

Herald Holiness

Official Paper, Church of the Nazarene

VOL. XIII, NO. 28

KANSAS CITY, MO., OCTOBER 8, 1924

WHOLE NO. 652

What Manner of Men Ought We to Be?

THE beginning of personal, vital Christianity is called "the new birth." The justified experience is described as being "alive from the dead," and entire sanctification is implied in the words, "life more abundant." And when Christianity is spoken of as a life, the definition is true only if personal, spiritual vitality, as well as conduct, is included.

God's grace has never failed, and it never will; but men have failed individually and generally. The only salvation present or eternal is in the close vital union of the soul with God. The nameless shame and boundless corruption of the Gentile world of Paul's day were aftermaths of the refusal of men to retain the knowledge of God (Rom. 1:28), and the source of the breakdown of our own civilization, which we all bewail, is the same.

The average minister and Christian must breathe an atmosphere which is preponderantly materialistic and secular, if not atheistic and diabolical, every day that he lives. Those who escape horrible and violent soul death as the result of out-broken sin and wickedness, must run the gauntlet of the smothering, poisoning gas of worldliness which saturates everything we see and hear in shop or street.

It is not enough for one to simply "keep his head above the waves." The demand is for an aggressive, vital, Spirit-filled type that can make itself felt in an age like our own. It is vain for us to speculate on questions like, "Will there be any more great revivals? Are men harder than they used to be? And, is the end of the world upon us?" For our responsibility is primarily to our own age, the age of which we are a part, and the fact that we have been "dug out" is evidence that the work can still be done. It is, indeed, a question whether the quality of effort that we are putting forth would ever have done more than it is doing now.

On the eve of his departure from New England, a few days ago, Bishop Hughes of the Methodist Episcopal Church addressed an assembly of Methodist preachers in Wesleyan Hall at Boston. And he is reported to have said, "Methodism needs many things. It needs supremely just now the earnestness of its first period and the learnedness of its second. Pulpits are dying because the men in them have no passion, or who think that an expression of earnestness is vulgar. No man can accomplish much without a passionate outbreak once in a while." The Bishop expressed regret that it is so difficult to convince the patron of education that he may become its victim, and he warned of the danger that the head will run away with the heart.

E. O. Chalfant says it is a pity that there is not some nice way to stir men; but he says the fact is, there is no way to stir men, except to stir them. And we may add that there is no way to stir them without getting stirred our-

selves. The old advice, "Get the iron hot, but keep the hammer cool" is not applicable to preaching the gospel or to any other branch of soul winning work. A cool preacher may produce shivering in the pew, but he will not cause any to "fear and quake."

But mere human enthusiasm and noise will not fill the bill. If a thing is dead, it is the better to have it respectable also. Pumped up shouting and mass emotion may "get us by" for a while, but the demand is for a deep breaking up of our hearts in prayer before God until He shall give us soul travail and heart burden that will enable us to believe for the manifestation of God's power that will be self-explanatory and self-defensive.

The Law and the Gospel

IT WAS the demands of the Law of Sinai, backed up by appropriate penalties, reinforced by the firm statement that Jehovah will by no means clear the guilty that prepared men for appreciating and receiving the provisions of the Gospel. And to this day, no man cares for the Sacrifice of the Cross until he has been awakened to the demands of Sinai.

Since mercy is tempered justice, it is easy for it to degenerate into injustice. Our country has seemed to have a frenzy for making laws, within the last few years, and at the same time there has been a concerted endeavor to protect transgressors from the just penalties of laws new and old. Lawyers have largely left the high calling of interpreting the law and have assumed the detestable task of teaching their clients how to evade the law. Witnesses have been coached to lend themselves to the proving of certain conclusions, rather than to tell the truth, regardless of whom it may affect. Jurors have fallen into the habit of accepting the lowest possible classification for the crime of the defendant, and both juries and judges have quite uniformly assessed minimum penalties. And the records of governors, parole and pardoning boards are such as to very largely remove the bitterness from such penalties as the courts do assess. In this country, civil and legal justice has been very largely defeated through the assumptions of mercy.

Fear of impending penalty is a special deterrent to crime among the young, but there is a special prejudice against assessing heavy penalties upon youth, so behold the unparalleled increase in the number and atrocity of youthful criminals! But the basis of civil society, according to which all citizens agree to leave off the means of protecting and defending their own rights, leaving these duties to the State, is shaken when men see that in far too many instances their rights are not defended and their wrongs are not avenged, and the result is that an increasing num-

ber of people take justice into their own hands and homicides increase apace. The laws ought to be enforced, just penalties ought to be assessed and pardons should never be granted until the case in question has been as thoroughly reviewed as it was at the time when the conviction was found.

Some would have it that God has simply given us advice, which it would be better for us to follow, but that if we do not follow it, He will pass sentence lightly and then omit the execution of the penalty assessed. But this is a debasing charge against the divine character. God will do what He says He will. He condemns sin and sinners always and those who sin against God by deeds of wickedness or impiety, and those who sin through the neglect of salvation, failing to repent, will suffer everlasting banishment from God and heaven. And the stupendousness of the penalty and the certainty of its execution are, and ought to be, strong deterrents to sin; so that whosoever falsely represents the mercy of God as having degenerated into injustice is a murderer of souls.

What Should the Budget Plan Do for Us?

LABOR saving devices, as they are called, do not "throw men out of work," as their enemies once feared, they simply promote men from less productive toil to positions where their work is more pleasant and useful. The same work must be done that was required before these inventions appeared, besides much more work must be done in the manufacture, sale, transportation and installation of the machines. But, if the invention is a success, both the old and the new work can be done by the same number of men who were formerly employed, and yet the conditions of employment will be better than they formerly were.

Thus, in the Church, we are not seeking for a way to get along with less work. Our task is before us and we must not ignore it. But the test of the usefulness of a plan is in that it will enable us to do what we have been doing with less friction, noise and the time hitherto, and thus prepare us for undertaking greater tasks.

We should raise more money, send more missionaries, hold more revivals, build more churches, equip and maintain our schools on a better standard, publish more books and papers bearing the gospel message to the world, and in every way do all we have been doing and more. But temporal matters have, many think, had too large a place in our program. We have occupied too many men as solicitors, used time for gathering money that should have been used in preaching and holding altar services. We have, it seems, made too much ado over the doing of what we have done. What we are after is the relegating of the less important things and promoting the more important. The Budget plan of raising and disbursing our finances

is proving a help to this end everywhere that it is being tried. Pastors like it because it enables them to keep their pulpits more sacred to the preaching of the Word. District and General Officers like it because it enables them to "know what they can count on." Even the most pessimistic say, "It is the ideal plan, if we can only get it into full operation."

Of course there are still a few who think you can judge the strength of an engine by the size of its whistle and who call the shakily, rickety automobile "A rattling good one," but their number is on the decrease. The meanest man there is among us is the one who wants the Budget plan so that "drives" will not be held and solicitors will not come—and then does not pay his part on the budget. He does not really want the Budget plan, he just does not want any plan at all, so that he can keep his respectability and not pay any thing. If such a man testifies consistently when he comes to die, his boast will be based on the number of years that he was a member of the Church of the Nazarene on so small a cost; but who really wants to make a boast like that at such a time?

It is but a poor type of giving that simply pays the preacher because we especially like him—sometimes we do not like the preacher because he preaches the preaching we need to hear—supports the missionary in his work on the field just because his address appealed to us, or gives to some benevolence just because our emotions are stirred when its purposes are stated in our hearing. Principle is the best regulator of any phase or form of religious life and activity, and unostentatious praying and giving is the kind our Master commended, as you know (Matt. 6:1-4).

The budget plan, properly worked, is not a hindrance to spontaneous and "surplus" giving, according to one's ability and desires; for anyone should want to know he has done "his part" before he undertakes to do something for which he gets credit as an "extra," like the man who pays nothing to the pastor and for the regular expenses of the church and then subscribes liberally in the public missionary meeting. "The budget and more" is a good motto for any church or individual, but "More" without the budget is in nine cases out of a hundred not true, according to the figures of the book in which the local church treasurer keeps his accounts.

The Weekly Text

"But now we see not yet all things put under him. But we see Jesus" (Heb. 2:8, 9).

LOOKING at the world and world conditions about us is everything but encouraging. The world is wrong in almost every particular. Among the affairs of men, nothing is ideal. Wars and rumors of war fill the earth. Crime is on the increase. Sins, like Sabbath desecration and failure to go to the house of God, are so prevalent as to seldomly elicit remarks. Vice like, tobacco using, novel reading, and attendance upon the degrading picture show, is all but universal. Home conditions and family government are so far from what they should be that but little can be expected from this source. The Church and Ministry are cursed with evolutionary philosophy and Higher Criticism, and worldliness has almost as completely captured the sanctuary as it had in the days when the Son of God used a whip of small cords to purge it of money changers and dove peddlers. And amidst it all the sanctified Christian must feel his comparative helplessness. He can still live a holy life, thank God for that right and power; but he can do but little to better the general conditions. And dwelling upon these affairs will cause one to sink, just as looking at the boisterous waves caused Peter to sink that night when he tried to walk on the water to go to Jesus.

But there is a view that brings relief, and we behold it when we look at Jesus; for though He was once brought low by suffering and death, He is now highly exalted and is crowned with glory and honor. And His conquest is the means and proof of our victory. "Twill not always be so." Thus may every tried and burdened saint reply when discouragement seeks to hound him down. Let others look where they may, "We see Jesus." And when we look steadfastly at Him, the treacherous waters beneath our feet become a pavement over which we hasten to our desired haven.

The description of the Ark which Noah built places the window in the top; so that in the darkest days, when the earth was covered with a flood of waters, Noah and his family looked up whenever they looked out and then they saw heaven, not earth, and were reminded that God is above and that He had promised a new earth when the present judgment was over. In this same way, when we look at Jesus, we are reminded that one day all things shall be put under His feet and that the knowledge of the Lord shall cover the earth as the waters cover the deep, and that then the conditions for which we have longed and sighed will truly prevail. His present exaltation and glory speak to us of the coming new heavens and new earth wherein dwelleth righteousness. God and righteousness shall yet prevail.

"Deliver me, O Lord from that evil man myself."—THOMAS BROOKS.

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Official paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

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Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

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

We Need Sanctification

By PROF. H. O. FANNING

"So God created man in His own image, in the image of God created He him; male and female created He them."

ON THIS text Adam Clarke says, "God is holy, just, wise, good, and perfect; so must the soul be that sprang from Him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean, or vile. It was created after the image of God; and that image St. Paul tells us, consisted in righteousness, true holiness, and knowledge (Eph. 4:24; Col. 3:10). Hence man was wise in his mind, holy in his heart, and righteous in his actions. God was now producing a spirit, and a spirit, too, formed after the perfections of His own nature. God is the fountain whence this spirit issued, hence the stream must resemble the spring which produced it." On this subject (the image of God), Richard Watson said, "It necessarily excluded all that from man which did not resemble God; it was a likeness to God in 'Righteousness and true holiness,' whatever the degree of each might be, which excluded all admixture of unrighteousness and unholiness." Man was not created sinful, but holy. He had light in his understanding, sanctity in his affections, and rectitude in his will.

Because man fell from this state of original holiness and righteousness. "By one man sin entered into the world." In that matchless treatise on the doctrine and experience of salvation by faith, the epistle to the Romans, Paul first shows man's need of justification to lie in the fact that all have sinned and come short of the glory of God. Then, after showing the ground and condition of justification, illustrating it, and showing its fruits, he proceeds to show the justified person has need of sanctification. This he does by showing that man is not only a sinner by practice, but a sinner in principle. "By one man sin entered into the world." Henceforth man is a sinner by nature as well as a sinner by choice. Concerning this corruption of human nature by the fall, the Scriptures declare, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Our Lord said on this same subject, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man." Paul, speaking of the things to which the Galatians were most prone, said, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." What the Scriptures declare concerning man's corrupt condition, human experience proves, and history confirms. That men are born in a state of depravity is an article of faith in the entire Christian world. "By one man sin

entered into the world." Because Adam transmitted to his posterity the effects of his fall. "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." The Psalmist said, "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." Our Lord, addressing Nicodemus, said, "That which is born of the flesh is flesh." Paul declared that we "were by nature children of wrath." That the sin of Adam injured not himself only, but also all descending from him by ordinary generation, is a part of the faith of the whole Christian Church.

This inherited corruption of nature is not removed in regeneration. In the regenerate, "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." This has been the common experience of regenerated believers in all ages. On this subject the Westminster confession of Faith says, "This corruption of nature, during this life, doth remain in those that are regenerated, and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin." In his sermon on Sin in Believers, Mr. Wesley says, "I cannot therefore by any means receive this assertion, that there is no sin in a believer from the moment he is justified;

"1. Because it is contrary to the whole tenor of Scripture.

"2. Because it is contrary to the experience of the children of God.

"3. Because it is absolutely new, never heard of in the world till yesterday.

"4. Because it is naturally attended with the most fatal consequences; not only grieving those whom God hath not grieved, but, perhaps, dropping them into everlasting perdition."

