

HERALD of HOLINESS

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

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EDITORIAL

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

Another Angle From Which to View Scarcity of Preachers

WE have more than once discussed the subject of ministerial supply. Vacant pulpits are alarmingly large in number in all the denominations. Fewer young men are entering the ministry and theological seminaries than ever before in the history of these churches. Many theories are advanced to account for this alarming decrease in ministerial supply. Much can be said in support of all the causes assigned.

Doubtless the general decline of spirituality is one of the principal causes. The most blindly optimistic in any of these denominations would not think of denying that all the denominations have declined in spiritual power and fervor. Young men are called to the ministry amid high tides of spirituality. Preachers are born in the tropical and not in the frigid zone of grace.

The increased spirit of commercialism and greed which curses the country at large, can be charged up as another cause of the shortage of preachers. The lure of lucre tells on young men. Avarice is said to be a vice of old age, but it should be added that it is contagious and the young can catch it. Immediately in this connection let us add, that the miserably inadequate salaries which the churches have been paying their preachers for so many years have doubtless had their influence in driving some men from the ministerial ranks as well as in deterring others from entering the ranks.

Perhaps more than all the preceding reasons one other stands out pre-eminently. We refer to the curse of all curses—the destructive Higher Criticism, which all the older churches "first endured, then pitied, then embraced." This baptized infidelity has destroyed the faith of the people at large, in the fundamentals of our holy religion and has substituted a series of doubts, negations and material rationalism. The boldness of this species of infidelity is seen in the fact that it dares to flaunt itself in the face of the churches. While pocketing large salaries paid them by the churches to preach the Bible and the fundamental truths it teaches, these critics deny every one of these sacred truths. Right recently the dispatches announced the following from across the water: "London, Aug. 13—The British ecclesiastical world was plunged Saturday into the violent throes of controversy by startling and revolutionary statements made by the Rev. Hastings Rasdall, distinguished

dean of Carlisle, at the Modern Churchmen's Congress, in Cambridge." The bald heresy of this cleric was a denial of the deity of Christ. But why go to England for a case when just such Unitarian heresy honeycombs the American churches from one end to the other and the guilty glory in their shame? And who ever hears now of one such heretic being arraigned or tried for heresy?

Can we expect God to want any more preachers to be placed in such a hotbed of insulting heresy and rebellion against Him, to learn to deal out such denial of Bible truths for which He gave His Son to die?

But there is one other angle from which we can view the question. The practice of the churches through their pulpit committees and other such bodies has practically fixed the age limit of ministerial efficiency at fifty years. When considering the name of a preacher proposed to fill a vacant pulpit, the first question invariably is, "How old is he?" The answer often places age at something beyond fifty. And the reply immediately comes "He wouldn't suit; our church wants a young man." It can almost be said that the universal cry is for young men and that those preachers who have reached fifty years of age have passed the limit of efficiency according to the consensus of the churches of the land.

Now let us look at the natural consequences. If young men are expected to complete their college and seminary courses, they will reach thirty years of age—or very nearly so—before they are ready to begin pastoral work.

Now what have such young men at this age to open out before them as they stand at the open door of the Christian ministry? The utmost which they can see is twenty years of active service in the ministry before they will be shelved as inefficient, by nonsensical arbitrary rule established by the churches. Can they not see on their right hand and left, numbers of men in the prime of life turned out on the commons to die, without pay, or pension, or prospect of earthly support from any source? Their twenty years of training by hard and poorly paid labor for the church has robbed them of the only chance they had to train themselves for any other calling in life and all they can do is to browse about on the short grass and gradually die in their neglect and poverty. Is such a sight likely to prove very alluring to young men who are looking toward the

ministry? Not if they have any sense. If they have sense enough to make preachers, they have sense enough to stay out of the ministry of any church which treats their preachers so disgracefully as that.

No doubt to this cause, we may attribute much of this disinclination to enter the ministry by the young men of today.

Let the churches consider this point. While by their arbitrary age limit which they foolishly erect for ministerial efficiency, they do flagrant injustice to the preachers by thrusting them out in their meridian of usefulness, to suffer humiliation, loneliness and poverty, and finally to die under their injustice and outrage, these churches at the same time, are rudely slamming the door in the faces of thousands of young men who would enter the ministry but for the sad proof before them of the wretched treatment awaiting them. They naturally turn to other professions or business engagements in which they can foresee careers of usefulness for forty or fifty years to come instead of a meager twenty years of service as pastors.

Think of the dilemma of a young man called of God to the ministry. He feels the divine impulsion and has taken all the necessary steps to equip himself and enter, but he finds at the door of entrance conditions created by the church itself, which would require him to abdicate his self-respect, to renounce his intelligence and to crucify his conscience before entering such a ministry. The requirement of him practically would be to throw away thirty or forty years of the best of his life in order to give the church the first twenty years of his life. This young man simply would not enter the ministry under these conditions and thereby is hurt in his soul. Where will you place the blame for that soul-hurt? Let the churches answer the question. They will have to answer it at the judgment if they do not answer it now.

CAUSE FOR MOURNING AND WARNING

NORTHFIELD, founded by D. L. Moody, stood for many years as a center of evangelical faith in the Bible and holy evangelistic fire and fervor. It was a bulwark of the faith once delivered to the saints and against the insidious inroads of Higher Criticism and New Theology. It was a tragedy in spiritual life when Northfield surrendered to the enemy and became enmeshed in Higher Criticism.

It was enough to make D. L. Moody turn over in his grave in holy protest, when this disgraceful turn in affairs occurred at Northfield. He was a mighty preacher of the Bible as the supernaturally inspired Word of God, apostolic in fervor and fire and fruitfulness. He founded Northfield to perpetuate the work he had so bravely and successfully carried on during his lifetime.

The tale of horrors grows for we are called upon now to chronicle a similar fate that has

overtaken the great Keswick Movement. If these two mighty spiritual movements, evangelical to the core can be captured thus by the enemy, we had better take warning for we are human also. We had better watch the very first inroads of intellectual or spiritual pride and fight to the death the slightest suggestion or tendency toward compromise. May God defend us from the enemy!

The *Sunday School Times* has this to say about Keswick:

For more than forty years the name "Keswick" has stood as a mighty testimony to the Christian faith. The first Keswick Convention was held at the place of that name in England in 1875. Its distinctive truth throughout the years since then has been that of Holiness by Faith—the normal Christian life of surrender and victory through simple faith in Jesus Christ as a Savior and Lord. Its testimony has spread like a healing stream throughout all the nations of the earth. And Keswick has, of course, stood like a rock for all the fundamentals of the evangelical Christian faith, above all, for the integrity of the Bible—"the bed-rock of the Bible as *being*, in itself, the Word of God, and not merely as *containing* it." The multitudes of Christians the world around who owe an unspeakable debt to Keswick could scarcely believe it possible, therefore, when within the last year or so they heard that the so-called "modern view" of the Bible, the Higher Criticism, was actually making its inroads upon this testimony and institution. Yet that is the sad, tragic fact. Speakers have not been used on the platform at Keswick who voice the positions of the Higher Criticism and the New Theology. That this was not an accident but a part of the intentional policy of the present management at Keswick seems now to be regrettably evident. A member of the Keswick Convention Council has given public expression to such destructive views that the Council have, in turn, publicly and officially expressed their "desire to disassociate themselves from the position taken up by" this member. Yet this same member's name appears as one of the signers of the invitation to the next Keswick Convention. An earnest plea has been made to the Council to declare itself unequivocally on the fundamental doctrines of evangelical Christianity, but it is feared that the plea will be disregarded. These sad facts constitute an urgent call to Christian people everywhere to pray earnestly for Keswick. May God cleanse and restore, and may His undimmed, unhindered Word and gospel continue through this richly blessed channel.

THE PRICE THEY PAY

THE old slander about preachers preaching for money is almost too coarse and unrefined to be answered. We have quietly borne this calumny for long years as a class without pausing long enough to make a refutation. We are surprised that all reasonable people who had ability to think and a slight disposition to be fair would not thrust the slander aside as unworthy of notice.

The *Congregationalist* in a recent issue gives two signal illustrations of the falsity of this venerable slander of the best class of men on earth. These are instances of the declination by ministers of highly attractive metropolitan pastorates in order to complete the smaller local tasks in which they were engaged. The two young men are now located in small towns with meager salaries. One was offered double the salary he was receiving and other large inducements professionally to

make the change. The other was offered very strong inducements both financially and professionally to accept a large city church but declined. These two young men in this act of unselfishness we declare to be representative of ministers of the gospel as a class. They are the most self-sacrificing, hardest worked, most faithful and most poorly paid class of laborers in the wide, wide world today. The miserable slander to which we have referred is not worthy to be dignified with an expression of the contempt which we righteously feel for the slander and the slanderers. All honor to God's called and commissioned ambassadors! A thousand blessings on them day by day! They deserve our prayers and sympathy and co-operation.

We had occasion some weeks ago to mention the case of a brilliant young Chinese Christian who was educated in this country and who refused a \$4,000 a year position with promise of its being doubled in a few years to return to China to work as a Methodist preacher at a salary of \$30 a month. He is now engaged in faithful and useful work at this low remuneration when he could have been in this country at a salary of some \$8,000 a year with prominence, high social standing and tremendous scholarly influence. This heathen Chinaman displays the same spirit of divine altruism that breathed in the hearts and influenced the choice of the two American-born preachers mentioned in the first part of this article. What divergence of nationality, family training, traditions and environment of divers sorts divided these men, yet, there was some one mighty influence common to all three. What was this? It was the Spirit of Jesus Christ bequeathed to each as he knelt in consecration at the altar and dedicated himself to God and received His divine call, the office and work of the ministry. This is a divine supernatural calling, a divine and supernatural work which relates to eternity and eternal verities and issues. It challenges, therefore, our highest honor, our uttermost confidence and warmest love and support. God bless the preachers! We lift our heart in prayer for the humblest and least known of all of them, for they deserve our veneration.

In the case of the converted Chinaman behold the power of the Christian religion. It can take up a heathen, born and reared in the densest heathen ignorance and superstition and transform him into a self-sacrificing Christian saint who puts to the blush selfishness and greed of the age and country which stand as witnesses to his sublime altruism.

No man has reached the pinnacle of his personal inward religious experience until he has inwrought and inbreathed in his soul a burden for a lost world. He must flame and burn for others for whom God burns and His Son died.

CARTHAGE MUST BE DESTROYED

THE first time these words were heard in Rome they made but an indifferent impression; but when one of the most eloquent and influential members of the senate spoke day after day for many weeks and months, closing every speech with these words, every Roman adopted them as his motto and set out to see them fulfilled. In the senate, on the streets of Rome, on the plains of Italy, in the camps of the soldiers, on the marches and vigils of campaigns long and many, men whispered, chanted, sang, declaimed, proclaimed, declared and shouted, CARTHAGE MUST BE DESTROYED! CARTHAGE MUST BE DESTROYED! At first Rome believed it might be done, then she came to believe it should be done, then she began to believe it would be done; at last she cried by might and main, "It must be done," and *it was done*.

As long ago as the General Assembly some one said, "We must have a World-Wide Revival." The General Superintendents said it, the General Home and Foreign Missionary Boards said it, the District Superintendents pastors and evangelists said, "We must have a revival." The editors of the HERALD OF HOLINESS took up the cry; and here comes Rev. Paul Goodwin from far away Japan sounding the same note aloud. The laymen have taken it up. Everywhere, everywhere, Nazarenes are saying, "We must have a revival," "We must have a revival." May the need of it the hope of it, the travail of it possess us as the demand for Carthage's destruction possessed the Romans of old! May we brook every hindrance until we shall indeed see "salvation flow like a river."

BEWARE OF DOGS

FALSE teachers are called dogs in both the Old and New Testaments (Isaiah 56:11; Phil. 3:2). They are called dogs in general because they are inclined to abominable courses. They are called dumb dogs when they do not faithfully warn the people. They are named lazy dogs when they slight their duties to the souls committed to their care. They are greedy dogs because they can not get enough of this world's goods. Then they deserve this terrible characterization because they bark in railing at the people of God.

The apostle's warning to beware of dogs is timely in every age. The ministry is worthy of our greatest care. We are not in much danger as a church so long as we safeguard our ministry. The Methodist church never had an article on entire sanctification in her statement of her essential creed; yet so long as the majority of her preachers were sanctified men, the church was a holiness church. The Church of the Nazarene has for her special mission the promotion of a revival of full salvation and the conservation of the fruits of such a revival; should we fail in this, we have failed indeed. Our church very properly requires that our preachers shall be in the



experience of entire sanctification and that they shall be clear and fully orthodox in doctrine. No matter how gifted or influential men are, they can not qualify as helpers in our glorious task unless they are holy in heart and clear in orthodoxy, especially on the subject of sanctification as a second work of grace.

The same verse that warns against dogs warns against the *concision*. The warning is aimed especially against those Judaizing teachers who were willing to divide Christians over non-essentials. It is necessary for the true minister of Christ to have a proper perspective. Having this, he will stand uncompromisingly when a principle of faith and practice is at issue, and bend easily when only his private opinion is being attacked. It was an old saying that a country's chief wealth is her prophets. May we not apply this proverb to our own church and pray for an increase of their noble tribe?

THE APOSTOLIC METHOD

JOHN F. ROBERTS, his wife Grace, and their son, Geren, make up one of the best evangelistic combinations to be found anywhere. Last year and this they have given good account of themselves as the regularly employed workers of the Home Mission Board of the Western Oklahoma District. Several churches have been organized as a result of their work and pastors have been installed and the work is moving on; but I have in mind to mention their work and the method of their work in only two places.

Last year they held a meeting at Enid. A number were saved, but it was necessary to organize with a small class, and with the method followed in ordinary cases, the work would likely have finally failed. But at the close of the meeting, the Roberts accepted the pastorate of the little flock and worked faithfully for a number of months in visiting the people and in preaching to them and helping to establish the work on the good foundation that had been laid. They finally arranged for another revival and secured the assistance of one of our leading evangelists. Being on the ground, and having the confidence of the people, they were able to advertise extensively and to secure a good attendance. The result was that a great ingathering was enjoyed and the church has become a most promising one. They are now opening a work in El Reno on the same plan. I preached for them one night in their four weeks' meeting at El Reno. There were a number of people saved in the meeting, but the organization was small. However, by the time the Roberts have pastored the little church for some months and have arranged for another revival or two, El Reno will be a well

known Nazarene center and will have no trouble securing pastors and evangelists.

