

# HERALD of HOLINESS

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

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## Let Us Walk in the Old Paths

THIS is such a materialistic and skeptical age that I dislike to say anything that might even be interpreted as being in opposition to anything in which God, the Bible and the reality of answered prayer are ostensibly honored. But it does seem that the time has come when something should be said concerning the semi-popular revivals which make the healing of the body their big drawing card and which are so well known in many sections of the country.

It is one of the peculiarities of human inconsistency that men will go from bald unbelief directly into a superstitious reverence for anything spectacularly miraculous. And it is a fact today, as much as in the days when the multitudes followed Jesus for the loaves and fishes, that men will readily "Take up with" anything that promises physical blessings, while they are very slow to meet the conditions for getting rid of sin.

Now it has been the faith of Christians always that God may interfere in physical and material matters and that He does sometimes do so. Hence, in every age of faith, healings of the body and other divine interventions in what we sometimes call "The ordinary" things of life have been recorded. But since the days of the Apostles, when it cannot be denied that miraculous healings and other unusual material blessings were somewhat common, the best of men have wavered as to the universality of God's provision for the healing of the body and the ridding of the mind from ignorance by miraculous means.

We have witnessed some who stand to say, "Healing is in the atonement," "Christ's body was broken to heal our bodies, and His blood was shed to save our souls." And upon these premises, men have taught that all should be healed by the power of God. Some have gone on to denounce doctors and medicines and every "human means" for the recovery of the sick. Perhaps no generation has witnessed the gathering of greater crowds which are interested in the healing of the body in answer to prayer than our own generation. There are perhaps from six to a dozen evangelistic parties now in the United States which make a specialty of the public preaching of divine healing and of the practice of publicly praying for the healing of the sick. And say what we will, crowds come to their meetings and there is interest that is both widespread and intense. It is, perhaps, a little uncharitable to speak of the leaders of these meetings as "Divine healers"; for to my certain knowledge some of them do not claim to be such, and even deny having any special gift of healing. But we will use

the term in something of the popular sense and allow it to mean only that those so named make divine healing quite prominent in their public ministrations. In fact, I should like to narrow it a little and let it refer only to those who do preach healing in such a pre-eminent sense as to make allowable their own phrase "Salvation and healing."

But what about "Healing in the Atonement"? Well, all blessings of the spiritual and natural life are ours only through the atonement. The race would no doubt have been extinguished on the day that our first parents sinned, except for the intervention of Christ. And all who are finally saved will be completely healed from all mental and bodily disease when at last they are resurrected and glorified, and all these (the benefits of final salvation) are in the atonement. But the atonement of Christ for us does not so apply today as to make the healing of the body a grace and possibility for every one, as it does for the forgiveness of sins and for the entire sanctification of the soul. Salvation is fundamental in the provisions of the atonement, bodily healing for the mortal state is incidental in the same atonement. Any man who repents and believes on Christ will be saved. Any believer who meets the conditions will be sanctified wholly, but only those to whom God is pleased to extend a special dispensation of mercy in answer to the prayer of faith will be healed. The trite saying, "His body was broken to heal our bodies and His blood was shed to heal our souls," shows but a shallow examination of the ground of efficacy in the sufferings of Christ. His atonement is unitary and includes everything from His leaving heaven to His burial in Joseph's new tomb, and it, all of it, was for the same purpose that the rest of it was for, i. e., to make an atonement which would make possible the salvation of such of mankind as should finally believe. Sin is the fundamental disease of the race and God has graciously arranged to save us from it here and now. Sickness is but a consequence of sin's presence in the world and God has been pleased to give occasional relief from it in answer to the prayer of faith, but the universal application of this blessing to the people of God will not take place until we "Awake in His likeness."

Then what about those revival leaders who gain their notoriety through their gospel of "Salvation and healing"? Well, as to the half dozen with whose work I am somewhat familiar, I do not hesitate to say that they are all either openly or somewhat secretly allied with the movement popularly called "The unknown tongues" movement. They may call themselves "Church of God" or "Pentecostal," or they

may announce that they are members of certain of the orthodox churches, but their sympathies and support go to some phase of the "Unknown tongues" movement. This is no crime within itself, but I think it is proper that this fact should be stated and acknowledged. In the second place these meetings, so far as my investigations have gone, have many characteristics of what we have all these years called "Popular revivals." By this we mean that the actual salvation work is by no means of a pentecostal type, but belongs rather to the "Signing cards," "Shaking hands with the preacher" variety.

What about the work of healing in these meetings? No doubt many "Get help" in these great meetings where healing is discussed so much, just as they would get help by earnestly repeating, "Day by day in every way, I'm getting better and better" and believing that it is true. And no doubt there are a few genuine cases of healing by the power of God in these meetings. Why should there not be? But among the considerable number of people who were actually deaf, or palsied or otherwise organically diseased, and who have gone to these meetings to be prayed for, I have not known a single one to be healed. Some claim to have been healed of rheumatism and other such maladies, and there is no occasion to question the reality of these healings, but I have not actually known of any cases that I have not also seen duplicated during the last twenty-five years among people who have always preached that healing is a special gift for a special occasion rather than a grace to be claimed and enjoyed at any and all times.

These are days when it is easy for even good people to become enamored of a spectacular religious affair of almost any description. But the only safe place for us is to stick to "The old land marks" and refuse to be carried away with things that either reject or ignore the old fashioned gospel of regeneration, and entire sanctification as a second work of grace, or that gives this glorious gospel anything of a rival or that deals in a cheap and shallow altar service.

#### BRINGING UP THE OFFERINGS FOR FOREIGN MISSIONS

**T**HERE are going to be many encouraging things in the reports of the work of our church which will be presented at the coming General Assembly. Among other things the majority of our people are going to experience a happy surprise when the report on the Publishing House is given.

Credit is due a number of people for the good showing which the Publishing House will make, but we must not forget that the Board of Foreign Missions put its resources and its organization behind the re-organization and re-financing of this institution. And we must not overlook the fact that while helping others, the Missionary Board's own garden has been somewhat neglected. There is no doubt but that if the Missionary Board

had centered its forces on its own problems it would have come out at the end of the quadrennium with flying colors; but as it is, a considerable deficit in the Missionary treasury is threatened.

Now I am not going to preach a sermon on Matt. 28, and I am not going to make an extended speech on Missions, but I am going to appeal to all our pastors and people to make the next month MISSIONARY MONTH during which every one will make a special effort to bring up all offerings for Missions in full so that the Board can close up its affairs without a deficit.

No matter what the Church may desire to do at the General Assembly and following the Assembly, we should not hinder our own plans by allowing a deficit to be unloaded upon the new Foreign Missionary Board. Everybody come along and let's close the quadrennium with a clean slate on the matter of our missionary obligations. *It can be done and should be done.*

#### CAN A CHURCH HAVE TOO MANY REVIVALS?

**P**ERHAPS we will do well to say that it is utterly impossible for any church to have too many revivals; for a revival is a work of grace in the midst of a church and people, of which God is the author and we know He knows best about this as well as about every other matter whatsoever. But it is easily possible for a church to have too many *revival efforts* or *protracted meetings*. The practice of attempting three or four great meetings a year is indeed a poorly advised plan. In the first place, a real revival requires a state of intensity that it is not humanly possible to maintain all the time, and to attempt to do it always means that a large percentage of human emotionalism will be substituted for the divine manifestations which are the more appreciated because they are somewhat unusual, and this means that the church will become unhealthy and shallow in its spiritual life. In the second place, the unsaved whom we hope to reach become immune to our appeals and are either hardened prematurely or are driven away from our churches by the constancy of our *harvest* efforts without corresponding and sufficient periods of sowing and cultivation. In the third place, the frequency of revival efforts requires the services of so many evangelists that our efforts to enter new fields and to strengthen new works are curtailed. And in the fourth place the expense of so many meetings is a drain upon the churches which will certainly be felt sooner or later.

We must have revivals in our well established churches as well as in new fields and weak churches, but I think observation and experience will bear me out in saying that under average circumstances, two well planned, well directed revivals a year are better than a larger number. We want stir and we want agitation, but we also must have growth, and development amidst normal conditions or we will become shallow and light.

## Questions Answered

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

**Q.**—Is baptism with water strictly necessary, if so, should the mode be pouring, immersion or sprinkling? A. V. B., Eng.

**Ans.**—Baptism with water is an ordinance of the New Testament church. It is the Scriptural method of making public confession of separation from the world and of devotion to Christ. It is the badge of membership in the visible church. Of course, one can get converted and even sanctified wholly without being baptized with water (Acts 10:47), still, there can be no argument for a continued and wilful neglect of this sacred and beautiful ordinance. In New Testament times, converts were baptized immediately after making profession of faith in Christ and we can do no better than to be Bible Christians. As to mode: the Bible has very little to say about *mode* in any matter. For instance, the Bible clearly teaches the duty and privilege of prayer, but as to whether we are to stand or kneel in prayer can scarcely be decided by the Bible, for there are examples of each and there is no direct precept covering the question. Likewise, baptism is clearly taught, but there is not much to indicate the mode. Personally, I believe that any one of the modes is baptism. I was baptized by immersion and have certain preference for that mode, still I believe that those who have had the water applied by either of the other two modes are as truly baptized as I am.

**Q.**—If matrimony is holy, why did David say, "I was shapen in iniquity; and in sin did my mother conceive me." (Psa. 51:5)? J. K., Ala.

**Ans.**—Hard driven in their endeavor to escape the Scriptural teaching of the depravity of man, some "Socinian" theologians have suggested that David referred to his own mother in a particular sense and that he, himself, was not a legitimate child. But this is gratuitous and weak. In the passage quoted, David speaks of himself as a representative of the human race, and the meaning is that mankind is depraved as a result of the sin of our first parents and that every one, from the very beginning of his being, is marred and stained with inherent sin.

**Q.**—Can a person go to heaven in a justified state, that is with the carnal mind still in him? W. D. D., La.

**Ans.**—No sin can enter heaven. There is no chance for a Christian to die in a justified state unless he just never did get the light on holiness, and in that case, having walked in all the light he has had, he will be purged from all sin through the merits of Christ's blood at death and will enter heaven holy. But those who have had the light on holiness and would not walk in it will lose their justification and will go to hell as backsliders.

## Uncovering the Cess. Pool and Letting Out the Stink

By REV. C. E. CORNELL

THE religious world and the world at large owe much to William Jennings Bryan for his persistency in defending the faith once delivered to the saints. His energetic attack upon evolution has brought to the surface the real condition that has been suspected for years. The "big ones" have at last uncovered and we begin to see the dreadful miasma of unbelief and skepticism that predominates the minds of those preachers called "great ones" and to our chagrin and sorrow we discover that in the minds of not a few of the leading ministers and churchmen of leading denominations is enough evolution poison to kill the entire church and then destroy and throw the Bible over into the dump heap.

Mr. Bryan has simply brought out from these astute unbelievers what has existed in their minds and hearts for years. No wonder the church languishes and gasps for breath; no wonder the Bible is minimized until it is no more—if as much—as any of the *common* books; no wonder that "ichabod" is written on several denominations and that the end is not yet.

There is no surer sign of "heart-leakage" or, of the fact that spirituality is at a fearfully low ebb than for a minister to begin to trifle with the sacred Word and to belch forth his subtle insinuations that certain portions of the Bible can be questioned. It is almost a sure sign that such a preacher is playing with Satan's lightning, whose forked tongues will soon pierce his armor and cause instant death. How spiritually dead is a man who is full of "ifs" and "ands," insinuations and questions, all based upon doubts and pure unbelief; that have taken up their abode in his heart and life? How dead is he? So spiritually dead that he will cause Satan no more trouble, nor will he arouse them from the spiritual apathy so frequently prevalent in the average church. The divine fire has gone out of his poor, starved soul; there is no chain lightning in his sermons; no unction, no penetration in his words; he's wordy, maybe eloquent, and withal a keen thinker, but his bow has lost its strength, he lacks in spiritual dynamite, he could not stir the "fuzz" on a gander's neck. This is the inevitable and universal results to those who undertake to destroy the foundation—the eternal Word of God.

