

HERALD of HOLINESS

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

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EDITORIAL

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

The Word Must Be Preached in Power

IT is not enough that the Word of God should be blazoned forth with beautiful colored mottoes, or sent out in well-written English, or taught by interesting Sunday school teachers, or expounded by faultless scholars in the lecture room, or heralded by eloquent speakers in the pulpit. The Word of God must be *preached* in the power of the Spirit, if it is to be the means of promoting a genuine revival.

It seems to me that even in the Church of the Nazarene there is too much of a tendency to overemphasize other things and not make enough of the necessity of old-time praying and old-time preaching of the Word.

The praying may be ever so earnest, the singing may be ever so spiritual, but it is the preacher's task to bring on the crisis and compel people to make their decisions. We are greatly in need of more men who can "draw the net" and land souls into the kingdom.

It is one of the Devil's tricks to make a hobbyist out of a preacher. I have received great personal profit from the study of prophecy and God helps me to preach on the Second Coming of Christ and other such themes until my own soul is blessed and refreshed; but I always regret to see a preacher announce himself as a specialist on these lines and regret to find him giving more than due emphasis to the importance of such studies. There should be an occasional sermon on "Heaven," but there should be constant insistence upon the importance of getting ready for heaven. It is nothing like as important for me to know the future history of man and redemption as it is for me to have a present and full salvation. But let a preacher preach any thing he will, only let him remember that preaching sermons and establishing doctrines are but secondary matters. Getting souls is the main concern. Every preacher ought to preach with the faith and expectation that his preaching will result in bringing souls to God.

ABOUT SOUL WINNERS

I have never known an evolutionist, or a Unitarian, or a higher critic, or a new thought man, or a zealous lodge man, or a notable social worker, or an inordinate politician, or a devotee of fashion, or an enthusiast over money making, who was also a successful soul winner, have you?

I have never known a person who was uncertain about his own personal religious experience in regeneration or entire sanctification, or who failed to keep the victory in the

time of trial, or who did not spend much time in prayer, or who was not a lover of his Bible, or who maintained a proud, unteachable spirit who was also able to make a continued success as a soul winner, have you?

I have never known a preacher who turned aside to lecturing on various reform subjects, or who became a specialist on attacking Catholics or secret societies, or who became a real adept on prophecy, or who disputed on modes of baptism, or who became sectarian and churchy, to also maintain the ability to fill his altars with seekers, have you?

I have never known any one who was censorious and hard to get along with, or grouchy and sour, or pessimistical and easy to discourage, or weak and cringing in reproving sin, or apologetic in the presentation of the truth of God's Word, or indefinite in asking men to seek God for pardon and cleansing who was also successful in bringing men definitely to the Lord, have you?

I have never seen people who were enslaved to commitments, or who were set and formal in their methods of doing things in the work of God, or who were always trying to invent machinery which would make the business of recruiting for the Kingdom of God easy, or who were opposed to all demonstration to be of any great value in spreading Scriptural holiness over the land, have you?

I have never known people who were careless in financial matters, or who exposed themselves to temptations and slanderous accusations concerning their conduct with the opposite sex, or who indulged in questionable habits of life and of conversation, or who gave evidence of too great an anxiety to please the rich and the popular, or who catered to the classes or to the masses to remain in the list of real soul winners for a very great length of time, have you?

The real soul winners that I have known have been men and women who have had sound, Scriptural experiences in the grace of God and who believe the whole Bible to be the Word of God. They have been people who believe that men are hopeless without Christ and they have not been careful to bring any message save that of Jesus Christ and Him crucified. They have been fearless in their condemnation of evil and definite in their propositions to men to come to God. They have been clean, careful people who sought only to please God and who respected not the person of

men. They have been men and women who love their Bibles and who spend hours in earnest prayer for souls. They have been people who not only have obtained the baptism with the Holy Ghost as a definite experience in the purifying of their hearts, but they have sought and found frequent renewings of the Spirit and have been accustomed to the "Times of refreshing from the presence of the Lord."

So I have decided that soul winning is the most difficult thing in the world and that it is worth all that it costs to enable one to succeed in it.

"ARE WE NOT IN GREAT DANGER?"

UNDER date of October first, I received the following letter from a layman in New England:

"Dear Brother Chapman: Your article on Actual and Hypothetical Giving was grand. You are just right. I have an idea that a great deal of our present shortage in giving is due to the fact that during the war our people got used to a higher standard of living; and now when money is not so plentiful and wages are lower, *they will not come back.*

"They want automobiles and other luxuries they never had before the war, and *will not give to God's cause.* Of course, rents are very high—too high. The ordinary man can not run an automobile and give very much to God. God help us not to rob Him in tithes and in offerings! Back to the old standards! I say, are we not in great danger?"

SIX WEEKS IN THE GREAT NORTHWEST

OUR Northwest Nazarene College at Nampa, Idaho, is one of the very best schools in our denomination. Dr. H. Orton Wiley is one of the most competent and devoted school men I have ever seen, and he has gathered about him a faculty of sanctified men and women who are qualified both intellectually and spiritually for the great task of training our youth. The atmosphere of the school is so permeated with genuine spirituality, true devotion and unheralded sacrifice that a young man or young woman cannot well escape the contagion. Then the evangelistic and missionary enthusiasm runs so high that the choicest of the student body are continually hearing the call of God to the glorious work of bearing the Gospel message to the unshaven and to those in heathen darkness. "Like begets like" and we can hope to produce the type of manhood and womanhood that the work of spreading Scriptural holiness over the world requires only by bringing our youth into contact with our wisest and best during the period of education. I never did believe in our schools more strongly than I do now. I believe our schools have justified all the time and money that we have put into them as fully as any other branch of work in which we have engaged as a church and movement. I am just today (October 11th) complet-

ing a six weeks' itinerary of the Northwest and North Pacific District, in company with Rev. J. T. Little, financial agent for the school, and the college quartet, in the interest of our school at Nampa. The quartet is composed of very devout young people who have been a blessing all the way around. They must have named Brother Little before he reached his present proportions; for he is not a little man in any sense of the word. He is no dwarf physically, though he did claim that the two hundred and nineteen mark which he attained while he was with me was somewhat beyond his average. Then he is a big man spiritually and is one of the finest brothers with whom I have ever been associated. I was with him night and day for six weeks. We ate together, rode together, sat up some nights together, held our services together and I came out thinking more of him and believing in him more than ever before in my life. But there is no wonder in this, for while he is the best known man among our people of the Northwest, yet he has plumbed the track so perfectly for twenty years that I did not find a single person among the thousands whom we met that would speak a word of harm of him or permit anyone else to do so. Little is pure gold, tried in the fire, and is a living proof of the fact that a man can live such a holy life, even in these days, that he will be of good report with "Them who are without." His record will bear investigation, he has straightened up so there is nothing to cover up.

When we first started, over in the Walla Walla country, Brother Little said, "Now I am old to these people; you are new, so you must make the main address at each service." After a while, we came to territory that was new to him, so he said, "Now, these people have never heard me and so do not care to do so; so you must make the main addresses here." The result was that I spoke from one to three times each day for the whole six weeks. I won't say that I made fifty educational addresses, I will just say that I gave addresses on education *fifty times.* The quartet sang from two to five times in each service and Brother Little asked for money for our school at Nampa, and I can tell you that he is one of the best *askers* that you will find in any state.

The school at Nampa has one great impediment—that of being deeply in debt for its equipment. It has a splendid seventeen-acre campus and buildings and equipment sufficient to do good work with a student body up to five hundred. But the indebtedness is indeed a great hindrance to the progress of the work. A large sum of money is due now and creditors feel that they should be paid. The situation is indeed serious and deserves the most earnest prayers and the largest possible help of our people everywhere. Our campaign was only moderately successful and was not sufficient to afford

much relief to the school. Please put Nampa on your prayer list and ask God to help our dear brethren there with their wonderful opportunity and responsibility. Pray that God may help them to find a way in this present crisis.

Questions Answered

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

Q. I have a series of books, Number 1 is "The Divine Plan of the Ages", number 2 is "The Time is at Hand", number 3 is "Thy Kingdom Come". The books are from "Watch Tower Bible and Tract Society". I have started to read them, but some things in them do not seem just right. Will you please explain through the HERALD OF HOLINESS? B. S. C., Canada.

Ans. The books you refer to set forth the views of the late "Pastor" Russell and are commonly known as Millennial Dawn books. The books are largely devoted to prophecy and are very heterodox. They set forth the doctrine that the wicked will be annihilated instead of punished forever. They teach that certain sinners will have a chance beyond death, and many other dangerous heresies. I would not advise anyone to read them; for besides the danger which always attends the study of false doctrines, the time used in such reading is wasted. Any thing that strikes at the fundamentals of "The faith of the fathers" is worthy to be shunned.

Q. Is it wrong for a minister of the Church of the Nazarene to play baseball a part of two afternoons out of each week? V. M. C., Ida.

Ans. Baseball is a national evil. It is probably the occasion for more gambling and more Sabbath desecration than any other one thing in the United States. Its associations are so bad and its fruits so evil that I do not think Christians should have any thing to do with it.

Q. Is it right to retain backslidden members on our church roll and thereby compel faithful members to pay their dues at Assembly? V. M. C., Ida.

Ans. It is right to retain backsliders on the roll until all Bible and reasonable means have been exhausted to get them back to God. When the time comes that their obstinacy is confirmed, they should be expelled or dropped from the roll. I do not think I would like to let the matter of assembly apportionments affect me in this matter. It costs money to save souls anyway you go at it; and I have never thought very highly of those Gadarenes who sent Jesus away because the revival was detrimental to their hog business. We must keep the church clean in order that God can work with us—this is the motive.

Jesus Exultant

"What We Believe About Him"

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

The Lord Jesus Christ was God. "In the beginning was the Word, and the Word was with God and the Word was God" (Jno. 1: 1). "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2: 6). "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace" (Isa. 9: 6).

Before the world existed He was God. "And now, O Father, glorify thou me with thy own self with the glory which I had with thee before the world was" (Jno. 17: 5).

He has always existed and He shall always exist. "I am Alpha and Omega, the beginning and the end; saith the Lord, which is and which was, and which is to come, the Almighty" (Rev. 1: 8).

He is the Word by whom all things were made. "All things were made by Him; and without Him was not anything made that was made" (Jno. 1: 3).

He became flesh and dwelt on earth. "And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

His human body was the seed of a woman. "And I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" (Gen. 3: 15). "But when the fullness of time was come, God sent forth His Son, made of a woman" (Gal. 4: 4).

His human body was also made through the power of God. He is thus both human and divine—the God-Man. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 37).

He is the Only-Begotten Son of God. "For God so loved the world that He gave His Only-Begotten Son that whosoever believeth on Him should not perish but have everlasting life" (Jno. 3: 16).

In Him all the fullness of the Godhead dwells. "For in Him dwelleth all the fullness of the Godhead bodily" (Col. 2: 9). "It pleased the Father that in Him should all the fullness dwell" (Col. 1: 19).

He was made in the likeness of man. "But made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of man" (Phil. 2: 7).

He called Himself the Son of Man. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head" (Matt. 8: 20).

He was in the likeness of sinful man. "For what the law could not do, in that it was

weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8: 3).

He was tempted in all points, yet He was without sin. "For we have not an high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. 4: 15).

He knew the hearts of men. "And needed not that any man should testify of Him: for He knew what was in man" (Jno. 2: 25).

He was without mistakes. "The word which ye hear is not mine but the Father's which sent me" (Jno. 14: 24).

He was so human that He was hungry. "Now in the morning as He returned to the city, He hungered" (Matt. 21: 18). *He was thirsty.* "After this . . . Jesus saith, I thirst" (Jno. 19: 28). *He was weary.* "Jesus therefore, being wearied with his journey, sat thus on the well" (Jno. 4: 6).

He had power to heal all diseases. "All they that had any sickness with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them" (Luke 4: 40).

His life was in His own hands; He could lay it down or take it up. No man could take it from Him. "No man taketh it from me, but I lay it down myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father" (Jno. 10: 18).

He bore our sins by offering His life. "Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2: 24). *He was also the Lamb of God Who took on Himself the sin of the world.* "Behold the Lamb of God which taketh away the sin of the world" (Jno. 1: 29).

He paid the penalty for sin, that God might justly forgive sinners who believed in Jesus. "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God . . . that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 24-26).

Jesus came to redeem us from the law. "God sent His Son . . . to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4-5).

The Spirit of Jesus dwells in the hearts of the sons of God. "God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father" (Gal. 4: 6).

Jesus was crucified. "And they took Jesus and led him away . . . into the place of the skull . . . where they crucified Him" (Jno. 19: 16, 17, 18). *He arose from the dead.*

"They found the stone rolled away. . . And they entered in and found not the body of the Lord Jesus" (Luke 24: 2, 3). "Jesus stood in the midst of them, and saith unto them, Peace be unto you. . . Behold my hands and my feet, that it is I myself: handle me and see" (Luke 24: 36, 39). *He was seen by several of His disciples and once by more than five hundred.* "He was seen of Cephas, then of the twelve, after that He was seen of above five hundred brethren at once. . . After that He was seen of James; then of all the apostles. And last of all He was seen of me also" (I Cor. 15: 5-8).

The resurrection of Christ is the only foundation of our faith. "If Christ be not raised, your faith is vain" (I Cor. 15: 17).

He was taken up to heaven. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1: 9).

Christ is at the right hand of God making intercession for us. "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, Who also maketh intercession for us" (Rom. 8: 34).

He is able to save to the uttermost all that come unto Him. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them" (Heb. 7: 25).

He shall reign until His enemies are brought under His feet. "For He must reign, till he hath put all his enemies under his feet" (I Cor. 15: 25).

He shall come again with glory. "And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13: 26).

The righteous through Christ shall ever be with Him. "And these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7: 14). "Therefore are they before the throne of God, and serve Him day and night in His temple. . . shall hunger no more, neither thirst any more. . . For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes" (Rev. 7: 15-17).

Those who are not saved through Him— "For there is none other name under heaven given among men, whereby we must be saved"—*shall have no share in everlasting life—*"For the wages of sin is death"—*but the judgment of sin will come upon them.*

"Surely I come quickly" (Rev. 22: 20).

Crown Him, monarchs, seers, and sages,
Crown Him, bards in deathless pages:
Crown Him King of all the ages!

Let the mighty anthem rise.
Hark! the crash of tuneful noises;
Hark! the children's thrilling voices,
Hark! the world in song rejoices,
Till the chorus shakes the skies.

—GEORGE LANSING TAYLOR.

Introducing the Preacher



Rev. J. E. Williams of Olivet, Illinois was converted and sanctified at Kingswood College in Kentucky in 1911 and began to preach immediately. He was educated at Kingswood

and Upper Iowa University, has served four and one-half years in the pastorate of the Methodist Church and a number of years in the evangelistic work. He is now a member of the Church of the Nazarene and is greatly in demand for evangelistic services and camp-meetings. He is a splendid singer, a strong preacher and a successful soul winner.—

EDITOR.



that he preached unto them. Not sermonettes on etymology or explorations through the astronomical world but a gospel of power in the Holy Ghost. So the first gospel preached to the Thessalonians was a Holy Ghost message from the hot heart of a holy preacher. Then he reminds them that they received it as the word of God and it began to bear immediate fruits in their lives. For "ye turned to God from idols to serve [not the supper room service, but a service of love, plus operative faith, plus hope filled patience] the living and true God." In the 7th verse he then pays them a beautiful compliment in telling them they had become examples. The goal of Christian living should be Christlikeness. An advertisement of Divine grace. Then he explains with regret why he could not have been present on last preaching day, but sent Timothy to "establish you and to comfort you concerning your faith." No evidence of backsliding there, is there? But when Timothy came back bearing "good tidings of your faith and charity," he rejoices and then utters this amazing truth, "I still long to see you and night and day praying exceedingly that I might see your face and perfect that which is lacking in your faith." But you say have they not turned from idols to serve God, and have become examples of Christian grace, and their missionary zeal has been reported with favor and Timothy has visited the church to comfort and establish? There isn't anything lacking for initial salvation, but his heart cry was "I want to see you that through my ministry the faith which you now have that brought you into justification will be perfected and as an outcome of that perfected faith you shall come into another experience that will establish you unblamable before God." He then immediately opens up the next chapter by telling them "This is the will of God" and that God hath "Called us unto holiness." He then further calls their attention to the fact, that they must abstain from all known sin even the appearance of evil, "and the God of peace (Himself) will sanctify you wholly." And concludes this marvelous letter by telling them that this hope is the burden of his prayer. "I pray . . ." and glorious truth "Faithful is He who calleth you, who also will do it." Thank God! There is no state of grace to which God calls us but that "He will do it." No demand but that He will perform!

