

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

VOL. 12 No. 32. WHOLE No. 604

KANSAS CITY, MO., NOV. 7, 1923

OFFICIAL PAPER, CHURCH OF THE NAZARENE
Subscription Price—\$1.50 a year in advance.
Rev. J. B. CHAPMAN, D. D., Editor

Published weekly at the Nazarene Publishing House
2109 Troost Ave., Kansas City, Mo.

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

Bearing Christ's Message in Christ's Own Spirit

THERE were two remarkable things about the preaching of Jesus Christ: one was the substance of His preaching and the other was the spirit of the preacher. Concerning the former, its distinguished point was its promise of deliverance. Others had come with exacting standards and had laid upon the shoulders of men burdens that were too heavy to be borne and had left their hearers more miserable than ever because with the new sense of duty and no corresponding grace, men were doomed to eke out an existence amidst self condemnation. Still others had been here who had sought to break down the requirement of religion and morality, and thus they had offered license to lost men, but had not been able to restore the peace and rest which sin always destroys. Then Jesus Christ came "Not to destroy the law or the prophets"; for He set the standard of condition and conduct higher than those before Him had ever done, but He did what no one else had ever done, He promised and provided grace commensurate to the needs of men and promised soul rest to those who would wear His yoke. He diagnosed the disease as being every bit as bad as others had said it was, but He did not leave His patients hopeless—He told them of a complete cure. He promised salvation from all sin.

Concerning the spirit in which Christ bore His message, its distinguishing quality was its courageous sweetness. Jesus was not "A Union Evangelist", for He did not attempt to "work with everybody." He drew the line between right and wrong, between truth and error, and between true and false with never failing accuracy. He never said "Me to", or "I was about to say that." He preached a positive gospel always. But He fulfilled the prophesy which said, "He shall not strive or cry or lift up His voice in the streets", for He did not draw out controversy on little things and He did not needlessly differ with any man. His distinctions always had to do with fundamentals and He was never guilty of personal affronts or of condemning individuals by the wholesale.

Now no one will question but that our call today is to bear the message of Jesus Christ to men. There are still the legalists who burden men with requirements which "Neither our fathers nor we were able to bear", and there are still those who would break down the bulwarks of religion and morality and make men happy by making no distinction between the righteous and the wicked; but the

need of the world is to hear again that Jesus Christ can save the sinner from his sins; make him holy and make him happy because he has found grace which provides as much as the law requires. And this is the message of full salvation which every one who has heard owes to every one who has not heard. The substance of the message is the same as it was when Jesus Christ delivered it—the changes in men have never made a revision necessary or desirable.

But the world is still full of wickedness and error, not only in the abstract sense of deeds and doctrines, but in the concrete sense of devils and men. And if we cannot be deterred from delivering the truth of our message, the next evil that can come upon us is that we shall preach the truth in the wrong spirit. Some men have lost their opportunity by compromise. They have become so amalgamated with error that truth of their message has become blurred and clouded. They have become so "broad" as to lose their proper distinction. But some of us have lost our opportunity through "mud slinging." We have the true message and it would have blessed men if they would have heard it, but they did not hear it—would not hear it—because we did not bring it to them in the spirit and temper of the Christ.

It is easy to "ride a hobby" until men forget our real message. At best men are more susceptible to the secular and material than to the spiritual. We can "fight churches" until our own church is empty; we can "dig up the lodges" until we ourselves have no lodges. We can "preach on dress" until our own clothes are thread bare, we can "lecture on meats" until our own people starve for spiritual diet, but we can also preach Christ's message in the same spirit and temper in which he preached it. It takes grace—more grace—in a world that is so full of sin and in the presence of a Church which is so bent toward worldliness to preach courageously and sweetly that men cannot enter the kingdom of God without being born again and that men will never enjoy the presence of God without being holy. It is much easier to "go off on a tangent" and become a "ranter" than it is to preach on and pray on and believe on and get as many as you can converted and sanctified wholly and keep the confidence and good will of even your opponents and enemies and keep a clear, sweet spirit and drive on without regard to the fears or favors of men; but the world needs the message of Christ, delivered in the spirit of Christ as much today as ever it did before.

A CORRECTION AND A WARNING

ON the "Home Missions and Evangelism" page of the HERALD of HOLINESS in the issue of September 12th, Rev. N. B. Herrell had an article on "Protestant Churches Rent Asunder," and in that article under the caption "Methodist Church Uniting", Brother Herrell quoted from Rev. E. Robb Zaring, editor of the *Northwestern Christian Advocate* words which have been ascribed to him by the press of the country, but which Mr. Zaring says are incorrect. The quotation is as follows: "The Methodist Episcopal ban on theater attendance, card playing and dancing will be lifted under plans of amalgamation of the North and South Church." The article went on to say that Zaring said the constitution providing the union will allow actors and dancing teachers to join the church; and also Mr. Zaring is quoted as saying that the amalgamation is a "practical certainty", as a result of the Cleveland convention. Brother Herrell was quoting from the *Chicago Tribune* and was justified in believing that he was quoting facts. But now Dr. Zaring comes out to say, "We have received several letters of inquiry concerning a statement published in the *Chicago Tribune* of last week and evidently sent broadcast upon the possible effect of church union upon the prohibitive amusement clause in our church discipline. One version (possibly confusing the statement with the utterances of a certain representative of the dancing masters) makes us say that 'the constitution would allow dancing teachers and actors to join the church. Another statement is to the effect that we "announced so and so, as though any individual in the Methodist Episcopal Church could make an 'announcement'. We made no reference to dancing masters or actors. We made no 'announcement.'"

We would not mention this matter except that we feel bound to do our utmost to correct the wrong impression that has gone out with reference to this matter and except that we desire that our correction shall have at least as wide a reading as did the report which was printed in our pages and which we now find was incorrect.

Then this seems to be the opportune time to warn our own people against crediting sensational press reports, especially when these reports have to do with church news. During our own recent General Assembly a press report went the rounds to the effect that "The Church of the Nazarene has adopted the episcopal method of appointing pastors." The truth is that nothing that was said on the floor of the Assembly could reasonably have given rise to this report; so our conclusion is that the reporter got his impression from conversation with some individual at the seat of the Assembly and went out to spread it as "news."

The truth is, the churches are made up of the conservative portions of the community and, therefore, they do not make radical changes just "over night." There are some who are worried because the church is slow

to take up with what is "new" in doctrine or practice; but this is one of the main factors in the preservation of our civilization and of Christianity. People who think and feel lightly can change quickly, but those who have "obtained this liberty at great price" will not be tossed by every wind that blows. Sensationalism belongs to politics and to the worldly world, the hope of the age is that "The good ship of Zion" will sail on with an even keel, even in the stormy sea of the present day.

SHALL AMERICA ENTER THE WORLD COURT

THIS week is being observed by many of the leading churches of America as "World Court Week." The object is to create interest among the people and to stir up sentiment in favor of America's becoming a member of the Court of International Justice which court is a provision of the League of Nations which America did not join.

Almost every political question is complicated in one way or the other and it has been the policy always to have but little to say in matters of this kind. We think it would not be the thing for our church as a denomination to become very active in the field of politics. Our task is to preach salvation to men through the blood of Jesus and get them regenerated and sanctified wholly and established in the spiritual work of the Kingdom.

However, the recent World War convinced us that we cannot always ignore questions of a non-spiritual nature and go right on with our task as we wish we could. And it is claimed by the advocates of the World Court that its effect is and will continue to be to discourage war and to make wars less likely. And if this is true, all Christians ought to feel an interest in the matter and ought to lend their influence to the promotion of the plan. It is claimed that this World Court would no more make wars impossible than the courts of our land make crime impossible, but it is claimed that it will serve a purpose among the nations comparable to that which is served by our courts of justice. And if such an arrangement should result in one war less, then it would be worth the cost and trouble. Many signs seem to point to the fact that the world is not yet through with war, so if there is anything that our nation can do to help in regaining and retaining the peace of the world, we shall sincerely hope that it will do so.

THE WORM AND THE WILD CAT

IN THE COURSE of an interesting sermon, some time ago, the preacher told about a justified Christian who had not yet gone on into entire sanctification. He said the man stood up in the prayer meeting on Wednesday night and said that he was a "poor weak worm of the dust." He asked for the charity of the people with which to cover his weakness and failures. On Thursday afternoon, a neighbor with whom the man from the prayer meeting was in bad grace came over and renewed

and aggravated the differences. When at last the "Old man" had been fully aroused in the professing Christian, he challenged the neighbor to a fight and menaced him with the announcement, "I am a whole sack of wild cats, I am." The preacher whom I heard thought it was too common thing to find men who are "weak worms of the dust" in the prayer meeting and "sacks of wild cats" in a flurry with their neighbors. It takes entire sanctification to take the "old man" of sin out of the hearts of believers, but when this is done the tables are changed and the weak man in the fight with his neighbor becomes the strong man in the prayer meeting.

Questions Answered

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

Q. In Rom. 5:1 we have the Bible evidence of justification, "Peace with God", what is the Bible evidence of receiving the Holy Ghost? J. W. C., Mo.

Ans. In the first place you have not used a correct couplet. Sanctification is the term which agrees with the baptism with the Holy Ghost, and I take it that by "Receiving the Holy Ghost" you mean the baptism with the Holy Ghost. Now the Bible evidence that one has been born again is the Holy Spirit acting in the capacity of "The Spirit of adoption" and bearing witness to our sonship (Rom. 8:15, 16), and the Bible evidence to sanctification is also the Holy Spirit bearing witness to the "finished work" (Heb. 10:14, 15). Peace is a fruit of justification as are also love and joy etc. (Gal. 5:22), and the fruit of sanctification is, "More fruit", not a different kind (John 15:1, 2). If your thought is that there is to be some outward mark or evidence that one has received the Holy Ghost, then my answer is that speaking in unknown tongues is absolutely and positively *not* the Bible evidence that one has been baptized with the Holy Ghost: (1) Because the Scriptures teach that *not* all who are baptized with the Holy Ghost speak in tongues, and (2) the Scriptures teach that *some* who speak in tongues are *not* baptized with the Holy Ghost (1 Cor. 12:17-31; 14:33). The outward evidence that one has been baptized with the Holy Ghost is shown in his ability to live a holy life (1 Cor. 13) and to bear effective witness for Christ as a disciple of His (Acts 1:8).

Q. Please explain John 9:4, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Mrs. B. M. S., Mo.

Ans. "While it is day" denoted the time of grace during which Christ was to be permitted to work among and minister to the needs of men. His crucifixion closed the day to which He referred. As applied to us, of course, we too have our *day* and if we do work now, the night of death will take away our opportunity.

Prayer and Revivals

By MRS. D. RAND PIERCE

"Wilt thou not revive us again: that thy people may rejoice in thee?" Ps. 85:6.

A II true revivals are born of prayer. There can be no genuine revival without much prevailing prayer. There may be something that looks like a revival—many meetings held, singing and preaching, and even some altar work, but if there is not back of it true, earnest, intercessory prayer it will not go deep and there will be no fruit that will "remain."

A true revival is characterized by deep, pungent, Holy Ghost conviction, repentance, restitution and forgiveness—like they had in Acts 8th chapter, when the Samaritans were transformed under Philip. He preached Christ and they gave heed, miracles were wrought, unclean spirits came out of folks, lame people were healed, and there was great joy in that city.

In this revival sham repentance was detected and laid bare. Simon, the sorcerer could not cover up his hypocrisy. It was such a deep revival that the young converts who were so wonderfully converted under Philip's preaching were all ready for the second work of grace and Peter and John came down and laid their hands on them and they received the Holy Ghost.

Prayer is the breath of the soul. Not to pray is to die spiritually. We need to impress on all young converts that they cannot be true, bright Christians without prayer and Bible study. The fire kindled in our hearts from above, must be fed and fanned and kept burning by a continual supply of fuel.

*"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death—
He enters heaven by prayer."*

*"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."*

*"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach,
The Majesty on High!"*

Real Praying Takes Time

Jesus said "enter into thy closet and shut the door." How hard it is to really shut the door—to shut out business, friends and pleasure. There are so many legitimate calls upon us, so many things to occupy our minds. This is a day of rush and hurry—no time for quiet meditation and prayer like saints of old enjoyed. Even the preacher has a hard task to find time for secret devotion. I believe that this is the hardest age for Christian workers to be spiritual. Some one has said the greatest need for every Christian is to have a quiet, uninterrupted conversation with Christ every day, and how few get it. We ought to stay in the secret place until our souls are welded; till we have real heart communion; until we are imbued with the spirit of the Master. If we will not be denied, but persist that we have this every day we shall be "changed into the same image—from glory to glory, even as by the spirit of the Lord." (2 Cor. 3, 18).

A Christian worker said once, "I feel clean in my soul." An old Quaker lady replied: "Then better take time to pray."

Two little girls late for school, one said:

"Stop and pray" the other one said: "No, hike it and pray." That is all the praying some people do, but they are lean in their souls. We cannot be rich toward God with that kind of praying.

It really takes time to be holy. It takes time to make the mighty oak. "He that permits himself to be defrauded of secret prayer by claims of business or pleasure, exchanges corn for chaff, pearls for pebbles, gold for gilding and bread for stones."

Communion is said to be the highest kind of devotion. It is where spirit's blend. We talk with God, God talks with us. We exchange heart longings. Robert McChane seemed to know more of the Lord Jesus Christ than any one else on earth. It was said of him that he had an excessive ripeness for heaven. He died at the age of twenty-seven, but Oh, such a trail of light and glory as he left behind him. He has inspired many others to live close to God. Talmage said at Alfred Cookman's funeral, "if a circle of three feet were drawn around the cross of Calvary Alfred Cookman would be found inside of it." Oh, for a more

THE LOVE OF GOD

Song of Solomon 8:7.

By JOHN KILPATRICK

*Many Waters cannot quench
The love of God to me;
It is stronger than the floods,
'Tis broader than the sea;
It is higher than the clouds,
'Tis all in all to me;
O, sweeter than the honeycomb,
Such love, so great, so free.*

*How precious is thy love
No human tongue can tell;
No woman's love can equal it
Nor mother's love excel;
More precious than the ruby,
Or diamond from the mine;
As the lovely rose in Sharon's dell,
Is Jesus' love divine.*

*Oh, why am I so greatly loved;
And whence this favor, Lord?
And why so few of earth's great ones
That know thee thus, O Lord?
While I, poor, humble and obscure,
Can banquet at thy board,
And taste the joy of joys so pure
While listening to thy word.*

*Ah, sweetly sounds the voice of God
To my yearning soul so near;
"The wicked hardeneth his neck,
Nor lends a willing ear;
But thou, obedient to My call,
In faith art drawing near,
To know the mysteries of My reign,
My Well Beloved to hear."*

*O gracious Lord, it is enough
The Bridegroom's voice to hear;
To cause the lips of those that sleep
To speak that name so dear;
Thus until the dawn I'll wait,
With listening ear and heart,
Until the shadows flee away
And I see Thee as Thou art.*

intimate walk with my Lord. Faber said: "God loves to be longed for, He longs to be sought; He sought us himself with such infinite love. He died for desire of us, marvellous thought, And waits for us now to be with him above."

A soldier was condemned and sentenced to be shot. An officer said: "So you claim that you were off having secret prayer in the woods? The soldier boy said "yes." "Get on your knees and prove it." He dropped on his knees and such a prayer that went up to God from the persecuted soldier boy. When he ceased praying, the officer said: "you may go free. No one could pray like that unless he had been on drill." Jesus said if we pray in secret he will reward us openly?

Somebody Must Prevail

God makes intercessors of those who live close to Him; who feel the heart cry for the lost. God has always had some prevailers. He is looking for some now who will stand in the gap.

