

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 Blessing Holds Good

IT is impossible for us to make excuses for all the faults and failures of professors of religion without weakening the cause of religion itself. The only way out is to stand for the truth and reality of genuine, heart changing, conduct correcting, salvation and let those who fail to make good make their own excuses. Some people are inclined to question whether we are correct in insisting on the eradication of inbred sin from the hearts of believers because they see so few that prove that sin is all gone. And it is a fact that if a man allows holiness to include all who claim to have it, he will, to say the least, have a very liberal holiness. I really do not know what is the matter with these people and preachers who profess holiness and still have "spells," or manifest pride, or show evidences of worldly covetousness, or have their "modes and tenses," or who go into fits over a crying baby, or who use a "tongue of fire" in talking to or about their neighbors. They have me puzzled. But, come to think of it, I am not bound to understand or explain their cases. I *know* that God can and does sanctify the heart and nature of men and that His grace is sufficient to take out the old principle of evil from within so that there will not be any more uprisings and spells and sinful pride and covetousness and moodiness and carnal "nervousness" and lack of ability to tame the tongue; and if others do not know this, I am sorry.

In theory some people are good eradicationists, while in practice they are rather poor suppressionists. But I would rather have a good suppressionist for a neighbor than a poor eradicationist. But, thank God, we can all be good eradicationists by simply getting the old man eradicated by the baptism with the Holy Ghost and fire. For eradication is not merely a matter of theory, it is a matter of fact.

Ability to speak in either known or unknown tongues, power to perform miracles, or even ability to promote revivals is not the Scriptural evidence that the Holy Spirit has come in. Ability to live a holy life is the Scriptural evidence that the One who makes and keeps holy has come.

Holiness does not imply the living of a strained and

unnatural life. It implies the living of a devout and spiritual life in which the glory of God is put first with ease and delight. A truly sanctified soul may be troubled as to just what the will of God is, but he is never in doubt as to what he will do when he does find out what God wants of him. The sanctified man has pure affections and a correct will; he may err in judgment from lack of light, but he is *perfect in love* because of the abundance of grace.

Since sanctification is by faith (Acts 26: 18), it may also be instantaneous. Since purity is not maturity, one may continue to grow in grace after sin has been completely destroyed: in fact, he should grow more rapidly than he did while sin remained. But how few attain to a place where they have more love, more faith, more longsuffering, more patience, more of the spirit of sacrifice, more devotion to the cause of God, more love and charity for the brethren! In fact, I have seen people who continued to profess holiness become contentious and harder to get along with than they were when they first professed the experience. I have seen them become sour and inclined to sit in judgment on others, I have seen them depart from their old simplicity and humility and get to where they chose rather to be ministered unto than to minister, I have seen them get to where they were not so zealous for prayer-meeting and for the altar service and to where they looked upon their own interests more than they did upon the good of others and the prosperity of the Kingdom of God. But I think I have seen some people who did grow in grace and I know the Bible teaches that we may grow in grace. But what I was saying is that sanctification does not interfere with growth in grace, but it seems that it should rather promote it.

We, all of us, need all the grace that has been provided for us; it would be a very foolish pride that would influence us to think otherwise: and it does not enrich God to withhold nor impoverish Him to pour out, so why not let us go in for grace that will "Save to the uttermost"? There is scarcely any one who is living up to his full privileges in the grace of God, but let's you and I go in for His best.

DISOBEDIENCE TO PARENTS

BEHIND and beneath the State, the School and the Church is the home. The home is the fountain, the others are the stream; and the stream can not rise higher than its fountain head. Reformers who overlook the God ordained relation of the home to every other institution of civilized society will find that their corrections of the ills of mankind do not go to the real core of matters.

Paul calculated "Disobedience to parents" as one of the marks of hopeless apostasy of the race in the days when the world's cup of iniquity is too full to admit of the further extension of the day of Gospel mercy. We have not usually accounted family government as one of the important issues, but undoubtedly God so considers it.

It is a delicate matter and one that I do not care to mention needlessly, but one of the apostolic qualifications for the bishopric (the pastorate) was that the applicant should "Rule well his own house" and have his children in subjection with all gravity; and I have wondered what we would do for preachers if all those who have disobedient and worldly children should quit us at the same time. Perhaps the Apostle would not include the fathers whose children are grown—but, even so—we would miss the fathers of minor delinquents, if they should all leave our pulpits tomorrow.

Of course, it is all right to laugh at the old maids and old bachelors who try to give detailed advice on the bringing up of children, but I am not in sympathy with the idea that preachers should cease to preach on the necessity of family government just because they have families of their own. The Christian home is a practical and possible reality and no preacher should ever allow conditions to develop under his own roof that would close his mouth on the subject of the evils of divorce, the evils of the childless marriage and the evils of the anarchistic family.

The average American home has very little that could be called family government. This is a commercial age and we are turning our attention to the breeding and raising of calves and colts and other wares which the market demands, while the high and holy calling of parenthood and child culture are being sadly neglected.

But the child who is not taught obedience in the home will go out to trod upon the discipline of the school, to trample upon the laws of the State and to ignore and despise the demands of God. Many a grown up does not know what you mean when you preach to him that he should yield his will to God: for he never did yield his will to any one. His parents damned him by failing to teach him obedience when he was young.

Not only obedience, but many other lessons can scarcely be learned any where except in the home. Home is the place to

learn the meaning of sacrifice; but many a mother has damned her child by slaving for it, and many a father has cursed his child by indulging him. Home is the place to learn industry, economy and all prudential virtues. It is the place to learn truthfulness, honesty and all the basic qualities of true manhood. And if these virtues are not inculcated during the period of childhood, they are found later with but the greatest difficulty.

It is no wonder, then, that the Age itself can not long survive the collapse of the home and the anarchy of the family.

SIX WEEKS IN THE GREAT NORTHWEST
(Continued from last week.)

THE pastors and District Superintendents of the Northwest and North Pacific Districts received us and our appeal for Christian Education in a most cordial manner. These men are big hearted and broad minded and remind one of the great country whose spirit they have certainly imbibed. A man must be a man to succeed in the Northwest. The general spiritual condition of our churches up there is good, though it is acknowledged that a revival is needed there as well as everywhere else. Our churches do not have the attendance that they should have and we have only just begun to touch the edge of our possibilities.

"The trend of empire" is still westward. People are moving to the West and Northwest in great numbers. The old denominations can go to almost any coast city and build a church building, and then there is little to do but to wait for their people to come out from the eastern sections of the country and build up the congregation. But the Church of the Nazarene must matriculate from the *outside*. Nazarenes *must* have revivals. We must get the burden for souls as we have never had it before. We must pray down the holy fire upon all our altars. We must gather in the unchurched people and get them converted and sanctified. We must get our own children aflame with soul saving zeal. The harvest is truly white, but the revival is not on as it must come. Let us not close our eyes to the actual conditions, let us enter upon a covenant to fast and pray and believe for a great outpouring of the Holy Spirit upon the work of God in general and upon our own local church in particular.

There is too great a tendency to change preachers. It is impossible for a church that makes a habit of changing pastors every year or so to build up, and a preacher will not build up very much if he does not stay with his church for a good term of years. There is actual demand for more permanency in our whole arrangement. If a preacher cannot make good for a term of years, it is a pity to have him in the pastorate at all.

The whole world is so full of uncertainty and unrest that it is a poor time for us to

show too great a tendency to tear down and build over again. And there is room for the exercise of greater Christian kindness, larger charity, fuller confidence in the brethren and a greater amount of that grace—whatever the name of it is—that enables people to work harmoniously together for the common cause. The line between fidelity to conviction and stubbornness is so finely drawn as to make it difficult for one to be sure which side of the line he is on.

The Church of the Nazarene can succeed anywhere that it can keep out divisions and strife and clamoring and evil speaking, and keep the revival fire and glory on its people. And where it cannot do these things it deserves to die.

Questions Answered

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

Q. At what period during the process of full salvation does the Holy Ghost come into the believer's heart to abide? J. H. H., Wash.

Ans. At the time when the believer is sanctified wholly (John 14: 14, 15; I Thes. 5: 23).

Q. Did Jesus, between His crucifixion and resurrection, visit the spirit world and preach to the spirits of those who died before the Christian dispensation in order that they might believe on Him and be saved (I Peter 3: 18-20). J. L. W., Va.

Ans. This is admittedly one of the most difficult passages in the Bible and my explanation is not likely to be very satisfactory to you. I do not think that Christ ever did or ever will preach to sinners after they are dead with the object and purpose of bringing them to repentance and salvation. The present life is the period of probation and destiny is settled when a man dies. But the word *preach* may sometimes mean just to testify or declare and it may be that Christ did go to those who had rejected Him and by His very presence, as well as otherwise, testify and declare the truth of the things concerning Him which they had always refused to believe would come to pass. This may be the meaning of the passage in question.

Q. When, how and where did Abel get hold of the true way to worship, so that he pleased God? E. C., Calif.

Ans. He had the best possible opportunity to learn this from his father Adam who learned it directly from God. Cain did not fail for lack of knowledge but for want of grace.

Q. Does God speak *audibly* to His people, like one human being addressing another, now days? N. L., N. Y.

Ans. He does not. He speaks to us through His Word (The Bible), His providences and His Spirit; and His Spirit speaks within our spirits in a voice inaudible to the natural ear.

The Miracle of Redemption and the Cost of Greatness

By A. M. HILLS, D. D.

"Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her and said, Hail, thou who art highly favored, the Lord is with thee. But she was greatly troubled at the saying. . . . And the angel said unto her, fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And he shall be great and shall be called the Son of the Most High. . . . And Mary said unto the angel, How shall this be seeing I know not a man. And the angel said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is to be born shall be called the Son of God. . . . And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word."

THIS story is the account of the greatest miracle God ever wrought, told in words pure as the heart of Gabriel, and chaste as the language of heaven.

I. Notice that we stand here in the presence of the supernatural. We may well take the shoes from our feet for the place is holy ground. But up jumps an infidel critic, and tells us "There is no room for a miracle in the universe of God." "The gospel miracles are an excrescence marring the simplicity and beauty of the life of our Lord, and that if once they served a purpose, which is very doubtful, it were better now to say nothing about them." "They are sticks to be thrown into the rubbish heap."

Well, God and the angel Gabriel seem to have thought differently. And we all ought to join with them. The so-called laws of nature are only God's customary mode of operation, "the hands of God executing His beneficent will." But occasionally, to accomplish some worthy moral end He does something extraordinary and then we have a miracle. We call it the supernatural. And if there is an infinite personal God in the universe, such an action is highly probable and the most reasonable thing in the world. From the depth of our heart, we pity the man who scoffs at miracles. We personally crave the supernatural; we want something in our religion that can not be measured by the little tape-line of human reason.

We have a God too big to be the bound slave of the laws He himself has made, and the universe He created for His temple. Of this we are sure, we either have a supernatural religion, or we have nothing at all—no God, no Christ, no revelation, no salvation, and no possible heaven.

II. Why was there need of this supreme miracle of the incarnation? There was a vast race of sinners who had wantonly broken God's law and must meet the deserved penalty and perish forever, or they must be saved from impending doom by way of redeeming grace. But how could God innocently and honorably pardon such an innumerable company of rebels against His government? The just penalty of broken law must be inflicted unless some substitute for the penalty can be

found that will answer the needs of public justice as well as the infliction of the penalty would do. If men are saved at all it must be by some method that will leave God's honor unsullied and His government above suspicion of connivance at sin. Manifestly it must be by way of atonement. But who must make it? Certainly no man could do it, for man himself is sinful and in dire need of divine grace. No angel is great enough to supply the awful necessity of a doomed race infinite in number as the stars of heaven. This sad emergency must be met by God himself, or humanity is doomed and damned forever. So His only begotten Son, who was "holy, harmless, undefiled, separate from sinners, and higher than the heavens" joined Himself to human nature in the womb of the virgin that He might suffer and die for the world's sin, and open the gates of possible mercy to all mankind. So we have a miraculously incarnated Savior; miraculously raised from the dead, and miraculously ascended to plead for us at the right hand of God, and secure for us eternal salvation, or we have nothing, absolutely nothing at all. Every heart beat is bringing us nearer to an endless doom. In truth we have a religion whose sky is radiant with miracles, or we are hopelessly groping in a starless night, the prelude to "the blackness of darkness forever."

III. We learn from this story the only royal road to usefulness. The virgin Mary had a divine call to the greatest honor and the most signal service ever vouchsafed to womankind. She said to Elizabeth in an outburst of poetic fervor: "For behold from henceforth all generations shall call me blessed." But did it cost her nothing? Could not that great-souled sensitive woman foresee that it would cost her the suspicion of her neighbors, and reproach and shame, and a life-long shadow upon her picture and honor and good name? Even the aged Simeon, in the temple, holding the infant Jesus in his arms, said to Mary: "Yea, and a sword shall pierce through thine own soul; that the thoughts of many hearts may be revealed." And that piercing came in awful weight of agony, when she stood at the cross and saw the wondrous Son die as a criminal, on a cross of shame, the companion of highwaymen, amidst the execra-

tions of his nation and the contempt of the world. For men are brazen enough to call Christ the bastard son of a fallen girl, but that is exactly the belief of most of the higher critics, many of whom teach in and disgrace our Christian colleges.

Was the mother of the miraculous child honored? Was she called blessed? Yes—after her life of sacrifice and sorrow ended, and she had paid the price of glory. And is it not ever thus? Great usefulness is paid for by the immolation of self on the altar of the world's good. Moses is rated as the greatest purely human character of our race. But he paid the crown of Egypt for his honor and gave the throne of the world's greatest empire for a life of exile in the wilderness and the peevish complainings of a nation of unappreciative slaves.

Daniel was called by Gabriel "Greatly beloved of the Lord," but it cost him life-long captivity in a strange land, and a loyalty to God that would go to the den of lions, rather than give up his moral integrity and omit his prayers.

Of John Baptist, Jesus said "There is none greater born of woman" but his moral greatness cost him a life in the desert apart from men, and fidelity as a preacher at the expense of his head.

St. Paul in moral influence towers above all other men of the Christian centuries, but he tells himself the cost of his posthumous glory, "In labors more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen," etc. He trod no flowery path to deathless fame.

A politician has cautioned our countrymen against taking "unnecessary risks" but Jesus taught us that *we must die to live*. Without "unnecessary risks" there would be no Socrates, no Leonidas, no John Huss, no Martin Luther, no John Wesley, no David Livingstone, no Washington, no Lincoln, no American Republic, no world saved from the ambitious clutch of a wicked Kaiser, no anything worth having, or worth being.

When the men who followed Garibaldi from Rome asked him what their reward should be, he told them: "Hunger and thirst, forward marches, battles and death." They shouted, "We are your men." And he and they saved Italy.

God calls multitudes to usefulness and glory, as He called Mary, but few bow as she did in holy submission and say, "Behold, the handmaid of the Lord; be it unto me according to thy word." Few are willing to pay the price. It always costs something to be great in the estimation of the God of Calvary.

PASADENA, CALIF.

*"Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'er flow.*

*"He saw me plunged in deep distress;
And flew to my relief;
For me He bore the shameful cross,
And carried all my grief."*

Introducing the Preacher



Rev. A. R. Hodges of Lincoln, Nebr., was converted and sanctified and called to preach in 1895 at the age of twenty-four. He was a boiler maker in the rail road shops at Marshall, Texas, and commenced his ministerial activities from there. He has not been able to keep fully engaged in the work of the ministry all these years, but is a successful evangelist and a strong preacher. He is now re-entering the evangelistic field with great zeal and faith. He is worthy of a wide field of usefulness and we will hear from him.—EDITOR.

is behind the afflictions of Christ, in my flesh, for his body's sake, which is the Church" (Col. 1: 24).