These passages bring us a great Bible truth that reveals the mind of the Father toward us in "purifying our hearts by faith" and in this revelation of Bible truth, we find

a Bible experience of holiness to be had by a perfected faith, through the blood of Jesus, and operation of the Holy Spirit, and they are to be helped into it by a new Testament ministry.

HOLINESS IS A DOCTRINE

Scriptural holiness is not a side issue. It is not an old fossil of truth hid away, that we may preach or let alone. It is not simply a luxury but an absolute necessity to living or dying right. If as a doctrine it is of any importance it is all important. I'll confess I do not understand ministers of this gospel who accept the truth as a doctrine producing a blessed experience and then fail in urging their people into such an experience. Holiness is the great central idea of Christianity, the heart of the gospel, the great objective of all redemptive forces and powers. To attempt to destroy the doctrine of holiness is to lose the conception of man's relation to God, to the world or to himself. We can never understand sin until we discover that there is a "body" or "root of bitterness," inbred that underlies all outward sin. And certainly no complete deliverance can be ours until we are delivered from sin as an expression and sin as a unit in the form of carnality in the heart.

Sanctification as a doctrine, is just as definite in its work and as positive in its application as the doctrine of regeneration, or repentance or the resurrection. It is a doctrine distinct from all other works of grace.

Sanctification is the work of God in the soul that is the utter destruction of carnality. Not a suppressing but a putting to death. Paul said "Knowing this that our old man is crucified that the body of sin might be destroyed." The primary work in the coming of the Holy Ghost is the cleansing of the soul of every element antagonistic to God. The divine order is: emptying, cleansing, filling, indwelling, and outliving. Carnality must be destroyed before the Holy Ghost will come in. The tree must be killed in its roots if its branches are to die. Back of every lie, oath or any expressed sin there is the underlying principle of carnality. There is no life that is pure as long as carnality is a resident of the heart. We know of no remedy in the world of theology or experience that provides for the destruction of carnality except the baptism of fire. Nothing purifies like fire. A piece of gold can be washed until it shines, but if there is alloy or impurities in the metal, nothing but the fire will remove it. Then further, entire sanctification is the coming of the Holy Spirit into the cleansed temple to take complete final possession. "He dwelleth with you but shall be *in you*."

Secondly: Holiness is an experience. As we turn from God's work to consider its effect on man we find that it produces an experience. And we are constrained to look up and thank God that scriptural holiness is not simply a theory or a possible doctrine, but a real, living, vital experience in the soul. A life within, a joy unspeakable and a hope both

Holiness a Doctrine and Experience

By REV. J. E. WILLIAMS

THE first and second epistles written to the church at Thessalonica furnish sufficient and abundant testimony to the hopes, claims and possibilities of the great doctrinal truth of Scriptural Holiness. The first letter, which is the earliest of Paul's letters, was written shortly after his departure from Thessalonica and contains a well defined program for the new church. This program was not so much a working program, but one of spiritual development and growth which finds its climax in the prayer of its Author that "the God of Peace" would sanctify them. The theme of this epistle is threefold: to confirm the new church or disciples in the foundational truths already taught them; to comfort them concerning those who had fallen asleep and to exhort them to go on unto holiness. The coming of Christ is prominent throughout with an urgent appeal that they may "be established unblamable in holiness at His coming."

His letter is commendatory, even in detail. He thanks God for the grace they have already received, rejoices with them in their new found experience and then systematically calls their attention to a deeper experience that he is pleased to call holiness. Let us use these two letters as a background for the text then seek to enter into the heart of the text itself.

The religious experience portrayed in the first part of this letter will leave no question in the mind of any honest student as to the spiritual condition of the church at the time of this prayer. In the first chapter and 5th verse he calls their attention to the gospel

steadfast and sure. Though all the world would deny the doctrine, yet we would have to believe it. We shall never forget on the 7th day of October, 1911, when the Holy Ghost came in a tidal wave of glory and flooded our soul, the old man was crucified, and the Spirit took up His residence within. This marked the dawning of a glorious experience, even when we were ignorant of the theology of doctrine. Glory to God!

It is an experience of fullness. The old yearning for something else or better in the religious life has been met and fulfilled in this blessing. The pearl of great price has been found, that for which it had long sighed. The clean heart, the restful heart, long prayed for, has come, and now there is an inward spiritual satisfaction most precious and indescribable. There is no haunting sense of barrenness or emptiness. The cup that was often half empty and sometimes seemed altogether empty is now full and running over.

It is an experience of power and victory over sin. Jesus said: "Ye shall receive power, the Holy Ghost coming upon you." Paul tells us: "Sin shall not have dominion over you." We must, and may be delivered from the guilt of sin, the love of sin and the power of sin. Surely there will come temptations. Holiness does not exempt us from temptation. But the indwelling of the Holy Ghost gives us constant victory. There are temptations that flood the holy heart. Satan will do every thing within his power to force an entrance. He stirs up all kinds of adversaries. But thanks be unto Him who loved us there is no inward defeat, no war within; while victory comes swiftly and perfectly through the blood of the Lamb. We do not need to be "poor, weak worms of the dust." We may be "Kings and priests unto Him."

It is an experience of peace. "My peace I give unto you, not as the world giveth." Oh, who can measure the holy calm and quiet, that deep settled peace abiding in the soul that was once filled with worry, fretting and war!

"Over my spirit,
In billows, boundless glorious,
Comes a sweet peace, so silent stealing,
Gently the songs from mansions far come
pealing
And fill my my soul with peace, sweet peace.

"Day Star of Glory,
O light the way before me,
And spring Thou up for grief and sighing,
Always abound, if not on Thee relying,
Oh, fill my soul with Thy sweet peace.

"Narrow the pathway—
That with my Lord I'm walking,
Broad was the way before He found me.
Sweetly and ever, I am filled with glory;
Full is my soul of Thy sweet peace.

"Since in the Sunlight—
Of His great love I am living,
There comes to me a balm for sorrow,
No burdened hearts on that eternal morrow,
No sighs, no tears; but peace Sweet peace."

It is an experience of unbroken, inward rest. There is no feature of the sanctified life that is more marked or more blessed than this. A rest that goes constantly with you, day and night, winter and summer, in company and in solitude,—there is this rest always abiding within. One of the great promises of the Christ was *rest*. But one says does this mean that there are no great experiences of sorrow? Is the sanctified heart never touched with mighty tidal waves of grief or anxiety? My reply is that the purifying of the heart *does not* destroy one single susceptibility or sensibility of the human nature God has made. You will weep as Jesus wept. You will groan possibly as he groaned. The soul may be crushed and strange to say marvelous and blessed, a holy calm, and unbroken rest abides in the heart. The writer remembers just a few months ago the little girl that had been in our lives for about a year was suddenly stricken. We hurried to the hospital where all possible human aid was given. But her little life had fulfilled its mission. She had brought joy and beauty and hope into our hearts, had been a smiling sunbeam in our home,—and perhaps God needed her. It is needless to dwell here upon the agony of that first dark hour through which we passed, but even in that empty home, with a vacant chair at the table and a crib unoccupied, with lonely days and weeks and months, when everything we touched or saw brought back the memory of her; yet there was a constant, abiding calm within and the Comforter's presence. Perfect rest. The clouds will come, but they do not extinguish the sun. The rain fall does not stop the flowing of the fountain, nor quench the light, nor destroy the balminess of the air. A rainfall of sorrow may descend that seems to almost overwhelm the soul but, thank God, it can not stop the flowing of the fountain in the soul of a sanctified man. He offers you this rest if you will have it. A rest of the soul purchased by His blood and kept pure by His constant indwelling.

It is a life that can be lived, and is yours for the taking. "For God hath not called us unto uncleanness but unto holiness" and "The God of peace himself sanctify you wholly and preserve you body, soul and spirit." To take the wrong attitude is spiritual suicide. Shakespeare tells us "There is a tide in the affairs of men, if taken at the flood will bear you on to fortune. If you fail to take the tide at the flood you will spend your days in shadow and misery."

To reject God's call to holiness is to reject light and become guilty of the sin of disobedience and finally call for the withering curse of God upon your soul. Will you take the tide now at its flood and let the Holy Ghost come in?

[Through an error some weeks ago, the cut of Rev. J. E. Williams was published with the sermon by Rev. J. E. Moore, of Prescott, Ark.]

The Parable of the Pounds

A BIBLE STUDY

By E. P. ELLYSON, D. D., *Pres. Bresee Bible College, Hutchinson, Kansas.*

THIS evidently is a parable of the Kingdom, and its great teaching concerns the Second Advent in relation to the First Advent, and the interim between them. Jesus had just passed through Jericho on His way to Jerusalem. The crowds had thronged the streets to see Him pass. There was a man, small of stature, living in the city who became possessed of a great desire to see Jesus. And this desire, methinks, was more than the passing curiosity of the crowd. Oh yes, he was curious, as were the others, but underneath this curiosity with him there was an awakening conviction, a slight hunger, a beginning of faith. He knew, small of stature as he was, he could see but little, and possibly nothing, in the crowd, but his intense desire found a way to overcome this. He ran before the crowd and "climbed up into a sycamore tree" to await His passing. Now Jesus did not seem to pay any attention to the curious crowd which thronged Him; He took no special satisfaction in such publicity and notoriety; mere curiosity did not much interest Him. And the crowd paid no attention to Zacchæus in the tree. Had they seen him they would but have hated him for he was "chief among the publicans," or tax gatherers. But not so with Jesus. When He came near this tree He looked above the crowd and saw Zacchæus sitting there among the branches. And He evidently saw deeply into his heart, for He called him to come down, and informed him He would dine with him that day. Certainly Zacchæus was surprised, but he was more than surprised. His heart was touched and he felt the divine power drawing him. To this he responded and came down and shortly made a complete surrender to Jesus in the words, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." This brought from Jesus the wonderful words, "This day is salvation come to this house."

Jesus can always find the man who climbs up a tree to see Him. Multitudes of things that attracted others had no power upon Jesus. But a hungry heart, though that hunger be but very slight, always awakened His interest and brought from Him a service. His keen eye and sympathetic heart never missed such an one. Having given this practical example as an illustration, He now states in clearest terms the purpose of His presence in the world in this His First Advent as, "For the Son of man is come to seek and to save that which was lost." The Jews seem to have had no vision of this part of the Messiah's work, and this seems to have been an opportune time for Him to correct their error. Hence He gives them this parable of the pounds.

The purpose for the giving of this parable

is very clearly given as: first, "Because He was nigh to Jerusalem," and, second, "Because they thought that the kingdom of God should immediately appear." The Jews had failed to see the two Advents: that Christ must first come as the sinbearer and then come again "Without sin unto salvation!" They were expecting their Messiah to come and immediately set up a temporal kingdom at Jerusalem and free them from the Roman yoke. In spite of His clear statement as to the purpose of His present advent as just told them, as they are now nearing the capital city, their minds no doubt are full of the thought of the immediate kingdom and, possibly, they are thinking He may set it up when He arrives in the city. By using this parable he makes further attempt to correct their thinking along this line. Through the years there has been much incorrect thinking relative to the kingdom of God, and this teaching is still of very great worth to us in our day.

By this parable He first tells them very plainly that He is not now in the world to establish this kingdom, that it is not to be received and set up in connection with this His First Advent; and that when He does receive it it will not be here or from the hands of the residents of this world. He tells them that the kingdom's coming is like "A certain nobleman (who) went into a far country to receive for himself a kingdom and to return." Jesus here compares Himself to a nobleman, a prince, a member of the royal family, an heir to the throne, and assures them that He will later set up a kingdom on the earth, but not immediately; that while He has come a first time He must accomplish another work now and go away and return again invested with the authority of this kingdom received in another country. This teaching, from this illustration, should have been perfectly clear to them as one of their Herods had recently gone to Rome seeking the Jewish throne at the hands of the Emperor. But their blinded hearts did not take it in as their actions afterward show.

The moving on of time has made a part of this teaching somewhat inapplicable to our days. Jesus has gone away and is now in the far country awaiting the time of His investment with kingdom authority, and the prophecies indicate that this time is fast approaching, so we should be alert for His soon return. But the second part of this teaching is still much needed today. Post-millennialism is laboring under the same error as were the Jews—that Jesus is to receive the kingdom at the hands of men. They teach that by its present methods the church is to bring in the millennium, the kingdom conditions, and after these have prevailed for a time, Jesus will return as King on the throne the church has thus prepared. But there is no such teaching in this parable. Here Jesus is to receive the kingdom in a far country and from other hands.

And this is in harmony with the teaching

elsewhere in the Bible. In Daniel 7 and Revelation 5 we have a vivid description of the receiving of this kingdom. One who is called the Ancient of Days, who can be none other than the Father, sits upon a throne upon the sea of glass with a great assemblage about Him. Jesus appears as "One like the Son of man," as "The Lion of the tribe of Judah," and the "Lamb as it had been slain," and receives from the hand of the Father a "sealed book" investing Him with "dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him." He then comes to earth with this investment of kingly authority to set up the kingdom.

Jesus has come, has gone, and will return. His mission at the first coming was to make an offering for sin and to seek and save the Zacchæus crowd—that which was lost. The sin offering has been made and the work of individual salvation is proceeding. He is soon to return and set up the kingdom. This is the first lesson from this parable for us.

Over the Seas for Souls

For some time we had planned for a trip to the British Isles District in interest of the work of Church Extension and for salvation services. After much prayer the Lord opened the way and we started from home in Kansas City on the night of September 12. On account of the demoralized condition of our transportation system, the train was late in St. Louis, so missed the train out for Detroit, Mich., and had to spend the day in St. Louis. Had the same experience in Detroit, so had another day off. The result was that we reached Montreal about an hour after the steamer had sailed, and our baggage came dragging in 24 hours later still. But the Steam Ship Company were wonderfully nice to us, and in a few minutes had us fixed up for another steamer that sailed three days later, but would land us in the lower end of England some 400 miles from Glasgow, Scotland, where we had planned to land.

However, the delay was pleasantly spent in seeing the sites and sights of the fine city of Montreal, the largest city in Canada, and the greatest inland port in the world. It is 1000 miles from the ocean, yet has a fine harbor, and ships of 500 feet in length or better land here. We had to go to Quebec to take our steamer, so had the great pleasure of seeing this, one of the most historic cities on the American continent. Loving history and historic places as I do, of course I visited as many of them as I could. Nothing so interested me as the sight of the Plains of Abraham, where the immortals, Wolf and Montcalm, laid down their lives for their countries in the battle that decided the struggle between the French and English in the New World, and whether Christ or Rome should rule in our fair land. But it did not get rid of either the French or Catholics in either the city or Province of Quebec. There is not much else to be seen in either. Quebec is possibly the most foreign city in habit and appearance of any in either America or Canada. New Orleans has its old French part as many others have their Spanish, but old Quebec is the real thing without any appreciable amount of Western trimmings. I had a time trying to let the French waitress at the hotel know what I would have on my "dish", but fortunately there was an Englishman at the table that acted interpreter for me, and I was enabled to live up to my reputation as an eater.

I visited the old Citadel, the great fortress that has been called the Gibraltar of America. Six times have hostile armies stood at the gates of this quaint old city and besieged its great fortress. Heroes of three different nations have laid down their lives to defend or capture it. Twice it was taken by the English from the French, and it was fiercely assaulted by the American forces under Montgomery in the Revolutionary War. I looked upon the great St. Lawrence River where Wolfe and his men rowed about on the night before the famous and decisive battle on the morrow, looking for a place where they might scale the precipitous bluffs to attack the French. The couplet from Grey's Elegy came

to my mind that Wolfe repeated that night that he said he had rather be the author of than to have the glory of beating the French on the morrow:

"The boast of heraldry, the pomp of power,
All that beauty, all that wealth e'er gave—
Await alike the inevitable hour,
The paths of glory lead but to the grave."

I lingered long about the monument that marks the place where the great general fell. It is quite a beautiful shaft. On one side there is the simple statement, "Here died Wolfe victoriously." The other faces of the monument give the history of the battle and other and previous monuments placed on the spot commemorate the event.