Finney tells of a blacksmith who locked his shop door and prayed till God heard, and a revival followed. In another place he visited a home. A little sickly woman was in her closet groaning and crying. The husband said: "I am afraid my wife will die." But she prevailed and came out with a shining face and told them it was coming—and the revival came. The woman prayed all night before Jonathan Edwards preached with such power that sinners took hold of the pillars of the church to keep from slipping into hell, and five hundred were converted that day.

Right now, everywhere we need an old fashioned revival; a Holy Ghost revival that will let this unbelieving age know that God still lives, and that He still answers prayer.

We must get a burden for lost souls as we have never had it. Dr. Chapman says "Nazarenes must have revivals." It is true beloved; if we do not, our movement will become barren, lean, unctious; our altars dry, our converts few and weak; holiness will be only in name; we will be a reproach unless God visits us. But he will visit us! His promises never fail. "Will He avenge His own elect, that cry unto Him day and night." No doubt we are in the last days and harder to bring things to pass—but according to our faith be it unto us.

Persistency Will Be Rewarded

I believe God wants to come on us anew with a fresh spirit of prayer. In the early church, when grace was on the saints, great fear was on the sinners. If we get the burden on us, they will get it on them. Oh, that God would rend the heavens and come down, that the mountains would flow down at His presence. My soul, your soul, is so hungry to see it in the sanctuary. Shall we not pray unitedly till it comes. It will surely come; it will not tarry.

The Syrophenician woman, being rebuffed four times, would not be denied. She said she would even take a dog's place and receive the crumbs. Jesus turned and said: "O woman, great is thy faith; be it unto thee even as thou wilt."

God loves earnest, prevailing prayer. There is so little of it. We think God cannot use us. We look at our littleness, but Elijah was a man of like passions as we are, and he shut up the heaven for three years and six months and then prayed them open. God will open up the heaven till we shall feel like the poet:

*"The opening heavens round me shine
With beams of sacred bliss."*

Many will not understand the agony and groaning of the intercessor, but the "spirit himself maketh intercession for us with groanings which cannot be uttered." "If we suffer with him, we shall also reign with him."

John G. Paton says he came from a very humble home, only three rooms in their little cottage, but one of them was a sanctuary. Never could he forget his father coming from that secret place of prayer with his face illuminated with a light as from the Throne itself. That holy influence from his home made such an impression on his young life that he became a wonderful missionary. Back of every great revival, back of every wonderful missionary, is prevailing prayer.

Dr. McKay got such a burden for his beloved Formosa that he would not be denied. He says: "I have gained every point I asked God for since I landed here. I longed to see this town occupied—now it is. I longed for a substantial Hospital, and we have it. I asked for a Chapel in Bangkah, and it is built. I prayed for all the cities—every one has a place of worship. I asked for a college, it stands yonder. I pleaded for the east Coast, and there are many churches there. Every hamlet has been visited. He breaks out in praise of God and says: "Hallelujah! Blessed be God! Jesus reigns! Oh the scenes of these days! Now I am ready to depart; I have seen the glory of God."

McKay's converts were so wonderfully transformed that some of them died shouting "glory, glory, glory forevermore!" and one of his young men was falsely accused and imprisoned for eight years and amid insult, hunger, torture and pain, trusted in God and preached repentance and was a wonderful sample of what Christ can do for the heathen. He endureth as seeing Him who is invisible." In one village of two hundred, every one wanted to be a Christian. Thousands threw away their idols and followed Jesus. They would sing sweet hymns far into the night. Do Missions pay? Does prayer change things?

The Christian Minister must be a man of prayer. Rev. Dr. Nash, after enduement from on high, was one of the few *mighty* intercessors of his day. He who before had been the dullest of preachers had almost *resistless* power in the pulpit, and the hearts of men were swayed by his prayers and preachings as trees before a *wind*. He was found dead in his closet on his knees. He was wont to pray with a map of the world before him on which missionary stations were marked, and for a days or more he would make each the special object of prayer. After death, in his journal such records were found as this: "I think I have had this day a spirit of prayer for—mission," etc., and so on from date to date. On comparing these entries with the records of the A. B. C. F. M., it was found that revivals had sprung up in every mission *prayed for*, and in the identical order of the entries, and at the very date recorded.

Nathan Bangs at one point in his ministry became greatly discouraged and attempted to leave the work. A significant dream relieved him. He thought he was working with a pickaxe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours; but the rock was hardly indented.

He said to himself, "It is useless; I will pick no more." Suddenly a stranger of dignified mien stood by his side and thus spoke to him: "You will pick no more?" Were you not set to this task? "Yes."

"And why abandon it?"

"My work is vain; I make no impression on the rock."

Solemnly the stranger replied, "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands; the result is not; work on." He resumed his work. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke, returned to his work, and a great revival followed.

Some years ago two men were talking together about a little village church, not far from the city of Chester in England. Most of the members had gone, some by death and others by removals. One of the men took a very despairing view of the outlook, and he said: "If one more family leaves this church

they will have to give up and close the doors." "No" replied the other man, "I tell you that one breeze from Calvary is enough to put life into the whole place." Yes, he was quite right. One breeze from Calvary would put new life and power and enthusiasm into all our lukewarm churches. Send, Lord, for the glory of Thy Holy Name, a fresh breeze from Calvary upon every reader of these lines!

*"Revive Thy work, O Lord!
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear."*

*"Revive Thy work, O Lord!
Disturb this sleep of death;
Quicken the smoldering embers now
By Thine Almighty breath."*

*"Revive Thy work, O Lord!
Exalt Thy glorious name,
And by the Holy Ghost, our love
For Thee and Thine inflame."*

*"Revive Thy work, O Lord!
Send Pentecostal showers;
The glory shall be all Thine own,
The blessing, Lord, be ours."*

Enlargement Without Spiritual Reaction

By ROY L. HOLLENBACK

"Maketh increase of the body unto the edifying of itself in love."—Eph. 1:16.

IT is a fact beyond controversy that most all denominations which have enlarged to any great extent have had a spiritual reaction. It seems very difficult for a body of Christians to become big in number without being little in grace and in spiritual power. There comes to our minds at once a number of religious bodies which had their beginning in a genuine spiritual revival; and so long as they were little, poor, and persecuted they remained spiritual, and were continually blessed with revivals of salvation; but a gradual spiritual reaction ensued as they increased in numbers.

But though it is not so probable, it is equally possible that a small religious body should lose its spirituality. In fact, we have known a number of smaller bodies to go into decay, spiritually and numerically, before they had become known outside their own state, much less become *popular*. So while becoming large may be fraught with greater temptations to spiritual decline, yet the increase in size has little or nothing to do with the spiritual reaction which often follows enlargements.

Our text leads us to infer that the normal state of the church is one of *enlargement without a consequent spiritual reaction*. In fact it implies that it is possible to make increase, and at the same time edify itself in love—an increase which tends to deepen rather than *dampen* the spiritual life of the church. That the normal state of the church is one of increase none will dispute. That there needs be with that increase, a spiritual reaction we are bound to deny. In fact, there is an increase which in itself is pursuant to edification and spiritual advancement.

But you will notice from the context that there are certain specified conditions under which this sort of enlargement may be realized; one of which is *STABILITY*. "That we henceforth be no more children tossed to and fro, and carried about with every wind of

doctrine." No increase will be edifying to the church if it is only inflated or unstable. Just as stability and solidarity of doctrine are necessary to our personal spiritual advancement, so they are to the advancement of the entire church. Paul says, "It is a good thing that the heart be established"—established in doctrine and established in purpose.

Unfortunate for many a local church, its growth is inflated by the gathering in of *spiritual driftwood* which tends to clog the channels of its usefulness rather than to enlarge them. There is a floating element in every place which drifts about to every new thing that comes to town. Among those who compose this element there may be a few good people; but usually it is made up of the slummy classes. They are on hand the first night of a revival to sing and shout; and they usually are well gifted in testimony. Of course, it is encouraging to a preacher in a new place to meet with those who are sympathetic with the meeting, so he admits them at once for stand-bys. If a church is organized, they are always the first to present themselves for membership, no matter what denomination it may be. Within a few weeks, if the church settles down to solid work, they are gone—especially if the pastor dwells much upon such themes as tobacco-chewing, debt-paying and rent-skipping. But, having gotten in upon the ground-floor, they do immense harm by their baneful influence before they leave the church. Fortunately though for the church, when another meeting comes to town they go to it, to sing, to shout, and to join.

It is possible that even good people may imbibe the spirit of *floating*, and by so doing they disqualify themselves for any responsible place in the church. Be they ever so good, a platoon of such "floaters" and "drifters" are not worth a picayune to the church. But a church composed of steady plodders, who are found at their post no matter what else comes to town, will be unshaken by even "the gates of hell", and will both increase and edify itself.

UNIFICATION is another condition necessary to an edifying increase. Notice the first clause of our text: "From whom the whole body fitly joined together and compacted by that which every joint supplieth." So long as the body is disjoined and deformed, it cannot realize an edifying increase. Each one, with his several gifts and talents, forms a member of the body; and only as these members find their proper relationship to the rest of the body can there be any "effectual working."

Factionalism will kill any church. This was the curse of the church at Corinth. They seemed to be blessed (?) with a number of factional leaders who were inclined to be bosses in the church. This caused a constant friction, centering chiefly around the usages of spiritual gifts, and the calling of a pastor. They seemed never to agree as to who they should have for their pastor; and, being carnal, they were unwilling to surrender their own ideas to the majority. Some wanted Cephas (many a little church thinks it deserves the General Superintendent for pastor!); others wanted Appolos, for he was eloquent; some wanted Paul; and a few thought Christ might do for pastor! Nor is the Corinthian church the only one blessed (?) with factional leaders. We have only known a few exceptions to this state of affairs. Most congregations contain a few people who will either be bell-sheep or be goats. If they cannot be "bosses" they will be "asses." And they usually show their carnal selves about the time the church is seeking to take some advance step, or is calling a new pastor.

We do not infer that one should just lay down his convictions, but we do say that when the majority of the church has asserted itself

as opposed to one's ideas, he should then humbly submit to the voice of the majority, and support the plan of the majority as enthusiastically as though it were his own. Only as this is done can the individual himself be blessed, and can the church increase and keep spiritual.

With stability and coherence among its members, the church is in good condition to operate in EVANGELISM. There will then be increase of the body "according to the effectual working in the measure of every part." If the body is "fitly joined together", and there are no disjoints and dislocations, then it may effectually work, but not before. A church need not fear a spiritual decline as long as stability, unity and evangelism are maintained. Under such conditions there will be enlargement and increase and it will be such an increase as will tend to the "edifying of itself in love."

It is within the power of the Nazarenes to increase; and with this increase there can be also a deepening of the spiritual life of the church. It remains to be seen whether this shall be the case or not. The majority tendency is against this; but it can be done. We have all-essential truth for this age or any other. We have a good start—but it is only a start. Vast plains of harvest await our reaping. Let us earnestly pray and carefully watch that as we increase in numbers there may be no spiritual reaction therewith. My desire for our church is that we may never soften our message nor court the favors of the world; but "speaking the truth in love we may grow up into Him in all things, which is the Head, even Christ."

CLARENCE, MO.

had 150 or more seekers, when in reality I think there were not over 40.

Only recently I was engaged to hold revival services in a certain place and I did something I never did before in my life; I counted all that came up to the altar and sought in the meeting and counted them every time they came. Every altar service was counted; no matter how many times different ones came. The number was 432. It was a very gracious revival and many got saved and sanctified, with 58 seekers the last night, but would it be honest for me to report that we had 432 seekers during the meeting? I trow not.

I have been pastor at different places, and I reckon have had a fair number of seekers at the altar during the year at our regular services. I am sure if I had reported the number who came at every service during any year that I would be counting some quite a number of times. Now is it proper to make such a report? Brethren, let us be careful not to put anything on paper that will not meet the scrutiny of the judgment day. We must be transparent. We must be honest. It would not take very many cases of discrepancy and exaggeration on my part to put a large interrogation point up before the eyes of my brethren, and that is one thing I would not want. The good name of a brother is one of the greatest assets in his life. It is "rather to be chosen than great riches", says the good Book.

Now, in conclusion, let me ask one solemn question, and let him answer who has properly analyzed it and prayed through for information on this line: Wherein is the fault, that so many seekers are repeaters at every revival? Have we failed to present them the right message and given them the proper instructions on how to keep saved? Some one help me out.

SECRETS OF VICTORY

By REV. C. CYRUS DIPBOYE

"Nay, but in all these things we are more than conquerors through Him that loved us. (Rom. 8:37)."

THE keynote of this verse is victory. God always does things in abundance; in excess. The lame man not only walked, but leaped. Jesus not only fed the five thousand, but there were left twelve baskets full after they had all eaten and were filled.

There can be no victory without conflict. The greater the battle, the greater will be the victory. To be conqueror means much, to be more than conqueror means more. Christ was more than conqueror in death, for He forgave His enemies, thought of His mother and made provisions for her, and saved the thief on the cross. He was more than conqueror in rising, for He was more beautiful and more glorious than before. He not only arose Himself, but His resurrection is a guarantee of ours.

Here are some of the secrets of victory:

1. DEEP-ROOTED CONVICTIONS. A certain man was asked what he believed. He replied, "I believe as the Church believes." When asked what the Church believed, he replied,

Threshing Over Old Straw

By REV. W. E. SHEPARD

AN evangelist is called to assist in revival meetings, and one of the greatest meetings in the history of the church is the report. In a few months another record-breaking meeting is held, and the number of seekers total up into the hundreds. Being an evangelistic church, two or three of these great revival meetings are held during the year and large reports are sent to the paper.

A pastor sends to the paper, or reads his report to the Assembly, stating the number of seekers who have bowed at the altar during the year. This number is quite encouraging, sometimes running way up into the hundreds.

Now let us stop a moment and do a little analyzing. When that last report of the great revival was sent in, numbering so many hundreds, how many of them were at the altar in the previous meeting, and were reported then, and also were at the altar at the meeting before that and were reported at that meeting, and possibly it could be traced back that they had been at the altar a dozen times and had been counted as many times in the reports. Now such as this may look good on paper, and it may help boom the evangelist, but if the whole thing could be reported from Heaven it would not look so big or so encouraging.

We have been at this thing now for years,

and much of our work at the altar all over the land with evangelists and pastors, in revival meetings, campmeetings, conventions, and what not, is "threshing over old straw." Say, is it not getting rather sickening to some of us, especially when inflated reports come in and evidence the fact that much of it is made up of regular repeaters?

It was only today that I heard of a meeting in the past about two or three miles from where I am writing this, and the report was something like 1300 seekers, amounting to more people than live in all that region. The number, if it was within the bounds of truth at all, consisted of those who came to the altar every time and counting them every time they came.

I once read an account in our own paper of over forty who came to the altar in a two days' meeting in a certain place. Shortly after that I held a meeting in this same place and I had the same ones at my altar and they came time and time again, and after they had come perhaps a dozen times, they finally prayed through and took things by storm, and it was one of biggest little meetings I was ever in. Had I counted them like the one who reported on his two days' meeting, I reckon I must have

"The Church believes as I believe." Then when asked what they both believed he replied, "I do not know." So that is the limit of some people's convictions. We need people of God today who will be true to their convictions; true to their God; and true to their church. People who really believe things, and are not "blown about by every wind of doctrine." Some people fold their arms while others are fasting and praying for a revival; then when the revival comes and souls are finding God; these folks will shout and say, "Aren't *WE* having a great revival?" When the truth is they have not crippled a single demon.