This method reminds me so much of the way Paul managed things at Ephesus, at Corinth and at Thessalonica that I feel justified in calling it the apostolic method.

THE DUTY OF CHEERFULNESS

MOROSENESS and melancholy are not signs of deep piety. Of course, levity hinders spirituality, but, as in most other matters, there is a golden mean. It is evidence of good religion for one to be able to bear the burdens of life with cheerful mien. I may be mistaken, but I believe that the cheerfulness of the majority of worldly people is a cloak to cover their disappointment and bitterness, and that God's people are the only ones that are truly cheerful. Mark Twain, though noted for his humor, always thought of himself as a colossal failure and was morose and bitter in the under-current of his life. He was sometimes tempted to suicide and then despised himself because he lacked nerve to do so. He lived by his lecturing and writing and yet he had a deep aversion to both. He was an idealistic misfit and found his only satisfaction in deriding his own and others' spiritual gruesomeness. Charlie Chaplin, though he has made millions making others laugh, is himself a sad victim of melancholy and misanthropy.

Last night a sanctified doctor said to me, "I like to see people who are cheerful; there is little danger of cheerful people going into fanaticism: I do not know just what to think when people are morose, I fear they will become the victims of something extreme." As I thought over the doctor's words, I recalled the words of another wise man who said, "A glad heart maketh a cheerful countenance" (Prov. 15:13); and "A cheerful heart doeth good like a medicine" (Prov. 17:22).

Do not be afraid to be cheerful and happy. Excessive mourning, even at the loss of friends or loved ones, is no proof of the deep comforts of religion. The fact that God is our Savior and will care for and defend our cause should make us proof against despondency and should make us "always to triumph in Christ Jesus."

The gospel of Christ is a gospel of victory. No one can preach it in truth unless he has victory in his own heart.

It is not so important where you stand, but it is of the highest importance in what direction you are moving. Moving rightly is the great thing.

The creed that does not require the death of Jesus Christ to save the soul and the creed that makes Christ's death a complete substitute for faith and obedience are both false creeds.

WORLD-WIDE REVIVAL

Home Missions the Base

By REV. J. R. HUNTER

The success of our foreign missionary work depends upon the prosperity of our work in the home countries. Workers, as well as money to support them, must come from the home field. Our foreign missionaries must spend time and money learning the language of the people to whom they are to preach, while here in America are thousands of heathen who already know our language and who can be reached with the gospel without delay. I have had the privilege of seeing foreigners at our altars here in Salt Lake, calling on God for mercy. And it might be that if we would undertake a work among these foreigners that we would secure some well qualified workers to go to heathen lands, ready to speak the language of their own people. Truly the home field is white and ready for the harvest. A prospective foreign missionary can get valuable training by coming in contact with the dark skinned races here. It is evident that the more we agitate and carry forward our home mission work, the more workers and the more money we will have for our foreign work.

Then the institutions of the church like the Publishing House, the HERALD OF HOLINESS and the *Other Sheep*, institutions without which we can make no progress are dependent upon the growth and enlargement of our home work.

It is not enough to "spread" holiness; we must "plant" holiness so that the Devil can not root it up. Let us pray God for more money to carry forward our home mission work, and for more workers who will be willing to go to a field and stay there until the work is established.

We are praying for the World-Wide Revival and Jesus said, "Jerusalem first."

World-Wide Revival Unique

The idea of a simultaneous, World-Wide Revival is unique. Perhaps a movement of such magnitude along spiritual lines has never before been undertaken by any single denomination. God has honored the Church of the Nazarene by placing her in the vanguard and on the firing line. Let us be true to our trust. The effect should be tremendous, and doubtless will be if our people seek the Lord in all humility and with a singleness of purpose to glorify God. Let us all throw ourselves into it with a whole-hearted determination to win many souls for our Christ.

H. ORTON WILEY.

Interest in World-Wide Revival

I have read with interest about the effort for a World-Wide Revival, and want to say that I am in hearty accord with the move, and believe it one of the means, if not the means, by which we will bring to us as a church, the approbation of our Master, and hasten the time of His coming, and be doing our part in preparing the people for this great event.

It is our duty as a church to help prepare the souls of men for His coming, which preparation will to that extent correct the difficulties of men, and thus help to hold in check as much as possible the mad onrush till He comes to finally settle all the difficulties.

CHAS. A. BROWN, *Dist. Supt.*,
Chicago Central District.

Promoting a World-Wide Revival

By REV. JOHN W. GOODWIN, *Gen. Supt.*

Our Home Missionary Board is now well organized with a most excellent plan outlined under four propositions. Under such grave responsibility imposed upon them by the General Assembly these men have studied hard and long, but at their last meeting in February they came forth with well-laid plans which will meet the approval of the entire church. To accomplish this great undertaking as set forth in the HERALD, in which they undertake to assist our District Superintendents in small Districts, and help establish churches in large centers, also to reach the foreign speaking people in our land, promoting a World-Wide Revival, they must have the full co-operation of every member of the church.

A strong passion for the lost must fill the heart of every loyal Nazarene. Our church must know no defeat in her revival efforts. With a clear gospel, a definite message and strong altar efforts, we are sure to win. If victory does not come at first, there should be no drawing back, "but believe to the salvation of the soul." Try again, keep it up, push the battle. Have days of fasting and prayer, wait on God. Carry the efforts into the camp of the enemy. Go out into new fields with heroism and sacrifice. We appeal to every man, woman and child to stand right with the General Board of Home Missions; give money in large sums; pray for and encourage every effort. Let every District Superintendent see that his District is faithful in sending at least the regular 25 per cent of all home money to the General Board. As we all work together success is assured.

World-Wide Revival Kindling

Dr. H. F. Reynolds, our Senior General Superintendent is engaged in kindling the fires for a World-Wide Revival in the foreign countries. On August 19th, he cabled from Piggs Peak, Swaziland, South Africa: "Hundred fifty seekers yesterday." Dr. Reynolds will girdle the globe and at this rate he will leave a trail of revival fire as he goes. Brother, get the flame of a World-Wide Revival.

World-Wide Prayer League

The World-Wide Prayer League is proving to be one of the greatest blessings to the Nazarene church that has ever been launched. At this time we have a membership of about twelve hundred and these twelve hundred members are on their knees every day, praying that God will in a miraculous manner let a great World-Wide Revival break in on the church.

Many testimonies and reports coming from members indicate that God is already answering prayer. Many have been saved and some have been healed and a great revival spirit prevails at nearly every place where our members are praying for this one great aim.

If you are not a member of this organization we urge that you secure a membership card and become one at once. We are sure that you want to be instrumental in bringing about one of the greatest revivals that this old world has ever witnessed. If we fail God at this opportune time we can not conceive of what will become of this world, but we are praying and believing God for this great World-Wide Revival and we are sure that God answers prayer and that if we pray, believing, that this old world will be shaken from center to circumference. Keep on believing. For further information write

O. E. ENOS, *Secretary.*

World-Wide Revival Heartily Indorsed

I heartily indorse the plan for a World-Wide Revival. There is nothing we need more than a revival in every church and institution in our connection.

I feel sure that the evangelistic force of our church will line up to do their very best.

As an evangelist, I feel like humbling myself, and going down before God in prayer, for a special anointing upon my ministry, in order that I might be all that I should be to make this *the* revival of our day.

C. EDWARD ROBERTS.

A Fuller Gospel

By DR. L. W. MARSH

THE work of the Lord is often seriously injured by evangelists and preachers who failing to see their desire for great results in a meeting materialize, so preach that the congregation become the recipients of abuse and accusations of unfaithfulness; and sometimes the preaching is of such a type that even saints of unquestioned Christian integrity become confused and unsettled. It is not the great numbers that attend the service or that are found at the altars that is of the most importance in our meetings. Better far to have a few genuinely saved and sanctified and well started, than to have the altars filled time after time with folks who have had no particular conviction, or who have been pulled to the altar by the peculiar methods used by the evangelist, trapped by severe and unfair tests, overpersuaded by zealous workers, or who have been the subjects of some psychologic pressure. As to the number of accessions to the church, it is quality that counts most, not quantity.

We have a record in the Scriptures concerning some people who tried to impose the practices of former days upon the new converts, but were not permitted to do so. Care should be taken not to impose requirements upon the seekers and converts above that which the Lord requires. Peculiar interpretations of the Scriptures should be avoided, and it should always be remembered that opinions gained from personal experiences in the Christian life might not be safe to preach to others as a standard for them. We have sometimes thought that if many of the evangelists of today could be forced to stay and take care of the work they started, and meet with the many problems of the pastor after the evangelist has departed for other parts, that the evangelist would quickly rearrange his armamentarium of sermons, consign many to the waste basket, revise others, supplement his depleted list by more practical ones, and go forth to preach a gospel that would be more constructive in its workings than that preached formerly.

It is one thing to get a person well saved, it is another thing, and a harder proposition often, to keep that person in a place of victory. It is one thing to get a church started, it is quite another thing to keep that church growing in spiritual power and life. To conserve a work is a great work. To do this requires preaching and teaching of a special order, and here it is that the preaching of "A Fuller Gospel" comes in.

After a child is born, the problem of how to keep him alive and healthy confronts the parents. He can not live and thrive on the methods that were used to bring him into this world. As a result of his birth, he has been ushered into a new phase of life with all of its various requirements. A milk diet will do

for a season, but the time shortly comes when the demands of his life require a stronger diet, which if not met, the child becomes sickly, and his development will be arrested. So it is with a newborn child of God. A milk diet will do for a season, but it will not be long until stronger food will be needed. A church can not develop and grow unless it has strong meat when it needs it. Too many preachers and teachers linger around the first principles of salvation, around the A B C stage of the life, and do not lead the people into the deeper things of the experience and the deeper truths of the Word.

As a child in the natural world, so the child of the spiritual birth will need tender care, careful training, and judicious teaching. They must be warned of the dangers that lurk in the unsuspected places, and told how to make the most of life. Numerous are the problems that confront a Christian. When he first started out in the Christian life, he was probably of the impression that life was to be one of unalloyed joy, constant blessing, without a thing to mar his happiness. It is not long until some severe test, or some temptation, or some trial of some kind enters his life, and it is at such a time that he needs help and instruction as to what these things

mean. The Christian life is not a life free from trial, testing and temptation. It is not a life of ease. It is a life of warfare. It demands the heroic and determinedness of character. It challenges all there is in man. It is not continuous mountain-top blessing; there are days of valley experience when raked faith without the props of feeling and blessing must carry us through.

There are problems that have to do with the question of faith. There are questions concerning the subject of prayer that need to be solved. Some have difficulties concerning the will. The great majority of Christians have more or less trouble on the matter of feeling, and most of us are at times bothered about impressions, as to whether they are from the Lord or not. Some are sick, and do not seem to be able to pray through for healing, and it may be they are sorely tested at this point.

Some one has well stated that "holiness, stripped of the human element would be the simplest thing in the world, but owing to the presence of this complex element, the manifestations, both inward and outward, for which we can look when one professes the experience, become so exceedingly complex that at times we almost despair of clearing up the fog with which, even by well meaning people, the doctrine is surrounded." We are still human, and the human has certain evidences of life.

Conflicts of the Sanctified

By REV. H. O. FANNING

THAT believers in all stages of their experience in this world have conflicts, is admitted on every hand. Life is a warfare, and the earth is a battlefield. This is especially true of the spiritual life—the life of the believer.

Opposers of the doctrine and experience of the eradication of sin in the initial act of sanctification, make much of the inward conflicts of the believer; and often insist that this represents the Christian's best estate in this present world. All such hold that the internal conflict will continue as long as we are in this present life, and that we will be delivered from indwelling sin only in the hour and article of death.

On this point, Alexander Maclaren, referring to the conflict described in the 7th of Romans, says, "And this is our noblest earthly condition—not to be pure, but to be tending toward it, and conscious of impurity." In his sermon on the two Adams, Mr. Moody said: "I believe every child of God has two natures." Some people say, "Why have you Christians so much conflict? You are always struggling with yourselves, and having conflict. We don't have it. Why is it?" Because we have two natures; and there is a battle always going on between the worlds of light and darkness. There are two natures in man as distinct as day and night. With the old Adam in us, if we do not keep him down in the place of death, he brings us into captivity. I do not see how any one can explain the 6th, 7th and 8th chapters of Romans in any other way. People sometimes

tell me they have got out of the 7th chapter of Romans, but I always notice they get back there again." Paul got out, and there is no intimation that he ever returned to the experience described in the 7th of Romans. Multitudes of God's peoples have had a like experience in all ages of the history of the church, and multiplied thousands have it today. Matthew Henry, in his comment on Gal. 5:17, says, "There is a struggle between the old nature and the new nature, the remainders of sin, and the beginnings of grace; and this Christians must expect will be their exercise as long as they continue in this world." In his closing comments on the 7th of Romans, he says, "Through Christ, death will put an end to all these complaints, and waft to us an eternity which we shall spend without sin or sigh."

These men are representatives of a system of interpretation of the Scriptures, and a statement of doctrine, that have prevailed in the church and permeated its thinking for centuries. More honored names, or more useful men, it would be hard to mention.

That there is a struggle between conscience and carnality in the unregenerate has been recognized and admitted by men of all ages. This struggle is intensified as conscience is enlightened, and ideals are improved. It is sometimes spoken of as a struggle between man's higher and lower nature—of the noble against the ignoble that is in man. A man convicted of sin by the Spirit of God; or a conscientious person seeking to obey the law of God would have such an inward struggle.