At 4:00 p. m. on Tuesday the 19th of September, the great ship weighed anchor and I watched the docks receding with mingled feelings. I had long desired to take an ocean trip, but at this moment there was a throb mingled with the thrill. I suppose with most people who go on such a voyage into a strange land to be a stranger among strange conditions the thought is most of loved ones at home. And as much as I had to be away from home in my work for the Lord and the Church I have never overcome a keen sense of homesickness. It has been almost unbearable at times. At this moment when I felt the ship sliding away from land not to stop again until it should dock on foreign shores, that feeling of "away-from-homeness" and hunger for home and loved ones was most intense. We were still some 800 miles from the Atlantic, and had the privilege of two days of travel on the river and gulf of St. Lawrence. So on Thursday we slipped past the Southern shores of bleak old Labrador and through the Straits of Belle Isle to the north of Newfoundland and found ourselves in the broad Atlantic. Here we passed some great icebergs. One of the thrilling things of a sea voyage is a passing liner. All eyes are centered on it. They give you a sense of the sea's being inhabited, and adds to the variety of the sense. And as for me, I never tire of watching the movements of the water. It rolls, peaks and spreads. This moment there is a towering mountain and the next there is a spreading valley. And the breaking of the waves looks like patches of snow on the mountains. Then the ever varying shades of color produced in the water. Viewing these changing scenes is also quite good for the "stomach's sake" and the "often infirmities" incident to sea voyages. I lost my "land legs" in the Gulf of St. Lawrence and hadn't yet found my "sea legs"; but held up fine. Started out to never miss a meal—nor lose one; and held to my resolution to never miss one, but—well that is another story.

On Sunday morning the wind got up and blew with increasing fury all day. It was estimated to have reached between 90 and 100 miles an hour and the waves were said to be 60 feet high. We were "exceedingly tossed" and for two days "no small tempest lay on us." It reminded us of the 107th Psalm, "They that go down to the sea in ships, that do business in great waters these see the works of the Lord, and His wonders in the deep. He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof, they mount up to the heavens, they go down into the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end." I had not a moment's fear. I was on the Lord's business and was in His keeping. But I could appreciate the Psalmist's statement fully: "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; so He bringeth them to their desired haven." I got very tired before it was over. Ships going with the wind had to "heave to"—well that is what we did, too. It is said that a storm at sea is a good thing to bring out what is in you. I can vouch for the truth of that, but there is no sign up saying, "Don't feed the fish." Well, I always wanted to see a storm at sea and would have been disappointed if it hadn't been. It was quite satisfactory and thoroughly satisfying. Enough, thank you.

One may pass out of sight of land without much attention, but not so when you approach it at the end of the long voyage. Shall not soon forget the thrill when the lights along the French shores were sighted. Many of us were so enthused that we did not care to go to bed. The terrible storm was over and we were soon to land safely. The fact that it was a strange country that greeted our vision but little lessened the joy of getting foot on terra firma once more. About 2:00 a. m., of Wednesday, September 27, we dropped anchor in the harbor of Cherbourg, France. It was quite an interesting moment when we felt the ship was still

(Concluded on page eight.)

A LITTLE GIRL WHO GOT A GOOD LOOK AT HERSELF

WINNIFRED Black was quite a pretty little girl. She had big blue eyes and fair smooth skin with a good deal of pink in her cheeks, and brown hair which hung in silky curls about her face. Her mother dressed her prettily too, in dainty little linen and gingham frocks of white and pink and blue and lavender. When people passed her on the street they usually looked at her a second time and said to themselves: "What a sweet innocent-looking child."

And she was: that is on the outside, for you understand that I have only been describing this little girl's outer appearance. The truth is that Winnie was not quite so pretty on the inside. I think if you could have looked right down at the Winnifred on the inside you would have been surprised at the difference. For this little girl on the inside, who after all was the real one, you know, was rather small and shriveled and unattractive. What, caused it? Selfishness. For in spite of her fair, soft little face and her pretty eyes and hair, Winnie had a selfish heart, and it was slowly but surely spoiling her whole nature.

If Winnie had anything nice, she wanted it entirely for herself. She got no pleasure out of sharing her toys with another child. And if someone gave her candy her idea of enjoying it was to put it away in her own special little drawer, where she could get it from time to time whenever she felt that she wanted something sweet.

Winnifred's mother was grieved about her selfishness. She had talked with her many times about it and prayed with her also. Uncle Bob teased her, calling her a selfish little puss who always looked out for number one. And father said he believed that little Ruth who was several years younger was going to be his generous daughter.

But these things did not disturb Winnie. That is, not very much. It is true that she was not so open in her selfish ways as she used to be. Not that she was in the least ashamed of the selfishness itself, for she was not. But she was getting a bit ashamed for others to see it so plainly.

When Winnifred was eight years old, her Uncle Bob went away to get married, and brought his bride to live with them until his own new home was finished. Winnie was delighted with this arrangement, for she fell very much in love with her pretty new aunt. Aunt Helen was lovely, she thought; so sweet, and bright and gay, and yet such a perfect lady. She liked to hear her talk or play the piano, or watch her slim fingers busy with some needle work. In fact she was making the young lady her model, and had decided that she wanted to be exactly like her when she was grown herself.

One afternoon Uncle Bob came home from his office a bit earlier than usual. He laid a package in his wife's lap, then took a smaller parcel from his pocket and handed it to Winnifred. "Something for you, too, Winnie girl," he said.

Winnie opened her bundle, and found a small glass jar, filled with slender shining twisted sticks of pink and white candy. "O how pretty!" she cried. "It is pure sugar candy, and will not hurt you," said Uncle Bob.

The little girl unscrewed the top, and handed the jar first to her Aunt Helen; then to Uncle Bob. "Have some," she said politely, for Winnie was polite enough in her manners to do this much. Her mother had seen to that, though she could not take out the real selfishness which nestled in the child's heart, like an ugly little worm curled up in the heart of a peach.

But neither her uncle nor aunt cared for any candy, so Winnifred took out two sticks to enjoy herself, and then went to her room and put the other away.

By and by Ruth came in: she had been away with her mother. And again Uncle Bob reached into his pocket, and took out a little bundle which he gave to Ruth this time. It was another jar of the pretty pink and white candy,

THE HOME
Conducted by Mrs. J. T. BENSON

and in her turn Ruth exclaimed delightedly: "How pretty!" Then she ran from one to another in the room, saying, "O, do have some of my candy." And when Winnifred answered that she had a jar of her own, the little sister said: "Yes, but I want you to have a piece of mine." Next she must take some to dear Eliza in the kitchen, for Eliza had a very sweet tooth, she told them. And when she came back she must count out several sticks to be laid aside for papa. And all of this was done before she sat down in her little chair to eat some of it herself.

The next day was Sunday. In the afternoon Winnifred hunted up a favorite picture book with some easy short stories in it and took herself to the couch in the living room. There was not much else to do, for father had gone to see a sick friend, and mother was taking a nap along with Ruth. The home was very quiet. And then after awhile Winnie heard voices out on the porch. Uncle Bob and Aunt Helen had come downstairs and were sitting in the porch swing. Winnie paid little attention at first, and then she heard Aunt Helen's voice, speaking quite clearly. "Ruth is one of the finest dearest children I have ever seen," she said. "I love the little thing dearly."

"Yes, she is," said Uncle Bob. "They are both attractive children. I am rather proud of my two nieces."

"Winnifred has a much prettier face than Ruth," went on Aunt Helen, "but she hasn't as fine and lovable nature. The truth is, Bob, that Winnie is selfish. Did you notice the difference in the way those two children acted about the candy you gave them last night?"

"No, I do not remember that I did."

"Perhaps you are so used to it that it made no impression on you," said the young lady, "but it was glaringly noticeable to me. It is true that Winnie asked us to have some of her candy, but it was mere politeness; her heart was not in it. And she did not look a bit sorry when we declined. She had saved her manners, and had all of her candy for herself besides. And then she put it away, without hunting up some one else to offer it to who might happen to want a piece. How different it was with Ruth! That little five year old girl urged us to share her candy in a way that made you know she really wanted you to have it. And she did not forget to think of those who were not there, her father downtown, and the cook out in the kitchen. Young as she is, Ruth seems to know that you will get more pleasure for yourself out of something nice which you own if you will let someone else share it with you. Winnifred does not know a thing in the world about that. I doubt if ever in her life she has experienced the joy of giving wholeheartedly to others. No, the two children are as different as if they were no kin to each other. One has a big open, generous heart, and the other a pitifully small one."

"I have always known that Winnifred was a bit selfish, but I did not realize it had such a hold on her as that; anyhow I thought she would outgrow it," said Uncle Bob soberly.

"Well, she won't," said Aunt Helen. "She will get worse and worse. Yet she is a dear child, and it is too bad to see her whole nature being spoiled in this way."

The voices ceased: the young couple were walking down toward the gate. And poor Winnifred lay on the couch, her cheeks burning and her eyes smarting with tears. She had been too astonished by what she heard to even think that she was eaves-dropping.

So that was what they thought of her! For the first time in her life Winnie had a good look at herself as others saw her, and the picture was

not a pleasant one to see. The more she thought about it the uglier it grew, until she quite hated herself.

"What Aunt Helen said is true," she thought miserably. "I am mean and selfish, and I do want things just for myself. It is no wonder that people do not love me as well as they do my little sister: I do not see how they could."

Winnifred did not want any supper that night, and was more than glad to go to bed early as her mother suggested. But later, when Mrs. Black came in to see about her, the child put her arms about her mother's neck, and drew her face down close so that she could tell her all about it.

"I don't ever want to be selfish again as long as I live. It seems to me about the meanest thing in the world. But how am I going to change myself?" she asked.

"You can't change yourself," said her mother. "Our hearts are naturally bad; and the Lord says we can no more make good ones out of them than a black man can make his skin another color, or a leopard rid himself of his spots. That is why we must have a Savior. And Jesus is not only able to forgive us our sins, but to change our hearts and make them right."

Then Winnifred crept out of bed, and prayed as earnestly as she knew how, and just as thousands of other children have done; she trusted the Lord with her whole heart, and felt His peace come in.

Winnie was a changed girl from that hour. She had let the Lord come into her heart and life. And He is the one, you know, who can so work down in the very springs of our nature, that we will be as sweet and clean inside as we are out.

A PRAYER

From bitterness preserve me, Lord;
From jealous thoughts protect my day;
Against the stroke of envy's sword
Help me to hold my way.
And grant my soul sufficient grace
To gladden at another's prize,
And look upon his eager face
With sympathetic eyes.

—Anon.

ILLUSTRATIONS

"When the Massachusetts Legislature were discussing the propriety of granting an act of incorporation to a missionary society, one of the members remarked that it seemed to be an arrangement for exporting religion, when in fact we had none to spare. He was answered that religion was a commodity of which the more we exported the more we had left. The man who strives to shut up fire in order to preserve it will soon find he has nothing left but ashes. We get the best fire by throwing it open that others may share its warmth. We get the purest water for ourselves by allowing it to flow on and bless others."—Sel.

SEVENTEEN SERMONS

The words of Jesus in the mind of one who does not do the will of Jesus, lie like seed-corn in a mummy's hand.—DR. VAN DYKE.

If you would test whether, even but as a grain of mustard seed, the Kingdom of God is within you, you may do so decisively by telling whether you feel a deeper dislike for the sin which most easily beseteth you.—DR. F. W. FARRAR.

THE HELPERS

He that turneth from the road to rescue another,
Turneth toward his goal:
He shall arrive in due time by the footpath of mercy,
God will be his Guide.
He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.
Blessed is the way of the helpers,
The companions of the Christ.

—HENRY VAN DYKE.

OVER THE SEAS FOR SOULS

(Continued from page six.)

and her long laboring engines were quiet. We were here until about 9:00 a. m. unloading passengers and freight. Then headed across the English channel for Southampton, England. Here again I had those mingled feelings, but this time of joy and serious misgivings. A thrill unspeakable to see the land of my ancestors, but fearfulness that I would not prove equal to the serious mission of my coming. I have never undertaken a mission anywhere that I so dreaded as to preach in this strange land. The fame of their love for and knowledge of their Bibles, and the character of preaching that they wanted, had long before come to my ears. My resort was to prayer and a careful review of my Bible and sermons. But the God that has helped me in America I felt could and would help me here. I also had the joy of knowing that many at home were praying for me, and much prayer had been going up from the British Isles churches. And again He has shown His power, and owned the services of one of His poorest servants. But this letter is already too long.

JOS. N. SPEAKES, Sec'y.-Treas.,
General Board of Church Extension.

PREACHER'S MEETING, WASHINGTON-PHILADELPHIA DISTRICT

The fifth annual Preacher's Meeting of the Washington-Philadelphia District was held October 17 to 20, with our Baltimore church, Rev. D. E. Higgs, pastor. The young people of the District held their annual convention in conjunction with the Preacher's. The presence of the Lord was manifested from the beginning and the tide went higher until the end. Every one seemed to be pleased.

The night services were evangelistic. Revs. J. A. Ward, W. H. Hudgins, J. H. Parker and H. M. Moore, superintendent of N. Y. District, did the preaching which was blessed of the Lord. Rev. J. T. Maybury, District Supt., and Chairman of the Preacher's Meeting presided over the day sessions which were devoted to Papers, Addresses, and Round Table Discussions.

One morning "Parish Problems" was discussed. All the pastors had "problems" and some of them are as yet unsolved. This was a profitable session. "Our stand on divorce;" "Our attitude toward reform movement outside of the church;" "Manual enforcement;" "How to get people into the church and have revivals," etc., were some of the problems presented.

Another session was devoted to election of officers and Home Missions. Brother Maybury presented the subject after which a chain of Home Mission Rallies was planned for the District. With eleven millions of souls within the bounds of this District we have a great field for Home Missions. Five State Capitals and the Capital of our Nation adorn the map of the Washington-Philadelphia District. It was the sense of the convention that our great need is men and money. Men first!

The last afternoon was of great interest and blessing. The subject was the Second Coming of our Lord. Rev. John Nielson brought to our attention some stirring facts about Predictive Prophecy. This was followed by a lengthy discussion by different preachers. All the preachers of this District are Pre-Millennial and believe Christ's coming to be imminent. The following resolution was adopted: Resolved; That we, the Preachers of the Washington-Philadelphia District, urge our Publishing House to receive manuscripts and print books relating to Our Lord's Return.

It was our delight to have Rev. H. M. Moore, Rev. Paul Hill and Rev. Mr. Bente of the N. Y. District in the convention. Their messages and suggestions were helpful and appreciated. God bless them!

The Preacher's Meeting has become an annual feast to us, next to District Assembly and Camp-meeting. We are always better Christians and wiser preachers after having been with the brethren for a few days. We love one another and are united in pushing holiness. Hallelujah!

W. D. SHELOR, Secretary.

NORTH PACIFIC DISTRICT

More than a third of the Assembly year has passed into history. The God of battles is with us and giving victory. Praise His name!

It has been a very busy summer. Both of the tents belonging to the District were burned with the burning of the church at Newberg a year ago. Soon after Assembly we purchased a new one, which was kept in use as long as the weather permitted. Many revival meetings have been held.

We have had a splendid company of evangelists. Rev. W. G. Bennett, who recently came into our

church from the work of the Laymen's Holiness Association of North Dakota, has done excellent work on the District; conducting successful tent meetings at Victoria, B. C., with Pastor Barker; at Des Moines and Kirkland, Wash., with Bro. J. C. Scott, the pastor. These were good meetings. It is thought we may establish a district Camp at Kirkland, and next year possibly hold the District Assembly in connection with the Camp. Brother Bennett also held a tent meeting under the direction of the District Superintendent at Puyallup, Wash., and with pastor Frazier in the church at Bellingham. At our request he went to hold a meeting at Aberdeen, Wash. The time did not seem propitious for a meeting. He, however, found a small colony of holiness folk who wanted our church, so proceeded to organize a class. As Brother Homer J. Pontius was residing in the place the new church called him to the pastorate. We are expecting to hear good reports from the work at Aberdeen and Hoquiam. Brother Bennett is an old-fashioned, John Wesley, holiness preacher, and will do any of our churches splendid service. Call him.

Sister DeLance Wallace and Sister Louise Pinnell had a good meeting with Sister M. T. Clink in the new church at Tillamook, Ore. They also held an interesting meeting in Vancouver, B. C., but the time did not seem ripe to organize there. Sister Wallace has just closed a very fruitful meeting at Monroe, Wash., with our efficient pastor, Brother C. B. Archer.

Brothers Owen and Ingler had a good meeting with the good people of Alsea, led on by the godly pastor and his wife, Brother and Sister A. H. Smith. The Owen-Ingler party then went to Philomath, Ore., for a short meeting, and from there to Monmouth, Ore. This meeting was made possible through the untiring efforts of Brother and Sister Wells of our Salem church. At the close of the campaign we organized a small society, which is doing well under the wise care of Brother and Sister Wells.

At Snoqualmie, Wash., a good brother, who was a member of the church in Everett, could not be content to hold his membership prayer-meetings and other services in a hall he had rented. Brother M. M. Bussey was on the District with his "Gospel chariot," and we requested him to go to the help of Brother Melville at Snoqualmie. After a very successful tent meeting we organized a good little society there. A rather unique situation developed here in the fact that a large majority of those coming into the organization are men. They called Brother and Sister J. H. Sulston to the pastorate of the new society, and have a new church building nearly ready for dedication. Praise the Lord!

