

HERALD of HOLINESS

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

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EDITORIAL

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

A Student's Distress

IT is an easy thing for those who are settled in their life's calling, saved from all sin, know the truth of God's word experimentally and are so concerned with the practical problems of life that they are willing to brush the theoretical problems aside as of small concern—I say it is an easy thing for people like this to settle the question of Evolution by just simply saying "It is foolish and untrue." It is also easy to make a few comical remarks about man's relation to the monkey and consider the question settled and pass on. But a student in school, preparing to to teach or, at any rate, obliged to study the various sciences from text books that are full of evolution and under teachers who are more or less fixed in their acceptance of these naturalistic and skeptical theories, is in quite a different situation.

I recently received a letter from one of the latter class which says with every evidence of earnestness: "If a theory of evolution does prove to be correct, I can not make the connection between it and the story of the beginning of mankind as told in Genesis. If mankind evolved, what is the purpose of the story of Adam's and Eve's lives? And where do we get carnality, if we are not descendants of Adam and Eve?"

"Is it possible that we may be mistaken in our understanding of the Bible story of creation? Might Adam and Eve just be types of the creation of all mankind? Might not God have created many other people at that time? (See Gen. 4:14-17) Could a city be built without many people? And is it likely that all of them were descendants of Adam? Suppose they were not, does not this give room for a theory of evolution?"

"I believe the Bible is God's inspired book to teach us the plan of salvation, but it is not a book of science and it is not necessary for it to go into detail as to how He created us.

"Have we any way of knowing that the creation took place 4004 B. C., as is said in so many reference Bibles?

"Does not the fact that there are different races of mankind favor a theory of evolution?"

"Do you think a theory of evolution could be made to agree with the Bible?"

I have given this student's questions and comments thus in detail because they seemed to me to present the real problems that students must meet. This student declares that her great desire is to know how to meet the many problems which arise.

To begin with, let us say that there is no danger that evolution will *prove* to be correct. It may keep on *claiming* to be correct, but it will always be just a hypothesis that can not be proved. In fact, it will surprise you as you study it more to find out how very sandy the foundation is upon which it rests. Really, I believe that if evolution were *studied* instead of just taken for granted, there would be very few who would profess to accept it.

In the second place, let us observe that the Bible nowhere has given any dates or even any estimates of the time of creation of heaven and earth. It was an act of God and was "In the beginning." There is nothing to forbid one from believing that the world is ever so hoary with years, if he finds evidence that such is the case. The date 4004 B. C., given in the margin of the Authorized Version of the Bible as the date of the creation of man was reached by following out the ages of the patriarchs, the times of the Judges, of the kings of Israel and Judah, etc.; and this date should be thought of as *approximate* and not exact. However, the Bible story of man can not be stretched to more than ten thousand years, and there are evidences outside the Bible that this period covers the entire time that man has been upon the earth.

The fact that there are different races of men upon the earth is perfectly agreeable to the Bible account of man's origin and progress and does not require evolution as an explanation.

There are many arguments in favor of our accepting the Genesis account as literal. In the first place, this account is the foundation of all the history there is in the Bible and to think of it as metaphorical would necessitate our considering the history which rests upon it as metaphorical also. There is no sense in the compromise that some would offer by saying that a thing may be Scripturally or religiously true while scientifically false. Truth is truth whether it is Scripture or science. We are all descendants from Adam and Eve and that is the reason we possess the carnal or depraved moral nature. There is no other explanation of our state. All the facts recorded in the Bible concerning the founding of cities and other references to the number of people living at specified times are explainable upon the basis of the longevity of the ancients. It might surprise you if you would figure out the probable or possible number of the descendants of Adam who lived in the world by

the end of the first one thousand years which would bring you about to the close of the life of Cain. Sufficient to say that there were enough to build a good many cities of creditable size.

Though the Bible is not a treatise on science, yet wherever it touches science it is correct. Neither is it a Book on history, primarily, yet its history is correct and is attested by Archaeology and by every possible collateral evidence.

Scientific men themselves declare that all the species of animals and plants which exist upon earth are older than man. This agrees with the order given in Genesis. And according to the order in Genesis the plants came first, then the lesser animals, then the higher animals and, finally, man. This is all that science knows about it. The idea that the higher species evolved from the lower is all a pure heathenish guess. Science does not have a single fact that disputes the Bible claim that God made each particular species as distinct as they have ever been since. Science can not produce a single "missing link" between the species; the reason is simple—there are none. Every species has been distinct from its earliest history. Evolution is groundless in this respect.

Answering the last question, I will say that I do not think any one can make evolution and the Bible agree. One or the other must be rejected. But I do not mean to confuse the facts of science with the theories of science. The facts of science agree with the Bible and with every thing that is true, but the theories of science do not even agree with themselves.

Evolution, even as a scientific theory, has had its day. Scientists may not come to accept the Genesis account, but the best among them by no means accept the guesses of evolution. So you and I will be safe standing by the Book. If the others do not come to us, they will at least remain at sea and if they ever find out the truth they will come to the Bible position. Let us rest easy, they can not shake the Rock of Ages.

"LAY HANDS SUDDENLY ON NO MAN"

A LETTER has just come to my desk describing a woman who came to a certain Nazarene Church in New York posing as a member of our church in another town and proposing to buy a home in the new location. The good people of the church accepted her statements at face value and she got away on Monday with several days board and lodging and ten dollars in money which she had borrowed.

Some time ago a man came into a Church of the Nazarene in a western state professing to have had the experience of holiness at one time, but to have backslidden and to be very anxious to be restored. The "brethren" took good care of him and assisted him all they could in the two or three days seeking in

which he engaged. At last he "confessed" that he had killed a man in an eastern state and declared the only way out for him was to return and surrender himself to the authorities and take the consequences of his crime. The "brethren" agreed with him and urged him to go at once and surrender himself. The man was quite ready to go, but declared he was out of money. The kind hearted brethren could not let the matter of fifty or sixty dollars railroad fare stand between a man and his soul's salvation, so the money was raised and given to the "seeker." The "seeker" seems to have become so deeply involved in his own case that he has never had time to even drop the "brethren" a card to let them know how he came out.

This is a wicked old world, but the person who will feign religion and church membership in order to get money is about as detestable as any one that I can think of. But, of course, few if any of such people will read these lines, so it is useless for me to offer a strong denunciation of this class. But I would remind our people of the words of Paul that they are to "Lay hands suddenly on no man." Especially if the man (or woman) is asking for trust, either of position or money, let him offer good evidence to back his claims before you "Lay hands on him."

DEFEAT AFTER PARTIAL VICTORY

ISRAEL had captured Jericho and had been promised strength to possess the good land which the Lord had given them. But members of the army stopped to gather the spoils which were scattered in such abundance upon the ground, and their stopping laid the foundation for defeat.

It often happens with us that we let up on prayer and watchfulness with the coming of the first flushes of victory, and thus we prepare for defeat in the immediate future. There is a reason for the "hard pulls" which so commonly come just after the fruitful service in the revival. We stopped to enjoy the spoils of the partial victory and so lost the joy of the fuller victory which we should have had.

In his lecture on "The Price of a Soul," Mr. Bryan suggests that a man reduces his earning capacity by stopping to collect his salary. He claims that if a man really earns a large salary, he will not have time to collect it, and the fact that he has used time for the collection of large pay is evidence that he has not earned it.

Vigilance is always the price of victory. We are defeated as soon as we decide that we have gone far enough. No matter what our attainments, we must always still declare, "Brethren, I count not myself to have apprehended."

It is not the man who is expert on all questions of theology who gets the greatest blessing every time, but it is the soul that unceasingly and affectionately cries out for the living God.

Questions Answered

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

Q. Please define the distinction between normal desire as God given and lust as Satan's deposit. E. E. W., Mich.

Ans. Both desire and lust are actions, though they are, of course, but psychical actions. Desire may be said to be God given only in the sense that man is so constituted of God as to be capable of desire. Lust can scarcely be spoken of as Satan's deposit. A full explanation of this subject would require a treatment of the whole subject of temptation and sin. It would scarcely justify me to enter fully into this important subject, but I hope all who read this will secure a copy of Dr. R. T. Williams' book on "Temptation" which is the best and almost the only Scriptural treatment of the subject that I have ever seen. Without attempting to quote Dr. Williams accurately, I will give this simple thought from his treatment. He says, in substance, that desire within itself possesses no moral quality and only proves the existence of a natural or acquired ability. But when the will is united with desire a motive results and this brings moral quality. Lust is sin because it consists of the will to satisfy a legitimate desire in an illegitimate manner. The will to gratify a legitimate desire only in a legitimate manner constitutes virtue. Thus we see that desire and lust are not parallels, for lust is a combination of desire with bad will.

Q. Please explain Matt. 5:29, 30. M. S., Ind.

Ans. The requirement to cut off the offending hand and pluck out the offending eye means that we are to make no truce with evil passions and sinful appetites, but that we are to remove the occasion for sinning as far away from ourselves as possible on just the same principle that we would surrender the gangrenous hand to the surgeon in order that our lives might be spared.

Q. When did Paul experience the 7th chapter of Romans, was it when he was struggling to serve God under the law, or was it his justified life? T. H., Mich.

Ans. The seventh chapter of Romans is a description of the struggle with the carnal mind, the old man of sin in the heart. I think it would be a mistake to refer the Apostle's experience in this matter to either one of the above named states to the exclusion of the other. He had this struggle in the old days as a legalist, the conflict continued on into his justified life and ended only when he was finally sanctified wholly, when the Spirit of life in Christ Jesus made him free from the law of sin and death. This is, also, the experience we have all had with the old man. He has worried us as sinners and as justified believers, only the baptism with the Holy Ghost makes us really free from his subtle presence.

Is Your View Fundamental or Incidental?

By B. F. HAYNES, D. D.

AS to the outcome of human life, much depends upon how a man views it, whether he takes an incidental or a fundamental view of its real meaning. In this case it is literally true as the wise man in Holy Writ says: "As a man thinketh in his heart, so is he." A man's conception of life's import determines life's results.

If a man construes his life to be a call to him to be a farmer, he may make a very fine farmer, but he will make only that. If a man considers his life to be a call to the law, he can make a fine lawyer, but nothing more. If medicine be a man's interpretation of his life's meaning he can make a fine doctor, but this will be the goal of his achievement. All such lives can be eminent successes on material lines, but essential failures ending in tragedy, hopeless and indescribable. Such men have taken incidental, instead of fundamental views of life. Hence their horizons have been limited by the sensuous and physical, the spiritual and eternal being shut out from their view.

Had the farmer taken the fundamental view of life he would recognize that his primary and divine call was to build a symmetrical Christian character for God and eternity; and that incidentally he chose farming as a means for making expenses while engaged at his real job.

Had the lawyer taken the fundamental view of life, he likewise would have recognized character-building as life's real purpose and practicing law as an incidental means for meeting expenses in the prosecution of his real life design.

The correct view held by the doctor would have made a like transformation in his history.

Was it William Carey, who when asked what his business was, replied: "My business is preaching the gospel, but I cobble shoes to pay expenses."

If we are right in the preceding propositions, we are right in saying further that every farmer who is a Christian will make his religion the fundamental thing in life and crop and stock raising as incidental or secondary.

Likewise, Christian lawyers and doctors, if true to the lofty claim and ideal of the gospel will feel and exhibit a livelier interest and concern for the souls of their clients and patients than for the fees they collect for their services.

Christ's teaching makes one thing plain, and that is, that He saves men to be as light and salt for the salvation of others and thereby be built up as habitations of God—temples of the Holy Ghost. This divine altruism is the brick and mortar out of which we are all, as Christians to be constructed into temples for God's inhabitation.

How can such a man view his business or profession in any other light than as wholly secondary and subservient to his higher and only real object and purpose of living—that of service to God?

Three stone cutters were busily engaged in working on a stone. A stranger asked the first what he was doing. "I am working for \$7.50 a day," he replied. "And you?" the stranger asked the second. "I am cutting this stone," he growled. When the question was put to the third man he answered reverently, "I am building a Cathedral." The same work and yet a wholly different work.

AMAN is not necessarily a pessimist who observes and states facts, even though the facts may be alarming and discouraging. To say that there is a spiritual dearth throughout the church is simply stating the fact however deplorable that may be. The moral standard throughout the world is very low and the spiritual standard throughout the church is depressingly below par. In many a quarter the statement of the apostle is verified: "Having a form of godliness, but denying the power." The church services are largely for entertainment purposes. The moving picture has taken the place of the gospel, the prayermeeting is formal and stiff, without juice or unction. The Amens and Hallelujahs have long since quietly departed this life and are buried beneath an avalanche of forms and worldliness. The glory has departed from Israel, and this is noticeable on the face of the worshipers. There seems to be a woe-begone expression indicative of an empty, unemotional heart. Heart-felt, spontaneous, cheerful, direct testimony to the saving power of Jesus' blood, is the exception rather than the rule. The class meeting has died, the young people read a "squib" from some religious paper and that takes the place of testimony. What is the matter? The freshness, glory and divine power so characteristic of Holy Ghost Christians is gone because He—the Holy Spirit—has departed. There can be no refreshings without Him. When He is come, then the fires of pentecost begin to burn. Without Him there is barrenness and death.

Therefore, it must be apparent that there is a woeful lack of spirituality among church members. This must be clearly seen by those who know anything about the deep things of God.

A Methodist writer a little while back writing in *Zion's Herald* said some terse, awful things. Here are but a few of his sledgehammer blows:

"I have ceased to offer prayer in some

One view was incidental, the real view was fundamental. One man saw, above and beyond the daily wage and the stone under his chisel the temple rising in its grandeur and beauty.

So widely divergent are the views of the followers of God, some see only a routine of duties to be done, trials to be borne and promised recompense, others with larger and loftier views see rising above and beyond all these lesser things, the "holy temple in the Lord into which they are being builded together for an habitation of God through the Spirit."

Remember, brethren, Paul says, "We are laborers together with God; ye are God's husbandry, ye are God's building."

Spiritual Decline

By REV. C. E. CORNELL

families because they sit upright while I am on my knees."

"In some pastoral homes, prayer is offered sitting around the family 'board.' Not only have we ceased to kneel in our homes, but we have actually ceased to have family prayer at all, in nine-tenths of our homes."

"Yes, you may pray if you want to! It won't do any harm! Well, I don't care, suit yourself." These and similar replies are not infrequent in the homes of professing Christians, where the pastor asks: 'Shall we have prayer?' All sense of reverence, all idea of communion with God have been lost."

"Dr. Upham, a few General Conferences back, told us that men that our fathers would not have used as sextons, are prominent figures in our official boards. Who can doubt this of some of them? Swearing men; men who run Sunday excursions, and keep open summer amusements the Sabbath-day long. Why, one such whose money has been lavished on the local church, swore violently over the disarrangement of some flowers in the auditorium, demanding the 'son of a — who had interfered with his decorations.'"

"Cut your first prayer down to three minutes," was the mandate of an official board to the pastor of quite a prominent church, and thereafter he prayed alternately, opening his eye upon his watch, and racing like the wind through his supplication."

"No temperance meetings in this church; no temperance addresses from this pulpit. This house was erected for the worship of God—so said a board of trustees where politics was largely controlled by that board."

"Said one pastor to another, 'My, my! this is dreadful, dreadful! but you found this wickedness; it did not emerge after you became pastor. Don't touch it! You are not responsible.' Said the District Superintendent also: 'It is not your fault; and as you can not cure it, let it alone.'"

This is, no doubt, a faithful picture of conditions as they exist in many a church and community. Sin is covered up, winked at, and of course there can be no spiritual power.

No one can cover and prosper. If this is true of an individual, it is also true of the church. But who wants to stir up a stink?

The Church of the Nazarene has not come any too soon. If we will maintain discipline, preach regeneration and entire sanctification, emphasize prayer, lead our people into deep spirituality, and do not seek to be popular, we will continue to have a church of mighty revival power. The gates of hell shall not prevail against it. Let each pastor push, pray and preach to this end.

Conclusive Evidence

The Testimony of the Bible to its Verbal Inspiration

By B. W. MILLER, M. A., S. T. M.

"To the Law and to the Testimony." Isa. 8:20.

WE believe that, "*The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators and copyists and printers, (is) the very word of God, and consequently wholly without error.*" (General Assembly, Presbyterian Church, 1893).

The Book testifies that it is directly from the hand of God. In the Old Testament "Thus saith the Lord" and similar expressions occur more than twenty-five hundred times. Saint Augustine says, "The Scriptures are the letters of God, the voice of God, the writings of God." "They are without error since they were accurately written by the co-operation of the Holy Spirit," writes Origen. The words of the Bible are inspired, or as the Greek is, *theopneustos*, literally God-breathed. They are the Creative Breath of God. Holy men wrote as they were moved—*pheromenoi*, borne along—by the Holy Spirit.

OLD TESTAMENT TESTIMONY

"Moses said unto the Lord, I am not an eloquent man . . . and the Lord said, I will be thy mouth" (Ex. 4:10-12). "The Lord said unto Moses, Write thou these Words." "Hear now my words" (Num. 12:6). "But if a prophet shall speak a word which I have not commanded him to speak . . . that prophet shall die" (Deut. 18:20). With reference to the Commandments it is written: "I will give thee Commandments, which I have written" (Ex. 31:18). "And He gave unto Moses . . . tables of stone written with the finger of God" (Ex. 32:16). "The tables were the work of God, and the writing was the writing of God" (Deut. 4:12). "The Lord spake unto you . . . even ten commandments, and He wrote them" (Deut. 5:12). "These words the Lord spake and He wrote them" (Deut. 9:10). Hundreds of times in the writings of Moses' testimony is given that the writing is directly from God. Chapter after chapter in Leviticus begins thus: "And the Lord spake unto Moses, saying."