But the 7th chapter of Romans and the 5th chapter of Galatians seem to describe a conflict of a depth and intensity not common to the conflicts of the unregenerate. It is generally admitted that the latter passage of Scripture describes the conflict of the Spirit of God in a regenerate person, with the sin still dwelling in him. Many see in the 7th of Romans a description of a similar conflict. Unless this is admitted we are confronted with the spectacle of an unregenerate person getting deliverance from indwelling sin as a first work of grace; of a man being sanctified before he is regenerated. This man does not cry out for pardon for sins which he has committed, but for deliverance from the sin that dwelleth in him—for freedom from the law of sin and death. He does not say, Who shall deliver me from my guilt and condemnation, but, Who shall deliver me from the body of this death. When he testifies, he does not testify to forgiveness, but cries out, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

It is generally agreed among interpreters of all schools that in the expressions, "Sin that dwelleth in me," "The law of sin which is in my members," "The law of sin," Paul is referring to the depravity of the human soul incident to the fall in the garden of Eden. When, from the depths of his despair, he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" he affirms the reality, and dire consequences of the fall. When light breaks in, and he shouts with glad acclaim, "I thank God through Jesus Christ our Lord," he affirms his faith in the power and readiness of Christ to give him an immediate deliverance from indwelling sin. When his happy heart overflows with gratitude for the great deliverance, and his lips break forth in testimony, he heralds forth to all the world the glad news that "The Spirit of life in Jesus Christ hath made me free from the law of sin and death," and confirms the testimony of Peter, that in the baptism with the Spirit—the initial act of sanctification—God purifies the heart. In doing so he sets his seal of approval to the doctrine and experience and the eradication, extermination, elimination and expurgation of sin from the wholly sanctified. Henceforth the sanctified believer will have conflicts but they will not be the conflicts described in Romans seven and Galatians five.

In Romans 8:31-39, and in Ephesians 6:10-20, we have general descriptions of the conflicts of the wholly sanctified. In 2 Cor. 4:8-18; 6:3-10; 11:23-33; 12:7-10, the epistle in which Paul gives us so much of his autobiography, he gives us a few leaves from his experience, which clearly indicate the character of his conflicts. These passages do not describe conflicts with inward, but with outward foes. In Romans seven it is "sin that dwelleth in me;" in Galatians five, it is "the flesh" lusting against the Spirit. In Romans eight, and Ephesians six, it is the Devil and all the powers of darkness on the one hand and tribulation, distress, persecution, famine, nakedness, peril, sword, on the other. All that the combined forces of earth and darkness, of evil men and fallen spirits can hurl against us. "In all these things we are more than conquerors through him that loved us." "If God be for us, who can be against us?"

But was not Paul conscious of infirmities, of weakness, of human limitations? Yes.

Our Publishing House—Its Need and Value

By WARREN SLOTE

IF one were starting in as a housekeeper, it would be reasonably necessary to have at least one bed, a few pieces of furniture, some kitchen utensils, some silverware and a few other articles. So, since we Nazarenes have started in housekeeping denominationally, it is necessary that we have our *Publishing House*, together with what that term reasonably implies; and just the same as it would be practically impossible for those starting housekeeping to maintain their home without such paraphernalia, it would be practically impossible for the Church of the Nazarene to maintain its individuality without its *Publishing House*.

Or to put it a little differently: You can have a church and perhaps operate for a time without a pastor, but no church can prosper as it ought without a pastor, and most churches, if left long without one, will cease to function and ere long cease to exist. And just so, the Nazarene church could not function properly without its *Publishing House*, and would, more than likely, fail to maintain its identity and unity after a comparatively short period should it be without its *Publishing House*.

There are several ways in which the *Publishing House* maintains a vital relation to the Church of the Nazarene, as must be evident to all those who stop to give the matter thoughtful consideration. In the first place, the *Publishing House* is needed to create and publish the church's official organ, the HERALD OF HOLINESS—without any method of intercommunication between the brethren, without the medium by which it is possible to reach practically all its ministers and the laity with any matters requiring special announcement, without the weekly sermons put up in the form of editorials directing attention to specific phases of church life which need emphasizing in the pulpits and elsewhere, and the various articles appearing from time to time which are written with a view to creating, developing or regulating sentiments existing among those who belong to and are active in the church. Just think of what kind of an organization we would have without these things, and then you will have begun to measure the importance of the *Publishing House*.

But the *Publishing House*, aside from being necessary for the creation and publication of the church organ, is also necessary for the publication, and perhaps in some measure the creation of such other books and papers which it is deemed advisable to have printed and circulated among the members and friends of the church from time to time. Many a manuscript for a good book or pamphlet has gone a-begging for months and even for years for a publisher, and in the majority of

cases because those approached did not have the proper viewpoint and appreciate the value of the manuscript. If the Nazarene church is to create holiness literature, and that means books, Sunday school helps, missionary papers, pamphlets, and such other units as the term "literature" implies when used in its broadest sense, we must have our *Publishing House* to publish these and prepare them for circulation, for if we had no *Publishing House* it is a serious question as to whether a publisher could be found, to say nothing of the economical side of the question, who would undertake the publication of the material which we as a church want to have published.

Then there is also the question of the circulation of the literature which the church desires circulated. There must of necessity be some central point of distribution, where such literature as will be needed can be held until it is needed and then distributed, and this work falls within the scope of the duties of the *Publishing House*. This article is not the proper place for the agitation of the use of good literature, but it might be profitable to say in this connection that one of the best ways for us to further the cause we have at heart is to make every campmeeting, convention, Assembly, revival meeting and other gatherings an avenue for the circulation of pure literature, and especially of such as emphasizes the specific truths for which our church stands. This has been done to some extent, but there is room for a decided enlargement of our activities in this direction, and we need the *Publishing House* to act as a Bible Truth Depot to carry in stock and furnish to us as we call for it, the literature our church wants circulated, so that we may get it there and circulate it whenever and wherever there is an opportunity.

We need the *Publishing House* and it is our *Publishing House*; nay, more, than that, in order to be accurate, every Nazarene should say "it is my *Publishing House*" and every Nazarene should want to know as much about his *Publishing House* as possible. If every Nazarene could be interested as is befitting the *Publishing House*, together we could build it up into a great organism as the center of the movement which God has started, and from our *Publishing House* could be sent forth tons upon tons of full gospel literature which could be scattered in every part of this country and of every other country on the face of the earth. And just think of what that would mean to a lost world, and incidentally to those of us who would have a part in it, as a matter of reward in the eternal hereafter!

Shall we from this moment take the necessary interest in our *Publishing House* to make this so?

"Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." But the con-

sciousness of infirmity, weakness, and human limitations, is one thing; the consciousness of indwelling sin is quite another thing. The first is common to the sanctified experience; the second is foreign to it. But Paul had to keep his body under. Yes. "But I keep

under my body, and bring it into subjection." But keeping under the body is one thing; keeping under the "old man" is another thing entirely. The first all sanctified persons have to do; the second no sanctified person has to do. All sanctified persons have bodies. No sanctified persons have the "old man."

Life is a battle. Earth is a battlefield. Fight we must, whether we be saints or sinners. God has made provisions whereby His saints may war a winning warfare in this world. Every one may if he will, lay down his armor with the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

CLARENCE, MO.

The Positive, Comparative and Superlative Degrees of Prayer

By REV. W. J. CROSS

JESUS said, "Men ought always to pray and not to faint [relax];" and St. Paul, in enumerating a list of spiritual exercises, said, to "Pray without ceasing." These two prime authorities in Christian truth are sufficient evidence of the value and necessity of prayer. Though we may not understand the philosophy of prayer, we do know that it works and accomplishes results.

Perhaps, nowhere do we get a line on the Bible's high appreciation of prayer as we do in the great apostle's Ephesian chapter on Christian armor. After he has accoutered the Christian warrior in all the armor of God until he is fit and fine, he intimates that even though so well provided with armor he can not fight the battles of God unless he is found "praying always with all prayer and supplication in the Spirit and watching thereunto with all supplication and perseverance." Another thought in the apostle's mind is that the fully panoplied Christian soldier is to do combat on the battlefield of prayer. He makes prayer not a part of the soldier's armor but his battleground. This raises prayer to the dignity it enjoyed in the life of all the Bible worthies.

There are three levels or tablelands of prayer accessible to the followers of Christ, all of which ought to be frequented by every Nazarene. These tablelands represent three degrees of intensity, in each of which a different attitude of soul toward God is assumed.

The first tableland is that on which most of our praying is done. It grows out of the usual everyday interests with which the kingdom of God invests us; it includes the whole round of our everyday needs, and the needs of the men and the world around us. This kind of praying ought not to be for any reason neglected. We can not break this habit of prayer without forfeiture and suffering on the part of our own interests and the great cause so near to the hearts of God's true children.

There is an age-long conflict between good and evil that was never more bitterly waged than at the present time. We may hasten the favorable decision of this conflict by an unceasing volume of intercessions and prayers; that like holy incense will ascend to God from our altars of devotion. We can not overestimate the value of this form of prayer

to the kingdom of God; and let no one think that as we take advanced steps in the prayer-life that this is unimportant; for it is vastly important in itself, and in its relation to the higher degrees of intensity available to the Christian worker.

The second tableland is represented by the word "supplication." The difference between prayer and supplication is seen in their Greek equivalents. The word for prayer is *proseuke*, and means to petition or ask for. Supplication in the Greek is *deesis*, and means to contend for in asking. Supplication is an intense form of prayer. The Savior illustrated this form of praying in His parable of the widow and the unjust judge; and He exemplifies it in His own life, for "He prayed with strong cryings and tears and was heard in that he feared." The drops of bloody sweat are tokens of the suffering by which He was made perfect as our mediator. Those heart burdens and soul agonies could be disposed of only in nights of prevailing prayer. There is a degree of suffering in this advanced form of praying, and nowhere does the loving disciple enter into fellowship with his Lord more really than he does at this place. There are other notable examples of this in the Scripture; such as Moses in that memorable self-effacing prayer, in which he requested that he, instead of his people, be blotted out, and this after God had revealed to him His purpose to destroy the unfaithful and God-forgetting Israelites, and make of him a great nation. Paul in his interest in his own people prayed much the same soul-suffering prayer as Moses did; wishing even that he might be anathematised, if it would be the means of saving them. Jacob scaled these heights when he wrestled until the break of day, and was pronounced by the divine athlete a "prince in Israel," for he prevailed against even the champion of the skies. This was the secret of Elijah's power as well as that of his disciple, Elisha; for one shut up the heavens and then opened them again while the other made visible countless legions of heavenly warriors. It is here where the "kingdom of heaven suffereth violence and the violent take it by force." This battle when once entered is not quitted until God speaks, and His unmistakable voice is heard in the inner chambers of the soul, granting every request and answering every petition.

There is another place of prayer, differing from the others in that rest and assurance, resulting from faith, come into prominence. It rests upon certain promises and covenants and oaths of the Lord. God has executed in our behalf a will and testament, by which out of His heart of love, and of His own free will, He has conveyed to us certain rights and titles, to certain privileges and blessings as are in His will signified. This is the groundwork of this third step in prayer. We come to this level of prayer not so much as suppliants and claimants; and when we make the demands these covenants authorize we are not doing so on a basis of mercy but on a basis of righteousness and justice. It indeed was mercy that prompted God to enter into these covenant relations with us at the beginning, but now it is His justice and faithfulness that prompt Him to meet our demands, upon the basis of His previous agreements; and God's whole structure of holiness would crumble to dust before one jot or one tittle of His agreements fail.

Whatever reference is made in the Word to God's righteousness and faithfulness, the chances are it is a reference to His attitude

toward the promises made in His covenant with man. Here is seen the immutability of His will. "God willing more abundantly to show unto the heirs of promise, the immutability of his counsel confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope before us."

"His oath, His covenant and blood,
Support me in the 'whelming flood,
When all around my soul gives way,
His Word is all my hope and stay."

We find these rights and titles especially helpful when seeking pardon and purity. The forgiveness of sins, and perfect love may be ours for the asking for these are included in His covenant. "The sure mercies of David," which include the pardon of the blackest crimes and restoration to divine favor after having lapsed into sin, and "the heritage of Jacob," which is a special outflow of sustaining grace and blessing are covenanted promises and get under the blood. If we take these ises and get under the blood. If we take three steps, which are the three spoken of by our Master when He said "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you," we shall come into possession of power greater than that of any royal potentate, and more to be appreciated than all the jewels of the earth.

SALINE, MICH.

Courteous for Christ

By REV. C. H. LANCASTER

WHEN the benediction was pronounced we have noticed our people *bunching* up in the aisles to extend greetings, while, strangers were left alone. This may be thoughtlessness, but it has an evil effect upon the stranger. Every stranger should be met by our people with a hearty "*Glad to see you here today.*" If they show any special interest in the meetings their names and addresses should be obtained and they encouraged to return again. Take time to look them up and pass along a "God bless you." The heart of the stranger craves attention and companionship. Give it to him and you have lost nothing. It pays to be courteous.

Mr. Robinson, a student at the Moody Institute of Chicago, was asked by the doorman to show a gentleman (a stranger to him and the city) around the Institute buildings. This he did thoroughly and cheerfully. The man asked him his name and a couple of weeks afterward wrote him a very nice letter thanking him for the service rendered. Mr. Robinson replied to the letter. Some months later the student received another letter asking if he were still in the Institute, to which he responded, and by return mail received a check for the sum of \$100.

The student had been praying for especially two things, namely, money for medical attention to his eyes, and money to give to missions. He used \$50 for his eyes and gave \$50 for missions. Leon Tucker says: "God used that that the student had to answer his own prayer." It is one of God's ways of working and the workings of His way!

GREELEY, COLO.

"As long as there is any one who has not heard the gospel our task is still unfinished. How can we look into the face of the Lord with the unfinished task before us?"

BILLY'S BAD DAY

BILLY had been bad—cross and bad all day—it had started before he got out of bed that morning, so he couldn't say that he had gotten out on the wrong side. For when mother had gone to see if he were awake, she knew immediately that Billy was in one of his black humors. In fact he had just been saying to himself, "I am going to be a bad boy today, I am." And bad he was.

Why, before he got his clothes on even, he had snatched Baby Mary's rattle from her just to hear her cry; and when he went down to breakfast nothing suited him. "He didn't want any old egg!" And he cried as hard as he could because his mother wouldn't give him another piece of cantaloupe.