Brother J. E. Hutcheson, for so long connected with our Fifth Street Mission at Los Angeles, is now engaged in a meeting at Centralia, Wash., where we expect to organize another church in a few days. This will make four new churches since Assembly. Help us praise the Lord.

Brother Barker of Victoria assisted pastor Elva G. Herrin in a tent meeting at Cloverdale, B. C. This meeting was a blessing to our church in that place. Sister E. M. Arnold has been "filling gaps and making up hedges," and leading God's people onto higher ground in faith and prayer.

We have just closed an interesting eight days' meeting at Rogue River, Ore., with Pastor Arnold, and are now in a meeting with Brother C. M. King and his people at Medford, Ore. This meeting is starting off well.

Our church-building pastor, Brother D. P. Henry, will soon have the new church at Ridgefield ready for dedication. This will be a fine structure and a credit to our people there. God bless Brother Henry and the Ridgefield people.

All our pastors are on their job and faithfully pushing the battle for God and holiness. Amen!

We have spent some part of the time in nearly all of the meetings above mentioned. Do you think we haven't been busy? Thank the Lord for health and strength to keep going.

G. S. HUNT, Dist. Supt.

NEBRASKA DISTRICT

The first Sunday in September found us in Bladen. Here we had the privilege of preaching to some of the saints. Trying to make arrangements for a revival some time during the Assembly year. This is a needy field.

During the month I had the privilege of attending prayer-meeting in my home church in Hastings. Here the Lord is graciously blessing. The Sunday school is showing a good increase in attendance as well as the regular church services. We have a good prospect for a revival in the month of January with Brother Bona Fleming.

Next we came to Kenesaw. Brother Johnson, the new pastor, was busy setting his house in or-

der; also in getting lined up with the conditions of the church. Had most encouraging services on the Sabbath. The church about full in the night service. This is a company of people easy to preach to. They enjoy the truth and are not afraid of saying "Amen!"

Then I came on to Topeka, Kansas, to meet with the Trustee Board of the Bresee Theological College. The Kansas District Assembly was in session at this time. Heard some great messages from Drs. Williams and Matthews. The same linger with us yet. After two days at the Assembly I had to leave for Omaha. Here I met Brother N. B. Herrell. At our last District Assembly it was voted that Brother Herrell and I should tour the District in the interest of Home Missions. We started off in Omaha on Sunday the 17th. Had a blessed time and the saints manifested a good interest in missions. While here we made definite arrangements to have Rev. H. M. Chambers of Hutchinson, Kansas, take the pastorate for the rest of the Assembly year. He arrived on the field by the next Sabbath. We have heard from him since his arrival and he says that he is in divine order.

Next we came to Newman Grove. Brother Herrell's messages on Missions were greatly appreciated by the people. On our arrival at this place we found that the pastor that had been assigned to this field of labor had failed to make his appearance. So while there we raised enough money to pay the moving expenses of a pastor just as soon as we would be able to get one for them. This little church is hard pressed financially. But with a good live pastor leading them on in faith and victory they will make the landing. Amen! Pray for them.

Grand Island was our next place of meeting. Had an interesting service. Brother Smith, the pastor, has things well in hand. They are now in a revival meeting out in the country with the Fischer Sisters assisting.

In York we found the "Faithful Few" awaiting our coming. They nobly supported the cause of Home Missions. Brother Hotchkiss arrived the next day to assist the pastor in a revival meeting. Have heard since that they are having victory. Hallelujah!

Kearney was our next stopping place. The pastor, Mrs. Wheeler, assisted by the Fischer sisters was in the midst of a revival. They gave us a good congregation for the Home Missionary service, and responded with a good offering for the same.

On Saturday we arrived at Arnold. In the evening Brother Herrell preached on "The Nation's Hope." The next morning we went to one of our new churches for a meeting (Whittier). This little company of saints loyally supported the cause of Home Missions. Sunday night we were back again to Arnold. Had a very interesting service and the pastor and people responded with a liberal offering. Mrs. Scofield, the pastor's wife, is not well. I personally solicit an interest in your prayers in her behalf.

Monday we left Arnold for Maxwell. In order to save time the Arnold pastor offered to take us across in his Ford; a distance of about 60 miles through the Nebraska Sand Hills. This was some trip. But we got through all right for we had the Nebraska "Jehu" (Brother Scofield) at the wheel. Brother Herrell declares that that Ford went in four different directions at the same time. When you see him ask him about it. An aeroplane will have to do some stunts if it will get ahead of "Jehu's" Ford. However, thank God, we arrived safely in Maxwell. Had a good service there. Several of the Pleasant Valley members had come in so we were, not obliged to make another trip through the Sand Hills. From here we went on to Broadwater. Many of the people have moved away. Some to California, Colorado, and other parts of the state of Nebraska. Brother Longpre is supplying as pastor. The people enjoyed the message as brought to them by Brother Herrell and responded with a good offering.

In Hemingford we found Brother Hodges and the pastor, Dr. Hurd, in the midst of a revival. Had a good service the night we were there. Then off to Alliance. Here we had the meeting at the home of Brother Beans. Splendid service and an interest manifested in Home Missions.

On the last day of September we arrived in Curtis. Brother Herrell preached Saturday night to an interested crowd. Thus far on this trip we have been able to help some of the local churches. It is a fact that if we do not strengthen some of the home bases that sooner or later some of them will not be in existence at all. Oh, for a good strong home base. Then we feel that the problem of foreign missions will be solved. More later. We are looking up and pushing ahead.

H. N. HAAS, Dist. Supt.

HAMLIN DISTRICT ASSEMBLY

The Hamlin District Assembly met in the city of Amarillo, Texas, October 11 to 15. It was held in the beautiful Christian church building and they showed us all the courtesy and kindness that could be expected.

We were given a royal welcome to the city by the secretary of the Chamber of Commerce.

There were one hundred and nineteen members of the Assembly and many visitors and friends from many sections of the country.

The reports of the pastors show that great struggles and difficulties have been gone through during the year. Financially, it has been one of the hardest years that the District has ever known. But, through sacrifice and hard work the brethren have made good reports and have enjoyed good times.

Dr. J. W. Goodwin presided over the Assembly. He is a great presiding officer. He is also a great preacher. His sermon on the "Philosophy of Sanctification" was the greatest doctrinal sermon that it has ever been my privilege to hear. His sermon Sunday morning on "Signs and Wonders" was a masterly address. It was truly a great sermon. It was a sure enough sermon.

Dr. Goodwin shows much patience in dealing with the brethren. It seems that he never tires of long reports. He deals tenderly with the brethren. In fact, he is like an old prophet. He looks like a prophet. He acts like a prophet.

I believe he is a preacher on the order and style of Whitefield. Of course, I never saw Whitefield, but, you will permit me to draw on my imagination right here. We were glad that Sister Goodwin was in this Assembly with her husband and all enjoyed her presence.

Brother Lowry, our local pastor at Amarillo, did all in his power to entertain the Assembly and many people of different denominations readily responded and threw wide their doors to make us feel welcome.

We are very sorry that Brother Lowry is leaving our District for other fields of labor. He is a good man. He is a useful man and any district will have a great asset in their ministerial forces in this man. He is an old Methodist Presiding Elder and we bespeak for him a good work wherever he may cast his lot. He is a sacrificing minister and bears his part of the great work in which we are engaged.

Brother Liske, was elected as the assembly secretary. He is a good one. He is a grain dealer, preacher, pastor and I expect the janitor of his church. He is a good man and that is the biggest thing that can be said of any man. He lives in Canadian, Texas, and has lived there for several years. The people love him. They know where to find him on any question that Christian men should have to come up before them.

Sister Mary Cagle, one of the old pioneer preachers of the holiness movement, preached one evening and as usual, she hewed to the line and did not forsake the old paths. She preaches for results. She is not disappointed. Many happy finders were to be seen at the close of this evening meeting.

The educational meeting was one of the most satisfactory meetings of the kind that it was ever my privilege to hold at an assembly. The writer spoke and he spoke hard. He spoke as if it were his last time to speak. In presenting the matter of saving Central Nazarene College, he gave out no uncertain sound. The Assembly saw the need. They responded. In a few minutes the pastors promised to bring up twenty-five hundred dollars next month to save this institution. And brethren, please let me refresh your memories in this report. Do not fail us. You are our stay. To fail now will be nothing short of a tragedy. November fifth is the day when we are all to pull together and save our school.

Brother and Sister Eckel, returned missionaries from Japan, had charge of the missionary meeting. Sister Eckel is a beautiful singer. Brother Eckel is an enthusiastic speaker and has the work of missions upon his heart. The people gave liberally to this cause. There was a very tender feeling that came upon the audience at the close of the message. Dr. Goodwin presented the needs of our missionary work in a very few words and the people began to give and make promises to be fulfilled in the next few weeks and hundreds of dollars will be in our missionary treasurer's hands in a little while as a result of this meeting. I have never had a call to preach. I have never felt that it would be best for me to go to some foreign mission field, but I think the call was very close that night. I have never had such feelings in a missionary service. Sister Eckel told me personally of some of the con-

ditions of Japan and my heart almost broke within me. Let no one fail to come up to the help of the foreign missionary board in their calls for money at this crucial time in our missionary work. And when I think that more than one hundred of our missionaries that have been on the foreign field came from our holiness colleges, I would say do not let a single one of our schools ever close. We cannot afford it. We must not permit it. May God help us to keep our schools spiritual and constantly turning out young men and women to take the message of Jesus to heathen shores.

Brother E. J. Fleming represented the work of the Ministerial support and Mutual Aid. He found a hearty response to his messages. We are mighty glad that he has this work so well in hand of looking after the ministers and widows of our denomination that need help. Let us not turn our old ministers out after they have served us so well. God bless our ministers. They are helping to mold the destinies of our people.

Brother and Sister Davis of the New Mexico District were visitors at this Assembly. They sang to the delight of all. Brother J. C. Henson of Bethany, Okla., was back among his friends and preached the last Sunday evening of this Assembly.

The Publishing House interests were not overlooked. The District Assembly voted to have a Publishing House Day, December 3. This is a very vital matter. Let no church fail to pay its part in saving the publishing plant. This work is the hub of our church.

Rev. Allie Irick gave a wonderful report as to his work on the District as District Superintendent. He has organized seven new churches during the year and has had more than eight hundred professions. Scores of members have been added to our rolls and he and his wife have been important factors in holding revivals and blessing the people with their great messages throughout the churches. Sister Irick is our district evangelist and was re-elected for this coming year. Brother Irick was re-elected on the first ballot for the district superintendency. This makes his third year as superintendent on the Hamlin District.

Brother and Sister Cagle and Sister Irick were elected as ministerial delegates to the General Assembly. Brother C. S. Gregory and Brother Dodson and the writer were elected as lay delegates.

Dr. Pinson, our secretary-treasurer for the past two years left our District to take a pastorate at Conway, Ark. He has left a record here that would be worthy of the attention of every secretary-treasurer in our church organization.

Brother Ray Boone, of Higgins, Texas, was elected to fill this office for this coming year.

Time and space will not permit me to mention many of the detail things of this Assembly, but suffice to say that it will go down in history as one of the greatest assemblies that has ever been held on the Hamlin District.

A. S. LONDON, Reporter.

J. D. FRANKLIN RECOVERING

We are delighted to report marked improvement in the case of J. D. Franklin, returned missionary. He is out of the hospital, but still under treatment. His complete recovery is considered only a matter of time now. But we are sorry to state that the response to our recent "appeal" has brought in only about \$10.00. We asked for \$300.00. The writer became personally responsible for his bills, and must have assistance. Brother Franklin also will need some further aid. Whatever is sent above the necessary amount will be turned over to Rev. E. G. Anderson, General Missionary Treasurer. Perhaps some failed to respond because our full address was not given. All gifts will be personally acknowledged by both Brother Franklin and the writer. Address: Rev. D. Rand Pierce, 390½ E. 9th St. N., Portland, Ore.

PITTSBURGH DISTRICT

We are closing our last tent meeting of the season here in Weston, W. Va. The beautiful fall weather has permitted us to continue longer than usual. This has been a fruitful season, many souls have found the Lord, and have organized four new churches, and with tents and money could have organized as many more.

The work on the District is moving along nicely, several of the churches have had tent meetings this summer.

The Warren church reports a good meeting with Rev. Floyd Nease of our Eastern Nazarene College, and Schurman and DeLong as song leaders.

Brother Davidson, of Bradford had a profitable

meeting with J. D. Tompkins and wife as evangelists in which the church was greatly helped.

At Ashtabula, Evangelist R. J. Kiefer held a splendid meeting for Brother Lehman; the membership was increased, the people greatly encouraged, and are planning to build a tabernacle.

The East Liverpool church have maintained their aggressive spirit during the summer months without any drop in interest or attendance; although they have had no special meeting, Brother Benedum keeps things fired up the year round.

Rev. C. A. Brown has gotten settled at our Pittsburgh church and pastor and people are hopeful and expecting great things in the days to come.

Our Cleveland work keeps moving steadily on with their vision for that great city which gives promise of becoming one of the strong churches of the movement. Brother Jones is continually at it and never allows matters to lag or cool off.

At Akron, Brother Macroy is forging right ahead. I know of no city where a Nazarene pastor is given a more prominent place in city affairs than in Akron. They are in the midst of a promising revival with Evangelist Bona Fleming.

On a recent trip to Claytonia we found Rev. Schlosser and wife happily housed in their new country parsonage with a four-acre plot. The cellar was filled with fruit, and we feasted on fried chicken, sang, shouted, prayed, and promised to come back. God is graciously using Brother Schlosser in that community.

The Canton church is having a fine meeting with Evangelist J. D. Tompkins. Brother Clark has waded through some deep waters, and had some trying financial burdens in order to hold the property, but the faith and courage with which he has undertaken them, and pressed forward in the name of the Lord, is worthy our emulation.

The first of September we were privileged to help our pastor, Rev. Sadie McNees, at New Castle, Pa., in a tent meeting. Arthur Johnston and wife of Akron led the singing, and that means it was well done. "The Johnstons" are old timers and know how to get the people to sing and get blessed. We had hoped to see more visible results, but we are gradually gaining ground and the Lord is graciously using this faithful pastor.

Rev. Geiger has accepted the call and moved to East Palestine and we bespeak for him a successful year with these loyal Nazarenes.

Mrs. Sloan has assisted me in all my meetings this summer and has been a great help to me and a blessing to the people. From now on we will devote our time to helping the weak churches of the District.

J. HOWARD SLOAN, Dist. Supt.

DETROIT MEETING

We have just closed a two weeks' meeting at the First Church of the Nazarene of Detroit, Mich., with M. S. Cooper as pastor. It has been the best meeting we have held in the state of Michigan.

There were between thirty-five and forty seekers at the altar, either to be saved, reclaimed or sanctified, and all prayed through to definite victory, except two.

A number were received into the church last Sunday and others to follow.

The condition and growth of this young church is wonderful.

Brother Cooper is the right man in the right place. He has organized a string band consisting of the young people in the church that is called "The Nazarene Band." Their mission is to hold street meetings and push forward full salvation in wicked Detroit.

Our next meeting will be at Caro, Mich., with the Ellington Nazarene Church, Rev. Claude Studt as pastor. Pray for us.

LYMAN BROUGH.

GREETINGS FROM THE FIELD

This has been the greatest year of my life; preached 428 times; held 12 meetings; saw about 900 pray through—out of that number about 240 brought into the Church of the Nazarene. I closed my year's work with the Eastern Oklahoma Assembly held at Bartlesville. I am at this writing in a campaign with Pastor McClusky, Guthrie, Okla., Prof. J. J. Douglas and wife as singers. They are surely great singers and fine workers. God is on the scene; already souls are praying through to victory.

I have some dates that have not been taken. Will go anywhere God may lead. I am expecting the greatest year of my life.

W. E. ELLIS.

PREACHER PROBLEMS

PART IX.
THE NEW PASTORATE

MANY preachers seem to think that it is their God given duty when entering upon a new pastorate, to reorganize the working forces of the church, and to consider that old and present plans are a failure. It seems that it is quite a problem for a preacher to take the pastorate of another church and carry out the policies of his predecessor. The system of financing the church must be changed, the church should have a new location, perhaps a parsonage ought to be erected, and many other things done.