A Pauline Minister

By REV. A. R. HODGES

THERE ought to be so many Pauline ministers that it would not be necessary to preach and write on the subject, but alas, on account of such a scarcity of this class of preachers, it is important and necessary to dwell at length upon the characteristics of such.

First. A Pauline minister has for his foundation, the conscious knowledge of the new birth, and the definite baptism with the Holy Ghost.

St. Paul had great natural ability, and was a post graduate, having concluded his education in his native city, Tarsus, under his Greek masters, and having been to Jerusalem to study under the great Hebrew Rabbi, Gamaliel, where he himself became a great master. He was a great logician, a profound reasoner, a great orator, a strong personality, and he possessed an indomitable will. But all this learning and eloquence and natural ability could never be a substitute for the new birth and the baptism with the Holy Ghost. There are multitudes today filling pulpits all over the land who are merely a *Saul of Tarsus*, who have never tasted of the powers of the world to come, and been made partakers of the Holy Ghost. They are the scribes and Pharisees of today and are found among those who are persecuting the Church of God. Mixers of the gospel of the Son of God, they pervert the people, instead of convert them. Blind leaders of the blind, and both will fall in the ditch together.

Second. God's ministers are not self-made, or college made, but Holy Ghost made, heaven called, commissioned and sent forth.

Paul in Galatians, first chapter, declared that he was an apostle, not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead, and, he continues, "The gospel which was preached by me, is not after man, for I neither received it of man, neither was I

THE NAZARENE PULPIT

taught it but by revelation of Jesus Christ. . . . Neither went I up to Jerusalem to them which were apostles before me." No man can preach the gospel of Jesus Christ effectively, and in its fullness until it has been revealed to him from heaven by the Holy Ghost. The Bible is a supernatural book, the ministry is a supernatural ministry, and the Christian life is a supernatural life.

Third. A Pauline minister is fearless. Whenever a man is called and commissioned a minister of Jesus Christ, and sanctified, he has been delivered from the fear of men, fear of death, fear of judgment, fear of failure, and fear of starving. Hear Paul: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20: 22-24).

Fourth. A Pauline minister is aggressive. "Regions beyond" is the motto, and having gone once, he says "Let us go again." "I am a debtor both to the learned, and to the unlearned, to the Greeks, and the Barbarians, and as much as in me is, I am ready to preach the Gospel to you that be in Rome, For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." And the apostle urges all to forget the things which are behind, and to reach forth to those things which are before, and to press toward the mark of the prize of the high calling of God in Christ Jesus. And he concludes by saying, "Let us as many as be perfect be thus minded" (Phil. 3: 13-14).

Fifth. A Pauline minister is a man of sacrifice. He has convictions for which he will sacrifice place and prestige. Whatever he possesses of talents, gifts of eloquence, personality, force of character, wealth or influence, *all*, blessed be God, *all* is on the altar of sacrifice. And to this agrees the apostle to the Gentiles, as we hear him cry, "What things were gain to me, those I counted loss for Christ, yea doubtless I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but refuse that I may win Christ." "That I may know him and the fellowship of his suffering, being made conformable unto his death" (Phil. 3: 10). "Whereof I Paul am made a minister, who do now rejoice in my suffering, and fill up that which

is behind the afflictions of Christ, in my flesh, for his body's sake, which is the Church" (Col. 1: 24).

Sixth. It is a prayerful ministry. If any will but read the fourteen Epistles of Paul, they can not but be impressed with the fact that he was a great prayer. He lived in the very atmosphere of persistent, persevering, prevailing prayer; he seemed to be saturated, and surcharged with the spirit of intercession, and constant supplications. In Romans 1: 9, he calls God to witness that without ceasing, "I make mention of you always in my prayers." Again, 1 Cor. 1: 4, he says, "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ." And in Eph. 1: 16 he declares that he ceases not to give thanks for them making mention of them in all of his prayers. We hear him praying, in Col. 1: 3, for a people whom he had never seen. He tells them that just as soon as he had heard of their faith, and love which they had to all saints, he began to pray for them. In Phil. 1: 3, 4, he is thanking his God upon every remembrance of them, always in every prayer of his making request with joy. And for the Thessalonians (3: 10) he declares that he is praying night and day. To Timothy, he says: "I thank my God whom I serve from my forefathers that without ceasing I have remembrance of thee in all of my prayers night and day" (II Tim. 1: 13). In Philemon fourth verse, he continues, "I thank my God making mention of thee always in my prayers." Oh, what a prayer, and I wish to reiterate that the Pauline ministry is a ministry of prayer.

Seventh. It is a ministry of grave responsibilities. Responsibility is the correct measurement of our lives, and no man can get a correct measurement of his life until he views it from the viewpoint of eternity. God sees all things in the light of their true and eternal relations, and places the emphasis where it belongs. It was in this light that Paul viewed the interest of mankind, and his own personal responsibility to God. Therefore says he, "Seeing we have this ministry, as we have obtained mercy we faint not, but having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God" (II Cor. 4: 1, 2). "Now then we are ambassadors for Christ, as though God did beseech you by us: . . . be ye reconciled to God" (II Cor. 5: 20). "For it is a fearful thing to fall into the hands of the living God" (Heb. 10: 11).

Eighth. It is an ideal ministry. When Paul received his commission to preach the gospel, its purpose was to turn sinners from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among those which are sanctified by faith that is in Jesus. And this is the commission every true

minister of God receives. Ephesians 4: 11, 12, 13 describes a diversified ministry with a unified aim. Glorious indeed is this aim—that Christ may be in you the hope of glory. “Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus” (Col. 1: 25-29).

In closing. It is a glorious ministry. The great apostle to the Gentiles, the battle-scarred warrior of a hundred battle fields, is now on the last lap of the race and is measuring arms with the last hordes of Satan and the emissaries of hell which threatens his onward march to the celestial city, with his girdle of truth buckled tight, his shield of faith, and breastplate of righteousness adjusted properly; the helmet of salvation and the glittering sword of the Spirit; fearlessly, and heroically he wades triumphantly through the last phalanx of the enemy of souls, slaying them right and left until all hell is put to flight, and the old warrior scales the heights. And just at that moment he gets a vision of the celestial city, with its emerald throne, its waving scepters, glittering crowns, harps of gold, shouting seraphims, and rejoicing angels. But before he takes his departure, he shouts back a farewell message to those he is leaving behind: “Endure hardness as a good soldier of Jesus Christ.” “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them who love his appearing.”

The Parable of the Pounds

A BIBLE STUDY

By E. P. ELLYSON, D. D., Pres. Bresee Bible College, Hutchinson, Kansas.
(Second installment.)

THE second great teaching of Jesus in this Parable of the Pounds is relative to the interim between His First and Second Advents. He is away in the far country awaiting His kingdom. In the country which is near, which He has left and to which He is to return and reign, there are just two classes of people. This is a division which He makes relative to their attitudes toward Him and His kingdom. First, are His servants. There are but ten of these, suggesting that they are few in number. Second, are the citizens. These are not numbered but evidently they are greatly in the majority. In considering these we will reverse the order.

The name by which the last class is designated, Citizens, suggests that they are of the world, that their hearts are set upon temporal things, that all their interest is on the earth where moth and rust corrupt and thieves break through and steal. They represent the common world crowd. Now there are three outstanding facts revealed relative to these.

First, is their attitude toward the reign of Christ; they do not want to submit to His mastery and they seek to prevent His

reign upon the earth. Certainly no one can question the correctness of this picture. The common world crowd throughout this age has not, and still does not, want to come under the real leadership of Christ. There is sometimes a willingness, and even a desire, to apply and receive the benefits of certain of the social and ethical teachings of Jesus but no disposition to accept Him, to receive His salvation and submit to His mastery of the life. Everywhere, in society, in business and in politics, by actions, and often by words, they are sending forth the cry, “We will not have this man to reign over us.” This world is not a friend of grace. It crucified the Lord once, and still keeps Him on the cross outside the gates; there is a hatred of the real Christ. They will somewhat accept the Teacher but not the King; He may suggest, but not rule.

Second, is their ascendancy in the world during this time. The large majority of the inhabitants of our world have, and continue to reject the Christ. The big crowd travels the broad road; it is only the few that are really chosen and go in at the strait gate. At no time since Jesus went into the far country has any large percentage of the world's population been truly Christian; at no time has the church, the true church, been in the ascendancy. The true church has always been the small crowd and usually is persecuted by the worldly.

Third, is the continuation of this condition until Jesus returns from the far country with the kingdom. There is still a very great company of citizens when Jesus returns. There is not the slightest Scriptural ground for thinking the world will all, or even largely, be converted before Jesus comes again. When He returns He will be received by but a small minority. This fact is revealed clearly wherever the Bible refers to this time. The hope, which is of Romish origin, that the church in the present dispensation shall convert the world, or even a major part of it, and ascend to political power, is a false one. The true hope is for the present salvation of a minority and the return of Jesus to reign. But while the majority of the world's population between the First and Second Advents of Jesus are a rejecting citizenship, there is all the time a few who are servants of the coming King. These are in the world but are not of it, as are the citizens, their citizenship is now in heaven with their coming King. They have already accepted the King as their ruler, they are His servants awaiting His return. This parable also reveals three outstanding facts relative to these servants:

FIRST, before leaving the far country, the Nobleman, who is the coming King, endows these servants with the power of usefulness through service. He distributes among them ten pounds, or a certain amount of money, the means of exchange by which business is carried on. What does this distribution of the pounds represent? Let us see if we can find out. Is not Christ's First Advent gift to His servants, not the world citizens, but the servants, the gift of the Holy Spirit? and is not this gift an endowment of power for service? He gave them, as the promise of the Father the command to tarry until they were endued with power from on high, and He told them they should receive power after that the Holy Spirit had come upon them. He breathed upon them saying, “Receive ye the Holy Spirit.” And very soon after His departure for the far country He sent the

mighty Pentecost filling them with the Spirit. The Christian's ability to do the things of the kingdom is the presence and power of the Holy Spirit. He is the medium of carrying on the business of the kingdom. Unaided human talent and skill can not serve here, there must be a special bestowment from the Nobleman. And Paul tells us there are gifts of the Spirit which He gives to every man severally as He will to profit withal. All the servants may have the gift of the Holy Spirit and each a gift according to his ability.

SECOND, the servants have a responsibility to this gift. They are told to “Occupy till I come.” By this He means that each one shall use that power which has been given him to live and serve and by use to increase it. During His absence Christ expects His servants to be busy. Of course they will be busy about the affairs of the kingdom. And the kingdom work of this period is, as we have seen, seeking and saving that which is lost; looking for the Zacchaeus crowd, those of the citizens who are hungry and can be reached. Christ has given to His servants the means of carrying forward this business of the kingdom in His absence, the gathering out from the world crowd and training a company to be with Him when He comes.

THIRD, these servants differ in the degree of faithfulness they maintain toward the King in their service. Some of them, possibly two-thirds of them, put their pound to use. Of these some increase their gift more than others. With some, the pound becomes ten; and with others, it becomes five. But there are those who for fear of loss do not invest their pound in service, but seek simply to preserve it, and seem to think they are doing well to “hold their own.”

Thus Jesus in this parable pictures the times in which we are now living, the times of His absence in the far country. He shows us the two influences in the world, the one against, and the one for His coming kingdom; each represented by a class of people, the larger number being that against His reign; those who are for Him are charged with grave responsibility, but gifted with the means to successfully meet with responsibility.

Complete Salvation

By ROY L. HOLLENBACK

STRICTLY speaking, we are only partially saved even when we are dead and our spirits are in heaven. Salvation embraces complete restoration of the whole man, physical and spiritual, to God's design. So salvation will not be complete until our body, which has been redeemed by the blood, and sealed by the indwelling of the Holy Ghost is completely delivered from the power of the Devil. The Devil has the power of death (Heb. 2: 14).

Salvation is three-fold: it is *for us* in the death of Christ, which provisionally delivers us from all the penalty of sin. It is *in us* by the communicated life of Christ and the indwelling of the Holy Ghost, which completely delivers us from the power of sin. It is *upon us*, when our bodies shall be redeemed from the corruption of death, and clothed with immortality in the resurrection.

“We can not afford to miss a copy of the HERALD of HOLINESS. We like it so well, we read it through and through, then have it bound in a book, at the close of every year. We like it so well, we talk it to our friends. Hence, we are able to favor you with our renewal, and send you a subscriber for one year.” Thomas M. Graves, Iowa.

“Our paper is getting better all the time. The Questions and Answers is worth the price of the paper. How I do enjoy the ‘old boys’ sermons. God bless them.” El. H. Grees, Texas.

OVER THE SEAS FOR SOULS

We landed about 4:00 p. m., Wednesday, September 27, at Southampton, England. It took only a few minutes to get past the customs and we were soon on the train for London where we had to go to get another train for Glasgow. About the most oddly different thing that I have seen over here is their trains. They are small, look like toys beside our great passenger and freight cars; and their engines are quite as small according as the cars, but they "get there just the same." They run swiftly and smoothly. Each separate coach has several apartments, with two benches running crosswise and facing each other, and these apartments are entered by side doors. This is the arrangement of the third class accommodations—have had no experience with the first class. Will have to be content to guess about them.

We spent a day and night in the fine old village of London. Was so very tired and worn from the long trip at sea that I was glad to get in a bed. It was still and not writhing like a snake as I had been used to for days. But my brain kept up the motion until I had had a night's sleep on land. Hurried out the next day to see a few places of interest. The Houses of Parliament first took my eye. They are wonderful structures, but was disappointed to find them on lower ground than the surrounding buildings, and scarcely no grounds adjoining. They do not seem to seek commanding sites here for their public buildings as we do in America, which so greatly adds to the beauty and grandeur of ours. Only a moment here and I hastened just across the way to see the famous old Westminster Abbey, part of which is more than 800 years old. It is the burial place of kings, queens, and others that the nation has "delighted to honor." It is the 11th chapter of the Hebrews of British history. Such a place is odd indeed to an occidental—a church house being a cemetery. And yet when you come to think of it it is not such an inappropriate thing to do. Here is entombed a dead religion, and in the services funeral dirges are sung. We have begun a practice quite similar and equally as becoming—and foolish—in putting up funeral signs in our church windows. Unintentionally they and we have found the fit place for the dead, or to place memorials to them—such things are expected in graveyards.

St. Paul's Cathedral was the next place that I wished to see. But beyond the architecture of the great old pile it did not interest me much. These old churches are about the poorest things imaginable as places of worship. Great columns of stone rise in the midst of the auditorium and shut out vision and sound. But they are wonderful monuments of a glorious past, and their historic associations will ever make them shrines to the English and English speaking peoples. St. Paul's is also a place of many monuments and memorials to departed greatness, but much of them are more recent than found in Westminster. From here I hastened to the Tower of London. This grim old structure, too, dates back some 800 years, and has seen more tragic history than any other building in Britain. Of all places of historic interest in the great city, Westminster and the Tower of London head the list. While in the one is entombed the Nation's honored dead, in the other has occurred so much of the dark, tragic and bloody of the country's history. It has in turn been a castle, palace and prison, and is now used as a barracks for soldiers. Many of the great offenders—and pretenders—have been imprisoned here, and many a head has dropped from the chopping block within its grim walls, others have been hanged, shot and otherwise disposed of—both innocent and guilty. Here can be seen the headman's ax that has often seen service and been stained with human blood. I looked upon the spot where stood the scaffold on which many noted men and women were hanged or beheaded. The sighs and groans and look of despair haunt your mind in every room, corner and tower. Oh, the "inhumanity of man to man!"