And when Sarah Brown came over to play "Injun" with him, he made her the white settler's wife while he was the big Indian chief. And he scalped her so hard that Sarah ran home crying and vowing that she never would play with that Billy Adams again.

Even Tom, the cat, had a taste of it, for when he rubbed up against him in his casual good natured way, Billy gave his tail a vicious twist and Tom steered clear of him the rest of the day.

Now mother knew that Billy was in one of his black, ugly moods, and her heart ached for the child, even though he nearly worried her to death teasing the baby, and doing other mean things. She had suffered other days like this, when it seemed that talking and whipping and punishing did no good; and she was a frail little mother and it looked sometimes as if she simply couldn't stand it another day.

Billy was like most boys of his disposition, a big bit of a bully and he knew when to behave—when his father was around, or a boy who was bigger than he was, he knew better than to have one of his spells. But Baby Mary and Sarah Brown and even the cat couldn't protect themselves and he took a delight in teasing.

Billy was just plain selfish and yet he loved his mother and little sister, and would have fought any other boy who would try to impose on them. And there were days when his better nature and his love for them would be uppermost. On those days everything was bright, everything cheerful in the home. Little sister crowed with delight when he came around, and mother sang at her work.

But today he was bad—still being bad gets tiresome after a while, even to the one who is being bad—so when late in the afternoon he saw by the look on his mother's face that she had one of her terrible headaches he began to feel a little ashamed. Instead of going to her and telling her how mean he had been and that he was sorry, he tried to think of some way he could make amends. You know, some folks never apologize or acknowledge they are wrong—they just try to act as if nothing had ever happened. So Billy offered to take the baby, who was fretting, out for a ride in her go-cart.

Mary knew in her baby heart that Billy had not been nice that day, and she still fretted and cried, even though he tried to amuse her. The more he tried, the more she fretted, and finally in a burst of temper he gave the cart a rough jerk throwing little Mary to the ground, one fat little arm all doubled up under her.

Now Billy hadn't meant to jerk so hard, and his anger was turned to fright when he saw how still she lay, and how queer her arm looked, and he remembered how he had heard of broken bones and fractured skulls from just such little falls as this. Although nearly paralyzed with fear, he got her to the house as quickly as possible.

It seemed hours before the doctor got there, and all the time he could hear her moaning in pain. Then it was that Billy Adams realized what a horrid, wicked temper he had, and how much he loved little Mary. He felt that if she only lived, he would never be mean or ugly or cross to anybody again. And oh, how he wished for his mother; if only he could sob out his remorse in her arms and beg for forgiveness! And yet,

THE HOME

Conducted by MRS. J. T. BENSON

how could she forgive him when he had been so bad?

He slipped to the door, but no one paid any attention to him and the white set look on his mother's face only frightened him the more. And it seemed hours longer before the doctor finished his careful examination and the little boy heard him say in his cheery reassuring way, "No bones broken, only a sprained arm, and a bump on the head. She is all right, Mrs. Adams. We will bandage the arm and nature will take care of the bump." How that relieved the anxious child, and it was a very serious and humble Billy that his mother found when she could be spared from the bedside.

She knew what sorrow and remorse he was suffering and she asked God to help her as she dealt with her boy. But Billy had been seeing himself as he really was during those awful minutes that had seemed like hours, and when she came to him he fell in her arms begging her to forgive him and to pray with him and ask God to forgive him for being such a wicked boy.

Mrs. Adams knew it was no time for harsh words. This was a crisis in Billy's life.

Tenderly she told him how dangerous it was to have within him something that could make him do things he never dreamed of doing. She knew that he had never meant to let his temper carry him so far when he started out that morning, but she showed him how by indulging in it for one short day he had brought sorrow and suffering to himself and those about him.

She told him how good God was to bring things into our lives to wake us up, and how this could be the means of bringing him to the Lord if he would let it.

Together they asked God's forgiveness after the repentant little boy had confessed his sins. They thanked God that little Mary had not been seriously injured as a result of his selfishness.

From then on Billy Adams was a changed boy, for you see God had changed his heart. When he had confessed his sins God had been faithful and just to forgive his sins and to cleanse him from all unrighteousness. And there were no more days when Billy got up saying, "He was going to be a bad boy." Instead, his prayer was each morning as he waked, "Lord, help me to be like Thee today." And He did—of course He did.

A FORGIVENESS ACCOUNT

JOHAN and his sister, Gladys, were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work-table beside her. John was playing at trains. "Don't come here, John," said Gladys, as he came near the table. Away John went, and soon forgot his sister's warning. The train came around the corner, and before he knew, the table was upset, and the beads scattered in all directions.

"Oh, John!" cried Gladys, with angry face, "What did I tell you?" "I'm awfully sorry," said John as he helped to pick up the beads. John was always sorry but it did not make him careful.

Gladys did not answer for a moment, but then she said: "Never mind, John. I'll forgive you." She had remembered the lesson she heard on the previous Sunday about Jesus telling Peter how he had to forgive his brother "seventy times seven." Gladys was a passionate child, but she resolved to obey Jesus. She had been saying to herself—although John did not know: "I will forgive him four hundred and ninety times, but after that—" She shut her lips tight.

"I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven."

Before she went to bed she wrote at the top of a clean page in her last year's copy book: "List of the Times I Forgive John." And under this: "Monday—For Spilling My Beads." Then she remembered that that very day she had upset a block tower John built to show father when he came home, and John had not been the least bit cross with her. "I suppose I ought to count that on the other side," she said. She then wrote on the opposite page: "The Times John Forgives Me." "Monday—For knocking down his tower." That made them even. And so, day after day it went on. One day she had a longer list, and another, John had it—often they were even. And Gladys was beginning to feel very humble, and said to herself: "I guess if I forgive all I can without keeping any list, it will take me all my life to make four hundred and ninety times. Perhaps after all that is what the Bible text means."

ON TRIAL

PHIL Boyd had been a good-for-nothing for many years. That he should slip at last into prison seemed the natural end of his career. "Ten years!" The judge, they whispered, gave him a heavy sentence because of his having been a scapegrace so long. The jury was discharged, and Phil was led back to jail. The round, good-natured face had a strange, new meaning in it as he turned at the door for a last look at his old friends and townsmen.

Ten years down in the depths with thieves and murderers? He could never turn over a new leaf and be a good man now. And Phil, almost every day of his life, had meant to be a good man. He had even tried sometimes, in a feeble way, to turn over a new leaf. But this was the end.

But in the hot sleepy afternoon, had no one but Phil been on trial? There was his mother, who knew his love of idling, his weak affection for his friends when he was a child, and who was too busy keeping her house dainty and struggling to dress in the fashion, to hold out a persistently helping hand to the boy.

There, too, was his father, who had punished him when he caught him in a lie, but never once told him of the one Friend whose teachings would help to make him truthful.

There were the young fellows, too, who had first invited him to drink. Their own heads were strong. Hardly one of them had become a drunkard.

There was his sister, of whom he was so fond when a boy. Phil had bored her. She had made intimate friends, but he was not one of them.

There was the girl who had promised to marry him as soon as he was able to maintain her. It was to give her the jewelry and costly trifles so dear to her foolish heart that he had committed his crime.

These people all went to their homes unblamed by man and Phil went to prison. Yet in a court which no man saw, there had been that day on trial before a Judge in whose decisions the weak are remembered with pity, and in whose clear sight guilt in all its varying conditions and degrees finds condemnation. In the decisions of that tribunal was Phil alone the sinner?

Hands that open but to receive,
Empty close; they only live
Richly who can richly give.
He who, giving, does not crave,
Liketh is to Him who gave
Life itself the loved to save.

—WHITTIER.

O man! forgive the mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live,
To be forgiven must forgive.
Forgive him seventy times and seven;
For all the blessed souls in heaven
Are both forgivers and forgiven.

—TENNYSON.

PRAYER THE DETERMINING ELEMENT

By REV. ROY G. CODDING

WE ARE GLAD that we are able to present to the readers of the missionary page this week two interesting and very instructive articles. One is a report of a line of work which Brother Paul Goodwin is able to carry on in Kyoto, Japan, through the medium of his mother tongue even while learning the Japanese language. We do not know of another mission field that offers that particular advantage, at least in so abundant a measure. And how manifestly God is blessing that line of effort! Praise be to His name. Let us keep in mind the earnest requests for prayer with which he closes the report.

And Brother Franklin's article on the unrest in India, while it shows something that looks like a setback to the work in that great empire, is really no cause for discouragement. It is not a repulse, nor even a retreat. It is the arranging and disembarbering of the forces for a concerted, relentless and persistent attack, that will sweep on till Jesus comes. There may be a slumping off as Brother Franklin suggests. If so, it will eliminate the camp followers and the faint hearted. And if Gideon's host is too great the Lord may reduce it, but "the sword of the Lord and of Gideon" will win the victory in India. The opposition to the gospel there is not a cause for discouragement or anxiety to us; it indicates that the enemy realizes how desperate his situation is.

Since I went to India eighteen years ago I have watched with keen interest the changing attitude of Hinduism, which shows that they are feeling tremendously the impact of Christianity. India needs the World-Wide Revival, needs it *badly* and needs it now.

Oh, brethren, we must give ourselves more earnestly to prayer, and put more time and strength into this spiritual conflict in the heavens, which is the determining element in the conflict here on earth.

FIRST FRUITS FOR GOD IN JAPAN

By REV. PAUL GOODWIN

WE ARE deeply grateful to God that we can report some precious fruit gathered which is, in some sense at least, the direct result of our unworthy labors. Thank God, we are not working for the gold that perishes, but for precious human souls which, when redeemed, will shine as the stars.

While we have been enabled, through the kindness of our beloved collaborators, to spend nearly all our time since last Christmas in language study, yet we have had the privilege of doing evangelistic work among the great student class, which numbers many thousands in and about Kyoto. As this work is carried on through the medium of English, and does not require the ability to preach in Japanese, we entered into this phase of the work from the beginning with enthusiasm, happy that we could have a little place in the great vineyard.

In December our new work was opened in the heart of the great residence district, and at once our pastor, Brother Isayama, advertised English classes to appeal to the thousands of students from the middle and upper class homes who live within the radius of a mile from our new church. The English Bible is our sole text book. Beginning with two high school students, the classes grew from week to week until we had a nice group of young men, the majority of whom, came of course, to improve their English. Not a single one, so far as I know, was a Christian. Not all were students; there have been young business men, government employees, public school teachers and such, although most of them have been university and high school students.

English is a compulsory study in the public schools of Japan, but beyond this the young men of new Japan have such a remarkable thirst to learn English that they crowd into English classes of any sort wherever offered. They are reaching out for a broader intellectual and spiritual life. They realize that this life lies beyond Japan, and they see in the English language the instrument for reaching these things.

Are they not right? Is it not a fact that the English tongue is so identified with the very life and thought of Christianity that in our modern way it offers an instrument of evangelization surpassing



even Greek in the days of the apostles? It is a well-known fact that the languages of the orient, at least, lack words understandable by the common people to express truths of our religion which may be expressed with the simplest words in English. This is why so many native Christian workers and workers who know English will turn from their own translations to the English Bible in order to understand the meaning. Spend one hour with us in our English Bible classes in Japan, and you will feel the truth of Dr. H. C. Morrison's statement that God has chosen the Anglo-Saxons to evangelize the world.

I do not know that I have ever enjoyed anything so much as the teaching of the splendid, brilliant young fellows who flock into these classes. As in no other country, these men represent the cream of the nation; they are the future leaders of the empire. From the standpoint of influencing the nation in years to come, reaching one of these men might have more effect than reaching a thousand coolies, although the value of the soul is the same; and we are going after all classes. Here, in any case, is a remarkable opportunity for missionary work which the church must not fail to grasp. It is a phase of mission work apart by itself, to which scores of workers are giving their whole time. Let no layman or laywoman of advanced years, otherwise unimpeded, stay off the foreign field on the plea of being too old to learn the language when such an opportunity as this exists, in which a knowledge of the language is not necessarily required.

This new work is barely begun, but we must take a few lines to tell of the fruit which has already begun to come in. Gradually we found some of these young men (at first interested only in English) becoming interested in the Bible itself. Some began to attend the regular services, and were further influenced by the powerful preaching of our pastor. Most of them, if not all, have been in our home where we have talked and prayed with them, giving them tracts or Bibles and in other ways tried to influence them for Christ. One splendid young government man came to my house and told me he had been attending English Bible classes four years, but now at last, through our teaching and the preaching of our pastor, he had decided to take the final step and become a Christian.

The time had come to pick the first fruit. The last meeting before the summer vacation we announced as a purely religious service. Much earnest prayer was offered that at least a few would make this meeting a time of decision. Brother Nagamatsu very kindly came down and gave the boys a fine address. We spoke a few words in English and Pastor Isayama made an earnest appeal. The response was far beyond our faith, even, for when the altar call was made the whole class responded, kneeling around the altar and in the aisle.

They say the Japanese are unemotional. But we do not experience more inspiring, touching times of earnest prayer and tears than took place that night. When I asked how many had settled it and believed Christ as their Savior, nine splendid young men testified to the fact.

Thank God for the beginning. It is small, but who knows but among this little group there may be a Uchimora, a Yamamuro, a Kanamori, a Nitobe or other such great Christian preacher, educator, statesman of the new Japan, many of whom were first reached through the efforts of the humble missionary in the English Bible class.

Pray for this number, too, that it may be but the first of a great ingathering in the months to come as the work continues. Pray for those who have made the start that they may go on. Pray for the many others who have been touched but not yet brought to a decision. Pray that an increased number of the right kind of workers may be sent to carry on this phase of the work. And finally pray for us as we put our whole life and energy into studying the language, that God may give us special help, that soon we may be able to preach

the simple gospel to the people in their own tongue. Please, by all means, pray for us.

PRAY FOR RAIN IN THE TIME OF THE LATTER RAIN

By REV. GEORGE J. FRANKLIN

BEFORE our last Assembly (in November, 1920), and following it, our evangelistic work was going at a good rate. But since the agitation of the Nationalists and nonco-operators has permeated the whole country and there is a sharp opposition to Christian work. Our preachers and colporteurs have met no little opposition and have been threatened, on more than one occasion; and in some places they were not allowed to preach in the bazaar or village. On one occasion they went for quite a tour, taking with them eight or ten hundred books and tracts. They sold one-anna book—two cents! They were not well received. In fact the villagers invited them to go on and not stop in their village.