David said, "The Spirit of the Lord spake by me and His word was upon my tongue" (2 Sam. 23:2).

Balaam said, "The word that God put into my mouth that shall I speak" (Num. 22:38).

Isaiah said, "Hear the word of the Lord" (Isa. 1:10). More than twenty times did he declare that his writings were explicitly the word of God.

Jeremiah said, "I can not speak . . . And the Lord said, Whatsoever I command thee, thou shalt speak . . . Behold I have put my words into thy mouth" (Jer. 1:6-9). Almost one hundred times did the prophet say that the word of God came unto him, or that he spake the word of the living God, or similar expressions.

Ezekiel at least sixty times writes that his words are the "words of God." "Thus saith the Lord God. He that heareth let him hear" (Ezek. 3:27).

Daniel was inspired to write, "When I heard the voice of His words" (Dan. 10:9).

Hosea said, "The word of the Lord came unto Hosea" (Hosea 1:2)

Joel said, "The word of the Lord that came to Joel . . . Hear this" (Joel 1:1, 2).

Amos and Jonah bore testimony that their words were from God. (Amos 3:1; Jonah 1:1).

Obadiah, Micah, Nahum, Habakkuk, Zephaniah and Zechariah open their prophecies by declaring that their words are from the Lord, that He spake through them.

Malachi, the last writer of the Old Testament, writes twenty-four times, "Thus saith the Lord."

In practically every Book of the Old Testament it is declared that the writings are the words of God, that they spake as God gave utterance. This is especially true of Moses and all the Prophets.

CHRIST AND THE APOSTLES

Christ, the chief corner-stone of the Church, said, "I have not spoken of myself, but the Father . . . gave me commandment what I should say . . . I speak therefore even as the Father said to me" (Jno. 12:49, 50). "I have given unto them the words Thou gavest me" (Jno. 17:8). "As my Father has taught me, I speak these things." "This was done that it might be fulfilled which was spoken by the Lord through the prophet." "The Scripture can not be broken" (Jno. 10:35). Christ's messages were inspired—God-breathed.

When the High Priest spoke of the death of Christ it is written, "This spake he not of himself . . . He prophesied" (Jno. 11:51).

"They were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:1, 4). The words of the apostles after Pentecost were inspired.

Paul said, "All Scripture is given by inspiration of God" (2 Tim. 3:16). "Not in words which man's wisdom teacheth, but

which the Spirit teacheth" (1 Cor. 2:13). "Ye accepted it not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13).

God inspired Peter to say, "For the prophecy came not in the old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost."

John wrote, "The Revelation of Jesus Christ . . . unto John His servant, who bare record of the Word of God and of the testimony of Jesus Christ" (Rev. 1:1, 2). As the crown of the Revelation of God to man, he wrote, "If any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life" (Rev. 22:19).

The Scriptures are called: "The Oracles of God" (Rom. 2:3). "The Word of God" (Luke 8:11). "The Word of the Lord" (Acts 13:48). "The Word of life" (Phil. 2:16). "The Word of Christ" (Col. 3:16). "The Word of truth" (Eph. 1:13). "The Word of Faith" (Rom. 10:8).

In the language of the Westminster Confession, "The heavenliness of its matter, the efficacy of its doctrine, the unity of its various parts, the majesty of its style, the scope and completeness of its design" all indicate the divinity of its origin, the inspiration of its contents and the validity of its message.

We believe the Bible because it bears testimony to its own inspiration.

WE WOULD SEE JESUS

By REV. FRANK MARSTON, D. D.

Secretary American Bible Society, Central Agency
They were Greeks. They had come to Jerusalem to worship at the time of the feast. They had heard something of Jesus. They wanted to know more. For some reason or other they hunted up Philip and said to him: "Sir, we would see Jesus." That was a long time ago. The other day I received a letter from a man in a Tennessee city and this is what he said in his broken English:

"I am a Greek Christian. I was made in America by the Word of God and I am walking about twenty years and the light is greater every day as I leave it. I came to the place where I feel I like to do more for my Master and more for my fellow-men, especial of my own countrymen for I bear them, record that they have a zeal of God but not according to knowledge. They never had no chance to know the Word of God—to know what God wants them to do. For the past 1500 years they were led astray from the truth and simplicity of the teaching of Christ and went to the forms and types into holy water and holy oil and to Mary and to saints. It looks to me that they worship the creature more than the Creator and as my spiritual eyes open I can not rest. But I like to tell the Story that God so loved us that He gave His only begotten Son that whosoever, and that means me and you. There are 400,000 (Greeks) in America and they are like sheep without a shepherd. I feel that there is a great opportunity to do missionary work right at our door not to send missionary to Greece. But Greece has sent her people here and if the church would have done her duty we would have had plenty of our own people to work among our own nationality. I was here fifteen years among church people and no one invited me to church or Sunday school and I know when I came to Sunday school and church and heard the Word of God I was convinced that I was not living the right kind of life so I followed the light and through my influence two young men have become preachers."

The Greeks still desire to "see Jesus," it seems, from this rather touching letter. What a rebuke to the church that for fifteen years it did not lead this young Greek to Him. The Word of God was the way "Out of the dark" for him.

SELFISHNESS

By J. T. UPCHURCH

A Most Unpopular Subject For Discussion

WHEN one attempts to discriminate between this thing or that thing and endeavors to determine which is the greater of the two he has a very difficult task indeed. We are so human and our humanity is so easily influenced by local sensations and immediate conditions that we are liable, on the spur of the moment, to exclaim, "This is the greatest service I was ever in!" or, "This is the grandest meeting ever held!" or, "That was the most wonderful sermon ever preached!" or, "That was the blackest crime ever committed!"

On and on we go making extravagant comparisons until our exclamations become empty, meaningless phrases. However, there are some things that stand out in bold relief when compared to other things.

The subject selected for this brief sermon, is a desert subject, with vast stretches of desolate waste, swept by poisonous winds and infested with venomous serpents, fiery-eyed beasts of prey, and is strewn with ghastly, grinning, skeletons of those who have perished in this wilderness of woe.

Selfishness, if not the greatest, is at least, one of the greatest impediments to the success of human achievement and happiness.

Carnality, which is said to be, the only begotten son of the devil, is condemned by the Bible as an outflow of the boldest type, entirely beyond the reach of the law for "it is not subject to the law of God, neither indeed can be."

Let us notice some of the things charged to Carnality, under the name of the Flesh. "Now the works of the Flesh are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness and revelings."

That is a list of terrible attributes of Carnality, but there is something worse than Carnality. The Devil is worse for he is the father of Carnality. There must be something worse than the Devil for something made the Devil. Sin made the Devil; there is something worse than sin for there was something that made sin and that something was selfishness.

Self is subject to the highest exaltation as well as to the lowest debasement. Daniel purposed in his heart he would not defile himself.

Temptation is not sin.

Temptation is the presentation of a desired object to a rational being.

Lust is not sin. Probably the marginal word "pleasure" will be more clearly understood than the word "lust."

Lust is desire set in action to either accept or reject the thing or object presented by temptation.

Lust, when it yields to conception, brings forth sin.

Sin, when it is finished, bringeth forth DEATH.

Sin was not born in a brothel, nor in a saloon, nor in the mind of a noble man, nor in the heart of a pure woman, but in the soul of a holy angel. The angel carried sin to the loving heart of a pure woman and wrecked her, therefore, sin is greater than a pure woman. The woman carried sin into the strong will of a noble man. It crushed his will power and destroyed his happiness, therefore, sin is greater than the sovereign will of man. Man transmitted sin to his offspring and blood began to flow, therefore sin is stronger than the children of men. Sin has wrought havoc among angels and with humanity and yet there is something greater than sin.

Selfishness, in the soul of an angel, was the open door through which sin entered. Selfishness, in the heart of the woman, was the open door through which sin passed to bright her future. Selfishness in the mind of man, was the open door through which sin went to wreck his sovereign will. Selfishness, in the life of Cain, was the open door through which sin entered and started a river of blood. Sin, when it is finished, bringeth forth death, but God has provided a Remedy for sin, by which we may escape death.

When a human being has been pardoned and cleansed from all sin, there is no possible way for the Devil to ever enter that human being again except through the door of Selfishness.

There is no vicarious atonement for Selfishness.

After you are sanctified wholly you still retain all of your natural appetite, hence, the sanctified soul is exhorted to "present your body a living sacrifice, holy acceptable unto God, which is your reasonable service." Paul, discussing this thought, said: "But I keep under my body, and bring it into subjection" (lest what?) "lest that by any means, when I have preached to others, I myself should be a castaway." Selfishness is the only battleground of the sanctified soul. Keep that door closed and you can keep sanctified to your last laboring breath.

Will you pause for just one moment and tell me honestly, is it not a fact that all sin, sorrow and suffering that has overtaken you in life was caused directly or indirectly through your own selfishness?

With these few preliminary remarks I have opened a field of thought broad and extensive, where you may wander, day after day, the remainder of your natural life, for the further you go the vaster becomes the subject.

Let us exhort each other to beware of selfishness, for it is the flood gate through which eternal misery may turn its waves of perpetual woe.

Christ was the most perfect type of unselfishness the world has ever known and He tells us, "If any man will come after me let him deny himself, take up his cross and follow me."

THE WHOLE FAMILY

By REV. HENRY C. ETIELL

THE theme is drawn from the language of the Apostle Paul at the opening of his wonderful prayer in the third chapter of Ephesians, verses fourteen and fifteen: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

The words "In heaven and earth" convey the idea of a divided family. Consider first the reference as being to the human family alone, and only to that part of it that is traveling in the heavenly way.

"The children of men arise and pass

Out of the world like blades of grass."

It is an endless procession. Multitudes have passed over. Others are just passing. They drop out of our sight, one here, another there, every day.

"For oh! we stand on Jordan's strand,

Our friends are passing o'er."

Other multitudes are just entering upon the stage of action to run their brief course and disappear in pursuit of those who have gone before. We wave a farewell to a departing one and turn to salute a new-comer. The voice of mourning for the deceased is mingled with the voices which rejoice over the new born babe. Still they come, and still they go.

But all are one family. All are members of one race; a race which was created in the image of God, but fell under the curse of sin; and must be redeemed, if redeemed at all, by the blood of the Son of God. As the procession passes through this vale of sin and sorrow, each one in his turn halts at the cross, and rises to praise the name of the Savior. Then passes on to praise Him forever on the other side.

It seems that those who pass over do not forget us who are left behind. They look down upon us as we run the race which they have finished. (Heb. 12:1) They wish us well and may be helping us more than we know. Though divided, we are one family and have interests in common. We sing, "The fellowship of kindred minds is like to that above." The fellowship of those below and those above, though interrupted and impaired, is not wholly broken off.

There is going to be a great family reunion by and by. I do not know when this will be; and the only safe thing is for each one to be ready, robed in the beautiful garments in which we are to appear. Plenty of time will be given for all of us, but none too much for any of us to get ready for that day. "What a gathering of the faithful that will be." It will be no insignificant company of despoiled stragglers, but a band composed of the true nobility that will appear on that day.

"I'd rather be the least of them who are the Lord's alone,

Than wear a royal diadem and sit upon a throne."

But will membership in this great family be limited to the human race? Was that the limit of Paul's thought in this passage? I can not think that this is true. The Bible gives flashes of intelligence concerning countless multitudes of loyal creatures who wait on the bidding of God. Beings of various orders who "Minister for them who shall be heirs of salvation." They are interested in us; and should we not regard them as members of the one great family of God?

We have but little idea of the vastness of the creation of God. We probably underestimate the number, greatness and variety of the intelligences with which it is peopled. I am prepared to be surprised at the revelations of the great reunion day; and to be lost in "Wonder, love and praise" at the condemnation of God in providing redemption for us at all; and, above all, that He should provide redemption for us through the blood of His Son. The chief value of a human life is the investment of the precious blood of Jesus in it. Though limitless multitudes of mighty and resplendent creatures wait on Him with great delight. He does not over look the most insignificant of His human creatures.

As I lie down to rest, this moment, I shall fall on my knees and pour out anew the expression of my gratitude to my Maker that I am a member of the immense family of Almighty God.

SPRINGFIELD, OREGON

INDIANAPOLIS TENT ASSOCIATION

We are now closing up our third month of our tent campaign here in Indianapolis. We have had some 13 meetings and we are not through. One of the outstanding features of it all has been the ease with which we have carried on the undertaking and the hearty co-operation we have received from so many worldly and outside people both in the church and out of it. I was told by one of our brethren at a new church we organized last year that the Methodists were very generous in their support and saying that our Nazarenes were doing good and needed work and they wanted to support us. At this same place one year ago we had nothing but I was informed by the Treasurer that they in less than one year following our tent meeting there last year had raised more than \$5000 and have as fine pastor as we have on the Indiana District in the persons of Rev. E. E. and Ora Turner.

Here is another concrete example of what can be done. We had a meeting in Brightwood this spring and organized a new church with a good following and this week the present evangelist in the person Rev. Clyde Green and one of his leading men came over to my house and we are going in to buy two lots and erect a tabernacle. They have a good Sunday school of about 60 and have organized a tithe band.

Here is another example, our colored meeting, while we did not have a great crowd, but we found the following of clean, clear cut radical holiness people who want to go the Nazarene way and we found the people who would pay the bills and die for holiness and like our Manual and wanted a Nazarene Church. Why not push out?

Another phase, we have had a very urgent call for a tent meeting in the wealthy district, where our dear Campbellites and formal friends predominate and they want us to bring red hot goods to their hungry souls. We are going to do it.

Now just a personal word to the point. It can be done in any city. But a preacher must get to the place where he is not afraid to "blister" his hands and work like a dog. I think one reason why this program is not put on in many places is lack of vision, fearfulness of hard work, lack of push. Indianapolis crowd are a poor crowd. There is only two men among us with any wealth and we keep them "hard up" all the time. But we are getting there.

Think of it thousands of souls who have heard the gospel this summer, hundreds have found God. Our Nazarene churches given publicity, moral uplift to whole city. The other day we had difficulty in getting a lot and went to our Mayor and he put it across for us. We can do the job. Let us get busy. No need to plead it can not be done and it generally lies at the pastor's door for not being done, for our great and good laymen are anxious to put money into spreading the gospel. We love the fight. Let us go to it.

EVERETTE O. CHALFANT, Reporter.

FROM JOHNNIE AND JACKIE DOUGLAS

Greetings from the song evangelistic field to the dear HERALD of HOLINESS readers scattered abroad. From every standpoint this has been the most prosperous year of our lives. God has given us the greatest revivals that we have ever seen in our ten years of song evangelism. We have had the privilege of helping to organize and establish two new churches this year namely Konawa, Okla., and McKinney, Texas. At both places we have helped to raise finances to build places of worship. Also at Poteau, Okla., we helped to raise the finances to pay for the newly built tabernacle which Rev. W. J. Bell had built mostly with his own hand and with

the assistance of a member or two of the church there.

The evangelists with whom we have labored are Rev. I. M. Ellis, of Bethany, Okla., at Port Arthur, Texas, with J. W. Bost, pastor; Rev. L. L. Hamric, of Hamlin, Texas, in revivals at Poteau, Okla., and McKinney, Texas. Brother Hamric is an old-time preacher of the John the Baptist type. He makes friends wherever he goes and generally leaves some new loyal Nazarenes for the pastor. Brother Ellis is another strong and winsome evangelist, however, we were almost completely rained out at Port Arthur. At Holdenville, Konawa, Caddo, Ada, Bartlesville, and Shawnee we have had the privilege of laboring with Rev. Lum Jones. We have found Brother Jones to be one of the greatest evangelists on the field. He can win more souls, have the biggest poundings for the pastors, tie more people to the church and pastor, work harder and all the time, has more calls, stays longer at each place, and gets more people into the church, and boost for the song evangelists, more so than any evangelists with whom we have ever been privileged to work. He preaches straight, not too straight, energetically, theologically, doctrinally and preaches more hell and holiness in every message than most of the evangelists.

We consider the Shawnee revival the greatest of our lives. There were 171 professions, 38 members received into the church, 41 baptized by immersion, with a number at the altar who did not pray through. Brother Damron, the pastor, stood by us nobly and he has one of the best churches when it comes to praying and singing that we have been privileged to sing for. They sang us almost to death while we were there. More than once we sang until we were completely exhausted.

For the last sixty days and nights we have been singing every night. Since February the first we have had only five nights of real rest. I have had with me this year Prof. Roscoe Carrell of Cedar Hill, Texas, as pianist, and he is one of the greatest pianists from every standpoint that I have ever had. He is a young man of 23 years of age, and we are preparing him for our co-laborer for life.

With our meeting at Texarkana, Texas, Rev. L. A. Miller, as evangelist for the first ten days, this brings us up to our meeting here at Medford, Okla. "On with the battle" is our cry.

JOHNNIE and JACKIE DOUGLAS.