Here in the Tower are also to be seen the crown jewels of the kingdom—symbols of the acme of human pride and pomp. Gold, and precious stones of "purest ray" sparkle and dazzle, wealth beyond the wish of avarice—crowns, diadems, swords, and scepter, mace and whatnot—emblems of usurped power that one poor mortal wields over others. Dead are the hands that once held the scepter and sword, low in dust lie the heads that once wore these crowns and diadems. So shall soon be those that hold them now, but there is no crown in the tomb, nor sword nor scepter there—for "there is no difference." The sovereign and serf, crowned head, shoeless feet find their common level and mix in common dust in the tomb. Though great may be the monument or mausoleum that marks the resting place of the one, and the grass kindly carpet the other, but alike they lie down in corruption and clay and before the Judge of all the earth "there is

no difference." I turned away from these things of beauty—but not a joy forever—with a tinge of sadness. The dark tragedies transacted here were occasioned largely by the desire for these baubles or envy of those that wore and wielded them. The history of man has been one long story of dispute and disappointment, intrigue and tragedy, war and woe. Circumstances vary, conditions differ, but poor foolish man changes but little.

After seeing these sights and hearing the recital of the dark days and bloody deeds, a walk will be refreshing and diverting. So we retraced our steps to St. Paul's and along the Strand, one of London's finest business streets, as far as Trafalgar Square. We have a way of getting diversion and passing some pleasant moments by "window shopping"—a habit learned while waiting for wife to purchase a hat. London has many beautiful shops and stores; and as window shopping costs nothing I very much enjoyed taking a peek at them—from the side walk—the safest place to take a view.

I hardly feel that I should fail to speak of the lovely country side of Southern England. The most inviting and pleasant I think I ever saw. The little farms and gardens are marvels of neatness and careful cultivation. Every foot of ground is utilized. I most wanted to have wife and children with me and secure one of these pretty patches and a cottage and be an English farmer.

I got away from Glasgow on a night train and landed safely at my journey's end the next morning after 10 days since I had left home and loved ones. Dear Brother Sharpe, our District Superintendent of the British Isles District was at the station, but arriving a little earlier than I anticipated we missed each other. However, being a good "getter-around," I found no difficulty in finding his lovely home on the outskirts of the city. And the Sharpes did not fail to make the travel-weary preacher feel at home at once. Father and Mother Sharpe are wonderful people. To them is the credit for all our good work in these Isles. They were turned out of their old church and pastorate, and had to "go out under the stars" as did our sainted Dr. Bresee and many others that have been the starters and builders of this great work of organized holiness. "The word of God is not bound," but is bound to win. Amen.

JOS. N. SPEAKES.

CHICAGO CENTRAL DISTRICT

I was on my knees in my parsonage at Indianapolis, when I was called by long distance telephone, telling me that I was elected District Superintendent of the Chicago Central District for the coming year. I went up to the city and bought a couple of grips and have been on the move ever since.

I came to Chicago Saturday night, September 9. I found that God had put a burden on my heart for my work. I preached at the First Church Sunday forenoon. A rainy day but a fine crowd. No greater people in the world than our Chicago First Church. They treated me royally. Brother Schurman is going in for a great year.

I went over to Woodlawn church at night. I had a good time with them. They had not secured a pastor, and after conferring with their board, came to a conclusion that Rev. B. H. Haynie, of Little Rock, Arkansas, was the logical man for the place. He is now on the job and from all sides I am hearing the most favorable reports.

I met with the District Advisory Board, Monday, at Austin church in Chicago. Here at Austin, Brother Strong has a strong people and a fine crowd, and is making things go. He had a tent meeting in progress with the Beebe evangelistic party.

I came to Olivet on Tuesday. Spent the night there and came to Mansfield on Wednesday. We have helped them to get a new pastor in the person of Rev. A. R. Brooks and wife. They are getting a good start, together over there at Mansfield. Dear Father Howe is getting near the crossing. Let us remember him at the throne.

I came to Bloomington, Illinois, unheralded and unannounced. I stayed here over Sunday. We worked up a good crowd by Sunday night. We have some fine people at this place. Sister Martha Howe has been supplying the pulpit here.

On Monday I came to Decatur and was met by our own Brother Milby and what a good kind brother he is, with a wife fully the same way. I spent a day or two in Decatur, meeting with the Church Board on the West Side, and their good pastor, Brother H. R. Garvin. They have one of the very best church building propositions here of anywhere on the District. We are trying to buy property for some \$10,000.00, and by all it is admitted to be one of the very best buys of all Chicago District.

From Decatur I came to Springfield, and here in the capital city I found a fine crowd of good people, who really want to do something. They have

bought a fine lot under the very eaves of the capital for some \$4,000.00, and our good pastor, Brother Gallup, and people have erected a temporary tabernacle, and something is going on over there.

I left Springfield for Tallalula, where Brother J. D. Roach and his good people are pushing the battle. It was my privilege to meet at this place Rev. W. A. Ashbrook and his good wife, who have done so much for the Nazarene work in Illinois.

I came from Tallalula to our Bethel church. Here is the home of our dear Brother Henrick and family, who have been such a great blessing to our church and our people. The pastor of our church, Brother Beever, and his good people are putting in a new basement and are intending to erect a new parsonage.

I spent the following Sunday at Galesburg, Illinois, with Brother and Sister Laird. Our work is new here, but promising.

I also spent the Saturday night with Dr. and Mrs. G. A. Jiles of Wataga, who are instrumental in raising up our work at this place.

I came Monday down to our new work at Lomax on the Mississippi River. While not a strong work, here are some good people in a very needy field. The truth is we have a great section in this vicinity, about a hundred miles wide and one hundred fifty miles long with practically no Nazarene churches at all.

After leaving Lomax, I spent a few days visiting our churches at Canton, and preached for Brother Wallace, then having service at Saint David. Then spent one night at Maple Mills, which is said to be the oldest church of our denomination between the Rocky Mountains and the Alleghenies.

From here I came over to Effingham, Illinois, and I must say among my rounds, I found at this place a preacher in the person of Brother Graves, who was willing to sacrifice and suffer to make our work go. We raised \$500.00 on Sunday night to buy a lot, and after visiting the mayor and some of the citizens, they assured us they would give us \$500.00 or \$1,000.00 more. We are going to put in a tabernacle and get a temporary building.

We left this place and came across a section for some hundred miles. We might say that on either side of the National Road, which is from Terre Haute to St. Louis, there is a strip of one hundred fifty miles wide without any Nazarene churches, with the exception of Effingham. We have many large cities and a great opportunity in this vicinity.

At our little country church down at Middleton, I found that they were about ready to give up the ghost. At this particular place, for a section of over a hundred square miles, they have no Sunday school at all. I insisted that they start a Sunday school and we have this community started, and they have since secured a pastor.

We came over to Mount Vernon. In this city they have made a desperate effort to plant our church. So far we have not succeeded. We have some good people, but many of them were discouraged. It is our plan to hold a good campaign in this city, buy a lot and put up a tabernacle.

Then we made a little trip to our churches in southern Illinois. We first visited with Brother Fitch and his good people in Benton. Here our people are mostly miners but some of the finest in the world. They have a good church and are getting on.

Our next stop was at Duquoin, here again I was put under conviction by the sacrifices and the efforts of Brother Newton Evans, our pastor, and his good people. They have done the miraculous in this place. They have bought them a new church and we are planning an evangelistic campaign, and it is the purpose of your humble servant to go and dedicate their church and raise the rest of the money needed, November 12.

On one rainy Saturday night we met with the people at Murphysboro. Here we have a fine people and a good pastor in the person of George Cornelius. We were privileged to spend Sunday with Rev. J. O. and Edna Wells Hoke, who have been such a great blessing to the Chicago Central District. We had a good day with them and had a number of people at the altar at night as seekers.

I came Wednesday night and preached for Olivet. Here Brother Whistler and Professor Sanford are really holding things together. I must say that the school is getting along in fine shape and things are really going.

I met with the District Advisory Board and Home Missionary Board after completing my rounds and they assured me that they were going to get back of an aggressive campaign and try to do something for the nine million people in the Chicago Central District. There are a few churches scattered over the District that I have not visited, but I think I have been to fifty out of sixty. We are going in for a great time this year in the Chicago Central District.

E. O. CHALFANT, *Dist. Supt.*

WHAT DOES A FATHER'S INFLUENCE AMOUNT TO?

SO much has been said and written and sung about the influence of mothers, that we wonder sometimes if men have not just about concluded that a father's influence does not amount to much in his children's lives, anyhow, and that he is not particularly responsible therefore in the sense that the mother is, for the example he sets them. Is this true?

A Sunday school teacher says "No." One day she was asking the children in primary room whom they wanted to meet first when they got to heaven. One bright little fellow gave an answer which startled her. "I am not going to heaven," he said very calmly.

"Not going there! Don't you want to go?"

"No," he said in a decided tone of voice. "Mamma and sister are going, but I am not; I am going with father."

Here is another incident:

A little boy ran into his mother's room one day and asked if he might play like he was papa.

"Certainly you may," answered the busy mother.

The child looked at her in some surprise.

"Are you sure you won't mind?" he asked.

"Of course not, dear," she said, wondering just why he should be so earnest about it.

A little later she decided to go and see what he was doing. He was in the back yard trying to harness Rover to his little express wagon. The dog was not having a very good time, and was rather restless. So the little boy jerked him now and then, and swore at him, just as his father did when he harnessed the mules to the farm wagon!

This was what he meant by playing like he was papa.

But it is not necessary for a father to set a bad example in order to injure his child's character: he can do it by neglecting to use the influence which a father alone can have.

A youth went to a physician to be treated for a very terrible disease.

"You are in a dreadful condition for a boy of your age," said the physician gravely. "Of course you know that you have brought it on yourself by the way you have lived."

"Yes, I know that now," answered the boy sullenly.

"Didn't you know it before? Did no one warn you that sin would do this for you?"

"Yes, my mother did. And I had a Sunday school teacher who talked pretty plainly to her class of boys when we were about twelve years old. But I did not believe them."

"Didn't believe them? Why?" asked the doctor.

"Because they were women and I did not believe they knew what they were talking about," was the unexpected reply.

"What made you think that?" asked the doctor.

"I do not see how I could be expected to think anything else," said the boy. "I was young and did not know much, so I figured it out this way: If what they said was true then my father would certainly talk to me and warn me as earnestly as they had for he was obliged to know more about it than they did. But he did not and then there was the minister where I went to church. And other men who called themselves Christians who had known me from childhood. None of them broached the subject to me: Just those two women; very naturally I concluded that what they said was just from a woman's view point and that they were a bit wrought up over it. Do you think it strange that I paid little attention to them?"

Do you dear fathers, who may chance to read these lines?

I do not think we are grateful enough to our fathers for what they have done for us. Children should be taught to appreciate the toil, and

THE HOME

Conducted by MRS. J. T. BENSON

self-sacrifice and unselfish love of the father just as much as they do that of the mother. And we should be careful to point it out to them. It is a bad habit we have formed, that of writing poetry, and singing songs, and shedding tears over our mother's love only. It presents but a part of the truth to the human heart. I believe we ought to have a father's day, as well as a mother's day. Children should be trained to appreciate what their fathers mean to them. And fathers should be taught to recognize the fact that they have a tremendous influence which no mother can wield for them in the life of the child.

THE LITTLE STREETS

"Tomorrow I'll do it," says Bennie;

"I will by and by," says Seth;

"Not now—pretty soon," says Jennie;

"In a minute," says little Beth.

Oh, dear little people, remember

That true as the stars in the sky,

The little streets of Tomorrow,

Pretty Soon, and By and By,

Lead, one and all

As straight, they say,

As the King's Highway,

To the city of Not at All.

—ANNIE HAMILTON DONNELL.

HOW A MINISTER MET A GIANT

In early manhood the Rev. Mr. H— preached among the roughest colliery districts of England and Wales. In his reminiscences, he tells about his encounter with "Big Jock." This giant collier had been angered by the attempt of previous "parsons" to reform him and he sent word to Mr. H— that he would thrash him if he came to see him. Mr. H—, nothing daunted, went to the miner's cabin one morning and gave a loud knock.

The door flew open, and Big Jock's enormous figure filled the doorway. Beyond him, the clergyman caught sight of a table roughly set for a meal, and a number of round-eyed children with their spoons poised half-way.

"I've had a long walk. May I come in and sit down to breakfast with you?" he inquired.

"Tha mayn't," said Big Jock, truculently. "Tha bain't coomin' in; I be coomin' out. And I've heerd what tha's said o' me, and tha knows what to expect, man. I be a-going to lick thee; I be a-going to lick thee now."

"Very well," agreed the parson, "but I should put up a much better fight if I had breakfast first; and if there is going to be a fight, it seems a pity it shouldn't be as good a one as possible."

"I bain't going to fight thee; I be going to lick thee," corrected Jack, grimly. "Tha can't fight."

"Perhaps not, though if you assault me I shall try," agreed the parson. "But at any rate, I can take a licking. Only I'm quite sure I could take it better after breakfast. I am feeling extremely hollow."

Jock glowered for a long moment, then made way for his visitor with a hospitable roar of invitation: "Come in and fill thee oop, then, tha comical little bunch o' pluck! Time enough to lick thee arter, if us finds a licking needful."

The hospitality so formidably qualified was promptly accepted, and by the time the meal was ended, neither "us" nor either one gave any further thought to the averted "licking." They had become firm friends.—Sel.

READY FOR SERVICE SMALL OR GREAT

When a great man was asked why God had given him such power over men's hearts, he replied. "I have been thinking of that, and I see how it is. The Lord looked down from heaven upon the earth and said, 'Where can I find the weakest, the smallest, and the meanest man on the face of the earth?' Then he saw me and said: 'Now I have found him, and I will work through him. He will not be proud of it. He will see that I am using him only because of his littleness and insignificance.'"

The British Missionary society was seeking for a suitable man to send out to help Dr. Morrison in China. A young man of great piety and industry was called before them. After a long talk with them, he withdrew and the Committee discussed the advisability of sending him as assistant missionary. "He's too plain and rough," said one of them; "I don't think he will answer at all." Finally it was agreed that if he would be willing to go to Dr. Morrison as a servant, the Society would send him. A brave member of the committee was sent to tell him. Without a moment's hesitation the young man replied with a happy smile: "Yes, sir, certainly. I am willing to do anything, so that I am only at work for Jesus. To be a hewer of wood or drawer of water is too great an honor for me when the Lord's house is building." That young man went to China as a servant, but afterwards he became famous as Dr. Milne, one of the most successful of missionaries.—Exchange.

BORNE FROM ABOVE

At the time of this writing there is a peculiar-looking structure in New York City at the corner of Fifteenth Street and Irving Place. Formerly there was a twelve-story building here, and the owners decided to add six stories more. Then they discovered that the old building was not strong enough to bear the weight of the six additional stories. What could be done? Expert engineers solved the problem, and now the six stories are being suspended in the air above the lower twelve, their weight resting, not on the old building, but hanging from heavy girders above, which rest on five pairs of huge columns, two hundred and fifty feet high, erected on each side of the old building. While the work is in progress the six stories seem to hang in mid-air.

Looking on that building I saw there a symbol of all Christian workers. Each one is too weak to bear a great burden of responsibility, utterly unable to stand the strain of attempting great things for God, but the responsibility is borne and the great things are accomplished, because their burden is borne from above. They are able to go in their might, because their might is given them from on high, Jehovah is with them. It is an old story from which we learn this lesson.—Sel.