What a furor Mr. Bryan raised at the Presbyterian General Assembly at Indianapolis. By a bare majority the *fundamentalists won out*. Who would ever have dreamed that many of the leading clergy of the staid, old Presbyterian denomination were so impregnated with the seeds of skeptical higher criticism! The facts are that this once healthy church is split from stem to stern—part fundamentalists and part modernists. The war raged particularly around Dr. Harry Emerson Fosdick the pastor of the First Presbyterian Church of New York. He denies that the Virgin Birth is to be accepted as a historic fact. A prominent Presbyterian minister, namely, Dr. Clarence Edward McCartney of Philadelphia, read passages from Dr. Fosdick's sermon on the Virgin Birth, and

compared it with passages from Tom Paine's "Age of Reason" on the same subject, showing how the one could be substituted for the other without changing the general idea of the paragraph. Yet, Dr. Fosdick is sustained in his position by his own Presbyterian and complimented, while numerous leading Presbyterian preachers hurried home from the General Assembly to utter invectives against the action of the General Assembly, and to let the people know that they were in hearty sympathy with Dr. Fosdick.

Quoting from the *Sunday School Times*, Dr. L. Mason Clarke, of the First Presbyterian Church of Brooklyn Heights, N. Y., is reported as having said in a sermon after the General Assembly:

"I charge the Assembly with having wrought a grave and fearful injury to the church (for having sustained the claims of the fundamentalists) it was supposed to bless.

### HAVE YOU THOUGHT?

By HALDOR LILLENAS

*O soul have you thought of the price you pay  
For the cup of pleasure you drink today,  
That cup tho' 'tis sweet brings its bitterness  
Of a sad remorse and of deep distress?*

*O soul have you thought of the drifting tide  
That will sweep you on to that ocean wide  
Where waves of despair and of sorrow roll  
O'er your barque adrift and beyond control?*

*O soul have you thought of the days that fly  
Like the drifting clouds of an autumn sky?  
Like blossoms that flourish but one brief day  
Is your life on earth—soon 'twill pass away.*

*O soul have you thought of eternity  
Never ending years there awaiting thee;  
O are you prepared for that blessed home  
Where no sin shall be and no death shall come?*

Without any authority whatsoever, and in distinct defiance of the basic principles of our church, it has served a pertinent and arrogant notice that there is not room in the Presbyterian ministry for the *progressive mind*.

"Let there be no mistake about the significance of the action of the General Assembly. It undertook to say that certain things must not be tolerated in the preaching from the pulpits of the denomination. It voted that it was essential and necessary for a Presbyterian minister to believe in the inerrancy of the Scripture, in the virgin birth of Jesus, in a particular theory of the death of Christ on the cross, in the physical resurrection of our Lord, and in the veracity and genuineness of the miracles attributed to Jesus. *In all frankness I do not believe one of those five points.* Certainly the Scriptures are not inerrant and never were."

This is a sample of what other leading Presbyterian ministers said, like Dr. William P. Merrill of the Brick Presbyterian Church, New York City, who said relative to the action against Dr. Fosdick by the General Assembly, that what the General Assembly said "*was not true, and that which was not fair, and attempted to put a yoke on our necks which I, for one, will never wear.*"

Let the reader note that these men speak

right out in meeting. Dr. Clarke *does not believe in*

1. The inerrancy of the Scriptures.
2. The Virgin Birth of Jesus.
3. The death of Christ on the cross for the sins of the world.
4. The physical resurrection of our adorable Lord.
5. The veracity and genuineness of the miracles of Jesus.

Dr. Clarke is but voicing what lies deep, down in the heart, and mind, of other leading ministers of, perhaps, all of the older denominations. We are led to inquire, What do these ministerial unbelievers believe that would save a poor, dying, needy sin-cursed world? With the faith of their hearts thus shattered, with no foundation stone to rest upon, with no Christ above other men, with the Bible full of errors, with nothing to offer a hell-bound race, their preaching must be as *dry at dust*, and as fruitless as a thornbush. Blind leaders of the blind and all will fall into the ditch.

Nazarene ministers, beware! Stick to the Old Book from cover to cover. Let no trace of doubt or unbelief impregnate your nature. Stand by every doctrine taught in the Bible. Preach with the fire sent down from heaven. Make your ministry a soul-winning ministry, be faithful unto death, and then you are assured of a *crown of life*.

ONTARIO, CALIF.

## Pentecostal Vision

By REV. WINFRED R. COX

WE have made much of the portion of Joel's prophecy which relates to being filled with the Holy Ghost. It is quite essential to be thus filled, and it can scarcely be said that too much has been made of that great experience which is for every believer; but to provide no outlet for the life thus filled, indicates that the blessing is but an ornament and will result in stagnation.

There is something significant in every wise commercial undertaking. There is vision behind the putting of a dam across a stream of water. An outlet is arranged with the purpose of turning a wheel which means the generation of an electric current, the whirling of ten thousand spindles, or the grinding of grain to supply bread for the hungry multitudes. All of this has a monetary object in view and despite all the changes and improvements, this object is kept well in mind.

The divine economy in the redemption of man is no less lacking in this essential element of progress. There is a divine objective and the mighty pent-up forces of Pentecost broke over the carnal levees in Jerusalem and have been flooding the world ever since with their consequences. Channels for their mighty currents are furnished by human beings whose souls have been flooded with the same tide and who have the same special element of Pentecostal vision sufficiently to direct their flow to the divine objective.

Vision is a necessary accompaniment of Pentecost. Many have received the Holy Ghost, but like the pond with no outlet, no

wheels of benefit to others were set going and consequently stagnation began while the individual dried up and became a trouble to some pastor, rather than advancing in the grace of God. This is one of the sad results so often found today. Many have had the experience, but are now on the defensive. We run across them among our leaders as well as among our laity.

The spirit of conquest, the seeing of much land ahead and the desire to possess it, the laying plans to go forward; in His name and drive out enemies from new territory must be prominently in evidence in the Holiness movement and it will put life and spoil into our hands. I would rather make some mistakes while I am getting something done for God than to make the mistake of not undertaking anything for Him.

It is a sad day when we lose the vision and the spirit of conquest. The Methodist Church maintained its orthodoxy for a hundred years by her spirituality, until she took the defensive, lost her initiative as a potent factor for the advancement of the doctrines upon which she was founded and as a consequence, worldliness poured into her pales and now she is having battles to fight far different from those at the first.

Saul neglected the interests of Israel while

he hunted and tried to kill David. In the meantime, the Philistines poured into his kingdom, and then he had the job of expensive warfare with them. While he was trying to kill a holy man, there developed on his hands a task much more difficult than was his duty. While the doctrines of Holiness and Christian Perfection were the central truths entrusted to the Methodist church the time came when she began to fight and oppose them. While she was once their conservator, scarcely can there be found a greater enemy to them now. But it has developed that she has greater enemies than she has supposed Holiness to be, and much more worthy to be opposed, viz.: Higher Criticism, Modern Infidelity and Evolution.

While she has been fighting Holiness and opposing the leaders of the Movement, these modern hordes of infidelity have filtered through her borders until she is practically honeycombed from center to circumference with them. The same may be almost said of all the old line denominations. If they had stayed on fire for God and held to the truths committed to them they would not now be occupied in defending the Deity of Christ, the inspiration of the Bible and the Bible account of man's creation. It is a serious thing to lose the vision of Pentecost.

dition to rendering reasonable counsel and aid in these matters, should be more distinctively a field man. He should be a man of good platform ability with a comprehensive grasp of the place, province and power of the Church press and Christian literature, and capable of delivering his convictions on these vital points with convincing effectiveness. By such platform deliverances in our leading pulpits, and from the rostrum of Assemblies, camp meetings and other gatherings this field man should be able to rally and organize our entire ministry and membership into a monster colportage association, with consciences on fire with the necessity of pushing the literature of our Publishing House into every Nazarene home, and into millions of other homes in the land. By thus organizing our people virtually into a band of active colporteurs, the shelves of the Publishing House should be emptied of literature as fast as the presses of the House could fill them, and a ceaseless stream of orders for books and periodicals by mail, kept pouring into the Publishing House office, like Niagara pours over its mighty precipice at the falls.

This dual management of an office man and a field man faithfully and diligently worked would quickly solve every problem of our publishing interests. Our periodicals would be kept up in their circulation, and there would never be any books or booklets to soil and damage from dust and mould on the shelves of the house. What consummate folly, after ten years of labor, loss, sacrifice and strain, and a year of heroic endeavor to extricate the House from its indebtedness, and while in sight of such a possible goal under a dual management as I have pictured, to turn away from all this and go back into the kindergarten contract system of undertaking the beginning of a preparation for making a publishing house. It would produce confusion, discouragement and doubt, if not contempt, upon the part of our people. Why pay a large profit to other printing houses to do our work for us by contract which we could do as cheaply, or more cheaply than they can, with our already acquired splendid equipment?

It is hardly necessary to argue this point, as I do not believe the General Assembly will be composed of a body of men mistaken and short-sighted enough to be betrayed into such an unpardonable blunder as reverting to the contract business. Such a course would be suicidal in the extreme, and our business and income would suffer such a shrinkage that we would be plunged into necessity of a perpetual campaign to raise cash enough to pay for the monthly contract bills due other printing establishments. Two managers need not frighten anybody over the matter of expense. It would be a step in economy to have two instead of one. Besides, there is no other way under heaven of organizing and rallying our ministry and membership into a body of hearty, ceaseless supporters of the House in the distribution of its literature by its constant and quick sale.

## What Shall Be Done With the Publishing House?

By B. F. HAYNES, D. D.

**A**SSUMING that the debts on the Publishing House are paid, or will be quickly paid, the question is asked upon what plan will the House be conducted?

Of course this question can only be authoritatively answered by the General Assembly in September. What any of us may say before then, will only be matters of opinion. I can give my convictions on one, or two points which are very definite and profound.

I am thoroughly convinced that no thought should be entertained for a moment of dispensing with the printing department of the House, and having the work done by contract. At this late day this change would be a fundamental mistake. Such a plan might have been wise when we started the business eleven years ago. At that time it might have been well to put out our periodicals and our books to be printed by contract, having only an office as a clerical and distributing center. After securing a healthy reasonable subscription list for all our periodicals and a fairly good book order business we would have had a basis on which to begin the establishment of a printing house with adequate machinery to do our own printing. This is often done. The Seventh Day Adventists, the most successful Christian literature distributors in all our country pursue this plan. They have all their books and periodicals printed by contract until they have attained the fine circulation and trained up their preachers and people to be loyal and active in distributing by sale their literature, they then establish printing houses equipped to do their own printing. As is well known, this church is phenomenally successful in the production

and distribution of Christian literature inculcating their religious views.

We reversed this order and established our printing house first, and began to print our own periodicals and books while we were pressing their circulation and before we had given any training whatever to our preachers and people about the advantages and necessity of colportage. It will be the height of un wisdom and a tragic loss to us now to attempt to adopt the other plan, dropping the printing business and going back to the contract plan for the printing of our output.

We have a printing establishment organized and equipped with the best modern machinery and appliances for printing. Our periodical literature is established with large and increasing subscription lists, and it is in high favor with our people. These periodicals afford us every opportunity for the advertisement of all the books and booklets we may be able to produce. It is unthinkable that any sentiment at all should exist favoring a disruption of all these achievements and going back to a raw beginning of doing our printing by contract. It would be a perfectly needless sacrifice of time, money and precious opportunities to attempt such a thing.

Let the General Assembly elect the editor, or editors of the *HERALD OF HOLINESS*, and also elect two managers for the house, instead of one. One of these managers should be the office man, an experienced adept in office and clerical work, to administer the internal affairs of the house, supervise the office and mechanical forces, the buying of stock and material, and the production of the output of the house with promptness and in the best style of the art. The other manager, in ad-

## CHANGING THE NAME OF THE PAPER

By LEEWIN B. WILLIAMS

IT was a great surprise to the writer when our church union was perfected and the publication board started the publication of our paper that it came out under the title of "HERALD of HOLINESS." It appears that our experience along other lines would have made us, at least, somewhat cautious. We had just been laughed at, criticized, sneered at and—pitied on account of our naming several little schools over the country "Holiness University." This criticism was just, we ought to have known better. We have come down somewhat from these stilted titles, and should have come down long before we did.

We tried a similar title for our paper in Texas, "The Texas Holiness Advocate," but finally in a business meeting of the Texas Holiness Union changed the name to "The Pentecostal Advocate." We had the same arguments presented at this meeting that we are hearing from a few at this time in regard to changing the name of our paper. If we have found that the name of our schools and at least of one paper was objectionable, and good and pious men, after much thought and prayer, have seen best to change these names, is this not precedent sufficient to consider seriously whether the name of our paper is not a hindrance to its usefulness? Has our church suffered because it changed its name?