Certainly it is true that every man has his methods and plans by which he accomplishes the task, but it appears to us that many times the preacher fails to consider the people whom he has been called to serve. A preacher coming to a new pastorate should not seek to force changes upon the people at too early a date. We believe that in many instances the preacher causes a measure of dissatisfaction by trying to force certain issues through soon after coming to the new work, and the people are slow to make changes, consequently when the end of the year comes, the people are ready for a change of preachers. Now without doubt the preacher is a good man, does well in the pastorate, and the people are religious and spiritual, but there was not that mutual co-operation between the two parties. A preacher who tries to drive the people into certain plans, will usually find that his methods have been the cause of his being refused for the coming year and another pastor is chosen. Oftentimes, the church has tried the plans of the pastor and have been to quite a little expense and no visible results. This class of people will be slow to accept new schemes that are poorly founded. A preacher is somewhat like a doctor, he must feel of the pulse of the church, find out what medicine is best suited for the malady and then proceed gently.

People are more or less sensitive about money and the preacher must be a good financier. Perhaps his predecessor was a failure along this line, and the new preacher should be careful of his criticism, for every man has friends. The preacher who seems to have the greatest concern over the raising of his own salary and seems to give little consideration to the other financial obligations of the church, will soon be noted as selfish.

Some preachers think that every church needs a cleaning up. A back door revival is the first thing suggested. Would it not be better to labor with those among us who have lost the grace of God out of their hearts rather than to immediately turn them out of the church? A preacher once said, "thank God I have a clean church" and upon inquiry the membership list did not amount to fifteen, and very few besides these were attending the church services. Some preachers fear that an extra member or two will make the apportionment so high that it can never be paid, so at once proceed to rid the church of all these inactive members. Jesus took Peter to task one time, and said that we should forgive seventy times seven.

Preachers, let us be kind, gentle, hospitable, considerate, appreciative and thoughtful of others, and many of our problems will be solved. Lead rather than drive, if no kind word can be said, say nothing. Do not always parade the faults of your brother pastor, and give much consideration to the desires of the people.

C. B. WIDMEYER.

"IS IT NOTHING TO YOU?"

SOMEONE has said that the Minister has Seven Ages, i. e., there are Seven Stages in his life. We shall note them in passing calling special attention to the last, namely Superannuation.

First Stage: The Divine summons; the high and holy call of God to "forsake" father, mother, whatever business prospects he may have, all, to devote time, talent, energy, all, to the work of the ministry. This is a time of serious concern to every preacher. Much prayer and deep consecration are needed here. He is accepting a life-long obligation that is to mean much to himself and his family. He is signing himself, family, his all, over to God. He gives himself to the people and the church as their servant, to go or to stay, to do and to be. He does not understand this fully yet, but will attain unto a better knowledge of it in later years. It may mean "hardscrabble" circuit, small pay, and sometimes no-pay at all. But with the call of God and a burning heart he says, "anywhere," "anything."

Second Stage: Days of preparation. God calls men to preach, he also calls them to prepare. He calls soldiers to the battle, but he also calls them to sharpen their swords for the conflict. The mention of Moses spending forty years in the wilder-



THE PEOPLE'S FORUM

ness and Paul three years in Arabia, preparatory to their ministry, is sufficient here. The days of preparation present many difficulties and hardships to most preachers. The majority of them are poor to start with and their education must be obtained either by working their way through school or by putting themselves under financial burdens for some years to come. Yes, it means hard work, sacrifice, expenditure. Who will pay the bill? The preacher himself, but how?

Third Stage: By some years of hard toil, long hours of study and prayer, with sacrifices and expense, the preacher has now "finished" his schooling and enters upon the actual duties of his calling. He is on the skirmish line. It is his beginning and he is full of zeal and fire and is out to succeed for God and souls. But, in most cases, it is a small beginning with small pay. There is little danger of him becoming rich at this early stage of his ministry! The question is, will he have any more after he has served the church for thirty or forty years and is getting old?

Fourth Stage: Here he is in the heat of the battle, at the summit of his ministry, and the height of his glory. "Sun at meridian; battle at high tide; the exhilaration of victory felt; all the powers of heart and mind at full glory." This is the preacher at his best. But even at this stage he is not without his financial problems. A growing family is to be fed and clothed, children educated, his library needs new books—and on and on almost without end. Mr. Church-member, better pay will give you a better preacher.

Fifth Stage: Here is the turning of the tide in the minister's life. He has reached the top of the mountain and now begins to descend from its summit. His sun is now going down, the tide is going out. He is best fitted for his work, his heart is on fire with salvation's message—but because of his age he is losing "popularity" and by many considered "too old." Oh, yes! he is a good man, God's man, and has blessed the people with his faithful services, but a younger man is needed! No other charge against him.

Sixth Stage: Here the "lengthening shadows" fall. Years multiply; they pass swiftly; a long life of sacrifice and toil is left behind, and forgotten by many. He is rapidly coming toward the preacher's most dreaded stage, that of retirement, and with its approach shall his burden be increased by the neglect of the church which he has faithfully served, and for which he has sacrificed everything, in that it has made no provision for the needs of himself and family in his old days? Think of it! Pray about it! Then do something to help the veterans of the cross.

Seventh Stage: Superannuation. A long word to old preachers. Days of activeness are over, and days of enforced idleness have arrived. What a change! The man that for years has sacrificed and prayed, preached and wept must now retire. He retires from the forefront to the rear, from publicity to obscurity, from the pulpit to—what? To nothing? To the poor house? To bare charity? To what!

When the preacher can preach no more, what shall he do? When we can get no more service out of him, what shall we do? Shall we leave him to shift for himself after he has shifted so long for us, forgetting himself and his own? The man that has blessed us, encouraged us, prayed, and longed after us, the man that led us to Jesus and to holiness, shall we let him suffer for food and clothing, shelter and fuel, in his old age? Here is an opportunity to practice the Golden Rule. We are exhorted to "not love in word, neither in tongue; but in deed and in truth." Some people's love is very wordy, lots of tongue, but how about loving in "deed and in truth"? Word-bouquets, congratulations, etc., may help the preacher sometimes, but not all the time. "Amens" will help the preacher to feed you, but they are poor things to try to exist upon when he is old and needs a home and home-comforts. God told the Israelites—the Old Testament church—to "Take heed to thyself that thou forsake not the Levite," the preacher. Surely God did not expect more of the Jews under Law than he does of Christians under Grace. The Levite had no inheritance yet all the days of his life he was provided for by the other tribes. How slow the church has been to do as well! All the older churches have some kind of provision for their retired ministers. Justice demands it; Salvation

pleads for it; Sympathy says "Amen"; While Vision with brotherly love will make it a reality. Not a one of the older churches that are providing for their Superannuated preachers emphasize the doctrine and experience of holiness. Dare we Nazarenes profess more than they and do less? We that profess more must be leaders in everything that is good and for the glory of God. What other churches, railroads, banks, etc., are doing for their retired servants is possible in the Church of the Nazarene. We should not do this to be like other folks, but because Justice demands it—the church owes it to its ministry.

If every member of our church will give "something" this year to Ministerial Relief it will be a vote cast in favor of feeding, clothing, and sheltering our Nazarene preachers even after they are worn out and are compelled to discontinue their services for the church. Why not every pastor and evangelist take ten minutes to present the matter to our good folk? Give them a chance! Write the Secretary of General Board of Ministerial Relief, Rev. E. J. Fleming, about the matter. We should not wait longer to act, the hour of need is already upon us. The writer is a young man and probably Jesus will come before his time for retirement, but would like to help provide a fund adequate to the present need. God bless our aged preachers! Of whom the world is not worthy! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Jesus.

W. D. SHELOR.

LET US SIMPLIFY MATTERS IN THE REORGANIZATION

MANY of the older religious denominations have multiplied departments, and added machinery, until they have more "harness than horse," with added financial burdens to be borne by the communicants.

Why not simplify our Denominational Organization, so we can keep what we have, "well oiled," and then it will do the work easily, and well, without friction.

Here is the plan I suggest for careful consideration, viz:

Have a Department Council of five, as follows: One member to have charge of Home Missions, Evangelism, and Church Extension. One member, of Educational Interests, Ministerial Relief, and Mutual Benefit. One, of Social Welfare, Colporture and Tract Distribution. One, Secretary and Treasurer of the Foreign Missionary work. One, a Connectional Agent, who shall represent the Publishing Interests at the meetings of the Council, and whose office shall be the "Clearing House" for the various departments of our Denomination; in which office there would be clerical help to compile for each member of the Council under his direction the various items under his control.

The General Superintendents to be consulting Members of the Council with full power to vote on all questions coming before the Council.

The Advisory Board of each District would, through the office of the District Superintendent, submit to the Council the apparent needs of their district for the coming year, that, in their judgment, should be apportioned to the General work; and the Council after all districts had been heard from, would then apportion, through the Advisory Board of each district the amount to be added to the budget of each district for the General work of the Church, and the district would then distribute it on the basis of the district membership.

Such an arrangement would create a Council of five members beside the General Superintendents, with office at Kansas City, and would be a great saving in railroad fare, which would go far toward paying the clerical help of the office, and the Council would have the benefit of the opinion, and judgment, of the Advisory Board of all the districts of the Church to guide them in their final decisions.

This is the plan in a nut shell, and a plan, that, as soon as it got to functioning, I am sure would work fine, and comparatively inexpensive, when thus distributed over the entire Denomination, and I am persuaded would please many, if not all.

Respectfully submitted,

J. N. HAMPE, Pastor,

Pomona, California.

"I am glad to let you know once more that I must have our paper, the HERALD of HOLINESS. The name suits me, and the motto suits me, Rom 10:15, and the editor, Dr. J. B. Chapman suits me, and all the publishers. I love them all. Thy people be my people, and thy God my God." E. W. HOSS, Fla.

HAMLIN, TEXAS

The Teacher's Training Class this year in Central Nazarene College is the best that it has ever been.

We are studying Analytical Outlines of the entire Bible which gives us a telescopic view and a general survey of the Word.

Prof. London is director of this department, the old chapel is the center from which his influence radiates, his concentrated energies, his focalized powers; all the pent up forces of his being, find expression in his teaching—Service—to impart knowledge and train others, beckon to him with compelling power. Two members of his class were ordained as elders in the Church of the Nazarene at our last Assembly.

Dr. J. W. Goodwin made the remark at the Assembly that if he were a young preacher on the Hamlin District, he would certainly go to Central Nazarene College for his course of study.

The College is doing the best work that has been done for several years past. We have an excellent faculty; consisting mostly of mature, efficient, experienced teachers.

Hamlin, San Antonio and New Mexico Districts owe a debt of gratitude to our sacrificing president and his loyal faculty.

Dr. L. P. McCrary is called for our college pastor, he has the work on his heart and a vision that will produce a working constituency of great possibilities, under his wise direction and leadership, this church will soon double its membership and become a mighty power for, righteousness and true progress.

The Assembly took hold of Pres. London's appeal for help to save the Institution. He has this school on his heart good and will never stop until he gets it on the people. He is progressive. Obstacles are not recognized; disappointments are not heeded, and his relentless march of ambition knows no stopping place this side of success. Dr. Goodwin spoke very kindly and encouraging of our work and leaders.

We deeply appreciate the interest and co-operation being manifested by our General and District Superintendents, also the laity over the Districts. Amidst the burdens and changing scenes of time, God has never failed us. His unchanging hand has been underneath us. We give God all the glory as individuals and church and school. We are depending upon Him for success and triumph. Pray for us.

MRS. HETTIE BOWMAN, Reporter.

EVANGELISTIC REPORT

Closed my last camp at Burr Oak, Kans. They have a good association here. The Lord met with us and gave great victory. Many said they had never witnessed anything like the closing night. Strong men, who had never been under conviction were so cold and stiff that they had to be helped to an altar of prayer. We are planning to return in 1924 if Jesus tarries.

Just closed a meeting in the First Nazarene Church of Akron, O. They have a good church and a fine class of people. Brother Macrory is doing a great work here. The crowds came until the Sunday school rooms, gallery and church were filled to overflowing. Between two hundred fifty and three hundred knelt at the altar during the two weeks.

Brother A. H. Johnston and wife of Akron had charge of the singing. It was blessed to labor with these dear people. They are not lazy, but work and sing at an altar of prayer until everything is over. A fine class was taken into the church with more to follow. Brother Johnston and I got over sixty subscriptions to the HERALD OF HOLINESS.

I do not know when I will find time to rest. Have not had a vacation of two weeks in thirteen years. Let us keep at it until Jesus comes.

BONA FLEMING.

A BUSY SUMMER

The summer and fall have been filled with labor. I have been home one week since I launched out into evangelism in June. The work has been hard, but I have fattened on it. I have seen many pray through to shouting victory.

We are now engaged in battle at Sayre, Okla. Brother and Sister Short of Marlow, Okla., have charge of the music and they know how to do the job. Rev. Forth of Kansas, a consecrated Spirit-filled young preacher, is rendering faithful service in the meeting. Several blest last night in the altar.

My slate for next summer is full excepting one date in June.

I need some winter work. Who wants me? Write me at Bethany, Okla.

C. K. SPELL.

A GOOD MEETING AT WORTHINGTON

Another meeting has been held on the Indiana District under the direction of the Home Missionary Board, in the town of Worthington.

This meeting was, what would be called a good meeting in many respects. There were in all about 50 seekers, nearly all of whom claimed to get victory. A church was organized with 25 adult members. A disbanded Christian Church was purchased at a very low price, and the money for the first year's payment was raised in about ten minutes in one of the Sunday afternoon meetings. For all of these blessings we give unto Him who is worthy, all of the glory and all of the praise.

Worthington is a town of about 2,000 population with several churches, but sorry to say that there wasn't any of them really preaching the old-time gospel in its power, simplicity and purity. But instead they had installed pool-tables and other sports in order to attract and hold the young people, and the older ones as well. We do not mention this with a spirit of criticism, but with a sad and broken heart, to think that a church would fall so low as to try to replace Jesus with such an outfit.

Say, Nazarenes, let us live on our knees, and preach and plead the blood until the fire falls and the glory comes down and souls pray through to certain and definite victory. Let us stay on the old radical line, yet in the center of the road, and God will give us churches all up and down this land, and a plenty of the wherewith to keep them going.

I praise God for the privilege of laboring with such a people and may we ever live at His feet so that we fail not in this great call.

MILLER AND SPARKS.

A REPORT FROM BROTHER CLEVINGER

Early in August Brother Peter Mobley and I began a revival near Milan, Missouri. Old-time conviction fell upon the people and there were forty-seven saved or sanctified.

Next I went with Rev. I. G. Young to the Dogwood campmeeting, located east of Springfield. We had a hard pull but the Lord broke through and there were six saved and sanctified.

After that meeting I began at Dadeville, and had another hard pull, but finally there were five saved.

I know of three places where they want a church organized, and am writing our District Superintendent.

JERRY CLEVINGER.

A GREAT MEETING

We closed one of the greatest meetings of my life. Took in 19 as fine people as one ever saw. Many more are looking our way and are soon to unite. Raised \$1,248 which paid off debt on tabernacle with enough left to put in floor and furnace for winter. Raised ten dollars more per week for pastor on salary; seventy-dollar love offering for pastor and church pledged to give him a donation

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

By B. W. MILLER, M. A., S. T. M.
Sinners and Saints—A Contrast
NOVEMBER NINETEEN

1. Sinners: Servants of sin. Rom. 6:16, 23.
2. Christians: Servants of God. I Peter 2:15, 16.
1. Entangled. Gal. 5:1.
2. Free. Rom. 6:22.
1. Children of the Devil. Jno. 8:44.
2. Children of God. Gal. 4:3-7.
1. A prodigal away from home. Luke 15:13, 14.
2. A child at home. Luke 15:20-24.
1. Sold under sin. Rom. 7:14.
2. Bought with a price. I Cor. 6:20.
1. Led captive by the Devil. II Tim. 2:26.
2. Led by the Spirit. Rom. 8:14.
1. The wicked flee. Prov. 38:1.
2. The righteous bold. Prov. 28:1.
1. The wicked shall perish. Luke 13:3.
2. The righteous shall never perish. Jno. 10:25.
1. Jesus does not know the wicked. Matt. 25:12.
2. Jesus knows His own. Jno. 10:27.
1. Depart—on the left hand. Matt. 25:41, 46.
2. Come—on the right hand. Matt. 25:31, 34.

TOPICS FOR DISCUSSION:

1. If we are God's children we work with Him and are heirs of His glory and power and throne.
2. If we are sinners we serve the Devil; our nature becomes like his and in the end we shall be rewarded even as he is to be rewarded—in the lake of fire.

once each month and a committee was appointed to see that it was carried out. How is that for our Springfield church which was struggling for existence. They now have as fine a lot as could be purchased in Springfield on one of the prominent corners on which they will soon erect a good church.

The best part of this meeting is: So many business men and many of the best people of the city are deeply interested in our work, which before this revival did not know that there was a Nazarene church in this city.

I trust I may be able to send you another list of subscriptions from Seymour. I will do my best.