A BAD MASTER

Fire, says the proverb, is a good servant, but a bad master. So is mammon. As a servant, riches may minister to every good, temporal and spiritual—to comfort the sick, to soothe the afflicted, to help the poor, to spread the gospel! As master, fire itself can not burn the heart as riches destroy and torment the soul.

REMEMBERED

It is for a beautiful deed of love, for having done her utmost for her Savior, that Mary of Bethany is remembered today throughout the world. For what shall I be remembered in my little circle?

"A home unhurt by sighs or tears,
Where waiteth many a well-known face.
Not strange and cold, but very dear,
The glad Home-land, not far away—
Where none are sick, or poor, or lone,
The place where we shall find our own."

Are We Losing Our Burden for Lost Souls?

NO greater tragedy can come into the life of a Christian than to discover that the burden for lost souls has been lost. The first impulse of the converted heart is a prompting to bring some one else to Jesus Christ. Few who have really been converted have continued long in the Christian life without feeling an intense passion and burden for the salvation of others. One of the clearest evidences of regeneration is the fact that the convert becomes a soul winner, not only in the ordinary sense of the word, but in a peculiar way in that the burden at times becomes so intense that rest, recreation and food are forgotten while under the burden for some precious one for whom Jesus died. **Countless thousands will be lost because someone failed.** There is no greater responsibility placed upon a Christian than the responsibility for reaching the throne of God in intercession for a soul about to be lost. It is so easy to say that we have prayed through, which sometimes merely means that we have scratched the surface and prayed for a while more indirectly than directly for the real object in view, intermingling with our prayers so much that deals with our own personal needs that we mistake a sense of joy as a positive answer to prayer, when in reality it may only be an indication that we are in divine favor and our prayers are reaching the throne and if continued will bring the victory and the salvation of the one for whom we are burdened.

We state that the greatest tragedy that can come to the individual Christian is to lose the burden for lost souls. May we also say that no greater tragedy could be imagined than a church with little concern for others, consumed with a desire for selfish success, possibly through human system and effort, without much divine help.

DANGER AHEAD

There are countless thousands of individuals, and possibly hundreds of churches, that at one time were tremendously burdened and thrilled with a desire to be classified with the company called "peculiar," but are today aimlessly drifting with the tide, putting forth but feeble efforts to stem the tide of unbelief and worldliness.

We have been made to rejoice time and again during the past few days when reading letters from our pastors and our people in various sections of the country, in which they stated that the needs of the church, and especially of the Missionary Board, would be made the subject of fasting and prayer and that no sacrifice that they might be asked to make would seem too large, but that they would go the limit, which means they would virtually give everything they possessed to make possible the continuance of the work of God.

We believe that the majority of our people possess a desire for the constant manifestation of the supernatural. But some, because of the peculiar pressure that is being brought upon the saints of God in these last days, yield to the temptation to seek an easier way to secure results;

and therefore the prayers and petitions that at one time ascended the throne of God have died out and what little success they are having is the result of a universal blessing that is upon the movement. To these we would speak especially, warning them of the dangers just ahead for the individual or the church that at one time had a greater passion and burden for lost souls than it has today. **Is it not possible that the Spirit will cease His operations if we fail to recognize Him and ask for His help?**

WHAT SHALL WE DO?

The victories of yesterday will not suffice for today. It is truly wonderful what God has done for us as a people. Our missionaries literally girdle the globe today. Hundreds and thousands are hearing the Word of Life for the first time. Thousands of others are waiting for their first message. Our missionaries will be able to reach some; but many, very many, will be lost without ever having heard a single message of hope, and will be counted among the millions who have drifted from the cradle to the grave without having heard of Christ and His power to save. Can we afford to **RECALL** a single missionary? Is it true that we are attempting **TOO MUCH**, or is it possible that what we need is increased zeal and faith that will rekindle the missionary and revival fires where they have died out, and intensify with holy zeal and enthusiasm the individual or church that may even now feel that it has reached its limit? so that they with renewed efforts will attempt greater things in the name of Christ, our King and our Savior, who is depending upon us to do our part in reaching the perishing millions of earth?

MONEY A MILLSTONE

There are several reasons why seasons of fasting and prayer are necessary at this time. Not only that our financial needs may be supplied—they may seem great and they will be a millstone around our neck if our holy zeal and passion for souls dies out—but we need special prayers at this time that a mighty revival of old-time religion may sweep over our movement—and not only our movement, but our nation and the entire world—which will give to the world one more chance to accept or reject Jesus Christ. Again we feel that special seasons of fasting and prayer are necessary in order that we avoid drifting into formal ways and methods of getting the money for the work of God.

We need today, as in the day of old, the widow's mite. We need the gifts that come, not because the church requires that money be given, but because the Holy Ghost has spoken to the hearts of men, revealing what should be done with the money that He has entrusted to them. *A gift recently of 10c from an invalid brother 67 years of age, living in the State of Kansas, with the statement that it was all*

the money he possessed in this world, and that it was being sent with a prayer that it might help is an indication to us that the Holy Spirit is moving on hearts.

Another gift of 30c from a precious sister who washes daily to supply the food and clothing for a family of children, with the statement that this gift practically represented her all and that it was being sent with a prayer that it would be of some help is another indication that the Holy Spirit is at work.

A letter from a brother who sends \$5 that had been given to him by a precious saint of God who washes to support her invalid husband and two little children should stir the hearts of thousands who have money laid away in the bank and invested, some of which, at least, could be withdrawn from the banks and used in this emergency.

A letter from one of our pastors, enclosing \$142 representing an offering given by twenty-five people after they had prayed a week and prepared for a special offering indicates that our pastors are hearing from the Lord in a special way on this subject.

We might mention many other letters that we have received, with offerings large and small. We have mentioned those that seemed to represent extra sacrifice. We know of others who have sent larger sums and some would imagine that because they had done this they were abundantly able to give, but we happen to know of some who have made large offerings, not because of an abundance of money, but it was an accumulation as the result of many days, weeks and months of self-denials that few would think of making in order to accumulate a substantial sum to be placed in the Lord's work when so directed by the Holy Spirit.

A GREATER NEED THAN MONEY

It is true we need money. It seems we never were face to face with a situation so serious. And yet we are convinced that if a few thousand people will get under the burden with their prayers and do their best, that God will not mock us. His **promise** can be verified today if we are willing to pay the **price**. **What shall we do?** Pay the price and intercede for a lost world? Or shall we seek an easier way and meet at the judgment the lost of earth who lived in our generation and feel then, if not before, the terrible soul-anguish that will come upon us when we stand in the presence of the One who gave His life for the redemption of a lost world, because we were unwilling to give up what in that day will be absolutely worthless, and because of our failure the work of God was retarded and souls were lost?

I send this earnest message not only to the members of the Church of the Nazarene, but to Christian men and women everywhere, with a sincere desire that there may be a real, genuine awakening in the hearts of all of us that we may more fully realize the great possibilities of a life of prayer and the awful tragedies that are sure to follow if we fail to do our best.

E. G. ANDERSON.

The World's Heart Cry



A THOUSAND MILLION heathen are marching from the cradle to the grave, without God, without hope, without the gospel. Is it that they do not want the peace and joy that come through knowing Him? Is it that they would not change their life of sorrow and degradation for the better life? No, we believe that the great majority are really yearning for something better and different.

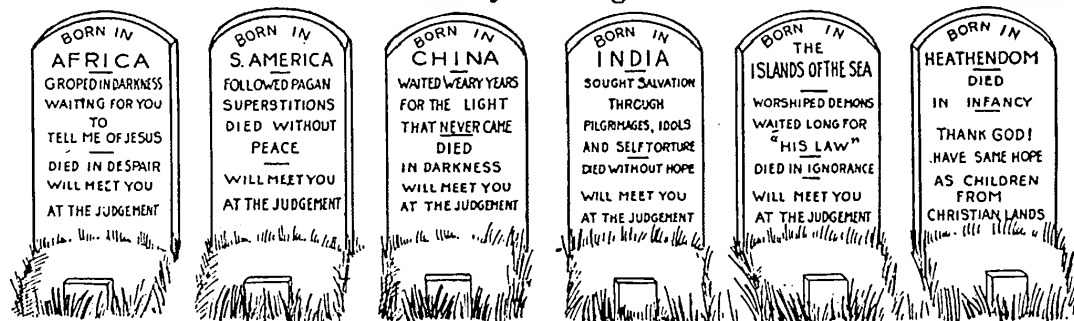
The words of a heathen woman should appeal to all of us. She said, "Tell your people how fast we are dying, and ask them if they can not send the gospel a little faster." Then the words of the Indian woman should make us feel like doing our best. She said, "Oh, tell us again who He was, and tell it slower, for we forget so soon." And then the words of the Chinese woman will indicate how anxious they are to hear it again, when they have once heard it. She said, "Are we only to hear

this once—only once?" And the words of the Burmese boy show how even the children desire to know our Christ. He said, "Does Jesus Christ live here? Tell me where I can find Him. Tell me, oh, tell me!"

These quotations certainly indicate that the heart burden is the same the world over. They ask for something that will satisfy. They are willing to make almost any sacrifice in order to find satisfaction. They will measure their length on the ground for weary miles; they give their bodies to be burned; they feed their babies to the crocodiles; they endure the most excruciating pain and suffering because they have been told that by so doing they will find the relief that they seek for. But we know that there is no hope except in Jesus Christ, "for there is none other name under heaven given among men whereby we must be saved."

DYING

Thirty Million Heathen will die this year without the gospel
What are you doing for them?



LOOK at the graves. Read the words on the tombstones. Ask yourself the question, "Am I doing my best to save their immortal souls?"

Think of nearly a third as many as the population of the United States dying unevangelized every year! What shall we do about it? Shall we decide to retrench and call home some of our missionaries? Or shall we say, "By the grace of God, we will do our best. We will support the missionaries we now have so they can continue their work."

Remember the night cometh when no man can labor. What we do we must do quickly.

PRAY, PRAY, PRAY.

Fill this out, writing plainly, cut it out, and send it in to

Rev. E. G. Anderson, Treas., General Board of Foreign Missions,
2905 Troost Ave., Kansas City, Mo.

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

Credit
Church

District

Name

Street or Route No.

City and State

Through the kindness of our dear Brother Herrell, Secretary of the General Board of Home Missions and Evangelism, we have the use of this page in the HERALD OF HOLINESS to present the foreign missionary needs to our people.

When praying do not forget our dear Brother Herrell and the great burden he carries for our home missionary work.

E. G. ANDERSON.

WHY THIS FAILURE?

At a recent District Assembly in his special talks to ministers General Superintendent Williams called attention to the asserted fact that ninety per cent of those entering business fail, and followed this with the statement that a still larger per cent of those who enter the ministry fail. We have no reason to question the truthfulness of this statement, but being true, it is a fearful fact that should thoroughly arouse us. Think of it! Out of every one hundred who enter the ministry, less than ten of them really succeed. This has made us ask the question, why all this failure? Does the fault lie all with the minister, or all with the people, or part with both?

But before we attempt to answer this we must have some clear view of what we mean by success. Success in one line may not be success in another. A man may be holding the position of a pastor and be making a success as a farmer, or as an insurance agent, or as a school teacher, or as a social leader, and be utterly failing as a pastor. There are ministers who seem to think all that is necessary is to deliver an occasional sermon, and churches that seem satisfied if a service is held occasionally in any kind of a place, with any kind of a crowd and with any kind of results. Only that is a success which accomplishes that for which it is designed. What is the purpose of the Christian ministry? It is to build up a kingdom that is in this world but not of it, a kingdom which is organically represented by the church. The minister must be a church builder. This means he must get people saved and into the church. In the church he must help them to build Christian character. He must also raise the funds, or provide for them to be raised, for the maintenance of the church and its institutions both locally and connectionally, at home and abroad. He is the human leader in the church and unless he leads and is a church builder he is not a success.

Why then this failure? Taking the church as a whole I believe the primary reasons are lack of Christian experience, of divine anointing, of divine vision. There are many deeply spiritual persons in the ministry, great and good men; but there are hundreds holding these positions professionally with no spiritual experience or anointing. Some of these, it may be, are called a success because they have built up a large religious social club under the name of a church, but they are a complete failure. This work can not be done by mere natural forces and creaturely activities; Christian experience and divine anointing are absolutely essential.

While this is probably the primary cause for ministerial failure in the general church we do not believe this is the primary cause in our own denomination. Our ministers, usually at least, have the blessing and somewhat of the anointing. There is no question but that a larger anointing would be most profitable in the work, but it is usually admitted that we are more spiritual and greater prayers than many others. The primary cause for our failure may probably be found elsewhere. It is possible that we have been mistaken in the oft made statement, that if we keep blessed and keep the glory down that is all that is needed. No doubt this is a primary need, but is it all? The facts prove that it is not. I fear that our attitude toward the church has been too much like the mother who attended prayermeetings, prayed for the glory and wanted the hottest things possible and turned her boy over to the Lord. The boy ran the streets while she went about to meetings and he finally landed in the penitentiary. She did not do her part, her everyday part, by her boy. God had given him to her to care for and instead of caring for him as she should she turned him over to the Lord. Now the Lord has put the church in our care and we have largely turned it back to Him thinking if we keep blessed He will do the rest. Because of our presumptuous trust and failure to do things the work greatly suffers. The fault is twofold.

First, the fault is with the minister. Many pastors are working on a hit-and-miss plan. They have no definite program. They have made no careful study of the best methods. We have been afraid of methods, calling them all "red tape," to our own hurt. But the fact is we all have some kind of methods we are following. If they are not good they are bad. The best we can say for the hit-or-miss method is that it is very poor and does not bring the results we should have. Methods of themselves are formal, powerless, dead, but without methods we become presumptuous and fanatical. Neither methods by themselves, nor anointing alone is sufficient. Success will come through both method and anointing.

Second, the fault is with the people. Often when the pastor tries to do something he can find no helpers. Many people seem to think they are fulfilling their part when they attend some of the re-

THE PEOPLE'S FORUM

ligious services, and they are doing the pastor and church a great favor to give an hour or two each month for a board meeting. And the board meeting is scarcely called to order until they begin to fidget and try to hurry things through so they can go home. Certain members are appointed on a committee and they are too busy to attend to it so next month when the pastor calls for a report he is told they have done nothing. Many members of the church are unwilling to give any time to the work of the church. How can a pastor succeed under such conditions? All plans and methods fail unless they are worked. No matter what measures may be passed by the church board, be the plans for carrying them out ever so good, they will fail if they stop with the passing. Some of our pastors are up against an almost impossible proposition because of a membership that is preoccupied with temporal affairs and are willing to give any time to the church work.

Can the fault be cured? Largely. Let the pastor not only pray, but let him study methods. There are some good books on methods he can read. Let the people unhitch some from temporal affairs and give to the church the time that belongs to it; not just its devotional service but its other work. Let a position on a committee be considered a sacred duty, a work to be done. An anointed and working pastor and people following wise methods will not fail.

E. P. ELLYSON.

AN UNEQUAL DIVIDE

THE writer of this caption wishes to call attention to some facts regarding the remuneration of our evangelists, against that of our pastors.

We do not believe that any pastor should receive as a salary less than \$15.00 or \$20.00 per week, with free parsonage, and in most cases this amount is entirely too small. No church should withhold from its pastor a liberal remuneration, one that will enable him to provide for himself and family the necessities of life equal to that enjoyed by the members of his church. Some of our smaller churches are not able to support a pastor for full time, hence, the time is coming in the near future, that if these weaker churches do not have a revival and strengthen their forces, our District Superintendents must be given the power to group the weaker churches, and place pastors over two or more churches.

Again, a number of our evangelists are not willing to accept calls from these weaker churches, hence, not many revivals are being held among these churches. It is far better for an evangelist to keep busy in the spread of scriptural holiness at the small sum of even \$25.00 per week and free entertainment, than to be idle half the time, and waiting for calls from the larger churches.