A GOOD MEETING AT MINNEAPOLIS

We have just closed a very successful meeting with Rev. E. E. Wordsworth of our Minneapolis church. The weather was extremely warm, the humidity was terrible, but in spite of it all we had glorious victory with seekers each night. Some of the brightest cases I ever saw pray through. Prof. Hutton did some wonderful singing and this, of course, helped us win out for God. This Minneapolis church has only been organized a little over one year, but it is forging ahead in a wonderful manner. Brother Wordsworth the pastor is right on his job. He is a great preacher and can not be beat as a pastor. He is always going here and there calling on people and herein lies the secret of his success. He is greatly beloved by his people and the church is in perfect unity. Thank God for such pastors.

We were at Sawyer campmeeting with Brother Bud Robinson and how we enjoyed working with him. We took his place at Pasadena camp when he met with his terrible accident, but this was the first time we had the privilege of working with him in a meeting. God surely gave us a great camp with over two hundred seekers at the altar. We preached each night at the District Assembly at Velva, N. D., and each night precious souls prayed through to God. At this Assembly Dr. J. G. Morrison and his band of Laymen preachers and saints united with the Nazarenes. How much we all should praise God for this addition of these holy men. Dr. Morrison is truly a great man. A wonderful preacher and as a District Superintendent he will make things move on the new District that was given him when the North Dakota District divided. I never met a sweeter spirited man in our movement than Dr. Morrison and the other Laymen preachers have the fire in their bones.

We leave Minneapolis to begin a meeting with Rev. C. H. Strong in Chicago and from there we go to Springfield, Ill. My daughter Miss Carol F. Beebe, of Long Beach, California, is to sing with Prof. Hutton this fall and winter. She meets us at Chicago. The singing of Prof. Hutton and Miss Beebe brings the saints to their feet with shouts of joy while sinners tremble in their seats. We are expecting the greatest meetings of our life this coming fall and winter. Our dates are given in the directory of the HERALD of HOLINESS.

T. E. BEEBE.

DALLAS DISTRICT

The summer revival season has been quite successful on the Dallas District, many souls have been blessed and a goodly number added to the church. Two new churches have been organized; one at Union Grove near Collinsville, result of meeting conducted by Rev. Steve Herman and F. C. Beakley. Another near Lexington, Rev. W. Y. Phillips was the evangelist there. This makes six new churches since our last Assembly, and there are others in prospect.

We have been unfortunate in having to make a number of changes in pastoral arrangement lately: Brother Bates resigned from the Shilo and Rockie Point appointment, and Rev J. A. Sharp will supply till Assembly. Brother Carter found it necessary to give up the work at Orange; Brother Bost of Port Arthur is taking care of this point with his local preachers till permanent arrangements can be made. Rev. G. M. and Mrs. Ina Lee Akin accepted work at Peoria, Arizona in July, leaving Denison and Whitesboro without pastors; Rev. M. W. Burgess is supplying the Denison work, having moved from Corsicana, thus leaving that place without pastor.

But with all the changes we have seen a general forward move in our work on the District. The writer has conducted meetings at Lufkin and Sherman with good results, I also assisted in the Peniel campmeeting, which was one of the best in many years for this old camp. Rev. Lee Hamric proved the right man as an evangelist at this time and place. Prof. London was at his best and the singing was great, his whole family came with him and they are all musicians. We had more visiting preachers this year than usual, the following pastors of the District were present: J. W. Bost from Port Arthur; R. B. Gilmore from Texarkana; S. M. King from Culleoka; B. F. Harris from Sherman; G. E. Waddle from Dallas; L. S. Redwine from Bonham; W. A. Carter from Orange; D. C. Gafford from Mexia; F. E. Wiese from Arlington.

The management handled the business part of the camp with ease, the ladies of Peniel Church had charge of the restaurant, giving the best service we have had; they donated their work and friends donated supplies so that in serving more than eight hundred free meals it cost but little real cash. The finances came easy for the expense of meeting and also taking up nearly two hundred dollars of debt from last year.

I am now making my final round of the District before our Assembly meets, October 25 to 29. Our finances are very much behind, so let me urge each pastor to do your best in bringing up the apportionments; of course we will have to work at this part of the job if we get results, but it will pay in spiritual as well as material blessings, for the promise is, that when we "Bring all our tithes in" that "the windows of heaven will be open" and the "poured out blessing" will come.

Let all churches take notice that the date of our Assembly has been changed from Nov. 1-5 to Oct. 25-29. This is going to press me a little more closely for time, giving me one week less to do the work I had planned; so I will not be able to give the time to some of the churches that I would like to, but will do my best.

P. L. PIERCE, Dist. Supt.

EVANGELISTIC REPORT

On May 17th, we began a revival at Childress, Texas, with Rev. I. L. Campbell and wife, pastors. We found a needy field with people hungry for the old time gospel,—church small and far out in the edge of town, with only a handful of Nazarenes, but we secured a 50x70 tent, with downtown location and crowds ranging from 500 to 1500 were in attendance every service with 70 professions, and 8 new members. We never found a more loyal, kindly disposed people, than those with whom we had to do at Childress. The outside support was unusually good, and the K. K. K. paid us a \$50.00 visit the last night of the services. Willard and Edith Davis were in charge of the music and children's services, which was an important part of the meeting. Their half hour sacred concerts before services were an especial feature, drawing the crowds early and getting thought as a unit on high and holy things, as only good music can do. They are cultured, consecrated workers, and are unstintingly giving their best efforts to the cause of holiness.

Our next meeting was at Princeton, Texas, with Rev. S. M. King, pastor. Many hindering causes arose to prevent the results desired, but only the Judgment will reveal what really took place in the hearts of the people. We found pastor and people

with a vision, wide-awake to opportunities, and alert to responsibilities. The pastor has the loyal support of his people and is well liked by the business men of the town.

From here we went to Blossom, Texas, with Rev. Arthur L. James as pastor. Again we found real Nazarenes, filled with the Holy Ghost, prayerful and progressive. There were 30 professions and four new members, with more to follow. We were delighted with Brother James and his work—his influence seems to be felt over all the town and we predict for him a great future in the Lord. Prof. Lawson Brown and wife were in charge of the music at Blossom. They are good leaders, energetic, and congenial to work with. They are without guile and sing their way into the hearts of the people with soul inspiring songs. The Lord's anointing is upon them.

At Jacksonville we held our next meeting with Rev. Alexander, pastor. This was a good, refreshing time in the Lord with 20 professions and 6 new members, and a general uplifting of the work. One of the strong influences for progress in Brother Alexander's church is a band of loyal, prayerful young women who get under the burden of the work and unlock the good things of heaven. May the Lord bless them for their faithfulness!

We are now engaged in a battle at Caddo, Oklahoma with Willard and Edith Davis as musicians. Opened here last night with splendid crowd and good interest. Pray for us at this place.

L. M. PAYNE.

A GREAT MEETING

Since reporting last we have had the privilege of holding one of the greatest meetings of our life, at Shawnee, Oklahoma. Heaven was nearer and clearer and hell was farther removed than at any time of my life. The presence of God was so very near from time to time that it seemed you could reach out and touch Him. Such crying and screaming and soul agony and heart rending prayers of the penitents at the altar, then all of a sudden such shouts of victory, and glory and power as you seldom see was revealed night after night.

When the battle din and smoke had cleared, the ground was viewed and we found that 171 professions, sky blue, blood red, and snow white, in the old-time way had been listed, with a number of others in the altar that did not pray through. Thirty-eight new members were taken into the church and only about a half dozen of these were children, the rest were grown people worth something to our church there. There were 41 baptized by immersion. The greatest pounding that we had ever had for any pastor was given by special request of the evangelist during the meeting.

Pastor S. B. Damron is certainly a great man and is loved by all the church. He knows how to make an evangelist and singers and pianist feel at home in every sense of the word. He had things well in hand for the revival. His people were on praying and shouting ground from the very first service. Prior to the meeting the pastor had received 41 members into the church since the Assembly at Henryetta, making a total of 99 members received in the church this year.

Only two nights during the revival did we have what you would call dry services and they were considered great from the standpoint of getting the truth home to the people. From time to time the evangelist did not get to preach, but an altar call would be made and soon the penitent form was filled. The church was in as perfect unity as we have ever found. The outside holiness people who are members of the other churches stood by us both with personal work and finances. People got up from the altar, went across town to make confession while others wrote letters of confessions to offended parties, and then came back and prayed through. Whole families were saved and sanctified and joined the church. We were made to exclaim over and over again, that the day of revivals has not passed.

Prof. Douglas and wife, song leaders, and Prof. Roscoe Carrell, pianist, were at their best. During the song services the singers were shouted down more than once. A choir of seventy-five voices filled the platform and such singing as the Shawnee church has never had was managed by Prof. Douglas. He knows how to stir the people to sing in the Spirit and with the understanding. The specials were something great. With Prof. Douglas as director, and Mrs. Douglas as an alto singer, and Prof. Carrell as pianist any evangelist can have a revival anywhere if a revival can be had at all. They do not stop until victory is won. They are a great team. It was easy to preach for the evangelist. The meeting embraced July 28 to August 20. We stayed one week longer than we were slated, which was four Sundays.

LUM JONES, Evangelist.

PERSONAL WORK

HAVE you ever wondered why it is that that most people find it easy to talk on almost any subject in the world but religion? Some become tongue-tied, some are embarrassed, and others are offended if you try to introduce the question of religion. A writer tells about a young girl on a train who was very indignant because a preacher, who had known her a long time, had dared to ask her about her soul. Later, when the minister had left the train, and another friend had taken the seat beside her, she poured forth the story into his ears.

"Why, he even asked me if I were sure I was really on the road to heaven," she said. "He had no right to talk like that to me and make me feel perfectly dreadful."

"What did the conductor say to you when you boarded the train?" her friend asked.

"He only asked me where I was going."

"And you didn't mind it at all. You knew that he was asking you to save you from a possible mistake. The preacher had the same motive, only the case was a good deal more serious."

Very different is a story related by Dr. Pentecost, who says that it was with some fear and trembling that he once ventured to ask a certain great man if he were a Christian.

Courteously the man answered and allowed him to continue the conversation. At the close Pentecost said: "I hope you have not considered me impertinent in speaking so abruptly on this subject." Grasping his hands with tears in his eyes, the man answered: "Don't ever hesitate to speak to any man about his soul. I have been longing for twenty years to have some one speak to me. I believe that there are thousands of men in this city who are in the same condition that I am, carrying an uneasy conscience and a great burden on their souls, not courageous enough to seek instruction, yet who would willingly receive it."—S. S. Lesson Illustrator.

A case of this kind occurred to a young girl whose husband was the only professing Christian of the family she had married into. Her father-in-law was a prosperous merchant, and a kind hearted man, but he took no interest in religion, and seldom entered a church but to attend a funeral or a wedding. The girl had never ventured to speak to him about salvation, but she did live a Christian life before him. About a year after her marriage she got courage to invite him to go to a special revival service with her, and much to her surprise, he consented at once.

At the close of the sermon, there was an earnest call for seekers to come to the altar, and the girl felt that she ought to ask her father-in-law to go. And yet her heart sank with fear at the bare thought of it.

"He will think you are impertinent: he has sense enough to decide for himself without interference. And if you offend him he will probably never come back to church with you," the Devil whispered into her ear.

A severe struggle was taking place in the girl's heart, so that when she did turn to her father-in-law, and plead with him to seek the Lord, her eyes were filled with tears, and her voice was trembling.

"My dear, I have stood here wondering if you cared enough for my soul to speak to me about it," the man said. "People have not seemed to care very much. And I believe it would have been the disappointment of my life if you had let this opportunity go by."

How different this was from what the enemy had told her. "I learned then that there is no use paying attention to his advice, for it is always based on falsehood," said the young woman afterward. "And I saw a new beauty and truth in God's Word which tells us to be instant in season and out of season."

"Let Jesus perform the miracle in your heart and the people around you will see it."—GARY SMITH.

THE HOME

Conducted by MRS. J. T. BENSON

PEACH BLOSSOMS AND HUMAN HEARTS

AN exchange tells us of a lesson which a father taught his children one morning at the breakfast table.

This father took great pleasure in his orchard, delighting to walk about among the trees, examining them, watching their growth, and seeing that they were properly pruned and sprayed against disease. He was an early riser, and when the weather was good, took a walk in the orchard before breakfast.

One morning he was gone a little longer than usual, and when he came in to breakfast later, had in his hands several branches which he had cut from peach trees. There had been a frost, and he had been trying to find out whether or not the fruit was hurt.

When the family had finished breakfast, he looked around the circle and asked the children what they thought about the prospect for plenty of fruit that summer, handing them the branches as he asked the question. They looked at the branches, and said they seemed all right as far as they could tell.

"About one-third of the blossoms are dead; however," said the father. Then he asked the children if they could pick out the dead ones. Again they examined the blossoms carefully, but had to admit that they could see no difference in them. "Neither can I by just looking at them," said the father.

He broke off a number of the blossoms, from different twigs, and opening his pen knife, divided each blossom into halves, and passed them around the circle for examination again.

The young people were now able to see that some blossoms were green and fresh looking all the way through, while others had little black specks in the center. "Those with the black hearts have been killed in the fruit bearing part by the frost," he said.

Then he left off talking about fruit blossoms and began to talk about human hearts. "For after all the two are much alike," he thought.

He showed the children that just as the frost had blackened the heart of the peach blossoms, so the frost of sin blackened human hearts and spoiled their chances of fruitfulness.

"You can not always tell," he said, "by looking at a person's face what sort of a heart he has. If the sin has been going on long enough, then it may show, but at first it usually does not. And we can not take a knife and go into the hearts of folks, as I have done with the peach blossoms. For that reason many black hearts keep their places among the good ones, and no one knows the difference for a while. But the Great Husbandman knows what is inside, just as He knew that a cup polished on the outside did not always mean a clean cup. And tombstones white washed on the outside did not hide from His eyes the dead men's bones which the graves contained in the inside."

He concluded by warning the young people of the blighting frost of sin. "We can not hide black hearts from the Master," he said, "even though we may deceive men. And we can not make black hearts bear fruit."

SAMPLES OF GOD'S WORK

Ruskin bids us notice that the common mud from the streets of a manufacturing city is composed of clay, sand, soot, and water, and that the clay can be transformed into the sapphire, the sand transmuted into the opal, the soot crystalized into the diamond, and the water

changed into a star of snow. Just as marvelous is the transformation of Saul, the haughty, self-righteous, persecuting Pharisee into Paul, the humble, penitent, zealous Christian.

Almost as striking was the conversion of St. Augustine. He himself has told in his "Confessions" about the sinful life he led, the unrest that came to his soul, the influence of the prayers of his mother, the sermons of Ambrose, the example of St. Anthony and the study of Cicero and Plato and Isaiah and Paul. In an agony of remorse he threw himself on the ground in his garden one day, and then heard a voice as from heaven saying to him, *Tolle, lege*, take and read. He sought a friend who placed in his hands Paul's epistles. He opened and read his exhortation to "put on the Lord Jesus Christ." This, he felt, was the voice of God to him, and he obeyed. He became the greatest Christian teacher of his century.

St. Augustine's conversion has often been compared with Paul's, and so, too, has the story of Luther been recalled in this connection, when he was seeking relief for the anguish of his conscience by climbing on his knees up the Holy Stair at Rome and heard a voice—so distinctly that he wondered others did not hear it, too,—proclaiming to him that "the just shall live by faith." The voice was to him a messenger from God, and he arose at once and walked down the stair through the midst of the astonished worshippers.

A modern parallel was told by Rev. J. H. Ecob in the *Evangelist*. A depraved man who had given sixty years of his life to the worst of sins, was lying on his bed one day when the rafters overhead seemed to open and a company of venerable men in white robes appeared in the room. They looked at him pitifully, until he "felt ashamed"; then they smiled at a white dove that had fluttered into the room and at the man on the bed. The scene faded away, but it left a lasting impression behind. For two days the man could not eat or sleep, and then he went to Mr. Ecob with the story. "I can't swear, I can't drink, nor steal, nor dare do a wicked thing, with them good old men's eyes lookin' at me, an' the white bird stayin' right in my heart," he cried with tears running down his cheeks! The man could not read; he had never been in a church, he scarcely knew there was such a book as the Bible. Mr. Ecob taught him about Jesus, and he lived an honest, upright life for several years. When he was dying he declared that "The white dove was in his heart."—Sel.

THOMAS JEFFERSON AND THE SUNDAY SCHOOL

Thomas Jefferson said, when the Sunday-school was new and was considered by some churchmen as a dangerous innovation, and when the French Revolution was a bigger danger than Bolshevism is today, "The Sunday-school provides the only legitimate means for avoiding the rock on which the French Republic was wrecked."—*Home Department Magazine*.

JAMES J. HILL ON CHRISTIAN EDUCATION

"We are making a mistake," declared James J. Hill, "to train our young people in all lines of knowledge and to give them the equipment of the college and university for undertaking the big tasks of life, without making sure also that those fundamental principles of right and wrong as taught in the Bible have become part of their equipment. There is a control of forces and motives which is essential to the management of the vast affairs of our nation which comes only through an educated conscience."—*Exchange*.

"God wants everybody to be good, truthful, beautiful, lovely, normal, attractive, fresh and glorious, and He can make you so."

