. Please send to our District Treasurer, \$5.00 for every delegate, as voted by our last Assembly, to help defray expenses of our coming Assembly. A full attendance of delegates is desired, also remember our evangelists are expected to attend the Assembly as well as our pastors.—J. W. Short, Supt.

NOTICE—Those desiring our services, write me at 1022 13th Ave., S. Minneapolis, Minn., until August 20th, after that until Sept. 24th, at 825 LeClaire Ave., Chicago, Ill., in care of Rev. C. H. Strong.—T. E. Beebe.

NOTICE—Pasadena University wants first class commercial teacher for bookkeeping and kindred subjects. Not shorthand or typewriting. Splendid opportunity for thoroughly competent instructor. None other need apply. School opens September fourth. Write or wire President Pasadena University, Pasadena, California.—A. O. Henricks.

GREAT CAMP MEETING

Nashville, Tenn.

August 31 to September 10, 1922

Rev. C. H. Babcock and Bud Robinson, Preachers

Why not plan your vacation so as to attend the camp? Board and lodging in tents or buildings cheap. Preachers will be entertained free.

When you arrive in Nashville take street car to the transfer station, and there take the Gallatin and Inglewood car and get off at the camp.

For further information write Miss FANNIE CLAYPOOL, East Station, Nashville, Tenn.

TELEGRAMS

HERALD OF HOLINESS: Greenville, Texas. Twenty-seventh annual campmeeting one of the best yet. Hamric and Pierce preaching wonderfully received. London's choir and orchestra best we have had. Scores of professions. Nearly one thousand dollars cheerfully given for camp. Church institutions represented and liberal offerings for same. Management greatly encouraged.

S. W. HAMPTON.

HERALD OF HOLINESS: Joplin, Mo. The campmeeting closed here August 13th, with fifty-four seekers the last night. Strong and effective preaching by evangelist C. Edward Roberts. There were about two hundred professions. Rev. W. I. Deboard, Rev. Miller and Rev. Menneke, our three pastors in that section are responsible for this live young camp. Roberts is an old-fashioned, blood and fire campmeeting preacher. It was my privilege to attend over the last Sunday. Why not more of our churches group together and have campmeetings?

N. B. HERRELL.

HERALD OF HOLINESS: Southard, Okla. Rochester, Texas, good meeting. Five hundred present first service. Between fifteen hundred and two thousand last Sunday. Number in the fountain, either reclaimed, saved, or sanctified. Good offering. Organized church with fourteen charter members. Called back for another year. Now at Southard in a meeting. Pray for us.

Mrs. FANNIE PAYNE,
Miss BEULAH BOUNDS.

HERALD OF HOLINESS: Erick, Okla. Great meeting with Evangelist I. M. Ellis and Rev. and Mrs. J. C. Short, singers. Two hundred fifty in the altar. Greatest audiences the town has ever known. Continues a week longer.

ARTHUR A. MILLER, Pastor.

By telegram from Dr. J. W. Goodwin we learn of the death of his little grandson, John Paul Goodwin, in Japan, on July 21st, when he lacked three days of being ten months old. Pray especially for the bereaved parents, Rev. Paul J. Goodwin and wife. Their address is Mamushi Ike, Kami, Tajiro, Machi, Nagoya, Japan.

BRITISH ISLES LETTER

My dear Dr. Haynes:

At our recent District Assembly the fact of your retirement from the editorship of the **HERALD OF HOLINESS** was mentioned and immediately the brethren with the delegates present considered it right that an expression of their appreciation of your great work for the paper and the denomination should be acknowledged. This would have been done by our District Secretary of the last Assembly, only soon after the Assembly he was taken ill and died. I can assure you however that the brethren and the readers of the **HERALD OF HOLINESS** on this side of the Atlantic have read your editorials with joy and have been greatly blessed in their spiritual life through them. Personally I know that their sympathy is sincere that you should have had to resign such an important position within our Church because of bodily weakness. You have our prayers that the blessing of God may rest upon you in your time of waiting for the coming King. God bless you.

I enclose a copy of our Assembly Minutes. The resolutions of the Assembly are on pages 16 and 17.

Ever yours in Him,

GEORGE SZARPE, Dist. Supt.