This writer believes it to be an unequal divide for a pastor to toil from day to day and endure the trials, persecutions and responsibilities of a pastorate on a salary of from fifteen to twenty-five dollars per week, and the evangelist who is called to hold a revival meeting to demand, or even expect \$50.00 per week, and free entertainment. Some of our stronger churches are fully able to pay their evangelist well, and we are glad to note that such churches are having two or three special meetings every year. But many of our weaker churches which are not able to finance a revival are growing weaker each year. God-called and God-sent evangelists should be willing to enter every open door, even among our weaker churches and they should go into new towns and cities where we have no churches and hold revivals on full salvation lines all over this land, driving our stakes for a siege of from four to six weeks, or longer if needs be, and at the end organize a Church of the Nazarene in every town and city in the land where possible.

The writer having had much experience in the pioneer work in Texas and Oklahoma and other states, is assured of the fact that what we need is to come down from off our stilts, in seeking the easy places and go out to endure hardness as good soldiers of Jesus Christ, and be willing to suffer a little as Christ suffered, and take our eyes off the financial part, and be willing to accept free entertainment and such free-will offerings as the people will give, and by so doing prove ourselves to be in apostolic session.

J. H. VANCE, Evangelist.
Bloomington, Illinois.

INCONSISTENT INCARCERATION OF THE MINISTRY

(A Modern Application.)

"For it seemeth unreasonable to send a prisoner and not wish to signify the crime laid against him."

CHARGES had been made against the Apostle and he had been apprehended and placed in prison. When arraigned in judgment, he was dissatisfied with his trial and appealed to Augustus, hence the desire to furnish the higher court all details regarding the prisoner upon sending him. Two charges were pending against the Apostle; first, for being a Nazarene, and second, for preaching the resurrection of the dead, which doctrine was as fiercely assailed in that age as is that of full salvation now, and even more.

The pen of inspiration doubtless set down the order in which the charges were made, and are being made until now. In Acts 24:5, we find the first accusation, viz: "The fact is we have found this man a perfect pest; he stirs up sedition among the Jews all over the world and is a ring leader of the Nazarene sect. He actually tried to desecrate the temple but we got hold of him" (Dr. Moffatt's New Translation).

Today some say, "Surely, no other local church ever had to contend with so many pastors of the type we always get; they condemn us poor hard-working (?) laymen for not cordially receiving the General men who are pushing the Publishing House Campaign, and 'always' raising money for Foreign Missions, Church Extension, and the Schools. Then when we just can not help but protest against having our little weak class drained, and tell them right out publicly that what little we are able to raise ought to stay in the local church, they declare we are boycotting the general interests of the church. He actually tried to (desecrate the temple) tear up the church with so much bragging, and 'we got hold of him' in the board meeting and just gave him to understand it had to stop."

In Acts 25:18, 19, we find the second accusation, "Against whom when the accusers stood up, they brought none accusations of such things as I supposed, but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." The preaching of the power of a resurrected Christ brings offense. There are few contracted localized folk, who have ever been noted for soul winning, proving the power of a resurrected Redeemer. Rather, of such people the Wise man wrote, "Where there is no vision the people perish." By observation I have learned the truth of the slogan, "God does great things for those who undertake great things for Him." Great growth is noticeable in both individuals and churches which upon becoming a part of the church they rally to the cause and are enthusiastic, whether able to support its enterprises in a material way or not. A clamoring, murmuring spirit is a dead give-away that a person is not willing at heart to do his duty, not mentioning sacrificing. The source of the accusation that "they affirm this Jesus is alive," is from outer quarters generally, and serves as the best of advertisement.

Let us willingly step into the arena and nobly stand for the principles of Christianity and the heaven-born objectives of our church and allow the text to ring down through the decades describing the inconsistencies of our fellow-beings who would our progress retard: "It seems absurd to me to forward a prisoner without notifying the particulars of the charge" (Moffatt's New Translation).

CHAS. F. PEGRAM.

EARLIMART, CALIFORNIA

"We have just finished a five week's tent meeting at this place, and am sending for District Superintendent C. A. Gibson to come and organize a church here next Sunday. Praise the Lord for victory!"

The writer was very ably assisted in the meeting by Rev. Vale Johnson and wife. Brother Johnson is pastor of the Church of the Nazarene at Waukena. He had charge of the singing and Sister Johnson officiated at the piano. They are real soldiers of the cross. God bless them.

Many of the people here seemed strangers to the doctrine of holiness at first, but we feel now that a number more will soon be casting their lot with us, in addition to the ones who came in during the meeting.

The meeting all through was characterized by much of the presence of the Spirit. I love this pioneer work; it surely is a wonderful work. It is real soul stirring and inspiring. We praise the Lord for the privilege of being engaged in this wonderful work. We took four subscriptions to the HERALD of HOLINESS; expect more in the near future.

We go from here to Waukena to hold a meeting in Brother Johnson's church. We ask an interest in your prayers.

W. J. CALL.

TENNESSEE DISTRICT

We entered our new field of labor about one month ago and will give a brief report of our first month's work. The work of this Assembly year was begun with Brother Welch at Monterey, on top of the Cumberland Mountains. Spending from Friday till Sunday in his revival meeting, with several in the altar, and four or five blessed. Brother Welch has his church well in hand, and is arranging to build a new church this year. Next we went to the Monoville circuit, Brother G. C. Hesson, pastor. This circuit has four churches, and is located in a fine section of the country. Brother Hesson has the hearts of his people. They seemed to stand with him to a man. Our trip on this circuit was honored of the Lord and we expect great progress there during the year.

Next we went to the Zion circuit, which has three churches. Here we found some division, but it was arranged all harmoniously. Sunday was a great day at Zion church. The shouts of the saints rang out with no uncertain sound. Monday we boarded the train for Paris where we had a good service. This church is undergoing some difficulties, but the pastor, Rev. E. T. Cox, has the situation well in hand, and we are expecting a great year's work at Paris.

Tuesday night we preached in the Presbyterian church at Bigsandy, and had a full house and a great service. We have no church, nor church building at this place, but we hope to have some time in the future. Wednesday night at Faxon we had a full house, and a very good service. Brother Cox, the pastor, had just closed a revival at this church which seemed to put new life into the people.

Wednesday night and Thursday I spent with my parents; this was a great treat to me as I had not seen them since Christmas. Thursday night I went to Stewart and was met by the pastor, Rev. S. W. McGowan. We had a good attendance and a good service. Friday at noon I landed at Rev. T. M. Patterson's, who is the pastor of the McGees chapel circuit. Sister Patterson had prepared for us a nice dinner, after which Brother Patterson and I talked over our plans for his circuit. Friday night we had service at Bearsprings. We have no church, but use a public building for our services. We had a good crowd and received a class of seven into the church. On Saturday we had a baptismal service and seven were baptized. Saturday night we had a good service at Long Creek and we received a class of three into the church. Sunday we had all-day services at McGees chapel. God was there to bless us. Sunday night we closed at Lick Creek. Several came forward for prayer. In all we had a prosperous trip over this circuit. Brother Patterson made us feel he was with us every inch of the way. Monday and Tuesday nights were spent at Erin, preaching each night to large crowds. One was definitely blessed at this place. To go to Erin was almost like going home with me, as I served this church five years as pastor. Brother McGowan has the hearts of his people and his church is moving on with victory.

W. F. COLLIER, District Superintendent.

REPORT OF EVANGELIST EARLE F. WILDE

Since the first of January we have held meetings in Redlands, Pasadena, Indio, Los Angeles, Pasadena Camp Meeting, Long Beach, Denver, Venice, and at the present time are engaged in the last week of the revival campaign here (Oakland, California). Our co-laborer at this place is Dr. Chapman. We are having a splendid revival in this place. Dr. Chapman is preaching the old gospel in simplicity and power, and seekers are finding the Lord.

Our best and largest meeting this year was the campaign in Brother Crockett's church in Denver, Colorado. Brother Crockett is a master of organization. Ushers were selected with care, ten of them, and they were on the job at every service. Information bureau, book table, secretaries to take names and addresses of seekers. Orchestra of about twenty-five pieces. Everything necessary to a great revival had been planned and prayed over and put into practice, and no wonder God honored the efforts of pastor and people in the salvation of about 400 people. Dr. John Matthews was the preacher, and how he did preach. God was magnified, Jesus was lifted up, and the Holy Ghost honored, and time and time again the altars were filled with praying seekers. Some of the scenes were indescribable. Dr. Henricks was on hand the last week and preached turn about with Dr. Matthews, and God also honored his ministry. We found as noble a band of saints as can be found on the globe, there. Brother Crockett is one of the most successful pastors in the church. In six years he has literally dug out all we have in Denver today. No association or church has assisted him in any way whatsoever. He has engaged no evangelist for the whole time until our coming for this meeting. God has given him

over 5000 seekers at his altars in six years. They have built one of the finest church buildings to be found, and have lately built on another section, doubling the seating capacity. God bless Brother Crockett and his noble band of saints at Denver, Colorado. This church will soon become one of the leading churches of the denomination, if it has not already reached that place.

Mr. and Mrs. Knight terminated their evangelistic work with our party at the Denver meeting and returned to their home in Highlands, California, to place their boy in school. Wife and I are traveling together now. Have enough calls to keep us busy for many months to come. Personally, we never had a better experience than we enjoy at this time. We have had no rest to speak of for many months and no promise of any in the near future. We praise God for His gracious dealings with our souls, and go ahead with a heart full of praise that He has counted us worthy a little corner in the great harvest field. Our next meetings are at Lindsay, San Francisco, Placencia, Redlands, Riverside and Holtville, California. Pray for us.

EARLE F. WILDE and WIFE.

PASADENA UNIVERSITY

We are pleased to give you a brief report of the work being done at Pasadena University. This year we are confining our work to Pasadena, having eliminated the Los Angeles branch. We thought best to concentrate all of our efforts and energies in one place instead of dividing them between two places.

We are pleased to report that we have registered almost five hundred students, which is more than we had in Pasadena last year at this time. The upper divisions are all growing rapidly; our College of Liberal Arts, Bible College, and Academy have all increased very substantially. We will doubtless go considerably over the five hundred mark by the second semester. The personnel of the school is the best in the history of the institution. The Church has some coming preachers and missionaries who are preparing for their life work in Pasadena. We have never seen a cleaner, more intelligent, earnest body of students anywhere. They are here for business and we believe the church and the world will hear from them in the days to come.

We are able at this time to furnish plenty of work for almost any number of young men and women who find it necessary to work their way through and desire to do so. We have many calls for our students to work which we are unable to fill and the wages are very good. Our girls get on an average of from twenty to twenty-five dollars per month and their board and room, while our young men receive on an average of fifty cents an hour for their work afternoons and Saturdays. This enables them to pay all of their expenses very nicely. The working students are allowed to pay their tuition in monthly installments from their earnings. Many students tell us they do not work as hard in working their way through Pasadena, as they used to work when they lived at home and went to school. The people of Pasadena are especially good to our students. This institution has won a warm place in the hearts of the local citizens.

We had a splendid revival at the opening of the school year with Brother Suffield. Many of the students were converted, sanctified, or received a definite call to special work at home or abroad. It would do you good to hear the ringing testimonies and shouts of our students in our chapel services, prayermeetings and church services. God is truly good to us and we purpose by His help to keep the revival fires burning in every department throughout the school year. The two churches of Pasadena are doing excellent work and both pastors are lending their hearty cooperation in every way possible. We devoutly thank God for the spirit of fellowship that prevails among the Nazarenes of Southern California. Surely we are entering upon an epoch of great victory, both in the school and in the churches.

A. O. HENRICKS, Pres.

"I am heartily in favor of the Publishing House with all of its interests, and feel that I could hardly do without the paper. It is a great help to me, with editorials and the other useful instruction and information. I earnestly ask an interest in your prayers for myself, and my brother's motherless children." W. H. C., Texas.

OUR NEW CATALOG

will be mailed with the Herald of Holiness of November 22d. Plan to order your Christmas gifts from it.



Review of Recent Books

A book! It is the chorus of the ages—it is the drawing room in which kings and queens and orators and poets, and historians and philosophers come out to greet you. If I worshiped anything on earth I would worship that. If I burned any incense to any idol I would build an altar to that. Thank God for good books, healthful books, inspiring books, Christian books, books for men, books for women, Book of God. It is with these good books that we are to overcome corrupt literature.—TALMAGE.

A BIOGRAPHIC SKETCH OF HENRY CLAY MORRISON—By C. F. Wimberly, B. A., D. D., Fleming H. Revell Co., 214 pages. Price \$1.50.

This is the volume for which the many friends and admirers of Doctor Morrison have long waited. The author's personal devotion to the subject of the sketch is apparent all the way through, yet we feel that it would be difficult to overestimate the influence of Dr. Morrison's life, not alone in the church of which he is a member, but throughout the entire religious world. The same literary quality which characterizes other works of Dr. Wimberly is maintained in this work.

FOOTSTEPS IN THE PATH OF LIFE—By Marcus Dods, D. D., Geo. H. Doran Co., 215 pages. Price \$1.50.

A book of meditations and prayers for every Sunday in the year, by this prolific and scholarly writer. Whether instinctive or due to early training, but most likely the latter, we have always had an aversion for printed prayers and this volume has not succeeded in abating this now well entrenched mental attitude. The brief devotional comments or meditations bearing upon the scripture verses preceding them are really fine. The book however should not be classed with the many that are written to meet a real need.

A CHURCH ORGANIZED AT CARTHAGE, MISSOURI

"Let everything that hath breath praise the Lord. Praise ye the Lord."

Five and one half weeks ago the Church of the Nazarene set up her banners for the first time in this beautiful modern city. Now we have a membership of forty-five, have purchased a nice church in a splendid location, taking immediate possession and the future is bright with promise of enlargement and prosperity.

The services were held in the large brown tent belonging to our new District Superintendent, Rev. E. C. Dees. The weather was ideal and great crowds attended while God manifested His favor and power from the first of the meeting. On the third night a great break came and many were the victories won under the following brethren who ministered from time to time: Revs. E. C. Dees, L. W. Dodson, W. I. Deboard, R. E. Dunham of Arkansas, B. D. Sutton and finally Rev. N. B. Herrell, all of whom were free and anointed in service. Song evangelist, C. C. Childers, and wife had charge of the music during the greater part of the meeting, and were much appreciated; at the close they were assisted by Brother and Sister Sutton.

The last Sunday, October 29, was a glorious day. The messages which were delivered by Rev. N. B. Herrell were freighted with Holy Ghost power, many sought God at night, the victories were clear; the doors of the church were opened and a goodly number joined amid shouts of praise. This was the regular afternoon for the "get together" or rally meeting, as they term it, of our young southwest churches at Joplin, Carl Junction, and Webb City. Many from these sister churches had been attending and assisting during this entire meeting and were now present to praise the Lord and rejoice over the great victory won for God and our church.

The climax of the entire meeting came on the following Monday night, when the campaign closed. After a beautiful song by Brother Sutton, and a very helpful message on "The Nazarene," by Brother Herrell, our District Superintendent, in his genial manner, presented the terms of securing the property in view. Brother Herrell took charge of the offering, and a genuine case of spontaneous, hilarious, hallelujah giving and pledging followed until more than \$1,500.00 was raised. To God be the glory.

Southwest Missouri is marching on in triumph and God is opening doors on every hand.

MRS. CARRIE M. FLOWER, Reporter.