WHEN THE WARRIORS RETURN

By REV. L. S. TRACY, Nampa, Idaho

DID you ever hear of an appeal for help that was not declared to be the most urgent possible, one that just must receive a liberal response immediately? Well, here is one, and it is made now in plenty of time so that the distraction and confusion incident to emergencies will not muddy the vision when we do come to it. Our church work ought to be so well in hand that every emergency will be a real emergency, something that could not be foreseen instead of one that is the result of our lack of statesmanlike forethought, as is sometimes the case.

My appeal is for the care of our broken-down returned missionaries. As a church we have become somewhat awakened to this need by the return of those who have been on the field, but we have not been awakened as we shall be in the next five years. Do you not remember that about two years ago we sent out the greatest number of foreign missionaries in the history of our church? Sending them out is only the beginning of our task. We are now praying for them and supporting them, while they are wearing themselves out in the service of the Lord. They went out with the expectation of working so faithfully that in the course of time they would wear out and need rebuilding; and we sent them with the expectation of making their recuperation possible when they should return broken in health. Most of us did not think that far when we sent them out, but that was nevertheless a part of our responsibility, and of course we will do it. I want all of our weary missionaries who may read this to feel that we at home are going to do our best for them when they shall return.

We have had some broken-down missionaries on our hands and have done our best for them, but our best did not mean very much in those days because we were ignorant of their real needs. In a few years we are going to have many more, but ignorance will not excuse us then. They are on their fields now breaking down. What will we do with them when they return? The General Board of Foreign Missions have done their best in the past, and will do their best for those who will be coming in a few years, but they can not do everything. Indeed they can only do as the church gives them to do with.

The problem is not one that can be solved in a haphazard manner. There are many angles to it which do not appear without study. That is why we are bringing it forward at this early date. We at home can not do very much, but we can do some, and I believe we are going to do that some.

One of the big questions facing our returning missionaries is where to live. As fondly as they may expect to drop again into the place in church, district or school which was left vacant when they went to the field, they will be unable to do so. The place simply is not there, and they will have to make a new one for themselves. This is true also of the home. They are in a real sense strangers in their home land. Some of our unmarried missionaries went from homes of their own, but the home was not there when they returned. We know for a positive fact that some of them have no home today—no place where they can go and rest and not feel that they are a bother to some one. This is not because of lack of love for our returned missionaries, but because of lack of provision.

Some married missionaries are as much worse off as their families consist of more than one. I saw one of them of long and faithful service break down and weep when he decided to take his family back to the foreign field after just a short stay in the homeland. Their health was not recovered, but he could not afford to maintain a home for them in America. So the only alternative was a premature return to their field where their home was provided by the church. They went back, and are there now. No one was to blame. Missionaries are often very reticent about making their personal needs known, but now that I do not come under the head of broken-down returned missionary, I am telling you these secrets of the missionary's life so you can help prevent a recurrence of these incidents when others shall come home as strangers in their own country. While they have been away on foreign service you have acquired some money or property and have a home or several homes. I want you to divide up with them.

If the friends of the church can provide homes for the returned missionaries they will very materially help the General Board of Foreign Missions to solve this knotty problem. We are glad for every home that is open for missionaries to come and stay as guests, but that is only a temporary remedy. We shall soon have it to meet on a scale larger than that. We need some nice bungalows or homes deeded to the General Board of Foreign Missions in different parts of the country for this purpose, nice, shady,

MISSIONARY DEPARTMENT

restful, and well located. The lives of the missionaries on their fields show that they are willing to live in shacks in hot places, but we do not want to give them such places in which to try to recover their health. It was the hot, isolated shacks, coupled with other things, that caused their breakdown. Now we want them to recuperate under the best possible conditions. So a nice shady, well located, restful, modern bungalow or home is what we want.

It should be located in an important center of our church activity. Why? Are not our missionaries willing to live in isolated places? Their lives on their fields show that they are—and the isolation has helped to break them down. Now that we are to give them a place to recuperate the place must be as agreeably different from the other as possible in order to facilitate their recovery. They come home weary in body, mind, and sometimes in spirit also. We want to send them back to their fields with all this weariness gone.

The General Board of Foreign Missions ought to own such a place in several of the centers of our church; one at Bethany, Oklahoma; one at Pasadena, California; one at Nampa, Idaho; one at Hamlin, Texas; one at Olivet, Illinois; one at or near Wollaston, Massachusetts; and one at Kansas City, Missouri. The missionaries need the influence of these church centers, and the church needs to get acquainted with its missionaries at the same time.

Of course some of our missionaries will return in fairly good health. These can rustle for themselves, and will not ask any favors of anyone, but it is the broken-down majority for whom I am writing now.

No doubt some of our good people, in some of the places mentioned, own several such bungalows or homes, and would be glad to deed one of the best to the General Board of Foreign Missions for this purpose. If so, do not hesitate to pray about the matter and open correspondence with them about it. There is a real need which will grow rapidly as the years pass.

SOUTH AFRICAN DISTRICT ASSEMBLY

Traveling some 85 miles from the railroad depot at Hectorspruit, with fourteen donkeys and wagon, and walking miles of the way on foot and sleeping under sail-cloth in the lowlands, a party of nine white workers arrived at Peniel Friday afternoon, June 30th.

Who were these? They were Rev. I. O. Lehman and wife and four children (of our new work on the Rand at Johannesburg); Rev. H. A. Shirley of Sabi, Rev. C. S. Jenkins of Gaza, Portuguese East Africa, and Miss Louise Robinson, of Sabi, Transvaal.

Why had they come? It was to attend the Annual District Assembly of South Africa. Brother Lehman preached Sunday. On July 3d, at 7:30 p. m., all our South African missionaries but Mrs. Shirley joined in a service of praise and devotion led by Rev. I. O. Lehman, music in charge of Brother Jenkins. "Overcomers," was the theme, and we were conscious that God came to give us victory at that time.

The Assembly opened on Tuesday, at 9 a. m.; Rev. H. F. Schmelzenbach, District Superintendent, in the chair, and Miss Ora V. Lovelace, Secretary. Rev. C. S. Jenkins led us in the song, "Come to the Feast." After prayer by the District Superintendent, Sister Pelly read the 10th Psalm, and commented briefly upon it, bringing us the greetings of the General Board of Foreign Missions and the Church of the Nazarene in America. She also told us a bit of the joy she felt at being present after many years of waiting. Our hearts welled up with gladness and praise to God as we listened to all these precious messages from her lips. How we thanked God that we could at last look on her face and be re-enforced so splendidly by our fresh arrivals, Sisters Pelly, Cretors and Carpenter.

The roll was then called. All of our missionaries were present except Sister Shirley, whose absence we greatly regretted.

Committees were appointed, and the Assembly organized.

The increase of business in our Assembly is very marked, with the additional work and workers from Sabi, Johannesburg, Stegi, and Gaza, (of Portuguese East Africa), new features and problems arising.

The educational standard of our work has been raised the past year to conform, as far as practicable, with the government schools of Natal and the Transvaal.

The hospital work has been put on a more definite basis of support, as it is now, to a small extent, self-supporting. A ticket is presented by any of our church members, when coming to be treated, and an annual offering is taken in all our native churches, as a hospital fund for this purpose. They are making a good start already.

The Boys' Training School has made excellent progress the past year under Miss Eva Rixse, assisted by Mrs. Schmelzenbach and Brother Jenkins in Bible and English. Between fifty and sixty boys and girls have been in the Boys' and Girls' Training Schools at Peniel the past year. The boys excel in Bible study, and love God's Word. The girls, under Miss Lovelace, have been doing excellent work this year. Their sewing and drawing is a marvel, also the way they have memorized passages from the Scriptures. Both these schools have done good work in reading vocal music, and they carry four-part music very creditably. The writer has had the privilege of teaching this the past year, using the "Tonic Sol-Fa" method.

God's blessing has also been upon the little "White School" for children of the missionaries. The two older sons of our District Superintendent, Brother Schmelzenbach have been saved and baptized the past year, and feel called to be missionaries. Thank the Lord!

Our monthly paper, the *Umpapamisi* ("Awakener"), edited by Rev. H. A. Shirley, has performed its useful mission, stirring the hearts of the evangelists and native workers with its live messages.

The reports of each missionary were full of inspiration, and showed God's marvelous grace and power to keep and sustain amid what might have been discouragements manifold. They showed a deep love for souls and a great impulse to spread the gospel through Africa. Every worker seemed willing to serve where God saw best, be the place ever so humble.

Dr. West, of course, will be in charge of our hospital this year, assisted by Miss Pelly. Miss Lovelace was appointed in charge of the pastoral work at Fitkin Memorial Station, and to teach Zulu to the new missionaries at that place and act as interpreter at the hospital. Rev. C. S. Jenkins and wife are appointed to have charge of our new station in Manjezaze, Gaza, Portuguese East Africa. Rev. J. F. Penn and wife and Miss Louise Robinson, to Sabi, Transvaal; Rev. and Mrs. F. B. Janzen, to the new Stegi station; Rev. and Mrs. I. O. Lehman to Johannesburg for the work on the Rand; Misses Martin and Carpenter to the Girls' Home and school at Peniel; Miss Rixse in charge of the Boys' Training School at Peniel; Mrs. Schmelzenbach to assist in Bible and English and Catechism; Misses Cole and Cretors are to have charge of the work opening up at Brown's station about sixteen miles from Sabi; Rev. and Mrs. Shirley are to go on furlough, but are still to be stationed at Sabi, and the writer is to have charge of the "White School" for our missionaries' children.

Millions of heathen are at our doors for the gospel now. Pray God to give us speed in gathering these for Jesus.

M. B. MARSHALL, Assembly Reporter.

ON THE WAY HOME

By MRS. LULA H. FERGUSON

We went aboard the steamship *Vestris* at 2:30 p. m., August 14th. About twenty of our friends accompanied us to the wharf, and after the gangway was raised their voices rang out so clearly in the beautiful words of "What if it were today?" and "God be with you till we meet again." We were only two voices on ship to reply, but had the privilege of knowing that we were witnessing for Jesus. One young American and his wife who are on the boat under very trying conditions were attracted by the songs, and identified us with the crowd on the wharf. He said to his wife, "They do not do that way when people leave New York." I assured her that our people do.

We stopped at only three ports, Rio de Janeiro in Brazil, Port Spain on Island of Trinidad, and Bridgetown, Barbados. At Rio we went ashore to get something that I could eat, as I had been ill all the way. Then we had about nine days of steady sailing to Trinidad, then about a day to Barbados.

The heat was oppressive, so we went ashore about 7 a. m., taking advantage of the cool of the morning to walk around. We knew that the International Holiness Association had work in the town, and we were hunting them. After much seeking we found them, and they received us as their own brothers and sisters. We were delighted, had a sweet season of prayer, and took dinner with them. Then Brothers Ives and Thornton took us for a drive about the city in their auto and showed us two of their nice church buildings. They then drove us to the wharf, as the boat was to sail at 2:30 p. m. This little time ashore was quite refreshing to soul and body, a veritable oasis in the desert.

STRENGTHENING OF THE HOME BASE

MRS. MARY T. CLINK

The Church of the Nazarene was born of necessity not of choice. Ours is a Divine call, at a strategic time in the history of the world, and of the Christian Church. We are not only called to preach the doctrine and experience of entire sanctification, but also to defend all the fundamentals of the Bible. Unbelief, rationalism, formalism, and worldliness are sweeping over the land and none but a Spirit filled church that is wise, and sane enough to find God's plan and stick to it will succeed in stemming the tides against us. Today not only the world but the Church needs our message.

It has often been said that the Church of the Nazarene is a missionary church, and by this some people get the idea, we mean the foreign missionary work is our largest task. We heartily approve of the phrase *Missionary Church* but believe it should include both Home and Foreign Missions. In fact we deem it unfortunate that these two are so separated in their interests and gifts of many of our people. We desire to express our highest approval of the work being done on the foreign field, and only wish we could do more. We would however ask the question when we enlarge our foreign mission or institutional work faster than our home mission work, are we following God's plan, and are we doing wisely? In our judgment we answer No. No nation will send more soldiers to the battle field than it can equip, transport, and sustain; neither will it build more munition factories than it can operate. In the great world-war the call came loud and strong for men. The allied lines were about to give way. Reinforcements must come, or all was lost, but neither Canada nor the United States would take their men out of their munition or supply factories to send overseas; nor would they send more men than they could feed and care for while there. In other words, while they recognized the fact they were at war, they also recognized the fact there were two phases of it, the home base and the battlefield. While they continued to call more men into service, they also built more munition factories and enlarged in every needful way their facilities for the maintenance of their armies. Should not the Church of the Nazarene use as great wisdom as the men of the world?

We fear however that in our enthusiasm, and vision we have not recognized the value of, and importance of the home base as we should. In its true analysis the home base is the local church. From it every other enterprise must be sustained. We have heard people say that sustaining our schools was doing our greatest work for God. Others that giving to foreign missions was the greatest. We suggest, however, that to build up and sustain a strong home base is the foundation work, and the greatest of all. Without a strong home base we can not be strong anywhere.

We would suggest therefore that we strengthen the home base.

1. By building up our weak local churches. Is it not painfully true, that we have only a few really strong local churches. The majority are weak, and many are worshipping in poor buildings in out-of-the-way places, and are not accomplishing the work God has called them to do. Under our present system the work of building up such churches is not an easy task. These churches should be urged to concentrate their efforts, and build up a strong home base. The first step toward this would be to secure a good lot in a suitable location and build a respectable church, and then go at it to push the battle to the very gates, and hold on until victory comes. Every local church should be a center of fire and glory, and possessed with a burning desire for the salvation of their neighbors and the people about them, and then push out into the regions beyond.

The weak churches should also be strengthened by supplying them with strong pastors. A weak church, and a weak pastor is a poor combination and often detrimental to both. Our pastors should be educated and encouraged, until they are willing to take a small church, and build it up. This often takes real heroism; sometimes "strong crying and tears, with a superabundant amount of that wonderful grace 'stick-to-it-ive-ness.'" The pastor has a very important place to fill and the patient, plodding, constructive, spirit filled, evangelistic pastor is a great necessity in our work.

2. We should further strengthen the home base by directing the attention of our young people to the needs of the home field, and encouraging them to prepare for the pastorate.

Many believe it is an evidence of greater consecration and faith to be able to say "I am willing to give my life for Africa or India's lost than to say I am willing to give my life for the lost in America." Now if they mean by that it takes more heroism



and courage to go to Africa than to a well established church in America we agree, but if it means real pioneer home missionary work, we question the need to get more of a burden upon our young people for the home field, so they are ready to sacrifice and suffer, and stick, to bring the gospel to the lost about us.

Has any one ever figured out the number of young people in our churches and schools who are preparing for the foreign field, and how long it is going to take a church of forty thousand, with all her other financial obligations to equip, transport, and provide for their support on the field? Will some one rise and answer?

Can we not see that some of the young people will have to wait perhaps for years to go, and should not something be done to get the needs of the home missionary work upon them? Do we realize that in America there are millions of people who never go to church, and millions of children who have never been in a Sabbath school. Is it not as truly missionary work to go to these people with our message of faith and hope and love, as to take the same message to those across the seas?

Then too, there is the foreign born in our midst, among whom so little missionary work is being done. A great portion of our foreign born population are not Christianized nor truly Americanized, and are becoming a dangerous factor in our great commonwealth. Can we not strengthen the home base by doing more to Christianize the heathen at our doors? God has sent these people to us; are we doing our best to give them the gospel?

3. We should strengthen the home base by going out into the towns and cities about us, and opening up new work. There are hungry hearts everywhere, who are starving for the Bread of Life. We have the message they need, and should hasten to give it them. The membership of the Church of the Nazarene should be doubled in the next ten years. We believe it can be done if we follow God's plan for us.

4. Again, we should strengthen the home base by giving specific attention to our home mission fund. We fear we have been negligent in this. We believe that this should come next to our local and district budgets. Indeed we would suggest that a given amount should be placed in the district budget and no other financial interests should crowd it out. Every pastor should feel morally responsible to have these items raised in full every month. If our weak churches are to be supplied with strong pastors, and we are to push out into the regions beyond we must surely give more attention to our home mission fund.

5. Last, but not least we should strengthen the home base by seeking for a fresh anointing of the Holy Spirit upon all our hearts. It was when *Great grace was upon them all*, that believers were the more added to the Lord, multitudes both of men and women.

We need this fresh anointing to give us more of the joy of the Lord which is our strength. If we would go on to greater achievements and greater victories we must heed the admonition of our sainted founder to "Keep the glory down." We need this fresh anointing to give a greater passion for souls, until the needs of a dying world pierce our hearts, runs through our dreams, puts a heart cry in our prayers, a pathos in our preaching and an earnestness in our efforts beyond what we have yet known.

We need it to give us more of the Christ spirit to bring us nearer to Gethsemane, nearer to Calvary. We need it to clarify our vision that we may realize that the greatest honor and joy in this world comes to those who do God's work, in God's way, thus winning souls to Jesus Christ. And "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever."

"They that sow in tears, shall reap in joy."