HIS PRESENCE GOES WITH ME

By D. RAND PIERCE

*His presence goes with me, I need not fear
Whatever betide;
The trust of shepherds, when trouble is near,
He walks by my side;
I know Jesus loves me as none other may,
And dearer He grows to my heart day by day!*

*His presence goes with me when toil seems
hard,
And temptations throng;
One word from the lips of my blessed Lord,
And toil turns to song!
I bring all my trials and burdens to Him,
And His smile fills the cup of my joy to the brim!*

*His presence goes with me when shadows
fall,
And loved ones depart;
His arm is about me, and from sorrow's gull
He kisses it smart!
I scarce can feel lonely, or grieve o'er my
loss,
When I think how up Calvary He carried
His Cross!*

*His presence goes with me—let earth recede
And heaven draw near;
I'll nestle up closer, as onward we speed
To the homeland so dear!
I'm lost when I try to think what it will be,
With my Savior to dwell, throughout
eternity!*

PORTLAND, OREGON.

In his Systematic Theology, Dr. Charles Hodge says, "According to the Scriptures, the universal experience of Christians, and the undeniable evidence of history, regeneration does not remove all sin. What the Bible and Christian experience prove to be true, history puts beyond dispute. Either there is no such thing as regeneration in the world, or regeneration does not remove all sin from those who are its subjects."

It is a matter of general agreement among Christians of every name and order, that sanctification is essential to our entrance into a holy heaven, and into the presence of a holy God. All are agreed that, "Without holiness no man shall see the Lord." Somewhere between the hour of our regeneration and that of our entrance into heaven, we must be wholly sanctified. Outside of Zinzendorfians, all agree that sanctification is a second work of grace, subsequent to regeneration, and that it is absolutely necessary to our seeing God in peace. But the Scriptures make it plain that sanctification is not only essential as the condition of entering heaven, but that it is also necessary for the normal results of the Christian life in this present world. It is not only an indispensable blessing to die by; but if we would enjoy the privileges of the gospel in our earthly experience, it is indispensable to live by. It is generally agreed that when sanctification is complete, the believer is cleansed from all sin and made holy in heart. Those who object to entire sanctification as a present possession, claim that the experience is incomplete in this life. This is affirmed in the language of the Westminster Confession of Faith, which reads, "They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified really and personally, through the virtue of Christ's death and resurrection, by His word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord. This sanctification is throughout in the whole man, yet imperfect in this life: there abide still some remnants of corruption in every part: whence ariseth a continual and irreconcilable war; the flesh lusteth against the Spirit, and the Spirit against the flesh." This statement covers the views of the great majority of opposers of the experience of entire sanctification as a present possession. But the word of God declares that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). Peter affirmed that this cleansing was accomplished in the baptism with the Holy Spirit, the divine act of entire sanctification (Acts 15:8, 9). Paul heralded forth the good news "that our old man is crucified with Him, [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

Sanctification is the chief end of the gospel and its ministry in this present life. The believer cannot glorify and please God, and accomplish his life work without it. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world

to save sinners." "The Son of man is come to seek and to save that which was lost." The glory of God in the salvation of sinners, and their restoration to the image God, is the end for which Christ came into the world. But He proposed to accomplish this transcendently grand and glorious work through the instrumentality of wholly sanctified men and women. After commissioning His disciples to preach repentance and remission of sins in His name among all nations, He said to them, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." In His high priestly prayer for His disciples, He prayed, "Sanctify them through thy truth: thy word is truth." Just before His ascension, He said to them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And when the day of Pentecost was fully come, they were all filled with the Holy Ghost," and the mighty work of evangelizing the world was begun. Concerning the work of the ministry, Paul said, "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and

teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." He declared the purpose of his own ministry to be, to "present every man perfect in Christ Jesus." The cause of Christ has prospered as this program has been carried out, and languished as it has been neglected.

Sanctification is the grand design of the Trinity for man in this present world. The Father designed it; willed that believers should have it; and called all of His children to it. The Son died to procure it; loved the church and gave Himself for it that He might sanctify it; and prayed that all believers might have the blessing. The Holy Spirit effects it in the consecrated believer; witnesses to the work when it is accomplished; and indwells, empowers, and guides the person who has it. The believer owes it to God, to himself, and to a lost world to be sanctified wholly. The paramount need of the church of Jesus Christ today is a revival of the doctrine and experience of entire sanctification.

Our Lord's Coming

By EVANGELIST W. R. CAIN

CAREFUL study of the Word of God reveals the fact that a surprisingly large per cent of it is devoted to the first and second coming of the Lord. It may be out of divine order to stress either one more than the other. Relative to these two thrilling, interesting, epochal and miraculous events, there are two general views known as the Post and Pre-millennial. They were just as distinct concerning His first coming as they are today pertaining to His second coming. (Just here we wish it to be plainly understood we are not in sympathy with the muddled-up Russellite doctrine that Jesus is already here.) Since A. D. 33 He has been sitting at the right hand of God where "He ever liveth to make intercession for us" and from whence He will come again to catch away His sanctified Bride.

But regardless of inspired prophecy and immutable promises pointing to the time, place, manner and signs of His first coming—"In the manger of Bethlehem of Judea,"—"Wrapped in swaddling clothes," etc., the Post Millenarianists declared, "That is not He—He is coming, but not yet," and they not only rejected but crucified Him. On the other hand, the Pre-millenarianists said, "He is come—there He is—the Lord's Christ," and immediately accepted Him, and that without any reluctance or parleying, opinionizing or semblance of disagreement. But who were the Posts and Pre's at that time? The answer is, the infuriated mob who clamored for His blood, the lawyers, scribes, chief priests, Sadducees, Pharisees, Herod, Pilate, Caiphas, the house of Annas, the Sanhedrim (Ecclesiastics) and almost the entire Jewish race, were Posts, while a company of angels, Zacharias, Elizabeth, Simeon, Anna, the Magi and a few poor shepherds from the Judean hills, were Pre's.

It seems almost needless to say the ratio and attitude of the present day Posts and Pre's, relate to His second coming are correspondingly the same; for we find much inspired prophecy and many infallible promises, giving us due notice, together with minutest details in connection with His Second Coming, but the division today, officially and otherwise, between the Posts and Pre's is fully as marked as from B. C. 4 to A. D. 33. Let us notice a few points of difference: (1) One difference is seen in that no one ever heard of a Post Millenarianist saying, "I don't believe Jesus is coming soon, praise the Lord!" Or, "I take no stock in Christ's returning to this earth to rule and reign for one thousand years, hallelujah!" Outbursts of joy do not accompany unbelief. But just talk, preach, sing, or pray about His pre-millennial coming, and there is spontaneous laughter, a general "Joyful noise unto the Lord," and praising God, because of being believers in His pre-millennial return to this Earth. (2) A second difference is manifest in that no one knows of a post-millenarianist preacher preaching a sermon or series of sermons (confining his line of thought exclusively to that subject), and having any seekers for God or holiness. But the preaching of Pre-millenarianism generally causes the unprepared to wake up and seek salvation. How contrasted, on the one hand, withholding the divine seal, while on the other it is as unmistakably given. (3) There is a third difference seen in the conflicting interpretation of such inspired statements as, "The coming of the Lord draweth nigh—The Lord is at hand—The end of all things is at hand—He is at the door—Behold, I come quickly." From a mere grammatical standpoint, these cannot be construed to favor post-millenarianism. How ridiculous that such phraseology should mean many millenniums,

numberless æons, or some hazy, nebulous, indefinite something, somewhere.

Though this is the year nineteen hundred and twenty-four and Jesus hasn't yet come the second time and no one is able to explain it, proves nothing, unless it be calamity. But just who is responsible no one knows. However, it is an historical fact that in proportion as the Pre-millenarian doctrine has been relegated to the background, or in other words, kept more or less in obscurity, and worse still, opposed, aggravating complications have set in and multiplied, and there has been declension among God's people which has rarely ever been overcome. Shall we profit by the sad experience of our predecessors, or like Ahab, Belshazzar, and many others, blindly ignore it?

Finally, though God does not require either Posts or Pre's to agree on non-essentials, we cannot understand how any of us can disagree on the following as the Scriptural order:—(a) The first resurrection. (b) The rapture. (c) The seven years' great tribulation. (d) Christ and His sanctified Bride ruling and reigning for one thousand years on this earth. (e) The devil loosed for a season and the world's greatest apostasy. (f) The second resurrection. (All the wicked dead raised for judgment.) (g) The second death.

WICHITA, KANSAS.

A METHODIST PREACHER'S ANSWER TO AN OPPOSER OF HOLINESS

Dear Brother R—:

Please pardon delay in answering your query, "Why do you believe in holiness?" The delay was not occasioned by a consciousness of "non-proof," as you intimate in your last letter referring to the question; but rather from the fact of my being extra busy because of the approaching annual Conference, as well as from a fear that I could not do justice to the almost limitless subject of holiness.

Why I believe in holiness is easily answered so far as its necessity is concerned, because the Word of God declares first His willingness for our sanctification (1 Thess. 4:3), hence its possibility for us in this present age; for surely if God "wills" it nothing in hell or earth can hinder its accomplishment in the life of him who "wills" to be sanctified.

Then again God has more than "willed" it for He "has called" us unto holiness (1 Thess. 4:7). This is more definite, for the calling shows it is not only a *privilege*, but *duty* and this is shown in 1 Peter 1:15, 16, where the "call" is given in the words expressive of a "command." The reason for the command is not far to seek for, "He that despiseth [holiness], despiseth not man but God who hath also given us His Holy Spirit" (1 Thess. 4:8). The reason why a refusal is a sin is found in Heb. 13:12 "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." By refusing a gift (any gift) purchased by His blood we discredit His sacrifice by lessening the power of the blood.

God is too wise to give us any unnecessary gift and the necessity for holiness is found in Heb. 12:14; "Follow peace with all men and holiness, without which no man shall

see the Lord"—much less dwell in His presence.

Even if as you say, "all professors of holiness fail to live up to the doctrine," and though there may be "innumerable interpretations on this theory"; even if that were true, which I cannot accept in general, I see no reason for nullifying the express commands of God's inerrant Word because of man's failure to appropriate the gift. But your statement that "holiness is but one of many doctrines never becoming stronger than a mere dogma" is too sweeping to be taken literally and I cannot believe that you really intended it exactly as it reads.

As a student of Church History and a fair, if not wonderful reader of human nature, you surely must have come across the lives of saints in all ages whose hearts laid bare by their autobiographies; which were never intended for the eyes of any other person; as in the lives of Jacob Boehme of Germany, Madam Guyon of France, George Fox of England and the founders of Methodism as well as Bishop Asbury of our country and many other prominent Methodists whose lives, written by their contemporaries, prove the "possibility" of present holiness. However I do not stand upon the doctrine of holiness on the lives of fallible men and women, but upon the plain Word of God, which is being assailed today as never before by men who have failed to apply its promises to their own hearts.

Your question, "Have I ever met any person among the holiness people whose lives were illustrative of holiness?" could be easily answered in the affirmative if I knew the hearts of men, not knowing their hearts, I can only answer the question based upon my own limited knowledge of their individual lives and what constitutes true holiness. We can judge holiness only by the volitional acts of other men, while holiness is a *heart* affair of which action is not the best interpreter, since our motives may be misunderstood by our limited capacity to practice.

While those living near to God object to being set up as models of holiness, for they recognize it is not a personal attribute but merely the holiness of Christ showing through them; yet I have met a few who, to me, gave forth the evidence of true holiness. I felt when in the presence of the late Doctors Bresee and Godbey that I stood in a presence fraught by the "nearness" and awful holiness of God; so much so that my heart was melted with a reverent longing for Him. There are a few living today of whom the same could be truthfully said; one of whom, an evangelist in the Church of the Nazarene shows forth the humble, reverent attitude of a holy man who has talked with God. Such lives never fail to bring to my heart the desire that I also, as they, might walk with God in holiness of heart and conduct.

Then again another reason for my belief in holiness lies in the fact that the holiness ranks are composed of men and women who were known as the most spiritual members of the Methodist and other churches, whose official boards, in trying to root up the "tares" of fanaticism have succeeded in pulling up the "wheat" of the kingdom of heaven. The Bible does not mention fanaticism, though it warns against "zeal without knowl-

edge"; but it does condemn lukewarmness, a state so prevalent in the Church of today. I judge a person's faith by his works and it is the greatest pleasure for me to leave the lukewarm, aimless, studied reiteration of words called prayers in the popular churches for a time, and quietly enter a holiness prayermeeting where the "effectual, fervent [boiling over] prayer" is in evidence.

For the foregoing reasons, and there are others of which I have not time to write, I firmly believe in the Pauline and Wesleyan doctrine of holiness, and sincerely hope the time will again come when spirituality instead of intellectuality will be heard and seen in the pulpit and pew. Then, and not until then, shall we see the last of "divisions" you so much deplore in churches whose doctrine is "Holiness unto the Lord."

Sincerely yours in Jesus,
WM. J. BENNETT.

ARKPORT, N. Y.

The Old Spirit in the New Age

By MISSIONARY SUPERINTENDENT

GEORGE SHARPE

(Written on the ocean)

ANCIENT lore, while expressing the anxiety of the despairing generations to find the path to peace and happiness embodied in the revelation needed by humanity, set forth the iniquities of these same generations as being the limit in lust and corruption and sin. The descriptions given were sufficient to awaken pity in the minds of those who themselves were seeking light from every quarter that might add to their knowledge of the unseen things and the invisible Creator and God. No more pathetic pages can be read in the literature of the world than those where were described "sin that lusted and brought forth death," and where men lived in hope of finding the way of peace, and blessing and eternal life.

