

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

A Colossal Opportunity Neglected

THE religious newspaper question has become a real problem in ecclesiastical life. All the great churches are finding it exceedingly difficult to float their church organs, even where they resort to taking commercial advertising to help support them. It is very rare that a church paper is self-supporting. Practically all of the leading official organs of the great Methodist Episcopal Church are sources of heavy financial loss to the church. There is another painful feature of the situation. Whether from a desire to popularize the paper and thus increase the chances for financial support, or from a mere floating with the great material trend of the age, it is a fact that some of the great religious papers have become thoroughly secularized. They not only admit commercial advertising, but give nearly more space and editorial labor to matter of a purely social, commercial and political character, than they do to things religious.

No church that is true to God can afford to pay any such price in order to get their paper on a safe and permanent foundation. It is sacrificing spiritually and real religious usefulness to mere financial success. We insist that a newspaper is like a preacher in one respect. Its real usefulness for God depends entirely upon its absolute unworldliness and spirituality and loyalty to divine truth. Like a time-serving preacher, the religious paper, in catering to the world, by entering political, commercial, social and economic questions, may attract a very much larger circle of readers, but their souls will go unfed and God will be dishonored and the church's real spiritual interests will not be advanced.

There is but one solution for this problem. We have seen it plainly for twenty years, and our wonder has grown that some of our men of means have not seen the solution and found in it one of the most beautiful opportunities for the broadest usefulness to be found in the world today. Donations invested in the solution of this problem would yield, it seems to us, larger dividends than money invested in any other benevolence known among men. Our solution is to endow the church paper. It is a notorious fact that the income from subscriptions to the paper will not pay the cost of production. There is necessarily, a very heavy deficit, which has to be met in some way. All sorts of means are employed to meet this deficit—secular advertising, premium-giving, book selling, begging here and there—and many other resorts are employed. Most of these

resorts fetter and embarrass the paper and its editors and managers, produce a spirit of uneasiness, and apprehension, and create a condition, the most unfavorable for producing the best and strongest paper, such as all churches need and such as God wants to help stem the tide of worldliness, defend the truth once delivered to the saints and co-operate with pastors and evangelists for the salvation of souls and the upbuilding of the church.

What more alluring, what more profitable investment for God and souls could appeal to a philanthropic mind than the investment of a sum of money sufficient to make absolutely permanent, free, unrestrained, a strong and well edited religious paper? We endow colleges and universities which is well. The religious newspaper is the strongest right arm which these educational institutions have and are really essential to keep these institutions before the public and get students to enjoy their advantages, so that in providing for the permanency and freedom and for the enlarging influence of the religious paper, we are directly helping the colleges and universities by giving them the better medium for reaching their constituencies.

If we need our own religious papers, not simply as news gatherers, but far more as organs of defense for truths we hold dear, and of antagonism to things which put in peril our most precious spiritual possessions, we must provide for putting these papers on a firm and secure basis. It seems to us that here is a colossal opportunity which some of God's children to whom He has entrusted means should seize with avidity and by so doing accomplish a work that would continue in ever-widening influences for good, ages after they had gone to their reward in heaven.

Bishop Hoss of the M. E. Church, South, in a strong article in the *Christian Advocate*, after pointing out the kind of paper needed by the church, says, with force and with truth:

"To create and maintain such papers as will be capable of meeting these high demands, we must be lavish in the use of men and money, both of which are hard to get. The men are scarcer than the money. Wherever found, they should, if need be, be pressed into service. They must possess native ability, comprehensive erudition, the capacity to express themselves in from five hundred to one thousand words, the Christian gentleness that hates strife, the Christian courage that will not shirk fight when it is called for in the interests of truth and righteousness. Whatever these

men need in the way of material aid should be furnished them without stint. We endow our colleges; why not our newspapers? Whether by endowment or regular contributions of money, however, we should put them on the highest level of effectiveness."

We earnestly trust that the benevolently inclined will take this matter on their heart and talk to God about it and seek to know what He would have them do. Why should not the Church of the Nazarene set an example in this line of eleemosynary work? Such an opportunity for an abundant harvest of gracious results we do not know to exist in any other field.

[The above editorial by Dr. B. F. Haynes appeared in the HERALD OF HOLINESS, May 29, 1912 and is herewith reprinted by request.]

OUR COLLEGES AND OUR FUTURE

ALL true Protestants would like to see the Bible restored to the public schools and would rejoice to see Christ preached, like Paul of old, without being too critical of the prompting motive. (Phil. 1:18). But after all, there is a fundamental difference between secular and Christian education, a difference that does not hinge upon the use or nonuse of the Bible alone. Secular education accounts its work a prerogative of science. Science, despite the fact that the position is unscientific, is materialistic in its attitudes and calculations. Christian education accounts its work a prerogative of religion. Religion, if it is at all worthy of the name, is spiritual in its conceptions and selections.

Secular education measures its assets by the size and cost of its buildings, the completeness of its laboratories, and the scholastic standing of its instructors. Its purpose is to train men for temporal conquest and worldly achievements. Its incessant call for money, its craze for *bigness*, its full capitulation to materialistic science are among its most out-standing characteristics. It considers man as, first of all, an animal. Man is a body containing a mind—perchance an immortal soul. Education consists of the development and training of the mind for temporal efficiency. The methods employed tend to develop men of a given size and type—Machine men.

Christian education counts its ideals and its men as its principal assets. It conceives of man as a soul possessing a body. Its purpose is to train men for spiritual and eternal conquests. Science is counted as a servant, not as a master. Buildings and endowments are useful incidentals, not indispensable fundamentals. Even scholastic standing is secondary to moral and spiritual manhood. Its method is to bring its youth into the company of the strongest and best of Christian manhood and in such an environment allow its youth to come up to maturity. Its instructors must, first of all, be sober, righteous, godly men.

In the atmosphere provided for secular education men get visions of money making, of political preferment, of earthly pleasure. More earnest souls find expression for their zeal in work for social betterment, studies concerning World Peace, and in efforts for good legislation and various reforms. From the Christian viewpoint secular education attains such meager success that it may well be dubbed a failure.

In the atmosphere required for Christian education, men get under conviction for sin. They experience heart craving for inward purity and outer holiness. They learn from examples, as well as from the words of their instructors, that there is something of more value than money or fame. They get visions of the world's real need and learn to listen to God's call to minister to the soul needs of the race. Service and sacrifice are alike charming to them and the "Burning in their bones" stirs them up to carry Christ's message to the lost. Lives for which the secular would have made a high bid are turned into missionary instrumentalities for the promotion of the gospel of full salvation.

The most foolish thing we can do is to forget our future. The wisest thing we can do is to get ready for tomorrow. If we intrust our youth to secular environment during the period of education, they will be lost to our ideals. No matter about the cost, no matter what else must suffer, we must build, equip, and maintain our educational institutions. We must keep our best and strongest men in our schools where our youth can meet them and receive from them the ideals of manhood and service which we must have, if we have any future. Right now our schools are our most vital assets. Just now we need not plead for more schools, but we must and do plead for a patronage for those we already have. The ministers and missionaries of tomorrow will come from our own Nazarene schools. From the standpoint of our future working force, our schools are "The goose that lays the golden egg."—J. B. C.

AVOID THE EXTREMES

I KNOW they say that Demosthenes, the greatest orator of antiquity, was a shrinking, stammering youth and that by persistence he forged ahead until he became just the opposite of his former self; but I do not think it fair, on this account, to advise a youth to always undertake the very thing for which he is totally and naturally disqualified. I know they say that George Washington was a soldier and statesman born, and that he followed his natural bent in leading the Continental army to the victory at Yorktown, and that he just merely filled his mould when he became "Father of his country;" still I do not think it should be argued from this that one is to sit idly by and wait for fate to shape his destiny. Most of us will do well to combine whatever natural ability we may have with persistence and hard work, and then if we succeed, it is enough.

Believing that they would conquer by means of their very weaknesses, the Crusaders of the Middle Ages sent fifty thousand little children to capture the grave of Christ from the Mohammedans; but such of the little innocents as did not die of starvation and exposure were captured by pirates and sold into slavery. Surrounded by a wall three hundred feet high and so thick as to be impregnable, Belshazzar feasted in confidence; and was slain in his own banqueting hall. The first instance should teach us not to neglect rational and proper preparation for any task, and the second instance should show that, even with the best preparation, vigilance is still the price of victory.

Salvation is by faith, but unless this faith is proved by obedience it will die. Good works are the fruit of Christ's indwelling, but when one puts his trust in his works he will fall. As the sainted J. O. McClurkan used to say, "Let us rest in faith as though we could not fall, then, let us work as zealously as though our salvation depended upon our good works."

Let us put all the prayer and faith, all the grace and love, all the sense and sound judgment, and all the effort and hard work we can into the task of our lives. If we cast ourselves from the pinnacle we are tempting God. But if we take the best care we can in descending from the pinnacle, God will help us to make the landing safely. Make the best human preparation and effort possible, and then trust God as though wholly unprepared and understanding.—J. B. C.

Dr. B. F. Haynes has been quite ill, confined to his room with a nurse in attendance. Arrangements were therefore made by Dr. Chapman for the two accredited editorials. We know just the mention of Dr. Haynes' illness will cause the HERALD readers to pray earnestly for his immediate and complete recovery.

This world needs a virile Christianity—one that disturbs the Devil and engages heaven and is seen and felt this whole wide world round. If the sanctified people do not exhibit such a religion they have no place or calling. If the slums feel not the throb of this blood-washed host, if fallen women find not in them an undying friend ever ready to extend the helping hand and to open a home for these pitiful returning penitents, if the sick find not in them the tender and careful helpfulness so much needed, if the lost and needy everywhere find not in them a people ready, waiting willing, efficient to help and lead upward and onward to hope, salvation and God, then we insist that the sanctified are such only in name and have missed the real blessing and must return and do again their first works on broader and deeper lines.—In *Beauty for Ashes*.

ECONOMY THAT WON'T HURT

IT is not uncommon to hear Nazarene preachers and others who have the success of our church on their hearts suggest that we are "top heavy" on some particular line of service for Christ. Foreign Missions is a special line upon which economy is recommended. Logical arguments are presented to show that we must have money for Home Missions, for Publishing Interests, and for other fundamental branches of the work in our church.

We will readily agree that we need more money for many branches of our work, but it is not necessary to suggest that we take the needed funds out of our usual gifts for Foreign Missions. Why not economize on our expenditures for food and clothing? Why not bar out certain luxuries altogether and give the money to the work of God? There are five thousand Nazarene families that could economize fifty dollars each on living expenses and luxuries this coming year and be better off for doing so; yet this would enable them to give a quarter of a million dollars to the work of God in addition to what they would ordinarily give. In other words, let us take the required funds out of our own daily bread for our bodies rather than out of the Bread of Life which we should send to the heathen.

The brethren in Southern California are organizing a Prayer and Fasting League which illustrates the possibilities of a beneficial economy. Members of the league agree to fast one meal a week and to give the cost of the meal to the cause of education. The individual will receive benefit for both soul and body from the fast and the systematic giving of the price of one meal a week to education will amount to a considerable sum, enough, in fact, to provide for the expense of our educational work, if enough of our people will become members. If half of our Nazarenes would join this league and be faithful in paying the sum saved by the weekly fast, this would mean a quarter of a million dollars annually, which would be sufficient for the cause of education at present.

Let us all adopt a more rigid economy in the matter of our living expenses and give the quarter of a million thus saved to Home Missions and the Publishing House; let us all join the Prayer and Fasting League and give that quarter of a million to education—let us do all this and more before we cut down our offerings to missions or to any other branch of the work God has committed to us.

CRITICISING THE PREACHER

THE sensible preacher invites and welcomes friendly criticism; but the good, sane layman is extremely careful what he says to, as well as about, his minister. Protestant preachers are neither popes nor priests; neither lords nor rulers. Protestant preachers are servants and leaders of the free people of God: normally, they



are good men and wise men; but they are not faultless nor infallible. A man need not be a preacher to know many things that go into the making of a successful preacher; a layman may often be able to help the preacher more than his brethren of the ministry.

It is a fortunate thing for the preacher to have a few persons in his congregation who are open in their expressions of approval of his wisdom and fidelity; but he ought to have at least one who will come to him in private and prayerfully and frankly tell him of the instances in which it seems possible for him to improve. Some preachers give their friends no choice but to accept them as they are or reject them altogether. It is a shame for a preacher to go along thinking that his friends are satisfied when they are only tolerant and would offer suggestions, if they could only feel that they would not be misunderstood. Why should a preacher build up a wall of false dignity around himself in order to enjoy his isolated bigotry? Why not stand out on his merits, like other men are forced to do; and give and take, and choose and acknowledge, and grow and improve, and meet the issues and make good?

IN SEASON AND OUT OF SEASON

I KNOW some churches in the South that can not have revivals except in July and August; and I know of some in the North that will accept none but June and October. We are not ignoring the fact that some dates are better for certain places than others; we would not even suggest that there are not some dates that are wholly unsuited for special revival meetings at certain places; but it is a fact that we have limited the season entirely too much. Many churches in the South are finding that the notion that their people will not attend meetings in fall and spring, and even in the winter, is greatly exaggerated.

Rev. I. M. Ellis and others of our evangelists had great meetings every month of last year in the South. And in the North the tendency now is to make the evangelistic season last twelve months in the year. Sometimes it is a good thing to break the custom of having a certain date. If the people feel that the meeting is a little "out of season," it may be that they will fast and pray more and have a better meeting than they would if they felt that everything was just right for a revival. I want to shun the places where the people think it is just the right time and that a revival will be easy. It is always hard to have a real revival and we do better if we recognize this from the very beginning, so there will be no "resting on the oars."

TITHERS AS GIVERS

AFTER one has established the practice of tithing his income for the work of God, it ceases to be a burden. In fact, it usually happens that a tither is also a liberal giver. His own heart is soon dissatisfied with merely "paying his debts" and he gladly adds offerings to his tithes.

Rev. A. L. Parrott of Clarksville, Tennessee, speaking of the gifts of his church, which is largely a tithing church, says, "Our Sunday school, with an enrollment of one hundred forty-two and an average attendance of one hundred five, paid last year \$1013.00; the eighteen members of the Woman's Missionary Society paid \$150.00; and there was no tithes included in these gifts. Only one family in the church owns their own home free from debt, and it is worth only \$600.00; yet last year the church paid in tithes and offerings \$61.90 per capita. This calculation includes the babies, and we have our share of them."