TILLAMOOK, OREGON

FREE ENVELOPES

We have a good supply of collection envelopes for the use of the membership in paying their money for Home Missions and Evangelism to the local church. Pastors, Home Missionary Societies desiring envelopes please let us know about how many you can use and we will send you by return mail the envelopes. N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

PIONEER WORK IN CALIFORNIA

I have just closed a three weeks' meeting at the Lake District school house, between Orland and Corning. During this meeting seven souls prayed through for salvation and nine for sanctification. Others were seeking who we believe will come later. The attendance was small, yet God's blessing was upon every service, and we feel that this is just the beginning of God's movings in this district.

Brother Griffith, the pastor of the Corning church, and his wife, helped us in the singing and stood loyally by to push the meetings. Their help in the altar services was also much appreciated.

I presume that my next meeting will be at Cottonwood, fifteen miles north of Red Bluff. There are no Protestant services of any kind in this growing community and God has been laying it on my heart in a very special way. Brethren, pray for us. This pioneer evangelizing is heart breaking, and nerve-wrecking, but we are proving our God to be abundantly able for every need.

JOSEPH GRAY.

THANKFUL FOR BOOKS

The General Board of Home Missions and Evangelism has a department of *free literature* on salvation themes. Through the good gift of one of several volumes of evangelistic literature we have been able to supply the many calls for such *free literature*. The following letter is from a lady that has started a Sunday school and has appealed to us for *free religious literature*. We sent her some of these good books and just read her reply. We have no song books to send her until some one gives them to us. As for Bibles we need many Bibles to give free to these needy places. These people will be led to Christ through this literature if we can but furnish it. These people are unable to buy this literature. We will be glad to receive Bibles, song books, or any kind of good religious books that we can give out to these needy souls that will never be able to secure them unless some one interested will send it to them. We need books on the fundamentals of salvation.

Dear Brother Herrell:

I am writing to thank you for the books which you sent. The people who have read them are greatly interested and are very anxious for the Bibles and song books. Hope that you can soon send them. Many thanks for what you have done.

Mrs. J. D. Griffen.

Please send all donations of books, booklets, Bibles, tracts or money intended for the *free literature* cause to N. B. Herrell, 2905 Troost Ave., Kansas City, Mo.

BOYS' AND GIRLS' HOME MISSIONARY CONTEST

The General Board of Home Missions and Evangelism has missionaries to the Mexicans along the border, missionaries to the mountain people of the south, and a missionary to twelve thousand Indians in Arizona.

FIRST PRIZE

We will send a French Seal Bible, with beautiful scenes in Bible lands, together with colored maps and practical helps to Bible study, to the boy or girl who will send us during September the greatest number of dimes for our missionary work among the Mexicans.

SECOND PRIZE

We will send a *Story of the Bible* by Jessie Hurlbut, containing 168 stories, with sixteen colored drawings, 250 half tone pictures, nicely bound in cloth with an attractive cover design in gold, to the boy or girl who will send us the greatest number of nickels during September for our Mountain Missionary work.

THIRD PRIZE

We will send Miss Doering's wonderful book, "The Romance of a Heavenly Princess" to the boy or girl who will send us during September the greatest number of pennies for our Indian Missionary work. "American pennies for American Indians."

The names of the winners will be published each month. Get busy and send in your names stating which of the three prizes you intend to work for. Begin now to collect dimes, nickels and pennies. Send them in on the last day of September and we will be soul winners by being prize winners. N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

"Please send a good supply of the splendid tract 'Home Missions and Evangelism Pay Dividends' to all my pastors. Let the good work go on."
REV. MARK WHITNEY, Dist. Sup't.,
Eastern Oklahoma District.

THE subject of Ministerial Relief opens up a vast field for consideration. We quote from the "Manual of Ministerial Relief of the Presbyterian Church of the U. S. A." as follows: "In Colonial days the dreadful distress of many of the honored men of the ministry, who were left in their old days without any means of support, and the special distress of the widows and orphans of the faithful servants of the Church, appealed strongly to the sense of justice and duty in the hearts of God's people, and many were seeking some practical means of doing what all felt should be done for the honor of our Church and the relief of her suffering servants."

This led to definite action in 1717 which resulted in the establishment of "A Fund for Pious Purposes" which included home missionary work, education, the care of disabled ministers and their families, and any other item that might be deemed proper. In 1755 a "Widows' Fund" was established and from time to time changes were made and the work strengthened until that Church has a splendid, well-defined policy for the care of her retired ministers and the widows of deceased ministers.

Other churches saw the need of similar provision very shortly after their call to existence and entry into the work to which they felt impelled. Such have been the sacrifices necessarily imposed upon the ministry of every evangelical church that the need for disablement and retirement provision was very soon apparent. Thus we find provision being made according to the light of that particular period, gradually developing into a more substantial policy and a greater assurance of stability, together with increasingly efficient methods of providing funds and administering the same. Today there is scarcely a denomination of any note in America that does not have a well-organized pension plan.

The fact that the Church of the Nazarene came upon the field of action after other churches had their ministerial relief work well in hand makes it needful that we do our very best to take our place in this most worthy endeavor that our faithful and self-sacrificing retired ministers be not made to suffer by unjust comparisons.

There are two courses open to every denomination, hence open to the Church of the Nazarene. First, Pay every minister a support equivalent to that which a secular calling of equal demands would pay. Then let him be responsible for the proper provision for his family and himself and in addition let him save enough to provide for his old age, or let him bear the responsibility for his failure to do so. Second, Pay every minister enough to feed, clothe, house and educate his family, allow for the



THE HOME OF ONE OF THEM

purchase of such books, papers and magazines as he needs to save him from becoming a ministerial fossil, and also for some other passing necessities, but *not enough* to enable him to lay aside an old age competency. Then, *seeing that he must suffer* if the Church provide not for his old age, let the Church make provision for a suitable old age support by means of her ministerial relief program.

An alternative might be suggested to either of the above plans, namely, to pay the minister the very least for which his services can be secured, let him burn out his life for the Church, and finally let the Church cast him lightly aside as "too old," hold up holy (?) hands and disclaim any responsibility for him or his. He may find his way to the county poor house where civil charity will care for him and finally bury him in a "pauper's grave," while his widow may find shelter and care in a Roman Catholic institution of charity; or both may end their days in squalor and die in the obscurity of a rickety, fourth story, poverty-stricken tenement,

MINISTERIAL RELIEF

forgotten, neglected and forsaken by the Church. But what of the judgment of that Church at the hands of a righteous God? The above picture is not overdrawn. It is true to facts.

It does not require a scientific statistician to determine to which class above mentioned the ministers of the Church of the Nazarene belong. One look at the first proposition and its comparison with the facts presented by the survey of pastors' salaries made last year in our Church will reveal its utter impracticability. Therefore, it is conclusive that the Church of the Nazarene have a plan for adequately caring for her disabled soldiers and her wornout veterans.

What Do We Know?

What do we know of the actual conditions of the wornout ministers of the Church of the Nazarene? How many men and women among our ministers are now suffering old age necessity? The information is secured with the greatest difficulty because this work is new to our people and because these valiant, courageous, self-reliant soldiers are averse to asking for charity. Further, this work is so



SHALL THEY BE FORGOTTEN?

recent with us that we have not had time to make the necessary surveys and inaugurate the necessary plans to obtain the information and keep the records up to date.

The Church of the Nazarene as a distinct body has a denominational existence dating from October, 1907, or nearly 15 years. Most of our oldest men had seen many years of active service in other church bodies prior to 1907 where no provision was made for old age. The present Church of the Nazarene can be responsible only for the service rendered during the past 15 years. Will she arise to the demands of duty and justice for those years?

Some of the younger men who entered the ministry near the beginning of our denominational existence have already seen about 15 years of service and will continue to render devoted service till compelled to retire by reason of disability or old age. After they shall have built our churches and parsonages, married our young people, buried our dead, comforted our living, christened our children, conducted our revivals, baptized our converts, organized our churches, Sunday schools, and young people's societies, added hundreds and thousands to our communions, raised multiplied thousands of money for our home and foreign missionary work, church extension, Publishing House, educational work and other denominational interests, besides giving of their own flesh and blood to fill the ranks of our ministry at home and our missions abroad, or to the honorable citizenry of our nation, and made full proof of their gospel ministry, shall we allow them to reach the age of enforced retirement (and they won't retire unless compelled), and end their years as common beggars? What can we say of a boasted Christianity that will cause us to raise and send money to feed and clothe and shelter the needy of other lands, while we forget and neglect these needy and worthy brothers in our own land and ministry? Will a God of mercy and justice and truth "pass the character" of the Church if she fails here?

These men are usually self-retiring. They do not like to ask assistance of the Church. It is too much like charity. But it should not be so. If it were deferred compensation for work previously done they would more readily accept it. *Such it should be and such it must be.*

Nobody in our Church knows exactly how many needy and worthy retired ministers there may be among us. Their number is not large but we should know, and, if possible, provide for them. A survey is now in progress that is securing the necessary in-



THEIR FATHER FELL AT THE FRONT OF THE BATTLE

formation along this line. The plan will be pursued till we know our field to the last man. The number will increase as the years pass. Let us awaken to our duty now.

What Are We Doing Now?

On August 1 we were rendering assistance in 13 cases: Two were widows receiving \$5.00 and \$11.66 per month respectively and one widow with four children receiving \$15.00 per month; three ministers are nearly or wholly blind, one is disabled with paralysis, one is in an old people's home; two women preachers are hopelessly sick, one severely crippled; two other men are receiving old age assistance. There are two applications on file from widows and one from a disabled man.

The assistance granted is based upon service rendered to the Church since 1907, at the rate of \$30.00 per year of service for ministers, and \$20.00 per year of service (husband's) for widows. The remittances are made monthly.

A Denominational Plan

The last General Assembly did one of its best works when it took action looking to the care and relief of the wornout ministers of the Church, as well as the care of the widows and orphans of ministers who died in the service of the Church. The plan set afoot was an effort toward solving a problem which all recognized had the most just claims to the attention of the Church, but it has proven very inadequate to the necessities of the cases. How-



THEY DIED IN THE LINE OF DUTY

ever, the Assembly placed broad powers upon the Board in creating it and this has been carefully taken into consideration by the members of the Board.

One of the first things that became apparent to the Board was the fact that the present plan did not meet the needs of the Church in her proper care for the worthy ones who came under its attention. It was therefore decided to devote much time and effort to finding the best possible plan for the work of Ministerial Relief during this quadrennium and submit a concise plan to the next General Assembly and secure a definite plan of effort.

To obtain the most up-to-date information on the subject we have been in constant touch with the leaders of similar work in about twenty of the denominations thereby securing most valuable information and assistance. We have found a broad fellowship spirit actuating all the churches in this department of work and all feel a common bond of fellowship in caring for the worthy disabled servants of the Church of Jesus Christ.

Having seen the tribulation which so many "drives" for finance have brought upon the Church and determined to avoid any further burden in that line it was early decided to work within our receipts. This we have done and will do till the next General Assembly when we hope to see the G. A. adopt a quadrennial program that will effectually end the multiplicity of "appeals" and "drives" and yet give the Church a working capital on which to do the business that the G. A. sets for her to do.

However, there is no reason why a program of information and education should not be inaugurated at this time, and kept up till the whole church is alive to the needs of the wornout minister and his dependents. The question is: *What can we do now?*

Every pastor, District Superintendent, evangelist and layman can assist in this effort to get out this gospel of the Levites' portion. To this end we submit the following plan:

(1) *Publicity.* Every preacher should begin at once, and work without intermission, to inform our people everywhere of the just claim of the wornout and disabled ministers to an adequate support in their crying need. You can do this by preaching on the subject, by the distribution of literature which the Board will gladly furnish upon request, by literature which the preachers may write and publish themselves, by articles written and sent to the General Board for printing in the HERALD of HOLINESS. The District Boards of Ministerial Relief should make definite arrangements to have this cause presented at all the District Assemblies, ministerial associations, group meetings and other church gatherings. Other methods will appear to preachers who have a vision of the duty of the Church and a desire to relieve the distress of their disabled brethren. Careful, intelligent publicity will create a proper atmosphere to make this movement a success.

(2) *Report Prospects.* Every minister in the Church of the Nazarene should keep his ears and eyes open to discover persons who may indicate their willingness to do something in behalf of this cause, by way of making donations, bequests, devises, annuities, or any other method. Report names and addresses of such persons to the Secretary of the General Board of Ministerial Relief, together with such facts bearing upon the case as will assist. Every preacher should consider himself a special agent to report such prospects. While the General Board does not design a drive or campaign to raise funds for this cause until the General Assembly shall direct, there is no reason why quiet unobtrusive efforts to secure assistance from individuals who evidence a willingness to aid this cause should not be attempted. Let every preacher take this matter to heart now.

(3) *Pay and Raise the Present Apportionments in Full.* The last General Assembly voted that every minister and deaconess, unless financially unable, should pay \$1.00 annually into the fund for general ministerial relief and that an amount equal to 10 cents per member should be raised from the local churches. This is an insignificant item compared to other items of the budget for general interests. No district should be satisfied with less than the full payment of this item by every church. No District Assembly should be satisfied unless every minister and deaconess shall have paid his or her dollar into this fund.

Every minister should practice the art of making sermons for special occasions and diligently use every special occasion to preach on special subjects. Our people need instruction unto edification, and enlightenment on all the issues affecting Christian life and duty. Preach on Ministerial Relief.

NEW MEXICO DISTRICT CAMPMEEETING

The first district campmeeting of New Mexico was held in Artesia, August 17-27. The workers were Rev. W. E. Shepard, Dr. J. E. L. Moore and Mrs. London and myself.

Rev. T. V. Cox is the local pastor of our church in Artesia. He had everything in splendid condition for a great meeting. His people had been praying and much advertising has been done. His arrangements for entertainment could not have been better. All the workers were fed in the parsonage and it was done well. The people helped to provide the

food and Sister Cox and her assistants certainly did their part well in preparing the food for the meals. Brother Cox is loved by his people and the church is making good progress under his ministry.

New Mexico is quite a new field for our work. Several pioneer workers have been doing good work in that country for several years, but, we only have about twenty churches in the state and some of them are so small that you can hardly find them.

Rev. C. W. Davis is the District Superintendent of this needy field and his wife is the District evangelist. I have known Brother Davis for nearly fifteen years. It was our privilege to have him in two of our colleges with us several years ago. We saw him converted. We were with him when he received the blessing of entire sanctification. We have had him for weeks at a time in our home. He is one of the best young men that it has ever been our privilege to associate with. There has never been a cloud over the life of Brother Davis. When we were together years ago, he was known more as a singer and cornetist than as a minister. He is a good singer, but he felt the call to preach and as most singers have to do, when they go to preaching, sacrifice their singing voices to some extent. He is loved by the people of his District as but few Superintendents are loved by the people. For two years he has been elected Superintendent by a unanimous vote of the District Assembly. He and his wife live in their suit cases and give their entire time to developing the Mexico District.

It was a great privilege to us to be with these that we love so dearly. We had been with Brother Shepard before and all who know him, appreciate his ministry and association. He is a great Bible preacher. He is a teacher. He is a soul winner. He preaches holiness. No doubt about this matter. His argument and manner of presentation is almost irresistible. He is a great author. His books have sold by the thousands of copies and another book from his pen is soon to come from the press. "Fads, Freaks and Fools" is the title of this new book and it would pay every minister and layman of our church and other churches to get this book. There is nothing like it.

We have often desired to be with Dr. Moore. He is one of our leading school men and being interested in this line of work myself, I had longed for the opportunity of hearing him.

He is a great preacher and soul winner. He is quite an orator and will interest you from the be-

INDIANA AND MICHIGAN ASSEMBLIES ENTHUSIASTICALLY ENDORSE PUBLISHING HOUSE CAMPAIGN

The Indiana and Michigan Assemblies were held last week, and the plans for raising the debt on the Publishing House were presented by the General Superintendents presiding. The people enthusiastically endorsed the campaign, and indicated by their action and their gifts that they are determined by the help of the Lord to help raise the \$100,000 which is so greatly needed to properly care for the Publishing House.

The Indiana District voted to raise \$20,000. Of this amount almost half has already been subscribed by individuals during a recent campaign held by General Superintendent R. T. Williams.

The Michigan Assembly voted that a campaign should be conducted on the District as soon as arrangements could be made. However, over \$4,000 was pledged by individuals attending the Assembly after the matter was presented to them by General Superintendent Williams. This is certainly wonderful when we remember that the Michigan District has only about one thousand members. They have the vision and they know how to sacrifice.

At the Indiana Assembly, which was presided over by General Superintendent Goodwin, plans were made to continue the campaign in the interest of the Publishing House. Dr. J. E. L. Moore will visit the churches that have not already made their pledges, and no doubt before the campaign closes the whole amount of \$20,000 voted by the Assembly will be pledged by individual members of the District.

These days are when we must pray much for divine guidance and wisdom. God is able to supply our needs. Our people are willing to give and have always indicated a desire to sacrifice. All they ask for is an opportunity.

We are glad to report that the campaign for the Publishing House is meeting with unusual success. Something like \$70,000 has already been subscribed. This is truly wonderful. We are praising God for hearing and answering prayer, and pressing on, believing that the whole amount which is so much needed will soon be secured.

E. G. ANDERSON, Treasurer.

FORTY-THREE HUNDRED DOLLARS RAISED IN FORTY MINUTES

As the paper goes to press we received by long distance call from Kansas Assembly, the following:

"General Superintendent Williams presented the need of Publishing House to Kansas District, who enthusiastically subscribed \$4,300 in less than forty minutes. All of this amount given by individuals in addition to the \$1,900 already subscribed by the churches on the District."