That there came THE revelation of God in Christ Jesus is surely the greatest evidence possible that the pit of sin should not be the permanent habitation of man, but that he was to find a place in the choir where his song would be one of *the* glory and of hope consummated. What has been the answer of our age to this? The story of God's love we know. The tragedy of the cross has been the effective medium of salvation to a lost-world these nineteen hundred years. The transformation of lives and of nations has lived with us and been of us in such a marked degree that no one dares to eliminate the power of the cross from the history of the Christian era, and no one dares to deny the transforming power of the grace of God in countless lives. The evidence is with us, but what about the effect of the evidence in this *new age*? We answer, *practically nil*. Here on the Atlantic, speeding on our way to Africa, we find our illustration of the "old spirit in the new age." Most of the people, yea, all of them, are from lands where the Bible has had its place, where the Church has had its strength, and where the gospel has revealed its power in the salvation of hopeless, helpless sinners, and where liberation has come to women so that they have rights they never knew in other times, and where education with its advance into ave-

nues of statecraft, science, philosophy, art, together with religious freedom, has first place. One would think that the result would be a tenacious hold on the truth and the Revelation that brought such untold blessings to theirs and them, but alas! for the facts.

On board this ship, and it is true of most ships, "lovers of pleasure" suits the people. The word "jazz" expresses the conditions exactly. Jazz dresses, jazz books, jazz music, jazz sports, jazz entertainments, everything looks "jazzy" even to the short half hour service on a Sabbath morning, which neither has the dignity nor the reverence of worship. It looks too artificial. It lacks the verve of spirituality. Preaching is not necessary, and conviction by the Holy Ghost is not an accessory in these services. WANT OF CONVICTION IS AN AWFUL THING ABOUT THIS AGE. The people have accepted the blessings that come through the revelation of Christ but do not want and will not have any contact with the author and finisher of *the faith*. The ancients sought after God, but in these days God is not wanted. They want a better living, a higher standard of living, but want nothing to do with God Himself. They prefer sin to salvation. They seek pleasure but despise God. They are all for the follies and sins and lusts of this life. They consume tobacco inordinately, they read usually highly colored sexual literature, they talk unceasingly of *the stars* of the playhouse, they contend for liberal views about the soul and God, and hell and the Devil; but offer them a religious book, condemn dancing as immoral, suggest the need of remembering God in "whatsoever things you do in word or deed," and you are to them an escaped lunatic, a back number amongst your fellows. Of course the ancients were ignorant, were coarse in their habits, and carried on indignities to their fellows that are unknown to this age, but the spirit to do as it pleased, is the same spirit that we have in this age, though it is often covered with fashion's best, often graced with the riches of learning, and often poised with superiority of position. In both we have sin. The one sinned without the knowledge of God, and the other sins with the knowledge of God; and in our judgment the latter are the *greater sinners*. O FOR A MIGHTY REVIVAL OF OLD-TIME RELIGION IN SO-CALLED CIVILIZED COUNTRIES!

The Book, the Book!

I AM a creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God; just hovering over the great gulf, till a few moments hence; I am no more seen; I drop into an unchangeable eternity—I want to know one thing—the way to heaven; how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book. O give me that book; at any price give me the Book of God; I have it; here is knowledge enough for me—Let me be a man of one Book. Here then I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His Book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I

read? Does anything appear dark or intricate; I lift up my heart to the Father of Lights; 'Lord is it not thy word?' 'If any man lack wisdom, let him ask of God? Thou givest liberally and upbraidest not.' Thou hast said, 'If any be willing to do Thy will, he shall know.' I am willing to do, let me know Thy will. I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in things of God, and then the writings whereby being dead, they yet speak. And what I thus learn, that I teach."

—JOHN WESLEY.

"The more we love the scriptures, firmer will be our faith.

There will be little backsliding when people love the dear Old Book.

In the 119 Psalm David prayed nine times that God would quicken him according to His word.

If we would love God's Word we should arouse ourselves to the study of it, seeking God's help and guidance.

Word and work make healthy Christians—We must give out, make use of what we learn.

When we pray we talk to God, when we read God's Word He is talking to us; it is more important that God should talk to us.

We would know better how to pray if we knew our Bibles.

Of what use is a soldier if he does not know how to use his weapons, and have confidence in his weapons.

We are not fountains ourselves but God is the true fountain.

So few of us grow because so few study.

If we lose interest in the Word of God we are out of communion with God, backslidden.

When the Holy Spirit anoints our eyes we see Jesus shining through the passages of the Bible and it becomes a new Book to us.

Great peace have they that love thy law, (Psa. 119:65), and NOTHING shall offend them . . . A gracious remedy for the strife and turmoil of life.

If a man is born of God he cannot thrive without God.

As much time, at least, should be given to the feeding of the soul as to the feeding of the body.

'Thy Word is a lamp unto my feet and a light unto my path.' The Word of God is a guide book showing us the way home to heaven.

The Bible will prove itself if you will let it. It does not need defense as much as it needs studying; it can defend itself; it is not a sickly child.

It is not our work to make men believe the Bible; that is the work of the Holy Spirit—our part is to give the Word out.

It is an awful responsibility to have such a Book and to neglect its teachings. . . . It is either a savour of death unto death, or life unto life.

We will have to let God know some things we do not. Human knowledge must be understood in order to be loved, but divine knowledge must be loved to be understood. . . . Our brains must be the servants of our hearts.

A proof that the word of God is inspired is because it inspires us. . . . Let the Word of God into your soul and it will inspire you.

A good book is a good friend, always at hand when you want it; the Book of Books is the best of all.

If impatient read Job.

If strongheaded read Moses and Peter.

If weak-kneed, look up Elijah.

If there is no song in your heart read David.

If you are getting sordid read Isaiah.

If you are chilly read the beloved disciple.

If your faith is low read Paul.

If you are getting lazy read James.

If you are losing sight of the future read Revelation."—D. L. MOODY.

SOME PLAIN FACTS

By REV. N. B. HERRELL, *Supt. Ohio District*

HERE are two essential parts to a budget system: the revenue and the disbursement. As a church we have a well-defined budget as to the amount needed and the way to disburse the funds. But as to the collecting of the needed revenue, our policy is not so well stated nor so clearly defined. All institutions adopting a budget system usually are as clear in their method of collecting the needed revenue as they are in the plan of disbursements.

As a church we formerly had somewhat of a policy for collecting funds. At our last General Assembly we made a radical change in our financial policy. We doubtless have the right plan and with line upon line of careful and prayerful instruction we shall develop a financial policy second to none. It takes a great amount of patience, sober thinking and hard work to properly develop any kind of a plan that is to grow, enlarge and serve the church down across the tomorrows and the years. When we come to consider how radical this change was we shall find that, as such things go, we are making as good progress as one could expect. We must not weary in well doing and want to try some other new thing. We win by sticking to the job.

The new policy or budget plan as we have it opens the way for the tithes and offerings of our people to be the revenue needful to carry forward this plan. This is as it should be, and when fully developed and understood the system will work with the charm of perfection. We are just in the beginning now. Call around and look the plan over in eight years from our last General Assembly and you will find, if we will continue in well doing, that our people, down to the small children, will understand our plan and be fitted nicely into it. Yes, we must take time to develop the plan. We can hinder or spoil the plan by getting in too big a hurry. Time is a factor in this line of work, but when once fully developed the job is well done and established.

After some consideration and thought we are still of the opinion that when a district approves the amount allotted to it by the General Board said district should underwrite the amount to the extent that if they fail to raise the full amount the General Board shall be permitted to enter the district and raise the amount of the deficit. This seems to be just and the right thing to do. As a people we must realize that our words and pledges are to be depended on. We must bear our responsibility with grace and victory. There will be a deficit at the close of each year until the plan is fully developed. The foregoing plan is our suggested method to take care of this deficit, and at the same time develop the work and interest of the budget system.

As a church we are old enough to settle down to practical things. The whole scope of the budget system is practical, workable and, as General Superintendent Williams says, "Anything that ought to be done can be done." And this budget system ought to be put over to an established success. Therefore, we must put this over like all other things that we have undertaken as a church. Some may think that if we adopt this plan we shall have no more hard financial pulls, but that is not so.

We shall always be loaded to the waterline with responsibilities as we are engaged in a work that grows as the years pass by. This system will give us more for a dollar than any other plan that we can adopt. The job we have before us will tax to the limit every member of the church down through the coming generation. We of this generation must hand down to the coming generation a church well organized and fitted to carry the gospel to the nations of the earth. We believe in the present plan of the General Board, and mean to do our best to assist in working it.

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. What is the relation of the church choir to the pastor? Should members of the choir, especially those who sing special songs be saved people?

A. The pastor is the leader of all the activities of the church and the choir is under his general direction. No thoughtful, Christian choir director will carry on his work without frequent conferences with the pastor and he will be careful to conform his plans and methods to the desires of the pastor. The choir should be predominantly Christian. Sometimes a clean, unconverted person may be invited to a place in the choir when the purpose is to use this as a means to lead him to Christ and with the thought that his stay will be but temporary if he is not brought in. But it is altogether inconsistent to put an unconverted person up to lead the song service or to sing a special song in a congregation of Christian people. The singing in the church is not for entertainment but is a part of the worship, and perhaps no one would think of calling on a sinner to lead the congregation in prayer.

Q. Why did John the Baptist deny that he was Elijah (John 1:21) while Jesus said he was (Matt 11:14)?

A. John was not the literal Elijah as the Jews meant in the question they asked, but he was the Elijah of the New Testament. He was the Elijah of whom Malachi prophesied, indeed, but the Jews had misinterpreted that prophecy and made it mean that Elijah would come back from heaven. John came in the spirit and power of Elijah, but he was a personality distinct from the Old Testament prophet.

Q. Did Jacob ever repent for lying to his father as recorded in Gen. 27:29?

A. There is no record that Jacob ever made formal confession to Isaac or Esau for his falsehoods, though he may have done so, but there is evidence of penitence in his experience both at Bethel and Peniel. In the latter case he sent presents to appease his brother who had been injured by his deceit.

Q. When was John Wesley sanctified? I have read his life, including Stephen's History of Methodism and have never yet read where the historians record it.

A. There is abundant evidence in the writings of Wesley that he not only approved of the profession of the experience of perfect love by his followers, but that he did profess the enjoyment of the experience himself; but, like you, I have not found where he records the time and place when he personally entered into this grace.

Q. Did Finney preach that sin is in the body and does not affect the soul? On what scripture is this theory based?

A. Finney never seemed to become perfectly clear in his teaching of entire sanctification. He included about everything there is of depravity under the scope of "Physical depravity." "Moral depravity," he said consists of selfishness "in a state of voluntary committal of the will to self-gratification." Sanctification, therefore, he defined to be the rectification of the will. He seems never to have connected sanctification with the obtaining of the baptism with the Holy Ghost. Thus it will be seen that sanctification, according to his definition, does not remove the disorders of the sensibilities and affections. In this and the other instances cited, Finney was at error. I cannot give you the scripture he used to substantiate his position. Chapter 28 in Dr. A. M. Hills' "Life of Charles G. Finney" gives a good analysis of Finney's teaching on sanctification.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

NEW CASTLE, PA. N. Y. P. S.

Our church was organized in the fall of 1921. Our N. Y. P. S. was organized in October, 1923, by Mrs. Florence Davis, wife of Rev. C. W. Davis (then District Superintendent of the New Mexico District) at the close of a revival held here then at that time. The society was organized with twenty charter members. No members were eligible to our society until they were saved. We believe that that rule should apply to the N. Y. P. S. as well as to the church. Most of our young people are sanctified also, and they sure are a live spiritual bunch. We hold our meetings each Sunday evening before church services, and as our crowd is too large for the Sunday school rooms, we use the auditorium. We always have an audience of outsiders and old people, who come early especially for the Young People's services. After our young people were converted in October, our pastor Sister Sadie McNees held special Bible study on Tuesday night of each week to establish the new converts. We studied the books of James and Peter, to find food for growing Christians. Only two or three of that number have backslid. They are kept so busy praying others in that the fire in their own souls is kept blazing. Special prayer was offered at the beginning of each Bible study for the girls' husbands, and how they did pray. The wives prayed continually for four months, sometimes until two a. m., and in February George and Effie Moore held a meeting here and among the goodly number saved and sanctified were all the husbands for whom special prayer had been made. Our young people here this year paid \$25 on the District tabernacle fund, and pay \$10 every month on the church piano. They send the HERALD OF HOLINESS to three public institutions, and pay for ten *Other Sheep* which a committee passes out every month. We have paid \$14 to have church name, address, and time of services entered on the church registers in all public places in the town, such as, Y. W. C. A., Y. M. C. A., stations, hotels, etc. Our young people attend three regular services on Sunday, and three during the week. That doesn't keep them busy enough so they go together once or twice a week, and go to the home of some poor sinner friend and pray with them. The friend is converted then, or soon afterward. We have no socials or social meetings; we don't need any. The young people all love one another, call on each other, and eat meals in the homes of one another like good friends will, but all our gatherings are for the glory of God and the salvation of souls. Our young people don't have to be baited with ice-cream to get them to attend. They can hardly wait till meeting time comes, which reminds me of where Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." One of our members, Jewell Imhoff, started to Eastern Nazarene College this year. God sure has his hand on that little girl; she is going to be a preacher. Brother John Fleming of Ashland, Kentucky, and Rev. Benjamin of Vincennes, Indiana, start a revival here tonight. From all indications we will have a larger society soon. Pray for us that we may ever stay on our faces before God, so he can use us for the salvation of poor lost souls in New Castle.