T. E. BEEBE.

ONCE-IN-A-WHILE

The meeting of the Summit County Holiness Association at Akron, Ohio, July 12 to 23, deserves special mention. Rev. J. B. McBride and Rev. Andrew Johnson were the evangelists, with the writer and wife as singers. Everybody was delighted with the preaching of these brethren, and God crowned their labors with glorious victory. How the fire did fall and the saints did shout at the cry of newborn souls. Mrs. McBride was also with us in the Akron meeting and was a real blessing to our people. Large crowds attended nightly, and Sundays the tent was far too small to accommodate the people who came to hear the Word of Life. We have a thriving Association of over 200 members at present and only organized a little over a year. We are planning for greater things for God next year. We have already planned the return of Brother McBride, with Brother Dunaway as his co-worker. The date is June 28 to July 8 (D. V.) Pray for Akron meeting. The Big Lick Quartet was with us over the last Sunday, and added much to the interest and blessing in the meeting.

Our next meeting following Akron camp was at Millersburg, Ohio (Heddington's Grove). Here we were associated with Rev. F. W. Cox, of Lisbon, Ohio, who had just returned from abroad in the interest of the kingdom. His reports of labors are wonderful. The Millerburg meeting in some respects was a hard battle, but God was with us and gave definite victory. Large crowds attend this camp nights and on Sunday. The good people who stand back of this work are deserving of credit for their devotion and deep piety. Among the evangelists and pastors present for a part and some all the time were Rev. W. S. Coder, of Akron, Evangelist Toole and Rev. Doby, of Deloit, Ohio. Their presence and labors were greatly appreciated. Rev. F. W. Cox and the writer and wife were invited back for 1923.

After the Millersburg meeting came the Wichita, Kansas, Camp. This meeting has already been reported, but too much cannot be said about the faithful warnings by Brothers Kulp and Ellyson. God certainly inspired these brethren to uncover and helped many to unload. This was the first camp on their new grounds. They hope to have a new tabernacle by next year. How they do sing at Wichita Camp. The Association were untiring in looking after the comforts of the workers. We returned to Akron after this meeting for a few days only when we were called to Warren, Ohio, by Rev. J. Howard Sloan to assist in the closing days of a revival which resulted in the organization of a Nazarene church at that place. From Warren we went to New Castle, Pennsylvania, with the Sloans for a tent meeting. Miss McNees is the pastor of the Nazarene church at New Castle, and is certainly able in every way for the work. Our labors with Dr. and Mrs. Sloan at both Warren and New Castle were delightful. They certainly are bringing things to pass wherever they go.

Our next meeting was in the Nazarene church at Akron, associated with Rev. Bona Fleming, of Kentucky. Brother Fleming is a "John the Baptist" type of preacher with holy zeal and fire, which grips the hearts of those who hear. Large crowds attended these services. We kept no account of the number of seekers, but it was reported that more than 250 bowed at the altar of prayer in two weeks. Besides the singing of the writer and wife, there were Brothers Vandal and Conley, the male quartet, assisted by an excellent choir and orchestra.

At this writing we are just getting started in our Nazarene church revival with Pastor Charles A. Brown at Pittsburgh. Brother Brown is dearly loved by his people, and we predict a great future for this church under his supervision. The fire is falling. The glory holds. We expect Brother C. W. Ruth soon to arrive and take charge. Pray for us.

A. H. JOHNSTON and WRZE,
Song Evangelists.

Akron, Ohio.



Review of Recent Books

The silent influence of books is a mighty power in the world; and there is a joy in reading them known only to those who read them with desire and enthusiasm. Silent, passive, and noiseless though they be, they yet set in action countless multitudes, and change the order of nations.—GILES.

This week we are reviewing three books with missions as the motive; all three being written for children.

LAMPLIGHTERS ACROSS THE SEA.—By Margaret T. Applegarth. Geo. H. Doran Co., 94 pages. Price \$1.25.

Miss Applegarth's books, most if not all of which are written for children, combine a wealth of most valuable information with a charming and distinctive style, which can not fail to captivate every normal boy and girl.

This particular volume tells the story of how the Bible was translated into the languages of Mission fields and of its wonderful influence in transforming the lives of the people of these lands. Parents and Junior Missionary Society leaders can not afford to be without this worthwhile contribution to missionary literature.

INDIA INKLINGS. By Margaret T. Applegarth. Geo. H. Doran Co., 170 pages. Price \$1.50.

The most charming and delightful stories, for little folks, of life and mission work in India, that one could imagine. Who would dream that missions could be presented to children in such friendly, unassuming manner? And best of all the book is instructive. The clever little drawings, by the author, which are plentifully scattered about, add immeasurably to the book's charm and adaptation to little folks.

We hope that many thousands of older children may read "India Inklings" and that other thousands of smaller tots may have it read to them by parents and teachers.

AFRICAN ADVENTURES. By Jean Kenyon Mackenzie. Geo. H. Doran Co. Price \$1.25.

A captivating tale for children and young people, giving intimate glimpses of child life in Africa. What makes the book especially interesting and valuable is the fact that the author has gathered her information first hand as the result of traveling many miles along the trails of West African forests; also that she speaks the language of the Bulu. Miss Mackenzie is an author of considerable repute, the most popular of her previous writings being, "Black Sheep" which appeared in the Atlantic Monthly.

Answered Prayer

HEALED OF CANCER

I had been in poor health for several years, and had been examined a number of times by some of the best doctors I could find, but without results. My temperature stood below normal all the time. The latter part of February, we summoned the best physician in town, he tried to diagnose my case, but in vain. I had severe stomach trouble. At the end of four weeks there were new symptoms, which the doctor said proved beyond a doubt, that I had cancer of the stomach, or chronic ulcers, and there was no hope unless I consented to an operation at once. My suffering was unbearable.

I had always believed, God could heal, in fact He had healed me several times before; so I prayed much during the day. In the evening my pastor, Rev. John Nolt, and Sister Stella Crooks came and prayed for me and God wonderfully healed me instantaneously, or in other words, He performed a complete operation; throwing off the sloughs and roots of a cancer. Praise the Lord forever, for His power to heal.

I gained my strength gradually. I had many tests but the blessed Lord stood by me through them all. Bless His name! In four months I traveled 160 miles overland and helped in a meeting for three weeks, two and three services a day and never missed a service. I immediately took up my home duties, doing all my work, including can-

SUNDAY SCHOOL LESSON REFERENCES

Nov. 12. JESUS THE GREAT TEACHER. LESSON
Luke 6:1-49.

Golden Text: And as ye would that men should do to you, do ye also to them likewise. Luke 6:31.

Devotional Reading: Psa. 119:9-16.

Nov. 19. JESUS THE FRIEND OF SINNERS. LESSON: Luke 7.

Golden Text: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

Devotional Reading: Psa. 11:1-10.

Nov. 26. JESUS THE GREAT MISSIONARY. LESSON 8.

Golden Text: The Son of man came to seek and to save that which was lost. Luke 19:10.

Devotional Reading: Psa. 47.

December 3. JESUS SENDING OUT MISSIONARIES. LESSON: Luke 9:1-10:24.

GOLDEN TEXT: The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Luke 10:2.

Devotional Reading: Matt. 28:16-20.

ning and preserving for two weeks. I am now ready to start seventy miles to assist in another meeting. Am saved, sanctified, healed and running up the shining way. Hallelujah!

Buhl, Idaho.

KATE C. BURNETT.

"IT IS TRULY WONDERFUL"

One of the best optometrists in the northwest told me it was my lot to wear glasses the rest of my life. That my eyes were as those belonging to a woman twenty years my senior, and warned me I must never do without glasses one waking moment.

One day, they were bothering me exceedingly while engaged in Bible reading. I thought, How shall I ever be able to study God's word sufficiently with such eyes? Immediately a voice seemed to say, "Where is thy faith?" I immediately went to my room and besought our Lord to heal my eyes. From then onward, I did not wear glasses, only in artificial light, and even quit that in less than two weeks. Praise His name forever! That occurred eighteen months ago and my eyes are strong and I do most of the sewing for myself and four children, and I read a great deal.

What He can do for me, and has done, especially when my faith was not yet very strong, He surely will do for you.

However, I must add that for a time I neglected His word for a few days and my eyes began bothering again. This has happened twice, but I have not returned to glasses, and He has forgiven me and by His grace, I shall not again neglect Him and His holy Word.

"It is truly wonderful what the Lord has done" for me, soul and body. I could say many things, but healing of the eyes, especially is on my heart this morning.

Please pray for my boy, that God will give him strength to withstand unsaved associations and teaching at high school. I ask especially as he is only thirteen, and a child easily influenced by associations.

May the Lord bless the HERALD to other hearts, as it has blessed my heart, and may He shower His richest blessings upon its staff of workers.

Goble, Oregon.

MRS. EDNA MORVEE.

THE GREAT PHYSICIAN

I was converted when about 14 or 15 years of age. The Lord heard and answered my prayers.

Under the preaching of holiness evangelists, I was convicted of the need of a deeper work of grace. I began the study of the Bible with a greater earnestness than ever before, and under the preaching of R. Y. Burks, in Glasgow, Ky., the Lord sanctified me the 12th of May, 1897, about 11 o'clock a. m. At that moment I did not have any overflow of feeling; just a deep, quiet soul rest. In about 24 hours the feeling came; the blessed Holy Spirit witnessed with my spirit that He had taken up His abode. Hallelujah, the beauty of it is, that this life hid with Christ grows deeper, sweeter, and more blessed as the days go by.

In April, 1898, while in secret prayer, the Lord called me to the foreign mission work. In December, 1898, I offered myself to the Woman's Board of Foreign Missions of the M. E. Church South, was

accepted, and in September, 1899, I entered the Scarritt Bible and Training School, at Kansas City, Mo., my health soon gave down completely. I returned home as every one thought to die.

When I realized that it was impossible for me to go as a missionary, it seemed more than I could bear. At that time the Lord gave me this precious promise: "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass" (Psa. 37:6).

"All I claimed was swept away
My ambitions, plans and wishes
At my feet in ashes lay."

I felt an absolute indifference as to my future. The cry of my soul was,

"Thy way not mine, O Lord,
However dark it be."

"Choose out my path for me,
I dare not choose my lot—"

With the best of medical skill, I continued to decline. I had a complication of diseases, my friends did not have any hope of my recovery. On the night of the 3rd of January I felt a nervous spell coming on me. The thought "Jesus can quell all this," flashed across my mind. I began praying, and was soon perfectly quiet. I soon fell asleep and slept sweetly until about 11 o'clock, when I awoke in great pain, and continued to grow worse. My family thought the end was near and sent for help to lay me out. About 10:30 a. m. a physician examined my pulse; he said, "Lula, you can not live a day." I had such peace and joy that I said: "Well, Doctor, the Great Physician is near." I said to my sister, "I am ready to die, but I want to live to work for God." When I spoke those words I felt that I could not stay in bed. I asked to get up, and for my Bible—then to be left alone. Finally they left me. I turned to James 5:13, 15. "Is any among you afflicted? Let him pray. And the prayer of faith shall save the sick, and the Lord shall raise him up." Then the Lord brought to me (Heb. 13:8) "Jesus Christ, the same yesterday, today and forever."

Then the thought came, Do you want to get well if it is not God's will? I said "No." Matt. 8:17 was also brought to me. "Himself took our infirmities and bore our sicknesses." I asked the Lord if He wanted me to get out of that darkened room to give me the strength to dress, and He gave it to me. I do praise Him that He is true. I can truly say with the Psalmist He is the strength of my life. In 1903, I went to Cuba as a missionary, and the intervening years have all been filled with efforts to give this wonderful salvation to others. Only one time have I felt that He would have me ask for medical skill. He is all I need. Glory be to His name. I do not oppose doctors, but after they have done all they can do, there is one who can do for His little one. Glory be to His name.

Buenos Aires.

MRS. FRANK FERGUSON.

GOD IS SO GRACIOUS

I just want to say to the HERALD family, that it pays to trust our heavenly Father and just to take Him at His word. Bless His dear name. He has done so much for me. The 16th of last November I was hurled across the street about twenty feet by a taxicab, my hip and both my wrists broken, and my head all bruised, so that I thought I might go home to glory, but the Lord was not ready for me. Praise the Lord! He has so wonderfully blessed me and I am almost entirely healed. I would love to tell my experience in the hospital and at home and how He helped me, blessed me and gave me grace through it all. I was in the hospital six weeks and a half, was in a cast from my arms down to my toes. I am 56 years old and weigh 210 pounds. I am now doing almost all of my work, and I think it is wonderful; don't you? Praise His dear name! I give Him all the praise. Trust Him, for He will carry you through.

Evansville, Ind.

MRS. GEO. MARSH.

He does not promise to remove our burden, and relieve us from the necessity of bearing it; that would be no kindness, for our burden is our blessing; it is a precious discipline and its removal would be a fatal loss to us. Our burden remains, but the Lord offers to be our yoke-fellow, taking His place in the traces by our side and sharing with us his kindly yoke, His recognition of the Father's will and love in all our difficulties and sufferings. And then our burden is His burden too, and when He drags it with us it is easy.—DAVID SMITH.

Among the Churches

OSKALOOSA, IOWA.

—Our church is still on the map. There are now one hundred thirty-three members, an increase of twenty-two, over a year ago. Rev. Linge is our pastor again for the coming year. He preaches the Holy Ghost gospel; and hits at sin in whatever form it is found. We intend to raise \$1500.00 this year of the indebtedness on the church building. Our Young People's League has promised to pay a percentage of the church budget. Rev. Neely is going to hold revival meetings at our church beginning the last week in the old year. Pray that many souls will find their way to an altar; and that all of our members may receive fresh inspiration, and courage to press the battle for God and holiness.—C. Carroll Sherman, Church Reporter.

NEW CASTLE, IND.

—Sunday, October 22, was Opening Day for our new church. It was also Sunday School Rally day with all the New Castle churches. We came just nineteen short of having our goal of 400 in attendance; there were 381. It was a most inspiring sight to see the long files of children marching down the aisles to their class rooms in the basement. Their enthusiasm was unmanageable. The week before was spent in hard work by the women of our church. Over 1500 homes were visited and over 1000 persons were tagged for Sunday school. Fifty new babies were secured during the week for the cradle roll making a total of 350 babies now enrolled. Our new building is a 45 by 70 structure covered with stippled kelastone. We have beautiful full basement with an auditorium which will itself seat over 300. The basement is equipped with two furnaces and rest rooms with portable partitions for class rooms. This is plastered and beautifully finished with stained pine woodwork. The upper auditorium has been left free from all class rooms and will seat about 500 comfortably. Square art glass windows and beautiful hanging electric fixtures set off the beauty of this room. The house was well filled Sunday night and at the close of the sermon by the pastor, the new altar was dedicated by eight weeping souls, nearly all of whom prayed through in good Nazarene style.—M. F. Grose, Pastor.

CASPER, WYO.

—Sunday night, October 15, marked the close of a successful revival in the Casper Church of the Nazarene. The revival opened September 23 with pastor and wife in charge. Our District Superintendent Rev. D. I. Vanderpool came to our aid on October 3. His messages were fine and of the kind that brought great results. He was a great blessing to our church. There were twenty-four saved and seventeen sanctified. Eight were baptized and received a class of twenty in the church as fine people as can be found anywhere. Seventeen of them were adults. Our Sunday school is still growing. Have reached the 140 average with over 200 enrolled. Pastor's salary was increased from ten dollars per week to twenty-five. We will soon be

in our new basement which is 40x60, and is in a fine location. Work moving along fine. Keep praying for us at Casper.—E. F. Dunn, Pastor.

NEW PHILADELPHIA, O.

—We are glad to report victory for our little band of loyal Nazarenes here. While we are not strong in numbers, we have a willing self-sacrificing people. The Devil has tried to make it as hard for us as he can but, glory to God! we still have the victory over the world, flesh and the Devil and are pressing on. The people gave us a surprise and pounding on the evening of October 6. We are planning and praying for a revival sometime during the early part of the winter. Pray for us that God will give us victory in this aristocratic town.—Robert Andrews, Pastor.

HENRYETTA, OKLA.

—We are back from the Assembly to begin our fourth year as pastor of the Henryetta church, and God is manifesting Himself to us in a wonderful way. We have one of the best churches in Oklahoma with over two hundred members; they are as good prayers and payers as you will find on the globe. Our prayer meetings are well attended and are times of refreshing; our congregations are good with new faces in every service, and the best of all the glory is on us, and God is with us and we expect to make this the best year of our lives.—M. G. Jobe, Pastor.

AKRON, O.