We have been fully aware that a great change has come over the Indian people. This is largely due to the work of the agitators of the nonco-operation movement. This movement means nonco-operation with the British government of India and boycotting everything British and foreign. These agitators have circulated falsehoods about Westerners their purpose in coming to India and their religion. They say, "We want Indian life, self-government, Indian religions, and nothing to do with anything foreign." We Americans, on some occasions, are respected more than Europeans, yet the general thought is: a white man is a white man, a foreigner, a Westerner, and is not in India to help the country, but as a parasite and a proselytizer.

These are days of great unrest in India, with strikes on every hand. There has been a strike on the Assam-Bengal railway for nearly two months now, and there are no regular trains running from Bhairab Bazar to Mymensingh. This is the line that passes through Kishorganj, so we are partially cut off from the world.

The Montague-Chelmsford reforms have come into force in India's government. Many Indians are taking the places of European officials. The Indians are so in the majority that on practically every council the European vote is the minority and does not carry. That is why the partition scheme for Mymensingh District was stopped so suddenly.

If we did not know and believe in the living God and His program the future would look rather dark for Christian missions in India. But it is a fact that Christianity has become, as we might well say, indigenous in India, and there is no possible way of stamping it out, no matter what the governing powers may be—favorable or otherwise to Christianity. I really believe a sitting time is coming to the Indian church. I do not fear for vital Christianity; it will stand the test. But I look for a slumping off of the nominal "born Christian" class, who are Christian by caste, rather than by personal experience. Out of this, I believe, is going to come forth a better type of Christianity than the average has been. And as a result, India will see more in Christianity—the meaning, the value, and what it really does for a person—than she has ever seen before.

These things make a person feel that he does not want to be absent when changes are taking place so fast, but that he ought to be on hand to follow and fully appreciate the different stages, and then the final outcome. There are many indications already that the great political movement expressed in the nonco-operation is waning. The agitators have become so imbibed with the desire to have home rule that they have stepped clear over the bounds of reason to bring about such a government, and they have defeated their own purpose.

These are the "last days," and the only thing we can plead is the "latter rain." In Zechariah 10:1 we are told to *Pray for rain in the time of the latter rain*. This is our business. Whether kingdoms rise or fall, we are not to be dismayed but to trust in the King of kings who is over all. He it is who will see us through and enable us to carry out the work He has appointed us to do.

The great Amazon River region, taking in northern Venezuela and Columbia, constitutes one of the largest unoccupied fields of the present day.



Brother Bud's Good Samaritan Fund

Beloved Samaritans:

How are you this week? Well, we have been having some hard fought battles with the enemy. He is still on to his job and is working the field, but thank the Lord, Jesus is still on the throne

and the government is still on His shoulders and of the increase of His government and of peace there shall be no end. Thank the Lord for such good news!

I see from the HERALD that the Managers have put on a special campaign for subscriptions from September 12th to 18th. Well, if this notice gets into the HERALD before that time, let no one in our ranks play the "slacker" but let every one prove that he is a real soldier. The General Manager at Headquarters is planning to put the HERALD into 20,000 homes by January first. That should not be very hard to do if our 1,500 preachers were to just get ten subscriptions each, that would run to 15,000 and we all know perfectly well that any preacher in the Nazarene church who will do anything at all, could secure more than ten subscriptions between now and the first of January. But we all know that some of them will not do what they should do, or could do, and others will have to make up for their shortcomings.

I have been unfortunate this summer in the fact that nearly all of my work has been with other denominations and as far as I could see, they did not wish to have the HERALD of HOLINESS pushed very much, and I have not said much, but after one other meeting I will be with my own people all fall, winter and spring, and early summer, where I will feel free to push the HERALD of HOLINESS for all that it is worth. I have done something, however, this summer, but not what I wanted to do. I have sent in quite a good deal of Good Samaritan money and a

number of subscriptions to the HERALD of HOLINESS, but we must go over the top with our subscription list. We can do it, and we must do it. Let not a one of our preachers or workers fail; let every one make up his mind that we must have at least 20,000 subscriptions by January first. If we were to work at our job, we could just as easily have 25,000; no reason why we should not have them. We have the best news on the face of the earth to bring to the people, and why not all hands get busy and do the thing.

We must keep up the Good Samaritan Fund to keep the HERALD going to the missionaries of every denomination that we can secure the addresses of. They will be glad to read the HERALD of HOLINESS and they will be very much interested in the World-Wide Revival and if we want the best help in the foreign fields to join us in prayer for this revival the best way in the world to get in touch with such people is by sending them the HERALD of HOLINESS. It will be a great blessing to them to read it and then it will be a blessing to our faithful little band to send it to them, and then they can be a blessing to us by helping us pray for a World-Wide Revival.

Let every one who reads these lines make up his mind that he is going to see to it that he gets at least one subscription in the homeland or see to it that he sends in not less than \$1.50 to send the HERALD of HOLINESS to some missionary on the foreign fields. This is not just a duty of ours, this is one of the blessed privileges that our heavenly Father has given us Nazarenes. He has never given us so great an opportunity before, as the one we have right now, that is to circulate the HERALD of HOLINESS and spread the holy fire and let the world know that we believe that God can convert the sinner and sanctify the believer, and if you will just travel with me for one summer season and listen to the things that I hear, you will be convinced that we are needed badly in this country and also that we have a great field and the most beautiful outlook of any people on earth.

In love,

UNCLE BUDDIE.

IOWA DISTRICT ASSEMBLY

The ninth annual Assembly of the Iowa District is history. It was held in Des Moines, and will long be remembered as a most gracious Assembly by those in attendance.

While it was not without its problems, through prayer and the godly instruction of our most worthy chairman, Dr. J. W. Goodwin, a decided spirit of unity prevailed.

Although the Iowa District has not grown in the past years in the ratio of other Districts, much to the regret of pastors and laymen, there was a fervent passion for greater advancement, with no note of discouragement.

Pastors' reports showed faithful labor. The evangelistic efforts of the churches of Muscatine and Council Bluffs were marked with a large harvest of souls and God given the glory. The new church at Fort Dodge, is taking splendid ground and bears the marks of a growing denomination.

The General Church interests were well represented by Joseph N. Speakes, Church Extension; DeLance Wallace, Publishing House; E. J. Fleming, Ministerial Relief; Dr. J. E. L. Moore, president of Olivet University, Educational interests and Rev. Myrtle Mangum, Foreign Missionary work. Their talks and messages were unctionized and appreciated. Our vision of the great work God has entrusted to us through these activities was enlarged, and it is a fact we are moving forward, with the individual challenge to keep pace before us.

Four thousand dollars was pledged for Home Missions; over five thousand for Foreign, with a love offering for Dr. Goodwin of seventy-two dollars.

The special singing were times of refreshing from the Lord. The great message on Sunday morning from Zech. 4:6, by Dr. Goodwin took us to the celestial realm. "Heaven came down our souls to greet, and glory crowned the mercy seat."

The ordination service on Sunday afternoon was

deeply impressive. The class of two, E. R. Borton and Cora I. Cook were graciously anointed, while the Spirit of the Lord fell upon all the people. Thus God's sanction was upon us from the first.

Rev. H. L. Kenzie was chosen for District Superintendent and the churches were all supplied with pastors with one exception.

MAUDE M. HUME, *Assembly Reporter.*

LOUISIANA DISTRICT

We have a great missionary opportunity here. We entered the city of Alexandria in the spring, under the auspices of the District Board of Missions and held a splendid meeting, organizing a Church of the Nazarene. We now have 27 members. Rev. E. G. Theus of Shreveport took time from his busy pastorate there to give us a week of special services, which increased our membership and helped to put the work on a firmer basis. Have been worshipping under a tent, but the wind has split it up considerable, and we are forced to secure other quarters at once. The great problem will be for our small new membership to finance the securing of a place of worship. Alexandria is a city of twenty thousand, rapidly growing, right in the center of the state, with seven railroads. A strong work here will mean much for our work throughout the state.

In addition to caring for the work at Alexandria, we have pastored the Homer church half time this year. With a membership of only twelve members this church has had an unusual financial record, and we are soon to begin meeting here assisted by Rev. Watson, who for twenty years has been president of the Mississippi Conference of the Methodist Protestant church.

The writer also found time to help Sister Maggie Moore in a meeting at DeRidder, where the opportunity is ripe for the organization of a Nazarene church, which will probably be done just preceding or immediately after the District Assembly.

Responding to an urgent request, and authorized by the District Superintendent, I visited the Ebenezer Camp Ground community, and organized a Church of the Nazarene with more than 30 members, installing Sister Pruett as pastor until the Assembly meets. In a letter just received from there the following interesting information is conveyed: "About 500 people present Sunday. The work is progressing. Good Sunday school of about 100. It looks as if we will have to have three prayermeetings a week."

And thus the work is going. Inquiries are coming in from all over the state. Preachers from other churches are looking this way. Louisiana has about 5,000 miles of navigable waterways, and in those regions, where Evangeline once paddled her canoe, are multitudes of Nova Scotia French, (the "Cajents"), eighty per cent of whom are illiterate. They are nominal Roman Catholics, but responsive to our gospel. We have a responsibility there. A church boat plying these inland waterways could reach many remote, inaccessible regions where the voice of the preacher is never heard, and where Sunday schools are unknown. Pray that our Father may send workers into this ripe harvest field.

STEPHEN B. WILLIAMS, *District Secretary.*

DELMER CIRCUIT KENTUCKY

Sunday, August 14th, was Children's day in our church at Naomi. The Children's Missionary program was used to the delight and enjoyment of every one present, and even though it did rain the house was almost full. The offering was \$5.49. On Sunday, July 24th, we rendered the same program at our church in Faubush and the house and yard were full of people who had come for miles around. Some said it was the best thing that ever came to Faubush, and the offering raised was near six dollars, with more to follow. We have some opposers to foreign missions outside the church but our people are catching the vision and believe we will do more in the future.

Sunday June 1st, was Children's day in our church at Delmer. This is the home church of our dear missionary Sister Eltie Muse, and this made the program still more interesting. Every one enjoyed it very much, while at times there were not very many dry eyes in the church as the little folks recited. It was a great spiritual uplift to the church and the offering amounted to \$11.03. On June 19th the Delmer Sunday school drove about four miles over the hills to our church at Shafter and rendered the program in the afternoon to a large and interested crowd of people. Every one present enjoyed the program and our offering amounted to \$10.36.

We thank God for His blessings upon us and the seed sown and trust Him to make it bring forth more fruit.

W. W. STOVER and WIFE.

NEW MEXICO DISTRICT

Greetings from the New Mexico District. Since our District Assembly in July God has been visiting this District in a very gracious manner, and starting us out upon the new year with victory. Our pastors, evangelists, and people are much encouraged, and are going in for the best year that we have yet known on the New Mexico District.

Soon after the Assembly, Sister McNees, Mrs. Davis and the writer opened a revival in Clovis, under the District tent. God came in old-time revival power, and there were fifty-five bright professions of pardon or purity. A nice class was organized into a Nazarene church. Rev. W. H. Hardin from Rosedale, Kas., has accepted the pastorate, and is now on the field.

Rev. D. J. Waggoner is conducting a revival at St. Vrain. Rev. F. A. Powell is leading the singing. Rev. P. R. Jarrell is with Pastor Scott at Hollene church in a revival. Sister McNees and Mrs. Davis are engaged in a revival at Grady, under the District tent. The writer closed a meeting last night with our Plainview church, where Sister Hartline is pastor. Our time was short but the meeting resulted in about twenty bright cases of salvation. Several were baptized and some joined the church. Rev. C. H. Schroeder and wife of Pasadena have arrived to take charge of the La Lande circuit. Rev. P. B. Wallace has accepted the call to Capitan church.

Good reports are coming from our pastors throughout the District. People are praying through, the work is growing, and we are looking up for

"JUST BETWEEN US"

Week-to-Week Visits With
"Our Folks" on Matters
of Mutual Interest

There recently appeared in the daily press an interview with the librarian of a large public library in an eastern city, in which she emphasized the fact that the present day is witnessing a revival in general reading, that is far in advance of any similar movement recorded by our public libraries in late years.

This desire for information on the part of the people is certainly commendable, but when in the interview we read that this *wave* is not confined alone to books on science, literature and art, but extends to a more systematic reading of God's Holy Word and books that deal with the destiny of the soul, we take courage and are ready to declare with Uncle Jasper, that "the world do move."

It has long been known that in the list of best sellers, the Bible is found at the forefront, and we doubt not that the discerning ones of earth, who are believing for the great World-Wide Revival, are doing their very best to so increase the already large distribution of the gospel, that at the end of another decade, if Jesus tarries, the output of Bibles will leave far in the rear any other book that has ever been issued from the press.

We owe it to ourselves and to those who are dependent upon us, to keep a well-selected library in the home, for truly we make or unmake ourselves in the character of the books we read.

Rev. Henry Ward Beecher is credited with the following words: "A little library, growing larger each year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life."

This is a truism, and if we would measure up to this duty, we should see to it that the books we have upon our shelves are of such a character as will be constructive rather than detrimental to the spiritual interests of the reader. This leads us to remark, that books of this description are to be secured from our own Publishing House, at prices within the reach of all.

In addition to these books of outstanding worth, we would not neglect to mention good wholesome periodicals, which bear to the home weekly messages of comfort, and at the same time act as a bulletin board to church activities. This field is well occupied in our own denomination by the *HERALD of HOLINESS*. It should be in every Nazarene home. It should be in the hands of every lover of holiness. It should be in many more homes than it is going to. As you read these lines, will you not agree with yourself to do your utmost to increase its subscription list, between now and Jan. 1st? If all will do this, the modest request of 20,000 subscribers will be far exceeded.