Mrs. W. A. Rice, Reporter.

THE FIRST ANNUAL DISTRICT CONVENTION OF THE N. Y. P. S., NORTHWEST DISTRICT

The First Annual District Convention of the N. Y. P. S. of the Northwest District convened at Moscow, Idaho, Wednesday and Thursday, Sept. 3, 4, 1924. Mrs. Henry B. Wallin of Spokane presided. A beautiful spirit of harmony prevailed throughout the entire convention. The discussions were to the point and many ideas that were new to most of the delegates were given. The evening services were in charge of the local church which was at the time in a revival meeting. Rev. Henry B. Wallin of Spokane First Church preached each

night with power, and souls met God at the altar.

The welcome address was given Wednesday morning by Rev. W. W. Hess, host of the convention. This was responded to by Rev. I. V. Maxey. A telegram was read from Rev. Donnell Smith, President of the General N. Y. P. S. regretting his inability to be present. Rev. J. N. Speakes, District Superintendent, spoke half an hour to the edification of the delegates. The remainder of the morning was devoted to organization work. The following were elected to office for the year: President, Mrs. Henry B. Wallin; Vice President, Lloyd Roseboro; Secretary, Miss Nina Barrett; Treasurer, N. E. Franklin.

Wednesday afternoon, the topic "Qualifications for Successful N. Y. P. S. Leadership" was discussed by Rev. H. B. Wallin, Rev. I. V. Maxey, Rev. Eugenia Phillips. This was followed by two papers, "How to Keep the Y. P. S. Spiritual" by Rev.

DISCUSSION OF N. Y. P. S. TOPIC FOR OCTOBER 19TH

By REV. JARRETTE E. AYCOCK

"The Bible"

Lesson text.—2 Timothy 2:15.

WHY SHOULD WE STUDY THE BIBLE? BECAUSE—It is God's word, and His will concerning us. 2 Timothy 3:16.

It is the only book in the world telling us of our origin. Genesis 2:7.

We are commanded to study it. 2 Timothy 2:15. It is a safeguard against sin. Psalm 119:11.

It is the only thing telling us about Christ.

We may find Him in nature, but not until we have first found Him in the Bible.

It enables us to give an answer to every man of the reason of the hope that is within us. 1 Pet. 3:15.

SOME THINGS WHICH WE SHOULD DO WITH THE

SCRIPTURES—

Meditate in them. Psalm 1:2.

Read them. Isaiah 34:16.

Study them. 2 Timothy 2:15.

Search them. John 5:39 and Acts 17:11.

Proclaim them to the people. 2 Timothy 4:2.

THOUGHTS AND SUGGESTIONS FOR THE SERVICE—

Have someone tell how we got our Bible. This information may be secured from the book, "All about the Bible," by Sydney Collet.

What verse or passage has been the greatest blessing to you, and why?

What is the most interesting story or incident in the Bible you have ever read?

How many in the Y. P. S. ever read the Bible through?

Is there a Y. P. S. member who can quote an entire chapter? If so have at least one quote a chapter.

How many young people have a whole Bible of their own?

Try to get every Y. P. S. member to bring their Bible or Testament to every service

SOME BIBLE FACTS—

We have a record of at least 2,500 years that man had no written promise.

We have had the Bible about 3,500 years.

It was first written on tables of stone and later on skins of animals.

It took about 100 antelope skins on which to write the Bible.

In A. D. 1250 the Bible was divided into chapters by Cardinal Hugo.

In A. D. 1551 it was divided into verses by Sir Robert Stephens.

The scriptures have been printed in 770 tongues. The smallest Bible in the world is 1 3/4 x 1 1/4 inches.

The largest Bible is being now written by hand by the British Bible Society. 12,000 different people will write it. It is 5 feet 2 inches high and 3 feet 6 inches wide. It will take 12 goat skins to make the cover.

The Executive Committee of the General N. Y. P. S. will be glad to help any society to get a helpful system of Bible study.

D. Swarth, and "Our Field of Service Locally," by Mrs. D. P. F. Johnston. These splendid, well thought out papers were greatly appreciated. A stirring address was then given by Rev. D. S. Corlett, "The Challenge of this Generation to the N. Y. P. S." Brother Corlett declared that young men all through the ages have been leaders in reform and religious movements and that this generation is challenging the N. Y. P. S. to move things for God.

Thursday morning, reports being called for, the Evangelistic Committee submitted a report urging that the Church of the Nazarene having been "born in the heat of holy evangelism and the maintenance of the same spirit 'being' fundamental to the life and perpetuity of our denomination," that the young people keep "the revival fires burning hot upon the altars" of each individual soul, the result of which will be that being stirred one's own self, others will be stirred and led to Jesus. School house, institutional, street and mission meetings under the supervision of the pastor was urged as a means of helping maintain the evangelistic spirit.

The Literature Committee urged the securing of tracts from our own Publishing House and distributing the same in our own churches and street meetings, and in hospitals, railroad stations, tourist parks, etc. It was also recommended that the N. Y. P. S. weekly topics be used and that *The Other Sheep* be read and distributed. Also that the papers read at the convention be sent to the Publishing House for publication in the new N. Y. P. S. Quarterly.

Rev. D. S. Corlett spoke on the topic "Local Y. P. S. Obligation to the District and General Y. P. S." Mrs. H. B. Wallin then opened a discussion on the important topic of "The Y. P. S. and the Social Life." Several delegates spoke earnestly on the subject. Bearing in mind the fact that mankind has a social nature as well as a spiritual, each speaker strove to express his opinion as to the wisest and safest way to develop that nature and save our young people to the church, many of whom we are losing through neglect in studying the situation more carefully. A "middle of the road" course was generally urged.

Thursday afternoon, reports from Organization, Missions, and Resolutions Committees were read and adopted. The Organization Committee urged that every effort be put forth to organize a society in every church. It was recommended that the Standard of Honor for each local society be: "Ninety per cent of all active members present in the Y. P. S. meetings. Ninety per cent of all active members participating at least once a quarter. A missionary objective. District and General N. Y. P. S. dues. That the Standard of Honor for the District be: an organization in each Church of the Nazarene where possible. Each local society represented at the District Convention. That each District Committee function through the year." The Missionary Committee recommended that in connection with the monthly missionary topic as given on the N. Y. P. S. topic card, that a specific field be selected each month and time given to discussing the needs of that field in order that our young people might become better acquainted with the missionaries and their work. Also that the local societies "be encouraged to make it possible to supply some of the needs, not possible for the General Board to supply," and that returned missionaries be secured as "often as advisable to address the societies."

The convention came to a close with a missionary rally in which the following missionaries took part: Rev. Eugenia Phillips, Central America; Rev. and Mrs. Paul C. Thatcher, Japan; and Rev. and Mrs. F. Arthur Anderson, India. Sister Phillips delivering the missionary address.

The Convention voted to hold its next convention at Yakima, Wash., sometime in 1925.

F. ARTHUR ANDERSON, Reporter.

N. Y. P. S. CONVENTION, NORTH PACIFIC DISTRICT

Before commencing this report we are tempted to digress long enough to say that the following is a refutation to the argument that a district young people's organization is unnecessary. We cannot hope to make you feel the inspiration and blessing that this Convention was to those who attended, but maybe, as you realize the newness of this activity in the work of the Church of the Nazarene and see the success of this meeting, you will feel that

The Sunday School Lesson, October 19

By M. EMILY ELLYSON

LESSON SUBJECT: The Parable of the Sower.
LESSON TEXT: Mark 4:1-20.
GOLDEN TEXT: *The sower soweth the word*
(Mark 4:14).

IN THE gospel parables the application lies in the parable itself and does not need to be sought outside. Jesus is not giving this as a meditation on the results of His own labor only, but the parable is true of any sower of truth. He here utters truths concerning the results of our labors as scatterers of the seeds of the kingdom that we need not be surprised to find all through our life work. The servant should not expect greater things than the Master and it is quite probable that the sower here mentioned is the Master, for in the explanation He gave in Matt. 13:37 He says, "He that soweth the good seed is the Son of man." Hence if the results of His labor are pictured here in this parable, why need we expect more than He teaches here. His entrance into the world was the going forth to sow. Others have been able to sow because He has first sown, for we are to carry on the work He began.

There are four outstanding features of this parable to be considered. The sower, the seed, the soil and the harvest. As we said above, the sower here spoken of is the Lord Jesus, and all those in all ages of the world's history who are chosen of God to be sowers of divine truth, in any and every part of the world. The seed sown is the word of the gospel. The ground in which the seed is sown is the hearts of men. The harvest is the fruit yielded and depends on the soil as to both quantity and quality.

Now according as we are so the word is to us, that is the reception depends upon the receiver. There are some soils that you may take ever so much pains with and sow ever so good seed into it, yet its fruit is of no account, indeed in some instances the seed will not even sprout, while other soil brings forth a plentiful harvest. So it is with the hearts of men whose different characters are represented by four kinds of soil, three of which are bad and one good.

We note here that the number of fruitless hearers is very great even of those who heard Jesus himself. True it is a sad prospect which this parable gives. Of the congregations of hearers of the preached word only one out of four brings fruit to perfection, and yet as we consider the vast multitudes who are listeners and not doers of the word, we cannot but realize the truth of the parable. Many are there who hear the call but oh how few there are who make the eternal choice and make it for eternity.

But the scarcity of fruit does not excuse the sower from scattering the seed, he must keep right on with his work sowing "beside all waters for we know not which will prosper this or that or whether they both alike will be good." He does not say, blessed art thou good and successful servant, but "blessed art thou good and faithful servant," and He will give us a harvest

for what we have done—for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him."

We have the assurance that some of the seed we sow will fall on good ground and will produce a harvest, so we must be patient for growth is slow if it is healthy growth, and not only does it take time to produce fruitage but the seed should not be meddled with. The distractions of modern life are a disturbance to vigorous development. He who gave this parable is the same One who advised the closet prayers and spent nights on the mountain alone. He knew the place of solitude in the maturing of divine wisdom in the soul. Let us be careful how we attempt to hasten the process of development for this will give us only artificial results. We have seen parents make this mistake with their children, urging them into service beyond their years and the acceptance of theological truths beyond their comprehension.

Jesus does not tell us that the good seed in the good soil had no obstacles to overcome, but there were no hindrances that prevailed to keep it from fruitfulness. And is it not true that we are either overcomers or are overcome. Faithfulness is that characteristic which distinguishes the true Christian from the hypocrite. In this the Master says is the Father glorified that ye bring forth much fruit, so shall ye be my disciples.

We would call attention to the traits possessed by these good ground hearers: First they are intelligent hearers. Matt. 13:23 declares they hear the word and *understand* it. They have a mind to give attention to the word. God deals with men in a rational way. He invites men to "come and let us reason together." He respects man's intellectual powers.

Second, they are fruitful hearers. Fruit is to every seed its own body and we bear fruit when we practice the precepts of the word; when the temper of our minds and the tenor of our lives are conformable to the gospel we have received. Are we practical Christians or are the beautiful truths of the gospel just so much theory to us.

Third, we note also that they do not bear fruit alike. Among fruitful Christians some are more fruitful than others. Some have greater attainments in knowledge, some have keener perception, all of Jesus' scholars are not in the same class, but the least one mentioned bears thirty fold and is graciously accepted of God. There is power in the seed, but let us remember that Christian truth cannot succeed and bear its return with hard absorbed minds, with small natures, with encumbered and crowded souls. But when it has a fair chance its harvest is certain. The good sower and the good seed still need good soil.

"Let us not be weary in well doing for in due season we shall reap if we faint not."

eth whether thou art come to the kingdom for such a time as this?" The opportunity and responsibility of youth in the world was presented with positive force. In the afternoon Miss Lela Hargrove, missionary from India, spoke with unction and power on the subject closest to her heart. Our position in the will of God was the central theme of her message. Preceding the evening service, Rev. Carleton Jones of Ridgefield, Wash., led an enthusiastic testimony meeting. The evening sermon was by Dr. H. Orton Wiley of the Northwest Nazarene College. Students of the College were called on the platform, and, before Dr. Wiley spoke an unofficial N. N. C. rally was held led by Mr. Bottemiller. It is enough to say that Dr. Wiley preached, without giving any comments as to the quality of the message. We were gripped with the deep truths which he evoked from the theme, "Christian Stewardship." The outstanding feature of the day was the presence of the Holy Spirit in the meetings; there were seekers at each service.

Monday was devoted to the business of the district. The President, Harold Bottemiller, capably conducted the discussions and directed the routine work. Committees were appointed and reports read which it is impossible to more than speak of here. However, much constructive work was accomplished and many problems met. On Monday, also, Rev. Donnell Smith, National President of the N. Y. P.

S., and pastor of the Portland, Oregon church, with his wife, arrived at the convention. Both he and his wife, by their acquaintance with young people's work and their manifest interest in it were of great assistance to the convention.

The officers elected Monday for the ensuing year were as follows: President, Harold Bottemiller, 614 Bidwell Ave., Portland, Oregon; Vice-President, O. W. Cady, 1315 E. 42 St., Seattle, Wash.; Secretary, Ruth Van Zandt, 6119 87th St. S. E., Portland, Oregon; Treasurer, Minerva Edwards, 2329 Lombard Avenue, Everett, Washington.