Brother Parrott's excellent article which appears in this issue of the HERALD OF HOLINESS can be had in tract form by addressing him at Clarksville, Tennessee.

THE CHRIST OF CONTENTION

A MAN who has spent three years as a missionary in India, remarked that he had recently read an article describing the best method of preaching Christ to the Mohammedans in which the writer advised that more good could be done by approaching the point of least resistance than by attacking the place of greatest difference. The brother suggested that this was also a good plan in preaching to the Jews. As we talked it over, both of us decided that the plan would apply in preaching Christ to any one.

There is a place of approach to every one, if we can only find that place. Observe how Matthew preached Christ as the promised Messiah, when he was talking to the Jews; hear Paul begin the "Unknown God" when he would get a hearing with the Athenians.

There is one right and many wrong ways of preaching holiness. One can preach "the Christ of contention" (Phil. 1:16) and stir up more opposition than existed when he began, or he can present his message so that it will commend itself to the reason and conscience of every right thinking man. If you can preach so that all good sincere people will go away and say, "He is preaching our doctrine," you are doing better than when you are emphasizing all the differences and earning an opposition that might have been avoided, without compromising the truth.

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A Subtle Temptation

By A. M. HILLS, D. D.

MORE than twenty years ago a sanctified and very earnest young man came from another country to study under us. We greatly enjoyed his Christian fellowship, and we felt him to be a man of unusual promise with a career of marked usefulness before him. After his graduation we recommended him for a professorship in our college. He labored with us for about three years, and all the time stood loyally for full salvation and a second work of grace.

But there came a time when he became ambitious for broader culture, and more titles and degrees from the prominent schools. He left us and journeyed eastward. It all looked plausible and innocent enough, and we could but wish him God-speed. But in every prominent school in which he studied, holiness was either under the ban or utterly unknown. He obtained what he sought—two new degrees—but with them came something else, anything but desirable. His modesty of spirit and teachableness and humility were gone. He became too wise and too great to preach the old gospel of two works of grace with the anointing of the Holy Ghost sent down from heaven.

We had not seen him for years when one Sabbath morning we strayed into a Protestant chapel in a European capital, and lo! here was our former student and college professor, filling the pulpit. We had a quiet opportunity to see what his broader culture had done for him, and measure his advancement under the great professors who did not favor or knew nothing about the great doctrine of sanctification.

To our astonishment, not to say amusement, he told his audience that we were living in a wonderful age of advanced thought and culture, which had a large and deep religious experience; but it refused to express its faith and devotion in the old formulas of doctrine, and would not describe its profound religious experiences in the terms used by the spiritual leaders of the past age, though the life was the same and even an advance upon the past. We noticed that such terms as "holiness," "sanctification," "perfection," "the baptism with the Holy Spirit," "perfect love," "cleansed from all unrighteousness," and "full salvation" were all conspicuous by their absence. All such terms were rejected by the piety of this wonderful age of which our preacher was an exponent and shining example! The preacher's unction was gone. The service was cold and formal, the congregation lukewarm, and there were no seekers after the exalted brand of piety of this wonderful age.

We dined with the preacher that day, and confidentially informed him that we still preached the old gospel, and used the old gospel terms, and proclaimed the old Scriptural doctrines of full salvation without the

slightest variation or concealment and that in less than six months we had seen nearly eight hundred people seek God at a public altar under our preaching. He seemed greatly surprised that the old gospel of full salvation was still a winning message, welcomed and appreciated by the people.

We returned to America and officiated at a campmeeting in Central New York and there met an old classmate of the above named preacher who told us that after his graduations and degrees, he confessed to her that he was backslidden and requested an interest in her prayers.

Now here is a lesson for the ministry and for all who are studying for Christian service, to which we would all do well to take heed:

1. There are some things of value besides post-graduate degrees from great universities. The faith and spiritual life and power of St. Paul and John Wesley, John Fletcher, Adam Clarke and Charles G. Finney are still worth something to this wonderful age that boasts so much about advancement. Just recently, a post-graduate student in a great ministerial school told us that one of his professors lately said to his class: "Oh, there is n't any personal God. All the God there is, is the Y. M. C. A., and the Y. W. C. A., and the Red Cross Society and anything else that makes for human betterment." Very likely that Atheist would tell his young preachers not to express their wonderful piety in old-fashioned terms. It is well to know that it does not pay to go to hell for a college degree.

2. It is very plausible for young ministers to be told and to think that this is a wonderful age and they are *most wonderful people*, and that when they die wisdom will die with them, and all that is worth having or knowing will be buried and perish forever. But

it is well to reflect that in the normal and spiritual realm, what is true is not new, and what is new is not true. This week there have been three murders in Pasadena, the most beautiful and up-to-date city on earth. About the same thing caused those murders that caused Cain to murder Abel in the dawn of human history—the *depravity* of the human heart. The human race is full of it, and always has been since Adam fell. The gospel of full salvation that came by Jesus Christ and the Holy Spirit is the only cure for this raging malady of human sin. This age of abounding wealth, automobile, flying machines, movie theatres and amusement-mad, is afflicted with the same old desire of estrangement from God that the human family has always had. Human hearts have the same vileness and shame and aches and longings today that lost men have always felt, and there is no balm so satisfying to the stricken soul as that which the Healer of Nazareth brings with His wounded hands crimsoned with His atoning blood. "Other foundation (for salvation) can no man lay than is laid—Jesus Christ." "There is none other name under heaven given among men whereby we must be saved"—true nineteen hundred years ago, and still true today. Men still need pardon for *sins*, and cleansing from inbred sin or depravity. Multitudes are longing with hungry hearts to hear such a gospel about a Savior who is really able to do for them what they need to have done.

The young preacher, with pink cheeks and perfumed handkerchief, may think himself above preaching such an old-fashioned gospel, and that the people will not hear it and yield to it. But he is simply deluded by "the father of lies." The old, robust, rugged gospel of full salvation is the only one that commands the respect of the masses, and the only one that can satisfy the longings and heal the malady of this troubled, sin-sick world.

PASADENA, CAL.

Tithing---and Is It Obligatory?

By REV. A. L. PARROTT, A. B.

JEHOVAH is a God of order, system and success. He never created a problem that he did not design a specific solution for it. The financial question is the one great problem of the church; made so by man's unwillingness to measure up to the "financial plan" designed by the Creator Himself and outlined in His Word.

The origin of tithing. There was a law centuries before Moses received his code from Mount Sinai. There was a law against murder or else God would not have punished Cain for slaying his brother. (Gen. 4:8). There was a law against adultery or Tamner could not justly have been punished by death. (Gen. 38:24). Is it not equally plausible to think that this law that Abraham was praised for keeping (Gen. 26:8) had tithing incorporated in it? If not why did Abraham pay tithes to the priest Melchisedek (Gen. 14:

18-20)? If tithing was not familiar in those days, why did Jacob know how to covenant with the Lord at Bethel and promise to pay tithes (Gen. 28:20-23)?

Tithing a law. In Lev. 27:30-34, we read, "All the tithe is the Lord's, and holy unto the Lord." Then in the 34th verse of the same chapter he says, in speaking of the tithe, "these are the *commandments* which the Lord *commanded* Moses for the children of Israel in Mount Sinai." So we see, tithing becomes a law of God. A law once placed upon the statute books will remain a law until it is repealed. No one can find where the law of tithing has been repealed; therefore, we conclude tithing is still a law and is binding.

Did Jesus do away with the law? In Matt. 5:17, Jesus says, "Think not that I have come to destroy the law . . . but to ful-

fill." As a matter of fact Jesus made the law more binding. Moses said in the law, "thou shalt not murder." Jesus went further and said, "whosoever hateth his brother is a murderer." Moses said in the law, "thou shalt not commit adultery." Jesus went further and said, "He that looketh upon a woman to lust after her hath committed adultery already in his heart."

Jesus a tither. Jesus was our perfect example. He was a Jew and kept the law perfectly. Tithing was incorporated in the law. Stubborn old logic forces the conclusion that Jesus was a tither. Then, too, the Pharisees were eager for a chance to accuse Jesus. They harassed Him for eating and drinking with publicans and sinners. They assailed Him for plucking the corn for His disciples on the Sabbath day but nowhere do we find them accusing Him of not paying tithes.

Did Jesus teach tithing? In Matt. 23:23 we read, "Woe unto you scribes and Pharisees, hypocrites for you pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, (showing that it was in the law) judgment and faith; *these ought you to have done* and not left the other undone." Jesus did not condemn them for paying tithes but told them that they ought to do it. A brother minister once said to me, "this was the only time Jesus commanded tithing." Answering him I said, "Brother, how many times does Jesus have to command a thing before he expects us to do it?"

Is a tithe sufficient? The tithe alone is not sufficient to finance the great work of God neither did He intend for it to be. God's financial plan for His church is "Tithes and Offerings." The tithe He demands, and the offerings He uses to test our love and generosity. We have given nothing until we have first paid the tithe that justly belongs to God. It is no more yours than the rental portion of the crop that belongs to the landlord.

Where should the tithe be paid? It belongs to God so we will let Him say where it shall go. Bring ye *all* the tithes into the storehouse" (Mal. 3:10). Now whatever else this Scripture may mean it means that *all* the tithes must be brought to one place. The tithe should be brought into the treasury of His church. Your local church is your church home; into this specific treasury your tithe should go if you are settled and attend services regularly there. You are dependent upon that church and they are not dependent upon you. You have no more right to scatter your tithe hither and thither than a father has to scatter his salary here and there and not care for his family.

Who should have charge of the tithe? In Nehemiah we read, "Some were appointed over the treasury . . . for offerings . . . and for the tithes." We have a Church Board which is elected by the entire church membership. This board should dispense this tithe out to the various places in paying our

ministers and missionaries. The board is not left without a check on it. In Nehemiah 13:13 we read, "some were made treasurers over the treasuries." So we have a general board over the local boards.

Place honor where honor is due. When we give in free-will offerings and pay it out of God's tithe we rob Him of the glory and take it unto ourselves. We may state that it is not our money but God's tithe, yet the people will praise us for it and God will miss the glory that is justly His.

I am not able to tithe. You may feel too poor to tithe and refuse to do so yet God will collect it from you whether you be saint or sinner. You will walk up and pay like a man or else He will wrest it from you by disease, drought and misfortune. Personally, I am going to pay, for I would rather take

90 cents to the market with God than \$1.00 without Him.

It solves the financial problem. The Clarksville, Tennessee Church of the Nazarene was badly in debt. The interest on some of the notes had not been paid for two years. Since adopting the tithing plan, we have paid the old debt, and the finances have increased over ten fold. No bills are presented the second time, and we are unable to contain the spiritual blessings that He pours out upon us. Praise the Lord!

A hint to ministers. The question is often asked in preachers' meetings how to get the church to tithe. The best way is to practice tithing yourself. As long as you sow your tithes broadcast your members will do so. You can not take them where you have not gone yourself, but you can usually take them as far as you have gone yourself.

Have You the Vision?

By REV. H. G. COWAN

The modern use of the term, "the vision," differs from the scriptural application of the same to the extent that modernism leaves God and the miraculous out of human affairs, and would appropriate the experiences of the believer in Christ without accepting his Lord. Hence, a statesman whose views and purposes concerning national and international affairs are broad and inclusive of the rights of all men, a business man who sees and seizes the opportunity to do great works in the development of trade, or a teacher whose system of instruction is approved by the public and results in multitudes flocking to the schools, is each in his respective sphere "a man of vision," because a man who in his wisdom or by his action has brought things to pass. And there is danger that success in accomplishment of well-laid plans may be accepted by the church as the standard of "vision." We are told to "get the vision," which has not been defined, but which seems to be acquiescence with the plans and slogans of general boards and officers.

Would it not be edifying at this time to get the point of view of the Scriptures, or, as we believe in the inspiration of the Bible, the mind of the Holy Spirit touching the "vision" that a Christian ought to have, especially concerning missions? The visions given to the saints and prophets of God in both Old and New Testament times were revelations of God's plans and purposes concerning His people and the establishment of His Church on earth, though other subjects may at times have been included. Passing by those of the Old Testament, and many in the New, we find as pertinent to the above topic, two visions in the experience of the greatest home and foreign missionary in the history of the church. Saul of Tarsus was on his way to Damascus to seize and imprison the disciples of Jesus, but as he approached that city, "suddenly there shined round about him a light from heaven," and the persecutor was turned into a believer

and a preacher of the faith he once sought to destroy. In speaking of this experience afterward Paul called it "the heavenly vision," for heaven came down to meet this zealous but deluded Jew, and Jesus appeared to give him a commission of a different kind from that he had received of the high priest, even to be a preacher of the gospel to the Gentiles. There is no doubt that Paul had the vision, he saw Jesus, and he had his field of labor assigned him.

I once knew a man who said he wanted to be converted just as Saul of Tarsus was; well, that was his privilege, for God saves men today by a miraculous new birth of the Spirit, by the grace of and faith in the same Jesus who appeared to Saul on the Damascus road. And in kind if not in degree we must have the same vision; we must see Jesus as our Savior and Lord, we must acknowledge Him to be such, as Paul did, and we must place ourselves subject to His orders, "Lord, what wilt thou have me to do?" That vision of Jesus made a mighty change in Paul's way of thinking and manner of life. Instead of thinking of Jesus as an impostor, and spending his strength in slaughtering His followers, henceforth he could say, "For me to live is Christ." The vision that should come to us should constrain us to say,

"Since my eyes were fixed on Jesus,
I've lost sight of all beside;
So enchained my spirit's vision,
Looking at the Crucified."

Every person in the experience of holiness knows this vision, for the Lord has met him on the way, and he now follows Him as his example and guide. Every preacher of the gospel and every home and foreign missionary who has not had this vision is not fully equipped for his work, no matter what schools he has been through, and the Lord has not sent him. And every Nazarene who would appreciate the great home and foreign missionary work of the church must have the "heav-

Dakota, South Dakota, Minnesota, Wyoming, Utah, Nevada, Arizona, Saskatchewan, Alberta, British Columbia, and help us," who would "assuredly gather that the Lord had called us to preach the gospel to them"?

The man of Macedonia is calling today from these great states and provinces, completing the "vision," and coupling with the consecration on the Damascus road the "open door" of opportunity to preach the gospel to multitudes of unsaved souls. Shall the call be heard, shall the vision be fulfilled, shall men and women volunteer for work in this great Northwest, as they volunteer for Africa and India? And shall they be supported by the church, as men and women who go to the foreign field are supported? Shall the District Superintendents who are laboring on these great Districts, sometimes covering two states or two provinces, giving the best that is in them to establish holiness churches in this Northland, shall they not be supported by the gifts of those who have received the "vision" in other states?