—We have just closed a fifteen-day meeting, October 1 to 15, with Rev. Bona Fleming of Ashland, Ky., as evangelist. Prof. A. H. Johnston and wife of Akron were the song leaders. The main auditorium of the church was filled from the first and the crowds increased from night to night until the main auditorium, Sunday school room and gallery were all occupied. There were over two hundred and fifty seekers at the altar and God graciously blessed. Seventeen new members united with the church. The finances came easy and at no time was anyone asked to contribute or pledge more than one dollar. Some fifty or fifty-five, five-month trial subscriptions and fifteen or twenty year-subscriptions to the HERALD of HOLINESS were received. Brother Fleming stayed over in Akron, resting, Monday, Tuesday and Wednesday, before going on to his next meeting at New Castle, Pa. He spoke at our Wednesday night prayer meeting to over four hundred people. At this time he lifted an offering of two hundred dollars to complete the payments on a new piano. The people also brought in cash and groceries to the amount of \$50.00 or more for a brother, a song evangelist, who some six months ago suffered a nervous breakdown which took him from the field temporarily and who recently moved to Akron and united with us. The same workers, Brother Fleming and Prof. and Mrs. A. H. Johnston, have been engaged for a meeting in October, 1923.—Eva R. Macrory, Reporter.

ATKINS, ARK.

—We have just closed our revival effort here, which commenced September 1. Rev. J. Earnest Moore, and Rev. Bud Jobe were the evangelists. They preach the gospel without fear or favor. Miss Ruth Powell of the Arkansas Holiness Academy, Vilonia, Ark., delivered the gospel in song. She was chorister and soloist. The singing was greatly enjoyed. The church was strengthened and built up spiritually. The shouts of new born souls were heard when several prayed and claimed victory through the blood. While we did not get as many as we felt we should we feel there has been seed sown that will bring forth results later. A great opportunity lies just ahead for our church in this city. Let the readers of the HERALD of HOLINESS pray that we may valiantly stand in the battle against sin and proclaim without fear the old-time gospel.—J. E. Moore, Pastor.

HOPKINSVILLE KY.

—Rev. E. H. Farris closed an eight-weeks tent campaign, October 21, resulting in the organization of a Church of the Nazarene with 20 members. Have bought a lot in good location and raised about \$700.00 in cash and subscriptions toward a new church. Have had about 75 professions of pardon and cleansing. Rev. E. E. Wiggins was the collaborer the last two weeks and will stay by the work in the building of the new church. Rev. J. W. Montgomery, our beloved District Superintendent rendered his valuable assistance. Rev. Wells of Texas also gave his valuable help. Rev. Farris goes to Russellville to organize another church and all things are ready.—Rev. E. E. Wiggins, Pastor in Charge.

HARTFORD, ARK.

—The year has not been without its battles and trials. We have made some advance on many lines, however. When we took charge of the church, there were only eight members. We received during the year, eighteen members, and others are looking our way. The church has called me for another year. We are looking for great things from the Lord. We had a meeting with Rev. J. H. Houston as preacher. The church was blessed and encouraged. We moved our front-line trenches a little, and intend to fight on.—H. H. Sherrill, Pastor.

FAIRFAX, ALA.

—Our meeting held at Fairfax was a great success. We began September 17 and closed October 18. Our collaborators in this battle were Rev. W. R. Platt and wife as preachers and Mrs. Ella Waits as pianist the first ten days and my wife the remainder of the time. The Lord gave us 76 in the fountain, and 25 united with the church. There was some oldtime confessing and straightening up. We are praising God that the Gospel is still the power of God unto salvation to every one that believeth. Amen! The finances also came easy. We raised \$518.00 in the meeting. We paid for the lot and secured the deed to same before leaving. Money is now being raised to erect a church building. We feel that there is a great future for Fairfax. We have served this church two years, preaching once a month, and in response to their call, we will move there for the coming year.—W. F. Farmer.

OKLAHOMA CITY, OKLA.

—Another assembly year has come and gone with its blessings and victories, and battles. But this has been the best year of our life in pastoral work. God has especially blessed Oklahoma City First Church. There have been 530 professions at our altar this year, and 100 new additions to the church, and have raised, for different purposes, \$7,500.00, and best of all the spirit of harmony and unity prevail in our midst. The Young People's District Convention was held in our church, since the Assembly. We feel we are much blessed in having Mr. Willard Davis as our District President and his most efficient wife as secretary and treasurer. We are starting into the new assembly year with great victory. One Sunday, recently, eight grown people prayed through to definite victory and five prayed through to pardon, last Sunday; the fire fell and the saints shouted. We are looking forward to the State Campmeeting which is to be held here next August. Everything points to a great gathering and a great meeting.—M. V. Dillingham and wife, Pastors.

HIGGINS, TEX.

—Just closed a gracious two-week's revival conducted by Rev. B. H. Edwards, of Lincoln, Nebr., crowds came, some for twenty miles; souls prayed through in the old-fashioned way, struck fire, and arose with the shine of victory upon their faces.

"THE WORDS THAT WE DID NOT SAY."
A rare, soul-gripping song. With seven other special, solos, duets, etc., that in separate sheet song form would cost \$1.75, all for only 25c. They include, "HALLELUJAH! WE SHALL SHINE," a great quartet; "HE WILL MAKE IT ALL RIGHT," "THE JUDGMENT DAY IS COMING," Three sets of the eight songs and a copy of the great patriotic 25c sheet song, "THE U. S. A. FOR ME," for only 50c.
REV. L. L. PICKETT, WILMORE, KY.

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By Hope Daring, one of the foremost writers of religious fiction today. This, her latest story, is one of the best if not the very best of all she has written. From beginning to end it is filled with incidents that are helpful and instructive, especially to young people.
280 pages, illustrated; beautifully bound in leatherette with gold title. A most appropriate gift volume.
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Christmas Services
It is time to send for sample Christmas services so that you can have ample time to plan for your exercises.

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

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

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

Prices on the above:
Single copy 7c; 12 copies, 85c; 50 copies \$3.25; 100 copies \$6.00

CHRISTMAS HELPER NO. 8
Every Sunday school should have several copies of this book of recitations, drills, exercises, also a few songs for the Primary Department. It contains more than 75 numbers. All of them would not be suitable, but you'll find many good ones. Price 15c.

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2109 Troost Ave., Kansas City, Mo.

Tobacco was discarded, lodges were given up, restitutions were made, and a class of 21 was received into the church. An unusual pleasing feature of the meeting was the raising of the pastor's back salary of \$200.00. This commendable effort seems to be the custom of this evangelist, from the reports of other pastors. Mrs. Hattie Putney and Mrs. Nora McCaslin, the present pastors, from whose labors the Higgins church, now 81 in number, sprung, have been called to pastor the flock another year. We look for a great harvest. Higgins is on the map to stay.—L. F. Hammond.

FRESNO, CALIF.

—Fresno closed another very fine revival meeting with the Frank B. Smith Evangelistic Party. The entire Smith family play instruments and sing to the delight of all. Miss Annabel Latimer, a member of the party, is also a very fine singer. She was a newspaper reporter before she was saved, and since she has given her heart to God, this line of work has not come amiss. The way she reports the meetings gets the attention of the people through this line of work. Many strangers come to the meetings and to the Lord. Brother Smith and family, by sermon and song, are great soul winners. Brother Smith is a fearless, clear-cut preacher and teacher. Our meeting continued only a little over two weeks; the first ten days it ran hard, then victory began to come, and the last night, about twenty were in the altar, and about sixty bowed at the altar during the meeting. Several nights every seat was taken in the big white tent. Over \$500.00 was raised in the meeting; one night a love-offering was taken for the pastor. Ten united with the church, and Brother Smith took twenty subscriptions for the HERALD of HOLINESS. There is a feeling that our church building should be enlarged to properly take care of the people coming to us.—S. M. Lehman, Pastor.

FRANKLIN, ILL.

—We have just closed a revival with Jack Linn wife and Miss Lydia Hendricks as pianist. Great meeting; fifty or more bowing at the altar, most of them receiving the blessing sought. The

meeting closed with 12 at the altar seeking sanctification. Great interest in community, some coming ten miles almost every night. The meeting was held in the Nazarene Mission.—Mrs. Wm. W. Kirby, Sec.

SYLVIA, KANS., PLEASANT HILL.

—We arrived here October 17 and met some choice saints of God. At our first night in our new home, several members and friends of the church gave us a nice shower of many good things to eat. They gave us a hearty reception. We are expecting the greatest year of our life, with these good people. Sunday was a great day. One man sought God at the evening service. The church and pastor have united in a covenant with God to make this the greatest year of our lives. You may expect to hear many good reports from Pleasant Hill Church of the Nazarene.—S. H. Erwin, Pastor.

WHITEWATER, KANS.

—The work at Whitewater is still moving forward. A two-week's revival which just recently closed was a great uplift to the little band of pilgrims. The evangelist, Rev. Joseph Clawson, of the Wesleyan Church did very splendid service. His sermons were clear, simple, and unctuous. God rewarded his efforts by the salvation and sanctification of a number of souls. His messages rang clear upon holiness and all of the cardinal doctrines of the church. Much prejudice was broken down and we believe there are better days ahead for the little church at Whitewater. Brother Clawson, come again.—E. D. Cornish and wife, Pastors.

GRAFTON, W. VA.

—We are rejoicing over the good meeting God has given us. Rev. J. M. Ash, of Huntington, did the preaching. Brother Ash is a man of God, a fearless and forceful preacher of the gospel and knows how to hold on in mighty prayer, and faith. While we did not see as many souls saved in this meeting, as our hearts desired, yet the church was greatly edified and we believe a great deal of good was accomplished in sowing the gospel seed. We trust some fell on good ground. We conducted a baptismal service the last Sunday, at which time nine adults were baptized. The meeting closed with a large crowd in attendance, and a good offering for the evangelist. To God be all the glory.—A. H. Vaughn, Pastor.

WORTHINGTON, IND.

—The Mt. Beulah class, near Worthington, in union with Mt. Zion class, near Bloomfield, held a tent meeting in Worthington through the month of June, with Rev. J. E. Hughes, of Kingswood, Ky., as evangelist, and Sister Akins, of Warrington, Ind., with her little daughter as song leader. Had large crowds and much conviction was upon the people and several were converted and some sanctified. Brother Freeman Moser was sanctified in the hay field. The people seemed to enjoy hearing the holiness people sing. Soon after the tent meeting closed, the Mt. Beulah class in connection with our District Superintendent, Brother Short, traded our property in the country for a brick church in Worthington. Another meeting was held immediately after the Assembly, with Rev. James Miller as evangelist, and Brother Burl Sparks as song leader. These are surely good workers and no church would make a mistake in engaging them as workers. Our pastor, Brother J. Y. Jones, from Kentucky has surely stood by the work and rendered efficient service. May God's richest blessings be upon him and his family. The visible results were about 23 conversions and sanctifications. Rev. J. W. Short was with us a few days during the meeting and reorganized the Mt. Beulah class with 25 members. Please remember this new work.—Catherine Moser, Sec.

TERRE HAUTE, IND.

—We are glad to be able to report victory through the precious blood. We are still pushing the battle for God and souls in this wicked city. The Devil is putting up a hard fight, but God is giving victory. We have recently closed another revival effort in which song evangelist, Kirby Fields and wife were our collaborators. We certainly enjoyed their splendid help and God blessed us together many times. It was a real battle but our Captain was more than conqueror. There were twenty-one different ones at the altar, and a number really got through. We expect to receive several new members as a result of the meeting. Brother Short, our beloved Superintendent was with us two nights and gave us a boost. Brother T. H. Agnew was also with us two days and encouraged us to fight the battle. We secured one subscription to the HERALD of HOLINESS. We raised \$306.00 in cash and pledges for

"JUST BETWEEN US"

Week-to-Week Visits With

"Our Folks" on Matters of Mutual Interest

A HANDFUL OF REMINDERS!

THIS is Reminder Week! As the "Just Between Us" editor was scratching his head and furrowing his brow, wondering just what would be of most interest and value for our little corner, this week, he thought it might be well to call attention to a number of things in which the Publishing House has a part, that our good friends might overlook.

First, it is time to think of Christmas gifts. In the HERALD of HOLINESS of November 8, we will include a special supplement advertising Christmas cards, folders and bookmarks. Then, with the issue of November 22, we will include our 16-page Christmas Catalog Supplement, advertising books, Bibles, Scripture mottoes, etc., etc. This advance announcement is made to remind you that Christmas will soon be here, also to inform you that we are preparing to supply your holiday needs. We trust that none of our people need to be urged to join the Society for the Prevention of Useless Giving. As Christians we should commemorate the birth of Christ, not according to the customs of the world but in a manner consistent with our profession.

Second it will soon be time to order Sunday school supplies for 1923. Order blanks will be sent to Sunday school secretaries in a week or so, and we urge that all Sunday schools send orders without delay. Mails are unusually congested during December and a little co-operation in ordering early will help us to get supplies delivered on time. Let every Superintendent plan for an aggressive campaign during the first quarter of next year. There is usually a slump in interest and attendance after the holidays, but this is the time to put on a good contest, to send post cards to absent members, etc.

A catalog of Sunday school supplies is being sent to each secretary or person ordering supplies, with the request that it be handed to the Superintendent. This catalog is full of suggestions for enlivening the dull months in the Sunday school.

Third, we would call attention to one of the most appropriate Christmas gifts that a holiness person can give and that is a year's subscription to the HERALD of HOLINESS. Think of it, a constant reminder to the recipients of your interest in their spiritual welfare and at the same time a reminder of God's goodness and love.

Fourth, it is time for Sunday schools to plan for their Christmas Exercises. In this week's issue we are advertising several Christmas services. Order sample copies or select one of the programs and order a quantity without delay. Every week between now and Christmas will count.

Fifth, and last of all, we wish to remind those who have intended to order Scripture Text calendars that this should be attended to at once. If you can't distribute a hundred calendars, order twenty-five or fifty. Sell them to your immediate relatives or near neighbors. There will be a small profit for you, but best of all, the calendars call attention to the things of God and show forth the Scriptures every day of the year.

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improvements on our tabernacle. Do not forget to pray for us in this needy field that God may help us plant holiness here to stay.—J. P. and Rosa Ingle, Pastor.

NASHVILLE, TENN., CENTRAL CHURCH.

—At our last Assembly, which was great indeed, I was called to two works, but accepted the smallest—a little church in the very heart of the city of Nashville, Central Church of the Nazarene, 131 Fourth Avenue North. We have begun in a rented hall with about 17 members, but God is blessing us real good. A number have been saved or sanctified, among them a young man educated for the ministry in Moody Bible Institute. Our congregation is increasing with the interest. I am hoping to see a splendid church planted here. Do pray for us. Would be glad to hold some revivals after November 1. Write me at Nashville, Tenn., Route 10, Box 1.—J. A. Chenault.

"Mail Order Special"

Was \$8.45 Now \$7.65



For some time we have been advertising the "Mail Order Special" Bible at \$8.45. A new edition of this Bible has just been completed. The publishers have been able to produce a thinner Bible and have used a better quality of leather for the covers. At the new price this Bible is indeed a bargain.

You incur no risk in ordering this Bible. We will let you keep it for five days, and if at the end of that time you do not feel the Bible is worth the money just return it to us at our expense and we will immediately refund the purchase price plus expense of returning. That's a fair proposition is it not?

Just take note of these ten outstanding features of the Mail Order Special Bible:

1. Marginal references.
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6. Silk sewed.
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9. Light weight (26 ounces).
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10. Guaranteed unbreakable back.

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NOTES AND PERSONALS

Evangelist A. F. Balsmeier is in a great meeting at Lincoln, Nebraska; altar filled with seekers; some falling under the power of God, in aisles before getting to the altar. Many of the seekers are finding God.

A sister in Bloomfield, Iowa, requests special prayer for her that she may be sanctified.

A note from Brother M. R. Dutton reads as follows: "We appreciate so much the prayers of the saints, for wife and son in their recent operation. The Lord has answered prayer and they are both getting along splendidly. Wife has had such a long hard battle for health and doctors assure us now that she will stand every chance to build up and get well again. We know the Lord answers prayer, and are sure that as He has so graciously undertaken, He will continue to bless and heal."—Yuma, Colo.

Evangelist A. H. Johnston and wife have closed a most wonderful meeting at Akron, Ohio, in which there were more than 200 seekers. Brother Johnston secured 49 five-month, and one year subscriptions to the HERALD of HOLINESS, during this meeting. Thank you sincerely, Brother Johnston.

Brother W. W. Welman, R. No. 1, Arkansas City, Kansas, states he feels the call of God to evangelistic work, and desires the prayers of the Herald readers that the way may open for him to enter the work.

Pastor C. H. Babcock sends in a list of six subscriptions to the HERALD of HOLINESS. He requests special prayer for Mrs. Babcock who is again in the hospital, and her condition is considered serious.