The convention was well attended. There were fifty delegates and many more than that who were visitors, from the various churches of the district. The services were all well attended; on Sunday the large Centralia church was crowded to its capacity. Therefore, because of the excellent spiritual tone, because of the actual constructive work accomplished, and because of the large representation, we believe that the North Pacific N. Y. P. S. convention was a good one.

We give the Lord the glory for everything that was accomplished. It was in His interest we met, and to further His kingdom that we are organized, and unless His blessing is on our efforts we will fail. But we believe that as a result of this meeting the young people of the district will be better able to represent the cause of holiness.

Reported by GLENN WALLACE.

MISSISSIPPI DISTRICT

I have just organized a church at Gulfport, Miss., with thirteen members, and supplied them with a pastor. They subscribed fifty dollars per month to his support, and as others are expected to unite soon with the church there, I think his salary will soon be raised. In fact several outsiders assured me they would help support him, and he was present and said he felt sure the salary would come all right. Brother Coleman, who has just resigned the Laurel Church, because he has been pastor in that city so long before he united with the Church of the Nazarene, has accepted the pastorate in Gulfport, and the people were delighted to get him.

Brother Nabors, our new pastor at Cleveland, Miss., has just organized a church at Menter City, Miss., and writes me that the prospect is good for the church at that point.

Brother H. F. Tate, our pastor at McComb, Miss., has just had a good meeting. He received some good people into the church. He says the church was greatly strengthened, and a fine impression made on outsiders. Please pray for us, and for me especially.

R. H. M. WATSON, District Superintendent.

SAILING FOR SCOTLAND

A good congregation gathered in the Cambridge, Mass., Church of the Nazarene on Friday evening, Sept. 12th, for a farewell service to our precious young brother James M. Cubie, who sailed from Boston the following day with his wife and three little children for their native land, where he is to take up the pastorate of the Church of the Nazarene at Perth, Scotland. The service, directed by the pastor, Rev. W. E. Smith, was one of blessed freedom and fellowship. Opening with a spirited praise service, a feature of which was the number of different nationalities represented in the testimonies to full salvation. A fervent season of prayer followed for God's blessing on Bro. Cubie and his family, a safe journey, and fruitfulness in their new field. Words of appreciation of our brother's Christian life and labors among us, and encouragement for the future were spoken by our former District Superintendent, Rev. S. W. Beers, followed briefly by other pastors present. Bro. Cubie then brought an inspiring message from Ephesians 2:4, applying the text and the words, "Man proposes but God disposes" to the lives of Bible characters and others that have followed, and finally to his own experience and present undertaking, saying that to preach holiness in Scotland was the climax of his consecration for entire sanctification. Sister Cubie's reluctance to cross the ocean again was overcome when the Lord showed her that this was an open door of service that He was setting before them. They both leave their parents on this side of the water. A love offering was laid on the table for Sister Cubie who was unable to be present, and after singing "God be with you" and the benediction pronounced by Bro. Cubie, the evening closed with a time of handshaking and wishing God speed.

T. M. BROWN, Reporter.

the N. Y. P. S. has an important place in the church work.

The second annual convention of the North Pacific District was held Saturday, Sunday, and Monday, August 30, 31, and Sept. 1, in Centralia, Washington. The location proved to be an excellent one because of its central location in the district; and the time convenient, because of its including Labor Day. It was suggested that this be adopted as the time for N. Y. P. S. conventions in all the districts.

The leading feature of the Saturday evening program was a chicken dinner, provided by the Centralia society. During the evening Harold Bottemiller, District President, introduced Dr. Wiley, President of the Northwest Nazarene College; Rev. D. Shelby Corlett, National Secretary of the N. Y. P. S., and pastor of the Yakima, Wash., church; Miss Lela Hargrove, missionary, now on furlough from India; and Rev. D. P. Henry, pastor of the entertaining church. Each of those introduced responded with a few words. Later in the evening a street meeting was held, led by Rev. Henry.

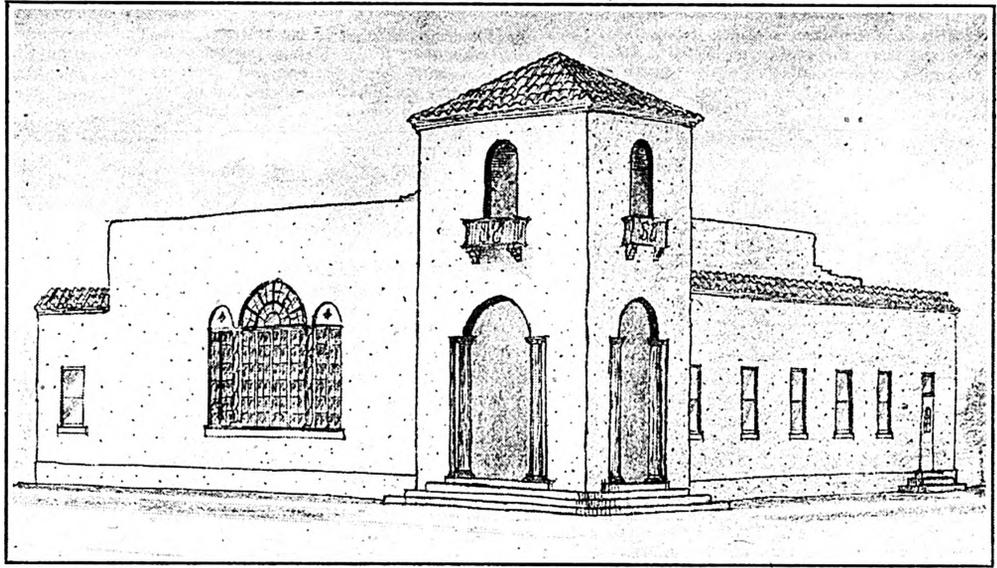
It is difficult to write of the Sunday services. Each one was so full of good things and each one was so full of blessings, that were we to write the way we feel in recalling them we would be accused of exaggeration. The speaker of the morning was Rev. D. Shelby Corlett. He preached an intensive and stirring sermon from the text, "And who know-

East San Diego Church of the Nazarene

By REV. J. E. BATES

WE ARE presenting herewith in this week's issue a cut of the new church which has recently been erected by our people in East San Diego. You can see at once that it is a very attractive building. It has been erected at considerable cost and represents real sacrifice and heroism on the part of both the pastor and the congregation. A few years ago we had a struggling class of about ten members in East San Diego and the missionary society of the district was paying part of the pastor's salary. They had a small building on the corner of the street, which was merely a tabernacle, and when the street cars came by the speaker's voice was drowned. They had no parsonage and no property other than that occupied by the church. Many pastors have served very faithfully in that church and under the very unfavorable circumstances under which they were called upon to serve. Three years ago Rev. A. B. Dameron went to East San Diego and was able through his efforts to get a parsonage erected.

In June, 1923, Rev. I. C. Mathis was called as pastor and immediately took up his duties at the close of the Southern California District Assembly. Brother Mathis began to talk to them about the erection of a church building, and they began at once to raise money and gather plans for the erection of a church, which has been completed and was dedicated on the last Sunday of this assembly year. The building was erected at a cost of \$15,000, but it is worth far more than that, since the work was done by members of the congregation and much work was donated. If the building were to be erected by outside labor it would cost fully \$20,000. They now have a membership of fifty-seven and



a Sunday school of 125 and a wonderful opportunity in a resident section of the city. They recently closed a great revival in which Dr. Henricks and the Aeolian Quartet were the special workers. The crowds were great, and God gave them a gracious revival. They were able to get hold of many outside people.

Too much credit could not be given to Rev. I. C. Mathis who is their untiring pastor. Brother Mathis is a young man, has only been converted five years, coming out of the railroad shops in New-

ton, Kansas, five years ago when we were holding meetings in our church in that city; but God has certainly done wonders with this precious boy and he has in him the elements of success. He is a great student, a man of striking personality, and we are sure will lead them on to great success. His people are with him and are willing to back him in the efforts which he may put forth. May God multiply such men among us and give us many such churches as has recently been completed in East San Diego.

MICHIGAN DISTRICT

Our eleventh District Assembly closed with a sweep of victory. It was said by all who were in attendance that it was by far the greatest assembly ever held in Michigan. Perfect harmony prevailed and the power of the Holy Ghost was manifested all the way through. General Superintendent Williams presided to the delight of all. Also he gave us some wonderful messages.

Uncle Buddie was with us for the first three days and gave us some of the very best preaching he has ever done. Our prayer is that God will spare him to us for many years.

Among others who preached were Rev. Fred M. Campbell, pastor at Pontiac, and Dr. Jarrett, pastor of First Church, Detroit. Scores of people found God in the old-time way.

There was a substantial increase on all lines. The seven new churches which were organized last year have, with the exception of the one at Sturgis, all made wonderful progress.

Prospects are very encouraging for our work the coming year. We have engaged Uncle Buddie for the month of June, 1925. At present we are in Woodstock, Ontario, where Mrs. Perry of Windsor, and her party are in a wonderful revival. We are quite certain to get a church in Woodstock.

For all that has been accomplished, we give God the praise and glory.

C. PRESTON ROBERTS, *District Superintendent.*

KENTUCKY DISTRICT ASSEMBLY

Sunday evening, September 21, marked the close of the 16th and best District Assembly of the State of Kentucky. God's mighty presence was in evidence from the beginning. The glory of the Lord swept in upon us in mighty tides of victory in nearly every service. Even the business sessions were times of blessing. The dining hall, where about one hundred were served at a time, was often the scene of holy demonstration. The evening services were evangelistic.

General Superintendent Goodwin was the presiding officer. His manner of conducting the business, his preaching and his advice to the members were all highly appreciated by our people. He is to be with us again in our Preacher's Meeting next spring. D. V. Rev. J. W. Montgomery was unanimously elected District Superintendent for the third year.

Brother Montgomery knows how to lead the Kentucky District on to victory. Reports show that eight new churches and missions have been organized during the year, and that the membership has

increased twenty-five per cent, and that there has been an increase of \$16,250 in the money raised for all purposes, bringing the total up to \$50,000. The future was never brighter for our district. The budget plan for financing the church was enthusiastically adopted.

District Superintendent Short of Indiana was present with many of his preachers and singers, and was a great blessing. They pledged us greater interest and co-operation for the coming year. District Superintendent Herrell of Ohio blessed us with his wonderful sermons and lectures on the financing of the church. He has God's plan, and it will work.

The missionary interests were represented by Miss Eva Carpenter, Miss B. Karnes and by John Thomas and wife who were missionaries in Korea for many years and who have now joined our church and Assembly.

Prof. S. W. Strickland represented Trevecca College. This District is backing this growing school with both students and money. The writer was elected to succeed Rev. W. W. Hanks as a member of the Board of Trustees of Trevecca College from this District.

Several other districts were represented by visiting pastors and workers.

The Carthage church furnished the Assembly splendid entertainment. They are a noble and hospitable people. The next Assembly will be held at Owensboro, Ky., where a splendid \$20,000 church is in the course of construction.

Home Mission campaigns are on now and others are planned that seem to assure some splendid organizations in some of the largest cities of the State. Our motto is "forward." Pray for the Kentucky District.

CHAS. F. PEGRAM, *Reporter.*

SYCHAR SNAPSHOTS

Camp Sychar, situated at Mt. Vernon, Ohio, had this year as one of its principal preachers, Brother Bud Robinson of California, who, in his unique way, set forth the doctrines of Full Salvation as held by the Nazarenes, of whom there were many in attendance; delighting the camp which annually on that historic ground makes of it a veritable "Feast of Tabernacles."

Uncle Buddie does not show the ravages of time or the racking experiences through which he has passed since his last visit here. His voice, though worn by almost constant use, is still penetrating and full of pathos. As he stands erect before assembled thousands and pours forth his very soul in a consuming passion for the lost, and a heart-

breaking concern for the unsanctified, one can scarcely imagine that this is the same human being that a few months since lay bruised and bleeding, with nine broken bones under one of those juggernauts of American highways, with which too many are too painfully familiar these days. Surely it is true that the best fragrance is produced from aromatic herbs by being crushed; for out of this broken physical wreck has come some of the finest and sweetest traits of holy zeal and human sacrifice. If one desires a fuller revelation of this truth, he has only to read Brother Bud's "Hospital Experience," which will convince one that the afflictions of this life work for us an "Eternal weight of glory." The secret of Bud's grip and hold on his audience lies largely in the composite character of his sermons. He can preach, laugh, weep, and shout all the same breath. He seems never to be at a loss in quoting the Scripture and his illustrations are so apt and striking that scholars are interested, while "the common people hear him gladly." But is so firmly convinced that there is a second definite work of grace called sanctification, that if folks will not accept his conclusions drawn from the Bible he can point to them, the two buttons on the coat sleeves of every well dressed gentleman. He declared that he rather liked the expression "living from hand to mouth," as applied by some of the poor preachers, for God is the hand and he is the mouth. He thought everybody safe and well fed, who is in the hollow of His hand. Furthermore he believed himself of some importance in God's sight after finding his name in the Prophet Isaiah, put there centuries before he was born. Bud's co-workers this year were Dr. H. C. Morrison, Guy Wilson, and John Owen, all of whom were born in the South and inherited that readiness of utterance and fluency of speech characteristic of most preachers from Dixie; one of them an editor, college president, author and silver-tongued orator; another a New England resident (if an evangelist can be said to have any abiding place), a speaker of fine voice and delivery; the other, a teacher of theology in Taylor University, a Biblical scholar, and more than a match for the mass formation of modern cuckoo skepticism.