Our people are determined to sacrifice until the \$100,000 is raised.

ginning to the end of his message. He is a lovable co-worker and has a big heart. He is the father of eleven children and has much patience. He has a good word to say about everybody he speaks of and this is one sign of true greatness.

We had the privilege of holding an educational service together and his address was of a high order. He has had great visions as a school man and no doubt has had some of the biggest occasions that have ever been heard of in our movement. He has raised thousands of dollars for our schools and has been and is today a mighty factor in advancing the work of our church in several lines.

Several pastors and Christian workers over the country were in attendance at this camp. Brother Scott the pastor of our church at Portales was a great factor in the success of the meeting. Our Colporteur workers, Brother and Sister Odell were on hand with books and mottoes to help make the meeting a success. Sister Hartline and Powell, Kearns and many others too numerous to name here added greatly to the interest of this meeting. Brother and Sister DeArmon, representatives of the Pilot Point rescue home were faithful in their efforts in helping to win people to Christ.

The people entertained the visitors royally. The crowds came from far and near. The drouth and railroad strike hindered many from attending this meeting, but, hundreds were at the tabernacle each evening and about three scores of people found Christ at the altar.

The finances came easy for the special workers. The pastor was given a good liberal offering. The incidentals were all cared for and money left in the treasury. The District Superintendent was given an offering to help defray his expenses to the meeting at Central Nazarene College, Hamlin, Texas.

The people sang as if they enjoyed it and our choir did good work. We made many new acquaintances and friends in New Mexico. We love the people. They treated us like they loved us and appreciated our labors. They voted unanimously to do their part in lifting the debt of Central Nazarene College in our campaign in November.

We are now at home ready for the meeting that starts today at Central Nazarene College with Rev. A. P. Gouthy as evangelist. Pray for us. The drouth is still on and will affect our work somewhat, but we will all do the best we can and keep doing so unto the end.

A. S. LONDON, Reporter.

FROM NORMAN, OKLAHOMA

The revival at Norman, Okla., was a gracious victory. The Lord was with us from the very first. It was easy to preach. One felt like he was preaching the gospel of full salvation in a place where it had been well represented by its friends. The pastor, Rev. R. E. McCain, has had years of experience in mixing with business people; and he knows how to make an evangelist free. The straighter and cleaner the preaching is, the better McCain likes it. There were one hundred ten professions, among whom was a member of the faculty of Oklahoma University, an instructor in the Physics department, and his wife, both of whom were sanctified. In McCain's last meeting before this (held by Rev. A. G. Jeffries) another member of the faculty of the State University was sanctified. This gives the leading educational institution of the State two sanctified members of its faculty; and it just looks to me that any one with enough gray matter to be an instructor in an institution of this character would be attracted by the gospel of full salvation. For when this glorious gospel is reduced to its final analysis no principle of physics, mathematics or philosophy can appeal more sanely to a balanced intellect. Brother McCain has attracted the attention of some of Norman's most intellectual people to this meetings. Why not? This ought to be the rule, and not the exception.

B. F. NEELY.

CHICAGO CENTRAL DISTRICT

Having been appointed District Superintendent nearly three months ago to fill the unexpired term of Rev. C. A. Brown, I suppose a report will be in order. We have divided our time between our pastorate and the District and find it a life-sized job to make things go in both. Meetings under the supervision of the District have been put on in several places. Galesburg, Mt. Vernon and Effingham have had the services of Rev. J. L. Freels. Good work, has been done. Brother and Sister Hoke have gone to the aid of Duquoin people. Cornelius and Campbell with Pastor Beaver put on a campaign at Beardstown. Another hitch at this place ought to land a church. Brother Hollenback with Pastor Garvin and Sister Martha Howe held a meeting in Lovington that resulted in an organization. This week an Independent Holiness church of fifteen years' existence has been organized in Racine. The people that compose this body are substantial folks and will support a pastor well. Rev. S. D. Cox is their pastor. We are arranging with Washington Sherman and his quartet of Cincinnati to enter Greenville for a meeting. Rockford and Quincy, two large cities of the state look promising.

We have visited twenty of the churches, corresponded with many more and have given out the best of which was possible without money and without price, and will retire on the same salary Sept. 3d and will thereafter give my full time to the pastorate in Austin, Chicago.

C. H. STRONG.

MADILL, OKLAHOMA

Our meeting at Kingston, Okla., is now history. Nineteen beautiful professions during the meeting. Brothers Evans, Wilkens, and others too numerous to mention, rendered valuable service in song and personal work. God bless them all.

We are now in Madill. God seems to be pleased with the arrangements. The meeting is being held under temporary wooden shed. Brother Wade Nelson is the faithful pastor.

I would like to be kept busy in the Lord's work, so if I can be of any service to you, write me.

JOHN W. OLIVER.

STAR LIME WORKS, KENTUCKY

The eleven days' meeting at Star Camp was one of great victory. God wonderfully blessed in every service. It was held by Rev. J. W. Roach and daughter and Rev. Luther Roach of Des Arc, Mo. Both brothers preached the old-time gospel with unction and power. God heard and answered prayer and wonderfully used their labors. Thirty-eight souls were saved and sanctified. At every altar call there were seekers at the altar. One brother seeking the blessing of sanctification, said he had been unable to sleep or eat for a week, so he plunged into the fountain and was wonderfully sanctified. There were some wonderful victories. One brother seeking dismissed his school at noon and came home sick, but came out to the service that night and was sanctified. God worked mightily with the people. There were large crowds at night and great conviction. At the last service, there were five saved and twelve left at the altar. Twelve members were added to the camp, making a total of forty-seven members. To God be all the glory and honor. Pray for us.

LIZZIE FULKS, Reporter.

REPORT OF THREE MEETINGS

On May 26th, we began a three weeks' campaign with Rev. G. W. McClusky and wife, our pastor at Guthrie, Okla. The services were well attended and the blessings of the Lord were upon the church. Some thirty-five or forty prayed through to definite victory. Then the meeting was continued another week and on Friday night of this week, I was stricken with appendicitis, and on Saturday had an operation and was in bed nine days. Then abscesses formed from one of the stitches, which necessitated opening again, and I was confined to my bed another week. The Lord was very precious to me during this blessing, and the pastor and his wife together with his church were very thankful and kind to me in every respect. I shall kindly remember them and pray the blessing of God to abide upon them.

My next meeting was at Yates Camp, near Hillsboro, Texas. Rev. W. M. McMahan, the pastor, had everything in good shape when we arrived. From the first the power of the Holy Ghost was upon the people. It was a delight to me to preach to the great crowds that came to this camp. Some forty or forty-five were definitely saved or sanctified. Quite a few will come into the church, I believe.

From here we went to our church at Wellington, Texas. Rev. T. M. Cornelius is the pastor of this church. From the beginning we had great crowds, from 1000 to 2500 people each night. Great interest and the best attention that I have ever seen, was given in this meeting. About eighteen or twenty prayed through in old-fashioned way. To my judgment the Wellington church has as fine an opportunity as any of our churches in towns the size of Wellington. The pastor and his people know how to treat an evangelist. May the blessing of the Lord abide on them.

Brother S. H. Sims led the singing here, and he does it well. He is a splendid singer and altar worker.

At present, Mrs. Moore and I are in a battle at Beech Grove. Rev. J. Sam Curtis is pastor. Our next meeting is at Wichita Falls, Texas, Sept. 1-10.

17. Blessings on the HERALD.

J. E. MOORE.

EVANGELIST THREAGILL IN TEXAS

My last meetings were in Temple and Gause, Texas. The Temple meeting was with our church and pastor. It was good but not the biggest. There were some as bright professions as I have ever seen anywhere. A few additions to the church, with others to follow. Temple has a loyal band of Nazarenes; their pastor is one of our best men, and has a great voice for singing. His wife is one of the best pianists I have ever heard. They have a nice new church, or chapel that is a credit to our work. It is beautiful. They have a fine N. Y. P. S., and they are doing things for God.

The Gause meeting was good but we did not have time enough, only had one Sunday. The attendance was fine. There are some to come into the church.

God bless all of the HERALD readers. Pray for us. We have far more calls than we can fill. This has been a good year so far, most of our meetings have been good.

J. E. THREAGILL.

EVANGELIST BRASHER REPORTS

I am doing the work of an evangelist as best I can, by the help of the Lord. I can not report a thousand saved or sanctified in my meetings, but I can report victory in my soul over the world, the flesh, and the Devil. Praise the Lord. I do not keep account of the professions in my work, but I thank God He adds daily such as can be saved or sanctified in our meetings to our great church. Glory be to God.

I am looking for a pastorate for the next Assembly year, so if any local church or District Superintendent who reads these lines needs a pastor who has had about 16 years' experience in preaching holiness, traveled in 13 states, over 50,000 miles, and has preached over 3000 times to the multitudes and who has had thousands to kneel at the altar and a goodly number of them pray through; one who is willing to go anywhere God may lead regardless of place or state, salary or number in church; one who hopes and prays and trusts that he is on fire for God and a lost world, as he should be, write your unworthy servant.

J. E. BRASHER, Crestview, Fla.

BRUSH ARBOR MEETING

I am now in a revival five miles out from Spiro, Okla., at Rocky Point school house under a brush arbor. The Lord is blessing; ten have prayed through and others are under conviction. Some are wanting

me to move the meeting to Spiro as soon as we are through at the arbor. We may do so.

Our meeting at Braden, Okla., was a success. The greatest crowds in the history of the community. People came in cars, and wagons, some wagons coming twelve and fifteen miles. Perfect attention and good behavior was given, and there were about sixty in the altar, and fifty prayed through, some converted, reclaimed, and some sanctified; twelve were baptized; nine joined the Reno church.

J. D. HOFFMAN.

THE WHEELING CAMP

God was with us in the camp. Praise His name. Our preachers, Brother L. W. Standley and Sister Minnie Morris Moorehead were certainly God's messengers. They preach the gospel, no compromising with them. Brother Burl Sparks was our leader of song. God blessed and used him in our camp. A goodly number bowed at the altar to be saved, reclaimed or sanctified. We had some happy finders. Thank God! One lady came sixty miles, and God wonderfully blessed her soul by giving her the blessing of entire sanctification. Several were anointed and prayed for at the healing service.

We had a great missionary service on the last Sunday, conducted by Brother Franklin, of India. God blessed him as he brought the message, and \$227.00 was given in cash and pledges for our foreign missionary work.

As memory recalls, one beautiful thing was the oneness of God's people, no friction of any kind. To God be all the glory. Amen!

STELLA E. MCROBERTS, Cor. Sec.

ALBANY, OHIO

We closed a victorious tent meeting at Albany. Rev. G. W. Erskine was my coworker. The crowds were great, filling the tent almost every service and on Sundays there must have been 800 on the grounds. We had no real landslide at the altar and yet several souls were either saved or sanctified. One service the Holy Spirit fell on the people and they shouted and praised the Lord for two hours and there was no preaching. Rev. C. R. Chilton, our District Superintendent was with us at the end of the meeting and preached with great unction and liberty. On the last Sunday morning before Brother Chilton could preach, some came to the altar and were beautifully saved and then after he preached several more came and were either saved or sanctified. Rev. Chilton organized for the present and we are expecting a Church of the Nazarene to grow out of this. A fund of \$410.00 was raised before we left, toward building a place of worship, and the committee had just started to solicit.

We are making out our slate for fall and winter and will be glad to correspond with any who desire an old-fashioned revival. We will go anywhere that we are called and trust God and His people to see us through. My home address is London, Ohio.

W. W. LOVELESS.

EVANGELIST ROY L. HOLLENBACK

Greetings to all HERALD readers in Jesus' name! We greet you at this time en route to the camp-meeting at Olive Hill, Kentucky. Have just closed a good camp at Batesville, Arkansas, in which we were associated, in sweet fellowship of the Spirit, with Brother G. H. Harmon as our collaborator. This camp is young, and represents real heroism on the part of two laymen, Brothers Mashburn and Morris, who are personally responsible for it. They have heaven-born convictions for the enlargement of this camp, and we predict for them a substantial increase with each ensuing year. The crowds were ordinary, and a goodly number found both experiences of grace. The evangelists enjoyed the sweetest of fellowship, and were well entertained and received.

This has been our busiest and best season. In His undeserved kindness, God has seen fit to honor us with more souls than in any previous year; and my heart has enjoyed richer and sweeter communion with Him than I have ever known before. How undeserving we have been; yet how faithfully He has enriched my soul with all needed grace! Truly, I can say:

"All that my soul in its sin can need;
All that my faith in its prayer can plead;
Center of life, and soul of my creed,
Is Jesus to me!"

We feel that God is unquestionably leading us to continue in evangelistic work. He is also leading a number of brethren to write us for dates for the winter and next summer, and our slate is filling rapidly. We have never been able to ascertain the worth of our services, so we have not been exacting in our financial demands. We will continue this policy as heretofore.

ROY L. HOLLENBACK.

FROM EVANGELIST WM. C. URSCHEL

Just closed a good meeting Sept. 3d, at the First Church of the Nazarene, Toledo, Ohio. God gave us many seasons of refreshing and a number of souls were saved and sanctified. Rev. Hafer, the pastor is a fine man to work with and God is blessing his labors here.

I was royally entertained by his good people. May the Lord graciously bless them in their labors of love.

WM. C. URSCHEL.

Among the Churches

GLENDALE, ARIZ.

—Just closed a good meeting at Cheno Valley. Found a good class of people there who knew how to pray. The pastor, Rev. R. G. Reedy, is doing a good work, and we enjoyed his fellowship. God gave us about twenty souls who prayed through for pardon or purity. Baptized three and received three into the church. The church gave the pastor a nice pounding during the meeting. Sister Belle Brown of Peoria took good care of the work here while we were away. We are still pushing on in Glendale. The attendance is improving. Rev. H. M. Chambers held us a good meeting this summer and encouraged our hearts and edified the church with his straight gospel preaching. Several people received clear experiences in this meeting also. Pray for us.—Melza H. Brown, Pastor.

CADDO, OKLAHOMA

—"God does answer prayer today." Although our pastor moved to "That better country" some weeks ago, we prayed and worked as a unit for the on-coming revival. On Thursday, August 24th, Brother L. M. Payne and Willard and Edith Davis came to take charge of the services. From the opening night the revival was on. Large crowds came without a break,—souls prayed through in the old-fashioned way—with tears, shouts and holy laughter. It was a refreshing time in the Lord, truly it seemed the "latter rain" was falling. At the close of ten days, 105 souls had prayed through, 25 members were added to the church, 21 were baptized, and a Young People's Society with 18 charter members was organized. Thank the Lord forever—"We feel like traveling on." After one more revival Brother Payne enters school to complete the course of study required to take his A. B. degree. However, he is now making up his slate for next summer's campaigns, and any one desiring his services may communicate with him at Bethany, Oklahoma. Brother and Sister Davis leave for their next meeting. The church and community bid them God-speed, for they are of a truth, servants of the Lord.—Mrs. Lillie Latimore, Sec.

GREENLEAF, MICH.

—Closed a great tent meeting tonight. Pastor did own preaching. Membership jumped from 23 to 38. About twenty seekers during meeting. Noon prayer service every day a great time of refreshing. Prejudice was broken down, old grudges straightened and settled; restitutions made; God honored and glorified; saints blessed and souls saved and sanctified. On with the battle. Praise our God.—Lewis H. Bacheller, Pastor.

MEXICO, MO.

—We are closing three months' supply pastorate with our church here. The battle has been hard and the opposition strong, but God has blessed our efforts and we have seen some results. We held a ten-days' revival during the latter part of June with Rev. W. C. Canary, of Greensburg, Ind., as evangelist. The revival was not the success we had hoped to have, however, a number knelt at our altar for either pardon, reclamation, or cleansing. Brother Canary's preaching was safe, sane, and forceful. We regret that more people of this city did not hear this man of God. We were especially favored with an all-day rally Sunday, July 23d. Rev. N. B. Herrell, of Kansas City was the preacher in charge. Brother Herrell delivered three very helpful messages during the day, as well as assisted us by raising some needed finances. We appreciate the services of our dear Brother Herrell. May the Lord bless him. The outlook is more encouraging for our work here. The church is encouraged, souls are praying through in the regular Sunday services, and the crowds are increasing. Unto God be all the glory. Pray for the work here.—Samuel G. Muse, Pastor.

LETONA, ARKANSAS

—God is graciously blessing the work at Picken's Chapel. We have just closed a revival which has done much toward building up the work here. Our pastor, Rev. E. O. Tapley did the preaching, and the messages were stirring, and God used them, in encouraging the saints and putting conviction on the sinners and believers were made hungry for the blessing. Fourteen were saved, reclaimed, or sanctified. Many others were under conviction. The

meeting closed with seekers at the altar. Ten united with the church. Rev. W. M. Lusk was with us for three services. A Young People's Society was organized, and we are asking God to make it a blessing to our young people. The community made our pastor a present of a suit of clothes. God has wonderfully blessed us in sending him this way. We give God the praise for what has been done.—I. Z. Harrison, Reporter.