RESOLVED: That we, as an Assembly, send to Dr. B. F. Haynes our appreciation of the faithful work he has put forth as editor of the "**HERALD OF HOLINESS**" for the last ten years, and that we express to him our sincere sympathy that he has had to resign on account of weakness of body.

CAMPMEETING CALENDAR

August 13-27. Denver, Colo. Workers: Dr. C. H. Babcock, Dr. R. T. Williams, Dr. A. O. Hendricks, Prof. Earl Wilde and quartet. For additional information, address Rev. A. G. Crockett, 1037 Kalamath St., Denver, Colo.

August 13 to 28, Bonnie Camp, Bonnie, Illinois. Workers: Allie and Emma Irick, John Owen, and Prof. Moore.

August 17 to 27, West Michigan Holiness Association, Hopkins, Mich. Workers: Rev. Fred DeWeerd, Rev. Chas. Sater, Leader of Young People, Mrs. Fred DeWeerd, Pianist, Harold Gretzinger, Dr. L. E. Hensley, Sec., Route 1, Holland, Mich.

August 17 to 27, Olivet camp ground, Kirk, Colo. Workers: Rev. C. E. Roberts, Rev. U. E. Harding, evangelists, Rev. J. E. Ransom, song leader and soloist. For further information, address, Rev. M. R. Dutton, Tuma, Colo.

August 17 to 27, Thirty-third Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. Chas. Babcock, Rev. A. P. Gouthey, Rev. Geo. B. Kulp, Mrs. Cora Lamb, Prof. A. H. Johnston and wife, W. R. Cain, Sec., 515 So. Vine St., Wichita, Kansas.

August 17 to 27, Mt. Carmel Campmeeting, Coffeetown, Miss. Workers: Rev. A. J. Vallery, B. D. Sutton and wife, song leaders. Bring bedding, etc. Cots furnished free. Address, W. Polk Walker, Pres., Coffeetown, Miss., R. F. D. 1.

August 17 to 28, West Nebraska Holiness Association, Kearney, Neb. Workers: Rev. Geo. Bennard, Rev. J. E. Aycock and wife, and Mrs. R. M. Reynolds. The Association will furnish tents free to all who get their order in by July 15th, and agree to stay one week or longer, and there must be three or more in one tent. For information, write, B. J. Patterson, Sec., Kearney, Neb.

August 18-27, Normal, Ill. Annual Camp, Central Illinois Holiness Association. Workers: Frank E. Arthur, Carl Curtis, evangelists, Frank and Marie Watkins, singers, Mrs. Della B. Stretch, in charge of Children's Meetings. Address, Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 17 to 27, New Mexico District Church of the Nazarene Holiness Campmeeting, Artesia, N. Mexico. Workers: W. E. Shepard, J. E. L. Moore, Prof. A. S. London and wife in charge of music. Address, Rev. T. V. Cox, Artesia, N. Mexico.

August 17 to 28, Twentieth Annual Campmeeting of the West Nebraska Holiness Association, Kearney, Neb. Workers: Rev. Geo. Bennard, Rev. J. E. Aycock and wife, and Mrs. R. M. Reynolds. For information write: B. H. Patterson, Kearney, Neb.; A. H. Hughes, Litchfield, Neb.; R. M. Reynolds, Burr Oak, Kas.

August 17 to 28, Mt. Carmel Campmeeting, Coffeetown, Miss. Rev. A. J. Vallery, preacher, Prof. B. D. Sutton and wife, song leaders.—W. Polk Walker, Pres.

August 18 to 28, Ozark, Ark. Workers: Theo. and Minnie E. Ludwig. Address, Rev. J. W. VanArsdel, Ozark, Ark.

August 18 to 28, Franklin County Holiness Association, one and one-half miles from Ozark, Ark. Preachers: Revs. Theo. and Minnie E. Ludwig, with other workers. For information, write J. W. VanArsdel, Ozark, Ark.

August 18 to 28, Ithiel Falls Campmeeting, Johnson, Vermont. Workers: Evangelist W. O. Nense, assisted by the Aeolian Quartet. Other workers are also expected. Campers are requested to bring their own bedding. Dist. Supt. Rev. S. W. Beers in charge. For further information, address Rev. A. B. Manchester, Wolcott, Vermont.