2. We must have VICTORY WITHIN. Inward victory is the secret of outward victory. We must have the victory in our hearts if we expect others to get the victory. An inward foe in our own bosom will often betray us into the hands of the enemy.

3. KNOWLEDGE OF RESOURCES. We can use the devil's stumbling blocks for steps to higher ground. God's angels and all the resources of heaven are pledged to our victory. One man with God is a majority. The battle is not ours, but God's. It was He who built a highway through the sea; made the sun to stand still; caused the stars to fight against

enemies; stopped the mouths of lions; and quenched fires that were kindled.

More than conqueror means to take some spoils, as in the case of Jehoshaphat and his army against the children of Ammon, Moab, and the people of Mt. Sier, where the victory was so glorious that it took them three days to gather up the spoils. To be more than conqueror means that we will have some ammunition left after the battle is over, as in the case of David, who went to meet the giant with five pebbles. He used only one in killing the giant, so he had four rounds of ammunition left, enough for four more giants.

Once I thought I walked with Jesus,
But such changeable feeling had.
Sometimes trusting, sometimes doubting
Sometimes joyful, sometimes sad.
But, He called me closer to Him
Bid my doubtings, fearings cease,
And, when I had fully yielded,
Filled my soul with perfect peace.
Now, I'm trusting every moment
Nothing less can be enough,
And my Savior leads me gently
O'er those places once so rough.
Oh, what peace the Savior gives,
Peace I never knew before,
And my path has brighter grown
Since I've learned to trust Him more.

AMITY, ARK.

My Early Training—Did it Pay?

By PROF. A. S. LONDON

I was reared in a small inland town of Oklahoma. My father and mother moved to this town when I was not quite three years of age. My memory goes back only to the time when we were moving to our new home and my sister and I got out of the wagon that contained our household goods and placed a small rope around the neck of a little dog that we had with us and led him down the road to our new home.

My father was a good man. It is said that he never made an enemy. He belonged to that middle class of citizens who earned their living by honest toil. He was a farmer for several years, but did not succeed very well. And, I may add here that I have never known a London that could do much at farming. My father took up the work of freight hauling and my mother opened a hotel in this inland town and has had her doors open for transient trade nearly thirty-two years in this same place.

I can remember but few things that transpired for some time after arriving at our new home. Some months had passed by and the sister that got out of the wagon with me to lead the dog took sick and in a few days it was evident that pneumonia had taken hold of her little body and when the disease crossed over from one lung to the other, she screamed until she was heard some blocks away. She was less than ten years of age, but had been converted for some time and as she drew near the close of her earthly career, she began to shout. Our family doctor told my mother to have her cease her shouting, but my mother said "No, let her alone." And the child of few summers, but with Jesus in her life, rejoiced as long as she had strength. Her beautiful golden curls hung loosely around her shoulders and her face was lighted with a glow that I shall never forget. Her passing away made a great impression upon my life.

Not many years passed by until there was another impression made upon my mind. I

committed a wrong one day and my father and mother took me to the kitchen and set me on top of the cook table and talked to me and wept over the wrong I had done. He then punished me and the way he did it made an imprint upon my life that has never been erased. He was not angry. He showed no sign of being stirred. He whipped me and loved me so much while he was doing it, that I remember his attitude while punishing me more than I remember the hurt of the punishment.

In a few months after this my father took sick and in a few days the end drew near. One night he sent for mother and me and the baby brother. He gave us his parting message. I shall never forget that hour. I was only seven years of age. With mother and the baby brother on one side of the bed and me on the other side, he spoke a few words that will never be forgotten. He said that it was hard to leave us. He advised me to obey mother, live right, keep good company and meet him in heaven. He then pressed us to his bosom and kissed us good-bye.

The next epoch in my life came two years after the death of my father. At the age of nine I was converted. Old Brother Shaffer, our Methodist pastor, was holding a meeting. I went to the altar. The burden soon rolled away from my heart. I got up from the altar and wanted to join the church. Some of the brethren thought I was too young. But they finally took me into the Methodist Church. I was happy. My mother shouted. She had gone through quite a struggle during the two years since father's death. She had prayed with her children almost every day since she was left alone. I have known mother to have only one dollar on which to support her family; but I have never known her to go in debt one dollar for living expenses, and so far as I know she has never owed a dollar since she got the expenses for my father's funeral paid.

I remember once that mother had only one dollar left to buy what we needed and she prayed and asked the Lord to send her some travelers that night to stop at her hotel, so she could get some money to support her children. By nine o'clock that night there were more travelers there than mother could keep.

My mother was very strict on me in my youthful days. Other boys would call at the gate and ask that mother let me go with them to town or to socials of doubtful character. But mother said "No." And she always said it in such a manner that all concerned knew that she could not be changed. I was soon a teacher in the Sunday school. Not many years until I was Sunday school superintendent. I was kept in literary schools from the age of six until I was married at the age of eighteen. I was early in my life put in as chorister in our local church. We built up a good choir and soon the Methodist pastor and I went in for an evangelistic campaign. I was very young but sang as though I were putting out fire. It was during this meeting that my wife was converted. Mrs. Drummond of Dallas, Texas was with her when she was saved out in a grove one mile from town. When the two came into church that night, pandemonium set in. Several of the members of my choir fell into the altar and were converted.

On July 12 1906, under the ministry of Dr. James B. Chapman I came into the experience of entire sanctification. Practically all of my associates rebelled against the great truth that was preached in our community. And, as far as I know, there are only four out of seventy-five young people that have done anything religiously or have been any strength to the church. And from that time until the present our community has been known far and near for its crime and degradation. Several of the young men of my associates have been convicted of stealing. Court proceedings have been numerous. Several of the girls have gone to Rescue Homes. Some have been shot down on the streets of our community. Husbands and wives have been separated and homes broken by members of my youthful associates. One of that number killed eight men while holding an official position in our community and finally was shot down in cold blood and died as he had lived. Others are sleeping on the fields of France and as far as I know there is not a home in my community but that has had some tragedy connected with it.

As a result of my early training and early conversion. I never took a drop of liquor in my life. I did not know there were such institutions as homes of prostitution or fallen girls until a little while prior to my marriage. I never used tobacco in my life and was not allowed to flirt and propose to young girls, as so many boys professing Christianity do today. And last but not least, my early training saved me from the use of bad language. I have never used a word in public or private that I would be ashamed to use before a mixed audience. My early training—did it pay?

I have heard Professor London tell this story of his early experience and training and thinking it would be appreciated by readers of the HERALD OF HOLINESS, I solicited it from him in written form. I am, therefore, responsible for the very personal character of this article.—EDITOR.

THE LIGHT OF THE BIBLE

By REV. B. W. MILLER

THERE is but one Book upon which a life can be builded—the Bible. It is the Word of God and contains the spiritual truths necessary for building a character. It tells us of the Savior who is able to save from sin and to sanctify wholly. It sets ideals and ambitions that are worthy of a man, and points the way to success. It does not leave one in darkness as to the true path of life. At pitfalls it places a red sign of danger, over mountains of trouble it carries the weak and in battles and storms it gives courage and strength. It is a light to the feet and lamp that shines upon the pathway.

It is God's voice calling us from the wilderness of the world to the mountain tops of Christian experience, where the soul can dwell in the eternal sunshine of divine light and love. It builds a ladder from worldly sins and pleasures to the heights of divine nobility, and angels ascend and descend, and the glories of God are opened up to the soul. The Bible makes it possible for us to sit in heavenly places in Christ Jesus; it gives us such friends as Enoch, who walked with God and for his spotless purity God took him; and Job who though all the world forsook him and God turned from him, yet would he trust in the Lord. The Book of Books afford companions for young people such as Daniel who dared to brave the lion's den; and David who sang of the glories of God and praised Him for His wonders.

It opens up to one of the vistas of the future revealing God's plan for the ages. It tells us of coming sin and sorrow. It declares that the time will come when evil increases and when the "man of sin" be revealed; when tribulations come. That Book gives us the assurance that our Redeemer liveth and that the time of our redemption draweth nigh. It says that some day the Son of Man shall ride out of the skies with the clouds of the morning. It sings of the glories and eternal beauties of heaven, where divine light shall be with unending bliss.

Young man build a life upon the light of this Book. Let it be your sole guide and standard. Let it inspire your ambitions and help you attain your ideals. It will make the mountain of hard knocks a plain of pleasure. It will give you the wings of eagles to mount up over obstacles. God's Book will help you to renew your moral and spiritual and mental strength. By it you will be able to run into life's struggles and not be weary; you will be able to walk and carry great burdens, and not as others faint by the wayside.

The Bible is power for the weak, hope for the downcast, inspiration to the gloomy, glory for the saint and visions of achievement for the young. May it touch your soul with its healing power and open up to you a new life. Many men failed in their own strength but when once the light of the Bible shone into their souls, success crowned their efforts.

The Bible takes one's eyes off of the world and self and fixes them upon duty, upon Jesus. It transfixes the gaze by power divine and makes us fail to see the by ways of sin. Where one would stumble over rocks and step into chasms of evil the Bible shines a light upon the hindrances of the way and with the hand in that of Jesus we are able to come out without a scar. If you would be a blessing follow the light of the Book; if you would be a curse to the world let your eyes be blinded to its light. God calls for the young person who is willing to follow as He lights the way. The future can be trusted if we but follow the light of the Bible.

SAN DIEGO, CALIF.

THE FIGHT OF FAITH

Armistice Day Program

By REV. B. W. MILLER

FOR NOVEMBER 11TH

We are engaged in a warfare more serious than that our boys fought in France. We are fighting against the world, the flesh and the devil. We fight for our souls and for the kingdom of God.

I. WE MUST PUT ON THE ARMOR OF GOD. Eph. 6:11-13.

II. OUR FIGHT IS ON THE LEFT HAND AND ON THE RIGHT. 2 Cor. 10:4, 5.

III. SIN IS OUR FOE. Heb. 12:4

IV. TO WIN IN THE FIGHT WE MUST HAVE:

1. A good conscience. 1 Tim. 1:18, 19.
2. Self-denial. 1 Cor. 9:25-27.

Nazarene Young People's Societies

3. Steadfastness in the faith. 1 Cor. 16:13; 1 Pet. 5:9.
4. Earnestness. Jude 3.
5. Watchfulness. 1 Pet. 5:8.
6. Prayer. Psalms 35:1-3.
7. Endurance. 2 Tim. 2:3, 10.
8. Sobriety. 1 Pet. 5:8.
9. Confidence in God. Psalms 27:1-3.
10. Must be free from worldly entanglements. 2 Tim. 2:4.
11. Must labor together. Phil 1:27.
12. Must have the help of God. Psalms 118:13.
13. We must have protection from God. Psalms 140:7.

V. CHRISTIANS MUST STAND FIRM IN THE FIGHT. Eph. 6:13, 14.

VI. WE ARE DELIVERED BY CHRIST IN THE FIGHT. 2 Tim. 2:18.

VII. WE MUST THANK GOD FOR THE VICTORY. Rom. 7:25.

VIII. OUR REWARD SHALL BE:

1. We shall sit with Christ in His throne. Rev. 3:21.
2. We shall be the sons of God. Rev. 21:7.

Topics for Discussion:

1. Each Christian is engaged in the fight of faith. We not only fight against sin and the devil and the world; but we fight to carry the gospel to the lost. We defend our spirits against the assaults of sin and we offensively assault the strongholds of the world and of sin.
2. If the Kingdom comes as Jesus prayed, it will come only as we fight for it. In this battle Jesus is dependent upon us as His soldiers. The angels can't bring His kingdom to the world; God has decreed that we should.
3. We are "soldiers of the Cross." If a general depended upon soldiers in an earthly battle who are no better trained, no more enthusiastic, who had the success of the fight no more on their hearts, who labored no more intelligently and with no more zeal than we do in the fight of faith, would he win the victory? Then how can we expect God to win with us as His soldiers?
4. We need a vision of the need of the world, our battle field, of God's dependence upon us, of what God can do for a soldier that will consecrate his life to this holy cause.
5. We are too entangled with the foe to fight hard against him. We love the pleasures of the world, we partake of its follies, we allow sin to wrap its fiery cords of habit around the meshes of our souls, then we wonder why we are no more powerful with the sword of the Spirit and no more deft in the use of the shield of faith.
6. The necessary weapon of defense and assault is holiness of heart, the baptism of the Holy Spirit. Without this we will be weak, vacillating, unstable, insincere, heartless, faithless, compromising soldiers of Jesus.

LIFE'S TWO HIGHWAYS

The Way to Hell

FOR NOVEMBER 18th

I. THE WAY TO HELL IS CALLED OR CONSISTS OF:

1. The way of death. Jer. 21:8.
2. The way of evil. Prov. 2:10.
3. The way of wrong, or the wrong way. Prov. 8:36.
4. The way of lying. Psalms 119:29; Rev. 21:8.
5. The way of misery. Rom. 3:16.
6. The way of trouble. Isa. 57:20.
7. The way of destruction. Rom. 3:16.
8. The way of darkness. Jno. 3:19.
9. A hard way. Prov. 13:15.

II. SINNERS WHO WALK IN THIS WAY TO HELL:

1. Are in sin. Jno. 8:34.
2. Are led captive by the devil. 2 Tim. 2:26.
3. They are of the devil. 1 Jno. 3:8.
4. Please themselves. Eph. 6:6.
5. Hate righteousness. Psalms 34:21.
6. Love sin. 2 Pet. 2:15.
7. Are unholy. 2 Tim. 3:2.

Topics for Discussion:

1. If we do not choose the right way that leads to heaven by way of holiness, we must walk in the way of sin that leads to hell. No one can walk in both ways. Either sin is in the heart and sins are committed daily or the heart is filled with the Holy Spirit and purity. We are either Christians, pure and holy, sinless, or we are sinners, with great or small transgressions.

2. The way to hell is a broad way. It is easy to start in this way. The pleasure seems enticing; the companionship alluring; but soon the sweetness is gone and the way is hard. There will be sickness because of the sin; heartaches because of evil doings and troubles without any one to console the broken hearted. For in this way Jesus is not by the death bed, or with one in the hour of trouble and sorrow.
3. The way is beset with troubles of all kinds. The heart is not at peace; there is no spiritual rest and enjoyment. Destruction lurks in the way. It is the destruction of the moral longings; of voice of conscience; of the desire to do right and to please God; the destruction of the mental powers and finally the destruction of the soul.
4. The pathway of right and duty is overhung with darkness. God's light will not shine upon the pathway and the lamp of God's Word will not light the way for the feet.
5. Those who walk in this way are not their own masters. They are under the bondage of sin and sinful habits and of sinful passionate longings and lustful desires and sinful imaginations. They are entangled in the cords of habit that the Devil weaves around one's heart.
6. The Devil is a hard and compelling taskmaster. Even when the captive would desire to do better and quit some of his sinful practices, with a whip of iron and cords that cannot be broken the Devil drives and lashes and pulls one on to more degraded activities. The power of the will is surrendered to him; the heart is his and he uses it to do his bidding.