NAZARENE PUBLISHING HOUSE

greater things in Him. Brother Slocum, pastor of our El Paso church writes that they have purchased the Government Hill Baptist church. This is a splendid building, well located, and is a fine addition to our work. Our churches are almost all planning to have revivals very soon. We are praying for a mighty revival to sweep over this entire District. To all that is being said about the World-Wide Revival, we say, Amen! God is able to send it, and we are in for it.

Please pray for the New Mexico District.

C. W. DAVIS, Dist. Supt.

I think the sweetest thought, the very central idea, of the revelation of the character of God to me, is this: that He does everything out of His supreme will. There is no one thing that I can say with more heartiness, or that has in it more echoes of joy, than "Thy will be done." If anything works righteousness in me, or in you, it is God. The nature of God is fruitful in generosity. He is so good that He loves to do good, and loves to make men good, and loves to make them happy. He loves to be patient with them, and to wait for them, and to pour benevolence upon them because that is His nature.—HENRY WARD BEECHER.

MY FIRST VISIT TO BERACHAH

Some time ago Prof. McConnell arranged for Mrs. Fritzman and myself to attend the campmeeting at Arlington and speak on missions. Mrs. Fritzman had some idea of the great blessings the Lord had in store for us as she had worked in connection with the work there in past years, but I had no idea that Brother Upchurch had such a great work.

Berachah certainly is a character building institution. Many of the young ladies of the home are quite competent. On one occasion the quartet of the home gave an illustrated song, which was certainly impressive. We are of the opinion that very few people understand just to what extent Brother and Sister Upchurch and their band of loyal workers are giving their lives for this work.

The meeting was a great source of blessings. The day services were as good as I ever attended, and at night Revs. Carl Daul and S. S. White preached with great liberty and unction.

On Sunday afternoon we had one of the greatest missionary rallies I was ever in. Had it been left alone to us perhaps it could not have been called a great service, but every one took hold and did their part and the Lord blessed in a most blessed way. After we had spoken Brother Upchurch presented to the audience the need of a car to be used by us in our work in India, and we have to confess that we were surprised at the way the people resounded, people of all denominations taking a part. At one time when it seemed that the people had gone as far as they could and that the collection was finished, Brother Daul stepped forward in his characteristic way, made a speech which put new life into the whole thing, and people began doubling up their subscriptions and in a very short time they had subscribed \$175 in addition to what they had already given. The total amount received for the car was \$821. This will greatly enhance our usefulness on the mission field as we have excellent roads in our district.

We hope we may some time have the privilege of again visiting Berachah.

A. D. FRITZLAN.

ANTI-SALOON LEAGUE REPORT

(Report of Rev. W. F. McConn, Superintendent Kansas City District Anti-Saloon League, given at Wesleyan Methodist Conference, Miltonville, Kas., August 27, 1921.)

Through the providence of God and the long suffering of my superior officers I have been enabled to complete my fourth year in the fight for nationwide prohibition. Not quite a year ago Dr. Berth, the Superintendent of the Anti-Saloon League for the Kansas City District was called to his reward and I was elected to succeed him. Since then I have tried to hold the helm and sit on the lid with varying results.

Missouri has long been a wet stronghold and has for years been dominated by the booze politician. In 1912 the state voted wet by 216,000 majority. In 1916 by 133,000. In 1918 by 82,000. Last year we carried it dry by 61,000.

The program of the wets is, and has been for some months to secure a modification of the Volstead law's definition of intoxicating liquor, so that beer and light wines may be manufactured under the eighteenth amendment. Their first proposition was, that two and seventy-five per cent beer was not intoxicating, and therefore not prohibited by national prohibition. Their last was, that so-called medicinal beer should be manufactured in unlimited quantities for the lame, the halt and the blind, who felt greatly in need of a beneficent tonic. Only the Almighty will know what the next will be. They have twenty-seven separate organizations in the field each working to encompass the downfall of prohibition. Missouri has within its borders the largest brewery in the world, and at the advent of national prohibition was the leading beer making state in the union. Consequently on the proposition of restoring beer, we are in the forefront of the fight. Up to the present time we have won. Last year both our leading candidates for Governor were outstanding prohibitionists. We elected a majority in both houses in the legislature, the only United States senator up for election, and thirteen out of sixteen congressmen.

We have one senator and three congressmen who must be taken care of in the next campaign.

In the referendum called by the wets last year on our state enforcement law, the state voted dry more than 61,000 majority. Three counties in the Kansas City District gave a wet majority of 300 votes. Thirty-one counties gave a dry majority of 98,100. Net dry majority for the District, 97,800. In this vote Kansas City cast a dry majority of 30,000 votes and is the only city of over 300,000 people in America to cast a majority for a state-wide prohibi-

tion law, that is approximately ten per cent of her population.

The Anti-Saloon League is the church in action against the liquor traffic, being omni-partisan and interdenominational. Its program is outlined by a board of trustees composed of the various religious bodies of the state. It secures its funds by the various churches opening their pulpits once each year to its representatives for presentation of the work.

I enlisted in the prohibition army four years ago, feeling that I could render a greater service to the kingdom of Jesus Christ in helping to kill old John Barleycorn and banishing the curse of alcohol from the lives of men, than in any other capacity in which I might be fitted to serve. I am still in the fight and propose to be, so that if my Master should come during the coming year He shall find me busily engaged in sitting on old John's coffin lid, trying to keep him until the ingenuity of man can invent a tomb that will hold him forever.

Evangelist's Reports

Ozark, Arkansas

The Ozark camp was wonderfully blessed of God this year. There was a sweet spiritual atmosphere throughout the ten days. The crowds were large and the interest was good. There were more than one hundred knelt at the altar for prayer, seventy-six of which prayed through. Six united with the church and a good number of subscriptions were secured for the *HERALD of HOLINESS*.

We next go to Shelbyville, Mo., for a tent meeting. Pray for us.

JARRETTE AND DELL AYCOCK.

Grandfield, Okla.

Since resigning the pastorate of our Topeka, Kas. church in February, 1920, I have been in the evangelistic work and have been kept busy.

Since our last Assembly I have held seven meetings in Oklahoma, three in Arkansas, one in Illinois, one in Louisiana and one in Colorado. I have also given one month to home mission work on the Little Rock District, of these meetings only two have been ten days' meetings, two have been for one month and the others for three weeks each. There have been five hundred seekers and three hundred and fifty professions, one hundred and twenty-one taken into the churches from these meetings.

At present we are engaged at Grandfield, Okla. God is giving gracious victory; twenty have prayed through to date and much conviction is upon the people. We go from here to Lawton, Okla., for three weeks, closing there September 25th. I have an open date that I can give some church October 6th to 23rd.

T. W. SHARP, Evangelist.

Farlan, Iowa

Closed out a meeting at Farlan, July 17th, with the evangelist, C. G. Curry, of University Park, Ia. There is no Nazarene work at Farlan, but it is as needy a field as I was ever in. The people there are kind and good, as far as they know in regard to the plan of full salvation.

Rev. Curry is a fine consecrated, Holy Ghost preacher; to know him, is to love him.

My next meeting was with Brother W. E. Babb, two miles from Malden, Mo., in an arbor. In spite of the opposition, the truth of the Word took hold of the hearts of the people. Sister Erna Patterson, the District secretary of the Missouri District rendered good service at the organ. Her mother, Sister Wilson, a true mother in Israel, attended almost every service, and with her amens and shining face was an inspiration. The Lord gave us souls in the kingdom there.

From there we went to the home camp at Des Arc. Brother Oscar Hudson with his fire-filled messages searched the souls of men. God was there in power. I am now in a battle at Dexter, Mo., in the Nazarene church. Crowds are large, interest good. Seekers at the altar last night. Pray for us here.

WM. SEAL.

Adamson, Okla.

We have just closed a meeting at this place in which the Lord gave us twenty souls to pray through to victory, either for pardon or purity, for which we praise God. This is a mining camp where the people do not reverence God nor regard man.

Our coworkers were Rev. D. H. Skillern of Arch, Okla., and Rev. Mrs. T. M. Jordan of Hailyville. They are both on fire for God. The music was in charge of Brother Sam Jones of Hartshorne and Sister Jamis Burnett of Adamson, which was indeed great, and especially the special songs by Miss Burnett.

I am at the present at Ti, Okla., in a battle against sin and the Devil, with the same band of workers except Sister Jordan. We go from here to Spaulding, Okla. We desire the prayers of the HERALD Family that God will give victory.

ROY J. JACOBS.

Wetumka, Okla.

Just closed a revival here and had one hundred and seven saved; eight were sanctified. Had a great time here. They want a Church of the Nazarene.

I go to Oil City, Okla., from here.

C. M. CAREL.

Davenport, Okla.

I have just closed a good meeting at Davenport with Rev. Tommie Hayes and church. God gave us a good time together, and a number of souls prayed through.

We are now in a meeting at Bates, Arkansas, with Rev. Mrs. Barham. We are looking for God to give us victory here.

LUM JONES.

Hartford, Conn.

Since the first of June we have held four meetings. We can not report tremendous crowds and great landslides of salvation, but at three of these meetings we had encouraging results. A good Church of the Nazarene is in prospect at West Haven, as the result of our tent meeting there.

We are to begin at Hartford, Conn., in the Church of the Nazarene with Rev. R. J. Dixon on Sept. 4th, to continue two weeks, after which we are open for individual calls for evangelistic work.

W. E. SMITH.
H. C. STEBBINS.

Stuart, Okla.

I have just closed a meeting in which the Lord wonderfully blessed and gave us forty-two souls in the fountain. The people came from ten miles around; largest crowds I have ever seen in a country meeting. A class of fifteen went into the church with others to follow. We are waiting the approval of our District Superintendent of the organization of the Church of the Nazarene.

C. C. JOHNSON.

Hancerville and White City, Ala.

We just closed two successful revivals. One we held with Rev. W. H. Curle, the pastor of the Nazarene church near Hancerville, Ala., where God gave us some real Nazarenes. We went from there to White City where holiness had never been preached from the pulpit, but had been preached from house to house by Sister McMurray a true woman of God. Near sixty prayed through in ten days. We have fine prospects for a Nazarene church. One man said he would give two lots in town and another said he would give half the lumber, for which we give God the praise.

We are now at Grace Chapel, near Jasper, Ala.; prospects are fine; ten have already prayed through. This is the third night of the meeting. Twelve at the altar last night and the end is not yet. Pray for us.

W. F. CLEGHORN.

Gray, Okla.

We have just closed a revival of great success at Paradise, Tex. With Brother J. W. Hipp and wife, of Altus, Okla., in charge. Also the writer, who assisted at the piano and led the singing. The presence of the Lord was felt in the very first service. There was deep conviction upon the people and a number prayed through to sweeping victory for which we praise Him. The last Sunday of the meeting the Lord came on the scene in a special way and during three services of the day souls were either saved or sanctified in each service.

Brother C. M. Coombes is pastor at this place and needs our prayers to help carry on the work here.

The finances came easy. We are now in a revival five miles east of Gray Okla. Sunday night the tent was filled and three seekers in the altar. Bless His precious name. I find that it really pays to serve Him.

BEULAH BOUNDS.

Calamine, Ark.

We are now in the midst of the campmeeting at Calamine. The crowds are coming, the fire is falling; altar full of hungry seekers and many happy finders. God is giving the victory. We truly find some of the salt of the earth here; among them are a number of old veterans of the cross who helped to establish this camp twenty-eight years ago. We may never see their faces again in this old world, but we fully expect to meet them just inside the eastern gate.

S. B. DAMRON.
A. M. HAMPTON.

Denton, Md.

It has been four weeks since we closed out at Denton camp, yet the songs, prayers and shouts still ring in my ears, for I do not believe there is a camp in the country that has as much or better singing, shouting and praying as Denton camp. The crowds are large enough for two camps. From eight to ten thousand people on the ground on Sunday. Seekers came at every altar call and some remarked that it was the best camp that they had ever had. This was my second year. My brother, John Fleming was with me, and Brother and Sister Shank had charge of the singing. Too much can not be said of the clean straight, holiness preachers in his section.

My brother, my wife and I came to Winchester, Ind., to their seventh annual camp. This is truly a thriving camp. They have a nice new tabernacle. The long altar was filled night after night and there was some digging down and confessing out. George and Effie Moore stopped over to visit the camp and were liked so well they were engaged to stay throughout the camp. This was my second year at this camp.

We went from here sixty miles over to Cleveland camp, better known as John T. Hatfield's camp. My brother, myself and Rev. Carl Tucker were the preachers. Rev. Shank and wife, song leaders. This is a well kept camp ground. The people have had much light the past forty years and are hard to move. There were seekers at almost every altar call. Many of them came over and over again, however, some of the hard cases prayed through. One man who had been a seeker for twenty years testified clearly to being saved. Brother Hatfield said this was an average camp.

This ends the campmeeting season for me. My wife and I leave today for Syracuse, N. Y. Pray for us.

BONA FLEMING.

Among the Churches

EAST LIVERPOOL, OHIO.

—God is blessing the church here in a marked way, and we are greatly encouraged in the Lord. We came to East Liverpool following our District Assembly held in Pittsburgh last May. The saints received us in a way that made us feel at home among them. Each service has been blessed with the presence of the Holy Spirit and some have found the Lord. Our crowds and interest are increasing and the outlook is fine. All bills are paid to date, and we are all happy, and feel sure that the Lord is pleased. We have a band of 134 loyal Nazarenes, and with the help of the Lord, we have the assurance of mighty revivals during the fall and winter months. Each department of the work is pushing on to victory. Our Woman's Missionary Auxiliary has raised in four months \$334.28 with the outlook never brighter and a vision that assures them mighty victory for the year. The church is planning, praying, and believing for a World-Wide Revival, with Rev. and Mrs. C. C. Chatfield engaged as our evangelists. —O. L. Benedum, Pastor.

SHAMROCK, OKLA.