I do not know how others may interpret the "vision," nor how they may limit it; but in view of what God's Word tells us there is both a divine and a human element in it. The first is seen on the Damascus road, where the soul meets God, and the other is seen at Troas, where the soul hungry for salvation meets the preacher in search of an open door. And there is no limitation of the "vision" to the foreign field, for the call is insistent from both God and man, "Go into all the world, and preach the gospel to every creature," and, "Come over into the remoter fields in the Western and Northwestern United States and Western Canada, and help us."

TREEWATER, MONT.

Was John Wesley Sanctified?

REV. C. E. CORNELL

OCCASIONALLY we hear some one say that Mr. Wesley did not profess the experience of perfect love which he so ardently preached for so many years. If Mr. Wesley's own words can be relied upon, and words mean anything, he certainly enjoyed this most blessed experience. In Vol. 1, page 516, of his Journals, he says: "A pleasing thought passed through my mind: it was this, that *I was saved from the remains of sin*. As yet, I have felt no returns thereof." Again, on page 137, Vol. 2, he says: "For months past I have felt as if in the possession of perfect love; not a moment's desire of anything but God." On page 152 of the same volume he breaks out in a rapture of praise: "I would not live always; hail! happy death; nothing but holiness, perfect love, and then glory for me."

These quotations could be multiplied, but these are certainly sufficient to prove to any unprejudiced mind that John Wesley enjoyed the experience he so faithfully advocated for more than half a century.

PRAY FOR THE WORLD-WIDE
REVIVAL

TO THE HERALD READERS

We greet you this week again with our hearts full of love and full of gratitude to Almighty God for the way He has led us and blessed us in this great cause of full salvation. We are blest above many people that I know of on the face of the earth. The outlook for the Nazarene boys was never so bright as now. It is true we are having to fight some hard battles, but there is nothing on earth that is worth the having that does not have to be fought for. Gold nuggets and lakes of oil are never on the surface, they must be dug for and searched for, but they are worth all it costs when they are found, and enjoyed, so it is with the spreading of full salvation over this land, and to us Nazarenes there is no way on earth that is so beautiful and easy as to spread it through the HERALD of HOLINESS. We should have a subscription list of 50,000 before our next General Assembly. We should have 25,000 by December 25, 1921, and as I wrote you in my last letter and gave you the plans to work on I am sure that every pastor will gladly join me in this easy task. For a church to only secure 10 subscriptions in two months is just as little a task as anybody in the world could ask, and by so doing they would give us a circulation of 25,000 to start in with on January 1, 1922. We should have that by all means, and we can have that, and no church raise over 10 subscriptions—that is if each one will do his part and stand in his 10.

Sometimes we Nazarenes wonder how it is that the Christian Science, Millennial Dawn people, and the Gospel Trumpet people, and the New Thought people can all raise such tremendous subscription lists and send out so many papers. Well here is the reason, and the way it is done. Every person that belongs to any of these institutions appoints himself a booster for his move, and, therefore, all hands work and roll up subscription lists by the multiplied thousands. There is none of the above named bodies of people that have anything to compare with what we Nazarenes have. We have the greatest doctrine that has ever been preached by mortal man, and why not very Nazarene man, woman and child turn out in the next two months and just see for one time what we all could do by all hands pulling together. I am not sure, but I believe that I can get, with all ease, 100 subscriptions myself. I believe we have 50 other evangelists that could get 100 between now and December 25th. If we did, don't you see that that within itself would give us 5000 subscribers, and I am sure if we will all work at it that we can find 50 men and women who are evangelists that will join me in getting 100 by December 25th.

Let every pastor sit down when he reads this letter and drop a card to Brother Charles W. Jones of the Nazarene Publishing House, 2109 Troost Ave., and tell him to put you on the list as one pastor that will secure 10, and then go after the subscriptions, and not stop until we secure them, and if in any of our churches every one of our own members are already subscribers, let the pastor appoint a committee, with himself as chairman, and work among our friends on the outside until each church will send in a list of 10 before December 25th. In some churches there might be a free-will offering taken of \$15.00 and the Nazarenes might place the HERALD of HOLINESS in 10 homes among our friends from the outside. Many of them love Jesus and our work, and would gladly become subscribers if they had a chance, and some body would present the matter to them in a kind brotherly manner.

Dr. Bresee, the founder of the Church of the Nazarene used to say that it was to our interest to use everybody that we could get to service, and why not our Nazarene friends visit their neighbors, have a word of prayer with them, show them the HERALD of HOLINESS, and take their subscription for one year. That could be done, and it would do good and no harm. It would make our church and our people many warm and lasting friends, and that is what we desire, for the old Book tells us that if a man will have friends he must show himself friendly, and nobody needs the friendship of all the good people more than all we Nazarenes, and thank the Lord we have it to a large extent, and while we boys are preaching, singing and shouting on the battle, the other good people watch us, and in many places the Nazarene boys will hold a meeting and the other denominations will pay the bills. It is a fact the Nazarenes now stand well everywhere. They have shown themselves worthy. They are the gamest little bunch I have ever seen. They neither fear man nor devils; poverty and hardship never stands in the way of a Nazarene—in fact they are stepping stones to higher ground. Nothing could bring greater blessing to us than hardship, for when we are tried to the last limit, we first have a season of prayer, and then we begin to plan and think and use our brain, which, of course, is good for us, and there is nothing that will cause a man to use his brain and his knees like having

to face and overcome a hard proposition, and we now remember that we used to sing,

"Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His name,"

and we know to be a soldier always means hardship, and sometimes fearful fighting, so we want every Nazarene at once to become a soldier of the cross, and the Lord will see us through, if we desire to go through, and we desire it. It is our plan and aim in living to make good, and here we have the opportunity, and by the grace of God, and the blood of the Lord Jesus Christ, and the power of the Holy Ghost, we can make good.

I believe we are going to get the goods; I know we will if we will go after the goods; they are here. We have 105,000,000 people in the United States to work on, and multiplied millions of them are hungry and lonely and desire somebody to come and tell them of a better way. Will we do it? I believe we will. We must go into the field as never before and organize new churches, take in new members, and create an easier demand for the HERALD of HOLINESS, and then when we get that much done, in faith and love, present the matter and take their subscription and put them to reading the HERALD of HOLINESS, and they will thank you and the Lord both as long as they live for the fact that you brought the good news to them.

Now, beloved you must not disappoint me, because the thing I am asking is so easy, and is so badly needed, and this is not doing our church and pastors any harm, but on the other hand is bringing a great blessing to them, for every family that reads the HERALD of HOLINESS will become interested in the great work that the Nazarene church in their town or city is doing, and it means greater revivals, larger congregations, and more members, and all of this will be a blessing to the local church, and if I did not think that every church in our connection could secure 10 subscriptions in two months I would feel that our vision was, indeed, very feeble. May the Lord in all of His fullness, sweetness, gentleness and tenderness dwell richly in your hearts, is my prayer.

In perfect love, and all for Jesus,

UNCLE BUDDIE.

THE SWAZILAND CAMPMEETING

The great campmeeting at Peniel, Swaziland, South Africa, opened on August 11th. The day was one of God's best, and about 9 a. m., Josefa, one of our native evangelists, and his church were heralded by our sentinels stationed on the hillside. The native Christians and all the white missionaries hastened with songs to welcome the large throng, Dr. Reynolds and Brother Schmelzenbach leading the company. They greeted the native preacher and then the chief, who also came, riding on a donkey, with the preacher's little boy sitting in front of him. Josefa carried his bugle and gun, and brought his dog, as he shoots game for the meeting. The people were singing Zulu hymns, as they came.

Dr. Reynolds shook hands with the chief pastor, welcoming both, and all the church, after which our Superintendent and the rest of us gave them a hearty welcome.

Samuel's church soon came over another hill, having slept over night on the way, and coming 35 miles,—not in automobiles, or by trolley—on their two feet only, to hear the gospel, and see the great "Mfundisi" from America.

Two hundred and fifty-five came the first night into the big tabernacle, (improvised by Brother Schmelzenbach and the boys), of timbers, posts, branches of trees and grass, with canvas awning, sacks sewed together, and pieces of iron roofing. It was lighted with candles, a few lamps, and a lantern. At this opening service, Dr. Reynolds brought a message of love and greeting from the church in America, and from the General Missionary Board, saying that as they could not all come, they had sent him to speak for them. A thrill of joy pervaded both black and white folks as he spoke. He then preached showing the two works: pardon, and cleansing. Some of our Swazi's nodded joyfully, saying, "Amen!"

Services with preaching were held three times daily, also children's meetings conducted by Mrs. Shirley and Mrs. Janzen. Our General Superintendent spoke four times daily; to the white children in the early morning, then at 9 o'clock he conducted a Bible class for native preachers and Christian workers, at 10 and 7 p. m., preaching in the taber-

(Continued on page 11)

A YOUNG Christian was complaining to an older one of the coldness which she found in her own heart. "Sometimes it seems as if it is almost lifeless as I look down into it," she said. "And I see so little real love for God in it that it grieves me more than I can say. What can be the trouble with me?"

"You are looking in the wrong direction. If you would find life and love, look up to Jesus, the source of life and love—and not down into your own poor barren nature," was the answer. The speaker rose and took a note book from her desk. "Let me read the story of a small plot of ground which lay in the corner of a garden," she said. "I wrote it several years ago for the girls of my Sunday school class, and while it is a simple illustration, it may give you light on the subject on which we have been speaking. I am going to ask you, however, not to try to fit it to the lesson at every point; an illustration is weakened when we do that."

It was winter time, bleak and cold, with dull gray skies out of which no sun had shone for days. Icy winds blew hither and thither, and the small bit of ground shivered under their touch.

"I am so cold," it moaned, "and so discouraged. I may as well give up the thought of ever being a flower bed." And then the bed across the garden walk asked kindly, "Why are you so discouraged, little one?"

"Oh, you know I have never been a bed like you, planted with lovely flowers," it said. "I have just been an ugly little strip of earth here in the corner, a place where rocks and trash were thrown and only a few coarse weeds and tufts of grass could grow. But I have often looked at you with your beautiful roses, and at the tall lilies in the bed beyond; at the violets, and jonquils and hyacinths, and all the sweet bright blossoms which grow in the garden, and I have longed to be like you."

"Did not the gardener do some work on you last fall that you might be ready for planting?" asked the rose-bed.

"I thought so. He cleared away the rocks and trash, pulled up the weeds, and dug me up thoroughly with some long, sharp tools, mixing quantity of rich earth and leaf mold all through me. But I did not mind the pain at all, for I had heard him say that here was just the corner he needed for a new bed of Valley Lilies. I was very changed when it was all over; so trim, and orderly, and clean that I hardly knew myself for the same homely fence corner. Last of all, he put in some small round objects with brown skins and many little bunches of roots, and covered them over, smoothly."

"They must have been bulbs, and lily-roots," said the rose-bed.

"Yes, I am sure they were," said the other, "and I was much excited, for I could see little tender pale green points already putting out from each one of them. 'I am a part of a garden at last,' I cried to myself, 'and I am going to bring forth beautiful flowers like the other beds.' But pretty soon the winter winds began to blow, and I got very cold. And though I keep looking down within myself, and search myself earnestly, I can find no warmth there which will ever make lovely growing things spring up from my heart."

"And you never will find it there, dear one," said the rose-bed, "for we have no life or heat of our own by which we can bring forth leaf and bud and blossom, so that looking down only ends in disappointment. The gardener places the germ of life within us when he plants the seed or bulb, and our warmth comes from the great sun which glows overhead and sends his energizing rays into our soil. We must look up then—not down."

"Ah, but there is no sun to look up to; he went away days ago. Had you not noticed?" asked the despondent bit of ground.

"Oh, there is always the sun to look up to," answered the rose-bed in quiet assurance. "It is true that the winds from north have blown great lead-colored clouds between him and us, but ere long he will break through their chilly depths and shine upon us again. It is very restful to know that he is always there in his place, and that he will never leave us or forsake us. We can put our whole trust in him, then, you see, and wait confidently upon him, without fear or uneasiness."

"That is very comforting," said the bit of ground; "it makes me wish all the more that I had something worthy in myself that I might offer it to him."

THE HOME

Conducted by MRS. J. T. BENSON

The Story of a Small Plot of Ground

"There you go again, looking at yourself," chided the rose-bed. "Learn then, little one, that he never seeks us to find heat, but to bestow it. He does not ask us to give to him, but he does ask that we receive from him. Our business is to hold the seeds and roots lovingly within our bosoms, and then to lie open and full to his beams of light, ever looking upward into his glowing face, expecting the light and warmth which we need to come down to us from him. Look up then; look up and trust, and receive from this great fountain of heat that which you will never possess within yourself."

"I will, I will from this hour," answered the bit of ground gratefully. At that very moment the sun broke through the cold gray clouds, and began to scatter them; and the icy winds decided to slip away.

"I am looking up to him," said the little plot of ground to itself. And that was what it said, and did, day after day. It was not easy at first, for it still felt cold, and there were no lovely blooms as yet. But it kept bravely on, looking up to the sun, until by and by it was so lost in watching that glorious one in the sky that it forgot all about itself. The days were much longer now; the air was milder, and filled with the golden light.

One day the gardener stopped by the little plot of ground. "Ah, my little bed in the fence corner is coming on nicely," he said. And sure enough, on the side next to the garden walk an early crocus border had pushed its dark green spikes through and was already flaunting gay blossoms of yellow and purple and white—the very first flowers in all the garden! And behind the border, reaching all the way back to the fence, smooth, satiny leaves of Valley Lilies were coming up thick and straight.

The little plot of ground was so surprised! It had been so busy looking up into the beautiful shining face of the sun that it had not thought of looking at itself for days! And it was very happy. "But I must keep right on looking up," it said, "for that is the best that I can do."

And then one morning it awoke to find that many slender stalks, all hung with delicate white bells, were swaying above it, and that a most delicious fragrance perfumed the air about.

"You have done well, little plot," said the gardener, looking down upon it one day. "Some of your flowers gave an exquisite touch of grace and beauty to the bouquet of a fair young bride. Some were laid in the tiny waxen hands of a little babe as it lay in its casket, and they seemed to bring comfort to the mother's sorrowing heart. 'My tender blossom has been transplanted to the garden above, beyond the reach of earth's blighting winds,' she said, 'where it will bloom forever, as pure and beautiful as you are now, lovely flowers.' Some were placed by the bedside of an invalid, and she forgot her pain and weariness as she looked at them. 'He is the Lily of the Valley to my soul,' she whispered to herself, and it seemed as if her spirit was refreshed by a fragrance that was not of earth, so that her thin face was filled with peace and joy."