When we first secured a post-office at Peniel, Texas, several names were submitted to the Department at Washington from which to choose. The post-master at Greenville, Texas, prepared the papers, and added one more name to the list, "Holiness." We little thought this would be selected, but it was. Our mail must all go out with this as our post-office. The name was not of our choosing, and was so offensive—not because we did not love the name "holiness," but because it seemed to us sacrilegious that some would mail their letters in Greenville rather than have this placed on their mail. We soon importuned the Department at Washington so vigorously that we got the name changed to "Peniel."

The question should be considered from the standpoint of those we hope to reach rather than those who are already familiar with our doctrines. We that are in the movement have no particular objections to the name—unless we feel that we are bringing a very sacred word down to a too common use. When we go into the pasture to corral the bull it is not wise to shake a red rag in his face, he may not have much patience with red colors just at that time. The title at the masthead of our paper is the red rag that we are shaking in the face of many people, and this is the class of people we want to read the paper. There are many good people who will not allow our paper to lie on their library table simply because of its name, they will not even unwrap it after you have paid for a year's subscription for them in the hope of helping them into the light.

The arguments we hear about "letting down," compromising," etc., if we should change the name of the paper are hardly worthy of consideration. The matter of our paper would be the same, our doctrines would be presented just as vigorously, and it is firmly believed that hundreds more would read the paper. Change it to the "Nazarene Herald," or some suitable name, and watch our subscription list mount up.

WASHINGTON, D. C.

## SHALL WE CEASE TO DO ORPHANAGE WORK

By MRS. NETTIE HUDSON

THE very question, "Shall we do Orphanage Work?" seems to weaken us, and, as it reaches the great throbbing heart of the Son of God, who, when He walked among men, gathered the children unto Himself and said, "Forbid them not, for of such is the kingdom of heaven," methinks He, too, is grieved. And if there could be weeping in heaven, surely the angels would hang their harps on the willows and weep over even the asking of such a question.

"Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Shall we, as a church, shade this text, and try to convince ourselves that we are living up to a whole Bible? Take the child from our church and we cut out its very heart. "Uncle Buddie" said, "The comfort of the Holiness movement may be in the automobile, but the hope of the Holiness movement is in the baby buggy." If we cannot save the child to the church, why pile up brick and mortar? Any nation, state, society, community home or

## THE PEOPLE'S FORUM

church that does not look well to the training of the child, soon finds itself on the rocks.

Dr. R. T. Williams uttered a great axiom when he said, in speaking of Home Missions that when a goose was pushed to the limit of egg production, that the only way to produce more eggs was to raise another goose. And it could be well added that the only way to get another goose was to look well to the care of the gosling. Roman Catholics tell us to let them train the child and they will rule the world. They make the training of the child their first consideration. They are so considerate that they have made ample provision for all the children of the Church of the Nazarene. All they want is just a chance to take them. While we rest on our oars and day-dream about investing in something that will bring a greater dividend to the church than the Orphan child, they are pulling them into their harbors and confirming them to the Catholic religion. If any do escape their clutches, neglect and its kindred vices stand ready to block their way to noble womanhood and manhood, preparing them for lives of crime and misery here and perdition in the end.

I cannot believe that God will hold us guiltless. If we should close our doors in their faces, I believe their sad, plaintive cries and moans would come through the keyholes of our doors and sigh about the eaves of our churches to mock and haunt us. Isaiah 58:3-12, says: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the first of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day of the Lord? Is not this fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shalt thy light break forth as the morning, and thine health spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, 'Here I am!' If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations."

We read again in Ps. 82:3, 4: "Defend the poor and fatherless; do justice to the afflicted and needy; deliver the poor and needy; rid them out of the hand of the wicked." Matt. 25:40, Jesus said, "Inasmuch as ye have done it unto one the least of these, my brethren, ye have done it unto me."

I remember reading the story of a saloon keeper who sat all night at his gambling tables with a friend. After this friend had become intoxicated and in a helpless condition, he robbed him of the last dime he had on earth and kicked him out at the back door of his saloon without money enough to buy his breakfast. God be merciful to any person or set of persons who would divert money or property, given to Orphanage work, from its legitimate channel and try to increase the flow of another interest, kicking the orphan child out at the back door of our church without sufficient money to buy its breakfast! Let every red-blooded, hundred per cent Nazarene around the world say Amen! I think I can hear them say Amen!

For us to hope, to discontinue Orphanage work at the coming General Assembly, must, in the face of the Bible, sound to our loyal people, who have outstripped us and gone on, leaving to us the training of their orphan children, like a ringing of funeral bells.

RACINE, WIS.

## IS IT LEGAL?

By REV. H. D. BROWN

At the request of many in our church, I have recommended a plan for the distribution of our pastors. A question has been raised as to its legality, considering our basis of union. I wish to say that on the 14th page of our Manual, it is provided that the calling of a pastor shall be subject to such approval as the General Assembly shall think it wise to institute.

My plan provides that the local churches shall take the initiative. Call their pastors and express their wishes. These shall be taken by the Advisory Board and reported to the General Superintendent for his review and approval. If any changes are necessary, the District Advisory Board can act for the local churches and the delegates from the local churches can be consulted. In this way an adjustment can be made of all the work in the district and it can be done at the Annual District Assembly. This will be in harmony with the letter and spirit of our law. In my article, I called it a list of appointments but it simply amounts to a review and approval of what has been done by the churches. It gives some latitude for changes and adjustments by the General Superintendent at the Annual Assembly. But in these adjustments the local churches will be represented by their delegates and the District Advisory Board. This would be a great improvement in our church and do no violence to our basis of union.

SEATTLE, WASH.

## CONCERNING THE DISTRICT SUPERINTENDENT

By REV. S. C. BRILLIANT

BEING without prominence and of no reputation as a diplomat or jurist, probably no one is more able to bear criticism for making the following suggestions than myself.

I was pleased to read in Dr. Chapman's article on calling the pastor, "Personally, I am not sure that we can improve our present method much." Really, I think about the only change necessary is the striking out of the clause on page 39 of the Manual 1919, relative to the District Superintendent's approval, leaving each church free to choose its own pastor, which was the understanding of the Eastern churches, contained in our "Basis of Union." This clause which found its way into our manual of 1919, gives the District Superintendent the authority to place every pastor in his district unless an appeal be taken to the General Superintendent, as the church has no right to call a pastor, even though nominated by the church board, without the approval of the District Superintendent. No one is more capable of determining whom the church wants for a pastor than the church itself, and no pastor can labor more successfully in a church than one whom the church calls, and there will be less friction when the church is left untrammelled to choose.

The time that a pastor should serve any given charge, should be determined by the period of successful co-operation of pastor and people, to keep a revival spirit on the church. There will no no desire for a chance so long as this condition exists. When this ceases the sooner the pastor is removed the better for both pastor and church. The most spiritual state of the old Methodist church was in those good old days when the time limit was two years; afterward it was extended to four years and as the church continued to cool off and become more formal, and less sacrificing it was extended to six years and finally taken off altogether and she settled down in many of the larger churches to a social religious society. The pastor became familiarly associated with the leading business men and lodge men of the city, and gathered in a large membership, many of whom never were converted. The church became very popular and engaged in all civic and moral questions, but very little spiritual life was left in her.

Let me here suggest one more very radical change, that of discontinuing the District Superintendent's office altogether. (Now just hold steady, breathe freely). This would enable us to put a number of missionaries on the field equal to the whole number of District Superintendents we now have in our entire connection and the harvest of souls we would reap on the foreign field would fully justify even so radical a change as this. Eternity alone would reveal the wisdom of such a change. But few churches have District Superintendents. If my memory serves me right even the old M. E. church considered the advisability of discontinuing the office and no doubt would have done so, had it not been the Presiding Elder (as he was then called) was considered the financial agent of his District and especially in the raising of the pastor's salary. All we



old Methodists well remember the all important question, "What amounts have been raised for the support of the ministry this quarter and how have they been applied?" Then came "the tug of war" (as we called it), as each steward gave his meager report, with the usual lecture of the Presiding Elder on deficits and urging the early payment of the same. Now, in our churches, all of this is taken care of by each local church.

As to organizing new churches, the one who forges out the material for a new church might be authorized by the General Superintendent having jurisdiction to organize, and the newly organized church should call its own pastor. As to other matters needing attention the pastors of the District could constitute an Advisory Board under the direction of the General Superintendent. This might necessitate the locating of the General Superintendents in certain zones and probably increasing the number to five. Sure, we know the District Superintendent is a hard working man and does some hard driving and burns lots of gas to meet his appointments, but, after all, when he arrives on the field, what does he do, that the pastor and church board could not have done in his absence?

One thing more, the growing tendency of our larger churches is to pay choir leaders and pianists, while our smaller churches are struggling for existence. I do not think this is pleasing to God. God's complaint against backslidden Israel was, that there was none who would shut a door or build a fire upon His altar for nought (Mal. 1:10).

PASADENA, CALIFORNIA.

### THE CALL OF THE PASTOR

REV. E. J. FLEMING, General Secretary

WHEN this scribe first cast his eyes inquiringly toward the Church of the Nazarene one of the things that impressed him was the plan of calling pastors. He was heart sick of "stationing committees" and "conference machinery" for locating pastors. During the four years of his "itinerancy" under such conditions he had learned that God had little to say in the matter as it was mostly a question of "making adjustments," and trying to "please the factions."

From the time he left that connection and plan and "took up" with the "church call" method he has had the clearest consciousness of personal divine leadings supported by subsequent developments. He has enjoyed the "thrill" of being "voted in" and "voted out" but never a question in his own heart about the will and leading of God. This he believes to be fundamental. And if fundamental to the preacher should this prerogative be taken from the church?

That there have arisen certain well-defined difficulties among our churches in administering our present plan is admitted. But does the "stationing committee" plan present no objections? Ask those of our leading pastors, who have joined our ranks from churches where the stationing committee plan operated, in order to escape unendurable evils of such plans. Let us consider some of our troubles as seen by recent articles in the HERALD of HOLINESS.

Dr. Haynes says we "have miserably failed to succeed in having every church supplied with a pastor, and every preacher supplied with a pastorate." Rev. H. D. Brown mentions the same as a difficulty. Has a plan ever been developed that has secured perfection at this point? A careful survey of the Official Annual Minutes of 1921, published by a sister church which has a well-developed plan for stationing her preachers reveals the fact that there was a large proportion of unsupplied churches that year. The "stationing plan" did not supply those churches. The general reasons among us for unsupplied churches are (1) the inability of churches to support pastors or (2) the failure to find men who will "hard seramble" the project and do manual labor, if need be, to secure support till the job is "put over," as many of us did in the years of our youth. In too many instances, I fear, it means the surrender of a well-paid secular job for the forbidding prospects of broken furniture, ragged rugs, threadbare clothes, coarse food and a few dollars from the struggling church supplemented by that earned by blistered hands and aching backs. But that surrender always pays dividends of such choice value that we "old timers" would not part with our trophies for any earthly consideration.

True, we do not encourage churches to call pastors on half keep. Neither do we encourage pastors to "labor, working with their own hands." But, until Paul's tentmaking is disproved, there will always be a place for men who will work as occasion requires, and churches needing such men. Is not this one of the heritages of "Old Time Religion"?

That there has arisen a condition that is unwhole-

some regarding the annual recall of the pastor is unquestioned. But does the "stationing committee" plan guarantee a complete remedy? Why should it seem needful to adopt "another system" to cure one item of trouble? Why not remedy the one item and stick to the general plan?

Now, let us see. In the HERALD of July 11, page 8, note Brother Brown's plan. He says, "Let the District Superintendent and other members of the Advisory Board gather information during the year." Turn to Section 1, page 55 and note: "Advisory Board, whose duty it shall be to give information to and consult with the District Superintendent respecting ministers and churches of the District." What would be gained by a change? The present plan is just as comprehensive as the proposed change. The preachers are just as free now to "express their wishes" as under the proposed change. And the District Superintendent and Advisory Board must now "gather information during the year."