An all-day meeting will be held at the Church of the Nazarene, W. 8th St., Franklin, Ohio, on Thanksgiving day, November 30, under the auspices of the Miami Valley Holiness Association. Those living near by, plan to spend the day and enjoy this feast of good things. A light lunch will be served for a free-will offering.

Rev. J. W. Montgomery, Superintendent of the Kentucky District recommends Rev. J. A. Phillips, former pastor of the Science Hill church, for evangelistic work. Address Brother Phillips at Kingswood, Ky.

Prayer is requested for the following: "For the salvation of my home. A sister in Bellevue, Mo." Mrs. Hattie M. Dodson, and daughter, Ashland, Ohio; bodily healing and blessings upon their souls. Dr. Noth, who is very low at American Falls, Idaho. Mrs. Bernard Mattingly, of Pisgah, Md., healing of her body and the salvation of her children. Mrs. A. B. Wilson, of Los Angeles, Calif., sends in a number of requests; pray that God will give her the desire of her heart according to His will.

Mrs. Laura Cook, of Duncombe, Iowa, is rejoicing in complete victory, and in the conscious presence of Jesus who grows more precious to her each day. It has been just one year since she gave her heart to God.

TELEGRAMS

HERALD of HOLINESS: Jasper, Fla. Great meeting closes tonight. A new church organized today with nineteen charter members and more to follow. Rev. C. D. Cooper, pastor. D. M. COULSON.

BOOKS THAT WILL BLESS AS GIFTS
 THE BRIDE OF CHRIST (2nd ed.) 60 pp. Postpaid, 25c.
 A message to Christians. Soul food.
 THE DIVINE PHYSICIAN. 48 pp. Postpaid, 20c.
 Helpful treatise on Divine Healing. Ten per cent off by the dozen. Send cash or stamps, check or money-order.
 ALMA G. HOLLENBACK, GREENFIELD, INDIANA

You Must Act Quickly
 if you wish to have a part in the distribution of our 1923 Scripture Text Calendars. In all parts of the country our representatives are busy and calendars are being sold singly, in dozen lots and in larger quantities. Selling these calendars is a pleasant, dignified occupation and it requires no previous experience. We want reliable agents in every community.
 Write today for particulars.
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TELEGRAMS

HERALD of HOLINESS: Carthage, Mo. Five weeks revival just closed; about one hundred through to definite victory. Organized with forty-five members. Arranged to buy valuable church property, well located. More than fifteen hundred dollars pledged toward purchase of property. Arranged for strong pastor. Brother Herrell rendered valuable service. Second church organized in ten days. E. C. DEES.

HERALD of HOLINESS: Guthrie, Okla. Greatest revival in history of church. Scores finding God. Church crowded. Meetings continue another week. Evangelist W. E. Ellis and Prof. Douglas and wife, singers, captured the people. They are great. G. W. McCLUSKEY.

HERALD of HOLINESS: Binghamton, N. Y. Revival closed here last night with great victory. Seekers at both services. Church crowded to the doors. Altar filled, not a barren service since first Sunday night. Praise God! Evangelist Theo. Elsner and wife were the channels through which the Spirit flowed. U. B. FROST, Pastor.

HERALD of HOLINESS: Des Moines, Ia. Closed a great meeting at Knowlton, Iowa, October twenty-ninth, with M. E. Devoll and wife as evangelists. New church organized with twenty-three members and others to follow. Miss Cora Cook installed as pastor. Meeting self supporting. H. L. KINZIE, Dist. Supt.

HERALD of HOLINESS: Redlands, Calif. The six-day special revival meeting with Cornell a splendid success. A number of seekers. One hundred seventy-five in Sunday school. Attendance at regular services excellent. Class of new members to be received soon. Work in general very encouraging. Going in for greater things. HALDOR LILLENAS.

HERALD of HOLINESS: Newton, Kans. Just closed best revival during my two year's pastorate at Newton. Jarrette and Dell Aycock, evangelists; 101 seekers, 94 professions, 8 joined church; liberal donation to pastor; good offering for evangelists; 248 in Sunday school rally; 90 subscriptions to HERALD of HOLINESS. A. L. HIPPLE, Pastor.

ANNOUNCEMENTS

NOTICE—Rev. L. W. Fick, and his people, of Uhrichsville, Ohio, are anticipating a revival beginning November 24 with Dr. Butler, Dean of Theology of the Cleveland Bible Institute. We earnestly solicit the prayers of God's people, in behalf of souls in this meeting.

NOTICE—Rev. L. W. Fick, solemnized the marriage of Miss Irma Scott and Mr. Leland Fuller of Uhrichsville, Ohio, September 12. These splendid young people are two faithful members of the Nazarene church. Miss Scott has presided at the piano in the Uhrichsville church for the past nine years, always on time at every service possible. This young woman deserves a note of thanks from her own church, and the public expression of the same. The members of the church remembered them nicely with a miscellaneous shower and many good wishes for their future happiness and success.—Mrs. L. W. Fick.

NOTICE—Pastors and Sunday School Superintendents, New England District: District Sunday School Convention, Beverly, Mass., November 14 and 15. Elect your delegates at once. An excellent program is prepared. Send names of delegates to Rev. R. J. Kunze, Beverly, Mass., also an amount equal to \$2.00 per delegate to defray entertainment expense. Help us make this the most profitable Convention this District has yet known.—District Sunday School Com., Orval J. Nease, Chairman.

NOTICE—Fall Convention, Detroit Holiness Association Tabernacle, Vermont and Hancock Avenues, Detroit, Mich., Nov. 2-12, 1922. Preaching by Rev. John F. Owen, of Alabama. Singing by Aeolian Quartet of Chicago, Ill.

NOTICE—Eastern Oklahoma District. Let all ministers, both elders and licensed, also all deacons,

esses, please write your name and address on postal card and mail to me at once as I have need of same. Please do this, at once.—F. N. DeBoard, Dist. Secy.

NOTICE—We take pleasure in recommending our efficient pastor-evangelist, Rev. P. P. Belew, of Upland, Ind., who is pastoring our work there and attending Taylor University, to any church or pastor wishing a revival beginning December 20. You will make no mistake in securing the service of this able young man.—J. W. Short, Supt., Ind. Dist.

NOTICE—The two Oklahoma District Assemblies voted unanimously to have a great State Nazarene Campmeeting, August 2-12, 1923, to be located at Oklahoma City. Dr. Roy T. Williams was secured for the leading preacher and one other strong preacher will be secured to assist. The District Superintendent from each district will also be among the workers. There will be a special tent for Children's Services in charge of Rev. Mrs. G. W. McCluskey, of Guthrie and Mrs. Melton of Ada. These will hold daily Children's Services. The very best possible soloist that can be had will be secured. Also a strong song leader will be in charge of the singing. The Bethany-Peniel College Orchestra under the direction of Miss Johnny Jernigan will furnish instrumental music. Plan now to attend this great campmeeting. Let each pastor arrange to be on hand throughout the entire meeting. Let every evangelist in the state plan his meetings so as to have ample time for this great occasion.

- Rev. Mark Whitney, Pres., Ada, Okla.
- Rev. C. B. Jernigan, Vice Pres., Bethany Okla.
- Mrs. Bessie Dillingham, Secretary, 726 W. Reno Ave., Oklahoma City,
- Rev. S. H. Owens, Treas., Bethany, Okla.

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

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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

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J. W. GOODWINPasadena, Calif.
1850 North Sierra Bonita Avenue
Mail Address, 2005 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Alabama (Parrish, Ala.)November 8 to 12
Georgia (Columbus)November 15 to 19
Florida (Miami)November 22 to 26

Evangelists' Slates

Aeolian Quartet, 9—304 W. 83d St., Chicago, Ill.:
Detroit, Mich.Nov. 2 to 19
Windsor, Ont.Nov. 22 to Dec. 3

C. H. Alger, Bethany, Okla.:
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
Jarratte and Dell Aycock, Atwood, Okla.:
Woodbine, Kans.Oct. 30 to Nov. 12

A. F. and Lenora T. Balmeyer, 1018 Filmore St., Topeka, Kas.:
Ottawa, Kans.Oct. 30 to Nov. 12
Cleveland, Okla.Nov. 16 to Dec. 3

M. L. Ballezore, Milton, Ore., Box 0107:
Miss Lula Barnard, 50 Sixth St., Lowell, Mass.:
T. E. Beebe, and Carol F. Beebe, soloist and pianist, 333
Orange Ave., Long Beach, Calif.
Benton, Ill.Oct. 25 to Nov. 12

Seymour, Ind.Nov. 15 to Dec. 3
W. G. Bennett, Grandview, Wash.:
P. P. Bielew, Upland, Ind., Box 243:
OpenDec. 20 to Jan. 3

James M. Bell, 120 Third St., N. E., Washington, D. C.:
M. R. Bishop, Bethany, Okla.:
Millard T. and Lida Brandyberry, Olivet, Ill.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho.

Lyman Brough, Pottersville, Mich.:
Ellington, Mich. (Address Caro, Mich.)Nov. 6 to 20
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x00):
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1238 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 513 South Vine St., Wichita, Kas.:
H. C. Cagle, Buffalo Gap, Texas:
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.

Mrs. A. Cross Campbell, Soloist and Song Leader, 999 Raymond
Ave., Long Beach, Calif.:
Lonnie Carگیll, 523 West F. Ave., Oklahoma City, Okla.:
Frank Calanese, Hagerstown, Ind.:
Galesburg, Ill.Oct. 29 to Nov. 20

J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. and Flora Ruth Chalfield, 107 Grand Blvd., Hamilton, Ohio.
J. H. Crawford, Hooker, Okla.:
W. F. Cleghorn, Bethany, Okla.:
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.
New York City, N. Y. (Gen. Del.)Oct. 31 to Nov. 19
Hebron, Md. (Gen. Del.)Nov. 20 to Dec. 5
OpenDec. and Jan.
E. M. Cornelius, Princeton, Ind.:
Princeton, Ind.Nov. 5 to 26

Ernest Coryell, Willmot, S. Dak.:
F. W. Cox, Lisbon, Ohio, Box 441:
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3,
Earl E. Curtis, 16 Stewart St., Lowell, N. Y.:
Frank Daniel, 222 E. 42d St., Los Angeles, California:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid,
Okla.:
La Junta, Colo.Nov. 14 to 26
F. N. DeBoard, Davenport, Okla.:
Marion and Dean Deroll, 208 N. 13th St., Charlton, Iowa:
Webster City, IowaNov. 1, indefinitely
Johnnie and Jackie Douglas, Song Evangelists, 4204 Julius St.,
Dallas, Texas:
Muskegon, Okla.Nov. 3 to 26
Harry Joseph Elliott, 016 10th Ave., S., Nampa, Idaho:
J. M. Ellis, Bethany, Okla.:
Cleveland, Ohio (13517 Milan Ave.)Nov. 1 to 19
W. E. Ellis, Box 453, Ada, Okla.:
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Theo. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Mannington, W. Va.Nov. 5 to 26
Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,
Anderson, Ind.:
Montpelier, Ind.Oct. 25 to Nov. 19

Elsa and Lula Fischer, Blucers, Millford, Nebr.:
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Milltown, Ind.Nov. 6 to 19
Bona Fleming, Ashland, Ky.:
John Fleming, 315 Holt St., Ashland, Ky.:
J. E. Gaar, Olivet, Ill.:
C. J. Garrett and A. L. Crane
Plainsville, Kans.Month of November
Philip Geiter, 451 Alice St., East Palestine, Ohio:
W. R. Gilley, Olivet, Ill.:
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:
G. W. Goltshalk, 2523 W. Broad St., Philadelphia, Pa.:
Lee L. Hamric, Hamlin, Texas:
G. M. Hammond, Willmore, Ky.:
Box 51:
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 306, Ashland, Ky.:
C. E. Haworth, Alexandria, Ind.:
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
A. R. Hodges, 1739 L St., Lincoln, Nebr.:
R. T. Hodges, Bethany, Okla.:
A. Columbia Hudon, Groveville Park, Beacon, N. Y.:
Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:
Duquoin, Ill.Oct. 26 to Nov. 12
Open dateDec. 7 to 24
Roy L. Hollenback, Clarence, Mo.:
OpenNov. 23 to Dec. 10
J. E. Hughes, Kingswood, Ky.:
Oscar and Nettie Hudson, 3904 Washington Ave., Racine, Wis.:
J. W. Hunt, No. 4, Nampa, Idaho:
Allie Irick and Wife, Pilot Point, Texas:
Duluth, Minn.Nov. 3 to 12
Roy J. Jacobs, Caney, Okla., Box 66:
W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Edward R. Kelley, Laclede, Mo.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greenville,
Texas:
E. W. Kiemel, Sylva, Kas.:
R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.:
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V. M. and Marguerite Littrell, 602 W. Court St., Beatrice, Nebr.:
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St.
Louis, Mo.:
Whittier, Neb.Nov. 7 to 26
W. W. Lovelace, London, Ohio:
Wauseon, OhioNov. 7 to 26
Mabel R. Manning, Song Evangelist, Nahant, Mass.:
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John Matthews, 4045 Denton Blvd., Kansas City, Mo.:
J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena,
Calif.:
Lowell, Mass.Nov. 7 to 26
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
J. L. McLendon, (gospel tent and seats) Peniel, Texas:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
Howard W. Miller, 6 Pine St., Binghamton, N. Y.:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
James Miller, 2638 Burton Ave., Indianapolis, Ind.:
Indianapolis, Ind.Nov. 5 to 19
George and Elfia Moore, 1204 Comer Ave., Indianapolis, Ind.:
John E. Moore, 4013 S. Western Ave., Los Angeles, Calif.:
J. E. L. Moore, 231 N. Jefferson St., Indianapolis, Ind.:
Paul F. Moore, 1400 Hunter Ave., Columbus, Ohio:
A. M. and Minnie Morris Moorehead, Paulding, Ohio:
J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2208 Central Ave., Anderson, Ind.:
Montpelier, Ind.Oct. 25 to Nov. 19
Franklin, Ind.Nov. 22 to Dec. 17
Wm. O. Hease, Olivet, Ill.:
Darby, Pa., 24 Stanley Ave.Nov. 5 to 19
B. F. Neely, Bethany, Okla.:
G. F. Owen and Arthur F. Ingler, Box 237, Nampa, Idaho:
John R. Patrick, Valley City, N. Dak.:
L. M. Payne, Bethany, Okla.:

Mrs. Fannie Payne, Bethany, Okla.:
Ellendale, Okla.Oct. 28 to Nov. 19
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:
F. E. Putney, 207 S. Millwood, Wichita, Kas.:
P. C. Ramsey and Wife, 304 N. Aydelatte St., Shawnee, Okla.:
C. A. Reney, Patchogue, N. Y.:
J. E. Redmon and wife, Brookville, Ind.:
S. B. Rhoads, Pasadena University, Pasadena, California:
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.:
Charles Robinson and Brown, Bethany, Okla.:
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
J. O. Schaap, 1342 Brand St., St. Paul, Minn.:
R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:
Schurman-DeLong, 72 Main St., Wareham, Mass.:
W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:
F. B. Smith and family, 429 East Harborne St., Stockton, Calif.:
W. J. Smith, 1023 N. Wheeler St., McPherson, Kans.:
Windom, Kans.Nov. 5 to 26
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
C. K. Spell, Bethany, Okla.:
H. C. Stebbins, Waterville, Vt.:
Clintondale, N. Y.November

B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:
Chicago, Ill. (6100 Princeton Ave.)Nov. 22 to Dec. 10
Howard W. Sweeten, Ashley, Ill.:
Carl Tucker, Winchester, Ind.:
Mitchell, Ind.Nov. 5 to 26
N. E. Tyler, Belton, Texas, R. 5:
W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:
Wm. C. Urschel, 1332 Summit St., Findlay, Ohio:
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:
J. H. Vance, Bloomington, Ill.:
D. I. Vanderpool, Joes, Colo.:
J. S. Wallace, Carterville, Ill.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:
Frank and Marie Walkin, Song Evangelists, Bethesda, Ohio:
R. H. M. Watson, College Heights, Meridian, Miss.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Cleveland, OhioNov. 1 to 19
E. W. Wells, 1503 Trinity St., Austin, Texas:
Lum Jones, Ada, Okla.:
Thomas Keddie, 321 S. Reed, Lyons, Kas.:
Earnest E. Wiggins, 30, Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kas.:
Earl F. Wilde, Highlands, Calif.:
Lindsay, Calif.Nov. 1 to 19
J. E. Williams, Olivet, Ill.:
Waterloo, IowaNov. 5 to 30
Mrs. Bessie Williams, 314 Bols'd Arc St., Ft. Worth, Texas:
C. L. Wireman and Wife, Campton, Ky.:
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