WOMAN'S MISSIONARY CONVENTION

Cambridge, Massachusetts

Last week was a landmark in our history. About two years ago our Woman's Missionary Society was formed in our church, and since that time has almost doubled in membership. The annual convention of the Woman's District Society was held October 11 and 12. We had the privilege of entertaining the members of this convention in Cambridge. The ministers of the District held their meeting in our church Wednesday morning and afternoon, which proved to be a great blessing to all who could be present. The woman's Convention began Wednesday evening and ended in a wave of glory Thursday evening. Sister McClellan, returned missionary from Burma, addressed the meeting Wednesday evening. The inspiration of her spirit and words will go with us through all the coming days. On Thursday evening Rev. George Franklin, missionary from India, gave the address. We shall never forget how everyone was thrilled with his intense earnestness and zeal for the lost and fallen in heathen lands.

This was indeed a great convention. The watchword was "no retrenchment," and the keynote was struck when we all decided to do our utmost to prevent this thing from taking place. A large number of young people from our Eastern Nazarene College signified their intention of going to foreign fields as missionaries. God bless our school.

Our new pastor is imbued with a spirit of love and self-sacrifice for the unsaved everywhere, and as pastor and people we are determined to press the battle against the world, the flesh, and the Devil for the spread of scriptural holiness over this lost world. Our people have always been self-sacrificing in their giving, but the lesson which we have learned from the convention is a determination to double up as much as possible, especially for foreign mission. We voted in our Sunday school to do our best to make our offerings for missions this year two hundred dollars more than last. Our Woman's Society raised nearly five hundred dollars last year. They have already raised three hundred dollars the first six months of this year. I wish to say, for the encouragement of the Board of Foreign Missions and others, that it looks as if we would go from four to eight hundred dollars in excess of last year. Pray for us.

A. R. SHEPHERD, Church Reporter.

VICTORY AT WINNIPEG, MANITOBA

God still lives, Hallelujah! I have been with our young church here for three Sabbaths. They had no church, but worshipped in a hall that joined hard to a dancing academy on the same floor. This bad neighbor and other Satanic elements opposed us very much. God came and gave us the victory. We had some few clear cases of full salvation, and two good healing services.

The church said God gave us the best interests and audiences they have ever had. The landlord told them they must vacate their hall November 15, thus again they were without any place to hold meetings. I urged them to close a deal for a property which they had in view; they did so. It is a fine buy; a good lot and a cottage on it and in one of the best locations in the city. Sabbath afternoon I took up an offering for the new church. The brethren, though few in number and all hard-working people, together with some friends in the meeting, soon subscribed \$1500.00 on the new church.

Last night the pastor, the church board and some members and friends went over to the new lot and held a very good sod-breaking service. We sang "My hope is built on nothing less," then prayed and sang "How firm a foundation ye saints of the Lord," etc. Some Scripture was read from I Chron. 29 and Joshua 1. After another hymn and a few remarks your humble servant, the writer, stuck in the shovel and brought out a heaping shovel full of soil. Twelve men, nine women, and the pastor's two small boys all dug out some earth. God surely blessed us and the enterprise is going through. We are determined to improve the victory, so I am staying with them another full week to help on the finances. Here is a good motto: "The way to do a thing is to do it."

F. W. Cox.

EVANGELISTIC REPORT

Since our last report, we have been in five good meetings, three camps in which we had charge of the singing, also did some preaching.

The first was Winchester, Indiana, camp. Our co-laborer in this meeting was Rev. Arthur Zepp. God was with us and gave a great blessing.

Our next meeting was Cleveland, Ind., camp. How we did enjoy working with Rev. John Hatfield and J. W. Montgomery. Their messages were great, and God came on the scene and many said

ANOTHER VICTORY

A telegram from General Superintendent R. T. Williams, who presided over the Louisiana Assembly, brings additional encouraging news. It states that \$650 was subscribed by our dear people in Louisiana attending the Assembly. This, together with the amount already pledged, brings the amount for Louisiana to something over \$1,000. This is wonderful giving and we feel it represents real sacrifice and heroism. It is truly wonderful how our people are responding to the appeals to help raise the \$100,000 for the Publishing House. Continue praying and believing.

E. G. ANDERSON, Treasurer.

they could feel the presence of God when they came on the camp ground.

From this meeting, we went to Springer, Illinois, camp. The evangelists were Rev. W. R. Cain and E. E. Shelhamer. God gave us a great meeting. It was said to be the best for years.

We began a meeting, September 17, at California, Pennsylvania, in the Church of the Nazarene. It was what we call a genuine revival. People made restitutions, paid up old grocery bills, made peace with their enemies, paid back tithes, took off their diamond rings, and wept and prayed until the fire fell. Glory to God! He still answers prayer and puts His seal upon the truth. The pastor, Rev. W. R. Strickler and his church stood by us and gave us a good offering. A good class united with the church at the close of the meeting.

Our last meeting was at Shelbyville, Indiana, in the Church of the Nazarene. This was another good meeting. Many found God; some who had never been saved, and they went through in the old-fashioned way, gave up their lodges and tobacco and joined the Nazarene church.

We believe in "stringing the fish;" eleven joined the church, and more will unite later.

Our next meeting will be in Ashland, Kentucky, Church of the Nazarene, Rev. John Fleming, pastor. GEORGE and EFFIE MOORE.

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

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

GIVING THANKS UNTO GOD

"O give thanks unto the Lord."

NOVEMBER TWENTY-SIX

I. We ought to give thanks.

1. In the name of Christ. Eph. 5:20.
2. Through Christ. Rom. 1:18; Col. 3:17.
3. Unto God the Father. Col. 3:17; Psal. 136:1-3.

II. We should give thanks for:

1. The remembrance of His holiness. Psal. 30:4.
2. His mercy. Psal. 136:1.
3. The gift of Christ. II Cor. 9:15.
4. Deliverance from sin. Rom. 7:22-25.
5. Victory over death and the grave. I Cor. 15:57.
6. Before eating. Jno. 6:11; Acts 27:35.
7. Supplying of temporal needs. Rom. 14:6, 7; I Tim. 4:3, 4.
8. For all things. II Cor. 9:11; Eph. 5:20.
9. Continually. Heb. 13:15, 16.
10. In everything. I Thes. 5:18.

III. Thanksgiving should accompany:

1. Prayer. Neh. 11:17; Phil. 4:6; Col. 4:2.
2. Intercession for others. I Tim. 2:1.

IV. Christians should:

1. Be exhorted to give thanks. Psal. 105:1.
2. Approach God with thanks. Psal. 95:2.
3. Enter God's gates with thanks. Psal. 100:4.
4. Always offer thanks unto God. Dan. 6:10.

V. Examples of Thanksgiving:

1. Eve. Genesis 4:1, 25.
2. Joseph. Gen. 41:51, 52.
3. David. II Sam. 6:1.
4. The shepherds. Luke 2:20.
5. Those whom Jesus healed. (1). The man with palsy. Luke 5:25. (2). The centurion for his son. Jno. 4:53. (3). The woman bent with infirmity. Luke 13:13.

"JUST BETWEEN US"

Week-to-Week Visits With

"Our Folks" on Matters of Mutual Interest

OPPORTUNITY

For this week's "talk" we are devoting most of the space allotted to us in passing on to you a few thoughts of Dr. T. DeWitt Talmage on "Opportunity." While we muse on these things, may the "fire burn within us." We shall not pervert the truth in the following paragraphs by either a direct or indirect inference that its application is more fitting to the ministry of the printed page than to any other phase of Christian work. We are satisfied to have you make your own application letting this article emphasize what we have so often said concerning neglected opportunities of reaching men through religious literature of all kinds.

At Denver, Colorado, years ago, an audience had assembled for divine worship. The pastor of the church for whom I was to preach that night, interested in the seating of the people, stood in the pulpit looking from side to side, and when no more people could be crowded within the walls, he turned to me and said, with startling emphasis: "What an opportunity!" Immediately that word began to enlarge and while a hymn was being sung, at every stanza the word "opportunity" swiftly and mightily unfolded, and while the opening prayer was being made, the word piled up into Alps and Himalayas of meaning and spread out into other latitudes and longitudes of significance until it became hemispheric, and it still grew in altitude and circumference until it encircled other worlds, and swept out and on and around until it was a big eternity. Never since have I read or heard that word without being thrilled with its magnitude and momentum. Opportunity. Although to some it may seem a mild and quiet note, in the great gospel harmony it is a staccato passage. It is one of the loveliest and awfulest words in our language of more than one hundred thousand words of English vocabulary. "As we have opportunity let us do good."

NAZARENE PUBLISHING HOUSE.

BROWNSVILLE, TEXAS

This is a pioneer district. Holiness is certainly needed here, and I am doing my best to win souls and am making progress on holiness lines. I preach regularly on Sunday nights alternating with three other ministers, and am teaching the men's Bible class in our community Sunday school, which is held in a community building; was also elected Temperance Superintendent, in the Sunday school, and a member of the executive board of control of the community house. I have been preaching here for the past year, and the people all know the stand I take on the Bible doctrine of holiness. I do my best to preach it straight. A good field is opening up here for a Church of the Nazarene. We are looking forward to the time when we will be able to launch a campaign for souls with a strong leader. Dr. R. T. Williams has already promised us he would come, and we are abiding God's time. We desire so much to start right and not bring reproach on the cause and make it impossible for God's true workers to win.

I certainly feel I am where the Lord wants me and He is using me to His glory. I need your prayers and can truly say I never loved Him more than at the present. And I have never prayed more than I have since coming to the Rio Grande Valley of Texas. It is my meat and drink to do His holy will. Pray for me and pray for this place that God shall be glorified in raising up a people here who will really love Him.

J. H. DENNIS.

A GOOD MEETING AT HOUSTON

The writer closed a good meeting at Houston, Texas, October 15. The crowds were very small, but the number who were saved or sanctified was very gratifying; there were between 25 and 30 professions.

They are building a nice chapel here which will be completed soon. Houston Nazarenes are destined to come to the front and have an aggressive and large church.

J. E. THREAGILL.

Among the Churches

KANSAS CITY, MO., FIRST CHURCH.

—We are glad to report that God is wonderfully pouring out of His Spirit upon First Church. Every service has been characterized by a strong revival tone and we have not had a barren Sunday this Assembly year. The prayermeeting attendance has filled the Sunday school room, and it has been wonderful how these services have been blessed. As many as five seekers have been forward in the prayermeeting. In the past two months fifty-four persons have been forward as definite seekers, and in most cases have been saved or sanctified. Seventeen have united with the church, among them Dr. and Mrs. Reynolds, Dr. and Mrs. John Matthews, and Rev. and Mrs. I. O. Lehman, of Johannesburg, Africa. We have already gotten our weekly offering pledges close to the full amount of our stated budget, including a provision of \$4000 toward the church debt, so that we expect to have all our expenses cleared promptly each month. We have been encouraged in expecting a wonderful year by the hearty manner in which our people have responded in an aggressive interest in the work of the church. Our Sunday school is in the midst of a special Rally Day campaign for a record attendance. Immediately after this we begin our preparation for a great six-day REVIVAL CONVENTION under the leadership of Evangelist Will H. Huff. Brother Huff is a great preacher, and some of our readers who will be passing through Kansas City may find it convenient to stop and attend the services. These are among our very greatest days and we are happy in our fellowship with this beautiful membership, including our General Secretaries and employees, and the Publishing House officers and employees.—Alpin M. Bowes, Pastor.

KEOKUK, IA.

—We came here following the District Assembly and launched a Home Missionary Campaign, under the auspices of the Church of the Nazarene. District Superintendent Kinzie was in charge and preached for five weeks, thus laying a foundation for a future Nazarene church that will stand. Though the outward results were not glaring, yet a definite mark of abiding progress was evidenced, which we trust will terminate in a greater harvest of souls in the days to come. Through the faithfulness of Rev. W. T. Means and wife a vacant Swedish Methodist church building had been rented for some time with the intentions of having a Nazarene church in Keokuk, where these true souls had prayed and toiled to that end. Though our band of Nazarenes are not many, yet they are strong in vision, faith, prayer and sacrifice, possessed with a God given determination to create a center of holy fire in this wicked city, where we have been told repeatedly that a Nazarene church was not needed, and that it was no use to try. We have organized a Sunday school, and are having two prayermeetings a week, one in the homes of the unsaved. We are forging ahead by God's help to get people to God and then into the Nazarene church. As we work the field we find scores of hungry hearts who are open to the old-time gospel. If you have friends or loved ones in this city, write us and we will be glad to look them up. Please remember the work of God here at the Throne of Grace.—E. R. Borton, Pastor.

SANTA ROSA, CALIF.

—Under the efficient care of Rev. W. L. Fear, this lusty baby has grown until his feet are sticking through the bars of his crib, compelling us to plan for immediate enlargement. Our Sunday school has seven live classes who are enthusiastically looking forward to enlarged quarters where each can have suitable class rooms to accommodate new members. The Lord is sending us some of the salt of the earth—salt which has not lost its savor. We have no complaint to make, but a report of victory all along the line. Some of our people come over a dozen miles, past numerous churches to get where the fire burns. In July the Smith family and Miss Latimer were with us for a series of meetings. The crowds grew in numbers until our church was not nearly large enough to seat them. The Methodist pastor kindly invited us to occupy his church, which we did for two weeks, except Sunday mornings. God blessed the preaching of the Word, and the singing to His glory. The mid-week prayermeetings are times of refreshing from the presence of the Lord. Some good street meetings are held where numbers of the HERALD of HOLINESS are handed out and gladly received. Every other month services are held at the County Farm and Hospital, where copies of the HERALD are distributed among the sick and infirm people. We desire to be a people among whom Jesus loves to dwell. I'm so glad to say "I'm one of them."—Mrs. Hattie M. Little, Reporter.

SUNDAY SCHOOL LESSON REFERENCES

- Nov. 19. JESUS THE FRIEND OF SINNERS. Lesson: Luke 7.
Golden Text: This is a faithful saying, and worthy of all acceptance, 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.
- December 10. STORY OF THE GOOD SAMARITAN. Lesson: Luke 10:25-37.
GOLDEN TEXT: Thou shalt love thy neighbor as thyself. Lev. 19:18.
Devotional Reading: Psa. 41:1-4, 10-13.

ANNOUNCEMENT

The General Assembly of 1919 authorized the General Superintendents, together with a committee to be appointed by them, to select the time and place for the next General Assembly. Kansas City has been chosen as the place for the Assembly and the time fixed September 27th to October 9th, 1923.

R. T. WILLIAMS, Sec'y of Committee.

WICHITA, KANS.

—To say these are the best days we have ever known in our ministry is an actual fact and not an exaggeration. The Lord is unquestionably the guide of all the affairs, or ought to be the guide of all the affairs, methods and business throughout the domain of the church. So frequently we plan and attempt to prosecute our plans, when suddenly there is a change and we are forced to exclaim the Lord directed otherwise. We were pretty well settled in our mind and heart previous to the Assembly at Topeka that we would remain in Plainville, Kansas, another year making our fourth year at this place but the Lord changed our program and sent us to Wichita. There is not a finer company of Nazarenes in the country than those who compose the church here. It is not hard for us to love them, we can do it without trying, it is simply spontaneous. They certainly know how to pray, and this is one of the necessary features of a soul-winning church. May the Lord keep the spirit of importunate prayer upon us. We have had a number of fruitful altar services since the Assembly. And just yesterday even: a week ago, there were five at the altar and one brother from Enid, Oklahoma, prayed up against his lodge but he removed the pin and prayed through to glorious victory. We have a fine Sunday school and a splendid superintendent in W. S. Ball who has the burden and feels the responsibility of this work. We are expecting this to be the greatest year the church has known in every respective department. Our present church building is too small to accommodate the people and we are asking God to direct as to whether or not we ought to enlarge the capacity of this one or rise and build another. We are confident He will make known what we ought to do. The former pastor, Rev. C. H. Hopkins, and wife have done a most excellent work in this city and much credit is due them for their untiring efforts. We are praying for and expecting a revival to obtain among us. Help us to keep the glory prayed down. We are going on.—J. E. Kiemel, Pastor.