Note again: "Let the different churches make 'calls' during the year and put them in the hands of the District Superintendent." By this the proposed plan "lets" churches make "calls." Why change to a "new plan" that contains the basic feature of the present plan? If churches may make calls under the new plan why not continue letting them do the very same thing without a change? That is exactly what the churches are doing now, they are "making calls." And if a church makes a "call" under either plan—a real, bona fide call—who would dare hazard a change to make "adjustments"? If you want some new trouble just try unmaking a real call, such as the proposed plan would have to allow to be fully effective. If a bona fide call is to be respected under the proposed plan why not just continue to do the very same thing under the present plan? Avoid new trouble!

Now let us notice the "next step," namely, "Let the General Superintendent make out a list of appointments for the entire district" and "submit the list to the District Advisory Board for their approval." Would not the General Superintendent, in making that list, necessarily and practically be guided by "calls" already made by a part of the churches? Then the "making" of that list would really restrict it to "churches that have not regularly called pastors," and to men that have not been so called. By the proposed plan if a church did not wish the General Superintendent and the Advisory Board to "appoint" they would simply get busy and call a pastor. That's clear.

Look very carefully here. The proposed plan says "let" the General Superintendent make appointments in such cases (bona fide calls already made would necessarily be respected). The present law says the General Superintendent "may appoint" in such cases. Will "let" under the proposed plan grant more appointive power to the General Superintendent than "may" under the present plan?

At this point let me note that, by the proposed plan, "the Advisory Board holds the veto power." Virtually, the General Superintendent makes no appointments. The Manual now says "the General Superintendent may—appoint pastors over churches that have not regularly called pastors." Undisputed? No, only "after conferring with the Advisory Board and representatives of churches." Now the Advisory Board does not hold a vetoing power. Its relation is advisory only in harmony with its name and duties as expressed on page 55 of the Manual. The appointive power is conferred on the General Superintendent.

Brother Brown says, "In this way the one man power is eliminated. The General Superintendent can do nothing without the approval of the Advisory Board. This plan will insure an effective superintendency."

We agree with Brother Brown when he says of the General Superintendent that "He is, no doubt one of our best men. His experience has trained his mind for the work. He should be an expert in this line of work and he comes to us in a judicial capacity to pass on the facts submitted to him." But note that, under the proposed plan, the Advisory Board of a district holds veto power over this capable highest official in the Church. He is "one of our best men," experienced, "trained," "an expert," serving in a "judicial capacity" but wholly subject to the "veto power" of a District Advisory Board. He may "make out a list of appointments" but he must "change and revise" to suit the Advisory Board. Yes, "he may be obliged to revise and submit several times," but that District Advisory Board holds the veto over a General Superintendent in spite of his qualifications. His "experience" can be vetoed. His "trained mind" can be vetoed. His "expertness" can be vetoed. And finally his "judicial capacity" can be vetoed. The conclusion is that this General Superintendent's admitted qualifications give

him the privilege of serving this Advisory Board in the capacity of an expert clerical—a sort of stationing secretary. He opens the assembly as a leader of forces. He closes it as a secretary to the District Advisory Board, subject to its veto power. Would this "insure an effective superintendency"? Here is an appointing power in name but not in fact; so "limited and guarded that it is not dangerous" NOR EFFECTIVE.

Again. The proposed plan does not touch the one crucial difficulty with which we wrestle, namely, "the unfortunate disagreements that are constantly working wreck and ruin in our churches." What causes these "disagreements"? THE ANNUAL RENEWAL OF THE PASTORAL CALL. I aver that 90 per cent of our trouble at this point is caused by subjecting the call to be repeated annually whereby a few objectors may work the field to secure the minority one-third vote to change, thereby subjecting that church to minority rule. By our present method this re-call is an annual occurrence. If we can apply a remedy at this point we shall correct a fault in our plan without destroying its distinctive Nazarene character.

But listen! Does the proposed plan rectify this point. Nay, verily. Its very provisions call in question the continuation of pastoral relations at every meeting of the General Superintendent and the Advisory Board at Assembly time. Occasions would arise to make "adjustments." And no pastor would be secure in his incumbency till the "adjustments" were made and the arrangements were reported. Study this point carefully.

I am unflinching in my conviction that the general principles of our present plan are most excellent and entirely practical. That several changes need to be made, I admit. Hence, I propose that we add the following sentence to the end of Section 1, page 39: The call of a pastor shall remain in effect until terminated by his resignation, or by mutual agreement of pastor and church, or as provided in the following section (Section 2). Then substitute the following for Section 2, page 39:

"Whenever the services of a pastor are no longer satisfactory to the church, the District Superintendent shall be notified thereof by a petition signed by two-thirds of all the members of the Church Board. Thereupon the District Superintendent shall call a meeting of the entire full membership of the church at which he shall preside. The question 'Will the church authorize the termination of the present pastoral relations?' shall be submitted. If sustained by two-thirds vote by ballot of the members present and voting the result of the ballot shall be communicated in writing to the General Superintendent having jurisdiction who shall give the pastor at least 30 days notice of the termination of the relation." On page 71, let Section 8 be amended to read:

"The General Superintendent presiding over a District Assembly shall, after conferring with the Advisory Board and representatives of churches, appoint pastors over churches that have not regularly called pastors according to Section 1, pages 38, 39, which appointments shall remain in effect in all respects according to Section 1, page 39 (of course as amended).

"The regular pastoral arrangements, the pastoral appointments made by the General Superintendent, the miscellaneous arrangements of missionaries, connectional representatives, and all ministers, regularly engaged in the service of recognized institutions of the Church of the Nazarene, shall constitute the list of Pastoral Arrangements and be approved by vote of the District Assembly.

Herein is not conferred undue authority, but the General Superintendent is charged with a weighty responsibility for the faithful discharge of which trust he is subject to the approval of the District Assembly, as in the discharge of all other responsibilities connected with his presidency of the Assembly, in harmony with our established usages.

I would add an entirely new paragraph to the Manual relative to ministers, approximately as follows:

#### AVAILABLE LIST

Not later than the close of the second day of the District Assembly the roll of all elders and licensed ministers shall be called. Only such as will offer themselves without reserve shall be eligible to appointment to pastorates by the General Superintendent as provided in Section 8, page 71. Ministers temporarily holding membership in other Districts may at their request, be placed on the Available List with the approval of the District Superintendent and the presiding General Superintendent.

In conclusion I will say I am opposed to any proposed plan that replaces the present plan, as I believe it to be a part of the polity that belongs to the Church of the Nazarene. Instead of exchanging it for some untried (with us) plan let us perfect it and rally to its support till our difficulties are reduced to the lowest point.

**"CONDITIONS OF SERVICE"**

By REV. A. E. SANNER.

**T**HE above words were spoken by Dr. P. F. Bresee, along with some other very pointed things concerning the subject of Home Missions. The reader will find the record of this remarkable speech in Dr. Bresee's life, "Prince in Israel" pages 340 and 341. The speech was made at the First General Assembly in Chicago, 1907.

"The country must be covered with districts, with able men at the head of them, and we will soon be able to have a center of fire in every city in America, and will be able to enter foreign fields in a way that will promise good and efficient work."

"Time emphasizes the fact that our first great mission field is this country. . . . there is a very great need everywhere of this church . . . to preach holiness, and organize the results of our ministry for aggressive and continuous work. No mission work at this time is so essential for the redemption of this world from sin, as the preaching and establishing of holiness in America. Every holiness center established is the springing forth from the skies of rivers of life to men. While in these days the distinction between home and foreign missions has vanished, and the world is at our doors, yet a wise, discerning eye will see that a new movement like this, must in order to efficiently serve the whole, spend the greater force in creating the very largest possibilities. Whatever else we may be able to do, we must possess this land, both for its own sake, as well as for the conditions of service to every land."

Now brother just cool off and read that again. Lay your prejudice aside, if you have any at the suggestion of "Home Missions," and digest Dr. Bresee's logic, argument and reasoning for "creating the very largest possibilities" in the church in the home land.

First, it seems to this writer that a frank confession would be in order. The Church of the Nazarene should just humbly and freely acknowledge that she has gone off and left the great vision of her founders so plainly and positively stated in the First General Assembly. The emphasis has been placed on various "services" rather than on "possessing this land, both for its own sake, as well as for conditions of service to every land."

Would it not be just the right thing in the Sixth General Assembly to get back to the old paths? To begin our first works anew? Do not the times emphasize the fact that our first great mission field is this, country? That there is a very great need everywhere of this church to preach holiness, and organize the results of our ministry for aggressive and continuous work? Is not the preaching and establishing of holiness in America the essential mission work at this time for the redemption of this world from sin? Are there not thousands of cities yet unreached with the Gospel of holiness, where centers of fire might be established? Will there not be wise, discerning eyes in the Sixth General Assembly, which will see that a new movement like this, must in order to efficiently serve the whole, spend the greater force in creating the very largest possibilities? Whatever else we may be able to do, we must possess this land, both for its own sake, as well as for the conditions of service to every land. This latter statement is a positive assertion, which certainly no one can question.

Whatever else WE MAY BE ABLE to do, all right let's do it, but remember we MUST possess this land. As it has been said in the HERALD recently several times, and self-evident, we are not able to do all the good that ought to be done. If a man has an income of \$1,200 per year, and a home to keep up and family to support, he has done well financially when he has paid his tithe of \$120 and given \$100. That would be doing great. But by giving \$220 to the various departments of the Lord's work, he must choose where he shall give it. If all the appeals that come to him were heeded, his \$220 would not go around. Consequently, he as God's steward, must choose where he should invest this money to bring about the best returns possible for the advancement of the cause of holiness. So it is with the church. Certainly we cannot do all the good that needs to be done. But if we would concentrate on the original program of possessing this land, and evangelizing it, and having thousands of revivals, and organizing thousands more Nazarene churches, and thus bringing thousands more into the ranks of holiness, would we not then more and more BE ABLE "to efficiently serve the whole"?

As one of the "boys" in our Zion, the Church of the Nazarene, which we all love so well, and through which we seek God's glory, and the salvation of souls, and the conservation of that work, I feel like (with your permission) saying my little say, too. Let's back up. Let's retrench. Let's at least go back far enough to make connections with the vision

## HOME MISSIONS AND EVANGELISM

and objective of 1907. This saying that it would be a disgrace to retrench I believe is all bosh. If we have bit off more than we can chew, let's take out the cud, dispose of it in some way, and start over. It may be a matter of a little chagrin, but that's also not without its redeeming qualities. Don't take such a big bite next time, and handle it.

I'm not numbered with those who would berate and scold the Nazarene laity for not giving enough. Perhaps they have not. I don't know. All I have to say about that, is, that the Nazarene folks with whom I have been associated, it seems to me, are the greatest folks on earth. I have seen them pull and give until it seemed beyond reason to ask them again. I know hundreds of our laity folks who are standing loyally by the work, both financially and otherwise, who absolutely and positively have not for several years been getting ahead financially, but contrariwise, have been losing. I know many who in fine irrigated sections of the great west have lost well improved farms, and others who have not been able to pay taxes. I see nothing to gain by winking at these things, and trying to "Whoop'er up!" and do a lot of things we positively cannot do. Let's be fair. Isn't that Christian? Now I am not trying to excuse anyone who may be at fault in the matter of giving, and who may not have obeyed their Lord in this matter. But I'm a believer in our people. And I believe an average of something like \$48.00 per member throughout our church last year was SOME giving.

In other words, this writer believes we have reached the limit of our Conditions of Service. Yes, sir, practically reached the limit of our condition to render service. How then, can we obtain more and better service? Simply by getting more folks, just like the present crowd, to help do the job. If 40,000 Nazarenes could give an average of \$48 each last year, and roll up the wonderful record of deeds done for the service of God, what could 80,000 Nazarenes going at the same rate do? And 100,000 Nazarenes? Well, they are here in these United States, if we would just go after them.

And how go after them? "The country must be covered with districts, with able men at the head of them, and we will soon be able," etc. It is up to the district and the superintendency. The machinery in our original makeup is sufficient. No need of more machinery. We have the districts. We have the men, but in many instances they will not serve in the district superintendency because of the inadequate support. I believe three things under the blessing of God, will do the job. A properly supported, districted General Superintendency, a properly supported District Superintendency, and a workable district home missionary fund. Give a live-wire District Superintendent a good support, and a good home missionary fund upon which to draw, and a General Superintendent also responsible for his field, and we will see the home base strengthened with gracious revivals and the addition of new recruits to this army. Look up the records of many of the districts. You will be appalled to find that in many instances thousands of dollars have gone out from those districts for many and various purposes, while the District Superintendent has been left alone. No personal support adequate to enable him to render efficient service, and no home missionary funds with which to open up new fields.