E. Stanley Jones, a missionary from India, a student at Asbury College during the presidency of Dr. B. F. Haynes, former Editor of the HERALD of HOLINESS, thrilled everybody on the last Sabbath with a message fresh from the battle front in the Far East. The speaker told of his work among the high caste Indians, who challenge every word uttered in public assembly. Many of whom are

University graduates, high in office, having through their own reasoning powers and the glimmering light of Christianity that has reached them come to an awakening; whose ideals of religious belief must not fall short of the knowledge of Jesus and the sincerity and genuineness of His followers. Dr. Jones turned aside the proffer of bishopric by the last General Conference of the M. E. Church that he might return to what he esteemed a wider and whiter harvest field in the Orient, the "Other Sheep" which Jesus said belonged to Him.
 BUTLER, OHIO.

THE HAMLIN DISTRICT

We are glad to report that the work of God and of our church throughout the Hamlin District moves steadily on.

This year has been fraught with gracious revivals which have resulted in the salvation of many hundreds of souls and in the cleansing of believers from all sin, and the gathering of many valuable additions to our church. This is the type of evangelists and revivals we desire throughout our church. We must conserve our labors and protect our converts and save our work.

Many of our churches have doubled their membership during the year. The pastors, as a whole, have labored faithfully and wrought most effectively for the advancement of all our interests.

The noble army of evangelists and Christian workers have performed their work in a most acceptable and commendable manner. The material aspects of our district have made gratifying growth and progress. The churches and parsonages have been improved, enlarged, beautified and made more attractive. This is a sure sign of spiritual and numerical progress.

The numerical gain has been an item on our district that has brought joy and thanksgiving to our hearts. There has been a decided increase in membership in local churches and throughout the district. The coming assembly will realize a steady, healthful and happy growth on all lines.

The spiritual feature of the pastors and people, as a rule, will be above that of other years. We must be a spiritual and aggressive people. The Institutional work on our district, such as the Hamlin College and Rest Cottage at Pilot Point, are sources of great joy and delight to our people. The school, we are told, has prospects for a better and larger student body and for a more solid and settled work than for many years. The crops in the West, are most promising and without a doubt the last dollar of indebtedness will be liquidated from Hamlin College this year. Let all communications relative to the School and its affairs be addressed to The President, Central Nazarene College, Hamlin, Texas.

We would call the attention of our holy people to Rest Cottage at Pilot Point, Tex., your denom-

inational rescue home, and of our several Southern Districts, that your support and prayers and co-operation will be gratefully appreciated by the superintendent and manager, Revs. J. P. and Mrs. Minnie Roberts, Pilot Point, Tex.

Our financial condition is far better at this time of the year, than it has been at the close of any other assemblies. Our pastors and churches are becoming more co-operative and mutual in the carrying out of our general plan, and with the district idea we have sought to inaugurate on our district for the past four years.

The pastor who can put things over and execute the plans of our General, District, and local work, is the man who is wanted and needed, and will be welcomed anywhere and everywhere in our whole connection.

Our churches are calling their pastors for another year, and we want all our churches with pastors and if possible all our pastors with churches. We crave for our churches great and growing missions and we yearn for pastors inspiring and enlarging visions.

We would kindly call the attention of our whole Hamlin District to the fact that the Hamlin Assembly will be held at Hamlin, Texas, Oct. 20 to Nov. 2. The church at Wichita Falls voted not to entertain the assembly this year, but voted that the Assembly go back to Hamlin. Hence, the change in the location of the Assembly. Let all please take notice of the change and be on hand.

Our pastors and people please bring up your full apportionments before Assembly, and thus, let us have the greatest report spiritually, numerically and financially we ever offered any District Assembly in the South. Amen!

Be sure to send in at once the list of preachers, (ordained, licensed), Deaconesses, delegates and alternates, Sunday school superintendents, presidents of young people's societies and pastors of Hamlin Assembly of your local church to Rev. W. B. Pinson, 035 S. 8th St., Abilene, Tex., so he can make out the Assembly roll some weeks before the Assembly.

Also send in all monies for district and general interests to Bro. Pinson, the Sec-Treas. Do not forget to send in your annual church report to Bro. Pinson, at least two weeks before Assembly. Let us make our slogan, "All Apportionments up in full, more souls, many additions to church, deeper spirituality and a stronger unity and a deathless devotion to God and our holy Zion."

Pray for and attend Hamlin District Assembly at Hamlin, Texas, Oct. 20 to Nov. 2. Senior General Superintendent Reynolds will preside. Send to Rev. H. B. White, pastor, Hamlin, Tex., the number of members and visitors who will attend the Assembly, so entertainment will be provided. The HERALD of HOLINESS gets better and our Publishing House is more highly appreciated than ever before. Ho, for the Hamlin Assembly! In the Holy War.

ALLIE IRICK, District Superintendent.

EASTERN NAZARENE COLLEGE

Eastern Nazarene College recently opened its sixth session since moving to Wollaston, Mass. The Lord has signally blessed us in the great holiness convention conducted for the first four days of school. Rev. C. B. Jernigan with Mrs. Jernigan and Brother and Sister Messer were with us and what a quartet of holy enthusiasm and divine dynamics they proved to be. I am sure we never shall forget Brother Jernigan's messages as he poured forth upon us the outlines of his vision for pioneer work in this eastern country. We believe that our students through all their lives will be urged to mighty evangelistic effort and "constant willingness to contend for the faith once delivered to the saints" as the result of this opening convention.

The Lord has enabled us by the aid of our brethren of the New England District to do extensive repairs and redecorations on our buildings until returning students were made to exclaim with admiration at the improvements we were able to make.

Our people of the Eastern Educational Zone are fast uniting in the conviction that it is high time that Eastern Nazarene College be freed from indebtedness. It was the expression of all of our Assemblies, of our College Board of Trustees representative of our Districts, that this fall would be the time to liquidate once and for all our outstanding bills, including our mortgage. Rev. J. C. Henson, our most efficient business manager, is now perfecting plans which we believe, under the blessing of God, will accomplish this task. May we solicit the prayers of all of God's people who are interested in Christian education that every dollar of indebtedness may be paid in this campaign.

FLOYD W. NEASE, President.

REVIVAL AND CHURCH NEWS

REV. JACK LINN, OREGON, WIS., writes, "Our party expects to be in Florida after Christmas. If anybody down there, near there, or en route there from Chicago desires our services, we invite correspondence. The party consists of preacher, singer and Silver Bells Musician"

EVANGELIST L. LEE GAINES, ALBUQUERQUE, N. M., writes, "Since entering the evangelist field at the close of our Assembly last May, I have been in meetings almost constantly. The Lord has given us some gracious revivals. Some of these have been reported. Among those which have not is an eight-day meeting near Las Vegas, N. M., where the Lord gave us every person in the community, except one. This sounds great until we learn that there were only four in that Mennonite community who made no profession. And our meeting near Hale Center, Texas, where the Lord gave us sixteen souls in the fountain. And the one at Logan, N. M., where there had never been a holiness meeting before. God gave us a great time in this small place and about twenty souls got victory. I am open for service any where the Lord may lead."

EVANGELIST A. F. BALSMEIER OF TOPEKA, KANS., writes, "We took fifty-five subscriptions for the HERALD of HOLINESS in our meeting at Norman, Okla., where we closed on September 21, with seventeen at the altar. There were 125 seekers during the meeting. We raised a love offering of \$100 for the pastor. Nine were received into the church during the meeting and a number more are to come in later. Mrs. Balsmeier and Miss Maud Miller of Carthage, Mo., had charge of the singing and attracted large crowds. Part of the time we had to turn people away because of inability to accommodate them."

EVANGELIST J. B. MCBRIDE writes that he had a fine meeting at Gypsy Camp, near Cleveland, Okla., and says he will be at Venice, Calif., for October. Brother McBride is a true friend to the HERALD of HOLINESS and says "I will do all I can for the paper. will get my reward later."

"BROTHER AND SISTER H. G. VOGT of MacDowall, Sask., Canada, came to us at Mohall, N. D., July 13 and have given themselves untiringly to the work. The attendance in all departments is on the upgrade. Two have been saved and others are hungry. The prayermeetings are well attended and are spiritual feasts to us all. The N. Y. P. S. has taken upon itself the responsibility of a revival in the near future."—Eula Barcus, Reporter.

"DAVENPORT, OKLA., Church of the Nazarene closed a revival Sept. 21, in which Rev. V. W. and Marguerite Littrell were the evangelists. There were nineteen professions. The work of the evangelists was very satisfactory. Sister Littrell led the choir and she and Brother Littrell sang 'specials,' accompanied with their guitars. Brother Littrell preached in the unction of the Spirit. The meeting closed with seekers at the altar and much conviction. The Littrells are the pastor's friend and secured a nice 'pounding' and love offering for him. We believe no church will make a mistake in calling these good people for a meeting."—W. T. Brewer, Pastor.

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Opening, September 9th

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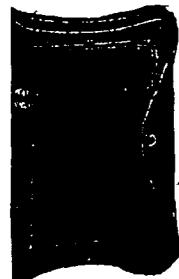
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"FIRST CHURCH, DECATUR, ILL., commenced a meeting with Bona Fleming as the evangelist on September 21. Miss Frieda Mauritz, one of our own girls, has charge of the singing. Brother Fleming preached on Prayer the first morning and on The Judgment at night. There were twenty-four at the altar in the evening service, all but two of them new people. Last night there were fifteen at the altar, making thirty-nine in two days. We are looking for a regular Pentecost before the two weeks are up. Brother Fleming is at his best and I never heard such preaching as he is doing. He is hitting every phase of sin, our people are shouting him through and sinners are falling under the power of God. Thank God for men like Fleming who do not fear men nor devils! Sister Mauritz is singing the glory down. My faith takes hold of God as never before."—L. G. Milby, Pastor.

"EVANGELIST JIMMIE MILLER closed a ten weeks' campaign at North Side Church of the Nazarene, Chicago, Ill., last night, which was started by Brother and Sister Ludwig. They were with us for three weeks and did wonderful work. Our dear Brothers Wells of Hammond, and Haynie of Woodlawn preached for us for eight days, with Brother Schurman and DeLong as singers and musicians. The last five weeks, we had Brother Miller who made many friends in North Chicago. We had a real battle every minute of the time. The storms wrecked one tent, the mosquitoes were so bad that at times it was almost impossible to stay inside, the Devil seemed to use everything he had, but God was on hand with victory. We had many souls saved and sanctified. The peculiar part of the campaign was the interest of the Catholic people. They were with us at every service, and gave us much financial help. One good Catholic woman was wonderfully saved and sanctified, and is making life miserable for her Catholic friends. North Chicago has always been a hard place for a revival but we started in to win, and prayed and shouted the victory, and believed God until the Devil was defeated, and it would be hard to stop us now. The workers were well paid, and given the best of room and board, and our little band paid the expenses amounting to \$1,229.64. Brother Miller left us with as many members as can be found, a complete organization on fire to do something for God, and housed in a nice hall for the winter. We wish to invite any of God's people to make this their stopping place while in Chicago. Pray for us."—W. F. McPherson, Acting Pastor.

PASTOR P. A. DEAN of our new church at St. Croix Falls, Wis., writes, "The writer and Mr. Magnus Norman traveled seven hundred miles by auto to the District Assembly at Olivet, Ill. This new church is the farthest north of any church in the Chicago Central District and is in a much neglected field. The cry is going up from the few holiness people over our state to put the gospel of full salvation in city, town and village. If any leader in song has a burden for Wisconsin, please write me."

PASTOR A. K. BRYANT of BOYLE HEIGHTS, LOS ANGELES, Church of the Nazarene, writes, "Four

years ago we left the New England District and came to Southern California. For two years we served as pastor of our church in the beautiful city of Ontario. Two years ago we were called to the pastorate here, and our labors have been blessed. The church and parsonage have been enlarged and repaired and a telephone for the pastor's use installed. We have a loyal people. Last year they gave for all purposes an average of over one hundred dollars per member. During the year we had two very successful revivals with John T. Hatfield and Fred and Kittie Suffield as the evangelists. We are now in for our third year as pastor here and we expect it to be the best. We are praying and working for an old-time revival."

"FIRST CHURCH, KANSAS CITY, has recently witnessed two memorable services. The first was the touching and impressive farewell for Miss Margaret Needles, our Junior Superintendent, so admired by the children and by all the church for her constant, joyful experience, now on her way to China. Several farewell gatherings, and the presenting of items for her equipment indicated the deep interest of our people in the call of Miss Needles. But the climax came in the church farewell when her brave mother told of her willingness to give her daughter for the foreign field, and over \$400 was given toward her expenses. She will do an effective work in China as she has done here. The other farewell was that of Sunday, Sept. 21st, for Rev. and Mrs. R. G. Coddling, who go to India. In losing them we are giving two of our very choicest and most devoted workers in the church. By their unsurpassed examples of Christian living, by their loyal work for the church, as pastor's helpers, Brother Coddling as a member of the Board, Sister Coddling as Church Visitor, as Sunday school teachers, and any where they could help, they have endeared themselves to all our people. The farewell service will never be forgotten. Dr. Reynolds, E. G. Anderson and each department leader spoke in commendation of their lives, Brother Anderson emphasizing Brother Coddling's fine work and true life in the Missionary office. Several gifts were presented them by the classes of the Sunday school, and an offering of \$315 toward their passage. Brother and Sister Coddling have been in India before and will be a wonderful, immediate accession to our force of workers there. It has been a sacrifice for our church to part with these three devoted helpers, but we bid them God-speed, and rejoice that we could help them forward in their sacred calling."—A. M. Bowes, Pastor.