SCIENCE HILL, KY.

—Well, here we are away down in old Kentucky having charge of 125 good loyal Nazarenes. Last spring we left Michigan for Missouri, and was with my kind hearted father during his sickness and death and before father died my wife's mother took sick unto death. So in six months my father and wife's mother have crossed the great divide into the land of an eternal joy: to enjoy the thing for which they earnestly fought. From Missouri God in his kindness led us to Science Hill, Kentucky,

as pastor. So we are on the battle front. We have a good parsonage and a fine loyal Nazarene bunch with which to work. We expect the greatest year of our lives, already God has given us souls. Pray God's blessings upon us as we march to victory.—Elwood Taylor, Pastor.

GARY, IND.

—Another great victory won in the Gary church. We just closed a very successful revival which lasted through almost the entire month of October. For the first three weeks the Brandyberrys, of Olivet, Illinois, had charge. It was a hard fought battle, but God used them mightily in wielding the sword of the Spirit in song and preaching. The real break of the meeting came on Friday night of the third week of the meeting at which time the evangelist received a telegram from Olivet where their son is in school stating that he was very sick and they were needed. So we were very much disappointed that it was necessary for them to leave at this stage of the meeting. But in spite of it all God overruled and gave us a gracious revival. We shortly got in touch with Rev. Chas. M. Harrison, pastor of our church at South Bend, Indiana, who kindly consented to give us his service for the fourth week. It is simply wonderful how the Lord helped him to fit in this meeting at the stage it was in. The meeting closed Sunday night with seven seekers for pardon and all became happy finders. The Lord gave us about thirty-five different seekers in this meeting. Took seven new members into the church. Secured twenty-four subscriptions to the HERALD; raised about four hundred dollars; paid the evangelists a good offering; took care of all our current expenses and the church raised the pastor a love-offering of seventy-nine dollars. The Gary church has served notice on the Devil that they are here to stay and do business for our King.—C. C. White, Pastor.

FT. WAYNE, IND.

—Thank the Lord we are still on the map in Ft. Wayne, and are pushing the battle for God and holiness. We bought our new church home and parsonage and moved into it last January and since that time we have been in labors abundant, raising money and having revivals, and then we had the privilege of having the Indiana District Assembly with us this year. We had something like three hundred seekers at our altar last Assembly year, and raised \$8,370.00 in cash besides the pledges. The church gave me a unanimous call as pastor to return for the fourth year and I feel that we never had a better opportunity to do good and preach the gospel of full salvation, than we have now. The blessing of the Lord has been upon us in a marked way in the last few weeks. Rev. F. W. Cox was with us for a four-day convention, and God marvelously blessed the church through his ministry. There were two prayed through to victory Sunday night, October 22, and we took three more into the church. There were about seventy-five out to prayermeeting last Wednesday night, and the blessing of the Lord was upon us. We are now laying plans to use every member of the church that we can in a campaign to visit the homes in this city, passing out tracts and inviting the people out to the services. Our next evangelistic campaign will be in February with Rev. Jarrette and Dell Aycock. We are looking forward to a great revival then. Praise the Lord for the privilege of having a part in this great work.—Howard Paschal, Pastor.

AMITY, ARK.

—This has been a great year for us. God has truly blessed in our work at this place. We have just closed our first year's work here, and can report victory in the name of the Lord. The year has been a very busy one, but the Lord has given strength for both soul and body and has been a "very present help in every time of need." We have had two revival meetings during the year, one with Rev. F. R. Morgan, and his singer, Brother Messer. God wonderfully blessed in this meeting, and gave us some thirty-five souls. We have recently closed a revival with Sister Josie Fakes, and Mrs. J. H. Anderson. God gave us thirty souls in this meeting. We have had a good many to pray through in our regular services. Our faithful pastor, Rev. C. C. Dipboye, has been unfamously recalled for another year. By the grace of God we want to make it the best year of our lives, and do more for the church and cause of God this year than we have in the past. We love the way of holiness and rejoice in the blessedness of an abiding Comforter.—Mrs. C. C. Dipboye, Reporter.

DICKINSON, N. D.

—The Church of the Nazarene was organized in Dickinson, September 24, 1922, by District Superintendent J. G. Morrison, D. D., of Jamestown. The charter membership numbers 34. The Sunday school is growing with 4 classes with a membership of 50 or more, and other classes will soon be formed to care for the members. The Young People's Society is just in process of being organized. A Mis-

sionary Society will be organized soon. It takes time to get fully organized. This enthusiastic holiness band was generated by the holiness movement of North Dakota through the great holiness camp meeting held annually at Jamestown. The time came when conditions in the formal churches demanded a separate organization, if holiness was to be the grand depositum of the Lord's people, so the Nazarene church offered that organization. Thank the good Lord, we know what the church of the Nazarene stands for. Our church is on fire for God and souls, and is at the outset evangelistic in its aims and purposes. We are planning a great revival meeting soon with Brother E. E. Wordsworth, pastor of the Minneapolis church, to lead on the battle.—C. C. Benson, Pastor.

E. PALESTINE, O.

—We were called to supply for the New Galilee, Pennsylvania, church over Sabbath and found them looking up and believing God for better things. The Lord gave us a good day and a splendid attendance at the evening service. They have built a new parsonage attached to their church building and now have a splendid home for the pastor. It is a six-room parsonage all beautifully stained and varnished inside wood work and will soon be painted on the outside also. Here is a splendid opportunity for the right man as they are without a pastor at present. We never loved the Lord better, and never had a better experience than at the present time.—Geo. Ward.

SLICK, OKLA.

—These are blessed days with us in Slick. God's mighty power and presence have been felt and manifested in every service. Saturday and Sunday, October 21 and 22, were days long to be remembered as we had our dear District Superintendent, Mark Whitney, with us. Saturday night he brought us one of those forceful, yet sweet messages that blessed our souls and God honored the Word. The altar was full of seekers. Sunday morning he broke the Bread of Life to our souls and the altar was full again, nearly all of them praying through. He preached out at Wilcox City, Sunday afternoon; this is seven miles from Slick. Brothers L. C. Turner and Dundas are fighting sin and the Devil at that place. Brother Whitney preached for us Sunday night and seekers found their way to the altar. God bless our dear Brother Whitney and give him many souls for his hire. We are praying and believing God as never before to help us to put our work over the top here and every where. Pray for us.—Lucile Clark Dunham, Pastor.

MUSCATINE, IA.

—We gathered at the parsonage, on the evening of October 30, to give our new pastor, Rev. and Mrs. Christensen, a reception. The early part of the evening was spent in a social way, closing with song and prayer. Several of our friends came in with us, making our number seventy-four. We feel that the Lord has sent us the right man. He is preaching the full gospel without fear of men or devils. He is giving us some very interesting and instructive Bible lessons in our prayermeetings. We have taken in two new members and expect more soon.—Mary Hintermaster, Sec.

AUSTIN, TEX.

—We start out on a new Assembly year with excellent prospects for the best year of our life. The past year has been one of victory for the work here. The Sunday school, under the superintendency of Brother W. T. Buchanan, has made wonderful progress, with twenty-five professions. The enrollment has greatly increased. We are looking forward to a great year. The Young People's Society, with Mrs. Allie Smith as president has been a great blessing

and a real asset to the church. They have had a number of professions in their services. We are expecting the W. M. S., under the direction of Mrs. E. M. Morris, to do real service for the cause of missions. They have the work at heart and a great opportunity is theirs. We have had more than 200 professions the past year, for which we praise God. We have the upward look, looking for Jesus to come to take up His bride.—Ivan L. Flynn.

EFFINGHAM, ILL.

—The Church of the Nazarene has purchased a lot in the central part of the city, two squares from the court house, on the main street, and they began today the construction of a tabernacle. Rev. Wm. Graves, the pastor, went before the carpenter's union and they donated service in putting up the building. The building will be completed in a few days. A revival meeting will begin November 5, with Rev. J. H. Vance, of Bloomington, as the evangelist. Will the readers of the HERALD please pray that we may see many souls saved?—Lucretia Graves, Reporter.

PALCO, KANS., CANAAN CHAPEL.

—Everything is moving along nicely since our Assembly. Rev. R. S. Ball, one of our live, promising Nazarene preachers who is visiting the churches of the Kansas and Nebraska Districts in the interest of the Bresee Holiness College of Hutchinson, Kansas, was with us October 22, and brought us an inspiring message which was appreciated by a large audience. Brother Ball presents the needs of the school in such a way as to grip the hearts of the people, and brings results. Even though we are going through a continued drouth of 18 months, the spiritual tide is high.—Harrison O. Davis, Pastor.

QUANAH, TEX.

grade. Rev. D. J. Waggoner, our pastor since Assembly, is a man of God, well qualified to go against the many opposing forces here; cold formal churches, and fanaticism. We are working together and determined that scriptural holiness shall be planted in this town. Please pray that God will save and sanctify in our revival beginning November 12; our pastor will be the evangelist.—Mrs. G. L. Watts.

COLORADO SPRINGS, COLO.

—Christian greetings to all the great family of Nazarenes from the church at Colorado Springs. We certainly rejoice to read the victorious reports that come through the HERALD from our pastors and churches. We have no evil report to bring from the Pikes Peak region. God is truly with us and blessing us. Seems that each service gets better. Last Sunday we had the largest attendance at Sunday school ever recorded. Our young people's services are wonderfully filled with the Spirit and with great interest. The regular preaching services have been fruitful lately with precious souls praying through. We are earnestly praying for the greatest revival this church has ever had, to begin the 23rd of November with Dr. Chapman as evangelist. The church is in better shape for a real old-time revival than we have ever seen it. Kindly pray for us. We are going on to build up a great church for God and holiness here in this Pikes Peak region. God bless you all.—Ralph C. Gray, Pastor.

HAVERHILL, MASS.

—We are glad to report victory for the Haverhill church. We are favored and blessed of God for which we are very thankful. Peace and harmony prevail, and all of our meetings are seasons of refreshings from the presence of the Lord, with good attendance. How the glory of the Lord did sweep down upon us last Friday night in the prayermeeting, while the saints rejoiced, shouted, and praised the Lord in testimony. We had seventy in, which

is our average number twice a week. Our large auditorium seating four hundred people was well filled the past two nights many new ones for the first time) to listen to special prophetic messages given by the pastor on "the signs of the times, and the soon coming of the Lord." It made a great impression on the people. We expect a full house next Sunday, when a stirring message will be given on "The Great Seal of the U. S. and Great Britain, in prophecy and history," illustrated by a large chart. May the Lord wake us up to the need of the times; to give "meat in due season." "Blessed is that servant whom His Lord shall find so doing when He comes." And notice, please! "Meat belongeth to them that are perfect" (Heb. 5:14). Brethren! Are we giving meat to that class?—F. W. Domina.

STOCKDALE, PA.

—Three months ago we took the Stockdale work in connection with the California work to help them out. There was a debt of two thousand dollars and we lowered the liabilities three hundred dollars, and called Evangelist J. D. Thompkins for a meeting and God marvelously worked among the people. We had forty-five at the altar, almost all praying through, and took in five good substantial members into the church. There are several others who will be with us before long. We also raised seven hundred dollars in pledges on the property, and two hundred of it came in within two weeks. When we take into consideration the church and its condition this is nothing short of a miracle of how God can handle things when He is trusted. Evangelist Thompkins did splendid work, and certainly did the part that pulled it clear over the top. He is a real man of prayer, and is a man that the Devil surely hates. This church is only a year old, and had a jolt, but is going fine and has a good outlook. Rev. Paul Andrew supplies here for us on Sunday night and is doing fine preaching. The United Brethren, the only other work here, are closing their work here and that will give us all of their Sunday school.—F. G. Strickler, Pastor.

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PSALMS

9 Behold, *O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand. *I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

* Gen. 13. 1.
* Ps. 121. 1.
* Ps. 121. 1.
* Ps. 121. 1.
* Ps. 121. 1.
* Ps. 121. 1.

11 For the Lord God is *a sun and

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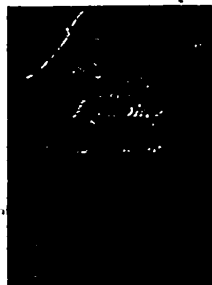
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NOTES AND PERSONALS

Evangelist J. O. Schaap is in a good revival at Doland, South Dakota; souls are seeking and finding God. Brother Schaap has secured some subscriptions to the HERALD of HOLINESS.

A request for prayer for bodily healing comes to us from a sister in Marshfield, Oregon, who is not a member of any church but she rejoices in the witness of the Holy Ghost.

A fine baby girl arrived November 1 at the home of Rev. and Mrs. W. F. Farmer, of Calera, Ala.

Evangelist Fred St. Clair is engaged in revival work in Oregon and California and is meeting with success in the salvation of souls and the organization of a Church of the Nazarene at Milton, Oregon.

Brother John A. Durbin was granted Evangelistic Commission at the last Missouri District Assembly. He returned home and began a revival meeting at Conway. He reports one hundred nine conversions, and thirty-two were sanctified in four weeks.

Eight souls prayed through to pardon and eleven for sanctification, and some were healed in a ten-day revival campaign at the Fifth Street Mission, Los Angeles. Rev. Joseph Gray was the evangelist. Brother and Sister Sanders and Brother Service are doing a great work at the mission. Brother Gray returns to northern California to do pioneer work on that District, and desires the prayers of the HERALD readers.

Romona Jessie arrived at the home of Rev. and Mrs. Ed. Gallup, of Springfield, Ill., Sept. 4.

"Mr. Richard W. Hocker requests special prayer for son who is seriously ill at Akron, Ohio. Also that he may return to the Lord.—Stephen C. Johnson, Pastor."

A sister in Franklinville, New York, requests prayer that her husband and family may be saved.

Brother and Sister T. H. Celander, of Arnel, Colo., send in a good substantial check for the Publishing House campaign fund. Sister Celander has been an invalid for 18 years and requests prayer for her healing. They enjoy the HERALD of HOLINESS and affirm that it is the "best and truest paper printed."

A Church of the Nazarene was organized at Macon, Ga., with 29 members. Evangelist W. S. Bennett conducted the revival meeting with much of the Holy Ghost power manifest, and many souls swept into the Kingdom. Brother Bennett announces he has a large gospel tent and would like to hold some meetings during the winter months in South Carolina and Florida. He gave his address, Macon, Ga., General Delivery.

Mrs. Annie Tetrick, of San Angelo, Tex., renews her subscription to the HERALD of HOLINESS and says: "It is the best paper on record. I would not be without it." She reports a busy year for God, having been in a religious service almost every day and night, prayed in over 300 homes, preached on the streets and in hospitals and other institutions.

M. E. and Della B. Stretch, of El Paso, Ill., hold Evangelistic Commissions from the Chicago Central District and have had much experience in evangelistic work. Their names are listed in our "Evangelist's Column."

The following requests for prayer, with many others, were mentioned during our morning worship at the Publishing House, and we herewith pass them on for the attention of our readers: Special request from B. L. Smith, of Spring Valley, N. Y., for his wife who is very ill. A sister in Ohio who once knew the Lord, desires to be restored, and that her husband may be saved.

Rev. and Mrs. Arthur Nutt, of Hull, Ill., are the happy parents of little Virgil Vorus, who has just come to bless their home.