Usually when we talk this way, some objector jumps up and says, "Well, why don't they go out and do it anyway. We used to go out and hold meetings, and received only \$25 or \$50 in a year." But this objection to a home mission fund is hardly worth consideration. We all have done the same thing in days gone by, but now with a family and life's obligations upon us, it cannot be done again. Men who will blast out the new fields in America are as worthy of support as those who blast out the new fields of heathen lands. And besides, where is the efficient and successful evangelist who will come to any district and labor on those terms? If he can be found, I am sure there are plenty of districts that will welcome him and give him the "opportunities."

I hope the coming General Assembly will specify territory for the General Superintendent, adopt a uniform law for the proper support of both the General and District Superintendents, and leave the home mission work to them and their respective districts.

**MY VISION OF OHIO**

By REV. N. B. HERRELL

**M**Y vision of the greatest need of the people of the State of Ohio is that they need an old fashioned Holy Ghost revival that will refresh the wholly sanctified children of God, sanctify the true believers, reclaim the backslidden, regenerate thousands of her sinners, thus, re-establishing evangelical Protestantism upon the first principles of "so great a salvation" without which we will certainly perish.

A Holy Ghost revival would revive the searching of the scriptures, family and private devotions, the turning from moral insanity to the serious and sober things of life. It would restore respect for law and order. It would reduce the divorce evil to the minimum. It would greatly restore the lost confidence in our economic condition. It would drive out the infidelity that now threatens our Protestant Christianity. It would fit us to live and prepare us to die.

The question that many ask, is such a revival possible? We answer by saying, yes. "All things are possible to them that believe." A revival of evangelical religion is the result of conditions. These conditions can be considered under three heads:

1. Do the people need such a revival?
2. Is God willing to send a refreshing?
3. Will the church pay the price for a revival?

To the first question we can say, the evidence is overwhelming, the spiritual needs of the people have never been greater in the history of the world. The very foundations of Christian civilization are threatened. The combined forces of evil are digging their trenches deeper and building their fortifications stronger. Hell seems to be enlarging her mouth to receive the workers of darkness. Yes, the people need a Holy Ghost revival.

To the second question we must say in the light of the Holy Scriptures that God the Father, Son and Holy Spirit are not willing that any should perish but that all men everywhere repent and be saved. There is no question but what God is ready and anxious to pour out a real refreshing shower upon the famishing souls of humanity. God is blameless in this respect. He is always ready.

The third question is the controlling cause that determines whether the people shall go to the judgment without light and hope. The church is the "days-man" that stands between God and humanity. The sad part is that the church has largely lost her grip on God and humanity. The real task of bringing a revival to humanity is left to the remnant, to the Holiness people. If they fail the sun of hope will go into eclipse. The giants of higher criticism and evolution have challenged the church of Christ to a battle. Nothing but a Holy Ghost revival will silence these uncircumcised sons of the Devil.

There are enough true holiness people within the state of Ohio, if they will band themselves together, to pray a Holy Ghost revival down upon the state. There are thousands of true faithful saints of God in Ohio who desire to see such a revival. They are scattered in little bands here and there over the State, but, when they all get on their knees before the throne of grace praying for a Holy Ghost revival to sweep over Ohio, they are united as one man: Holy Ghost revivals are prayed down. We first need an Ohio Prayer's League that will pray and work for a Holy Ghost revival.

Reader, if you are interested in a Holy Ghost revival in your home, in your church, in your city, in your community, in your state, stop right now and breathe a prayer and then send your name into the Ohio Prayer's League as a crusader for a Holy Ghost revival.

**THE OHIO PRAYER'S LEAGUE**, Rev. N. B. Herrell, President, 377 Woodland Avenue, Columbus, Ohio.

### HOME MISSION CAMPAIGN, EVANSVILLE, INDIANA

The Home Mission campaign on the north side of this city closed with great victory. Evangelist A. F. Balsmeier and wife preached and sang with unction and power. There were 115 seekers, twelve additions to the church, and 44 subscriptions to the HERALD of HOLINESS. Evangelist was well paid and invited to return for another meeting. \$100 love offering for the pastor. Tent is to be moved to the west part of the city for another meeting with local help. We are closing up a good Assembly year. God be praised.

RALPH W. HERTENSTEIN, Pastor

"We are surely in love with the HERALD of HOLINESS, not because it is our own paper but because we feel that it is in a class by itself, and then because of the connection it brings between all our brethren, I could not do without it. May the dear Lord richly bless you in your labor of love. I am yours for full salvation."—Rev. J. H. Parker, Penn.

## HOLY AMBITION

By REV. B. W. MILLER

PAUL said "Yea, I have been ambitious." No life outside that of Jesus has affected the world as much as Paul's. He was in labors more abundant, in perils often, in shipwrecks numerous. He traveled across the nations with the message of love to the pagans. He preached "Christ and Him crucified" everywhere. His soul was afire with the ambition of carrying the gospel to all men. "I am debtor" was the key note of his success. Jesus had revealed Himself to Paul and Paul could not be "disobedient to the heavenly vision." Wherever he was that one strain of declaring "the riches of Christ" was dominant. In jail, on ship, traveling across deserts, in Rome, before rulers, in the tent shop, everywhere, Paul was ambitious to tell men of Christ and His power to save.

Paul has left an example for young people in the twentieth century. Doubtlessly many others had seen Jesus, had been healed by Him, had listened to Him as He delivered the Sermon on the Mount, but out of this group Paul stands alone. He became fired with the godly ambition of being "the apostle to the Gentiles." We have been called out of sin unto a life of marvelous glory and power; but we can fail to develop our talents through training and spiritual exercise. The vision of Christ, of self and of the world can be dimmed by the fog of worldly ease and pleasure and ambition, until our spiritual power is destroyed and the heavenly vision is forgotten. Instead of standing out as Paul did, an apostle of righteousness, we drift into the haze of worldly living and the world is none the better off because we have been converted.

Paul was ambitious not to be disobedient to the vision of God and of the world and may our souls be touched by a similar ambition until our lives shall be consecrated to a godly ambition and may our hearts be kindled with the heavenly fire so that we will brave every danger, burn every plover, destroy every idol, leave every friend and go out to the "regions beyond" with the message of Christ's power to transform the vilest as well as the most moral of lives. God has called us out of the world that we may go back to the world with a blazing message of righteousness, not compromising, not with words of earthly wisdom and scientific folly, but a message that burns with the fire from the altar of God. Let us be thus ambitious.

We are too often ambitious to master science, to delve into the secrets of literature, to be seated in positions of high authority, to become wealthy, to have our name honored by friends. Usually these ambitions are never realized; the goal that is so alluring is never attained; the golden bubble is too easily burst. But God has called us and all can realize the ambition of being a blessing to the world in whatever sphere we are placed. Not that we shall expect to be luminous with the great glory of Moody, or that the Whitefield's golden tongue of eloquence shall be ours; but where God places us and to the extent of our capacity and according to the number of talents He has given we can be ambitious and can realize that one worth-while ambition of being a true servant of God and of man.

We can furnish the man and the ambition and God can supply the grace and lead to the place of our service; then with all of our might and energy we can labor to meet all the demands that devolve upon us and the end will be taken care of by God. For after all it is He that shall reward us and not the world, nor even our closest of friends.

Paul's ambition was a desire to be true to the heavenly vision and that was realized by seizing every opportunity, with all his power doing all he could with all he had in every place he was. This is the keynote to attaining the goal of ambition. Use what we have rather than wait for more talents, more ability and greater opportunities. Let us work where we are and not desire to be placed in more advantageous positions, or where honor may be greater, or where others may be envious—small or great but working where we are. Completely fill a small position and a larger one will be ready for you. It is better to be too large, or rather larger than the position than for the place to be larger than your ability. Let us do all we can. There may be a limit to capacity but few ever find that limit. We must out rather than wear out!

Nothing but work will attain the coveted goal. It was thus Wesley became great. He preached thousands of times, many times five times daily, rode thousands of miles horse back, wrote two hundred books and many of these were written while riding horseback from one appointment to another. The renown of Webster cost him twelve hours of hard, pressing labor daily for fifty years. Lincoln successfully made the voyage from the Kentucky log cabin to the White House but this was accomplished only by walking sixteen miles many times to borrow

## Nazarene Young People's Societies

books; by reading by the light of the fireplace into the wee hours of the morning; by learning mathematics with charcoal and a wooden shovel and the barn door; and by keeping a leaf torn from some book before him as he plowed and as he split rails. He achieved honor but such was the route. Paul became great but the price was his head cut off by the executioners of Nero. Jesus has told us that the way to become great is by being the servant. "I came" He said, "not to be ministered unto but to minister."

SAN DIEGO, CALIFORNIA.

### PITFALLS TO BE AVOIDED

By REV. B. W. MILLER

#### Envy

FOR SEPTEMBER 9TH

- I. ENVY IS FORBIDDEN. Rom. 13:13.
- II. ENVY IS A WORK OF THE FLESH. Gal. 5:21.
  1. A proof of carnal-mindedness. 1 Cor. 3:1, 3.
  2. Is contrary to the Gospel. Jas. 3:14.
  3. Hinders spiritual growth. 1 Peter 2:1, 2.
  4. Leads to every evil work. Jas. 3:16.
- IV. ENVY IS PRODUCED BY:
  1. Foolish disputations. 1 Tim. 6:4.
  2. Excited by the good deeds of others. Ecc. 4:4.
- V. NONE CAN STAND BEFORE ENVY. Prov. 27:4.
- VI. IT IS HURTFUL TO THE ENVOUS. Job 5:2.
- VII. THE WICKED:
  1. Are full of envy. Rom. 1:29.
  2. They spend their days in envy. Tit. 3:3.
- VIII. THE PUNISHMENT OF ENVY. Isa. 16:11.
- IX. THE PROSPERITY OF THE WICKED SHOULD NOT EXCITE US TO ENVY. Psa. 37:1, 35. Psa. 73:3, 17-20.
- X. EXAMPLES OF ENVY:
  1. Cain. Gen. 4:5.
  2. Joseph's brethren. Gen. 37:11.
  3. Joshua. Num. 11:28, 29.
  4. Saul. 1 Sam. 18:8.
  5. The Jews. Acts 13:45.

#### Topics for Discussion:

1. If the devil can get a Christian to become envious of another's good works, the power in prayer, the trained voice, the ability in speaking at or conducting services, it will not be long until that Christian is backslidden.
2. To become envious is to take the eyes off of Christ and His power and will for us and place them on the attractions and abilities of others. It is to desire to be as others rather than to be content with the ability, the circumstances, and the conditions of life that Christ has given us.
3. Envy leads to slander; to hatred; to snobishness toward the envied one; to pride and hard-heartedness and to open sin.
4. Small sins lie at the bottom of rotten characters; small rebellions against God paves the pathway to a sinful heart; envy, though it may be slight, will result in the loss of the presence of Christ in the heart, in a desire not to pray, in a tendency to absent ourselves from spiritual services and to become like the world.
5. Envy, though it may be a small fox, still it soon spoils the fruit of the vine of Christian character—love, friendship, peace with man and God, sobriety in conversation, produces in actions and in words.
6. But the power of Christ can uproot this tendency in the soul toward envy; He can remove every taint in the soul that results from former envy; He can make us rejoice in the prosperity and advancement and attainments and abilities of others. He can make love grow from the old vine of envy. He can produce fruits that will be luscious with kindness and sweetness and humility and meekness from the branches of the soul that once grew the tangled vines of envy and the gnarled fruits of backbiting and harshness.

### PITFALLS TO BE AVOIDED

#### Idolatry No. I.

FOR SEPTEMBER 16TH

- I. IDOLATRY IS FORBIDDEN. Exodus 20:2, 3; Deut. 5:7.
- II. IDOLATRY CONSISTS IN:
  1. Bowing to images. Exodus 20:5.
  2. Worshipping images—or anything except God. Isa. 44:17.
  3. Serving other gods. Jer. 5:19.

4. Fearing other gods—or anything except God. 2 Kings 17:35.
5. Sacrificing to other gods—or giving time, or abilities, or money for any cause or to any one but to God. Exodus 22:20.
6. Setting up idols in the heart—or placing anything before serving God. Eze. 14:3, 4.
7. Covetousness—or seeking those things that belong to others rather than seeking God alone. Eph. 5:5; Col. 3:5.
8. Sensuality—or allowing ourselves to do the biddings of the lusts of the flesh and yielding the reins of the soul to passions and appetites instead of to God. Phil. 3:19.