August 18 to 28, The Shiloh Campmeeting, Wister, Okla. Dr. A. G. Jeffries, evangelist. Eight acres of camp ground and abundance of water free to all. I. L. Harrison, Sec.

August 23 to Sept. 10, Tabernacle Meeting, Ashtabula, Ohio. Workers: R. J. Kiefer, evangelist; Frank and Helen Lehman, singers. Address, Mrs. L. B. Neely, 5½ Camp St., Ashtabula, Ohio.

August 24 to Sept. 3, Hudson Holiness Campmeeting. Workers: Rev. S. S. White, and Rev. I. A. Patton.—J. L. Payne, Secy.

August 25 to Sept. 3, Main Springs Campmeeting, four miles southeast of Prescott, Ark. Mrs. Bessie Williams, evangelist. The Nelson Band, song leaders with good music. Steele McLelland, President.

August 25 to Sept. 3 "Mount of Praise Camp Ground," Circleville, Ohio. Workers: Rev. John Thomas, Rev. C. W. Ruth, Prof. Allan W. Caley, Mrs. John Thomas, Children's and Young People's meetings. Address, Rev. E. A. Keaton, 432 N. High St., Chillicothe, Ohio.

Sept. 2 to 4, North Reading, Mass. Second Annual Fall Camp of the New England District, Church of the Nazarene. Workers: Rev. S. W. Beers, Dist. Supt., in charge. Rev. E. E. Angell, evangelist. The Aeolian Quartet will have charge of the music. First services Saturday evening, Sept. 2d, closing Monday evening. For information, write, E. T. French, 10 Story Ave., Lynn, Mass.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS Kansas City, Mo.
Office, 2903 Troost Avenue
Residence, 10 Summit St., Haverhill, Mass.

R. T. WILLIAMS Dallas, Texas
208 North Rosemont Avenue
Office, 2903 Troost Avenue, Kansas City, Mo.

FALL ASSEMBLIES

Iowa	.....	August 23 to 27
Chicago Central	.....	August 30 to Sept. 3
Michigan	.....	Sept. 6 to 10
Kansas (Topeka)	.....	Sept. 12 to 17
Tennessee (Nashville)	.....	Sept. 20 to 24
Western Oklahoma (Woodward)	.....	Sept. 27 to Oct. 1
Eastern Oklahoma (Bartlesville)	.....	Oct. 4 to 9
Arkansas	.....	Oct. 11 to 15
Mississippi	.....	Oct. 18 to 22
Louisiana (Alexandria)	.....	Oct. 25 to 29

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

FALL ASSEMBLIES

South Dakota (Mitchell)	.....	Aug. 23 to 27
(Camp begins Aug. 18th)	.....
Missouri (Foster)	.....	Aug. 30 to Sept. 3
Indiana (Fort Wayne)	.....	Sept. 5 to 10
Kentucky (Science Hill)	.....	Sept. 13 to 17
Hamilin (Amarillo)	.....	Oct. 11 to 15
San Antonio (Ballinger)	Oct. 18 to 22
Little Rock (Prescott)	Oct. 21 to 25
Dallas (Dallas, Texas)	Nov. 1 to 5

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14 Mulryfauld Drive, Parkhead.	
CHICAGO CENTRAL—Charles A. Brown	Olivet, Ill.
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EASTERN OKLAHOMA—Mark Whitney	Ada, Okla.
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HAMILIN—Allie Irick	Pilot Point, Texas
IDAHO-OREGON—C. Howard Davis	614 14th Ave., Nampa, Id.
INDIANA—J. W. Short	5723 Lowell Ave., Indianapolis, Ind.
IOWA—H. L. Kinzie	1318 West Eighth St., Des Moines, Ia.
KANSAS—A. C. Tunnell	323 Sixth St. East, Hutchinson, Kas.
KENTUCKY—C. B. Pollard	Box 10, Lexington, Ky.
LITTLE ROCK—J. E. Linza	703 Garland Ave., Hot Springs, Ark.
LOUISIANA—C. E. Woodson	116 Cooke Ave., Alexandria, La.
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157 N. Twelfth Street.	
NORTH DAKOTA-MINNESOTA—W. L. Brewer	Minot, N. D.
P. O. Box 362	
NORTH PACIFIC—O. S. Hunt	Seattle, Wash.
1414 North 36th St.	
NORTHWEST—Will H. Nerry	2659 N. Ash St., Spokane, Wash.
OHIO—C. R. Chilton	1231 Highland Ave., Columbus, Ohio
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514 Jackson Street.	
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1179 Breese Avenue.	
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WESTERN OKLAHOMA—C. B. Jernigan	Bethany, Okla.