The little plot of ground thrilled with happiness. "But, it was not I," it whispered humbly to itself; "there was nothing in me, no light, no life, no heat, no beauty. The gardener must plant and the sun must warm, and I must look up and trust and receive."

"I think that is a beautiful illustration," said the girl thoughtfully, and yet, when we remember all the Lord has done for us, it looks as if our hearts should never be cold or empty. They ought to be filled with warm, glowing love for Him.

They should, my dear. But they never will be as long as we look down into our own poor hearts to find it. Love, like faith, and hope,

and every good and perfect gift which has ever blessed man and lifted him up toward God, is from above, and cometh down to us from the Father of lights, with whom is no shadow, or variability of turning. Love, the kind that you are longing for, is a plant of heavenly planting, and can grow only in soil which is warmed by the rays which beam down upon it from the Sun of Righteousness.

Do you want love, love to God, which will mean love for mankind as well? Then spread out the soil of your heart, hiding nothing, even its coldness and nakedness and look up to God, who Himself is the burning, glowing source of every spark of love which ever warmed a human soul.

"I will," said the girl softly.

TAKE TIME TO LISTEN TO GOD

Form the habit of going off by yourself at a fixed hour every day "to see what God has to say to you." Listen and find if there is not some answer, and what that answer is. I have known a man who told me he had such a place of conference in the attic of his store. He went upstairs every morning. No one need see, not one need ask why, or did ask. He came to his "oratory." In the New Testament it is called a "closet." There he could let the downstairs cares drop off; he could and did forget the prices of sugar and flour and candles and the rest; he forgot the mail and the unanswered letters so far that he could ask what God wanted him to do and to be that day. He did ask, and he waited five minutes before he went downstairs, to see what answer came. Sometimes he heard his answer. Sometimes he thought he did not. But I have suspected that he always had it, though he did not always have it in his own way. I think he went down stairs better able to work with God that day than if he had not gone up, and better able to carry out the large laws of life; and this, whether he was conscious or was not conscious of God's reply to his questions.—EDWARD EVERETT HALE.

THEY NEED EACH OTHER

In one of the reports of the Woman's Foreign Missionary Society occur these words: Forty girls in Christian Oregon are educating and Christianizing one heathen girl in India; and one heathen girl in India is elevating, purifying, refining and fitting for spheres of Christian usefulness forty girls in Oregon.

THE SACREDNESS OF LIFE

"A sacred burden is the life ye bear, Look on it, lift it, bear it solemnly; Stand up and walk beneath it steadfastly; Fail not for sorrow, falter not for sin, But onward, upward, till the goal ye win.—Sel.

HELP ME

To be forgiving and from censure free,
And to be to others what I'd have them be to me.
—J. W. CHAPMAN.

When Tyndall was staying in Switzerland he wrote: "I live in the immediate presence of a mountain, noble alike in form and mass. But a bucket or two of water whipped into a cloud can obscure that lordly peak. You would almost say that no peak could be there." We live in the immediate presence of Christ, but we make for ourselves the cloud which hides Him from our sight. Our interests and ambitions, our own selves, loom so large that they obscure the vision we might have of Christ. We miss His strengthening and guiding and inspiring power in our lives only because we trust in our own weakness instead of laying hold of His might.

What our General Officers think of November---Pay-Up-Month

What A Thought!

GENERAL FOREIGN MISSIONARY BOARD
E. G. ANDERSON, *Secretary-Treasurer*

OUR dear Brother Herrell, Secretary of the Board of Home Missions, certainly had a wonderful thought, or possibly it was a revelation, when he originated the idea that the month of November should be "Pay up month." I do not suppose there is a greater blessing that could come to our movement than to really have a regular "Chinese New Year." They tell us that the great feature of New Years in China is that every Chinaman pays his debts, even though he has to sell the very clothes off his back. Failure to do so is such a disgrace that we have been told suicide sometimes follows. However, I suppose in all of their planning they look forward to New Years' time as a time when they will absolutely pay up.

We believe that we are entering a new era in our work and as it were on the threshold of a new year. It is to be ushered in with a mighty, simultaneous revival campaign in all of our churches and mission stations. The one great essential is, of course, "Prayer," but next to this is a united effort on the part of our people to sacrifice beyond anything we have ever known to gather together the money that is needed to pay all of our debts and obligations. If those who have pledged for the various interests of the church could possibly get the money to pay their pledge, it would truly be a miracle as every Board would then be blessed with thousands of dollars that have been promised, and that will no doubt eventually be paid, possibly when it is convenient for the party who pledged to pay it. But while the Boards are waiting the convenience of these people, they (the Boards) are suffering great inconvenience and some of them are face to face with a serious situation. Others who have no unpaid pledges would greatly help to make November a great pay-up month if they would think out ways and means by which they could deny themselves and lay aside a little extra during this month to help carry on this great work.

I repeat again, it was a wonderful thought and who knows but what co-operation on the part of everyone to make it possible will not only be a step in the right direction, but a great leap toward the goal we have in view, and that is a mighty outpouring of the Holy Spirit upon our work and workers everywhere. Remember, first to *pray* and also to *pay*, and if we all work together it is wonderful what God will do for us.

The Needed Revival

By F. M. MESSENGER

WE are blessed and greatly impressed by the seemingly constantly increasing desire for a widespread revival of pure and undefiled religion. Dr. Chapman in a recent editorial in the HERALD on this subject voices the true sentiment as to its scope; its character also will have much to do with its efficacy to overcome the desperate social and political evils that surround us, and to meet the tremendous needs of the public in general. Some one may ask, "Who are we Nazarenes that we should presume to offer ourselves at a time like this to stand in the gap?" Well, we are not much, at least we trust that none of us feel that we are of any great account, but God has given us the true doctrine, we are the only well organized growing body holding and preaching the doctrine in its purity. We remember that

*"Lord, send a
World-Wide Revival*

Gideon didn't think that he or his family were much, but when God got him trimmed down he used Gideon mightily to conquer and overthrow the enemy.

It is a fact, and we can not deny it, that there has been so much professional evangelism, holding meetings, signing cards, counting noses, organizing churches out of half-baked Ephraims and then tolerating inconsistencies in order to maintain numbers, that we fear that there has not been a brand of religion maintained that encourages Christians, pleases God, or very profoundly impresses the public.

In connection with our subject, we have been reading the second chapter of the Acts of the Apostles. Of course, this was a special revival at a very important epoch in the world's history, and we may not be able to duplicate it, probably will not be able to duplicate it in detail, but there were things which characterized this revival which we believe are necessary ear marks of a genuine Holy Ghost revival.

THE WORLD

A CALL

THE only hope of any number of men and women who deny themselves in order to help others, Superintendents, have carefully considered the ability of calling upon our people to feel that with the tremendous needs at this time that we should do something. Many of our people have the splendid ability to hold regular intervals, but we feel it a great blessing to our work if we should have therefore concluded to issue a **DAY NIGHT, DECEMBER 31**.

We urge our District Superintendents everywhere to make arrangements for the night mentioned. If this does not work out on other night, but as many as possible on the night mentioned. We feel that a series of prayer should be held in our churches, and then small groups can gather for prayer or friend.

We, as a church, have much to do. It seems to permeate our movement with some remarkable revivals both at home and abroad and praying for one of the great needs of our history. It is to begin with a night of prayer we believe that a night of prayer will be a preparation for the World-Wide Revival. peculiar problems confronting us is our Board of Foreign Missions. We urge prayer for the year. We urge prayer. May we again urge upon you of taking much time in these periods that will unlock the storehouse of prayer. Make Saturday night, December 31, a day of prayer. Remember the great thanksgiving for Foreign Missions.

Yours to help spread the gospel

*H. F.
T. B.
J. M.*

WORLD-WIDE REVIVAL

PRAYER

is that they have a loyal band in prayer and are willing to devote time to pray. We, as General Superintendents, have carefully considered the advisability of devoting one night in prayer, and we are confident that the abilities resting upon our people will be able to devote the time to prayer. No doubt the habit of long seasons of prayer at the home of some member will be profitable and prove a real blessing for a night of prayer, and we urge for a night of prayer on SATUR-

DAY. We urge members and pastors and our people to attend an all-night prayer meeting on Saturday night, if not suitable for all, arrange some other time. We urge to arrange to have it on Saturday night, if ever it is possible, the all-night prayer meeting at the home of some member.

Thankful for. The revival spirit is spreading over the world. We are having revivals in many lands and abroad, but we are planning simultaneous revival campaigns of prayer service, December 31st, and we indicated would be a splendid revival. And then there are some of our institutions and especially those burdened about their financial needs be made a special subject of prayer for our dear people the necessity of prayer. Prayer is the key to the revival. Again we say, pray, pray, pray, on Saturday night, December 3rd, an epochal night, and then on Sunday, December 4th

at the ends of the earth,

R. Reynolds.

W. Williams.

H. Goodrum
General Superintendents

First, the preachers did not have to be introduced as the hottest preachers on earth, although they undoubtedly were; they established their reputation by the facts and not by advertising. They did not have to be prayed for in the public assembly as the most wonderful men that ever came that way. Secondly, the preachers were oblivious to all but the truths pertinent to the occasion, loving not their lives even unto death. They stuck unflinchingly to the Bible and gave no thought as to the consequences which might follow their preaching, and they dared to interpret current events by clear prophetic utterances concerning same; not being swayed or held in check by what had been said or written by the learned men of their times; they dared to quote the prophecies and put their finger on the very spot where they were being fulfilled in spite of criticism or contradiction by the scholars of their day. Brazen egotism, eh? seeing that they were only

---And let it begin
in Me---

ignorant and unlearned fishermen. It certainly took an unusual amount of spiritual boldness to stand before those high priests and declare that God had raised up Jesus Christ, that he stood then at the right hand of God, and to throw it back in their teeth that they had crucified their own Messiah; but they coupled it with the charitable admission that it had been done ignorantly, that they would not have crucified the Lord of glory had they known what they were doing.

Let us look at the results which followed: many were amazed, some mocked, made fun of them, said they were drunk, but scores were convicted, pricked in their hearts. It is a good thing to be able to preach the gospel so that it will convince the hearers, but it takes more than being convinced, it takes real conviction—a prick in the heart—to move people to desperate action, action that brings the crises in the life. We have preachers in the holiness movement who can preach our doctrines—excellent teachers—and preach

them so logically that they can not be gainsaid, they are absolutely convincing in their exegesis of Bible truth, but they lack pentecostal fire, they do not prick the heart and their seekers do not pray through as a rule to lasting victory.

Another characteristic of the revival at Pentecost, was the constancy of their converts. "And they continued *steadfastly* in the apostles' doctrine and in fellowship." They were not a set of gudders, running after everything that was tagged religion; you couldn't fool them with Russellism, Christian Scienceism, Tongueism, cooled off Judaism or any substitute nearly the same; they had the *real* thing, they needed no isms of any kind. These converts went in for a whole-souled sin-killing everlasting experience and got it, nothing almost as good satisfied them; they were so well established that this diluted religion made them sick, they *continued* in the apostles' doctrine and fellowship.

If we can get the vision of this kind of a revival and pray for it, pray until anything short of it will not satisfy us, we will plough through and never let the Devil like an angel of light pat us on the back after a few souls have presented themselves at the altar, telling us "that's the thing," and encourage us to be satisfied with small things, induce us to quit praying and let the plough run out of the ground.

We are so delighted to see this growing desire for a great widespread revival, how sadly it is needed; but a surface revival, one which does not plough up things, one that doesn't make our seekers pay the price, pray clear through with a desperation that will have the lasting qualities that fits one for an eternity in heaven, one that doesn't cement the new converts into an unbreakable bond of fellowship, one that doesn't hold them steady in doctrine and purpose, we fear such a revival, when the reaction comes—as come it always does—will leave us worse off than when we began.

Pray, Pray, PRAY for a World-Wide Revival, but let us ask God to make it so genuine, so thorough, so like Pentecost, both in scope and far reaching lasting, beneficial results, that three worlds will be compelled to say that God sent it.

CHICAGO, ILL.

NOTE—The signatures of the General Superintendents should have appeared with those of the officers of the Board of Home Missions and Evangelism in connection with the article "A Simultaneous Effort for the Promotion of a World-Wide Revival" which was published in the HERALD OF HOLINESS on October 19th.—MANAGER.

PERHAPS SOME ONE IN THE HOMETLAND WAS PRAYING FOR US

Mrs. EMMA DRESSSEL SMITH

From Hantan, our railroad station, to Taimingfu, is a distance of fifty miles, which means a day and a half cart-journey. Upon our return trip from the mountains we left Hantan early in the morning. For a few miles the roads were so bad from recent floods that we often got out and walked, fearing the cart would tip over. Then we came to good-roads and traveled along nicely all day. Toward evening I remarked to Mr. Smith that I had n't thought of robbers all the day. He said he had not either, though we knew conditions were restless. Soon after I spoke two farmers came along leading some cows. They stopped Wiese's cart, which was ahead of us, and told them they had met robbers and they had taken their basket. While Wieses and we were talking about it several more men came along and confirmed the report. They said the robbers were not far off. We asked our carters what they wanted to do and they said they would go on or turn back, just as we wished. As we had no place to go back to we felt it was just as safe to go on. We soon came to a village and the villagers came out to tell us the robbers were only a mile away. It was not safe for us to stay at the village for the night, as the robbers ransack villages at their pleasure, so we decided to keep on going. We prayed as we went. Lois prayed very earnestly and when she said amen, she smiled and said, "Now they won't get us will they?" Though I was not really frightened, yet I wished I had her faith. The



a white horse came racing past, but it had no rider. Immediately the thought came to me it was a robber's horse, which the Lord had permitted to run away. Afterward I found that the same thought had come to each one of us. Soon after, a rough looking man came running past, muttering something about the horse. We went on peacefully for some distance when another man ran out of the bushes and stopped Wiese's cart. He asked the carter who we were and where we were going, and seemed disappointed to find we were missionaries. As we proceeded the carter asked Mr. Wiese to take off his hat and get back in the cart so he would not look like a foreigner. At half past nine we reached the home of a friend where we had planned to spend the night. Here we were informed that we had come right through the robber district—that many villages had been looted and women and children taken for ransom. Several days later a man who had been doing Red Cross work in that vicinity told us that he had to have a body-guard of soldiers while traveling there. How we praise God for keeping His own! *Perhaps someone in the homeland was praying for us just at this time, and God answered prayer.*

OCEAN LETTERS FROM OUTGOING MISSIONARIES

Suwa Maru, September 30, 1921

My dear Brother Anderson:

As we are entering the harbor of Yokohama, and land is visible once again, my soul is uplifted and filled with joy as I realize that before many more weeks we will have arrived at our own station in China.