#### III. IDOLATRY IS:

1. An abomination to God. Deut. 7:25.
2. Vain and foolish. Isa. 44:19; Jer. 10:3.
3. Unprofitable. Isa. 46:7.
4. Defiling. Ezekiel 36:18.

#### IV. IDOLATRY:

1. Changes the truth of God into a lie. Rom. 1:25 with Isa. 44:20.
2. Changes the glory of God into an image. Rom. 1:23 with Acts 17:29.
3. Is a work of the flesh and not of God. Gal. 5:19, 20.

#### Topics for Discussion:

1. Idolatry is not only serving gods of wood and stone, bowing to images, and offering sacrifices to dead, inanimate gods but it is placing anything instead of God. It is loving money more than God; it is seeking pleasure more than God; it is following one's will rather than finding the will of God for us and following it. Idolatry is setting the affections upon something worldly; it is seeking the friendship of the world instead of that of God. Self-will is idolatry. Self-pleasure is idolatry. Pride is idolatry. Anything that is a sin and places itself before God as worthy of praise, or serving or worship is idolatry.

2. God is the only true source of power and pleasure and wisdom and grace and might, hence the utter folly of placing anything before Him in the heart life.

3. If we abide in God and He fills us with His spirit and His grace is given freely to us, why should we seek earthly pleasures and bow down to worldly images in the soul? We worship the great King in all His regal splendor and might; we walk with the Creator of the world, the one who is all together lovely, the fairest of ten thousand, the satisfier of every cry of the human heart, the slaker of every thirst of the soul—then what has the world that can be dear to us, or that we should make an idol of? Nothing!

4. Perish every idol of the heart — pass away every fond ambition of the soul—let the dross be consumed—but give me Jesus.

### THIRD ANNUAL YOUNG PEOPLE'S SOCIETY REVIVAL AT LINDSAY, CAL.

The Young People's Society of the Nazarene Church in Lindsay have just closed their Third Annual Revival. Rev. L. A. Reed, Vice President of Pasadena University conducted our revival for us this summer. Brother Reed is a fine Spirit-filled preacher, and is especially adapted to preaching to young people. His education and experience make him very interesting. Good crowds attended our services every evening regardless of the heat and vacation season. Conviction rested heavily on the people and some eighteen souls sought the Lord, the most of whom were happy finders. We thank God that He is still able to hear and answer prayer, convict sinners, save the penitent, and sanctify the believer. Praise His Holy Name forever. The revival was not only a great blessing to the Young People's Society but a big spiritual uplift to the entire church. Besides a very liberal offering, given to Bro. Reed we sent Sister Reed some fifty jars of canned fruit, jelly, preserves, marmalades, etc. We also received a nice purse with which to send our pastor, Rev. L. T. Wells, to the General Assembly. We say thank God for victory and press on to new conquests. C. W. MORRILL.

#### FROM PASADENA, CALIFORNIA

We mention here some of the work and activities of our Young People's Society as relates to the field of successful evangelism and other phases of Christian service.

Under the efficient leadership of the president, Otto Hansen, and the executive committee, work is being carried on in an organized manner to get the gospel to the City Jails and the County Jail of Los Angeles, and to the great County Hospital. Last Sunday there were eighteen definite seekers, who came out from among their fellows and knelt at an altar of prayer seeking God with satisfactory results. There were also several interested seekers from the Hospital. Bibles are bought and supplied



# WILL YOU PRAY?



**W**E ARE within a few weeks of the General Assembly. It will undoubtedly be one of the greatest events in the history of our church. The reports will show wonderful growth and no doubt reveal the fact that the past quadrennium has been one of the most remarkable in our history. Hundreds, if not thousands, are now praying that the General Assembly may not only prove a great blessing and an inspiration, but that plans may be made

that will assure us of success and victory in the future.

Among the reports given will be the one from the General Board of Foreign Missions. It will be one of great interest. The growth of our missionary work is almost phenomenal and yet not more than we should expect when we realize that this great interest has been supported during the past years by the daily prayers of multiplied thousands of friends in and out of the church.

During the past twelve years, in answer to prayer and as a result of great sacrifice on the part of our people, we have succeeded in closing every year without a deficit. This is undoubtedly one of the most remarkable answers to prayer in the history of our church. We could relate hundreds of incidents indicating that prayer alone has won these victories, and we are convinced that if we come to the General Assembly without a deficit in the missionary treasury it will be due to the fact that the people have gotten under this need with their prayers.

We believe the Enemy is marshalling every force in a final effort to defeat the children of God and bring seeming defeat where we have enjoyed victory so long, but we are convinced that the Enemy can be defeated. But there is only one way, and that is through prayer.

At this writing the Missionary Board is in need of FORTY THOUSAND DOLLARS. We have less than a month before the General Assembly convenes, but even this is sufficient time if we will all begin now to do our best.

Eternity alone will reveal the results of this effort. If we succeed it will mean without a doubt that hundreds, if not thousands, will hear the gospel. If we fail it may mean the loss of multiplied scores of souls. Many today in heathen lands are asking the question at the head of the next column on this page, "OH, HAVEN'T THEY COME YET?" Will you begin now to pray and ask God to help you to do something to make possible this victory?

E. G. ANDERSON.

"OH, HAVEN'T THEY COME YET?"

By Miss LOUISE ROBINSON, Swaziland, Africa.



**I**N a dirty hut in the mountains a heathen man lay dying. For days he had been unconscious; but night after night, in the early hours of morning, he would rouse from his stupor and cry, "Oh, haven't they come yet? Oh,

haven't they come yet?" At last in desperation the sister came to tell us that for days, yes, weeks, this dying man had been begging for the missionaries to come and pray with him.

I went immediately, taking two of our boys, and found him indeed dying, and so near gone that I feared we were too late. It seems he had been fighting for life and God had been staying the hand of death. He had been lying still and lifeless all day, not seeming to hear or know anything; but when I entered the hut they cried in his ears that some one had come to pray, and he opened his hungry eyes, tried to lift his hands, beat his breast and groaned. He fought with all his strength and tried to hear as I prayed. An old witch doctor sat just outside the hut and threw bones and made medicine. He came in the hut and spit his medicine all around us and in the food of the dying man.

As we prayed the Lord spoke, and the man stopped his struggling and yielded himself to the power of death. In just a short time his soul had gone on to meet his God. But just as he took his flight he raised his hands, opened his eyes and laughed.

Where would this soul be tonight if we had not been there? Little do we know the hearts of men. In how many of the thousands of hills and valleys of this great forgotten land are hungry souls crying tonight as they reach the crossing, "Oh, haven't they come yet? Haven't they come yet?"—and still go out in darkness because we failed to get the message to them in time?

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? Proverbs 24:11, 12.

**Remember the Week of Prayer  
September 2nd to 9th  
Pray together in the Churches and Daily  
in your homes  
Pray for the General Assembly**

## FROM PASADENA, CALIFORNIA

(Continued from page 8)

to these inmates as the need arises, and Christian literature subscribed for them.

Our membership is well over the two hundred mark, and a growing spirit in personal work and evangelism much in evidence. It takes a live worker to keep in the dust of our zealous pastor, Rev. U. E. Harding.

FRED M. WEATHERFORD, Reporter

## FROM COFFEYVILLE, KANSAS

We as a Y. P. S. want to report victory and also how the Lord is helping us. We have never had a very large membership but have prayed continually asking the Lord for more and our number is rapidly increasing. The attendance at our devotional meetings has increased two-thirds within the last year, which is an answer to prayer.

Although we are still small in numbers we are accomplishing some big things. At the beginning of the year we voted to buy a piano for the church. A few months later we found a suitable one, and now have it practically half paid for.

During this year we took up the study of the characters of noted men and their beliefs concerning the Bible. Among those studied were Luther, Wesley, Jesus, Bresee and Darwin. We found them very interesting and inspiring. But the last month we have been studying along the line of preparing for a revival which we have been praying for and expecting. It is to begin soon and we expect to be able to report an increase in number and a great spiritual uplift after it is over.

Tuesday night of each week we set aside for Y. P. S. gospel work. We visit different homes holding short services. It has been an inspiration to us and also encouraged many discouraged souls.

Our members are all 100 per cent Nazarene and are all ready to be used in whatever way the Lord sees fit. We expect to show our colors. We also owe much to our faithful pastor, Rev. Wm. Menneke, who has helped, inspired and encouraged us since he has been in our field. We expect this coming year to be the best Coffeyville has ever known, because of God's blessing. Pray for us.

(MISS) CLEO BARTHOLOMEW, President.

(MISS) JESSIE PETERS, Secretary.

## CURRENT EVENTS

Compiled by REV. LEEWIN B. WILLIAMS

Three of the leading Protestant denominations—Presbyterian, Methodist and Congregational—have united to form the United Church of Canada. This body will now include more than half the Protestants of Canada, and is remarkable in that a union of Calvinistic and Arminian bodies has been effected. There are to be no bishops, but they will have an assembly and each local church shall interpret the agreed statement of doctrine. We wonder how this last provision will work.

The latest statistics given out by the Catholic Press Directory gives the number of Catholics in the United States as 20,103,761, this we suppose includes all of that faith whether communicants or not, as Catholics usually count all of the family as members of the church:

Since Nevada has passed more stringent divorce laws, it appears that Paris, France, has become the Mecca of those having marital troubles. Six American divorces were granted in one day recently in Paris. Just sail across the "pond" and have the knot untied, that's easy.

In an address before the Sunday school leadership conference of the Southern Methodist church at Lake Junaluska, N. C., Dr. S. G. Bland of Toledo stated that the ten commandments were in existence before Moses, and the early history of Israel was made up of "helpful myths," that the first five books of the Bible were works of unknown authors. "All these questions," he is reported to have said, "have no bearing on Christ or Christianity, but are only argued for intellectual satisfaction." It is refreshing to note that Bishop James Cannon took exceptions to the views expressed.

## SUNDAY SCHOOL LESSON REFERENCES

August 26. BARNABAS THE GREAT HEARTED.

Lesson: Acts 4:36, 37; 9:26-30; 11:19-30; 12:25; 13:1-15:12, 35-41; Gal. 2:13.

GOLDEN TEXT: He was a good man, and full of the Holy Ghost and of faith. Acts 11:24.

Devotional Reading: Psalm 96:1-10.

September 2. PAUL THE APOSTLE.

Lesson: Acts 7:54-8:3; 9:1-31; 11:25-30; 13-28; Phil. 3:4-14.

GOLDEN TEXT: I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14.

Devotional Reading: Isa. 6:1-8.

September 9. JOHN MARK.

Lesson: Acts 12:12, 25-13:13; 15:36-40; Col. 4:10; 2 Tim. 4:11; 1 Peter 5:13.

GOLDEN TEXT: Whatsoever thy hand findeth to do, do it with my might. Ecc. 9:10.

Devotional Reading: Psalm 32:1-7.

September 16. LUKE, THE BELOVED PHYSICIAN.

Lesson: Luke 1:1-4; Acts 1:1-5; 16:9-18; Col. 4:14; 2 Tim. 4:11.

GOLDEN TEXT: A friend loveth at all times, and a brother is born for adversity. Prov. 17:17.

Devotional Reading: Psalm 91:9-16.

"Ten Thousand Murders in the United States During the Year," is the heading in a daily paper. Memphis, Tennessee, has the highest rate and Spokane, Washington, the lowest of the large cities from which reports have come. Memphis having a rate of 67.4 per population of 100,000, while Spokane had a rate of only 1 per 100,000 population. The average for all the large cities was 9. What is the cause of this—lax laws, ineffective courts, no respect for human life, no fear of punishment, becoming more fierce?—form your own opinion.

Astronomers have recently reported the discovery of what they call the Magellanic cloud, a group of stars and nebulae, visible from the Southern Hemisphere, which it is believed is a sort of small universe in itself. The distance this "universe" is away from us is measured by a "light year"—the distance light will travel in one year, or about six trillions of miles. This group of stars is 110,000 light years distant. Some of the stars appear far brighter than any found in our solar system, hundreds of them exceeding the brightness of the sun by 10,000 times.