—This good day of our Lord finds the church at Shamrock scaling the heights with the shouts of a victory. Last year at the Assembly at Madill, we secured Brother A. Landon of Shawnee to pastor the church and time has proven the wisdom of the call. The church has come through some dark days and fearful testings by the way, but God has kept pastor and people knit together in a bond of love and fidelity to God and church until finally the curtains lifted, the clouds parted and amid the shouts of the saints, God gave us the victory. We have just closed a great revival in which souls wept, prayed and shouted before God until the fire fell, and God gave victory. Hallelujah! Fifty prayed through and twenty-five united with the church. With such workers as the Collier Band, and such a faithful prayerful pastor, and such a loyal laity, the Devil should have well known what to expect. The Collier Band are great preachers, sweet singers, loyal, faithful, wise, level-headed, Spirit-filled, true. We are now worshiping in our new church and are looking forward to greater things in the future. We have called Brother Landon for another year, and covet the prayers of the HERALD Family that God may give us a great year.—W. A. Bonar, Reporter.

MERIDIAN, TEXAS.

—Sunday night closed one of the most successful revival meetings in many respects ever held at this

place. Rev. Mrs. Bessie Williams of Fort Worth, Tex., was at her best, and her Spirit-filled messages were truly the old-fashioned kind, giving no uncertain sound and in no wise compromising with sin in the least. Rev. Mrs. Eupha Beasley of Hugo, Okla., with her sweet consecrated voice so efficiently directing the choir and blessing all with her solos, was indeed a drawing card to the revival. The large District gospel tent erected on the courthouse lawn was filled to overflowing each night, and as many or more sitting on the lawn as were under the canvas. Old residents say the attendance was the largest ever known at religious services in Meridian. There were 26 professions of which almost all seemed very indefinite, and 13 additions to the church. But we feel this is only the beginning of great things which will result from this meeting. It has put the Nazarene church work before the town and surrounding communities as it has never been before so our hearts are encouraged and our faith looking up to our God, who is able to do exceeding, abundantly, above all that we ask or think. In spite of the distressing hard times in this part of the country, the finances came well. We covet the prayers of the HERALD of HOLINESS Family, that God will help us to lead this people on to victory.—R. M. Hocker, Pastor.

WASHINGTON, D. C.

—The church at Washington is profoundly grateful to the friends in many parts of the country who remembered us with an offering for our church building. While the amount received so far has come far short of our needs, we are occupying the building and believing that the Lord will give us the means to carry on the good work that He has begun in this capital city. We begin a series of revival meetings on the 11th of September, and ask an interest in the prayers of the HERALD Family that God may visit Washington with a gracious revival. —L. B. Williams, Pastor.

HIGHWAY, KY.

—We are finishing another good Assembly year with the Highway and Creelsboro churches. God has given us great liberty and victory in preaching His Word. There has been a great degree of harmony and unity in the churches. We have just held our board meetings and annual meetings. We were called back for another year. There was not a single vote against us. These churches are noted for always wanting their pastors to return. Every one who has not returned has done so of his own accord. I think this speaks well of these churches not wanting to change pastors so often. Two coats of paint have been put on the building at Highway and there is money in the treasury to paint the roof. An adjoining lot has been purchased and deeded to the church. That church has had two good revivals conducted by Revs. C. R. Pollard and C. C. Burton. By the help of the Lord we intend to gain new ground this coming year. We have planned (the church boards having indorsed our plans) to get a good evangelist to conduct meetings at both churches this fall.—I. T. Stovall, Pastor.

HILLSBORO, TEXAS.

—We are here in the little city of Hillsboro with Brother James Elliott as our collaborator, engaged in a real battle against spiritual wickedness in high places. The meeting opened with victory, and the prospects for a fine revival were flattering. There came a lull in the meeting about Friday night of the first week, and the heavens seemed as brass, but we held on to God believing the obstacles would be removed, for God is true to His promise. Last night the victory came; six souls prayed through; some in the altar did not find victory. Our faith holds on. Three more days and we close; Brother Elliott goes to La Junta, Colo., to be with his brother, Harry, in a thirty days' campaign. We will return to our church at Conway, Ark. We have a band of self-sacrificing people at Conway. God has opened up the way for us and now we will have a beautiful church, 50x50. One business man gave us a beautiful lot to build on; another business man came to our altar the other Sunday night, he and his daughter, and prayed through and he made us a present of 160 acres of land which was sold for \$2,250; this is turned over to us for building purposes. We also had about \$500 in the bank that was given us by our friends in Conway, all except fifty dollars came from outside sources; \$27 came from loyal saints in different parts of the country. We thank you for co-operating along these lines. We feel like shouting the praises of God and going on. Let our slogan be a World-Wide Revival and our membership doubled in the next two years.—S. C. Pritchett, Pastor.

EULA, TEXAS.

—The meeting here is now a matter of history; however, a goodly number bowed at the altar and

found either pardon or purity; a nice class united with the church. Rev. B. F. Neeley in his usual convincing and powerful way preached the Word which brought conviction to the hearts of the people. Brother Neeley is greatly loved by the Eula people and has a call to hold the next campmeeting—T. L. and Etta Mulanax, Pastors.

ERIN, TENN.

—Brother R. E. Bower visited our church August 18th in the interest of the unreached Indians and delivered an inspiring soul-stirring message. Oh, how our hearts went out to the poor Indians in their helpless condition. We were glad to get his book, and are praying and believing that through Brother Bower's earnest efforts, under God, missionaries will be called to the Indians. Oh, that God will call some of our very own. May the Lord richly bless our brother.—Mrs. Maumee Fussell, Reporter.

DEYOUNG CHAPEL, OKLA.

—Just closed a revival meeting here. Rev. Geo. A. Nicholson of Hamlin, Texas, was used of the Lord in bringing the Word. The crowds were large; conviction was deep, a number yielded to the Lord. About eighteen or twenty were saved, among whom were several heads of families for which we praise God and take courage to press on.—O. R. Reeder, Pastor.

BLOCKER, OKLA.

—Just closed, what we believe to be the best meeting that has been held in our country for years. Forty-four were saved or sanctified. Meeting closed with several at the altar. It was a union meeting with the Methodists and Nazarenes. Brother T. J. Adams was the evangelist. Thirty-one additions to the church. We are planning for a great camp next year. Brethren pray for the little band out here.—A. G. Dickerson.

MAGNOLIA, MISS.

—Our revival closed last night. There were over one hundred professions and twenty-seven united with the church; for all of which we thank God. We will organize a Young People's Society. This is a new work and we have had so many things upon us until I failed to get any subscribers for our paper, but expect many to take it soon. Brother C. E. Toney did the preaching. He is a sweet-spirited preacher and a great soul-winner. Brother Knox Jones of Sherman, Texas, led the singing and did it well. The people voted to have them return next year.—M. W. Burgess, Pastor in charge.

GROVEVILLE PARK, BEACON, N. Y.

—We have just closed a four weeks' tent meeting. Brother Howard Rowe, the District Evangelist preached the Word which sank into the hearts of the people. Several seekers came to the altar and prayed through to victory. Also some backsliders were reclaimed. Brothers Schurman and DeLong of Eastern Nazarene College brought the message in song, which touched the hearts of the people. One hundred eleven dollars was raised for current expenses; one thousand fifty dollars toward building the church. We have purchased a building which is to be remodeled. The plans are already drawn, which show a beautiful church and parsonage combined. We have organized a Sunday school, Young People's Society and Missionary Society. Seven new members united with the church. God certainly is blessing and we are expecting great things in Beacon.—Geo. L. Payne, Pastor.

CARUTHERSVILLE, MO.

—We have taken four new members into the church since our last report. The God of Abraham is with us and we feel like traveling on. Our faith is mounting up. Wife and I both feel that our work is done in Caruthersville. Will be here until the Assembly convenes. Do not know just where we will go from here, but we are sure we will go anywhere our God may lead and direct. This has been a hard year, but we trust and pray that the next year will be more prosperous. Saints, let us share an interest in your prayers that we will stay in God's order.—C. C. Sellards, Pastor.

MILLPORT, ALA.

—The Millport campmeeting was a success from several viewpoints, however, we were greatly disappointed that our evangelist failed to reach us owing to illness. But Rev. H. H. Hooker and wife came to us on the first Saturday of the meeting and preached until the following Monday, and a number of souls were blessed. Rev. Hooker is a real Holy Ghost filled preacher and we were very sorry that he and his wife could not hold the meeting. But we secured Rev. H. A. Forester, pastor of the First Wesleyan Methodist Church of Tuscaloosa, Ala., to finish the meeting and we want to say that Brother Forester is a man that lives in close touch with the

Lord and a good preacher. There were a goodly number saved, cleansed or reclaimed and the church wonderfully encouraged. We had five additions to the church. To God be all the glory. We are praying for a World-Wide Revival.—W. P. Colvin, Pastor.

WESTMINSTER, TEXAS.

—The most successful meeting that I have attended for thirty years, closed at this place the fourth inst. Rev. J. L. McLendon of Peniel, Tex., did the preaching. There were quite a number sanctified at last service, the people called him back for another meeting to begin October 15th, 1921. Rev. McLendon is the most enthusiastic, convincing Holy Ghost preacher I ever heard.—C. J. Simpson, M. D.

CLAYTONIA, IDAHO.

—We have just closed, we believe, the most successful revival Claytonia has ever had. I began my work with this church after June 5th, at the beginning of the Assembly year; and found the church in an excellent condition. Brother Lewis Hall, the preceding pastor, left a splendid foundation to work



NOTES AND PERSONALS

Rev. C. Howard Davis, District Superintendent of the Idaho-Oregon District, reports the organization of another Church of the Nazarene at Lurel, Montana, with a membership of fifteen, and others who will join within thirty days.

A notice from Rev. Louis A. Reed of Oakland, Cal., states that Prof. John Akers has recently been operated on for eye trouble and is in the Mount Zion Hospital, San Francisco, Cal. Prof. Akers requests the prayers of God's people and would like to hear from his friends during these trying days. God grant him a speedy and complete recovery.

Rev. M. Edward Borders has just returned from a trip through New England and is now in a great meeting at Kingsley, Iowa, with the Aeolian Quartet as singers.

Rev. Bertie E. Hooker, pastor of the Church of the Nazarene, Crawfordsville, Ind., speaks very highly of Rev. J. A. MacClintock of Richmond, Ky., as an able evangelist of marked success. Rev. MacClintock is now engaged in a meeting at Elgin, Neb., and will accept calls for other meetings in Nebraska. Rev. Hooker also gave notice that arrangements are being made to establish a church at Hillsboro, Ind., resultant of a great revival meeting which has recently been held at Hillsboro.

Rev. I. L. Flynn of Hillsboro, Texas, states: "I am retiring from the pastorate of the Hillsboro church, after two years of successful labor. Will enter the evangelistic field; would consider a pastorate. Have been in the ministry fifteen years."

Evangelist Lonnie Cargill reports three good meetings, one each at McGuire, Franklin and Norman, Oklahoma. The Lord wonderfully blessed in all of these meetings, and a goodly number of souls prayed through.

"As many of our friends have been inquiring in regard to Mr. Harding's operation we take this means to answer through the columns of our most worthy church paper. Mr. Harding has just undergone an operation on his other eye; this was more serious than the first operation. He was given a general anesthetic, the doctor took skin from his arm and grafted it underneath the upper lid of the eye, besides other operations. He is doing nicely and the doctor is gratified.—Mrs. U. E. Harding."

God has graciously answered prayer in behalf of the Cape Cod Campmeeting Association of East Wareham, Mass., in their need for a permanent location, and moved upon the heart of a man to buy the property and turn it over to them free of charge. He also gave them \$500 for improvements.

Sister Dora Moaton of Denison, Texas, gives exultant praise to God for salvation through the blood of Jesus, and for His healing touch upon her body in answer to prayer.

W. R. Stringfield, 349 Maple Blvd., Kansas City, Mo., is desirous of getting out into active work of the Lord as song leader. Brother Stringfield is a member of our Kansas City church, and is quite a gifted musician. He can play almost any musical instrument, and has rendered faithful service at the organ at the above named church. He is deeply spiritual and carries a burden for lost souls.

on, praise the Lord for men that leave clean back tracks to follow up in. Brother Harry Elliott was the evangelist and the Lord gave him the hearts of the people. Miss Laura Dean took charge of the singing the last week of the meeting, and her soul-stirring songs were a great blessing to the people. The Home Mission Band from the Nampa College was out a few times to help push the battle. Dr. Mangum was also here with his force in the interest of the Nazarene Sanitarium and Institute, and his meeting was owned of the Lord. The tent was packed night after night, and a large number found pardon and purity; a fine number united with the church the last Sunday with a goodly number to follow. We give God all the glory.—Amen.—L. D. Meggers, Pastor.

MEMPHIS, TENN.

—We are still in the battle. Have been here about six weeks—went at once to "our crowd"—the Nazarenes. Met Rev. A. J. Vallery, who with his workers, were holding a tent meeting. I could see at once that God was blessing and there was victory ahead. Brother Vallery put me to work immediately and have been going ever since, preaching in our fine new church and at Bethany Training Home, once on the street and a few times in the tent. God gave victory. Souls were saved. We thank the Lord for victory today through the blood. We send greetings to our many friends "back home" and scattered abroad. God bless you all.—A. F. Burnett.



CENTRAL NAZARENE COLLEGE

A special department of Central Nazarene College is the "Teachers' Training Class." Special attention is given young teachers and preachers.

President, Dr. A. S. London, is the instructor of this department. His great lectures on "Ideal Teachers and Preachers" are wonderful, uplifting, stimulating and inspiring to high ideals and holy ambitions, giving a vision of the needs of "Others" and how to meet the need.

All young teachers, preachers and those preparing for public speakers should avail themselves of this opportunity.

MRS. HETTIE BOWMAN.

TELEGRAMS

HERALD OF HOLINESS: Lynn, Mass.
The first fall campmeeting of the New England District held at North Reading closed Monday evening, September 5th, with victory. Rev. Hooper preached with twenty-four souls at the altar. Excellent spirit; about seventeen hundred dollars paid and pledged for expenses and improvements. Outlook good for this camp.

E. T. FRENCH, Sec'y.

HERALD OF HOLINESS: Canton, Ga.
Have spent five months in evangelistic work in Georgia. Am planning to return to California; can give some time in meeting on my return; any District Superintendent or pastor desiring me to help them in meetings, write or wire me at once, 531 Whitehall street, Atlanta.

REV. M. M. BUSSEY, Evangelist.