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A song book that specializes in invitation and altar songs. You will be delighted with it. If you are in need of a song book for that tent or campmeeting, send 15c for a sample copy.

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

Sunday Schools Attention!

Owing to the uncertainty of transportation it is advisable to place your order for the fourth quarter's Sunday School Supplies at once.

All quarterly literature (except Picture Wall-Rolls and cards, which will be ready soon) is now ready to be mailed.

NAZARENE PUBLISHING HOUSE
2109 Troost Avenue, Kansas City, Missouri

HERALD OF HOLINESS

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

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

Subscription Price—\$1.50 a year in advance.
Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in change of address.

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WANTS

Geo. A. Epps, Route 1, Phoenix, Ariz., wants the name and address of Nazarenes living in Shasta County, Calif.

Wanted—A saved and sanctified young man who can play guitar and sing, to travel with me all fall and winter. Write me Lexington, Ky., R. R. No. 1. C. L. Wireman.

RESOLUTION

Inasmuch as our beloved pastor Rev. E. O. Chalfant feels that God in His infinite wisdom is calling him to other fields of labor, and therefore has announced that he would not consider remaining with the West Side Church another year; we as members of this church feel that we must express our heartfelt appreciation of the untiring and sacrificing efforts of Brother Chalfant and his faithful wife. We feel that we have been especially favored in having this man of God as our pastor for the last three years and are very thankful for his godly counsel and messages, also for his efforts put forth in the erection of our church building and the excellent way he has handled our matters during this time.

While it is our Christian duty to comply to the will of God, and the desire of Brother Chalfant, yet we are sure he will be missed by our people and as we see him in the midst of the fray in other fields our prayers will be "God bless you our Brother, fight on, West Side is still with you, and we are sure the victory will soon be won in this great battle against our one common enemy. We are sure we will be better and more capable soldiers of the Cross through our association with you."

As Brother Chalfant has not as yet decided where the Lord would have him labor the coming year, it is the desire of the West Side Church to recommend him to any people, any place, or position that the Lord may lead him in His vineyard. We further assure you that, as a pastor, there are few his equal, and as an aggressive man in District and general interests of our church, he ranks among our leading men. Few men today have as great a vision of the possibilities of reaching the masses with the Gospel of full salvation, and we bespeak success for him in any department of the Lord's work he may decide to engage in.

We are sure no church would make a mistake in calling him as pastor or any district calling him as Superintendent. Therefore we bid him God-speed in all his undertakings for Him.

HARRY PAUL,
PHILLIP A. GOLAY,
AMOS C. GRIFFIN,
Committee.

THOUSANDS ARE SINGING

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

Rev. L. L. Pickett
Wilmore, Kentucky

TEACHER WANTED

for
NAZARENE GRADE SCHOOL

Good reference required. Wire or write at once.

Rev. A. B. Anderson
Jasper, Alabama

Central Nazarene College Campmeeting Hamlin, Texas, Sept. 1st to 10th



DR. L. P. MCCRARY
Pastor



PRES. AND MRS. LONDON
Song Leader and Pianist



REV. A. P. GOUTHY
Evangelist

THE Church and Community of Central Nazarene College are in excellent condition for a great Campmeeting. Dr. McCrary is having great success in his work as a pastor. Many are finding Christ in the regular services.

President and Mrs. London have one of the best choirs in the country. Sixty voices will furnish music that will be a great inspiration in this campaign.

Rev. A. P. Gouthy is one of the great pulpit orators of today. He is a new man to many people of the South, but there will be no disappointment in his ministry. Pres. London and many others recognize Rev. Gouthy as *one of America's greatest teachers*.

Board and room in College Dormitories for ten dollars for the entire time of meeting. Rooms can be secured in Dormitories without board for TWO DOLLARS. Good meals will be served for 25 cents each.

Why not bring your children to this meeting? Look over the work of Central Nazarene College and leave them for the opening of school Sept. 12th. Notify the pastor of your coming.