Our trip as a whole has been quite pleasant and I have enjoyed the fellowship of the other missionaries. I am eager to get to China and see for myself conditions on the field. Already I am thinking of China as home. There is a great longing in my heart to be used of God in this work of winning China to Christ. Surely He has taken away every regret in leaving home and the people nearest my heart. As I turn to "The land of my promise" there is only joy in the realization that I may have some small part in the blessed task of carrying light to those who sit in heathen darkness.

I appreciate beyond words of expression the confidence our Missionary Board has placed in me and pray I may be worthy of this confidence.

J. HESTER HAYNE.

Brother in Christ:

Almost to Yokohama and have been favored with a pleasant and safe journey thus far. One night only did they have to shut off the engine for a short time. That old promise of Psalm 23:4 has been coming again and again to me on the voyage. Have enjoyed the company of the others so much. We have just sighted Japan. It has been rain-

THANK OFFERING

If there is a people on the face of the earth who have much to be thankful for, it is we who have been blessed with the blessing that comes to those who live in civilized lands and especially we who have heard the blessed story of Jesus and His power to save. In these days, and indeed they are perilous days, we read much about famine and pestilence in many parts of the world. Multiplied millions are without the necessities of life and many, many other millions have never had a ray of gospel light. They are dependent upon us. If we fail, they will go to the grave unprepared and possibly due to the fact that we were unconcerned. As a people we feel that we have so many, many things to thank God for. He has led us on from victory to victory. He has in a most remarkable way supplied our many needs and even now, though face to face with the biggest problem that has ever confronted us, we have implicit faith in His leadership, and we are trusting Him for one of the greatest victories we have ever known.

We are asking our people to set aside Saturday night, December 3rd, as a night of prayer. Again, we are asking that Sunday, December 4th, be set aside as a day for a special thanksgiving offering to help the Board of Foreign Missions carry on the great work that is already begun in the foreign fields.

125 missionaries are depending upon the outcome of the offering.

15 splendid native preachers and workers are depending upon this offering.

Between five and six hundred orphans and homeless children in China, India and Africa are depending upon this offering.

100 native Bible students in the various foreign fields are depending upon this offering.

Between five and six thousand brown-skinned, yellow-skinned, red-skinned children are depending upon this offering.

Seven million precious souls living in territory occupied exclusively by our missionaries are depending upon this offering.

We say the foregoing because failure to get the offering may result in a financial situation that will necessitate the changing of our plans and possible retrenchment that will bring heartache and sadness to these precious ones who are just beginning to learn something of the blessings accrued from Christianity. What will the answer be? Shall we fail them? Do your best. Give a liberal thanksgiving offering and above everything else pray, pray, pray!

robbers not only take anything they consider valuable, but they often take people and hold them for ransom. Several years ago two of Mr. Smith's sisters were captured by bandits and held for four days. It was only in answer to prayer that they were delivered.

The Lord kept us calm, and gave us such blessed promises. The first one that came to me was "Lo, I am with thee always." We had such a consciousness of His presence. Yet He has not promised to keep trials away from us and we did not know but what He had some testing times for us to go through. I thought of the time when I made my consecration, how glad I was that it was complete—that my life was all on the altar. I was perfectly willing to go through anything for His sake.

By this time it was growing dark. Suddenly we heard the tramping of hoofs, and all at once

NOT A WEATHERCOCK ORGANIZATION

By GEORGE SHARPE, Scotland

The faith of the General Board of Foreign Missions, in spite of the extraneous conditions, should be honored by the gifts of the holy people in the ranks of the Nazarene Church. We must not be a weathercock organization accepting the moods of the industrial world as a reflex of our faith in our obligations and responsibilities to our missionaries who have planted the cause of holiness in centres of heathenism. The greater the test, the more resplendent should be our faith. Our missionaries shall not suffer, and our work shall not sag at the foundation for the one shall be strengthened, and the others encouraged by the glorious faith and the supreme sacrifices of all who have the vision of the world's need and are *inside* the heart of Christ today. We shall urge the British Isles District to the heroic for Jesus' sake.

ing some today, but clearing. We are going from Yokohama by rail to Kobe as we have our choice. Sixteen missionaries on board. So thankful I am on my way. BLANCHE HIMES.

Suwa Maru, September 30, 1921

Dear Brother Anderson:

We are glad to report a safe voyage thus far, expect to arrive in Yokohama sometime tonight. Just two weeks ago this morning we bade farewell to our native land. We find no longing in our hearts to turn back; but an intense longing to be a true soldier of Jesus Christ, and be privileged to win some of those who are now alienated and enemies to the Christ who bought them. We not only long to see this, but we expect to see the Chinese turn from dumb idols to serve the living and true God, for we have not forgotten what our eyes have seen of the transforming power of our God. GLENNIE SIMS.

SWAZILAND CAMPMEETING

(Continued from page 6)

nacle which was well packed at every service with eager listeners.

Brother Jenkins and wife led the music very effectively, and native quartets added much to the services, as well as a trio consisting of Brothers Penn, Janzen and Jenkins, and solos by Mrs. Jenkins with violin accompaniment.

Mrs. Schmelzenbach preached in Zulu the first afternoon, a very telling sermon from "The Ten Virgins," and a goodly number sought the Lord. The next afternoon, Rev. H. A. Shirley of Sabi, Transvaal, spoke from 2 Cor. 3:5, "God is able." Following this scriptural sermon many came to the altar to seek deliverance from inbred sin. Conviction seemed steadily to deepen, and Saturday evening, after an aptly illustrated discourse from Psa. 116: "I love the Lord because He hath heard the voice of my supplication, etc.," probably about a hundred came to the altar, and several seemed to get victory.

Sunday at 7 a. m., a probation class of forty members were carefully examined by Dr. Reynolds for baptism, Rev. H. F. Schmelzenbach interpreting. This was made a very impressive occasion, and we believe it will not be forgotten as they move up through the years. All gave evidence of salvation, and had been saved from one to six years. One old woman had been knocked on the head with an axe by a man, and was an invalid for two years but when she found Jesus she forgave him, and now she is happy in the Lord.

Sunday, August 14, at 10 a. m., Dr. Reynolds preached his final sermon at campmeeting. His text was, "Follow peace with all men, and holiness, without which no man shall see the Lord." Afterward souls tarried at the altar, and agonized in prayer till God sanctified them we trust. They testified that the work of cleansing their hearts was done by the Lord as they consecrated all, and trusted Him to sanctify them wholly.

At 1:30 p. m., eleven babies were presented by their parents for dedication to the Lord—Dorothy May Schmelzenbach, Millard H. Shirley and Daniel Hall Penn were first given to the Lord; then eight native babies were brought by their parents, and Dr. Reynolds consecrated them to God. This was indeed a beautiful and wonderful sight.

Marching two a-breast, a very long procession then walked to the falls, about two miles away, singing "Onward Christian Soldiers," and other hymns. Then Dr. Reynolds stood in the river for nearly two hours, baptizing 41 candidates under the waving palms, while the succession of waterfalls united with us in praising our God who cleanse us by faith in the precious blood of His dear Son.

The praise service that followed at 7:30 broke all previous records! How the glory of God fell on these black faces! Many professed heart-cleansing, and thanked God for this visit of our dear General Superintendent.

The final sermon was by District Superintendent Rev. H. F. Schelzenbach, in the "Zulu, from Rev. 7:12, on "The Judgment." It was attended by awful conviction, and a number of hardened backsliders and some heathen found God at the close. This was a great day! God indeed put His seal on the work in Swaziland.

Monday at 7 a. m., the Lord's Supper was commemorated, in which 109 people participated, the six missionaries present who were elders, assisting Dr. Reynolds. Then the two long lines of newly-baptized ones stood facing each other, while all the rest of the Christians shook hands with them, welcoming them to our number, Daniel the crippled evangelist, who was the first male convert here in the Swaziland work, being borne along the lines in the arms of Solomon and Josefa, the two oldest native preachers. Tears of joy came to our eyes, as we looked upon the results—in part—of dear Brother Schmelzenbach's faithful labors for this people.

A photograph of this great campmeeting was then taken, and afterward, the Swazis began to put their mats and blankets on their heads, and said their "Sala kahle!" and were soon wending their way over the different hills with hearts filled with greater joy and zeal than ever, ready to storm the bulwarks of witch-craft and heathenism, and take many captive for Jesus the coming year.

MINERVA BELLE MARSHALL, Reporter.

FLORIDA DISTRICT ASSEMBLY

The Florida District Assembly convened on October 19th in Jacksonville, Florida. Dr. R. T. Williams, General Superintendent was in charge of this Assembly. We were certainly glad he was able to be with us, as this was his first appearance in the Florida District. The writer had never met Dr. Williams before, and great was my delight to meet him and learn to know him. He met all and more than expectations. He is a great man of God and well able to handle the work to which he has been called. He handled the deliberations of the Assembly to the delight of all present.

The District is very small, reporting only six churches on the District. However, this is one more than we had last year, for which we praise the Lord. The delegates were present and ready for business at the opening session. The committees did noble work and handled it very well. Rev. D. M. Coulson was unanimously elected as the District Superintendent. Brother Coulson is a man of experience and a man of God. He has a great field before him and he has the work at heart. Pray for him and the work.

The sermons and talks given by Dr. Williams were a great help and inspiration to the Assembly. Much was the joy for the truths God gave us through His servant. We are more determined to push forward and do great things for God by His help and grace.

The Assembly was much disappointed because Dr. Williams was compelled to give us only two days, he having some pressing matters to which he should give attention, but the short time he was with us we enjoyed ourselves with him profusely and had a great time and Assembly. God gave us victory for which we praise him. The Assembly came to a close Thursday night, October 20th.

R. J. EBY, District Secretary.

GEORGIA DISTRICT ASSEMBLY

The Seventh Annual Assembly of the Georgia District convened at Pavo, Georgia, October 19, 1921. The Assembly opened Wednesday morning with General Superintendent R. T. Williams in charge. He gave a stirring, practical message on Rom. 12:10.

As the reports were given by the self-sacrificing pastors, evangelists, deaconesses and other workers, our hearts were stirred afresh and we felt of a truth God had raised us up to spread organized scriptural holiness.

Our missionary rally was held Saturday night and several short addresses were given by local pastors and evangelists after which Dr. Williams gave a touching message on the need of the foreign fields then gave the people opportunity to make pledges which were spontaneous, and in only a few moments \$1205.00 was pledged.

Rev. W. R. Hanson was unanimously elected District Superintendent for the coming year.

The Assembly voted to accept the invitation to Columbus Nazarene church for next year.

A beautiful spirit of harmony prevailed through the entire deliberations. The evangelistic services at night were times of soul saving and general uplift; the spiritual tide kept rising until Sunday night when the hearts of men and women were melted and God put His seal upon the closing service of the Assembly.

OLIVE A. RIFE, Assembly Reporter.

BRITISH ISLES

District Superintendent George Sharpe, of the British Isles District, writes General Secretary E. J. Fleming, as follows:

"We are now on the eve of a forward movement on this side. We had a visit the other evening from three young people from a place called Dunfermline, one of the large places in Scotland—the birthplace of Andrew Carnegie. They are anxious to have us open a work there. Another young man in New Castle, England, a former member of Parkhead church is on the lookout for a hall where we might begin services. We re-opened Grays which we lost during the war. We hope to begin services there next month and will continue there until Christmas. All this indicates the fact that our work is coming to the front. The only thing that we shall need now is money for that purpose and I trust that the friends who pledged at the General Assembly for the new work in this country will give us the opportunity to push ahead."

Brother Sharpe reports that he has visited all the churches two or three times during the last quarter, traveling 2,800 miles; held ten church board meetings, and had three seekers in his services. He says the past year is "the best in our history." The faithfulness of the pastors contributes mainly to that success. All of the churches on the District are planning for a world-wide campaign during January and February by an interchange of pastors. The general spiritual condition of the District is "very, very good."

Evangelists' Reports

Arch, Oklahoma

We have just closed one of the best meetings of our life, in many respects. We were here three weeks before we could pull the hill, but thank the Lord, He swept in upon us and gave victory before the close. They fought us hard but we did our best to preach the gospel and God gave victory. Twenty-two souls prayed through in the old-time way, for either pardon or purity. Glory to God!

The last night of the meeting, we banded eleven together, with more to follow, to wait the approval of the District Superintendent on the organization of a Church of the Nazarene at this place. Thank God for the dear old Nazarene Church.

The Lord gave us a gracious healing service, with several definite victories in answer to prayer and healed a baby of fever, and a man who was almost blind.

We go to Batch, Okla., where we will renew the fight again.

ROY J. JACOBS.

Atlanta, Indiana

We have had two good church meetings since the campmeeting season, one in Columbus, Miss., and the other in Atlanta, Indiana. Souls are praying through to victory. Amen!

ANDREW JOHNSON.

Bath, Maine

The past months have been crowned with blessing and the salvation of precious souls, many of whom were young people.

We began our summer's work with revival campaigns at North Attleboro, Mass., Bath and Auburn, Maine, doing both the singing and preaching in the first two meetings, and assisting Prof. F. W. Nease in the latter meeting.

At the Portsmouth, R. I. campmeeting we were called to take charge of the music, and were privileged to see many seeking God, while singing hymns of invitation.

During the month of August and September, we answered the call of the New York Home Mission Board, holding tent campaigns with Field Secretary, G. Howard Rowe, at Beacon and Newburgh. Money was raised at Beacon for a new church building, which is now in construction, and at Newburgh, a band of holiness people were formed, which should eventually mean another strong Church of the Nazarene on this District. At Syracuse, we had the pleasure of assisting Evangelist Bona Fleming for two weeks, and in this meeting God honored the truth with seekers at nearly every service.

Our last meeting was a ten-day campaign at the Nazarene Church in Spring Valley, N. Y. Here the Lord blessed us in preaching, beyond our expectations, the closing service found fourteen hungry seekers at the penitent form.

Because of financial conditions, we are unable to return to college this year, and are now in the evangelistic field at Bath, Maine, where we preached to a full house on the opening Sunday night.