REV. F. W. COX of LISBON, OHIO, writes from Minneapolis, Minn., as follows: "This is our third successful revival in this large western city. We are now in the Full Gospel Mission assisting Rev. Aug. Hammock, Supt. and my long-standing friend Brother Remick. We are having victory. Last night the altar was fairly well filled with strong, able-bodied men seeking Jesus to save them. Others for holiness and healing. The audiences are good, the Spirit of the Lord is having His way, hence we have great freedom in preaching the Word. The glory is on the meeting. This is the tenth night. We shall close in five more days. We shall then go farther west to other engagements. One notable character seeking holiness last night was that of a young married man, of foreign birth. He was a tough fighter before his conversion, but is now beautifully saved, and working for God in street meetings or wherever he can put in a blow for the Lord. He is determined to be sanctified. His wife is saved, but needs 'the fulness of the blessing' too. They will make an excellent team when they have the sanctifying baptism with the blessed Holy Ghost. My wife, who had a bad nervous prostration some six months ago, has been blessedly healed by the Lord, and is with us giving in some most unctuous, and clear testimonies to holiness, and healing. Glory to God! The saints here want us to hold two meetings a year for them, if possible. I am open for calls until God changes my course. God is our salvation and strength. We go to Kearney, Neb., Oct. 26 to Nov. 16th, in our Nazarene church with Rev. Q. A. Deek. Pray for us."

PASTOR D. V. JOHNSTONE of GARY, IND., writes, "We took the work here a few weeks ago; coming here from Cambridge City where we spent three great years with some of the best people we have ever met. Coming here in the will of the Lord, we

found His presence just as real and He is blessing us all along the way. Perfect unity and harmony reign in our midst as a church, and brotherly love is a strong characteristic of our company. We are glad to state that the church appreciates its pastor and that the pastor appreciates his church. Last week the church purchased a beautiful modern parsonage for \$5,500, in which to house its pastor, and they are standing by us in every way. We surely have a fine class of real Nazarenes here in this growing steel center, and we are expecting a great year in the Lord. Should you have friends here in the city that you would like us to visit, write me at 312 Madison Street, and we will be pleased to call on them."

PASTOR URAL T. HOLLENBACK of our East Side Church, Toledo, Ohio, says, "Just closed a good meeting with Rev. George and Flora Brinkman as evangelists. Before and during this meeting the Lord has helped us to gather up the scattered threads of a torn and bleeding church and push on to victory. Several souls professed conversion and sanctification during the meeting, the converts mostly being backsliders, but nevertheless precious in the sight of God. A string of old debts was greatly reduced also since we took the pastorate here three months ago. Have good victory in own souls and are pushing up the highway toward glory."

THE REPORTER for FIRST CHURCH, DETROIT, MICH., writes, "On Thursday evening, September 4th, we gathered in the home of Brother and Sister Boman for a farewell reception for our dear Brother Cooper, who is leaving the pastorate of the First Church of the Nazarene of this city. It was a real surprise, for all the plans were kept secret. When Brother Cooper reached the house in response to a telephone call, the friends could wait no longer and began to sing one of his favorite hymns, 'I've enlisted for life in the army of the Lord.' A most excellent program was then rendered in which a brief history of the church was given and a sketch of each department of the work. Several special musical numbers added to the enjoyment of the evening. Brother Cooper was presented with a fine leather brief case by the Young People's Society and a purse of \$100 by the church. We are indeed grateful to God that He ever sent Brother Cooper to us as pastor. We are sorry to have him leave but since he is going in response to the call of God, we shall bid him God-speed and shall continue to uphold him in our prayers."

PASTOR LURA A. HORTON of PEOPLE'S CHURCH OF THE NAZARENE, PROVIDENCE, R. I., says, "The God of battles is with us. The summer months have been rather trying, as many have been away and the congregation has been somewhat scattered. But on a Sunday night in August, God answered prayer, a man of seventy-nine, and also three young ladies were seekers. Recently God called Brother Wm. Spencer, who was saved and joined the church under my ministry last December, away from us, and we shall miss him very much; but he was ready to answer the call. We are looking forward to the evangelistic services with J. C. Walker of Nebraska, and Arthur F. Ingler of Idaho, beginning October 19."

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Why We Teach It

By Rev. A. M. Hills, D. D.

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EVANGELIST HOWARD SWEETEN, writes, "Have just closed a successful summer's campaign. Our tent and campmeetings have been signally blessed of God, and definite results were accomplished in every one of them. We had meetings in Missouri, Kentucky, New York, Ohio and New Jersey, having for our co-laborers Frank Arthur, Alvin Young, Dr. Ridout, Arthur Johnston and wife, John Norberry and Burl Sparks. We witnessed the conversion and sanctification of many souls and some were called to definite service for God. We are now home resting a few days before starting our fall and winter work. The fire is burning, we are enjoying present victory and are looking forward to greater things in the coming campaigns."

REV. AND MRS. J. A. DOOLEY OF MINNEAPOLIS, (MINN.) HOLINESS MISSION, writes, "God is honoring our labors with the salvation of sinners, the sanctification of believers and the healing of the sick, and in the providing of finances to carry on this work, in answer to prayer. There is no budget, no solicitors and no appeals for money, and yet the expenses amounting to thousands of dollars have been met and we have never run behind in the twenty-one years that we have been here. Evangelist Lyman Brough of Michigan will begin special meetings with us October 19. The tabernacle is at 304 Marquette Ave., in the heart of this city of 460,000, convenient to many street car lines."

FROM LONG BEACH, CALIF., PASTOR A. G. CROCKETT sends his first report as follows: "The church is taking on new life and a better people to rally and respond to the call cannot be found. In the first two months of our ministry with this people, 150 have walked down the aisles to the mourner's bench of their own accord and have sought and found God. Last Sunday a free will offering, without the name or amount being made public, was taken to apply on our unified budget, and when counted it amounted to \$15,000. Attendance is at least one-fourth larger. D. V. soon we shall put on a Sunday school rally day for an attendance of two thousand, and will go over the top. The Young People are simply doing exploits. Prof. Dutton's great choir is getting greater and if Prof. Corey's Orchestra keeps on it will soon push the walls out and the roof off. To our Lord and Savior Jesus Christ we ascribe all the praise, honor and glory."

EVANGELIST JOHN T. LITTLE OF NAMPA, IDAHO, writes, "Have just closed a very successful meeting in the Sellwood Church, Portland, Oregon. The pastors of the city had been running a tent meeting here in Sellwood for three weeks when I dropped in to an evening service and they asked me to preach. Then they asked me to go on with the meeting and I stayed for three Sundays. God has been with us in a marvelous way. Seekers in every service. Our closing day (yesterday) was a great day indeed. The altar was lined with seekers in the night service and nearly all prayed through to victory. The service closed amidst shouting and praising of God. This is one of the finest churches in the Northwest country. A great future is before them. Brother John Croft is the pastor and he and his good people treated me royally."

"GREENVILLE, OHIO, CHURCH OF THE NAZARENE closed a great meeting Sept. 7. H. W. Welsh of Xenia, Ohio, was the evangelist. He is a great preacher of the Word of God and his preaching gets hold of the hearts of the people. Any church will do well to get Brother Welsh for a meeting. He is

now in a good meeting at Jamestown, Ohio. Our work here at Greenville is new. Pray that God will help us to succeed."—R. Haines, Pastor.

PASTOR SAMUEL SALMEN of Marysville, Washington, writes, "We have just closed a very profitable conference on Moral Education, with Miss Mary Brown of Seattle in charge. These meetings were a blessing to the church and community in many ways. The readiness with which the other churches and the Superintendent of the public schools co-operated with us was gratifying, and we believe there will be a unity between the churches as a result of these meetings that will be a permanent blessing to the community. Also our own church was brought before the people in a way that will help us. Miss Brown also spoke in the public school. Her messages are very instructive, deeply spiritual, and will lift the community to a higher plane of thinking and living. While they are scientifically correct in every respect, they are presented from the standpoint of Bible holiness, making them doubly beneficial. We urge our pastors everywhere to arrange with Miss Brown for a conference like this."

G. C. WILSON OF OUR CHURCH AT BREA, CALIF., writes, "The Brea church is still on the map. Interest and attendance is on the increase. The Lord has used our beloved pastor, W. B. Corlett (This pastor is the father of Lewis and Shelby, our pastors at Billings, Mont., and Yakima, Wash.—Editor) in a marvelous way. The Sunday school under Superintendent Mosley is moving on with a conquering tread. Last Sunday almost every seat was occupied, and if the increase continues, we will have to build a new and larger church. The N. Y. P. S. is on the increase. Last Sunday the room was not large enough to hold the people. We are contemplating a revival in the near future and solicit the prayers of the readers of the HERALD OF HOLINESS."

PASTOR DONNELL J. SMITH OF FIRST CHURCH, PORTLAND, OREGON, writes, "We concluded our pastorate with the San Francisco Church of the Nazarene in June. It was our privilege to serve this people for six years. The most difficult thing in all the years of our work was that of leaving, but such seemed to be the definite leading of the Lord. We doubt whether any pastor was ever permitted to labor with a more united loyal people. During the last year of our ministry in San Francisco, a beautiful \$50,000 new church property was brought to completion, more than fifty members were received into fellowship and \$12,000 was raised for all purposes. We are confident that the church under the leadership of Rev. I. W. Young will go from victory to victory. We have now been with the First Church Portland for three months. God has made them gracious months. We have witnessed a nice increase in attendance in all departments. We have surpassed all previous years in our summer Sunday school attendance, having more than 300 on our Fall Rally Day. Under the superintendency of Wm. F. Robinson the Sunday school is being completely re-organized with Beginners and Primary Department, Junior and Intermediate Department, Senior and Young People's Department and Adult Department. Each department will have its supervisor. We are persuaded that only in this way can we increase the efficiency of the work of the Sunday school and build up the attendance as it should be. During the summer months the four Churches of the Nazarene of this city have labored together in tent campaigns. God gave to us a very splendid hearing with many seekers. In the last campaign with the Sellwood Church, Rev. J. W. Croft pastor, John T. Little was the evangelist. God gave victory in a hard fought battle. The ministry of Brother Little was of a high order and very effective. Upwards of a hundred bowed at the altar. The plan is to undertake the tent meetings again in the summer of 1925. In this way we hope to build up and strengthen the existing churches as well as organize new churches."

PASTOR STEUBEN D. COX OF WEST SIDE CHURCH, Indianapolis, Ind., writes, "I am now entering my third year as pastor here. God gave us some great victories the past year, a number of substantial people united with the church and we feel that we are making progress. During the year we had three revivals. B. T. Flanery, C. H. Stalker, Bona Fleming and Burl Sparks were our evangelists and preached

the old-time gospel in power. We have secured splendid evangelistic help for this coming year. Evangelist Howard Sweeten, of Ashley, Ill., begins a meeting with us October 12. We are praying and planning for a great time of salvation."

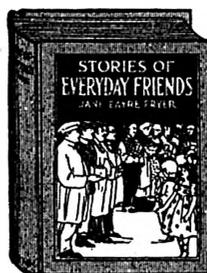
"SUBSCRIPTIONS ARE STILL COMING.. Evangelist L. L. Hamric sends seven; Evangelist John T. Little, eight; S. H. Elliott, Estill Springs, Tenn., three; Evangelist Balsmeier fifty-five; Evangelist Oscar Hudson and the Lowmans seven; Pastor Ben Mathisen, Fergus Falls, Minn., seven; District Superintendent Montgomery of Kentucky, twenty-four; Rev. C. C. Burton, Delmer, Ky., four; 'The Chatfields,' evangelists eight; and Evangelist Jarrette Aycock one hundred and twelve."—P. H. Lunn, Circulation Manager.

EVANGELIST OSCAR HUDSON, writing of his meeting in Iola, Kansas, says, "Great revival broke upon us yesterday. Without an invitation, souls ran to the altar and prayed into abounding victory. Souls at two-thirty and at night. Also some wonderful cases of healing."

REV. G. W. SLEFARTH, writes, "I have left my pastorate at Fitchburg, Mass., and am in the evangelistic field, my wife having returned to California to care for her aged mother. I am now in a meeting at Cundys Harbor, Maine, and will work my way west soon. God is blessing and giving us souls and we are looking for a gracious outpouring of His Spirit. This is a fishing town and a great field is offered us here. Hope to get a number of subscriptions for the HERALD OF HOLINESS before the meeting closes."