JUST TO BE KIND

By REV. A. McNAUGHTON

MRS. A thought that there was very little she could do for the Lord. She could not preach; she could not sing. One day she moved into a new locality where next-door lived a woman who was the terror of the neighborhood, a busy-body, extremely talkative and nervous; in fact, she was considered partially demented and no wonder if she was demented, considering all the trouble that had come her way in life. After her husband's death, she, deserted by her children, was left alone. For hours she would sit in her lonely corner weeping. Mrs. A said to herself, "There is little I can do, but I can be kind. I will be kind to this poor old soul." Mrs. A carried out her decision. The long hours spent were not so long now for the poor woman next door, for Mrs. A, by kind words and deeds took sunshine to her. Mrs. A was a real home missionary. She did what many others would have left undone. She was kind. Years afterward she accompanied her husband to a foreign field to work for Jesus, and there her deeds of kindness are still going on. Those who know her best esteem her for her patient endurance and kind ways. On our important (?) mission do we sometimes pass by the poor and needy, the discouraged, the friendless, and harmless, the child who cares for our smile, the stranger at our gates? In our desire to do the great things do we omit some of the things most needful? Lament no longer that you can not preach, that you cannot sing, that you cannot do many things which you see others doing. Great and blessed opportunities lie at our door every day. The world does not need talent so much as it needs kindness. It needs your kind words, kind deeds, kind looks. Many around you are sad and lonely. Many are without friends and seemingly do not know how to make friends. They need you. The world needs you and me. Perhaps your neighbor right across the street needs you. Look not away across the ocean and wish that you could labor there for God. Your thoughts were over there while you passed by the boy or girl who needed your smile. You long for a part in the busy harvest over there, but you failed to speak a word to the needy one nearest you. The world is dying for love, for a kind word, a handshake or a "God bless you." We get so wrapped up in our own affairs that we neglect the bypasser. Jesus our precious Savior was never so busy that He would not have time to heal all that came to Him. "Oh, for a heart like thine." Let us not despise the little things we do for the Master; let us be on the watch for opportunities to be kind. Just to be kind! If more would make this their decision, how much brighter and happier the world would be and we would be. Let us practice and cultivate this in our every day life—just to be kind. Pass it on.

GOLDENDALE, WASH.

SOME BENEFITS OF THE MEDICAL WORK IN AFRICA

By DR. CHAS. E. WEST

IT is very gratifying indeed the way our medical missionary work is progressing in Africa. Not only this branch of the work but all the work is making a steady gain. It is truly wonderful what the Lord has done in these few years. We have seven stations with missionaries outside of Johannesburg, at which place we have no need of medical work as the mining companies have hospitals and look after the natives that work in the mines. But God has seen to it that we have a trained nurse for each of the other stations. Our African preachers, at about twenty of the stations, all administer in a way to their people. We have given them instructions regarding first aid, pulling teeth and administering simple remedies. The estimated number treated at the hospital, clinics and outstations is twelve thousand people. Probably about one-fourth of this number were members or regular attendants at our meetings. A small number were members of other missions. The large majority were native heathen. This gives some idea how this work reaches out and brings our missionaries into contact with thousands that would not be reached otherwise. Through this means we gain their confidence and are able to bring them the blessed gospel and tell them of the great Physician, Jesus, who is able to heal their souls. Our plan is to have all the mission stations make a free-will offering

MISSIONARY DEPARTMENT

We have had on the field most of the year twenty-two missionaries and four associate workers (these four not supported by our Board), and eighteen missionaries' children, making a total of forty-four. On the whole they are very healthy, but some have been quite sick and four were operated upon in the year. I have done dental work for quite a number of them. Caring for them has saved them and the Missionary Board about fifteen hundred dollars in the year.

We have taken care of quite a number of government officials and their families, also a number of white people: farmers, sheep-raisers and officers. From these we have received upwards of five hundred dollars in money, cattle etc., also have outstanding some two hundred dollars. The most of it, I think, will be paid in.

I thank God that I have been given an opportunity to have some little part in this work, which I am sure is very precious in His eyes. I ask an interest in your prayers.



DR. WEST'S OUTDOOR CLINIC AT ONE OF THEIR BIG MEETINGS IN AFRICA

to this work each quarter. All the members are treated free. The heathen are asked to contribute a shilling or its value in something such as corn, eggs, chickens, etc. We never refuse anyone aid. Some promise to pay later and do. The food that is brought in is to be used for food for patients in the hospital. The English Government contributes some aid in the way of quinine, colomel, salts, etc. Some of the nurses at their stations have denied themselves the real necessities of life that they might be able to care for these poor sick people, for the allowance is not sufficient to supply all of these outstations. The extraction of teeth runs into large numbers during the year and some interesting stories might be told how some of our missionaries learn to pull teeth. One of the new missionaries, who is quite timid about pulling teeth, would get the native to kneel down while she prayed God to help in the undertaking; the natives often were more frightened because of this, thinking that it surely must be serious, and that they might lose their lives in the operation. We usually give them a cup of hot permanganate of potash as a wash after pulling the tooth. On several occasions the patient has drunk a full cup of this right down in place of washing his mouth with it, and then said afterwards that he now felt quite well again. The natives are quite fearful of operations, and it is going to take some time before any large numbers will have sufficient confidence in us to be willing to be operated upon. It is fortunate for us, for we have not the means to take care of a very large number at present.

JERUSALEM NOTES

By REV. A. H. KAUFFMAN

On July 21st Rev. A. Kurumada of Tokio, Japan, stopped in Jerusalem on his way home from America. He spent two Sundays with us and spoke to our Armenian people to the delight of all who heard him. His visit was an inspiration and blessing to us.

Miss Myrtle Belle Walter, returned missionary from India, stopped over for about two weeks with us. We were happy to meet her again, and it was a pleasure to acquaint her with our work and to help her see many of the places of interest in and near Jerusalem.

Rev. and Mrs. Kauffman have just returned from a short vacation in Syria.

On Sunday, September 23rd, eight persons remained after the service for special prayer. Deep conviction is resting on many hearts still.

The attendance in our Sunday school and Sunday afternoon service is greatly increased. Confidence is becoming established and the interest is steadily growing. Our work reaches people who are living in Egypt and Syria as well as those in Palestine, for there are always strangers here who have come for business or on a pilgrimage to this city. Many appeals have come to us for the opening of work similar to this in Jerusalem in a number of cities

outside of Palestine. Pray that God may lead in the extension of the work on this very needy field.

Are you a member of the company of intercessors who are holding up our hands? Sunday is the day. Do not forget or neglect it. Every Sunday pray for our work in the Lord's own land.

"It fortunately happens that the geography of Palestine is very simple and can be easily grasped by a traveler who crosses this little country (for it is very small) from East to West and from North to South—journeys which can be accomplished in a motor-car, one between lunch and dinner, the other between sunrise and sunset of a single day."—SIR MARTIN CONWAX in *The Daily Telegraph* (London).

A Moslem maxim is: "One hour in the execution of duty is worth seventy years of prayer."

September 11th was the first day of the Jewish New Year, 5684.

In addition to the Hebrew University which has recently been founded in Jerusalem, the announcement has just been made that two new universities are to be opened with the new school year. One in Roman Catholic and the other is Moslem. Each will offer courses in three or four colleges.

"According to rabbinical teachings, which dominated even during the existence of the Temple, baptism, next to circumcision and sacrifice, was an absolute necessary condition to be fulfilled by a proselyte to Judaism."—*JEWISH ENCYCLOPEDIA*.

During the month of July 386 immigrants entered Palestine.

"It is good for us to be here, among the hungry and thirsty, the naked and the sick and the prisoners. There is a blessing concealed in the sad, stern persistence of human sorrow and need. 'The poor we have always with us'; but in their service we can find Jesus Christ as we find Him nowhere else."

The longest time that is usually assigned by the tourist companies for seeing Jerusalem and its environs is four days. It might be of interest to our readers to know what places the average tourist sees in such a short time. The daily program is as follows:

1st day—Visit Church of the Holy Sepulchre, Church of the Redeemer, Russian Compound, and walk through bazzars of the old city.

2nd day (morning)—Walk to the Mosque of Omar (Temple Area), Mosque el Aksa, Solomon's Stables, Golden Gate, St. Stephen's Gate, returning by Via Dolorosa, noting the Stations of the Cross, visiting Church of St. Anne and Pilate's Judgment Hall.

2nd day, (afternoon)—Drive by carriage or auto to Bethlehem through the Plain of Rephaim, passing the Well of the Magi, Convent of Elisha and Rachel's Tomb. Visit the Church of the Nativity and the Field of the Shepherds.

3rd day (morning)—Travel by auto to the Dead Sea, Jordan river, and Jericho. Visit ruins of ancient Jericho, Elisha's Fountain and view the Monastery of Quarantana and the Mount of Temptation. Return by the Good Samaritan Inn, Bethany and the Garden of Gethsemane.

3rd day (afternoon)—Walk to the Jew's Walling Wall, Robinson's Arch, Dung Gate and view the Village of Siloam.

4th day (morning)—Drive to Mount of Olives by auto, passing the Tombs of the Kings, viewing Government House, Russian Tower, Place of the Ascension, and the Church of the Lord's Prayer.

4th day (afternoon)—Walk to Mt. Zion. Visit Church of St. James, Armenian Convent, Upper Room, Tomb of David, House of Caiphas, and Models of the Temple.

In seeing all these places in four days, the tourists are rushed very rapidly from place to place and seldom carry away more than a vague conception of what they have seen. Where the time is less than four days, the above itinerary must be reduced in proportion.

"When the Lord shall build up Zion, he shall appear in His glory."—Psalm 102:16.

INWARD AND OUTWARD HOLINESS

By H. H. B. CIPRICO

IT was my privilege during my stay in Salt Lake City while enroute to the Pacific coast, to attend the Sunday afternoon services at the Mormon Tabernacle, situated in the Temple grounds of the Church of Jesus Christ of Latter Day Saints. I went there in a spirit of prayer, asking the Lord to make my trip an instructive one, and divested myself as much as possible of every thought of criticism. Most people are familiar with the architectural beauties of not only the edifices of the Mormon institution, but the scenic grandeur of the city itself, located on the slopes of encircling mountains, with wide avenues,—of paved thoroughfares leading to the Great Salt Lake at their base, whose waters, perennially saturated with a ninety per cent solution of pure salt, gently lave the undulating shores, where their fishless but transparent depths invite the people to wade or float only, for it is impossible to swim in this body of water because of its super-abounding buoyancy.

The description of the tabernacle seating several thousands of persons, and the six-spired temple and other buildings have been described over and over again by people a thousand times more competent to do so than the writer, and therefore it is not for this reason that I have undertaken to write this article. Suffice it to say if ever in this whole world of ours a suitable location for a church and tabernacle of God's people could be found it seems to me that the selection made and developed by the Mormon Church founders could not be exceeded for beauty and idealistic environment.

There was evident, and this is more to the point, an atmosphere of outward holiness. There was a plainness of dress, and a seriousness of demeanor among the people, that betokened holiness unto the Lord. There was little if any whispering and frivolity during the services, and were it not for this and their plainness of dress, I might have thought I was attending a revival meeting of some of our orthodox Christian churches, and, had there been a few audible amens and responses during the preaching—and that manifestation of God's presence so evident where the Spirit is outpoured, I would have been as much at home there as in any of our holiness campmeetings from Dan to Beersheba. But it was this lack of demarcation so pronounced between this church and the true Holy Ghost Church of Christ.

The colorless and unctionless sermon, the lack of response from the people, the dead form of worship, without earnestness or seeming devotion—all convinced me that the manifest presence and power of the where, was the manifest presence and power of the Holy Ghost. What was the good of the shell without the kernel, or the clothes without the body? There were many people, especially the older people who were of that peculiar make-up and type, that we are accustomed to identify as holiness people—nice, clean, straight-features, plain, and modestly-dressed men and women, humble and quiet in demeanor that we have long considered as the essence at least in outward appearance of that body of Christ, which is the church.

Interrogating a kindly-faced old Swedish lady as to whether or not the mormons believed in inward as well as outward holiness, she very frankly admitted that they knew nothing about any blessing that makes one holy in this life, so I was confirmed in my conviction that God manifests himself not to those who strictly comply with some outward law observances, however correct, but to those whose hearts have been cleansed by the blood of His Son. Hence, to have and to keep the holy fire burning on our hearts we must keep continually under the blood. I was not surprised when the Swedish lady told me that perfection came by works and there was a second probation. I could see a vast difference between Moses and Brigham Young, even if the dear old holy-appearing Swedish woman did not. Moses made the tabernacle according to the pattern given him in the Mount, while Brigham laid out the thing from the standpoint of a scripturally instructed architect, of which craft he was a super-human genius. Moses had one wife while Brigham had a score or more. (God pity him). The God that answereth by fire was wont to manifest himself in Moses' time and there were evidences of this within and without the veil. "But this is that which was spoken by the prophet Joel; And it shall

THE
PEOPLE'S FORUM

come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy—And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Brethren, God is the same as ever. When conditions are met, He does the manifesting, He answers by holy fire, purifying hearts and making them holy, here and now, by a fiery baptism that cleanses away all sin, and empowers his holy people for holy living and witnessing and glad, free, joyful service.

"Glory to Jesus, He satisfies me.
Glory to Jesus, I'm free, I'm free.
Glory to Jesus, I'll shout it, I will.
Glory to Jesus I can not keep still."

Grand Rapids, Mich.

THE CHRISTIAN'S DUTY CONCERNING THE
TITHE IN BOTH DISPENSATIONS

By WADE L. NELSON

"Bring ye all the tithes into the storehouse." Mal. 3:10.

I think that God intended to show the world His plans for financing His work. Therefore He had all this, "Written for our admonition, upon whom the ends of the world are come." "The words which He commanded to a thousand generations," are spoken by "I AM the Lord, I change not." Paul, before closing his letter to the Corinthian people, said "now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do you. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

What does He that changes not, say? "All the tithes of the Land—also of the flocks and herds—is the Lord's, it is holy unto the Lord." So if as the text says, "I change not," the tithes being once the Lord's, is self-evident that it is still. Where, in all the Book, can you find the order countermanded? David said, "Forever, oh, Lord, thy word is settled in heaven." Psalm 119:89. Again, "My covenant will I not break, nor alter the thing that is gone out of my lips." Psa. 89:34. The above being true, "The tithes is (not was) the Lord's. It has always and always will belong to the Lord. For me to take what belongs to another would be called robbery, and rightly so. The Lord said, "Will a man rob God? Yet ye have robbed me—in tithes and offerings." "Bring ye all the tithes into the storehouse." Mal. 3:8-10. These scriptures plainly state that failure to tithe was robbing God. "My people have committed two evils," they have robbed, and have broken the commandments. "Thou shalt not steal," said God, He who commands the above says, "I AM the Lord, I change not." The fact that the "tithes is the Lord's," proves that He has a right to dispose of it as He sees best. And in Numbers 18:21-24 he says "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve," etc. which was still the custom over one thousand years later. Neb. 13:10. And God said speaking of these same things "Be ye mindful always of his covenant; the word which He commanded to a thousand generations." And the proof that the tithes was included in the commandment see Deut. 7:9; 12:11. Oh, beloved, let us heed the commandments of God in this matter.

Now someone has said, "We are no longer under the law, the things referred to above are not applicable to us today. Well, let us examine the Bible about the matter. In Rom. 15:4 "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might have hope." From Abraham to Christ are forty-two generations, but the command to tithe is amidst "the words which He commanded to a thousand generations." When Christ came

on the scene, there lacked at least 958 generations till the command lost its force. Abraham died about 1855 years before Christ, so you see at the best calculations, from Abraham until the present time, we have had only about 86 generations which proves that we are under obligations to tithe as much so as were those of bygone days. We can see very plainly that a command is binding, no matter where we find it written in the old or new Testament. "The old is in the new concealed, the new in the old revealed." "Let us hear the conclusions of the whole matter: Fear God and keep His commandments, for this is the whole duty of man." Ecc. 12:13.