SCHURMAN AND DELONG.

Goldthwaite, Texas

My work this year has been evangelistic. My first meeting was at McAllen, Texas. A number professed in this meeting, and a church was organized with twenty-six charter members. Brother R. A. Harris and wife had charge of the singing. They are fine. Their duets and solos are soul-stirring.

We held a meeting in the Buffalo school house, near Brownwood. My helper here was Brother Mack Ham and wife. God gave us a few cases of salvation. We next joined Brother G. W. Land, of Vivian, La. He is much loved by the people where he has lived and preached for fifteen years. God bless him and his good wife. We had a good meeting here and a class of five or six joined the Church of the Nazarene. We also had a good meeting at Gainesville, and received a large class into our church there. Brother Gustin and wife were our helpers there and they are fine help. Such victory and liberty you seldom ever see, as was manifested in this meeting.

We then went to old Indian Creek. Here the tracks of dear Brother B. F. Neeley are still plain. He planted holiness here a number of years ago. We had a good meeting; not many professions but some very definite work done, and a few were received into the church. We also conducted a meeting for Brother C. W. Johnson at Isabel, Okla. The Devil fought us, but we saw some pray through to victory. We never labored with better people than Brother and Sister Johnson. God bless them. They are the most sacrificing people I ever met. We held a five-weeks' campaign at Brownwood.

They are in need of a building, for a fine class could be organized if they had a place of worship. We are now in the fight at Goldthwaite. I covet your prayers. This has been a great year to my soul. I have seen about sixty folks unite with our church. I intend to place the HERALD of HOLINESS in every home possible.

N. E. TYLER.

Milo, Maine

We began a meeting with Rev. R. J. Dixon, pastor of the Church of the Nazarene at Hartford, Conn., September 15th. Rev. H. C. Stebbins was the singer. There were quite a number of seekers at the altar and the meeting increased in interest and power to the close. Brother Dixon and wife know how to treat an evangelist.

On September 22d, I began a three weeks' campaign in the Nazarene church at Milo, Maine, with Rev. Delia Green as pastor. There were more than fifteen seekers during this meeting—all had been seekers before. Sister Green is an aggressive worker and God is blessing her work at Milo.

We began October 23rd, at Ripples, N. B. Canada in a union church. We covet the prayers of the saints for the success of this meeting.

W. E. SMITH.

Cedarvale, New Mexico

We arrived at Clovis, New Mexico, October 14th and was met by Brother and Sister H. W. Oliver, and enjoyed the kind hospitality of their good home until the next day. We then went over to Tucumcari where the beloved District Superintendent and wife were conducting a revival. They gave us a hearty welcome to their District. We never met finer people than Brother and Sister Davis. They know how to make a new preacher feel free on the field. They put us to work and here we are at Cedarvale in a meeting with the Nazarene church, with Miss Leona Farbs as pastor. She and her good people are fine to labor with. We are expecting a great revival. Prospects are bright. We desire the prayers of the saints.

We have met a few of the good pastors on the District and like them fine.

H. W. HANSELMAN and FAMILY.

Among the Churches

HALLTOWN, Mo.

—We have a nice large tabernacle and parsonage, and a membership of thirty-six, and a good Sunday school and Young People's Society. We have three services each Sunday and two prayermeetings during the week. God heard our prayers and we have our former pastor, Rev. W. T. Mason and wife again for this year. Praise the Lord! Sister Mason preached a great sermon Sunday morning to the enjoyment of all. Brother Mason preached a stirring message Sunday night and at the conclusion, one young lady bowed at the altar and while the saints prayed, victory came into her soul and she was gloriously sanctified. This is a great field pray for us that the harvest may be great.—R. E. Royston, Reporter.

YORK, NEB.

—Revival meeting closed last night, October 23d. Rev. H. N. Haas, District Superintendent was with us until the 12th, and gave good messages, and Sister Campbell was with us until the 17th. Her singing was splendid. Brother C. W. Ruth came the 14th, continuing the meeting. The last week was a week of victory, not because of the crowds, but because of definite work being done. Ten souls were either saved or sanctified and some others seeking and others under deep conviction. The power of God was especially manifested in reaching the hearts of some for whom the church had been praying so long. One man could be there only one night because of his work, but was saved the night he came. One night Brother Ruth did not get to preach much as the burden of prayer came upon the saints and one man lay prostrate on the seats. He had a time shouting when he was saved. We are glad the Lord has not forgotten York and our hearts are encouraged to fight on in the hard places, and leave the results with Him. Pray for us.—Anna Nutter, Pastor.

CHARITON, IOWA

—We are still in the battle for God and souls on the Chariton-Mason charge. Sunday, October 23d, was a high day in our church calendar, with souls in the fountain. District Superintendent, Rev. H. L. Kinzie was with us two nights recently and preached to the delight of all. Revival starts at Mason church, November 6th, with Evangelist J. E. Gaar of Olivet, Ill., in charge. Our people are looking up and earnestly praying for the World-Wide Revival to sweep in upon us.—E. R. Borton, Pastor.

CHICAGO HEIGHTS, ILL.

—The work during this new Assembly year is moving along nicely. We have sold our old church property, which was badly located, and have purchased a nice lot in the resident section, and have let out the bid on our new brick church building, which will not exceed \$7500. At the present time we have rented a large hall which seats nearly 140 people, in the business section, and have meetings four nights in the week. Preachers and singers come over from Chicago and help in the services. God is wonderfully pouring out His spirit upon us. We have gotten under the burden in prayer for the World-Wide Revival. We think the idea was certainly born of God. We appreciate more and more the fact we are members of an organized holiness denomination. We thank God for our leaders which He has given us and pray for the work in general each day. We are enjoying full salvation, which is not a burden but it is glorious. Amen!—A. Lorenzo Ford, Pastor.

ARKANSAS CITY, KAS.

—We are glad to report a victorious revival. Rev. W. E. Miller was the evangelist. God bless him! We love this dear brother with all our heart. We are not certain as to the exact number saved, but many souls bowed at the altar for pardon or purity. Bless God forever! Deep conviction was upon the people and eternity alone will reveal all that was done for souls. Hardened sinners wept their way to the foot of the cross and found Jesus. Eight new members joined the church. Rev. Aaron Hulse, our chosen pastor, came to us before the close of the revival and is on the job. God bless him good! We are looking to God for money to build a church. The outlook is very encouraging. The prospects are good for a large, live, growing church in Arkansas City.—W. W. Welman, Reporter.

NORMAN, OKLA.

—We are beginning our third year in Norman with victory indeed. The past year has been the best year of our lives; somewhere between three hundred fifty and four hundred souls have prayed through at our altars. A number from the various denominations have been reclaimed and some sanctified and they have lined up with the church to help push a full gospel that saves from all sin. We took sixty-eight into the church last year, and we feel that we are just beginning to begin in Norman. We have secured the Rev. A. G. Jeffries of Peniel, Texas for our January meeting which begins December 31st, with the World-Wide Revival. We are looking for a veritable pentecost. Amen! Saved up to date.—R. E. McCain, Pastor.

PONTIAC, MICH.

—We arrived here three weeks ago today and found no trouble in adapting ourselves to the situation in general. Our first service here was a blessed season of refreshing from the Lord. Every one was conscious of the divine presence. We have found some true saints of God here. A beautiful spirit of harmony and oneness prevails. Already we have had earnest seekers at the altar and were definitely blessed. Amen! We believe the church should be a lighthouse but not a show-house. A revival spirit seems to be gripping the people, every one is anxiously awaiting an outbreak of old-time revival fire. Thank the Lord, we believe it is coming. Our people here are very kind and have received us with a warm welcome. They are not unmindful of possessing needs that were occasioned by our long move, for which we are truly thankful. We thank God for His good hand upon us, and by His grace we expect this to be a victorious year with the Pontiac people.—U. B. Arnold, Pastor.

ARMEE, COLO.

—The fight is hard but God gives victory. Praise His name. Sunday night our pastor preached to a full house. One came to the altar and six requested prayer. Finances are coming along nicely and the church has a set heart and steadfast purpose to win out for God and we are expecting victory. Glory to God! Rev. T. C. Etherton is our pastor.—Mrs. Stiverson, Reporter.

POWER POINT, OHIO

—Just closed a most wonderful revival here; a three-weeks' campaign with Brother and Sister John D. Tompkins. They surely know how to pray the fire down from heaven. Everything seemed to be removed out of the way and we all felt free in the Holy Ghost. The little town of Power Point began to be stirred the first week, but the real break came on the second Sabbath, and from that on it was a mighty sweep of victory. The meetings were to close Sunday, October 2nd, but it was going at such a high tide that we just could not stop it then. The evangelist agreed to stay over another Sunday and the revival swept on, men and women being saved and sanctified. The next Sabbath came and still the tide was so high it seemed that it must continue, so Brother Tompkins kindly agreed to stay until Wednesday night, and then we secured Evangelist Frank Wadkins to continue the

meeting with us until Sunday, October 16th, and we closed the meeting with shouts of victory. There were 118 seekers. 117 received definite victory. I have taken in 34 new members, and still more to come. Praise the Lord for His goodness to us. Our hearts are encouraged to push on to certain victory. One man over eighty years old, who had used tobacco for more than seventy years, was saved and sanctified in this revival. The Lord cleaned him up body and soul. We organized a Young People's Society with about forty members.—John E. Mahan, Pastor.

PLUM VALLEY, COLO.

—We are glad to report victory in the work here. Will soon have our new church building completed; the dedication will probably take place about the last of November. We are praying for and expecting great things from God. A sweet spirit of love and unity prevails through the church. God has surely raised up a fine bunch of holiness people here; they are real Nazarenes. We have a membership of about thirty. God is blessing the preaching of His Word, the regular services are good, and our Wednesday night prayermeetings are times of refreshing from God. How the saints do pray, sing and shout. Well, praise the Lord, we are glad to be counted one of them. Brother Cooper of Amarillo, Texas was with us as the evangelist during our revival meeting which closed September 25th. He did his part in prevailing prayer and eight souls prayed through, and a number of other hungry hearts who were not willing to pay the price. We trust the seed will accomplish much good. Our faith is mounting up, and we have a new determination to do God's will. We are His soldiers, marching on waving the blood-stained banner in the face of every foe, and shouting, it shall be done. On the night of October 17th, fourteen automobiles drove in at our gate, and to our great surprise, it was a crowd of our friends coming to give us a "pounding." They carried out their plans well, and such a "pounding" as we did receive. How the Lord did come and bless us during the song and prayer and praise service. The glory rolled in upon our hearts. Our hearts are encouraged and we purpose to stay in the battle until Jesus says "enough." We are willing to sacrifice, our very life, if need be for the salvation of these dear people, and the cause of holiness.—J. W. Wells and Wife.

IRONTON, OHIO, SUNRISE CHAPEL

—Our meeting began October 14th and closed on Sunday, the 23d inst. We had a representative attendance from the beginning, and a healthy increase to the close. Our District Superintendent, the Rev. C. R. Chilton, was our evangelist. He challenged the attention of all from the first sermon. He proved himself equal to the occasion in presenting the claims of a full gospel to a lost world. We never had better preaching than he gave us throughout the meeting. Substantial good was done. The Church in part was quickened, and six souls were saved during the meeting. The Devil stubbornly contested every inch of ground which was won from him during the contest. He made some of the members of the church believe that they could not afford the time to attend every service. It would occasion a pecuniary loss, too heavy for them to bear; hence they attended irregularly, the natural result of which they suffered spiritual loss as well as did the church. The Devil succeeded in getting some of the backsliders to say to the Holy Spirit, "Go thy way for this time; when I have a convenient season I will call for thee." But notwithstanding these disparaging things we had a good meeting—one for which we devoutly thank God, and propose to buckle on the armor a little tighter and "press toward the mark for the prize of the high calling of God in Christ Jesus."—C. G. Keys, Pastor.

PORTSMOUTH, OHIO

—The Lord is giving us great times here. After our Assembly in May the Home Mission Board sent us a tent in which to worship during the summer, and then sent Rev. Paul Moore and Rev. B. D. Cochrel for four weeks' campaign. A few weeks later we engaged Rev. C. C. Chatfield

NOTICE

I have just received word from Miss Myrtle Pelley, who is the nurse in charge of dear Brother Monroe Hand, pastor of our church in Rio Grande, N. J., to the effect that Brother Hand is seriously sick with typhoid fever and pneumonia. May we urge our friends everywhere to pray earnestly for this precious brother. He is one of our great missionary brethren and has a heart that is burdened continually for a lost world. It seems he is so much needed in the work, so we urge you to please pray for him that God may, according to His plan and purpose, spare his life.

E. G. ANDERSON.

and wife for ten days and this was another good meeting. The revivals were a great uplift to our little church, and quite a number of people prayed through. We now have a nice place for the winter to hold our services. We have seekers at almost every service. God is blessing the work and the saints shout His praises aloud. Everything looks very encouraging here for a good strong work. We are expecting to take in a nice class of members later. We are building slow but sure, thank the Lord. We feel like traveling on.—Roy E. Weaver, Assistant Pastor.

CASPER, WYOMING

—Evangelist James Elliott, of Lomita, Cal., recently held a revival meeting with the First Church of the Nazarene, located in North Casper, commencing October 9th and closing October 23rd. While the visible results were small, yet the church was quickened and encouraged to press forward. This is a new church with a small membership who are struggling to build up a work in this portion of Casper. They are buying two lots on which to build a church and parsonage. The parsonage is already partly built and the congregation is worshipping there until they can get the basement in for the church building. Miss Nona D. Gillespie, the efficient pastor, occupies a rear room in the parsonage at present. She has done much for the advancement of the work here. Evangelist Elliott is a forceful and faithful preacher of the Word, and we are praying that an abundant harvest may follow. Souls were put under deep conviction and since the meeting closed a husband and wife have returned unto the Lord in their own home. This is a hard field and we desire the prayers of God's people that a strong work may be established here.—Ada M. Gillespie, Reporter.

BAKERSFIELD, CAL.

—We have just closed one of the best meetings held in the Nazarene Church here for some time. The meeting was conducted by the local workers under the leadership of the Holy Spirit, and God was in our midst. One soul was sanctified the first service, and there were few services without some one at the altar. Brother Albert F. Laing, who is one of our local preachers, assisted the pastor, and did some good preaching; also led the singing most of the time. Twenty-two bowed at the altar; ten were sanctified, nine were saved, while three did not get through. A fine class of members were taken in the closing Sunday of the revival. More are getting ready to join with us in pushing the cause of holiness in this city.—J. Leslie Freels, Pastor.