EVANGELIST L. L. HAMRIC of Hamlin, Texas, says, "Just closed a good meeting at Houston, Texas. A

YOUNG AMERICAN STORY BOOKS



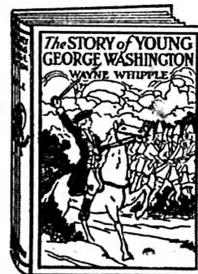
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Topics with suitable scripture references for Oct., Nov., and Dec.
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number of souls prayed through and some good people were taken into our church. We enjoyed our labors with Pastor J. E. Moore and his good people. It has been said that wherever there is a need, there is an opportunity and there certainly is a great need in this fast growing city of over 200,000 people. We secured a number of subscriptions for the HERALD OF HOLINESS."

SISTERS LILLIE MATHIS, MATTIE MAYES AND EDDIE MAY WARREN recently closed a good meeting at Chimes, Arkansas. There were good crowds at night and on Sundays, much conviction, a number of seekers and twelve professions. Sister Warren says, "This is a neglected and yet a very ripe field. Workers are needed. Some young man without a family who is just taking up pastoral work would come here and do a good work, win many souls and get experience that would be valuable in days to come. This is a real mission field. Who will come to the rescue of the people? Some one who feels this upon his heart, write us."

REV. D. M. CARPENTER WRITES FROM LOMPOC, CALIF., "I came here to hold evangelistic meetings and the saints asked me to be their pastor, so I will stay here a while. My address is changed from 1113 Palm Ave., Corona, to this place."

REV. N. J. DEBOEF, OAK HARBOR, WASH., "I enclose a list of nine subscriptions to the HERALD OF HOLINESS which makes sixteen that I have been able to send within a month from a strictly pioneer field. I am anxious to sow this country down with good literature."

EVANGELIST J. C. AND MARTHA WALKER OF HASTINGS, NEBR., write, "We had a good meeting in a Methodist community near Riverton, Nebr. We found some splendid people with whom to labor and were sorry we could not stay longer after the break came. They invited us back for another meeting. We had a good tent meeting with Pastor Prescott at Hemingford, Nebr., with forty seekers for regeneration or entire sanctification, all of whom prayed through. The interest in the children's meetings was quite remarkable. A number of boys were saved. From Hemingford we came overland to the New England District and are at present in a meeting at Johnson, Vt., among the Green Mountains. God is giving victory here, praise His name!"

ANNOUNCEMENTS

NOTICE—Having spent twelve years in the pastorate, I feel called to the evangelistic work. Have been in the ministry thirty years and have had twelve or fifteen years in the evangelistic work. Shall be glad to hear from any who would like to correspond with reference to meetings.—R. P. Fitch, 2506 Ida Ave., Cincinnati, Ohio.

NOTICE—During the fall and winter months wife and I will be available for a limited number of revival meetings as far north as Kansas, Missouri and Illinois and in the Southern states. We are not widely known in the evangelistic field, but someone with whom you are acquainted in the Southwest will no doubt recommend us, if you will write to them for information.—W. Evans Burnett, Lake Charles, La.

NOTICE—Our correspondence indicates that Evangelist R. L. Hollenback, Mansfield, Ill., has an open date October 30-Nov. 9; and that Evangelist R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio, has two open dates: one Nov. 16-30; the other Dec. 7-21.—Editor.

RECOMMENDATION—We wish to recommend Miss Katie Latimore to anyone needing a gospel singer. She has lived a beautiful life the two years that we have known her and has been a great blessing to our services and to our young people. She will do good service as song leader for your revival. Her address is Box 436, Caddo, Okla.—Her Pastor, H. W. Hanselman.

AN APPRECIATION—I was much pleased when I learned of the selection of A. S. London as President of your Nazarene school at Hutchinson, Kans. I have known Brother London ever since he began in the small preparatory school at Oklahoma City,

when the school there was just beginning. London mingles love and a sweet affability with intelligent discipline and a keen insight into human nature. He knows how to handle boys and girls and his method of instruction is imperative. He makes the other party see the point every time. With a natural fondness for music, he makes everyone keep time who is placed under his care. Your boy and girl will be safe at Hutchinson, and Mrs. London will show your girls how to hit the piano keys so as to make delightful, harmonious sounds. There is not so much as a microbe of destructive criticism in London's theology. He believes the whole Book. He votes with his eyes open, even as he prays with his eyes shut. He is a clean, conscientious teacher and is a good practitioner in his every day life. You will hear from Hutchinson College and the standard lifted by the great and glorious Bresee will never be lowered by that man.—D. F. Brooks, D. D., Albany, N. Y.

NOTICE TO MISSOURI DISTRICT—Pastors and church treasurers please send all money to the address below. The first month is now due, and as you know we have no money on hand. Please do your best to keep the District and General Budget paid up each month.—R. K. Downs, Dist. Treas., 1744 Preston Place, St. Louis, Mo.

A CORRECTION—The date of the Dallas District Assembly to be held at Bonham, Texas, is Oct. 22 to 26 and not Oct. 29 to Nov. 2nd as stated in our September 24th issue through error. All who expect to attend, notify W. A. Carter, Pastor, 508 Morgan St., Bonham, Texas, as soon as possible.

"I do enjoy the reading of the HERALD OF HOLINESS. It is such a comfort and source of strength to me. I need it and I would not know how to get along without it, especially the good sermons that appear from time to time."—Mrs. Emily C. Engelheart.

TELEGRAMS

FRESNO, CALIF.
Purchased tent. Two weeks' tent meeting conducted by our pastor, Chas. A. Gibson, thirteen converts. Sold present church lot for \$2,500, not including church. Purchased another church location, including two cottages for \$6,000. God is blessing.—C. E. Henderson.

OWENSBORO, KY.
Kentucky District Assembly closed Sunday night at Carthage greatest in history. District Superintendent, Montgomery unanimously elected third year. Dr. Goodwin presiding with graceful efficiency. Substantial gains, eight new churches, aggressive building throughout district, twenty-five per cent gain members, fifty thousand dollars all purposes, budget adopted, backing Trevecca College. Assembly Owensboro next year.—Rev. Chas. F. Pegram, Reporter.

IOLA, KANSAS.
Far reaching revival upon us. Rev. Oscar Hudson preaching to crowded house. Prominent man instantly healed of deafness. Souls being saved and sanctified.—W. H. Hardin.

DECATUR, ILL.
First Nazarene Church, greatest revival ever known, fifty at the altar tonight, nine hundred present. Bona Fleming at his best, hundred fifty seekers at the altar the first week. Expecting one hundred new members. Three hundred fifty-one in Sunday school.—L. G. Milby, Pastor.

CAMAS, WASH.
Just closed a two weeks' revival with Evangelist E. Arthur Lewis of Chicago. Good meeting throughout. Church greatly strengthened. A goodly number of seekers. Brother Lewis is a great preacher on second coming of Christ. Full house Sunday night with a victorious altar service—Homer C. Williams.

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"Scatter Seeds of Kindness and How Tedious and Tasteless the Hours." |
| Record No. 2.—"I'm in Sweet Beulah Land"—Mr. Lewis and Quartette.
"Lord Jesus Knows the Way I Take"—Mr. Lewis (Solo). | Record No. 9.—"I Am Looking Daily For My Saviour."
"And the Very God of Peace Sanctify You Wholly." |
| Record No. 3.—"Keep Me on the Firing Line, Jesus"
Mr. Lewis and Quartette.
"In Our Hearts the Bells of Heaven Sweet Chime"
—Mr. Lewis (Solo). | Record No. 10.—"The Wondrous Story."
"Old Tune 'Rock Me to Sleep Mother' .. "Mother Now Your Saviour Is My Saviour, Too." |
| Record No. 4.—"The Carnal Menagerie."
"Jehah—Pray, Brother, Move Quick." | Record No. 11.—"What You Need Now Is Sanctification."
"But the World Treats Real Salvation In Such a Funny Way." |
| Record No. 5.—"Good Old Time Religion Is a Million Miles Ahead."
"Let's Have the Old Time Ring."
Record No. 6.—"O Wand'ers On Life's Troubled Sea."
"I Will Live For My Saviour." | Record No. 12.—"Where My Saviour Leads Me I'll Follow All the Way."
"I Will Sing of My Saviour." |
| Record No. 7.—"This Is God's Will, Your Sanctification."
"The Time That Used To Be In Front." | Record No. 13.—"I Have Entered the Land of Corn and Wine."
Carnal Menagerie (Spoken). |

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EVANGELIST E. ARTHUR LEWIS, 341 West Marquette Road, Chicago, Illinois

REQUESTS FOR PRAYER

"Please pray for Mrs. Carrie Quinn, Elwood, Ind., who is afflicted with a cancer and physicians say she cannot live more than six or eight months. Mrs. Quinn is a charter member of the Church of the Nazarene here and a faithful and devout hand maiden of the Lord. Pray that God will heal her and give her many more years to bless the needy ones around her."—L. O. Green, Pastor.

Please pray that our mother may be healed of cancer. We believe "The Great Physician" is able to do it.—A. S., Colo.

Please pray for my husband who is in sin and says there are no Christians in the world.—A. S., Calif.

Please pray for my husband, who was once a faithful Christian, but is now backslidden.—A. S., Mo.

Please pray that my six grown children may be saved.—A. S., Ind.

We just cannot get along without the HERALD of HOLINESS, for it is like having a campmeeting in the home to read it. It is full of just such things as the people need."—Mrs. S. A. Jernigan, Fla.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50c.—Publishers.]

WANTED—A sanctified, all around blacksmith and horse-shoer. F. N. Smith, Box 564, Quanah, Texas.

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A covenant. Abraham goes to sacrifice Isaac.

GENESIS, 22.

22 ¶ And it came to pass at that time, that A-bim'e-lech and Phi'chol the chief captain of his host spake unto A'bra'h-am, saying, "God is with thee in all that thou doest:

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto:

B. C. 1898.
z ch. 20. 2.
v ch. 20, 28.
Isa. 8. 10.
z Josh. 2. 12.
1 Sam. 24. 21.
I if thou shalt lie unto me.

4 Then on the third day A'bra'h-am lifted up his eyes, and saw the place afar off.

5 And A'bra'h-am said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And A'bra'h-am took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in

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Henry Bell, Denison, Ia.
James M. Belt, 2316 New Hampshire Ave., Washington, D. C.
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L. E. Wright, 1005 Mentor Ave., Wichita, Kans.
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Terrace, Pa. Nov. 2 to 16

Transportation Expenses Must Be Paid Now

DURING the month of October we shall be compelled to make final settlement with the steamship companies for the transportation that we have reserved for the outgoing missionaries. Thousands of dollars will be required, and it will be impossible for us to postpone the payments. The money must be paid when due in order to hold the accommodations. Eight missionaries are scheduled to sail this month. In addition to the transportation charges funds will also be needed for the necessary equipment of these missionaries. May we urge immediate response to this appeal. A contribution to the outgoing missionary fund will make possible the sending of a large company of missionaries who are waiting to go. Help us now with your prayers and your gifts.

GENERAL SUPERINTENDENT REYNOLDS SAYS

"We Must Send the Missionaries"



GENERAL SUPERINTENDENT H. F. Reynolds, who has been connected with the foreign missionary work of the Church of the Nazarene from the very beginning of the movement, is intensely interested in the present plan to provide funds to send the missionaries who are waiting to go. Dr. Reynolds has visited all of our mission stations and is more intimately acquainted with the needs in the foreign fields than any man connected with the church. It is due to his godly wisdom, vision and zeal that we have today a missionary work that girdles the globe. He, together with our other General Superintendents, is earnestly praying that our people will not fail us at this time. He says, "We must not fail to get these missionaries to the fields. They are needed." Help answer the prayers of Dr. Reynolds by making a contribution.

DR. E. P. ELLYSON, SUNDAY SCHOOL EDITOR, SAYS

"Our Sunday Schools Will Co-operate to the Limit"



IN AN INTERVIEW with Dr. Ellyson, editor-in-chief of our Sunday school literature, he stated that the Sunday schools would be urged to contribute to the TWENTY THOUSAND DOLLAR FUND, to equip and send the missionaries who are waiting to go. He urges that every Sunday school take an offering in the near future for this purpose. Thousands of children in heathen lands will hear the gospel if we succeed in getting these missionaries to their respective fields. Dr. Ellyson is intensely interested in missionary work. He is exceedingly anxious that every Sunday school shall become missionary in spirit and in activity. May we urge that our Sunday school superintendents co-operate with Dr. Ellyson to make this possible.

PLEASE DO NOT DELAY

We are making tentative arrangements to send all the missionaries whose names have been mentioned from time to time in recent issues of our paper. Failure to get the necessary funds will be one of the keenest disappointments we have ever known. Hundreds are praying that we may be able to send them. To send them it will be necessary for every one to do his best both in praying and giving. May we urge immediate response to our appeal.

E. G. ANDERSON, *Secretary*
DEPARTMENT OF FOREIGN MISSIONS
CHURCH OF THE NAZARENE

REV. E. G. ANDERSON, *Treasurer*.
2905 Troost Ave., Kansas City, Mo.

I enclose herewith \$..... as my contribution
to help send the gospel to the perishing millions.

CHURCH
DISTRICT
NAME
STREET OR ROUTE NO.
CITY AND STATE

MANY NATIONS REPRESENTED

Our missionaries who are now going to the front have already acquired the following languages: Zulu, Bengali, Marathi, Spanish, Chinese, Japanese; so they are ready to preach the minute they land in their respective fields.

There are about *ten million people* living in the territory occupied almost exclusively by our missionaries. They depend upon us for the gospel. We must not fail them.

E. G. ANDERSON, *Treasurer*.