Dear Editor:

I just read in the HERALD OF HOLINESS an editorial under the title, "Is There Any Help for the Dying Nations?" It seems to me we can hardly realize we are living at the close of the Gentile age, but according to the signs of the times, I believe we are. We have nothing else to expect according to prophecy, there is absolutely no hope. The article reads, "The Nations are sick and dying," and surely they are, and according to prophecy they shall die and rise no more. God who spared not Jerusalem for rejecting His Son, will surely not spare the nations for the same cause. In Jer. 25:15 we see that all nations were to drink of the wine cup of His fury. In verse 28 it says, "If they refuse to take the cup at thine hand to drink, then shalt thou say unto them. Thus saith the Lord of host: 'ye shall surely drink,' And in verse 27 we read: "Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you." Certainly this is in plain language what we have to expect. Daniel also makes it plain in the seventh chapter, verse 7 where he beheld the fourth beast "being dreadful and terrible, and strong exceedingly: and it had great iron teeth, it devoured and break in pieces, and stamped the residue with the feet of it." We notice the nature of this beast is to devour and break in pieces, as it says in verse 23. "And shall devour the whole earth, and shall tread it down, and break it in pieces." We are still living under this beast, and will be until Jesus comes to establish His kingdom. In Luke 24:25, 26 Jesus reprimanded His apostles and said, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory?" So I believe Christ would also reprimand us for being slow in believing the prophets. These things must come to pass. We are entering the darkest of the night, then behold the morning. The Son of righteousness will come with healing in His wings. When God told Noah that yet 120 years and then the flood would come and destroy man, Noah believed God and builded the ark and faithfully warned the people, for he was a preacher of righteousness. So let us believe God as Noah did and warn a wicked world of coming judgment, for I believe Christ's coming is at hand. I know that God's people can hardly endure it, when they know of the awful sufferings going on in this world, but beloved this is the beginning of sorrows, and as a woman in travail, so it is now. A kingdom will be born, and then we will not remember the anguish any more, because of the joy that follows. We read in Daniel 7:18 "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Amen.

ERNEST E. GROSSE

RECIPE FOR MAKING UNLEAVENED
BREAD FOR THE LORD'S SUPPER

This is for the benefit of the lady stewards of the Church of the Nazarene who do not have the recipe:

1 Cup Flour.

1 heaping Tablespoon butter.

Mix butter and flour well, then add water to make a paste. Work well fifteen minutes, beating with a potato masher. Roll out, put in pan and mark in squares cutting nearly through substance, and prick the squares with small holes to prevent the bread from puffing and crumbling when baked. Put in oven and bake.

Flour and oil. Sincerity and truth; Ex. 12:14; 34:39; Ex. 29:2; Lev. 2:4, 5; 1 Cor. 5:7,8.

Uncle Buddie's Good Samaritan Chats

(This letter should have appeared in last week's issue, but was overlooked.)

Beloved Samaritans:

I greet you this week from beautiful Wisconsin. I told you in my last letter that I left Kansas City on Tuesday night, October 2nd. On Wednesday afternoon at three o'clock we reached Stockton, Illinois. Here we have a beautiful church and parsonage and one of the choicest young men you ever met as our pastor, Brother Larrabee. He's just a pure, dyed-in-the-wool, red blooded Nazarene and when our beloved brother, C. W. Ruth makes a statement on second blessing holiness and makes it so plain that a one eyed man could see it, one of his expressions is so much like him that I can just see him when I repeat it. Here is his expression, "Nuf said." Well we had a beautiful night, and a packed house. Here we wrote up a fine list for the HERALD. In twenty-four hours after the General Assembly closed I had started in with fourteen new subscribers. From Stockton we run across the country to a beautiful little town called Martintown. Here we have a nice band of Nazarenes but we worship here in a Union church built for the community by one man. We have a beautiful little sanctified woman for our Nazarene Pastor. We had the church packed full and got a fine list of subscribers for the HERALD. The next day we made our way up through the beautiful state of Wisconsin to a nice city called Baraboo. Here we worshiped in the Wesleyan Methodist church and Brother Dunlap is their faithful and efficient pastor—a most beautiful, cultured young gentleman that would do credit to any church in the world. Here we got a fine list of subscribers for the HERALD and several carloads of people came for forty and fifty miles to attend the night service. We have but one Nazarene family in this city. We spent the night in the home of Brother Alex Kennedy and his wife, the only Nazarene family in the city but they had just returned from Kansas City where they had gone as visitors to attend the General Assembly. They were beautifully saved a few years ago in Racine, Wisconsin and brought into the Nazarene work under the ministry of my good friend the Rev. F. J. Thomas of Joliet, Illinois who is now the pastor of one of the large Methodist churches. You can scarcely go anywhere in Iowa, Illinois, and Wisconsin but where you will find somebody that was saved and sanctified under the preaching of Brother Thomas. Our stay in Baraboo was most delightful.

From there we made a beautiful trip across Western Wisconsin into lovely old Minneapolis and if the reader wants to see fine blue grass and the fine Holstein cattle, don't let him fail to visit beautiful Wisconsin. We southerners used to imagine that Wisconsin was made up of icebergs but it's a great blue grass region with the best homes and the largest and finest barns that my eyes have ever beheld. The reader will understand that I am not saying too much about this 'country' when I tell you that Wisconsin produces fifty five per cent of the dairy products of the United States. Wisconsin produces more dairy products than any other country in the world of the same number of square miles so the reader can see at a glance that I was carried away with this great country. What a lovely day's travel it was.

But late Saturday evening of October 6th our train pulled into the city of beautiful Minneapolis. Here our beloved brother E. E. Wordsworth met us at the train but let me say right here that I had forgot to tell you that the Rev. E. O. Chalfant, District Superintendent of the Chicago District has been touring this great state with me. This trip is all planned by Brother Chalfant. He is the wonder district superintendent of the nation. He is a man of the greatest vision I ever saw but beloved, that don't mean he is visionary for he sees things and works it out. He had never

visited Minneapolis and he wanted to spend one Saturday and Sunday there. This was a wonderful day with the people of God. A large crowd greeted us on Saturday night and on Sunday morning we had a large congregation. The morning offerings was a very fine one and then we raised them \$500.00 on their church debt and then preached and pronounced the benediction at one o'clock. At two o'clock the house was packed again. Brother Chalfant run a great praise meeting for an hour. Then I preached again. This was a beautiful service with seekers at the altar. At five o'clock we run across the city to Brother and Sister Dooley's mission where Brother W. R. Cain of Wichita, Kansas was holding a series of meetings. Here I preached again from five thirty to six thirty and we had three at the altar. We then hurried back to the first church and grabbed a bite to eat and by seven forty five the big church was packed to its limit with the Sunday school rooms open. Here we preached again for one hour as hard as we could fly and had six at the altar and prayed them through by ten o'clock and by ten thirty we were in the bed and had preached four times during the day as hard as we ever preached during our lives. Brother Wordsworth has a great church and a most excellent people. During the day on Sunday he took in as fine a class of people as live in Minneapolis. We praise God that the Nazarenes are doing the thing all over the land. Here we secured forty-six subscriptions for the HERALD OF HOLINESS.

We were up early Monday morning by five o'clock and Brother Anderson, one of the leading men of the church in whose home we stayed for two nights, took us across the city and landed us on our east bound train, and pulled into Menomonie, Wisconsin by ten fifteen. Here we were met at the depot by Brother Larabee, the father of our good pastor at Stockton, Ill. Here we drove twelve miles into the country where the Nazarenes have a beautiful church and parsonage at a place called Forest Center where Brother Waltz is their faithful and beautiful pastor. Here little Mother Waltz had a great dinner prepared, I can prove to the reader that it was interesting because it was a chicken dinner. Our good Evangelist, Brother Morgan from Anderson, Indiana was there holding a meeting and they had a great revival on. Our crowd was so large there that Brother Morgan was preaching to a house full and a yard full every night and for our one night they secured the large school house which would hold probably again as many as the church and the building was so full that it looked like the people were piled on the seats and then they stood around the walls and in the isles until no more could stand in. We secured a large list here of subscribers for the HERALD OF HOLINESS. We took supper that night with a rich old farmer. Here we had another great chicken supper. They took us from their home to the church and then a good brother took us into town where at one o'clock in the morning our train came along to take us over to Menominee Junction and here at two o'clock in the morning we got a fine east bound train that threw us off on Tuesday morning at 5:30 in the beautiful little city called Wonevot.

There we were met by a Brother Targgart the pastor of the Friends church eight miles in the country at a nice country village called Valton. Here we had a good breakfast, slept two hours and a half. At ten thirty we preached to a house full, ate dinner, and preached again at two o'clock to a house full and a yard full. Here we got a large list of subscribers and had the most beautiful day of our life time travel. They have a beautiful Quaker church there and parsonage, with about one hundred members. I had met Brother and Sister Targgart back in the Friends

Bible School of Cleveland several years ago and I met a number of old friends there that I had preached to and preached with in old Kentucky and Indiana so it was almost like going home to get in the country and meet so many old friends. We finished our afternoon's message by four o'clock, tired, but happy and we stood and watched the beautiful automobiles and big horses pulling the carriages and making their way over those beautiful blue grass hills for in every direction you would look you would see beautiful blue grass hills and valleys and the cattle grazing on the hill sides and the little clusters of oak trees with their leaves some as yellow as gold and others as red as scarlet and we thought of the great old Indiana poet, James Whitcomb Riley where he said in his farm rhymes, "Old October is pretty nigh gone, and the frost is a comin' and the leaves are changing overhead back from green to gray and red."

And then we saw so much corn cut up and in the big shocks and the pumpkins scattered over the fields and we remembered Riley again in his beautiful poem where he said,

"The frost is on the pumpkin and the fodder is in the shock."

But I must not forget that this letter is growing too long. It is just about time for me to ring the bell and say good bye to the Samaritans until next week but let every preacher, every evangelist and every District Superintendent see to it that we roll up multiplied thousands of subscribers to the HERALD OF HOLINESS. If Aycock and Ed Roberts will stand by me like they have been doing, we three old boys will put the HERALD in fifteen or twenty thousand homes in the next four years and then we have a hundred other evangelists and pastors that ought to get five hundred a year a piece and by next General Assembly we should have fifty thousand paid up subscribers. Let every man get busy and all hands stick to the job and by so doing we will glorify God and defeat the devil.

In perfect Love,

UNCLE BUDDIE

CHRIST'S EARTHLY LIFE NOT A GOSPEL

What is the Gospel? The earthly life of our Lord Jesus Christ was not a Gospel. Indeed, if Christ had simply come from heaven to earth to be incarnated, as he was, and had grown up and lived in sinlessness and perfection, as he did, and then had returned to heaven without dying (as, praise God, he did not) his life not only would not have been a Gospel, but it would have been the cruellest mockery God could have devised for a lost race. For the human race, left to itself, is a dead, lost, hell-deserving and hell-doomed race. And for God to bring into the midst of this lost human race his own perfect, sinless, righteous, holy Son, as a Man, and parade him as it were before the helpless, paralytic human race for thirty-three years as an exhibition of the kind of human life they ought to live but that which we never could be, and then sending us to hell because we were not like his Son. No, Christ's life could never be a Gospel. The Gospel is the death of Christ in our stead, as our substitute. He paid the wages of our sin, which is death, in order that as we believe on him we need not pay those wages. And then, wonder of wonders, all who thus accept the death penalty, and believe that God raised him from the dead for their justification, receive Christ as their own actual life and righteousness and holiness, without cost to us, by his grace. That is the Gospel. Have you made this Good News your own?—Selected.

MINNEAPOLIS DISTRICT

Since our District Assembly, work has been opened at Ashley, N. D., where Brother and Sister Victor Cooke have taken the pastorate. Also at Oakes, N. D., where Brother and Sister R. L. Hobza have accepted the leadership of the infant church. In South Dakota a fine opening has been generated at Freeman, by Rev. Byrl Crouch, who has continued there as pastor. Also at Platte, S. D., Brother and Sister Wessling have undertaken the case of the church in connection with a union effort that existed there. There is every reason to believe that they will have it changed into a Nazarene church, as soon as a revival can be placed there and the spiritual life sufficiently deepened. Sister Rae Ryan, and Brother and Sister Edwards, of Mitchell, S. D. evangelized at Hooker, S. D., where Sister Ryan is planning to remain and shepherd the people. At Stillwater, Minn., Brother J. O. Schaap, pastor at North St. Paul, has opened work, and is reporting some blessed victory. There is also a plan on foot to develop the church in Rochester, Minn. All hands are busy, and prayer is ascending for a thousand accessions to the church of the Nazarene this year. This may be a high goal to aim at, but we will all trust and work, and see what happens!

J. G. MORRISON, Dist. Supt.

OUTLOOK FOR OLIVET COLLEGE

I felt like that I wanted to give the readers of HERALD of HOLINESS just a few words of my heart concerning how we are getting on with Olivet. I made my first visit to the school a few days ago. I am glad to report that we are opening up with one of the finest student bodies in our history, and I do not think we ever had a better faculty. The spiritual atmosphere is fine.

At this writing, we are in the midst of a gracious revival with Rev. C. W. Ruth. We are having one of those good old-fashioned times that goes along with a holiness school. Everybody knows that the message that Brother Ruth gives any place he goes is always blessed and honored of God.

President N. W. Sanford has endeared himself to our entire educational zone. He is the man that has proven to our minds and hearts that we can run the school without a deficit. He has provided an unusually large supply of provisions during the summer and hopes to give us a larger balance at the end of this year than he had at the end of last year. Prof. Sanford really rolls up his sleeves and walks in and does the job for us in running the school.

Our new pastor, Rev. M. F. Grose, is certainly proving to be the right man, at the right time, at the right place. According to the reports that are coming to me, our people in general have received him with open arms. Brother Grose is also teaching Theology and Homiletics, and I hear many encouraging reports from him in this respect.

Best of all, I am glad to report that we are finally at the business of raising money to pay our debt. There was a feeling among several of our people on the Chicago Central District that we should lead the way. This we are doing, and our campaign is being received over our District. We have taken Brother Willingham, one of Olivet's own products, and sent him out to present our case to our people. The truth about the matter is that this man is doing the

General Assembly Minutes and Church Manuals

Doubtless our folks are wondering when the new Church Manuals and the Minutes of the Sixth General Assembly will be ready for distribution. Preparing this material for the printers is a gigantic task, but our General Secretary is rushing the work as much as possible. No time will be lost when once the copy reaches the Publishing House.

Prices of these publications and estimated date of delivery will be announced in the Herald of Holiness within the next few weeks.

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

SUNDAY SCHOOL LESSON REFERENCE

November 4. WORLD WIDE PROHIBITION.

Lesson: Psalm 101: 1-8; Prov. 23: 29-35.
GOLDEN TEXT: I will set no wicked thing before mine eyes. Psalm 101: 3.
Devotional Reading: Psalm 63: 1-7.

November 11. SOME MISSIONARY TEACHINGS OF THE PSALMS.

Lesson: Psalm 47: 1-9; 67: 1-7; 100: 1-5.
GOLDEN TEXT: Let the people praise thee, O God; let all the people praise thee. Psalm 67: 3.

Devotional Reading: Psalm 98: 1-9.

November 18. OUR LORD JESUS A MISSIONARY.

Lesson: Matt. 9: 35-38; Mark 1: 29-39; Luke 8: 1-3; 10: 1; John 3: 16, 17.

GOLDEN TEXT: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.
Devotional Reading: Psalm 40: 1-10.

November 25. CHRISTIANS CALLED TO BE MISSIONARIES.

Lesson: John 17: 18; Matt. 28: 16-20; Acts 1: 6-8.

GOLDEN TEXT: Go ye therefore and teach all nations. Matt. 28: 19.

Devotional Reading: Isa. 52: 7-12.

job. We hope to clean up \$10,000 by this coming Sunday night. To many who are closer to the situation, there is every indication that God is undertaking for us and we are going to really do something. Will you please pray for our school and its present management.