In a magazine article ex-president Wilson discusses world conditions and the remedy for its many ills. The concluding paragraph of his article is remarkable in that he states, "The road that leads away from revolution is clearly marked, for it is defined by the nature of man and of organized society. It therefore behooves us to study very carefully and very candidly the exact nature of the task and the means of its accomplishment. The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. Here is the final challenge to our churches, to our political organizations and to our capitalists—to every one who fears God and loves his country."

WASHINGTON, D. C.

## CAMPMEETING AT HAZELTON, INDIANA

The Annual Wheeling Campmeeting closed Sunday night, August 12th. We are glad to say God was with us and several prayed through to victory; yet when we looked at the crowds that gathered from night to night that failed to yield to their convictions it was sad indeed. At first we were much hindered by the heavy rains and storms, also the extremely hot weather which continued throughout the camp. We enjoyed the messages given out by Rev. L. W. Standley and Rev. J. E. Gaar. They are fearless preachers and preach the word with no uncertain sound. Brother Everett Atkinson, one of our local preachers led the singing assisted by Paul Standley, Rev. E. M. Cornelius, Rev. Henry Cornelius and wife, also others that helped with

the special message in song. Rev. W. A. Eckel and wife were with us on the first Sabbath delivering the missionary address. We are encouraged to press on and look up "for our redemption draweth nigh." God is faithful and will not forsake His trusting children. We give God all the praise for what was accomplished at Wheeling Camp.—Stella E. McRoberts, corresponding secretary.

## LA PLATA, MARYLAND, CAMP MEETING

The Twentieth Annual campmeeting under the auspices of the Church of the Nazarene closed Sunday night, August 5, in great victory with seekers at the altar. Although we had much rain which prevented some from attending the services we had a blessed time of refreshing from the Lord. Brother Byron Maybury, one of our gifted young pastors, was the principal worker and won the hearts of our people. The messages were heart-searching and soul-stirring. We believe that many were convinced of the truth and we trust will yet yield to God. Miss Hattie E. Goodrich of Washington, D. C., who is preparing for the mission field led the singing and was a blessing to the meeting. We had a great missionary service at 3 p. m. the last Sunday. Miss Goodrich out-going missionary to Africa and Rev. E. E. Bowers made very impressive addresses. The offering for missions was not what we had hoped (only about \$90.00 pledged) as a storm came up and many left the tabernacle. Truly the Lord was with us, to Him be all the glory.

J. H. PENN, Manager.

## ALBERTA DISTRICT ASSEMBLY

At the recent Assembly of the Alberta District the following arrangements were made: District Superintendent, Chas. E. Thomson, Didsbury, Alta.

District Secretary .... A. A. Perry, Rimbey, Alberta  
District Treasurer .... K. R. Hunt, Nobleford, Alta.  
Calgary, First Church ..... I. W. Young  
Calgary, Riverside ..... E. H. Osborne  
Claresholm ..... L. E. Barnes  
Collins ..... C. Collinson  
Craigville ..... F. W. McDowell, Prof. Fanning, sup.  
Cumberland, Delburne ..... O. G. Brooks  
Didsbury ..... S. Kaechele  
Drumheller ..... J. D. Fowler  
Edmonton ..... R. S. Tenove  
Ferintosh-Lougheed ..... R. E. Roe  
Lethbridge ..... E. S. Mathews  
Red Deer ..... Jas. H. Bury  
Rimbey ..... A. A. Perry  
Stettler ..... To be supplied  
Red Deer, Rural ..... W. E. Elliot

Dr. Reynolds presided over the sessions with much acceptance. The camp meeting following the assembly was one of the best in years and a goodly number found God in pardon or purity. A permanent camp ground was purchased at Red Deer in a beautiful and convenient location.—REPORTER.

## PARK LANE CAMP MEETING.

Park Lane is in Virginia across the Potomac river from Georgetown, D. C. This camp ground was prayed down from the skies by three Nazarene preachers four years ago, and this has been the most blessed meeting to date, praise the Lord. Captain A. A. Price was the evangelist and his daughter Mary and Louise Parker the singers, and they did their part well praising God in song and testimony. Nearly \$800 was spent on this new "holy hill" or camp ground, last year. A new dining hall and five rooms on the second floor and the row of cottages were all filled this year, and everybody rejoicing. About \$800 was pledged for improvements. A number of souls came to the altar and prayed through for pardon or purity and some were reclaimed and testified to sanctification or holiness. Rev. C. R. Mateer, the pastor of the Park Lane Church of the Nazarene is to be congratulated for it is really due to his push and untiring energy that this camp has been established. He has been on the ground for ten years or more, and the Lord has wonderfully blessed him and given him support that was manifest in the testimonies under the tabernacle, and we are looking forward to greater things, if Jesus tarries, among this bunch of progressive Nazarenes. Money came easy and the joybells rang all through the meeting and much shouting in the camp, also mingled with weeping and especially was this manifest on Monday morning at the 8 o'clock meeting the day after the meeting closed. There was much rejoicing with tears and shouts for joy that were doubtless heard afar off. Oh, glory to God forever for such precious meetings, we continue to feast upon and don't want to forget.—Reporter.

# PASADENA CAMP MEETING

Southern California has more good and more bad, more beauty and more desolation, more hospitality and more greed, more delightful climate and more scorching sunshine, more godliness and more crime, than any other part of the American continent I have had the pleasure of visiting. There are people here from every part of the globe, mixing and mingling in business, pleasure, or in religion.

During my short visit this time it has been my privilege to attend worship at several churches, deliver a number of public addresses, and be in two camp meetings, the Nazarene camp at Pasadena being by far the most enthusiastic and deeply spiritual meeting I have ever attended on the Coast calls for special mention. This is in fact the camp of the Southern California District of the Church of the Nazarene. Rev. Joseph E. Bates, Superintendent of this District, ably assisted by a splendid committee elected by the District Assembly, had everything well in hand and the excellent preparations evidenced a large vision and a strong faith which was well rewarded by the results produced. The smooth easy management and delightful harmony prevailing throughout this camp were beautiful to behold.

The meeting was held in an immense tent on the campus of the Pasadena University, a Nazarene institution, and in addition to the seating equipment from the school two thousand chairs were rented and at times people had to stand throughout the entire service. The preachers this year were Dr. James B. Chapman of Bethany, Oklahoma, and Rev. L. E. Swaney of Tujunga, California with Rev. Hardor Lillenas and wife in charge of the singing. It is quite impossible to put the results of this meeting in cold type so I will sum it up by saying it was truly a great camp.—J. T. Upchurch, Arlington, Tex.

# SECOND ANNUAL CAMP MEETING, YAKIMA WASHINGTON

This camp meeting which convened July 19 to 29, is now history, and we find our words inadequate to describe this wonderful manifestation of God's almighty presence and power which was so much realized at every service. The special workers engaged for the camp this year were Dr. R. T. Williams, Dr. A. O. Henricks, and Rev. H. B. Wallin and wife, and we do believe that not a better party could be found and were just the right ones for this camp. Every one knows who has heard Dr. Williams and Dr. Henricks that no better preachers are to be found any place in our movement or elsewhere. Brother Wallin as chorus director and Mrs. Wallin as a pianist are a wonderful team, Brother Wallin being pastor of our First Church at Spokane, Washington.

There were also many visiting ministers present for all or part of the camp, including District Superintendent Will H. Nerry, and many local ministers, including ministers from other denominations.

This camp is held at the State Fair Grounds and is an ideal place for camping. Last year there were forty-two tents stretched on the grounds and this year there were seventy-five making about three

hundred campers on the grounds. There were campers from many cities and towns, representing three different districts. Donations in canteens, etc., to the amount of about \$200 were made to the camp by business men of Yakima and all the finances for the camp came easy and the workers were all well paid.

Six services were held each day beginning with the early morning prayer meetings at six o'clock. There were three preaching services each day and there were seekers at every service with the exception of a service at the very beginning of the camp. The number of seekers during the camp were not kept account of but it is estimated that between 200 and 300 prayed through. There were fully 100 seekers on the last day. The crowds were surely fine. The large three pole tabernacle was crowded to overflowing each evening (the tabernacle holding about 600 people) while scores of people sat in cars. There were fully 1,000 people or more in attendance at the last service. The children's meetings held at 4 o'clock each day in charge of Miss Hammer of Spokane, were a wonderful inspiration to the children.

We only wish we had space to tell of some of the wonderful happenings at this camp, but in closing must say a few words about the faithful pastor and his wife at Yakima, Rev. and Mrs. N. J. Hepburn. They all but sweat blood to make this camp a success, visiting, sacrificing, praying, fasting and giving. We invite your prayers that the scores who prayed through may keep true.—John R. Anglin, reporter.

# NORTHERN CALIFORNIA DISTRICT

We are glad to report victory and progress from Northern California. Our churches report the best summer crowds ever and interest has been fine in all parts of the country. In the far north the Smith family has had a meeting with Brother Lamar and much good was accomplished with souls in the altar and some funds raised for improvement of the church. The Smiths then came to Santa Rosa where they are in a good meeting. In the Sacramento Valley Bro. Joseph Gray had a revival with the Hunter and Martin party at Dairyville, and what a meeting they did have, the best that country has ever seen. From there the Hunter and Martin party came to another pioneer field at Gridley and God gave another old time revival. The crowds were fine from the first but increased almost nightly and as conviction got on the Devil got stirred, carnal men tried to get the meeting closed up and cut the tent ropes and otherwise showed how depraved they were. We learned that the old fashioned gospel preached in the union of the Holy Ghost brings persecution today as ever, but as Paul said "Some believe." This was a town in which we had never had a meeting and nearly one hundred sought the Lord and fifty-seven joined a holiness prayer band. Brother Haller of the U. B. Church stood right by the meeting and proved a blessed man to work with. He likes it hot.

We have our new 50 by 85 tent up in Livingston and a revival on here and ere this report reaches

you we will have a new Nazarene Church here. God has wonderfully helped and some of the saints of God have held on a long while for this place. We praise Him for answered prayer. Brothers Schocke and Lange have just closed a fine meeting at Shafter and plan another in Taft. Brothers Penn and Landkard are in Salinas in a good meeting while Brother Griffith of Oakdale is busy holding meeting in every town near his place and God is blessing him.

We cannot take time to mention all the churches but enough to say that they are all moving on and we expect to give the devil a mighty hot fight this fall and winter and make this the best year that Northern California District has ever seen.

CHAS. A. GIBSON, District Superintendent

# INDIANA DISTRICT

The Assembly year is closing with victory all along the line. This has been a very busy year, many hard fought but glorious victories all up and down the District. Since our last report three new churches have been organized. The Gospel Mission people at Bloomington have united with us. A splendid church was organized. They have good church property. We dedicated a splendid new church at Spencer with Rev. Randle and his good people, and the finances came fine. This has been a very busy summer in our tent work. Nearly fifty tent meetings have been conducted on the District in new fields and among our churches, and the Lord has given victory in nearly all these meetings. Almost all the churches have had good revivals and increase on all lines; much buying of property and buildings during the year on the District. The pastors, evangelists and workers have labored faithfully, and our people have rallied to the various needs of our growing church. We now have about eighty churches. The District has practically doubled since our last General Assembly, and the end is not yet. We have worked hard and been on the job continually, and the Lord has blessed us as we hurry from place to place. We have seen souls at the altar continually praying through in the good old-fashioned way and many glorious times we have had in our services. We praise God for His many blessings this another busy Assembly year and we take courage and press on. We are planning and praying for a glorious Assembly at Indianapolis next week. Yours till Jesus comes.—J. W. Short, District Superintendent.

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## Among the Churches

### PITTSBURGH, PA.

—The Lord gave us a great day here on last Sunday, July 29. We had with us for the day Brother and Sister Eckel who did most excellent service to the delight of all. We had an all day meeting, Brother Eckel speaking in the morning, afternoon and evening. Sister Eckel gave an untentious message at the Young People's Meeting at 7 o'clock in the evening as well as singing in the afternoon. The crowds were good notwithstanding the fact that quite number of our people were away on vacations or at campmeetings. During the day He let us raise in pledges and cash, \$1,285.00. Of this amount the Junior Y. P. S. gave \$25.00, the Y. P. S. gave \$100.00 and the Sunday school gave \$400.00. By this total amount we are enabled to meet our Foreign Missionary quota of the budget, (\$1,051.00), and have a good start on the remainder of our budget. Included in the amount given to Foreign Missions is the support of fourteen Sunday schools on Foreign fields at \$25.00 each per year, and also the support of a native worker at \$60.00 per year, this last being taken by the Young People's Society. We are certainly grateful to our God for this achievement. On Monday evening Sister Eckel organized our women into a Woman's Missionary Auxiliary with a membership of some thirty-two. These women are already busy making quilts and other needed articles for the missionaries on the field. They will now also get busy with the many other good things that shall be theirs to enjoy in such a society. We have felt the need of this for months and rejoice that it has come to pass. We feel that the coming to us of these precious returned missionaries was providential, and bow in reverence to our heavenly Father and thank Him in the name of His Son our Savior for all the good things He lets come our way. We very much desire your prayers that every department of the church may move under the leadership of the Holy Ghost and that we may all be full fledged followers of the lowly Nazarene. Let us hold up the standards. No compromising. 'No quarters for the enemies of holiness.—CHAS. A. BROWN.