NORFOLK, VIRGINIA

—God is blessing us down here by the sea. We began in January with special meetings and two since, Brother Neilson, our pastor doing all the preaching in one of these, outside help in the other two, with a few saved and sanctified during each meeting, and others at our regular services. Much good seed has been sown, and recently when Brother Neilson was at our District campmeeting, God came in our midst, and saved several sinners and sanctified three or four believers. The climax came in our last Monday night cottage prayermeeting, when three or four were saved and two sanctified, with a general shout among the women and a hallelujah among the men, while precious souls wept, and prayed through and touched God, and came up with glory in their souls. Brother Neilson returned from the camp, praising God for the victory, and before the services were over, one sister was sanctified and three saved. Praise God for His goodness to us, and others.—F. V. Wood.

BROKEN BOW, OKLA.

—We are still moving on for God. He is blessing us with large congregations on Sunday nights. There were three saved recently, and two requested prayer last Sunday night. We have received twenty members into the church this year. We are planning to hold a tent meeting in September with Rev. P. C. Ramsey. We trust you will pray for us that God will bless us with many souls in the fountain.—R. T. Smith, Pastor.

BONHAM, TEXAS

—Brother Charlie McDowell closed an eight days' revival at Boyd, just out from Bonham. Brother McDowell did some good preaching and six were saved and one of them sanctified. We had very good attendance. Brothers L. S. Redwine and Ray Davis, of Bonham church preached one sermon each during the meeting. We hope there will be much good resulting from this meeting. We believe every sermon came from honest hearts and that God's

Word will not return unto Him void.—J. J. Coonrod.

LAUREL, MONT.

—The Lord was with us in our first annual campmeeting here at Laurel. Evangelist W. H. Tullis did some wonderful preaching. He was used of the Lord to dig up folks who had been professing but found themselves on sinking sand. As a whole the camp was a very good meeting, and we are looking forward to a good time with the Lord again next year, and trust that many souls may be brought into the fountain. Pray for us in this field. We need your prayers.—A. Furman Harris.

OZARK, ARK.

—The Franklin County camp is now history. The meeting was a victory from start to finish. There was hardly a service but what some one was blessed at the altar. Largest attendance for years. More campers; a number from a distance; the attendance the last night was estimated at 1500; placing a small estimate, there were fifty professions, some scenes indescribable. Despite the hard time, finances came easy, raised in all \$250.00. The Ludwigs did fine service. To God be all the glory.—J. W. VanArsdel, Reporter.

SOUTH PORTLAND, MAINE

—We wish to report victory all along the line. God is blessing in a special way in all our services. Our new pastor, Rev. D. S. Deware is a splendid preacher and Sundays are red-letter days, with good crowds, splendid collections and best of all, the presence of the Holy Ghost in saving power. Several have knelt at our altars of late, and are testifying to victory through the blood. Bless the Lord! Our week night services are well attended and are seasons of special refreshing. There is a revival atmosphere in our midst and we are trusting God for an outpouring of His spirit in this place. Our Sunday school is growing and we are reorganizing some departments. We have been making a drive for new members and about fifteen have been added during the last quarter.—Ada F. MacDonald, Sec.

AUGUSTA, KAS.

—Assembly year closing in fine shape. All pledges paid. About \$3000 in cash raised this year for all purposes. Spiritual tide rising. Called back for another year. To God be all the glory. Membership doubled.—J. W. Farr, Pastor.

PORTLAND, OREGON

—The days of God's power are not over yet. We are finding this true here in First Church. Sunday, August 20th, was another special day in our midst. Two of our members, formerly prominent in the work of our church, were gloriously reclaimed and welcomed back into the ranks of the blood-washed amid shouts of victory and tears of rejoicing. Again, Sunday, August 27th, God displayed His power in salvation among us. A summer revival without an evangelist is a healthy state to enjoy. We are to entertain the first all-day meeting of the Oregon State Holiness Association, which will be held at First Church, Monday, Sept. 11th.—D. Rand Pierce, Pastor.

COLUMBIA, TENN.

—Just closed greatest revival in the history of the work here. Sixty saved, reclaimed, or sanctified, took nine new members into the church, with more to follow. Rev. H. H. Wise, of Nashville, Tenn., our District Superintendent, did the preaching, and his preaching was great and heart searching under the power of the Holy Ghost. We consider Brother Wise one among our greatest preachers. Rev. R. A. Sullivan, of Shelbyville, song evangelist; Miss Gladys Smith, of Trevecca College, pianist, were at their best and won the hearts of the people. We have been worshipping in the court house since the work was organized two years ago. We feel the time has come when we must have a church building if we succeed in building up a good strong Nazarene work here. We have a deal on now for a nice location for our church, the lot is 100x100 with a good six-room house, which will make a nice parsonage, with room in this lot to build a church. We feel sure if there is a town on the Tennessee District that needs a good strong Nazarene church, it is Columbia. We praise God for victory through the blood of Jesus, and feel encouraged to press on. We earnestly desire the prayers of the HERALD Family.—Lige Weaver, P. C.

CONWAY, ARK.

—Our work in Conway could be much better. We have a few real Nazarenes, and God is giving us friends; the town admires our beautiful little church, and our crowds are increasing. Dr. W. B. Pinson has been called to supply the pastorate here for another year. I was compelled to give up the work here, and locate in a town where our two daughters, who are high school graduates and stenographers of

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

Sixteen Instances of Answered Prayer

October 1

B. W. MILLER, M. A., S. T. M.

1. Abraham prayed for a son. Gen. 15:1-6.
2. Jacob prayed for deliverance from Esau. Gen. 32:9, 11; 24-26; 33:1-4.
3. Moses asked God for help at the Red Sea. Ex. 14:15, 16.
4. Moses prayed for good water at Marah. Ex. 15:23-26.
5. God answered Moses, Aaron and Samuel. Ps. 99:6.
6. Israelites for deliverance from Egyptian bondage. Ex. 2:23, 24.
7. They also prayed for deliverance from Babylonian bondage. Neh. 9:27.
8. Gideon asked God for the token of dew. Judges 6:26-40.
9. Samson prayed for strength. Judg. 16:28-30.
10. David prayed for strength in adversity. Ps. 118:5.
11. Solomon sought wisdom. 1 Kings 3:5-12.
12. Elijah asked for fire on his sacrifice. 1 Kings 18:36-38.
13. Daniel prayed for the interpretation of the King's dream. Dan. 2:10-23.
14. Zacharias prayed for a son. Luke 1:13.
15. The centurion for his servant. Matt. 8:5-13.
16. Peter prayed for Tabitha to be restored. Acts 9:36, 37, 40.

Through Christ's power we can do greater things than these. "And greater works than these shall ye do, because I go unto my Father." Jno. 14:21.

"Seeing that we are encompassed about by so great a cloud of witnesses, let us" go forth, asking God, and believe that He will answer our prayers.

Topics for discussion:

1. Will God answer our prayers today the same as He answered the prayers of Bible times?
2. Why then are revivals so few? Why so few converted and sanctified?

a high type may secure employment. I would consider a pastorate in a city or town where they can secure work, otherwise we will locate in Little Rock where the girls are both doing office work now. We need your prayers that God may lead us, as I am now planning to do evangelistic work until the Lord opens the way further. The Lord has been good to us and has blessed us this year. My address will be Conway, Ark., until the close of the Arkansas Assembly, October 15th.—S. D. Slocum.

STONEWALL, OKLA.

—We closed our summer revival here August 20th. It was held in the Union Valley neighborhood, six miles northwest of Stonewall. Brother J. H. Crawford of Hooker, was our evangelist. He certainly did some good preaching, and the Lord wonderfully blessed the work at this place. There were 140 saved, sanctified and reclaimed. The largest attendance ever witnessed at this place. We have started a drive for a large tabernacle and an annual camp-meeting at this place. Give us your prayers that we may push this to a success. There were a good number added to the church at this place. Our pastor, Brother W. P. Sybly is in a revival in the town of Stonewall at this time. He is assisted in this meeting by Brother Luther Locke, of Rockwall, Texas. Everything points to a great meeting.—J. T. Hoggatt, Reporter.

NEWPORT, KY.

—What a wonderful time we had, and how God did bless our souls over and over again during the first annual tent meeting of Newport. We stretched the tent August 1st, and opened fire on the enemy with Rev. W. R. Gilley, of Lansing, Mich., as the evangelist, who brought wonderful messages from God. The saints prayed, souls were touched and nineteen fell in at the altar, weeping and praying their way through to victory. Rev. Gilley left Aug. 18th for Carthage Camp, and the writer did the preaching until the 21st, seeing four more souls pray through. On the 22nd, the District Superintendent, Rev. C. R. Pollard came and continued the meeting until August 27th, when the meeting closed with a great altar service, and the power of God fell upon the people. Some were saved, others sanctified, and all felt the great blessing from above. Twenty souls professed to find God under the ministry of Rev. Pollard, with forty-three professions during the 27 days. Four persons united with the church and more are coming. Sunday, August 27th, Rev. B. T. Flanery came in on us unexpectedly and preached in the afternoon, and again God wonderfully blesses His people. We are looking forward to greater things next year.—O. E. Shelton, Pastor.

PONTIAC, MICH.

—Sunday night, August 20th, marked the close of a wonderful week in the Pontiac Church of the Nazarene. Early last fall we learned that Brother Bud Robinson would have a few days between the Romeo and the Gaines campmeetings, he could give some church for a convention, so we got busy and secured his services. We began Monday night, August 14th. The crowds grew larger each night until Sunday night the church was packed to overflowing. They came for miles and some friends came from Toledo to be in the meeting. Brother Bud's messages were rich from the beginning, leaving us hungry each time to hear him again. Sunday was a great day, beginning at 10:00 o'clock with an old-fashioned love-feast. The glory was on, the people laughed, wept, shouted and testified. Fifteen prayed through at the altar during the week. Rev. E. E. Mieras had charge of the singing and collections, and both ran smoothly, finance came easy. In spite of our exceedingly difficult year, we are ahead and God's people are moving on. Amen!—U. B. Arnold, pastor.

LEXINGTON, TEXAS

—July 29th, Brother Phillips and a few Nazarenes opened fire on the Devil at Paynes' Chapel. There were old-time preaching and shouting for hungry souls had the burden rolled away and came out victorious. A class of seven were taken into the church. To God be all the glory. July 9th, they went to Phears, a new field where the seed had been sown and the harvest ripe. We feel Brother Phillips was the right man in the right place for he is a Spirit-filled man. They said people prayed and agonized before God until the power fell and a grand revival followed. Praise the Lord. A church was organized with eight members. Pray God to bless the faithful few.—Mrs. T. J. Baxley, Reporter.

SAINT JO, TEXAS

—One more revival of religion at Illinois Bend. Brother J. T. Stanfield is pastor at this place and he with Brother J. W. Hipp as evangelist, began a meeting July 31st which ran until August 16th. The power of the gospel preached in its purity was felt from the very first. The time seemed to be ripe for a revival. Brother Hipp is a plain, straight, gospel preacher and uses much Scripture in his preaching, and from the very first, people began to get saved. There was some opposition but in spite

SUNDAY SCHOOL LESSON REFERENCES

Sept. 24. REVIEW. THE EXILE AND THE RESTORATION.

Golden Text: The Lord hath done great things for us; whereof we are glad. Psalms 126:3.
Devotional Reading: Psalms 66:1-5, 16-20.

Oct. 1. THE BIRTH OF JOHN THE BAPTIST. Lesson: Luke 1.

Golden Text: He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink. Luke 1:15.
Devotional Reading: Luke 1:68-79.

Oct. 8. THE BIRTH AND CHILDHOOD OF JESUS. Lesson: Luke 2.

Golden Text: And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2:52.
Devotional Reading: Isaiah 9:1-7.

Oct. 15. THE MINISTRY OF JOHN THE BAPTIST. Lesson: Luke 3.

Golden Text: Repent ye; for the kingdom of heaven is at hand. Matt. 3:2.
Devotional Reading: Isaiah 40:1-11.

of it all there were ninety conversions and reclamations, and fourteen sanctifications. The people gave the evangelist \$105.00 and voted for him to come back next August for another meeting.—J. Payne, Reporter.

KINGSTON, OKLA.

—We are now coming up to the close of this Assembly year with marked progress on all lines of our local work. Every day has been crowded full of duties and obligations that have kept us constantly busy so that the year has slipped away so quickly we hardly realize it is gone. However our work has been pleasant and a continual enjoyment. We have some choice Nazarenes at Kingston who know how to pull, push and pray and also to make the pastor comfortable. We had Rev. J. W. Oliver, of Oklahoma City for our summer meeting. He is a good strong, straight, radical preacher. We had nineteen good professions in this effort. Our church is in fine shape. Harmony and unity prevail. We have been unanimously called back for another year. We accept the work believing it to be the divine plan. We are looking forward to our Assembly with all it shall mean to our hearts, then return to our work with renewed energy. We love this way of holiness and expect to die on the field, and in His service.—Gussie Morris, Pastor.

MOSCOW, IDAHO

—August twentieth, was a real blessed day among the Nazarenes at Moscow. We had with us Pastor S. B. Langdon from Princeton, Ida., and he brought the message in the morning on the compassion of Christ, from the text "And He Saw." The people got blessed, and God's presence was felt in our midst. In the evening service Brother Harry H. B. Ciprico from Grand Rapids, Mich., occupied the pulpit, and brought a soul-searching message from the text "Whosoever committeth sin is of the Devil." He surely did justice to the text, and God honored the truth, one young man was converted in his seat while Brother Ciprico preached. Afterward he testified to, that he had become so bewildered through his own pastor's preaching (he is a member of one of the leading churches in Moscow) that he had lost faith to such extent that there really was a God. Under the preaching of evolution he had almost become an atheist, and was praying "O God, if there is a God, let me know it," and thank God he found it out Sunday night! Well, we are going ahead, and planning for greater things, and have October the 25th set for the beginning of a real old-fashioned revival with Rev. B. F. Neely, we are observing fasting and praying for this meeting, and are looking for victory—Aug. N. Nilson, Pastor.

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Getting Our Business On a Cash Basis

ONE very serious problem with which the Publishing House has struggled for some years and which contributed largely to the necessity of reorganizing our business, was that of charge accounts.

It is comparatively easy for our people—both ministers and laymen—to order books and Bibles, in most cases intending to pay for them in a few weeks. Unforeseen and uncontrollable circumstances often are responsible for payment being postponed, but the Publishing House has delivered the goods and paid for them. Not having any working capital, in order to pay for supplies for which we have received no payment, we must borrow money. We must pay our bills, even though we borrow money at high rates of interest in order to do so.

As part of our organization plan we are trying to place our mail-order business on a cash basis. The benefits resulting from such a move are so apparent that they need nothing more than passing mention. First of all this plan will enable us to pay for our supplies out of the proceeds of our sales. Also it will reduce the expense of keeping books on numerous small charge accounts, which heretofore has been quite an item.

One difficulty in connection with the Cash-with-order plan is that in many instances someone wants a book or some other piece of merchandise, and must have it without delay but does not know the price. Uncle Sam provides a very convenient method by which this difficulty may be overcome, viz, by sending parcel post C. O. D. (collect on delivery). The operation of this plan is simple: We simply send with the shipment a statement of the charges and the mail-man collects the money when delivering the package and remits the money to us. Sometimes an order will be accompanied by instructions to ship C. O. D. In cases where such instruction is not given we hesitate in sending an order C. O. D. for the simple reason that we fear a good brother or sister will feel that we are unwilling to trust them for a few days. Such however is far from being correct.

Now then, if you should be in need of a book or Bible the price of which you do not know, just tell us to ship it C. O. D. And if you should neglect to include such instruction with your order and we take the liberty of sending your goods C. O. D., you will know that we do so only to save extra expense in our office, which is to your advantage as well as ours.

NAZARENE PUBLISHING HOUSE.

HASTINGS, NEBRASKA

—We are praising the Lord for victory in our souls this forenoon up to date. We have just closed our first year's pastorate with the Hastings church. The Lord has helped us to make advancement along all lines. We had two great revivals during the year. The first was with Rev. A. F. Balsmeier and party. He did some great preaching. And the result was the greatest revival in the history of the local church. The altar was lined time and again with people stretched out under the old-time power, begging for mercy. Our second meeting was held by Rev. W. E. Ellis who is a man of God and knows how to build up a church and place it in a right light before the outside world. A score or more knelt at the altar. Our singer was Prof. J. Warren Lowman who by his sweet singing drew the crowds to the big brown top tent by the hundreds from all walks of life. The business men of the town said, the singing and preaching was the greatest that had ever been in the town. We had to have three police to handle the crowd that would come to hear Prof. Lowman sing. We are expecting to have Rev. Bona Fleming and Prof. Lowman in a great meeting this winter. The Lord has been blessing us numerically, we have received into church membership this year 42. Our Sunday school has grown about 40 per cent. The church has purchased the pastor a nice suit of clothes, and a Ford car outside of the regular salary. The church by a unanimous vote called us back for another year with an increase in salary. We are going in for God and souls. Yours in perfect love.—J. C. and Martha Walker, Pastors.

JOLA, KAS.