E. O. CHALFANT

Among the Churches

HOUSTON, TEXAS

—We are praising God for personal victory and for His blessing on the church at this place. We have had a year of victory and the church is in the best condition of its history. We are retiring from the pastorate here, after four years of service and have accepted the church at Lake Charles, Louisiana. Rev. J. E. Moore of Prescott, Ark. has accepted the pastorate here and has taken up his work already. He has good prospects for a successful year of progress and victory. We feel in divine order and ask an interest in the prayers of God's people that He may use us in our new field of labor, in winning many souls to Him.—W. D. McGraw, pastor.

DECATUR, ILL., FIRST CHURCH

—We are starting into our eighth year here as pastor. Our Sunday school has reached 446 in number. We now have two hundred members and we have a revival spirit on the church every Sunday. As our people shout, sinners cry and fall at the altar and get saved. Since our Assembly we have had one week's convention with brother I. G. Martin and brother F. M. Messenger. Following this convention we had brother Lewis for a two weeks' meeting. Brother Messenger preached every afternoon to a good congregation on Revelation and the second coming of Jesus. I never heard such inspired sermons in my life. The presence of God and the anointing of the Holy Ghost he had was enough to convince any one that he was right in his belief. It seemed to me that brother Messenger was one of the best I have ever listened to on the subject of the coming of the Lord. No words can express the preaching and action of brother I. G. Martin, seemed the Lord would get under him and raise him up in the air and he could not come down. Our people nearly shouted themselves to death. The church was on fire when these two men left; there were seventy-five seekers at the altar, and we took in twenty-five new members from their week's work. Brother Lewis was fine, a fine second coming preacher, a good singer and made us a good evangelist. He stayed with us two weeks and we had eighty-five at the altar and added fifteen new members to the church. Sister Lewis and children were here with him and she preached three times, her preaching was fine and owned of God. Our church is praising God for such people as

these, we say God bless them all.—L. G. Milby, pastor.

PRESCOTT, ARIZONA

—The first Nazarene revival ever held in this place began August 11, running over three Sundays. Rev. E. G. Roberts, our District Superintendent, brought the District tent and with the help of his wife and daughter, brothers Brown and Wasson gave Prescott the best thing it ever had in the way of religious services. The spirit of the Lord was present from the beginning. The music was great; the sermons were powerful and to the point. Conviction came on and a goodly number knelt at the altar, the greater majority professing to find what they were seeking. The Salvation Army is the only religious organization in the city of Prescott who ever profess to teach holiness as a second work of grace and there is only one Nazarene Church in the Northern half of the State. It is a little struggling country church, fifteen miles north of Prescott. This city needs a strong Church of the Nazarene and we as an organization need one in Prescott as headquarters for the Northern part of the State. The Devil has strongly opposed every effort of the Nazarenes to get into this place since we have been a District, and our Superintendents have been seeing the opportunity and making plans to launch a campaign. We are indebted to the untiring efforts of brother and sister Roberts and brother Wasson who stayed with it this time until they got in. Pray for the little handful of Nazarenes in Prescott, that we can organize a Church of the Nazarene.—Mrs. C. B. Williams, reporter.

BRUSH, COLORADO

—God gave us a good meeting at Lamar, Colorado with our pastor Rev. J. C. Howard and his faithful band. This pastor and people are doing a splendid work among their members. We had excellent attendance throughout and a goodly number prayed through to victory, and many others were helped and blessed. The pastor and people treated us fine and seemed well pleased with the results of the meetings. May God bless them in our earnest prayer. We are opening up at Brush, Colorado with our good brother Walden as pastor. Brother Walden is in very poor health and we ask all our faithful Nazarenes to pray for his early recovery. He is a splendid young preacher and the work here greatly needs his services. God is able to heal him, let us all unite in believing prayer for him and for his speedy recovery. We go from her to Montrose and Grand Junction, Colorado which brings us up to the holidays. Pray for us when God prompts you.—A. O. Henricks.

SIOUX FALLS, S. DAKOTA

—We closed our meeting at Ellendale, North Dakota October 12, there were a few saved and a few sanctified. We left the church glad that God had honored them with a few souls. There are some real saints at this place, brother J. M. Buchart is pastor. We are now in special meeting at Sioux



CHRISTMAS CATALOG

Our special Christmas catalog will be mailed with the Herald of Holiness of November 14th. This will give you ample time to get your orders placed and delivered well in advance of the holidays.

The Christmas catalog will list a number of new books, Bibles, mottoes, etc., also a large assortment of Christmas post cards, folders, etc.

Pastors, Sunday school teachers and all Christian people will find in this catalog numerous valuable suggestions of worthwhile holiday gifts. Wait for the catalog. Patronize your own Publishing House.

NAZARENE PUB. HOUSE

Falls, where sister Elizabeth Hurley is pastor. We are praying and believing God will give us two hundred souls, so we ask the HERALD family to pray. We can see that God is in the Nazarene movement because people that love holiness are coming our way, praise the Lord. We are living in Aberdeen, and haven't found a single Nazarene yet. The District Superintendent feels that God will give us a church although things look dark, but our God is able. Please pray for us.—W. F. Herbig.

TERRACE, PENN.

—The church of the Nazarene here has just closed a very gracious revival with brother H. W. Welsh of Ohio, as the evangelist. Brother Welsh was pastor of this church a number of years ago. He is truly a man of God and his soul stirring, heart-searching messages were given under the unction of the Holy Ghost. Sinners were saved, believers sanctified, backsliders, reclaimed, the saints edified and the church built up. Brother John McKay, a former member of the church, but now a student at Treveca College had charge of the singing and his messages in song were both helpful and inspiring. October 21 was truly a great day in Zion. Many brought their baskets and spent the day. The day began with a Sunday school rally at 10 o'clock, there being a record attendance of 101. At this time brother Welsh gave away two testaments, one to

the child under fifteen years who read the most chapters in the Bible between October 14 and the 21st, the other going to the person bringing the largest number of people to Sabbath school that day. At eleven o'clock five children and one adult were baptized, five taken into the church and the Lord's Supper administered. At 2:30 o'clock brother Welsh delivered two sermons, one being to all church members on their duty to their pastors. At 7 o'clock there was a song and testimony service and at 7:45 the evangelist brought his farewell message and the meeting closed with six at the altar. There was scarcely a barren service and about thirty persons prayed through to real victory. The attendance was good and the finances came easy. On Monday evening October 15, a love offering was taken for brother McKay and on Friday evening October 19 a good substantial offering was taken for the pastor. On Sunday October 21, the evangelist also was given a liberal offering. The outlook for Terrace church is very promising and we are praying that this will be the best year the church has ever known. Praise His name forever.—J. W. Parkins, pastor.

EAST SAN DIEGO, CAL.

—We just closed a two weeks' meeting, the pastor doing the preaching and Mrs. Katherine Hollowell of Los Angeles doing the singing. She is certainly a Spirit filled singer, and her wide experience in mission work makes her a very valuable worker. There were about twenty-five seekers during the meeting, most of whom prayed through to definite victory. We were greatly favored the last Sunday of the meeting in having brother Bates our District Superintendent with us. How our souls were blessed as we listened to the messages that fell from the lips of this godly man. At the close of the morning sermon he raised almost \$1700 for the erection of a new church building. We are serving a true and loyal people and feel like pushing the battle till Jesus comes.—I. C. Mathis and wife, pastors.

PITTSBURG, KANSAS

—The church here has just had a revival, conducted by the writer with about thirty-four professions and eight good members taken into the church. The church and pastor are greatly encouraged and prospects for the future are good. The Sunday school has increased three times its size in the last month. We have a children's meeting Sunday afternoon conducted by Mrs. Anderson with an average attendance of forty-five. While the work has received a hard knock for the past six months, God is on the throne and is leading on to victory Amen! You will hear more of Pittsburg later on.—Ira F. Stevens, pastor.

PARRISH, ALA.

—We have just closed a great revival with the church here, with Rev. W. R. Platt and wife as evangelists. It was a real revival, brother Platt preached under the power of the Holy Ghost sent down on him, and the church received a mighty refreshing. Great crowds came and old time conviction came on the unsaved and unsanctified. Many were in the altar seeking and thirty prayed clear through to victory. We received twelve into the church. Parrish has some of the very salt of the earth. They will pray until God answers.—L. M. Blackburn, pastor.

NORTH LITTLE ROCK, ARK.

—We want to report victory for our church at this place. We have just closed a three weeks' revival, with our pastor Rev. Chas. C. Robinson as preacher, and Professor Lawson Brown as song leader. God crowned the labors of these men with about seventy-nine professions; either saved or sanctified. We received twenty-six new members into the church. This I think in many respects was the greatest meeting ever held in this church. God wonderfully helped Brother Robinson to grip the hearts of the people with his soul stirring messages, as the crowds kept increasing until the brown tent became too small to accommodate them. We had to erect seats out in front of the tent. Professor Brown captured the folks with his singing and was a great blessing to us. At this writing we are building a beautiful new church, building on site of the old one, to be constructed of brick and stucco and it is to be the best church in the city, because God will be there and by His help we mean to "Never

let the Devil win." Watch for more news from North Little Rock soon.—A. W. Sharp, secretary.

CHIMES, ARKANSAS

—The Lord is still blessing His isolated bunch of Nazarenes at Witts Spring, Arkansas. We have not increased in number greatly and are very poor so far as this world's goods, but more than two thirds of our membership are sanctified. The abundant blessings of God are showered down on our souls at almost every service, it sometimes seems almost too good to be true. The Devil has rallied his forces from time to time to defeat us but the Captain of our salvation has led on to victory against great numbers. We have called our beloved brother T. G. Stump for pastor another year, and sister Mattie Mayer as his assistant. God's presence was manifested in both morning and evening service the third Sunday in October. Sister Mattie Mayer had charge of the morning service, the evening service was conducted by the writer. God is helping sister Mattie to use the Guitar given her by the Peoria Arizona Sunday school to His glory. Please pray for us in this neglected place. Truly the harvest is ripe, the field large and the laborers are few.—Edith May Warren.

GROVEPORT, OHIO

—We came here at the beginning of this Assembly year to take up the work, which was in a run down condition, there being only four members and two of them backslidden. The Lord has blest us, and given us favor with the people for which we thank God. At present we have eighteen members and more to come in soon. We just closed a two weeks' revival Sunday night with Rev. Chas. Dye of Findlay as evangelist. He sure is a mighty man of God, preaches under the unction of the Holy Ghost, without fear or favor. There were twelve saved in the meeting. Please pray for the work here.—Elmer Yoh, pastor.

ONTARIO, CALIF.

—Revival meetings the past three weeks closed Sunday night, October 21. The special workers were Rev. I. M. Ellis and Mr. and Mrs. R. A. Shank musicians and singers. They make a good team. Brother Ellis is an uncompromising, earnest, logical preacher. The Shanks sing well and pray well. The evangelists were always at the 7 o'clock prayer meeting. There were probably over 100 persons at the mourner's bench and a number of notable cases of old time salvation. Some fell on the floor and lay stretched out for a time and then came through shouting. We hope to get ten or a dozen new members. Brother Ellis took a love offering for the pastor which was greatly appreciated. Finances came easy and liberal. We hope to keep the revival going. No compromise, no let up.—C. E. Cornell, pastor.

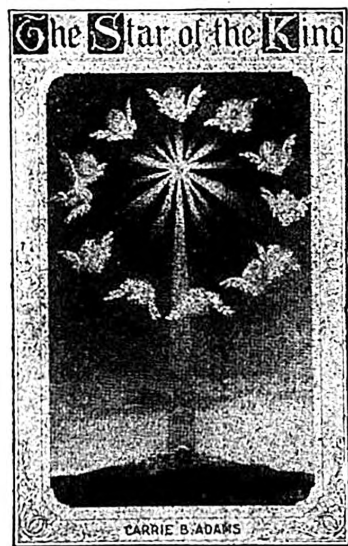
OLIVET, ILL.

—We feel that we should testify to God's grace and blessings on the Olivet church during the last year. Although the financial apportionments are heavy on account of the large number of absentee and student members, the Lord has helped us to raise every fund in full and to exceed the budget for missions by four hundred dollars. We sincerely appreciate the able ministry of our pastor, Rev. R. L. Wisler, during the past two years. His characteristic courage, humility, and optimism have proved to be of untold blessing to the church. As he has seen fit to take up other work this year we extend to him our earnest prayers for a continuation of his efficient and fruitful ministry. The prospects for the church this year under Rev. M. F. Grose are pleasing, and we are pushing forward in full confidence that our God is able.—C. S. McClain, reporter.

NICKERSON, KANSAS

—In answer to prayer God has given us a splendid pastor, wife and family. Rev. E. H. Williams a young man, with the promise of a great future. The Lord placed his seal upon the work by giving us three souls last Sunday, one soul saved and one sanctified in the morning service and one saved in the evening. We feel like this is going to be a good year for our little church.—Mrs. Guy Lynch, reporter.

CHRISTMAS SERVICE MATERIAL



The Star of the King

A new Christmas service, advertised for the first time. It gives a large and excellent assortment of recitations and songs for all departments of the Sunday school.

CONTENTS:

Songs: "Those Holy Voices," "O Come, All Ye Faithful," "Great Joy Today," "Long Ago," "Shining Stars Are We," "All My Heart This Night Rejoices," "Calm on the Listening Ear of Night," "To Lands Far Over the Sea," "Bethlehem," "The Spirit of Christmas," "Brightest and Best."

Readings: Responsive Scripture Reading, "What the Little Stars Heard," "Room for the Christ-child," "Bethlehem's Star," "Class Responsive Reading."

Prices: One copy 8c; a dozen 85c; 50 copies \$3.50; 100 copies \$6.00.

Christmas Helper No. 11

A supplementary book of Recitations, Drills and Songs for the Children's division. 86 readings, drills, etc., 9 songs, 32 pages. Price 20c per copy.

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

Gleanings From the Field

DEPORT, TEXAS

Here we found a few 100 per cent Nazarenes, but no organization. Miss Annabel Latimer, of Tulsa, Oklahoma was our special song evangelist and her songs were an inspiration to all. The battle was hard at first, but after fasting and an all night of prayer, conviction came on the people, and there was rejoicing in the camp, on the account of new born souls. We went from there to Fairvillie, Oklahoma to hold a meeting for the Methodist people. God met with us in a wonderful way, there were forty-two that bowed at the altar and prayed through to pardon or purity. I am now slating meetings for winter, spring and summer. I still have some open dates, and any one wishing my services write or wire me at Bethany, Oklahoma.—L. M. Payne, evangelist.

WARRENTON, GEORGIA

We have just closed a good meeting at Thomson, Georgia. God surely blessed us there. When we started we asked God to save the most wicked men in the town and He certainly answered prayer. One man was saved of whom people say that if the meeting had only reached him it was worth all our efforts. We are now here in Warrenton, eleven miles South of Thomson and God is blessing. Almost every night those who were saved in the Thomson meeting come over and help us in the battle. They always praise God that the "little brown tent" ever came their way. God is honoring His word by saving and sanctifying the people. We give Him all the glory.—Evangelist Nina Dean, Olive Rife and daughter.

PRINCETON, INDIANA

We had a good meeting at Princeton, the altar was filled both morning and night the last Sunday of the meeting. There was no preaching in the morning services, the glory came down and the seekers began to come. We raised \$76.72 for Foreign Missions in Sunday school on Sunday October 21. To God be all the glory.—James Miller, evangelist.