We are in receipt of the announcement of the arrival of a big fine boy at the home of Rev. and Mrs. Earl Meek, Clarence, Mo.

Brother J. S. Quillin, Grand Island, Nebr., desires prayer that his chum may become a Christian.

Ninety-three subscriptions? To what? The HERALD of HOLINESS. Who sent them in? Brother Aycock. Where did he get them? Secured them in the meeting at Newton, Kansas. Fine! Fine! Brother Aycock.

"The HERALD of HOLINESS is all good. I do not see how it could be improved in any department. It is a blessing to us and we all look forward to its coming each week." Mrs. H. W. C. Wash.

TELEGRAMS

HERALD of HOLINESS:

Post, Tex. Prof. London raised near five hundred dollars yesterday for Central Nazarene College at Grassland and Lynn Chapel. Great interest awakened. FELIX and NORA GRAHAM, Pastors.

HERALD of HOLINESS:

Rubio, Ia. Presidents Flint District Young Peoples Societies of Michigan Assembly, Notice: District Convention to be held between Christmas and New Year. Write me as soon as possible if your society will have convention at your church. Plans being arranged for a great time. Write me, Rubio, Iowa.

LEWIS H. BACHELLER.

HERALD of HOLINESS:

Guthrie, Okla. Guthrie revival closed in blaze of glory. Between eighty and ninety beautiful professions. Packed house. Greatest revival in history of church. Good pounding for pastor. Fine class taken into church. Nice list of subscriptions sent in by pastor. Prof. Douglas and wife great singers. I can give entire month of January for a great campaign any where. Write or wire.

W. E. ELLIS.

HERALD of HOLINESS:

Pittsburgh, Penna. Two weeks meeting just close. God's presence greatly in evidence. No less than seventy-five souls, either reclaimed, saved or sanctified. Church greatly revived. Brother Ruth and Brother and Sister A. H. Johnston were greatly used of the Lord. To God be the glory.

CHAS. A. BROWN, Pastor.

HERALD of HOLINESS:

Seymour, Ind. Revival is on in Seymour. Big break in meeting Sunday. Twenty-nine seekers. Evangelist T. E. Beebe preaching great sermons which are gripping the people. Singing of Miss Carol Beebe is wonderful. Many more under conviction. God is surely visiting Seymour. Subscriptions for HERALD coming in.

L. W. COLLAR, Pastor.

HERALD of HOLINESS:

McPherson, Kans. My Kansas slate for next week is as follows: Kingsdown, thirteenth; Meade, fourteenth; Liberal, fifteenth; Elkhart, sixteenth; Ensign, seventeenth; Garden City, eighteenth; Dodge City, nineteenth. Campaign is going fine so far.

N. B. HERRELL.

HERALD of HOLINESS:

Spokane, Wash. One hundred forty dollars today for missions through Sunday school. No retrenching. Box valued at seventy-four dollars going to missionary from Woman's Missionary Society. One hundred seventy-four in Sunday school. Altar full at night, six prayed through. Thirty-five professions to date in regular services. Church solidly standing by us. On to victory.

H. B. WALLIN, Pastor.

HERALD of HOLINESS:

Frankfort, Ind. Closed fine meeting Crawfordsville, Ind., Sunday night. Mertie Hooker, pastor. Large attendance. Many prayed through. Special singing by Hooker Sisters and Sunshine Quartet, Olivet, was great. Good start; Frankfort, Ind. I go to Oklahoma about first of year. Can give pastors southwest and west dates after that. Write 231 North Jefferson St., Indianapolis, home address.

J. E. L. MOORE.

GENERAL BOARD of FOREIGN MISSIONS:

Greetings. First convention of the Women's Missionary Auxiliary on the Pittsburgh District closed with complete victory. God present in every service. Fourteen hundred and twenty-seven dollars pledged for foreign missions.

MRS. J. D. TOMPKINS, President.

WANTS

WANTED—Middle aged sanctified lady as housekeeper. Address Faith Home, 938 Fletcher Ave., Indianapolis, Ind.

WANTED—Immediately, a young man for Car Top Trim Shop. Must be a saved man. Write to A. F. Bolland, 310 East Main St., Norman, Okla.

OUR NEW CATALOG

will be mailed with the Herald of Holiness of November 22d. Plan to order your Christmas gifts from it.

ANNOUNCEMENTS

NOTICE—This is to certify that Mr. and Mrs. F. H. Benjamin, of Williams, Ind., who are splendid singers, are available for evangelistic work, and are hereby recommended to any church or pastor needing such service. Brother Benjamin is an able choir director, Sister Benjamin is a good pianist, and they sing beautifully together.—J. W. Short, Supt. Ind. Dist.

NOTICE—To the Pastors and Churches of Oklahoma, and any other inquiring for a good strong evangelist: We wish to recommend Rev. C. K. Spell, of Bethany, Okla., who has recently moved from Sioux City, Ia. Brother Spell is a strong preacher, a good evangelist, and a successful soul winner. He is in perfect harmony with the church and all of her institutions, and will be a blessing to any church as an evangelist. Give him a chance.—S. H. Owens, Pastor, Bethany, Okla.

NOTICE—Rev. S. D. Cox, formerly of Greensboro, N. C., who is now pastor of the West Side Nazarene church, Indianapolis, will be the evangelist for the revival at the North Side church beginning November 12. This church, while only a little over a year old, is a strong healthy church. They were born in the fire and as pastors we are doing our best to keep the fire burning. We have seekers nearly every Sabbath and the growth of the church is very gratifying. Praise God.—E. E. Turner.

NOTICE—We take great pleasure in recommending to our churches, preachers, and evangelists, Prof. D. L. Teckell, as a song leader and soloist, of excellent ability, power, and sweetness. Prof. Teckell has had eight years experience in teaching singing, and is also a music writer of ability. He has been a very successful teacher, and is fine in revival work. Prof. Teckell can be engaged for singing schools, normals, and as song leader and soloist in revivals. He is a member of the Church of the Nazarene, of Alexandria, La., and is in good standing. Address him, Alexandria, La. By order of the local Church Board of Alexandria. CHAS. E. WOODSON, Dist. Supt.

NOTICE—As there have been so many urgent calls for additional copies of the Minutes of our Assembly held at Fort Wayne, both to our District Secretary and myself, we wish to advise that the minutes were divided to the various churches as per membership, and we are very sorry to state that there are no more copies available. However, if any pastor is over-stocked, we should be glad to inform you of a church to whom you can dispose of your surplus supply.—Amos C. Griffin, Dist. Treas., 2702 Speedway Ave., Indianapolis, Ind.

NOTICE—This is to certify that Rev. D. Avery Hoover of Selma, Calif., has severed his relationship with the Church of the Nazarene.—D. A. H.

Christmas Services

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HERALD OF HOLINESS

DEATHS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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

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203 North Rosemont Avenue.
Office, 2905 Troost Avenue, Kansas City, Mo.

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WESTERN OKLAHOMA—C. B. Jernigan Bethany, Okla.

ROBINS—Mrs. Ray Robins died September 29, aged 63. She had been a member of Salem Nazarene church for about two years. She died with victory. She came to us from the Lutheran church but was unsaved and though we were wrong, but kept coming until at last she gave up and was saved and afterward claimed to get sanctified and went home, we believe.

BOATRIGHT—Mrs. Sallie Boatright departed this life October 17. She was a member of the Salem Nazarene church and had been for about four years. She was a beautiful Christian and very patient during her long siege of sickness. She bore her suffering without a complaint. Her last testimony was that she was ready to go. She leaves a husband and two grown children. Our loss is surely her gain. She was 47 years old. The funeral was held in the Nazarene church.

BANTA—Francis N. Banta left us October 20 at the age of 27. His wife is a member of the Salem Nazarene church. He had been saved at one time but had backslidden and when he was taken sick he was without God, but before he died he had been restored and about one day before he became unconscious he consecrated all to God and was beautifully sanctified, and we are sure he passed out of this life into a better one. He leaves a widow and two small children besides his parents and other relatives and a host of friends. The writer conducted all three of these funerals.—A. WELLS, Pastor Salem Church.

NEAL—Mrs. Emma Neal was born February 3, 1855, in Fayette county, Alabama, and departed this life to be with Jesus, June 9, 1922. She was united in matrimony to F. W. Neal, May 8, 1879, and to this union nine children were born all of whom survive her. Sister Neal was converted and united with the Methodist church in 1902. She walked in all the light of God when in 1914 she was led into the experience of entire sanctification under the ministry of Rev. Freeman Shelton. Two years later she united with the Church of the Nazarene and her life has been a benediction to all who knew her. Her home has been a prophet's home and many are the servants of God who have administered to. She was confined to her bed nine months before her death, but her patience and cheerfulness amid affliction and pain were a wonder to many. For several days before her death she was continually praising God and she died in full triumph.—H. H. Hooker.

ANDERSON—Our beloved brother, William C. Anderson, of Kuna, Idaho, was born February 23, 1876, and departed this life to be with Jesus, June 2, 1922. He was saved and sanctified when a young man and lived a true Christian life. He was a kind and loving husband and father, and was loved by all who knew him. His last words to the writer were "Keep true to the Lord." While on his death bed he exhorted the ministry to preach the Word straight and plain. He told his wife he would be waiting for her "Just inside the eastern gate." He leaves to mourn his loss, his widow, one daughter, a sister and a host of relatives and friends.—Harvey and Clara Hawk.

HOGAN—Dorothy May Hogan was born November 8, 1916, in Evansville, Ind., died 8 o'clock, September 26, 1922, at Buckskin, Ind., age 5 years, 10 months, 18 days. She was the only child of Grover and Ada Hogan, an affectionate and loving babe, much loved by every one who knew her. She loved Jesus and loved her Sunday school. Little did we think of having to see her go Home so soon. But God gave and God has taken but blessed be the name of the Lord. Dorothy May bidden on earth to bloom in heaven. So we bid her linger near the eastern gate where we will meet her in the morning. The remains were laid to rest in Oak Hill Cemetery, Evansville, Ind., Brother Emmert of Elby and Brother Herkenstein of Evansville officiating.—Bertha Peed.

ROBERTS—Little Loretta Merl Roberts, daughter of J. S. and Dortha Roberts slipped away to be with Jesus, August 31, 1922, age two years, two months and twenty-eight days. Our kind heavenly Father has seen fit to remove this precious little life away from this world of sorrow and place her among the millions of children, that He has played in the courts of heaven until that great resurrection morning when we too shall be gathered as lambs in His bosom. Truly God works in a mysterious way. When last we saw her, so full of life and then, to receive word she had gone from our midst, it seemed that we can hardly realize her departure. She leaves to mourn, a father, mother, grandmother, and many near relatives. She was a member of the cradle roll department of the Church of the Nazarene, Nampa, Idaho.—H. Orton Wiley.

THRESHER—Martha Bell Thresher passed to her reward just after noon, September 22, 1922, being sixty-two years, eleven months, and eleven days of age. She was born in Iowa in 1859, was married in Missouri in 1876, moved to Nebraska in 1883 and then to Princeton, Idaho, in 1910, whence she took her departure. She was converted and joined the Methodist church in 1890 and lived a beautiful

Christian life until her death. She became a member of the Church of the Nazarene at Princeton in 1921 where the funeral services were conducted by the writer, Sunday, September 21. She leaves a husband, Joseph Thresher, and five children and a number of grandchildren; an aged father, two sisters and three brothers. She requested that "Just Inside the Eastern Gate" be sung at the funeral and we expect to meet her there.—Wm. M. Irwin, Pastor.

ALEXANDER—Mrs. Emily, Alexander, nee Phillips, was born in Bastrop county, July 16, 1852, and died, July 22, 1922. She was married to R. G. Alexander, January 30, 1870. To this union were born four boys and six girls, of which three boys and four girls, with their father who is more than 80 years old, survive. Sister Alexander was a devoted wife and mother, and a victorious Christian. She was converted early in life and united with the Methodist church. About twenty-two years ago near Austin, Texas, she entered into the experience of entire sanctification, and enjoyed this experience until her death. The family moved to Houston, Texas, a few years ago, and in October, 1920, she and her husband and 11-yr daughter united with the Church of the Nazarene at this place. During her last illness, which lasted only a few days, she was very patient, and seemed to know that she was going to pass away, and said that she was ready to go. No one who knew her life will have any doubt about her entrance into the everlasting Kingdom of our Lord, Jesus Christ.—W. D. McGraw, Pastor.

THOMPSON—George William Thompson was born February 14, 1862, at Bally Nulty, near Granard, County Longford, Ireland, and died at San Jose, September 18, 1922. He came from Ireland to America at the age of 19. He lived in Ohio for the first four years, then moved to California, which has since been his home. He has been a resident of San Jose, California, for almost four years. Brother Thompson descended on his mother's side from an unbroken line of Methodists for four generations. His great great grandmother was converted under John Wesley, the founder of Methodism. Brother Thompson was converted at the age of 19, and from that day until his death he lived a consistent, godly life of unbroken fellowship with his Savior. He was sanctified in 1908 under the ministry of R. R. Coons. He was a member of the Methodist church until March 31, 1913, at which time he joined the Church of the Nazarene at Lindsay, as a charter member. Since joining the Church of the Nazarene, he has been an active member on the Northern California District. He has served on many of the important District Boards, and his loss will be keenly felt, not only by the local church, but by the whole district. The last days and hours of Brother Thompson's life were filled with praises to the Savior whom he had served for the greater part of his life. One request that he made before his death was that his funeral should not be a time of mourning, but a time of triumph and victory. We rejoice with him. While we feel his loss keenly, yet through our tears we rejoice in the fact that he is today a victor through the blood of the Lamb.—L. A. Whitcomb, Pastor.

KENWORTHY—Matilda T. Kenworthy, wife of Amos Kenworthy, was born July 16, 1840, at Damascus, Ohio, and died, August 21, 1922, at Newberg, Oregon. She was a birthright Friend and was converted in early childhood. Sister Kenworthy was sanctified wholly at Canby campmeeting in 1874, after which she became a Nazarene, and her happy Christian life and fervent prayers have helped many souls. She had a great zeal for missionary work, and carried a burden of prayer for our work in other lands as well as at home. For nearly 18 years she has been a patient sufferer, afflicted with rheumatism. Her great delight was to go to church services, even when she could not lift her hand, she would shout "Hallelujah!" Her former pastor, Rev. E. D. Norris, preached her funeral service, telling of the triumph of her faith.—B. J. Lord.

WALLACE—Vance C. Wallace was born near Spartan, Tennessee, January 10, 1849, died, August 14, 1922, age 73 years, 7 months and 4 days. Brother Wallace was converted when a young man about twenty-one years old. Was sanctified under the preaching of Rev. Lee L. Hamric several years ago and united with the Nazarene church here. Brother Wallace had been in very poor health for several years, but through these years he bore it all with the patience of the sanctified. He was resigned to God's will. He bore witness in the last days that all was well with his soul. Of all who will miss Brother Wallace none will miss him more than Sister Wallace for it was she that stood by him so faithfully for more than half a century. "Blessed are the dead which die in the Lord for they rest from their labors and their works do follow them."—J. A. McCammon, Pastor.

HEATH—Grandma Heath went to her eternal reward October 25, age 71 years, 10 months, 28 days. She leaves to mourn her departure seven children. She was a member of the Congregational church till uniting with the Church of the Nazarene at this place. She was a patient sufferer for years. Services were held in the home, and the body was shipped to Naponee, Nebraska, for burial.—W. B. Longpre.

Our Christmas Catalog, listing books, Bibles, Scripture mottoes, etc., offering many helpful hints for those who desire to give worthwhile gifts, will be mailed with the Herald of Holiness of November 22nd

WATCH FOR IT!