—Our tent meeting with Evangelist C. J. Garrett and Song Leader A. L. Crane was a grand success in many ways; the church had grown cold, and some had lost out, and the meeting was a great blessing to the local church and many outsiders were saved. Brother Garrett "Cried aloud and spared not" and God owned the truth with victory; little children were saved and old men past 70 years old. Brother Crane and wife were a great blessing to us in song. We had great crowds, many times the tent full and also the street for nearly a block away, the meeting had such a start that it looked like a shame to close so we continued it for a week with the pastor in charge with some other help from neighboring holiness churches; about 60 professed to being saved or sanctified. Brothers Garrett and Crane went to Hooker, Okla., but the good work goes on. Amen. —Ira F. Stevens, Pastor.

LOS ANGELES, CALIF., EMMANUEL CHURCH OF THE NAZARENE

—Great glory and grace upon us and as a church we see nothing but victory ahead. Our services are unusually spiritual, the revival spirit on, ten at the altar, eight in the fountain Sunday night, some good cases, the church has the vision and are under the burden of prayer. Our prayermeetings are well attended (average about 80) the spirit of testimony praise and freedom on. We are anticipating another wonderful year.—W. C. Frazier, Pastor.

SAN DIEGO, CALIF.

—August 20th marked the finishing up of a meeting with the First Church of the Nazarene. That church has come up through great tribulation, but with a loyal class of people as they, and a pastor with a vision as that of Brother and Sister Ira R. Akers, there is but one way to go, and that is "up." Bless God, they are doing some climbing; nothing is left undone, they pull and chuck wheels, pull and chuck wheels, with united effort they are going over the top. The meeting was of seven weeks' duration. The pastor preached the first week, Brother Elliott the next three weeks, after which time he had to leave. We were there for the remaining three weeks. How God blessed us with those dear people! The music was furnished by their own talents. They know just how to do it too. It is not possible for us to be exact in the estimation of the number saved. I doubt not that they were so numerous that because of the many links in the meeting, we missed a "link" in counting. Suffice it to say, that we witnessed close to, if not quite, twenty seeking God for pardon or purity; at least five of those had never sought the experience before, two were Catholics. That makes me feel good, that God is still taking notice and saving a few sinners. Several of the saints testified to having received great help and encouragement and liberty in the Holy Spirit. During the last week we held two extra meetings; one for ladies only, and one for healing. A good number were prayed for, and both meetings, we believe, were owned of God. Looking at it as much as possible from a pastor's point of view, we feel safe in saying that the meeting was of lasting benefit.—Maren S. Addy.

HAWTHORNE, CALIF.

—We have just closed a three weeks' revival meeting with Evangelist Frank B. Smith and family, assisted by Miss Annabel Latimer, soloist. This was the best meeting we have been in in several years and the best Hawthorne ever had. The preaching was unctuous and the musical part of the services was of the highest order. Seekers that were under deep conviction knelt at the altars and were saved and sanctified definitely. During the afternoon and evening services 48 persons bowed at the altar, and later 14 entered the church. Our children's services helped to build up the Sunday school and during the time 17 children were converted. The whole church has put on new strength and we look forward to a continual revival spirit in all of our services.—C. W. Welts.

One of the best investments a Sunday School Teacher can make is to send us 75c for a copy of "A Little Kit of Teachers' Tools." If, after receiving the book and looking it over, you should feel that it is not worth the purchase price and more, send it right back and your money plus postage will be promptly returned. Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

THOUSANDS ARE SINGING

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

Rev. L. L. Pickett
Wilmore, Kentucky

NOTES AND PERSONALS

Dr. J. H. Sloan, Rev. W. H. Nerry, Rev. Wm. M. Irwin, and Evangelist Lee L. Hamric send in a fine list of subscriptions to the HERALD of HOLINESS. Thank you brethren; keep the good work going.

A good revival was held at Cora, Okla., by Rev. M. R. Bishop and Rev. Ted McWilliams, in which sixty-one souls were either saved or sanctified; twenty-two at the altar the last day. A Church of the Nazarene was organized with twenty-two charter members. Three new subscriptions to the HERALD of HOLINESS were sent from there by Mrs. M. J. Hatch.

Evangelist E. H. Farris reports a great meeting at Glasgow, Ky. Twelve at the altar the last night; eighty claimed the victory during the meeting. A Church of the Nazarene was organized with twenty-three members. Brother Farris is now engaged in a meeting at Hopkinsville, Ky., and looking forward to the organization of another church.

Sister Hattie J. P. Evans, of Strafford, N. H., is rejoicing in a definite answer to prayer.

Mrs. Dora Chiles, of Tonasket, Wash., sends in \$1.50 for the HERALD of HOLINESS, and expresses her sincere appreciation to the friend who subscribed for her last year. She says: "I can not begin to tell how much I have enjoyed the paper, as we live where I have no church privileges at all. We have six dear children and I want to ask the readers of the HERALD to pray that we may be able to locate where the children may attend Sunday school. Also pray that my companion may be saved."

There were twenty-five souls saved and eight sanctified in a meeting held at Mount Rose school house, eight miles from Fruitland Church, Crawford, Okla., also thirty-five definite victories in the meeting at the Fruitland church. Wm. Dikes and sister, and Harry L. Rogers were the evangelists in charge.

"We should like to get in touch with a good saved and sanctified man and wife, evangelistic singers, who can take charge of music and song services for us in our tent work. We can also furnish them plenty of work summer and winter. Rev. E. H. Farris, 18th and Campbell Streets, Hopkinsville, Ky."

Pastor Anna Nutter, of York, Nebr., announces a revival meeting at her church beginning Sept. 21st. Rev. A. B. Hotchkiss, of Miltonvale, Kansas will be the evangelist. The HERALD readers are requested to pray for this meeting.

J. D. Laird, of Amarillo, Texas sends in an urgent request for prayer for his daughter who is ill.

A note from Dr. Chapman, who is now on a campaign for Northwest Nazarene College in the Northwest, informs us that Brother L. A. Berger, pastor of our church at Walla Walla, Wash., has been compelled to a temporary retirement from the active ministry. The condition of Brother Berger's health is such that his physicians feel sure that a continuation of his strenuous labors would soon result in a complete breakdown. Brother Berger has resigned the pastorate of Walla Walla and will attempt to rest and regain his health. He hopes to recover and to be able to assume the work of the active ministry at least within a year's time. Let us all pray that God may be pleased to touch this useful minister and add many fruitful years to his life.

Rev. Jesse Uhler, of Clearwater, Kansas announces for the evangelistic work, and is free to accept calls at any time.

C. W. Reynolds, Columbus, Miss., is ill and requests special prayer for his healing.

Evangelist C. C. Montandon reports the Grassland campmeeting as one of victory and blessing, with eighty definite victories, and fifteen united with the church. Pastor Felix Graham and wife are doing a good work there. Evangelist Montandon has a large tent which he is using in his evangelistic work, and is desirous of securing two bands of workers and tents, which he could keep employed all winter in the oil fields.

The address of District Superintendent, Rev. D. M. Coulson has been changed from 502 West Duval St., to 430 West Forsyth St., Jacksonville, Florida.

W. P. Underwood, church secretary, 616 Balm St., Walla Walla, Wash., desires to communicate with any minister concerning the acceptance of the pastorate of the Church of the Nazarene of Walla Walla. Owing to poor health, their former pastor, Rev. L. E. Berger has recently resigned as pastor.

Notice—The examining Board of the Western Oklahoma District will meet at Woodward, Okla., Tuesday, Sept. 26th, at 10 o'clock. All licensed preachers and deaconesses are requested to be present.—B. F. NEELY, Chairman, W. P. OLIN, Secretary.

ANNOUNCEMENTS

NOTICE—Licensed preachers and deaconesses will please be on hand at Nazarene church at 9 a. m., Tuesday, Oct. 10th, for examinations, Conway, Ark. Let all churches raise at once an amount equal to 10c per member for the printing of the District Minutes and send to the Assembly by your representatives. J. Sam Curtis, District Secretary, Ark. Dist.

NOTICE—This is to certify that Rev. Lafayette Cassler is an ordained Elder on the Kansas District, and he expects to ask for evangelistic commission at the next annual District Assembly which convenes at Topeka, Kansas, September 12-17. Therefore it gives me great pleasure to recommend him as a safe, sane, reliable preacher of the gospel. Those who may be led to employ his services for an evangelistic campaign will make no mistake. He was married just recently by the writer and his wife is a splendid helper and promoter of Christian work. She is earnest in her efforts at the altar in praying souls through. Keep them busy. Address him at Orion, Kas.—Joseph Kiemel, Supt. Northwest Kansas Group.

NOTICE—The Church of the Nazarene, of Miami, Florida is planning for a great Mid-Winter Revival Campaign in this city. We are now planning on using the entire month of January, 1923 for this meeting. Rev. Bud Robinson and Rev. I. G. Martin are the evangelists secured for this meeting. We want the holiness people to know about this meeting so that all who are looking this way for the winter will know where they can get a feast of good things while in Florida.—R. J. Eby.

NOTICE—To the pastors of the Hamlin District—Will you please notify Rev. M. M. Lowrey, the pastor, the number of people going to the Assembly from your church. Please attend to this at once. Address, M. M. Lowrey, 1314 A. Johnson St., Amarillo, Texas.

NOTICE—I have again entered the evangelistic field. Have had fifteen years' experience as an evangelist and ten as a pastor. I set no price upon the gospel, but will accept free-will offerings, such as the people may give. I will consider a call as pastor from some needy church. Can give the best of reference. Address, Rev. J. H. Vance, 809 S. Mason St., Bloomington, Ill.

NOTICE—Hamlin, San Antonio and New Mexico Districts please note Dr. Chapman's article in the HERALD of HOLINESS in regard to raising the local indebtedness of Central Nazarene College, Hamlin, Texas. With his good plan, system and co-operation it will be very easy to relieve this good school of this small burden, and let each Nazarene on the three Districts rally at this time, November 5th, Central Nazarene College Day. Let each member of the church do his best, and we can easily raise the necessary amount and save a good school to our church. Central Nazarene College has a bright day and future before her. The opening, Sept. 12th, promises to be one of her best.—Lee L. Hamric, Pres. Board of Trustees.

NOTICE—Having closed my term as District Superintendent of the Missouri District, I would like to announce that I am open for pastoral or evangelistic work, preferably in the west.—L. W. Dodson, Clarence, Mo.

ARE THERE GOOD REASONS WHY THE CHURCH OF THE NAZARENE SHOULD EXIST?

In the form of a sixteen-page pamphlet, we have prepared an article written by Rev. Henry C. Ethell, entitled "A Plea for Liberty of Choice in Church Relations."

This pamphlet in an interesting and forceful manner presents irrefutable arguments for the existence of the Church of the Nazarene as an organized denomination. It seems that every Nazarene pastor, after reading the pamphlet—which is to realize its value—would determine to scatter it by the hundreds.

Send a pair of two-cent postage stamps in your next letter for a sample copy. PRICES: 3 copies for 10c; 12 for 35c; 100 for \$2.40. Order from the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Mo.—(ADV.)

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

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IOWA—H. L. Kinzie 1318 West Eighth St., Des Moines, Ia.
KANSAS—A. C. Tunnell 323 Sixth St. East, Hutchinson, Kas.
KENTUCKY—C. R. Pollard Box 10, Lexington, Ky.
LITTLE ROCK—J. E. Linza, 703 Garland Ave., Hot Springs, Ark.
LOUISIANA—C. E. Woodson 116 Cooke Ave., Alexandria, La.
MANITOBA-SASK.—W. B. Tait Morse, Sask.
MICHIGAN—H. V. Starr 724 W. Iowa St., Lansing, Mich.
MISSISSIPPI—P. M. Corington Jasper, Ala.
MISSOURI—L. W. Dodson Clarence, Mo.
NEBRASKA—H. N. Haas Hastings, Nebr.
NEW ENGLAND—S. W. Beers 24 Acorn St., Malden, Mass.
NEW MEXICO—Charles W. Davis La Lande, N. M.
NEW YORK—E. E. Angell Plattsburg, N. Y.
NORTHERN CALIFORNIA—Charles A. Gilson San Jose, Calif.
157 N. Twelfth Street.
NORTH DAKOTA-MINNESOTA—W. L. Brewer Minot, N. D.
P. O. Box 362
NORTH PACIFIC—G. E. Hunt Seattle, Wash.
1414 North 30th St.
NORTHWEST—Will H. Nerry, 2659 N. Ash St., Spokane, Wash.
OHIO—C. R. Chilton 1231 Highland Ave., Columbus, Ohio
PITTSBURGH—Dr. J. H. Sloan East Liverpool, Ohio
514 Jackson Street.
SAN ANTONIO—T. W. Sharp San Antonio, Tex.
1816 N. Colorado St.
SOUTH DAKOTA—M. T. Brandyberry Loomis, B. D.
SOUTHERN CALIFORNIA—J. E. Bates Pasadena, Calif.
1179 Breese Avenue.
SOUTHWEST (Mexican)—H. J. Kerns Deming, N. M.
TENNESSEE—H. W. Wise, 4911 Louisiana Ave., Nashville, Tenn.
WASHINGTON-PHILADELPHIA—J. T. Maybury, Philadelphia, Pa.
326 Parrish Street.
WESTERN COLORADO-UTAH—C. P. Ellis Montrose, Colo.
WESTERN OKLAHOMA—C. B. Jernigan Bethany, Okla.

TELEGRAMS

HERALD OF HOLINESS: Gaines, Mich.
Michigan District Assembly Gaines, Michigan, wonderful. Publishing House service Friday afternoon in charge of General Superintendent Williams. Spirit of God poured out upon people. District had voted for campaign to raise minimum four thousand dollars, in one service individuals gave in cash and pledges forty-one hundred dollars.
C. I. HARWOOD, Reporter.

HERALD OF HOLINESS: Canute, Okla.
Closed greatest revival in history of church. Scores found God. Arbor and church burned second service but revival swept on. Twenty-six added to church. Pastor called for third year. Salary increased. W. E. Ellis, evangelist at his best.
J. S. GALES, Pastor.

HERALD OF HOLINESS: Spokane, Wash.
Another new church organized on Northwest District at Selah, Wash., with forty-five members, after great meeting in which over one hundred and fifty prayed through. This makes fifth church on District since Assembly in May.
WILL H. NERRY.

HERALD OF HOLINESS: Amarillo, Texas
Great revival. Evangelist Balsmeier and wife rendered efficient service in sermon and song, uniting God's forces and building up the church. They were requested to return for another meeting. The work is on the increase along every line and working every plan for a great Assembly.
M. M. LOWRY, Pastor.

ATTENTION

Licensed Ministers and Licensed Deaconesses
Notice is hereby given, that at a meeting of the Board of General Superintendents, held February 16, 1922, it was decided that new license blanks will not be issued hereafter to the above parties. The former license will be endorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the District Secretary at least two weeks before the meeting of your district assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.
E. J. FLEMING, General Secretary,

TO WHOM IT MAY CONCERN

Inasmuch as our beloved pastor, Rev. C. H. Hopkins and his precious wife, who has so faithfully assisted the pastor, resigned the pastorate of Wichita Church of the Nazarene, same to take effect the end of Assembly year, we accept the resignation with deep regrets. We anticipated calling them for another year, but after much prayer they felt that it was to the best interest to the church, and especially to the health of Sister Hopkins, that they make a change and move to more favorable climate, hence they are leaving us for California, in order that Mrs. Hopkins may take a rest, and resume either pastoral or evangelistic work.

They have served the Wichita church two years, and no more beloved and faithful people could we recommend to any pastoral or evangelistic field, than Rev. and Mrs. C. H. Hopkins. Both are elders in our church. They have proved to be untiring and sacrificing in their efforts to bring our church to a condition under the guidance of Almighty God to such a condition that the best and wisest experienced may covet to be successor to these dear people. By authority of the official board, the church unanimously bespeak for them our heartfelt appreciation of their work and ministry among us. We have been most highly favored to have this man and woman of God as our pastors, and are very thankful for their godly counsels, messages and warnings to the unsaved. They will be missed by our people, but we are sure that by reason of their faithful ministry, we will in the future be a better people, and more competent to fulfill the will of God in rescuing lost humanity from the thralldom of sin.

It is therefore the sincere desire of the Wichita church and its official board to recommend to any people, any place, Rev. and Mrs. C. H. Hopkins. They are efficient pastors, and at the same time do the work of an evangelist. We bespeak for them success, in the work of the Lord. We bid them God-Speed.

MICHAEL DODD, Secretary.

Authorized by the official board of the Church of the Nazarene, Wichita, Kansas.

RESOLUTIONS

Resolved: That we convey to Weaver W. Hess our earnest and most heartfelt appreciation of his services as pastor, for the past three and one-half years, of the First Church of the Nazarene, Spokane, Wash., and be it

Further Resolved, That we also extend to Mrs. Weaver W. Hess, his wife, and co-laborer in this work, our deepest gratitude for her part in this great battle.

We trust that their next field of labor may prove to be altogether as fruitful as this has been.

FRED HOBBS,

SCRIPTURE TEXT CALENDAR FOR 1923



Agents Wanted at Once

WE are ready to accept orders for 1923 Scripture Text Calendars. Shipments will be made immediately on receipt of orders. Those who expect to sell calendars in large quantities to churches, business institutions, etc., should get in touch with us at once.

Four page circular showing reduced fac-simile of cover page and one inside page in colors; also giving complete description and price list, will be sent free of charge. A sample calendar will be sent on receipt of 35 cents.

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