IN THE FIELD AGAIN

God blessed our labours at Caldwell, Idaho as pastor for twelve months. We saw several pray through, received twenty-one in the church, went over the top with the budget and was called back for another year. But we felt quite sure God would have us enter other fields of labor, so after two months we resigned and are again in the evangelistic field. My first meeting was in our brown tent at Fargo near Caldwell, in which several found the Lord in pardon and purity. From thence we went to Halfway, Ore. and Rev. C. T. Dillely continued the meeting another week which resulted in the salvation of several others, among whom was a young man who was also called to preach and is now preparing for the ministry. We had a great tent meeting in Halfway four years ago when Prescott Beals who is now in India, was pastor. Many have moved away, and the faithful few are left without a pastor this year. Some found the Lord, and we received a few in the church. Pine Valley, in which is located several little towns, Halfway, Pine, Carson, Jim Town and Carnucopia, is one of the most beautiful valleys I ever saw. It is a great opportunity for a pastor who can hold revivals in these small towns, organize, create a circuit and *RIDE* it if he has to walk. Money is very plentiful in the valley, but the church is small and mostly women, but they raise plenty to eat and will not let a pastor starve. Who feels called? Correspond with Rev. A. E. Sanner, Dist. Supt., Nampa, or Mrs. B. W. Camron, Halfway, Ore. From Halfway I went to Quna, Idaho with Rev. C. T. Dillely for a tent meeting. In spite of the busy fruit season, God gave us several in the fountain. I organized a church with fifteen charter members, and the District Superintendent is arranging a pastor. I am free to slate with pastor or church for revivals. My terms are car fare and free-will offerings. Address me at 301 Holley St. Nampa, Ida.—W. P. Jay.

TRENTON, N. J.

Our Nazarene people here have caught the vision of the possibilities of faith, and got an option on a Methodist Church building that was for sale, and raised a thousand dollars for the first payment and moved in Sunday, Oct. 21st. This is due to the activities of the pastor, Rev. G. W. Prouse, who is leading the saints on to sure victory. This is a great achievement and undertaking when you consider that there are only a few Nazarenes here. But, thank God every one is loyal and true to our church.

We were invited to come and open the campaign, and we were here in the most wonderful service all day Sunday, with seekers at the altar who prayed through. Good congregations all day. The church is in one of the best locations in the city. The neighbors are delighted to learn that the church is still to be a place of divine worship, and some of them were at the services Sunday and last night, and spoke in the highest terms of the services. We are holding services every night, and the blessing of God is on the meetings. We ask your prayers for the Trenton Church.—J. A. Ward, evangelist.

MINNEAPOLIS HOLINESS MISSION

—Evangelist W. R. Cain of Wichita, Kan, just closed a good meeting with us. Bro. Bud Robinson and Bro. Chalfant held a 5 P. M. meeting with us which was honored of God in the salvation of precious saints. Bro. W. G. Schurman of the First Church of Chicago, Ill. preached Sunday afternoon Oct. 14th at 3 P. M. Five came to the altar and found God. Bro. F. M. Messenger preached at night in the power of the Spirit of God. Men found the altar and found God. We were very grateful to God and the brethren for the services rendered. Evangelist Paul B. Hogstad of Jamestown, N. D., commences a two weeks meeting with us Oct. 21st. This is our 24th year with most of our labor in this city of 4,054,000. We preached the second work of grace as the only remedy for the old man of sin (Tap Root) to express him, not suppress him. The Blood cleanseth from sin. We believe in regeneration, entire sanctification, divine healing and the coming of the Lord. We have been a member of the Nazarene Church since 1903.—J. A. Dooley and wife.

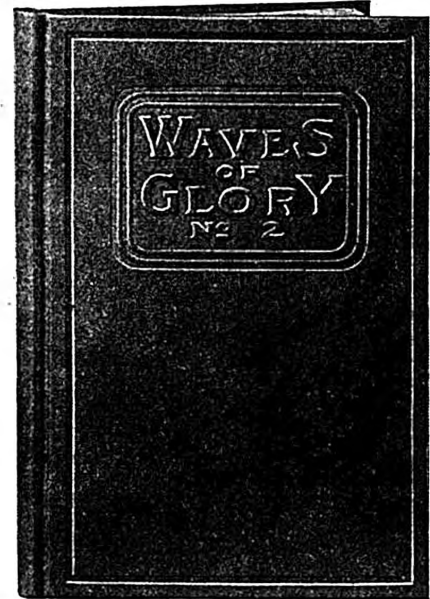
FROM THE PANHANDLE

For several months my labor has been mostly pioneer work and confined chiefly to the Panhandles of Oklahoma and Texas. I have had some hard battles to fight but with them some glorious victories to rejoice over. The Lord has enabled me to preach the unsearchable riches of Christ to many hungry souls and I have witnessed some of as wonderful cases of conversion and sanctification as I have ever seen. I am thoroughly convinced the greatest need of the hour is the preaching of the old-time gospel with the Holy Ghost sent down from above. People are hungry for the Word of God. With fanaticism here and there and cold formalism abounding everywhere we Nazarenes have plenty room in the middle of the road. God has given us a great trust, may we ever be true. This Panhandle country offers a great opportunity for the preaching of full salvation and organization of new churches. Our churches are few and far apart. We need Home Missionaries who are willing to endure hardship as good soldiers to evangelize this needy field. At present we are in a battle at Goodwell, Oklahoma where the State Agriculture and Mechanical College is located. These centers of learning are usually centers of cold formalism. We need churches in such places aflame with holy fire and enthusiasm kindled by the presence and power of the Holy Ghost. We hope to plant holiness here that will stand until Jesus comes. We are planning a trip through our Southern States this winter. Any one in that section wanting an old fashioned Holiness revival write us.—J. H. Crawford, Hooker, Okla.

PAOLA, KANSAS

I closed my summer campaign in the southwest and came home from Hooker, Oklahoma, where we had a very good meeting with our people there. Sister J. H. Crawford, pastor of the church there, sure is a loyal Nazarene and has some very faithful members. They are planning a new church, on this plan; getting farmers to pledge ten acres of wheat for the purpose. It was going fine, and God in this way will give them a \$5000.00 brick building by another Assembly. We reached home, and pitched our new tent here in Paola and began a pioneer meeting on October 24. We arranged three stoves in the tent to begin with and have it quite home like. Yesterday was the first Sunday, and a big day. The Hymes family evangelistic players and singers from Ottawa were over and they were such a lift to the meeting. Brother Geo. Stewart of Drexel, Missouri and Rev. Floyd D. Thomas and others also were with us and God gave us a great feast. We have no church here and a prophet has no honor in his own town, so we need your prayers. I am still saved and sanctified by the blood of Jesus.—C. J. Garrett, evangelist.

Waves of Glory No. 2



This new song book contains 420 choice hymns. Such a large assortment of songs makes the book especially suited to church services, but it is equally desirable for Sunday school work, young people's meetings and special revival campaigns.

The book is furnished in several styles of binding at different prices, ranging from 30c to 60c each, in lots of 100. In this way we can accommodate churches who desire a book of first-class quality, also those who, needing and appreciating a hymnal with a large selection of good songs, yet can not afford the more expensive bindings.

Printed in round notes only.

WAVES OF GLORY NO. 2

can be supplied as follows:

Keratol or imitation leather, with reinforced back. This style presents an unusually attractive appearance. The title is stamped in gold against a rich black background. Keratol wears better than leather, is waterproof, and does not show finger prints. This edition is well worth the price.

Single copy, 75c, prepaid. 100 copies, \$60, transportation extra.

Cloth Boards with reinforced back. A durable edition which with ordinary use will last for years. Not quite as attractive in appearance as the Keratol binding, but nevertheless a popular style, giving satisfaction wherever used.

Single copy, 60c, prepaid. 100 copies, \$50, transportation extra.

Limp Cloth. A hymnal with 420 songs is bound to be higher in price than the ordinary song books with fewer numbers, yet there are churches that can not afford the better bindings. In such cases we recommend the limp cloth which is comparatively inexpensive yet quite durable. We use the best quality of pebble cloth that we can secure for this edition.

Single copy, 50c, prepaid. 100 copies, \$40, transportation extra.

Manila. This is specially prepared heavy paper, tough and flexible, and it gives good service. We use this binding so as to bring the price of the song books within the reach of small churches and missions, who simply can not afford the next better grade.

Single copy, 40c, prepaid. 100 copies, \$30, transportation extra.

For the individual use of pastors, choristers, etc., we can supply Waves of Glory No. 2, in limp, genuine leather covers, and gold edges.

Priced at \$1.25 each.

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

ANNOUNCEMENTS

RECOMMENDATION—This is to certify that Rev. J. A. Ward, known by many as "The Evangelist Pastor" is in the evangelistic field. Evangelist J. A. Ward, having faithfully served his Lord in the pastorate, in the office and work of a District Superintendent, and having had marked success in camp-meeting, convention, and evangelistic work for many years in the United States and Canada, is well able to help the pastor in his revival campaigns, and to bring help and strength to every department of church work. If you want a safe and sane evangelist who will be true to the whole bible and a constructive worker on all lines of salvation from all sin, you will be safe in giving this second blessing holiness evangelist a call for convention, camp-meeting, or old time protracted revival meeting. His address is No. 448 E. 26th St., Brooklyn, New York.—H. F. REYNOLDS, *General Superintendent*.

NOTICE: There will be an old fashioned Holiness Rally at Wann, Oklahoma Nov. 28 to Dec. 2. Pastors from our different churches will be here at the Rally to sing and preach. Our young people will have a program Thanksgiving Day. We invite our preachers to come to the feast from our Lord for our souls.—H. P. Huffman, pastor.

ALL-DAY THANKSGIVING MEETING

The Miami Valley Holiness Association or "Camp-Meeting Association" of Dayton, Ohio, will hold its all-day Thanksgiving meeting in the Nazarene Church of Franklin, Ohio. Let the holiness loving people of Ohio and other states, with us look forward to this meeting and let us by the grace of God and prevailing prayer make it a great occasion.

We enjoyed a delightful day at the same time and place last year, and as we meet every condition our blessed Lord is willing this should be the climax of all our past meetings. The meeting will open at 9 A. M. with a prayer and praise service at 10:30 we shall have ten minutes recess followed by five minutes silent prayer, then the morning preaching service. 1:30 P. M. praise and prayer service followed by a sermon.

There will be special singing and the song service will be a big feature in this meeting. All are requested to come without lunch as a light lap lunch will be served and everybody is invited to be with us, regardless of race or church affiliation. We especially want the lame, the halt, the blind, the helpless and the helpers. Address J. L. Kennett, 28 Louis Block, Dayton, Ohio.

REQUESTS FOR PRAYER

A sister from Springfield, Ill. desires prayer that God will given her the victory. She is troubled with doubts and is hindered by Satan. She writes: "Pray that God will smash every work of the Devil and give me the grace to obey and walk in the light."

A sister from Washington who has lost the sight of one eye requests prayer that her eye may be restored, also that her husband may be saved and daughter reclaimed.

"Will all the readers of the HERALD pray for a backslidden young man upon whom God has placed a definite call, that he may be reclaimed and fill in life the place to which God has called him.—A mother that loves his soul."

TELEGRAMS

HERALD OF HOLINESS:

Detroit, Mich.
Successful evangelistic campaign with Dr. Chapman, professor Sutton and wife, closed with sweep of victory. Many into fountain. Splendid class received into the church, others coming. Preaching and singing by the workers capture the people. Rev. Cooper is an efficient pastor and has the great work of the church well in hand, is building a strong center in Detroit. Work in general on district is marching on triumphantly.

REV. C. P. ROBERTS, *District Superintendent*.

HERALD OF HOLINESS:

Minot, N. Dak.
Organized three new churches since Assembly—Carrington, Larimore, North Dakota, Duluth, Minnesota.

W. L. BREWER

HERALD OF HOLINESS:

Vincennes, Ind.
Revival of four weeks closed in blaze of glory tonight. The church was strengthened and encouraged. Rev. J. E. Hughes a good hard worker, did not spare himself in prayer and preaching. Church in best spiritual condition since organized. Evangelist called for tent meeting next summer. Fifty seekers.

STEPHEN C. JOHNSON, *pastor*.

HERALD OF HOLINESS:

Akron, Ohio
Closed great little meeting with pastor R. F. Heinlein, New Galilee Pa. Some wonderful cases of salvation and healing. Church greatly encouraged. Opening up at Ellet, Ohio with salvation power. The church is full of faith and fire. D. D. Palmer, pastor. Souls getting through in every service.

W. E. ELLIS, *Evangelist*.

THE NAZARENE TRACT SOCIETY

The recent General Assembly voted to conduct all colportage and tract work as a department of the Publishing House, and the Nazarene Tract Society and the Wayside Evangel will hereafter be conducted as a distinct department of our publishing interests.

A full line of full salvation tracts will be kept in stock and new tracts added from time to time. All communications should be addressed to Nazarene Tract Society, 2109 Troost Ave., Kansas City, Mo.

Notes and Personals

Sister J. I. Carl of Salem, Mo. now in St. Louis at the Missouri Baptist Sanitarium on account of an operation on their oldest child for bone infection, desires prayer that the child may be entirely healed.

Space forbids the publishing of the excellent resolutions passed by the church board of Sapulpa, Okla., upon the resignation of their pastor Rev. T. L. Taylor. The church called him by an unanimous vote to return for the succeeding year, but owing to failing health his doctors have advised him to seek another climate.

Evangelist James Miller and wife mourn the loss of their youngest child, Erma Lucille who went to heaven recently. Brother Miller requests the prayers of God's people for himself and family in this hour of bereavement.

Brother C. B. Jernigan reports the Western Okla. District Assembly the greatest in its history. Rev. R. M. Parks was elected District Superintendent. As a token of appreciation of the faithful work of Brother Jernigan as District Superintendent the Assembly raised money to buy his family a nice new automobile, "for which", Brother Jernigan says, "We praise God and thank the people whom we have served so long." Brother Jernigan will enter the evangelistic field again and is now in a revival with Rev. A. L. Cargill, pastor of Capitol Hill church, Oklahoma City.

After seven months of constant revival work Evangelist T. E. Beebe expects to return home at the close of the meeting in which he is now engaged at Ft. Wayne, Ind. He will be at home in California for a much needed rest during the months of December and January. After that time he will work in California and Oregon for a while as his services may be desired.

"I count the HERALD a real friend. I look forward to its coming each week with joy. Next to my Bible I love the HERALD of HOLINESS. God bless its staff of workers who under God are able to give His children such a clean paper on Bible holiness."—Mrs. R. B. Hare, Mich.

"I have been taking the HERALD of HOLINESS for six years. It is real food to my soul and I could not be without it. I think it ought to be in every Nazarene home. God bless you all in his work."—Mrs. Sallie Giler, Texas.

A Unique Book

Nothing else like it in print. When we first saw a copy, we wondered why someone hadn't compiled such a book, years ago. But here it is—

Entire Bible on Holiness

Compiled by John C. Capehart.

This remarkable volume gives the full text of every verse in the New Testament mentioning the Baptism with the Holy Ghost, Entire Sanctification, Holiness and Perfection. Following each verse are the comments thereon taken from the writings of John Wesley and Adam Clarke.

272 pages, attractively bound in cloth boards.

Price, \$1.50, prepaid.

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

Just Off the Press The Bible vs The Tongues Theory

By Rev. B. F. Neely, Ph. B., B. D. There are constant inquiries for something sound, sane, logical and convincing on the "tongues question." We are greatly pleased to add this new book to our list of publications.

Dr. J. B. Chapman, in the Introduction, says: "Brother Neely has been an earnest student of the Bible and of religious phenomena for twenty-five years. He is a careful student, a peerless reasoner and a soundly spiritual man. He is, therefore, well qualified to speak and write on the subject in hand."