HERALD OF HOLINESS: Grenada, Miss.
Great tent meeting Columbus with Revs. Covington and Gammell. Expect to organize church. Touring District in interest Foreign Missions with R. E. Bower with good results. Two of our young preachers have received calls to foreign work. Mississippi Assembly changed from Magnolia to Vardaman.

H. F. TATE, Dist. Supt.

HERALD OF HOLINESS: Donaldsville, Ga.
Wanted—Pastor for coming year; nice church and new parsonage, furnished. Write for particulars.

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ST. MARIES, IDAHO.

—Wife and I came to St. Maries, August 20th, and found a fine class of saints. They had no place to worship in, that is, no place of their own, so we all got together and prayed that God would give us a building and He answered our prayers, for we bought a building and fixed it up nicely. It will seat 150 people. We thank God and give Him all the glory. We have had seekers at the altar at every service and still there are more to follow. I never saw as many hungry people anywhere as there are here. This is a new class just about five months old, but God is with us and we are going on and with His help expect to see many souls saved and sanctified, as we march on. Pray for us that the Lord will help us to pay for our building and that He will keep us on the firing line.—C. U. Fowler.

SCIENCE HILL, KY.

—At the close of our meeting Rev. S. W. Strickland and our pastor, Sister Helen Bruner, held a revival at Mt. Hope, closing Sunday morning, September 4th. Extra large crowds attended each service. Many souls were saved, reclaimed and sanctified, eight came forward for membership in the church. Evangelist and pastor came in town for services here that night. Great victory was ours, and three were sanctified and one reclaimed. We thank God for sending Brother Strickland this way. Sister Bruner left September 6th, for her new work at Cowan, Tenn. We pray God will bless her and make her a blessing to those people as she has been to us.—Eliza Baugh, Reporter.

ARKANSAS CITY, KAS.

—We are on the map. Rev. E. J. Lord, our District Superintendent came to us and organized a class of fifteen charter members and we are battling away here for God and souls, and we expect to build a new church soon. Brother, sister, we need your help, your prayers. We want to hold a revival immediately after Assembly if we can get help. We want a fire-baptized evangelist. The church wants a revival, and the best of all the Lord is on our side. Glory to God! Keep the fire burning until Jesus comes. Pray for us.—W. W. Welman, Reporter.

ROCKIE POINT, TEXAS.

—God has given us a good meeting here. Brother J. A. Sharp, our pastor, preached the first week and then Brother Gregory of Sherman came. Both are men of God, out for a lost world. Several workers from Shiloh were with us the first week. Much good has been done, and there were between fifty and sixty saved, reclaimed and some sanctified. Praise the Lord! Our church at Rockie Point is small but we are still trusting in the Lord. Our pastor has been with us seven years and has been a great blessing to us.—M. C. Garner.

WISTER, OKLA.

—The annual campmeeting of the Wister and Liberty churches is now a matter of history. In many respects it was one of the greatest meetings we have been in for several years. About thirty-five or forty found God in pardon, reclamation or sanctification. Many went away with heavy hearts because they would not yield to God. Brothers Whitney and Jeffries did straight and pointed preaching. Brother C. L. Wells led us on in song. Preachers and singer alike endeared themselves very much to our people. They were slated to come back and hold the camp next year. We are moving on, rejoicing in the privilege of being one of His.—H. A. Erdmann, Pastor.

GEORGETOWN, ILL.

—We closed the Assembly year at Georgetown with a tent meeting, conducted by Evangelist J. A. Phillips of Kingswood, Ky., and Mr. and Mrs. Chas. Buss of Olivet, Ill., all of whom did good work. There were a number of bright experiences of salvation, the expenses were all met, and the pastor was given a love offering amounting to al-

most \$50. We have had a good year with the church here, and should liked to have served longer, but feeling the call of God to evangelistic work, we declined to do so. Rev. Julius Miller of Decatur, Ill., has been called to take our place, and we predict a good year for the church under the able ministry of him and his good wife. We are now in evangelistic work and should like to correspond with any one wanting a revival. Those wanting our service may write us as follows: P. P. Belaw, Olivet, Ill.

KIRK, COLO.

—The Sixth Annual Eastern Colorado campmeeting closed on August 28th. Many testify that this was the best camp ever held here. There were 45 white tents pitched near the tabernacle and nearly all were occupied. This camp is located 35 miles from a railroad and seven miles from the nearest town, so you see that at least some of the people in Colorado go to meeting even if they have to go a long distance. Brother W. E. Shepard brought heart-searching truth and was a great blessing. Brother C. E. Roberts' messages were greatly appreciated. Brother J. E. Ransom led the people in singing, and those that have heard this converted Mormon sing know that the Spirit of God is with him. Sister Brindle had charge of the children's meetings and twenty-three children sought the Lord for salvation. The tide of salvation rose higher from day to day until the last day forty-six sought God at the altar and most of them prayed through. There were about 150 seekers in all. Two different services were devoted to the subject of divine healing and about sixty were anointed with oil in the name of the Lord and prayed for. Many testified to having been healed. Brother Roberts secured 59 subscriptions for the HERALD of HOLINESS. We praise the Lord for all that was accomplished. Many pastors of Eastern Colorado were present and some camped during the entire ten days. Their assistance and prayers went far toward making the meetings a success. We feel safe in saying that the two daily prayer services were the greatest factors of all in bringing victory to the camp and salvation to the people. The churches and people in this part of the state will be greatly benefited in the days to come. Brother A. E. Sanner our District Superintendent, was present the last part of the camp and was a blessing.—L. E. Grattan, Reporter.

Bargains in Books

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

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HOW TO BE A PASTOR.—A hand book for young preachers, written by the eminent divine, Rev. Theo. L. Cuyler. A symposium on "how to get on" in the pastorate. Every student for the ministry should buy a copy. 150 pages cloth. Especially priced at 60c.

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KEPT FOR THE MASTER'S USE.—By Francis Ridley Havergal. A delightful devotional essay by this celebrated woman. Author of "Take My Life and Let It Be." 160 pages. Board covers with portrait of author. Especially priced at 40c.

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CHRISTIAN PURITY, or the heritage of faith.—by Dr. Foster with introduction by Bishop James. A timely treatise in Christian perfection—Logical.—Convincing—360 pages. Cloth. Especially priced at \$1.00.

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ANNOUNCEMENTS

NOTICE—Florida District—The Florida District Assembly which convenes Oct. 19th to 23rd inclusive, will be held at Jacksonville. The church is located at the corner of Clay and Duval streets. All churches on the District kindly send to the undersigned the reports immediately following your annual meeting so full arrangements can be made for the entertainment of delegates. Also have all pledges and apportionments made up and sent to the District treasurer. For information write Rev. A. M. Coulson, 502 W. Duval St., Jacksonville, Fla.

R. J. EBY, *Dist. Sec'y.*

NOTICE—Little Rock District—Attention preachers and churches. It is just two months until the Assembly, and we are behind with the apportionments in all lines. Let us attend to these matters and come to the Assembly with our affairs up in good shape. All licensed preachers who expect to have their license renewed, must meet the Examining Board at 10 o'clock Tuesday morning, Oct. 25th.

A. F. DANIELS, *Dist. Supt. and Ch. Exam. Board.*

NOTICE—We are in need of a good pastor to take charge of church at El Paso, Texas, at once. El Paso is a city of 90,000 population, with great opportunities for the Church of the Nazarene. Best of climate. If God leads you this way let me hear from you at once. We want some one to come and build a strong work in this city. No sick-man can do the work. Send recommendation.

C. W. DAVIS, *Dist. Supt.*

WILLIAMS-CROTINGER—At the First Church of the Nazarene in Los Angeles, Calif., September 2nd, occurred the marriage of Herbert Howard Williams, of Long Beach, Calif., second son of Rev. L. Milton Williams to Miss Mary Francis Crotinger of Oskaloosa, Iowa. We bespeak for this worthy couple a happy and successful career. They will make their home at Long Beach, Calif.—E. A. CLARK.

NOTICE—Alabama District—Our District Assembly convenes with the Jasper church October 5th to 9th. Please let all the delegates be present for the opening services, Tuesday night, October 4th.

H. H. HOOKER, *Dist. Supt.*

CAMPMEETING CALENDAR

JASPER, ALABAMA, September 25th to October 9. Workers: Dr. John Matthews, Rev. A. B. Anderson, Pastor; Prof. H. F. McLain and wife and others. This meeting will embrace the District Assembly. For particulars address A. B. Anderson, Jasper, Alabama.

NAMPA, IDAHO—Idaho-Oregon District Camp, September 15-25. Workers: J. B. Chapman, D. D., Revs. G. S. Hunt, Will Nerry, Weaver Hess, Guy McShane, L. E. Burger and others. Prof. B. D. Sutton, of Kansas City, Mo. will have charge of the music. Miss Plimack will be in charge of the children's meetings. For information write Rev. E. E. Martin, Secy., Ontario, Oregon, or Dr. H. O. Wiley, Nampa, Idaho.

ASPEN GROVE, KY.—Aspen Grove Holiness meeting, Sept. 9-25. Workers: J. E. Redmon; Mrs. J. E. Redmon; Miss Cora E. Sharley; John Drake. Address: S. Maddox, Newport, Ky., Star Route.

OKLAHOMA CITY, OKLA.—Sept. 11-25. Rev. John Matthews will do the preaching. Prof. Lawson Brown will lead the singing; W. B. Davis and wife assisting. Everybody invited to attend and help us pray the glory down. John W. Oliver, Pastor.

MINERAL WELLS, TEXAS—Sept. 15-25. Workers: Rev. Allie Irick, Dist. Supt., Rev. Mrs. Emma Irick, Dist. Evangelist, with a number of other competent workers. For particulars write, Rev. W. B. Plinson, pastor, 500 S. E. 5th Ave., Mineral Wells, Texas.

DEATHS

BOSWELL—Freddie Mose Boswell, the youngest child of Mr. and Mrs. P. S. Boswell, was born March 19, 1911, near Ballinger, Texas, and departed this life to be with Jesus July 26, 1921. His death caused by drowning, was a sudden shock to us all, and the grief was appalling. On June 12th, which was observed by us as Children's day, little Freddie, with several other children, came to the altar and surrendered his young membership in the Master and was beautifully saved, after which he was baptized and united with the church. He was a faithful attendant of the Sunday school, and loved by all. Heaven is brighter, grander and more beautiful and attractive, because of his presence over there, and our loss is heaven's gain.—E. D. Messer, Pastor.

MORRIS—Calvin Ellington Morris, the infant son of Mr. and Mrs. J. H. Morris, was born December 20th, 1920, and died August 4, 1921. Our hearts are saddened, yet we rejoice, because we know our heavenly Father doeth all things well, and we know he is "safe in the arms of Jesus." By the grace of God we expect to meet and greet him again some day over on the other shore. "Thy will, not ours, be done."—E. D. Messer, Pastor.

EASON—Mrs. Sallie J. Eason, our dear mother, age 71 years, went over to the other side to her reward on Saturday, August 6th. She has been a member of the Church of the Nazarene for sixteen years, and at her death held her membership in the Manassas (Georgia) church, being a charter member. She has left us a precious heritage, a legacy that can not be estimated, the influence of a godly life. We can never forget her habits of daily Bible reading and prayer. Many times we have been spurred up to duty by her example of faithfulness. We do not weep as some weep for we know that by the power of Christ, who is our resurrection, we shall see her in the glory world. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."—H. J. Eason.

GREER—Mrs. Sarah Elizabeth Greer, mother of our pastor, Rev. E. H. Greer, of Cisco, Texas, passed from this life to her heavenly home on the morning of August 12th. She passed away at the age of 86 in the triumphs of the living faith. She leaves two sons and a daughter, a number of grandchildren and a host of friends whose loss is heaven's gain. She was converted early in life, and was sanctified in the summer of 1904 at Buffalo Gap, Texas. She was a loyal Nazarene. The funeral services were conducted by Rev. Vergie McCantles and wife.

MAITLAND—Donald Maitland passed away Sunday morning, August 7th at 7:40. We laid him away the following Wednesday afternoon where he will remain until awakened by the shout of our descending Lord, when he shall come to receive his own unto Himself. While in Indianapolis holding a revival meeting, we received a telegram that our only son Don had been stricken with acute appendicitis. For almost six weeks he suffered untold agony and never murmured nor complained. The praises of the Lord were continually upon his lips and when the end came he whispered, "Precious Jesus." We were engaged to preach at Silver Heights Camp Aug. 4 to 14, he urged us to go to our meeting, saying if he were not here when we got back, we would know he was in heaven. We went to our meeting and had just preached twice when we received a telegram telling us that he had passed away. Our hearts are torn and bleeding but His grace is sufficient and His comfort is sublime.—T. F. Maitland.

BERRIDGE—Charles Selcraig Berridge passed from earth to glory Tuesday morning August 30, after a year or more of illness. He was born near Detroit, Mich., Sept. 9, 1853. Came to Pasadena about 16 years ago, and united with the First Church of the Nazarene about six years ago, and was a faithful member of the Board of Trustees. He was a man of courage, tenderness of heart, faith and prayer. He was converted nearly fifty years ago and sanctified about six years ago. He was a careful tither, very liberal, and always planning to do more for the kingdom of God. He went to sleep in Jesus like a tired child upon his mother's breast. Sister Berridge, his wife, a godly woman, and three children survive him. He will be

looking for them all at the Eastern Gate. The pastor Rev. C. E. Cornell was in charge of the funeral services assisted by Rev. A. O. Henricks and Rev. J. Eaton Wallace.—C. E. Cornell.

SENTENCE SERMONS

A Scotch girl, was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was: "Something I know was changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for everything is different from what it once was."—Rev. C. E. CORNELL.

Perfect love is the subsoil for rapid growth in grace.—Rev. C. E. CORNELL.

A lazy Christian is as incongruous as an honest thief. If Christianity means anything, it means an intense activity in the interest of Christ's kingdom.—Rev. C. E. CORNELL.



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- [The above corrections have been requested in the two Districts which were previously published.]

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- India, Eastern.....(about) October 19, 1921
- China.....(about) November 16, 1921
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- Dallas (Denison).....October 26 to 30
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