SPECIAL NOTICE

Rev. B. F. Neely of Bethany, Oklahoma, one of the strongest preachers and most successful soul winners in our church, is entering the evangelistic field. He has already accepted some engagements, but still has an open date beginning with the last Sunday in November until the holidays, and another open period beginning with the first of February.

Brother Neely can pull his part of the load with any preacher and at any place. I am sure our brethren will welcome him into the evangelistic field and will keep him busy.

J. B. CHAPMAN.

INDIANA DISTRICT ATTENTION

Just one year ago, the Indiana District took advantage of the offer made through Brother Bud's Good Samaritan Fund, to furnish a copy of the HERALD OF HOLINESS to every Penitentiary, Poor House, Industrial Home, Jail, Asylum, House of Refuge, Reform School and Hospital in the state. To the number of 300 these papers have gone out during the past year, to bless the inmates of these institutions.

These subscriptions all expired November 1st, and unless Indiana District comes to the front each of these subscriptions will have to be cut off.

The Good Samaritan Fund is exhausted and needs to be replenished. Will not every person who reads this notice, send in an offering at this time, that these precious unfortunate ones may not be deprived of the message of salvation. God will bless every amount given, large or small.

WANTS

WANTED—Sated zone workers, with musical ability preferred.—Address Rev. Perham, Garden City, Kansas.

WANTED—Cash for Octavo and sheet music songs. Will sell for a time, at least, \$1.00 Yankee Song for 50 cents. Regis. Seris, Minstrelle song, (\$1.00) for 50 cents. Other songs 2 for 25 cents, 10 for \$1.00. A \$5.00 complete set containing 31 of my compositions for \$1.00.—Evangelist E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.

MINNEAPOLIS, KAS.

—The baby Nazarene church that was organized here a little over two years ago, is a developing, thriving, husky, much-alive member of the great Nazarene family. Though she has passed through all of the ills common to childhood, and in addition to these, several other very malignant maladies, the great Physician has always brought her through more than conqueror. Hallelujah! We have our new tile church building almost completed and we are now occupying it. Our congregations are increasing and some are getting to God and joining the church. October 27th, Sisters Stella Crooks and Eva Carpenter were with us in a splendid missionary service. Though the attendance was much hindered by the epidemic of diphtheria and scarlet fever, still in a few moments almost \$150.00 was given in cash and pledges. "And the end is not yet." To God be all the glory.—Bessie L. Kesler, Pastor.

GREAT VICTORY AT FIRST CHURCH OF THE NAZARENE, KANSAS CITY, MO.

Sunday, October 30th, was an epochal day for the Church at Headquarters Kansas City, Mo. An offering of over \$12,000 was subscribed for the purpose of paying off the indebtedness on the church property, interest, and also a balance due on the heating plant. This occasion had been preceded by a great week of prayer. A "Hallelujah March" and an anticipated offering of \$3,000 was announced for Sunday, October 30th, and characteristic of the Nazarenes, "everybody" came for the "Hallelujah March." A splendid congregation was present and it seemed the atmosphere was laden with rich breezes from heaven. A blessed spirit of victory, blessing and freedom characterized the service. After several short impromptu addresses, the entire congregation joined in the "Hallelujah March," laying their offerings upon the table. A freshet from heaven rolled in upon us and several of the members declared their faith for the entire amount of the indebtedness, and with great hilarity they began subscribing. It was announced at the night service that the total amount subscribed for the day was \$12,020.00. God crowned the day with a number of seekers at the altar and victories won. Truly, "Our God is able."—Reporter.

NOTES AND PERSONALS

Rev. Chas. Maxson of 814 Newell St., Walla Walla, Wash., is again entering the evangelistic work. Brother Maxson is at present engaged in a meeting at Richland, Wash. Brother Maxson is a successful evangelist, and has been a great blessing to the church.

On account of a date being cancelled, Prof. C. C. Conley has an open date November 5 to 20. Any one desiring his service write or wire him at 720 College Ave., Columbus, Ohio.

Rev. and Mrs. Alfred L. Ford, pastors of the Church of the Nazarene, Chicago Heights, wish to announce the arrival of little Naomi Ruth on September 17th.

In a communication from Rev. Wesley Sirman of Grandy, La., he commends the spirit and discipline of the Church of the Nazarene, and expresses expectation for the coming World-Wide Revival.

Evangelist D. J. Waggoner writes of the great meeting at Tularosa, N. Mexico, with an organization of a Church of the Nazarene to be perfected the fourth Sunday in November.

Rev. E. E. Shelhamer, wife and daughter will conduct a series of meetings in Caldwell and Deer Flat, Idaho, November 17 to 27. God bless these faithful soldiers of the Cross.

Rev. F. Morse Dickey, A. B., B. D., former student at Olivet University, graduate of George Washington and Milton Universities, and graduate student of the University of California, former Professor of Greek and Modern Languages at Central Nazarene College, Hamlet, Texas, was married September 30 at Alturas, Cal., to Miss Frances M. Klosterman, formerly of the First Church of the Nazarene, Chicago, Illinois. Rev. F. Morse Dickey and wife are now living in New Pine Creek, Oregon.

NOTICE—Tennessee District—The Semi-Annual Young People's Convention will be held at Erin, November 18 to 20. All pastors of the District are invited to be present.—C. B. SMITH, Pres.

CABLEGRAM

Calcutta, India
GENERAL BOARD OF FOREIGN MISSIONS
Kansas City, Mo.

GREAT ASSEMBLY

A. H. KAUFFMAN

[The above telegram refers to the Eastern India Annual Assembly which just closed and was held by General Superintendent H. F. Reynolds.]

Buenos Aires, November 5th.

ARRIVED

GUY C. McHENRY

[The foregoing cablegram refers to the safe arrival of Brother and Sister McHenry, recently appointed as missionaries to our mission station in Buenos Aires, Argentina, South America.]

Buldana, India.

NAZARENE

Kansas City, Mo.

Greetings. Good Assembly and campmeeting. Many seekers. Good progress on the District. K. Hawley Jackson re-elected Superintendent; Prescott L. Beals elected Treasurer for the ensuing year. H. F. REYNOLDS, General Supt. LULA TIDWELL, Secretary.

TELEGRAMS

HERALD OF HOLINESS: Georgetown, Ill. Since there is such a need of evangelists during the mid-winter revivals, we will give some church the last two weeks in January. We have just closed one of the greatest meetings in our life at Columbus, Ohio. We prefer a meeting as near the school as possible. Let those interested write us.
J. E. L. MOORE, President.

HERALD OF HOLINESS: Norfolk, Va. Best meeting in the history of the church. Rev. Howard Sweeten evangelist. Seventy seekers, twenty-one joined church, seventeen HERALD subscriptions. Finances came easy. Church takes on new inspiration.
JOHN N. NEILSON, Pastor.

HERALD OF HOLINESS: Topeka, Kans. Northeastern Kansas group meeting closed with crowning victory. Brother Ira Stevens preached with great emotion which resulted in the conversion of several souls. The messages of visiting ministers were graciously blessed of God.
C. P. CLAYTON, Pastor.

HERALD OF HOLINESS: St. Louis, Mo. Great home missionary rally closed at Flower Memorial Church, Sunday night with a blaze of glory. The people shouted, sang, gave until there was no chance to preach. Apportionment raised in full; eighty-one dollars in cash.
L. W. DODSON, District Supt.

HERALD OF HOLINESS: Minneapolis, Minn. Great revival campaign at Minneapolis, Minnesota. Fred Robinson, Kim and Nyland evangelists, begins November thirteenth and continues over November twenty-seventh; all-day Thanksgiving services. Church located Eighteenth Street and Thirteenth Avenue South. Pray and come.
E. E. WORDSWORTH, Pastor.

HERALD OF HOLINESS: Cisco, Texas. Closed great meeting at Mingus. Altar full Sunday night. Rev. I. T. Flynn evangelist. Best meeting in years.
MRS. H. S. WARNER, Pastor.

HERALD OF HOLINESS: Pasadena, Cal. The Wilde-Knight Quartet can take two or three meetings on the Pacific Coast between now and February first. Terms free-will offering and entertainment.
EARLE F. WILDE.

ORDER NOW

HOME DEPARTMENT SUPPLIES

We are now prepared to furnish samples of our new line of Home Department supplies. The Quarterly is a new publication, which will be listed in the regular order blank. Send postcard at once for free samples and price list.

Nazarene Publishing House
2109-15 Troost Avenue
Kansas City, Mo.

TELEGRAMS

HERALD OF HOLINESS: East Liverpool, O. Old-fashion revival. Many seekers and happy finders. God moving mightily. Church blessedly united and fire falling. Pastor began services October ninth with seekers from beginning. Rev. Edna Banning evangelist came on twenty-sixth and is being used mightily of God. Old-time preaching, conviction and restitution. Continues this week. REV. O. L. BENEDUM.

HERALD OF HOLINESS: Holdenville, Okla. Holdenville goes over the top, one week's meeting, thirty prayed through; eleven joined church; finances came easy. Preaching done by Evangelist Rev. I. D. Farmer of Hugo, Oklahoma. Move on foot to build Nazarene tabernacle. J. C. HAFLEY.

HERALD OF HOLINESS: Bartlesville, Okla. Bartlesville campaign wonderful. Seventy-five seekers, fifty-two prayed through up to date. Great crowds. Prof. Lowman and wife captured people with singing. Rev. W. E. Ellis doing greatest preaching I ever heard. F. C. SAVAGE, Pastor.

HERALD OF HOLINESS: Oskaloosa, Iowa Enos, Coddling and Cook at best in Foreign Missionary Convention. Good messages. Much inspiration. Church went over top on pledges. Four at altar. On for a World-Wide Revival. THOMAS M. GRAVES, Reporter.

HERALD OF HOLINESS: Muncie, Ind. The greatest victory Muncie church has ever had. Dr. Matthews swayed the large crowds at every service. Could not close meeting. Will continue another week. Church building too small to accommodate crowds. Fifteen hundred raised to build a large tabernacle in the heart of city; expect to begin soon. E. E. TURNER.

HERALD OF HOLINESS: Portland, Oregon We are having fine opening of revival in Portland First Church. Fifty-nine forward today, Sunday. U. E. Harding and A. E. Sanner evangelists, Kenneth and Eunice Wells song leaders. Indications favorable for great revival. A. M. BOWES.

Evangelists' Slates

- P. P. Belaw, Olivet, Ills.:
Aeonian Quartet, 9-304 W. 63d St., Chicago, Ill.:
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Jarrette and DeJ Aycock, Atwood, Okla.:
Grand Junction, Colo.:
A. F. and Leonora T. Balsmeier, 2109 Troost Ave., Kansas City, Mo.
Open
Hutchinson, Kas.:
Hastings, Neb.:
M. L. Balteore, Milton, Ore., Box 0107:
H. A. Barnett, 704 S. Carol St., South Bend, Ind.:
Greencastle, Ind.:
T. E. Beebe, 1334 East Second St., Long Beach, Calif.:
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
Lyman Brough, Potterville Mich.:
Shepard, Mich. (R. F. D.):
Mrs. Mae Budd and Party, 420 W. A. St., Moscow, Idaho:
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
Joseph, Oregon:
W. R. Cain, 515 South Vine St., Wichita, Kas.
Lomie Cargill, Lexington, Okla.:
Mrs. A. Cross Campbell, Soloist and Song Leader, 923 A Street, Fairbury, Nebraska
Greeley, Colorado:
C. C. and Flora Ruth Catfield, 526 Welsh St., Kane, Pa.:
The Plains, Ohio:
Rio Grande, N. J.:
East Liverpool, Ohio:
Chas. C. Conley, Song leader 729 College Ave., Columbus, Ohio:
F. W. Cox, Lisbon, Ohio, Box 441:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:
J. H. Crawford and J. A. Wooton, Tyrone, Okla.:
Martha E. Curry, 136 Lynch St., Providence, R. I.:
Earl E. Curtis, 16 Stewart St., Louisville, N. Y.
Lincklaen, N. Y.:
Barkerville, N. Y.:
Fort Wayne, Indiana:
S. B. Dameron, Ada, Okla.:
Frank Daniel, 222 E. 42nd St., Los Angeles, California:
B. H. Edwards, 1608 East Central Ave., Wichita, Kas.:
I. M. Ellis, Bethany, Okla.:
W. E. Ellis, 250 Juanita, Hemet, Cal.:
Bartlesville, Oklahoma:
Wain, Okla.:
Osage, Okla.:
Ada, Okla.:
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho.
Rimby, Alta, Canada:
Calgary, Alta, Canada:
Cuernavaca, California:
Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.
Mannington, W. Va.:
Henry C. Ethell, Springfield, Ore.:
B. T. Flanery, 1811 McDougall Ave., Everett, Wash.:
Centerville, Iowa:
Open:
Indiana District:
Bona Fleming, Ashland, Ky.:
Cleveland, Ohio:
L. N. Fogg, Sanborrville, N. H.:
J. E. Gaar, Olivet, Ill.:
Chariton, Iowa:
Muncie, Ind. (215 Columbia Ave.):
C. J. Garrett, Paola, Kas.:
Ottawa, Kas.:
Phillip Geiter, 220 W. Newell St., Syracuse, N. Y.:
Russell, Kansas:
W. R. Gilley, 531 N. Butler St., Lansing, Mich.
Lee L. Hamric, Hamlin, Texas:
R. A. Harris, Red Hook, Texas:
W. W. Hanks, Box 306, Ashland, Ky.:
J. O. and Edna Wells Hoke, 3304 Washington Ave., Racine, Wis.:
A. Columbia Hudson, 45 Sachs St., Stratford, Conn.:
Ural and Alma Hollenback, Bethany, Okla.:
Open:
J. E. Hughes, Kingswood, Ky.:
Indianapolis, Ind.:
Oscar and Kettie Hudson, Peniel, Texas:
Roy J. Jacobs, Allen, Okla.:
Adamson, Oklahoma:
Hartsborne, Okla.:
Caddo, Okla.:
W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Wooster, Ohio:
Marion, Ohio:
Minneapolis, Minn.:
Lum Jones, Kingston, Oklahoma, Box No. 3.
Harrah, Okla.:
Allen, Okla.:
Hillsboro, Texas:
Shawnee, Okla.:
Holdenville, Okla.:
R. J. Kennedy and Wife, 3223 Main St., Kansas City, Mo.
H. R. Lee, 518 E. Bears St., Denison, Texas:
H. B. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 748 Main St., Lawrence, Kas.
E. Arthur Lewis 341 W. Marquette Ed., Chicago, Ill.:
New Bedford, Mass.:
Canton, Illinois:
Theo. and Minnie E. Ludwig, 1020 E St., Lincoln, Neb.:
Fort Scott, Kas.:
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
Davis, Okla.:
T. F. Matland, Winfield, Kas.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Dr. John Matthews, 3801 E. Benton Blvd., Kansas City, Mo.:
Malden, Mass. (care Orville J. Nease):
Moawk, Ind.:

- Marion, Ohio (care J. W. Henry):
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
Geo. and Effie Moore, 1133 Holiday St., Indianapolis, Ind.:
Cleveland, Ohio:
John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles:
Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:
Minnie E. Morris, 1015 Bellevue Pl., Indianapolis, Ind.:
J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Terre Haute, Ind.:
Crawfordsville, Ind.:
Wm. O. Nease, Olivet, Ill.:
G. F. Owen, Evangelist Party Nampa, Idaho:
L. M. Payne, Bethany, Okla.:
B. F. Pritchett, 1061 W. Taylor St., Phoenix, Ariz.:
Santa Ana, Cal.:
F. E. Putney, Rose Hill, Kas.:
Clinton, Wash.:
C. C. Ramsey and Wife, 612 South Louis St., Shawnee, Okla.:
J. E. Redman and wife, Brookville, Ind.:
Ogden, Ind.:
Auburn, Ind.:
S. B. Rhoads, Pasadena University, Pasadena, California.
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
Sioux City, Iowa:
Minneapolis, Minn.:
C. Edward Roberts, 1418 E. Washington St., Pasadena, Calif.
Charles Robinson and Brown, Bethany, Okla.:
J. O. and Grace Schaap, 1342 Brand St., St. Paul, Minn.:
Holse, Idaho, R. 4:
Schurman-DeLong, 72 Main St., Wareham, Mass.:
Bath, Maine:
R. A. Shank and wife, 1810 Young St., Cincinnati, Ohio:
T. W. Sharp, 3920 West 14th St., Little Rock, Ark.:
W. E. Shepard, 513 Redfield St., Los Angeles, Calif.:
F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:
W. E. Smith, 37 Curtis St., West Somerville, Mass.:
B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.
Howard W. Swetten, Ashley, Ill.:
Washington, D. C.:
Worden, Illinois:
Toledo, Ohio:
Newport, Ky.:
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:
Carl Tucker, Winchester, Ind.:
Boston, Ind.:
Marshfield, Ind.:
Shelbyville, Ind.:
Rural, Ind.:
N. E. Tyler, Belton, Texas, R. 5:
Mrs. DeLance Wallace, 2109 Troost Ave., Kansas City, Mo.:
J. S. Wallace, Carterville, Ill.:
Frank and Marie Watkin, Song Evangelists, Bethesda, Ohio:
Franklin, Ohio:
Bethesda, Ohio:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Colorado Springs, Colo.:
Wray, Colo.:
Columbus, Ohio:
J. E. Wigfield, Burr Oak, Kas.:
Ernest E. Wiggins, 205 Pearl St., Richmond, Ind.:
Wilde-Knight Party, 530 North Hollister Ave., Pasadena, Calif.:
J. E. Williams, 215 West 9th St., Owensboro, Ky.
Mrs. Bessie Williams, 314 Bols'd Arc St., Ft. Worth, Texas:
Morgan, Texas:
Cranfills Gap, Texas:
E. E. Wood, Hillsdale, Mich.
Mt. Morris, Mich. (care Rev. A. L. Leach)
Flint, Mich. (care Rev. C. L. Bradley)
Dorr, Mich. (care Rev. W. Joppie)

EVANGELISTS WITH OPEN DATES IN JANUARY

- Rev. J. N. McCutchen606 North Grady St., Altus, Okla.
Rev. W. R. Gilley531 N. Butler St., Lansing, Mich.
Rev. Theo. Elsner214 Beach 145 St., Neponset, L. I., N. Y.
Rev. S. B. Rhodes Pasadena University, Pasadena, Cal.
Rev. C. H. LancasterGreeley, Colorado

CHRISTMAS SERVICES

It is time to send for sample of Christmas services so that you can have ample time to plan for your exercises.

STAR OF THE AGES

A new service, copyrighted this year, containing a fine selection of songs, choruses and recitations.

REJOICE

A service, the merits of which will be readily appreciated. Seventeen items in this program—songs, dialogues, recitations, etc.

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Another service that has been selected from a number of others. The songs are good—not too difficult and there is a fine assortment of recitations and exercises.

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Every Sunday school should have several copies of this book of recitations, drills, exercises, also a few songs for the Primary Department. It contains more than 75 numbers. All of them would not be suitable but you'll find many good ones. Price 15c.

Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

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WHAT? THE HEADQUARTERS CAMPMEETING ASSOCIATION

One hundred and twenty-five members have already been received, representing different parts of the United States.

Will you not add your name to the list, sending the membership fee of one dollar if possible?

The names of workers and dates for next year's camp will be announced soon. Address communications to Chas. Swim, Secretary, 2109 Troost Ave., Kansas City, Mo.

WANTED!

Time is swiftly passing. We must get the gospel out NOW. We need workers. Volunteers only. You become a contributor in proportion to the time you can devote. An open door for real Christian service.

Dr. Goodwin calls it "A Tremendous Challenge to the Church."

Do not write unless you want to work for the King. Do not write from curiosity. This is not a money making scheme. If you want some "get-rich-quick" plan do not write to us. This is volunteer service. Ask for information regarding the "Five Hundred Volunteers."

NAZARENE TRACT SOCIETY 2109 Troost Ave., Kansas City, Missouri.

DEATHS

REV. H. H. CARROLL
 Rev. H. H. Carroll was born in Dorchester County, Maryland, in the year 1837. He was converted under the ministry of Dr. J. M. Holms of the Methodist Protestant church when a young man and was sanctified some twenty years ago. He united with our church in Washington, D. C., in the year 1905, coming to us as a local preacher from the M. E. Church. For more than ten years he was an elder in the Church of the Nazarene of the Washington-Philadelphia District. For the past two years he has constantly suffered with broken nerves and slight attacks of paralysis. On the night of October 13th a more severe attack took him suddenly into eternity. A wife, one son and one daughter remain to mourn the loss. Our brother was well ready for the change. His last testimony given two nights before his death exalted the blessing of holiness which he enjoyed. Rev. Holms, Rev. Warchelm and the writer officiated at his funeral.—W. D. Shelor, Pastor.

HUNT—Mrs. Isabella Jeanette Hunt was born November 24, 1847 at North Georgetown, Province of Quebec, Canada. She went to her reward at 7:12 the morning of August 31, 1921. She was united in marriage to Herbert Hunt, August 6, 1879, at St. Louis, Mo., officiating minister, Rev. David T. Morrill, pastor of the Baptist Church of which she was then a member. After the conversion of her husband, which took place May 2, 1887 in the great Moody and Sankey revival in Chicago, they both joined the Methodist Church. The husband says, "A few nights after my conver-

sion we both knelt before the Lord and dedicated our lives to the service of God." A short time after this they were sanctified and felt led of the Lord to unite with the Church of the Nazarene. Since that time she has lived most godly and consistent Christian life. She was a constant but patient sufferer for a long time, but the passing was peaceful and blessed. She seemed to fall asleep in the arms of Jesus. The funeral service was conducted at the First Church of the Nazarene, Kansas City, Mo. Rev. Wm. E. Fisher, the pastor officiating and Rev. John Matthews, a former pastor, was singing. "Thank God, we sorrow not as those without hope. We shall meet her by the crystal sea."—Wm. E. Fisher, Pastor.

DEAN—William H. Dean was born near Griggsville, Ill., October 20, 1840 and departed this life, October 13, 1921, in the triumphs of a living faith. At the age of sixteen he was saved, ten years later sanctified and ever afterward was a strong advocate of second blessing holiness. In 1912 Rev. E. P. Phillips of Hannibal, Mo., began a holiness work in our brother's home. Finally Brother Dean, at a building and Rev. J. A. Roach was called to continue the work as a Holiness Mission. This resulted in the organization of the Griggsville Church of the Nazarene, November 24, 1917, of which organization Brother Dean became a charter member, and deeded the property to the church. Funeral service was held at the residence, conducted by Rev. J. D. Roach of Maples Mills, assisted by the writer.—Iva C. Butler.

LAMBERT—Mrs. Retta Lambert, wife of Rev. A. H. Lambert, was born January 27, 1886. She was married to Albert Lambert May 6, 1903 and departed this life October 17, 1921. She is survived by her husband, six children, her mother, two sisters and six brothers. She was born of the Spirit in the summer of 1902, at Mt. Zion Church, consecrated her life to God and was sanctified one day in her home in the spring of 1907. Sister Lambert truly was a helpmeet to her preacher-husband, a devoted mother and a beautiful Christian. No sacrifice was too great for her Christ nor for His cause. She was a member of the Church of the Nazarene at Caney. The funeral service was conducted by Rev. J. F. White, interment followed at Caney Cemetery.—O. V. Galoway.

MOORE—Mary E. Moore was born in Sharon, Ohio. At the age of 18 she was married to C. M. Hough, Rushville, Ill. She was converted early in life and joined the M. E. Church. They moved to Pasadena, California, about nine years ago when she united with the Church of the Nazarene. She died in Keokuk, Iowa, September 24, 1921, and was laid to rest in the Oakland Cemetery to await the coming of her Lord. She was faithful until death. The funeral was conducted by the writer.—Rev. W. T. Means.

HENDERSON—Mrs. Margaret Parlee Henderson, nee Wetherall, was born September 24, 1848, in Choctaw County, Miss. She departed this life September 25, 1921 at the age of 72 years. She was converted at the age of 13, married when 19, and sanctified at the age of 45. She was the mother of six children one daughter and one son with the father had already gone on before to bid her welcome in the "Eastern Gate." It can truly be said of her "Blessed are the dead that die in the Lord." Though in much affliction and a great sufferer she never complained. She fell asleep in Jesus to await the first resurrection.—Mrs. Nora Pruett, Pastor.

HENDERSON—James Conley Henderson was born January 3, 1916. He stayed with us only a short while to bring sunshine into the home and departed this life September 27, 1921. While our hearts are sad and we miss his bright face in the home, Sabbath school and elsewhere, yet we know our loss is heaven's gain. Thank God, we do not sorrow as others who have no hope, for we shall see him again where there will be no more death, sorrow or crying.—Mrs. Nora Pruett, Pastor.

ELLIS—J. M. Ellis was born January 8, 1871 at Hindsville, Ark. He was married September 18, 1892 to Miss Laura Roberts, and he with his son Clarence met their death by accident when their automobile was struck by a fast train on the morning of September 20, 1921, near Durant. Mr. Ellis was a kind, loving husband and father, and had been a devoted Christian for many years. He leaves a widow, and aged mother, four sisters and one brother, other sorrowing relatives and a host of friends. Clarence Lee was 19 years old at the time of his death. Funeral services were held at the graves by Rev. Cross of the First Methodist Church of Durant. We laid them side by side, father and son. In their sudden departure, we have sustained a great loss, but our loss is their eternal gain.—Mrs. R. L. Roberts.

PETERSON—Sgt. Oscar Peterson was born January 6th, 1893 and was killed in action in the late war October 9th, 1918. His body was laid to rest in Oakwoods Cemetery, Chicago, September 25th, 1921. A loving mother, a devoted stepfather and two sisters, with a host of friends to mourn his loss. He was a devout Christian and a member of the Woodlawn Church of the Nazarene of Chicago. Hundreds of people gathered at the cemetery to pay their last respects to one who had fought and died in the greatest of our wars. His mother, in memory of another soldier's love, his battles are all fought, his victories all won, and as in other days he lies down to rest awhile under the arching sky awaiting the bugle's call." The funeral was conducted by the writer.—H. B. Wallin, Pastor.

DAIN—Mrs. Hannah Dain passed away September 30th. We laid her away the following Sabbath afternoon where she will remain until awakened when our Lord shall come to receive His own unto Himself. Mrs. Dain was a native of England and was born in Ches-shire, Pitt over eighty years ago. She has been a member of the Church of the Nazarene for about fifteen years and at her death held her membership in the Lisbon church. She was a beautiful example for those about her by her strong faith, her prayer, her Bible reading and her beautiful Christian life. Her last words were "Yes, Lord I'm ready." Funeral services were conducted by her pastor, Rev. R. Andrews.

JACOBS—Irene Jacobs departed this life October 7th. Her loved ones and friends will miss her but the influence of her life will always be felt. She was a beautiful Christian, and loved by all who

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THE OTHER SHEEP

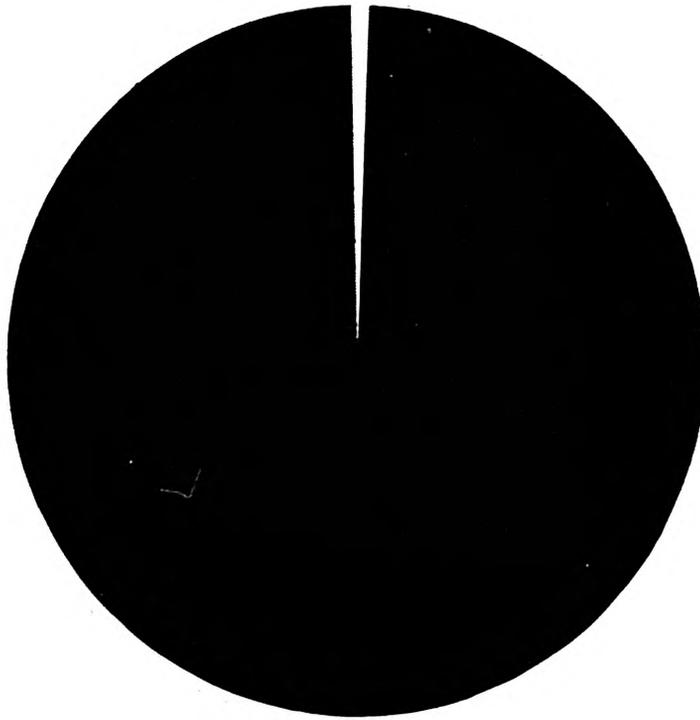
And other sheep I have, which are not of this fold. them also I must bring

wanting the gospel, but the recent cablegram from China stating, "Thousands in attendance at services and hundreds seeking salvation," is an indication that the Holy Spirit is working on the hearts of

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