"The author's sanity and fairness will commend themselves to all, and the argument presented is so complete and so unanswerable that many are certain to find the light which they need. This book is worthy of a very wide circulation and my earnest prayer is that it may reach and bless its thousands of readers."

Prepaid Price, 25 Cents

NAZARENE PUBLISHING HOUSE, 21 2109 Troost Ave., Kansas City, Mo.

Utilize Your Spare Time

by selling Bible Gems Scripture Calendars. At this time of the year many will be glad to purchase one or more of these beautiful calendars to use as Christmas gifts. An hour or two every day spent in visiting homes in your community should bring good results. Write for our liberal terms and generous commission to agents.

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

DEATHS

ISAACS—Miss Ella Orr was born near Breckenridge, Texas, March 1st, 1872 and was converted when just a child about twelve or thirteen years of age. She was married to L. L. Isaacs of Ft. Worth, Texas, May 18th, 1892. She and her husband engaged immediately in Christian work but during a revival conducted by Rev. W. E. Shepard in Ft. Worth, Texas, was shown the need of being sanctified and most gloriously obtained the blessing of a pure heart. Ever since that great and precious event she lived a very devout and exceptionally beautiful Christian life until the end came Friday Oct. 19, 1923. Sister Isaacs was a great sufferer for more than two years having been afflicted with that awful disease called cancer. But during these months of suffering there was never manifested by any Christian a more calm, peaceful and patient spirit. There was always the spirit of praise and gratitude coming from her heart for her blessed Lord whom she loved passionately with all her soul. This noble woman was called of God to preach and in the pioneer days of the Holiness Movement did her share of the work her adorable Lord assigned her in a very acceptable way. The way of sacrifice was definitely experienced by this heroine of the cross, but uncomplainingly and uncompromisingly she continued to shout and preach holiness. At the time of her death she was an ordained Elder in the Church of the Nazarene. Since she has gone to live with "Our Father" in heaven, we can say our loss is her eternal gain. The apostle Paul said, "To die is gain," and Jesus said, "Blessed are the pure in heart, for they shall see God."

The funeral service was held Saturday Oct. 20th at 3 P. M. in the Church of the Nazarene, Augusta, Kansas, conducted by the pastor and assisted by Rev. J. E. Klemel of Wichita and Rev. Jesse Uhler, evangelist. Dr. E. P. Ellyson brought the message from the text found in Rev. 14:13. This message was a most appropriate closing of this triumphant life. The blessing of the Lord rested upon the speaker, while His glory was visibly manifest in the audience. Here was a glorious life; a triumphant death; an abundant entrance. Her last message was, "Tell the folks the Glory holds." When she could not speak aloud her lips would say, "Glory! Glory! Hallelujah!" She was conscious to the end. Sister Isaacs, we are all saying, "You may look for me for I'll be there."

She leaves a sorrowing husband, Rev. L. L. Isaacs, and Mrs. Nellie Carter who was in their home for a number of years and took the place of a daughter. Besides these she leaves to mourn the host of friends and loved ones who have been blessed by her life and ministry. The Church at Augusta greatly miss this precious saint of God who always brought cheer and blessing into every service she attended. Sister Isaacs always had "right of way."

J. W. FARR, pastor.

PARSONS—Nathan Corson Parsons, a life long resident of this community died Oct. 10, 1923 at his home in Tallula, Ill., at the age of seventy-two years, seven months and seventeen days. Brother Parsons was reclaimed about twenty-three years ago in the old holiness church here, and received the experience of sanctification a short time later at the Illinois holiness camp-meeting in Springfield. When the Church of the Nazarene was organized in Tallula he became a charter member. He has been faithful to the church and was recognized as a man of God by all who knew him. His going was triumphant, and we expect to meet him in the City on the other side. His faithful wife, five children, one brother, and four sisters left behind are in tears because of the separation, but rejoice in his triumphant entry into the life beyond the grave. The funeral service conducted in the Church of the Nazarene by the pastor, assisted by Rev. W. A. Ashbrook was largely attended. His remains rest in the Bethel cemetery in the Peter Cartwright neighborhood to await the first resurrection.—J. D. ROACH.

ORRELL — Mrs. Jemima Pettigrew Orrell was translated to the better world October 23, 1923. She left us from the South Side Hospital after illness of some seven weeks duration. Aunt Mimma as she was commonly known was in her fifty fourth year when she went away. She had been a member of the First Church of the Nazarene of Pittsburg, Pa. for nearly twenty-six years, uniting as a member when it was organized as an Independent Holiness Church about the first of January 1898. Through these years of the church's history and activities, she has stood loyally by. It has been the writer's privilege to be her pastor and to enjoy her fellowship for about a year and a half, and during this time she has filled her place in the church faithfully. We will miss her from her accustomed place and will miss that attentive face, but we bow to the will of the Lord, knowing that she is out of her sufferings. She leaves behind her two sisters and three brothers and a lot of friends and relatives.—CHAS. A. BROWN, pastor.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2905 Troost Ave.
Georgia (Macon, Ga.).....Nov. 7 to 11
Florida (Miami, Fla.).....November 14-18
J. W. GOODWIN.....Pasadena, Cal.
1850 N. Sierra Bonita Ave.
Office, 2905 Troost Ave., Kansas City, Mo.
Arkansas (Bentonville, Ark.).....November 7-11
Louisiana (Shreveport, La.).....November 14-18
R. T. WILLIAMS.....Dallas, Texas
208 North Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.
San Antonio (Temple, Tex.).....October 31-November 4
Little Rock (Hot Springs, Ark.).....November 7-11

All Assemblies are to begin at 9 a. m. Wednesday, on the date given, and to be preceded with evangelistic service on Tuesday night at 7:30.

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
ALBERTA—Chas. E. Thomson.....Box 25, Didsbury, Alta.
ARIZONA—B. G. Roberts.....Phoenix, Ariz.
ARKANSAS—O. H. Harmon.....Conway, Ark.
BRITISH ISLES—George Sharpe.....Glasgow, Scotland
14 Mulryfauld Drive, Parkhead.
CHICAGO CENTRAL—E. O. Chalfant.....Danville, Ill.
DALLAS—P. L. Pierce, 321 Sunset Ave.....Dallas, Texas
EASTERN COLORADO-WYOMING—D. I. Vanderpool, 2708 W. Pike Peak Ave.,.....Colorado Springs, Colo.
EASTERN OKLAHOMA—S. H. Owens.....Ada, Okla.
FLORIDA—I. G. Martin.....Miami, Fla.
GEORGIA—W. R. Hanson.....Forsyth, Ga.
HAMLIN—Allie Irick.....Pilot Point, Tex.
IDaho-OREGON—A. E. Sanner, 916-16th Ave. S., Nampa, Idaho
INDIANA—J. W. Short.....5759 Lowell Ave., Indianapolis, Ind.
IOWA—H. L. Knutle.....1318 West Elgin St., Des Moines, Ia.
KANSAS—A. C. Tunnell.....323 Sixth St. East, Hutchinson, Kas.
KENTUCKY—J. W. Montgomery.....Willmore, Ky.
LITTLE ROCK—J. E. Linza, 3109 W. 14th St., Little Rock, Ark.
LOUISIANA—C. E. Woolkon.....110 Cooke Ave., Alexandria, La.
MANITOBA-SASK—W. B. Talt.....Morse, Sask.
MICHIGAN—R. V. Starr, 231 North Butler Blvd., Lansing, Mich.
MINNEAPOLIS—J. O. Morrison.....Mitchell, S. D.
MISSISSIPPI—P. M. Corington.....Jasper, Ala.
MISSOURI—E. C. Dees.....Carthage, Mo.
MONTANA—W. G. Bennett.....Billings, Mont.
NEBRASKA—E. C. Cain.....1419 W. 5th St., Hastings, Neb.
NEW ENGLAND—S. W. Beers.....S High St., Malden, Mass.
NEW MEXICO—Charles W. Davis.....La Lande, N. M.
NEW YORK—H. M. Moore.....Jamaica, L. I., N. Y.
New York Avenue at Foster Place.
NORTHERN CALIFORNIA—Chas. A. Gibson, San Jose, Calif.
8 Richard Ave., R. R. 2.
NORTH DAKOTA-MINNESOTA—W. L. Brewer.....Minot, N. D.
P. O. Box 362.
NORTH PACIFIC—E. J. Lord.....900 Fifth St., Newberg, Ore.
NORTHWEST—Will H. Nerry, 2659 N. Ash St., Spokane, Wash.
OHIO—N. B. Herrell.....379 Woodland Ave., Columbus, Ohio
PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio,
514 Jackson Street.
SAN ANTONIO—E. W. Wells, Box 431.....Temple, Texas
SCANDINAVIAN—H. O. Jacobson.....Portland, Ore.
830 Minnesota Ave.
SOUTHERN CALIFORNIA—J. E. Bates.....Pasadena, Calif.
1179 Breese Avenue.
SOUTHWEST (Mexican)—H. J. Kerns.....Deming, N. M.
TENNESSEE—W. F. Collier, 009 51 Ave.,.....Nashville, Tenn.
WASH-PHILA—Rev. J. N. Nielson.....North East, Md.
WESTERN COLORADO-UTAH—W. S. Purinton, Grand Jct., Colo.
1038 White Avenue.
WESTERN OKLAHOMA—C. B. Jernigan.....Bethany, Okla.

"Don't Put It Off"

Write Today

WE want responsible persons to act as agents for these calendars. Write for particulars. No capital required. Calendars can be shipped at any time, all the way from a sample copy at 30c to lots of 5,000 or more. Plan now for the coming demand. Churches, Sunday schools and Young People's Societies can dispose of these calendars at a generous margin of profit. Write today for full information.



Size 10½x17½ inches.

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

THIS distinctive Scripture Calendar is indeed a work of art in every sense. It far surpasses any of the five previous editions of the "Bible Gems" calendar that we have printed. Read the following detailed description:

THE Frontispiece is a reproduction of "The Flight into Egypt," by Hofmann. It is printed in three colors with a blending of tints and shades that is strikingly beautiful and pleasing to the eye in its artistic harmony.

Mounting. One of the distinctive features of the "Bible Gems" Calendar is the mounting. The sheets are securely stitched to a round wooden stick and will not pull off. This stick is gilded and with the silk cord for hanging, contributes greatly to the distinctive and finished appearance of the calendar.

One copy, 30c; 6 copies, \$1.60; 12 copies, \$3.25; 25 copies, \$6.35; 50 copies, \$12.00.

Forwarding charges are included in above prices.

QUANTITY PRICES TO AGENTS

Quantity	Cost you	Sell for	Profit
100	\$ 18.00	\$ 30.00	\$ 12.00
200	33.00	60.00	27.00
300	46.50	90.00	43.50
500	70.00	150.00	80.00
1000	130.00	300.00	170.00

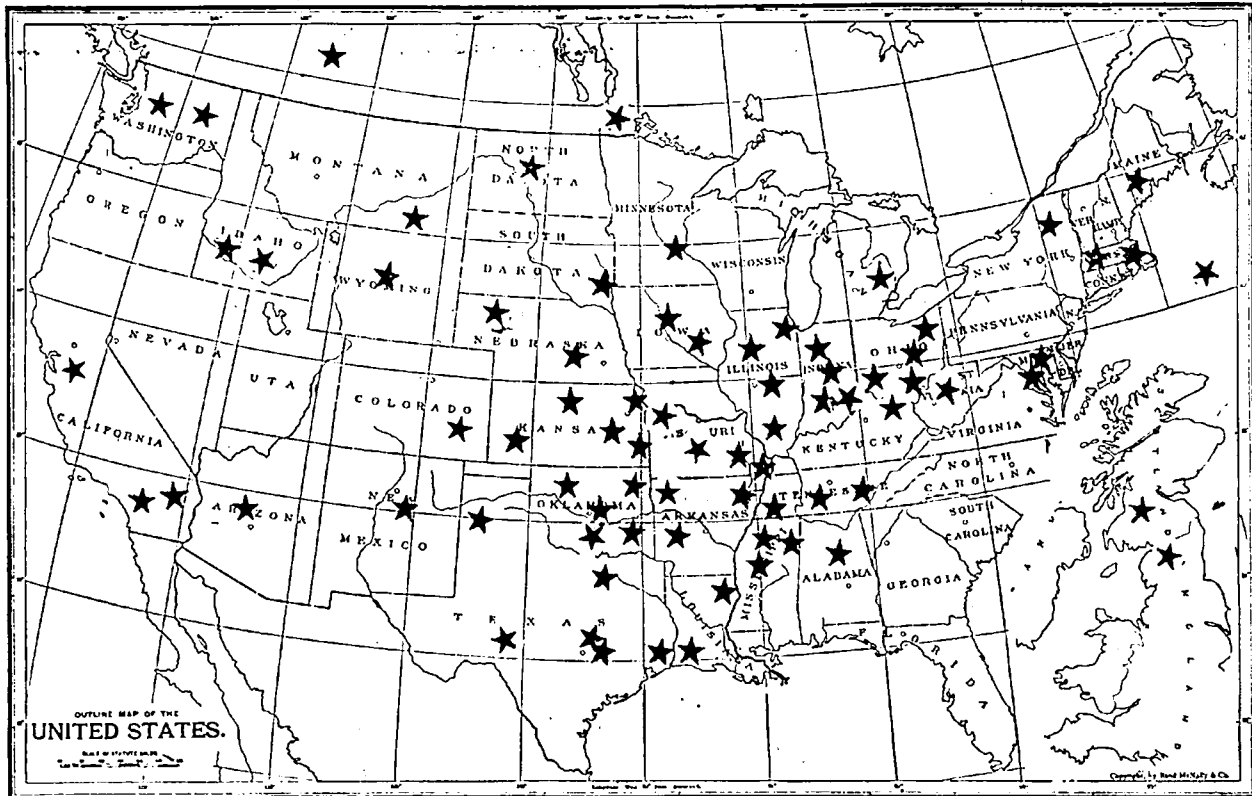
Forwarding charges not included in these special prices to agents.

CHURCH EXTENSION LOAN MAP

Showing Marvelous Growth of This Cause the Past Four Years

All but four of the loans, represented by the stars on the map, have been made since the General Assembly of 1919. An amount equal to 50c a member was set by the recent General Assembly to be raised annually for this cause, and the Board is in urgent need of largely increased funds *at once* to meet pressing demands from our growing Church. Appeal after appeal is having to be turned down for lack of means to extend aid. This means suffering and loss to the congregations needing help, and a consequent loss to the entire Church and all its interests. But the Board can only do for our struggling people as they are given means to do with.

BROTHER PASTOR, we beg of you to give immediate and earnest attention to the raising of the needed money for this cause.



Putting stars on the map will put stars in your crown.

FACTS AND FIGURES

75 loans made to date, with a total investment of \$44,681.00. ☐ Over 1800 per cent more than the previous four years. Four loans before 1919. ☐ 2800 per cent more money invested this quadrennium. ☐ 37 Districts have been reached, including the two Canadians and British Isles. ☐ Assistance has been given to purchase, build, enlarge or save property valued at over \$455,000. ☐ Buildings purchased are worth \$150,000. New ones a like amount. ☐ Some \$50,000 worth has been saved to the Church. ☐ The loans average \$570. The largest \$4,550, the smallest \$75. ☐ The congregations aided gave over \$143,000 in 1923. About \$9,000 of this amount being for missions alone. ☐ Hundreds of souls have been saved in the churches assisted. ☐ Church Extension is the "SAVINGS ACCOUNT" of the Church.

Board of Church Extension

2905 Troost Avenue, Kansas City, Mo.