### COLUMBUS, GA.

—The Columbus church is still on the map, and God is leading on to victory. We just closed a three weeks' meeting last Sunday night with Brother St. Clair as evangelist. St. Clair was the right man in the right place, and God endorsed him all the way through, and made him a great blessing to the church, and to the town in general. The Church of the Nazarene in Columbus is only about three years old, and it seems that the Devil has fought it

along every line to put it out of existence, but in spite of the Devil God has blessed us and made us more than conquerors. There were close to two hundred at the altar during the meeting, and a goodly number prayed through and got blessedly saved and sanctified. On the last night of the meeting, before Brother St. Clair preached we opened the doors of the church and received twenty members; after which Brother St. Clair preached a great sermon, followed by one of the greatest altar services Columbus has ever seen, several praying through to genuine victory and the meeting closed out on high tide. The revival is on in Columbus, Ga. and conviction is on the people for pardon and purity. We had a praise and testimony meeting Wednesday night after which we opened the doors of the church and received two members making a total of twenty-two. We specially request the prayers of the HERALD family for the continuation of this revival in Columbus, Ga.—R. WEIR, Pastor.

### WINTHROP, ARKANSAS

—Glad to report victory from this part of the country. Another great meeting has gone down in history. Just closed a great meeting at Miller school house, five miles north of Foreman, Arkansas, with K. S. White and Casey Grimes evangelists and they did some as fine preaching as I ever heard. The meeting was a great success, the fire fell from the second service to the last of the meeting. Many souls prayed through to victory in pardon and purity and many were the shouts in the camp, Well, Amen, glory to God. We organized a Church of the Nazarene with nine charter members and expect to push organized holiness in this country. This is what the people are looking for, they are getting tired of formality, secret orders, tobacco, and church parties. The meeting closed in a blaze of glory, two prayed through the last night of the meeting. When passing through stop off and give us a boost. Amen.—Rev. J. A. Broomfield, reporter.

### GREENBRIER, ARKANSAS

—We have had the best meeting we have had for years. There were forty-three saved or reclaimed and two sanctified. Bro. Joe Bishop of Searcy was the evangelist; he did some good preaching and got hold of the hearts of the people. Brother Tapley of Vilonia was with us and he preached two good sermons; also Sister Emma Bogard, of Beebe, who has a burning missionary call to the dark field of Africa and is now preparing to go, was with us. She was a help and blessing to the young people here. May the dear Lord wonderfully bless her in her work for Him.—J. T. Lybarger, pastor.

### WINCHESTER, INDIANA

—Our annual meeting has been held, pastor receives a unanimous call back. Our finances are all up in full, and are well in the hands of the treasurer. Over \$2,200.00 has been raised for all purposes, for which we are giving God all the glory, and praising Him for victory.—Jesse Towns, pastor.

### RICHMOND, N. Y.

—The work is moving along fine but it has been a long hard fight. We have gone through some awful trenches but we are routing the enemies. God is saving souls and sanctifying believers and healing the sick in the camp. Praise the Lord, I enjoy the fight and rejoice in tribulations. All the walls are not fallen yet but they are trembling, Amen. My wife has gone through a serious sick spell but God worked a miracle. When the doctors walked out and gave up another doctor was called, then I went to God when there seemed to be no hope and in five minutes my wife was better and now she is up, out singing and preaching. Praise God for victory. My wife is entering the work again and will preach or sing in meetings and take charge of the work when I am away. I am open for calls to hold revivals anywhere that God leads. Pray for us. Write to me if you need me.—C. E. Shaw, 9130-111 St., Richmond Hill, N. Y.

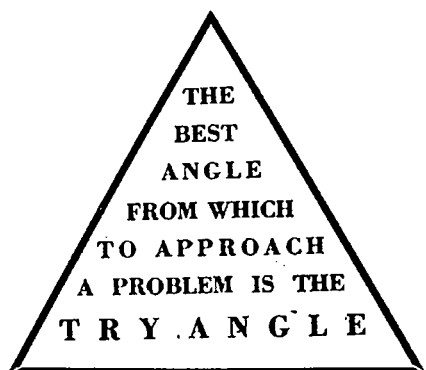
### SAN ANTONIO, TEXAS

—The church here is moving on to victory. All departments are well manned and carefully attended. Our Sunday school under the efficient superintendency of Rev. J. W. Moore is keeping pace with the needs of the hour. We have recently completed a house to house census of the territory surrounding our church and are following up the prospects; already several new attendants have resulted. Our Primary, Cradle Roll and Home Departments are moving on in a very encouraging manner. Our teachers are pursuing the teacher training course and are reporting satisfactory progress. The choir and orchestra under the direction of O. U. Kunkleman are rendering service in a very capable manner. The attendance at the mid-week prayer meeting is almost equal to that of the Sunday services. We have been especially blessed lately by the presence and power of the Holy Spirit. Souls are blessed at our altars at very frequent intervals and we have received new members all through the year. We have had two revivals during the year, the first with Dr. Goodwin and the second with Rev. G. E. Waddle as evangelists. Much good was done and we see the effects today with us. Our plans for a larger and more centrally located place of worship have been hindered and are held up for awhile, however, we will take them up for another year or as soon as the hindrances are removed. We have a most noble, sacrificing and persistent people to do the work and under the direction of our heavenly Father we believe we can succeed. Brethren, pray for us.—T. W. Sharpe, pastor.

### WELLINGTON, TEXAS, KELLEY CHURCH

—The church here closed July 29th, a very profitable meeting under the able leadership of Rev. Mark Whitney of Ada, Oklahoma. The meeting resulted in about twenty professions and a great uplift for the church. The preaching was especially owned of the Lord and of the kind that helps people in every-day life. Brother Whitney is an able, fearless man of God, possessing a spirit of love and humility, and his messages are appreciated. He will prove a blessing to any church that calls him.—O. C. Evans, pastor.

## WILL YOU TRY?



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H. H. Hooker.

The mail list this week reflects the result of concerted effort to increase the subscription list of the HERALD of HOLINESS to 25,000 by the General Assembly.

Will you be one of the remaining 21 who will try to secure 100 subscriptions and meet this challenge?

The following have accepted the challenge to raise 100 subscriptions each before the General Assembly. Should not your name be on this list?

1. H. H. Hooker	18. J. E. Bates	35.
2. Bud Robinson	19. Bona Fleming	36.
3. Jarrette E. Aycock	20. W. W. Hanks	37.
4. W. B. Herrell	21. L. L. Hamric	38.
5. A. M. Bowes	22. Minneapolis District	39.
6. T. E. Beebe	23. First Church, Pasadena	40.
7. H. W. Welsh	24. J. G. Morrison	41.
8. E. C. Cain	25. A. D. Henricks	42.
9. E. W. Wells	26. Wm. D. Nease	43.
10. E. O. Chaffant	27. T. E. Beebe (2)	44.
11. C. R. Mattison	28. Jarrette E. Aycock (2)	45.
12. J. N. Speakes	29. C. E. Roberts	46.
13. C. C. and Flora R. Chaffield	30.	47.
14. A. F. Balsmeier	31.	48.
15. E. Arthur Lewis	32.	49.
16. F. D. Morgan	33.	50.
17. G. F. and Byrdie Owen	34.	



## SHREVEPORT, LA.

—Rev. J. W. Cook and Otis Spinks closed a successful three weeks' tent meeting at Cedar Grove, (suburb to Shreveport, La.), August 10th. The last night was the most fruitful of any one service, there being about twenty in the altar and most of them praying through to victory. There was a real shout in the camp that night. Brother Cook is a level-headed, forceful Gospel preacher that the Louisiana District should keep busy. His messages grip the people and get results. Bro. Spinks is a splendid young man and a splendid song leader. He and Brother Cook work well together. We wish them both God's speed.—E. G. Theus.

## MADILL, OKLAHOMA

—In the month of February we lost our church building by fire, and were compelled to cast about for some place to worship. We were very fortunate in securing an old Opera house belonging to one Mr. Taliaferro, who let us have the use of the building gratis. We then began clearing away the debris, preparatory to rebuilding. Finding the Opera hall very warm and uncomfortable in the summer, we have erected a tabernacle on the church site close to the new church which we have well under headway. Today we held our first service under the newly erected tabernacle, and will begin a revival, August 16th. We earnestly plead your prayers in behalf of this wicked town. Our evangelist will be Mrs. Gussie Morris, pastor of the Church at Kingston, Okla. Also we will have Bro. Ben Wilkins, and his wonderful choir, of the Kingston Church. Gospel singing by the choir, and special songs, led by Brother Wilkins, and gospel preaching by Sister Morris, will be the order of the day. You who are in reach of Madill, are cordially invited to attend this revival, and aid in every way possible. I have recently closed a meeting of fifteen days duration at Rabon schoolhouse, in which we had thirteen saved and nineteen sanctified. We certainly were blessed of the Lord with some wonderful services, for which we give God all the glory and praise. Please do not forget to pray for the revival.—Wade L. Nelson, pastor.

## LOWELL, MASS.

—We have been greatly blessed and inspired under the ministry of Bro. C. P. Lanpher who is supplying the pulpit for the months of July and August. Brother Lanpher is no stranger in Lowell as he served the church as Assistant Pastor some fifteen years ago in association with Bro. A. B. Riggs who is still with us on the firing line and pushing the battle for God and holiness. We are exceedingly glad to have had the privilege of hearing the gospel messages as given by Brother Lanpher and believe God has a place for him. The presence of the Lord is still being manifest in Lowell. The Tuesday evening prayer meetings and the Thursday and Friday evening class meetings are seasons of refreshing and

real recruiting stations for God's children. A blessing awaits every soul that will be blessed. Salvation is just as real as it ever was, the word of God is still revealing hidden treasures, the good news is still being expressed with fresh unction and we are looking to God for great things in the name and through the blood of Jesus. We are realizing more and more the almighty unlimited power of God through the sacrificial death of Christ who conquered death, hell and the grave, who now sitteth at the right hand of God the Father making intercession for us. Praise His Precious Name!—Reporter.

## MILTON, TEXAS

—We have just closed a revival at this place, with Bro. L. M. Payne as evangelist. The Devil contested every inch of the ground but thank God for victory. God was with us in mighty convicting power from the very beginning of the revival and in spite of all the things the Devil brought about to defeat God's cause at this place over fifty prayed through to victory. No doubt this has been the greatest revival that has been seen here in years. Not only were sinners saved and believers sanctified wholly but the saints were inspired to take fresh courage and press on to greater victories through faith in the glorified friend and Savior of lost, suffering humanity. The work in general was greatly strengthened at this place. Brother Payne has just recently re-entered the evangelistic field. He is surely the Lord's anointed. Any pastor or church will certainly find Brother Payne to be a real Holy Ghost preacher who is not afraid of man or devils and who will hold the standard where it ought to be. Praise the Lord for hearing and answering prayer.—Chester C. Christian, pastor.

## GARDEN CITY, KANSAS

—The 26th of this August closes our pastorate with the church at this place. These have been three strenuous but profitable years. We had hoped to build a good church here before going, but the financial crisis in this part of the country has delayed the work for a time. However, the church has a beautiful location in a block and one-half of the business part of town, and we hope to hear of the completed work in the near future. We have accepted the pastorate at Fairbury, Neb., and expect to be there ready for duty the first Sunday in September. We have spent eleven years in three pastorates without a vacation, but we are not tired nor faint-hearted. By God's grace we'll press the battle to the gates.—V. P. Drake.

## JOLIET, ILLINOIS

—The Nazarene tent meeting in this city is now a matter of history, glorious history, Pentecostal history. The writer has had considerable experience in evangelistic work having spent eleven years in it and conducted meetings in everything from open-air and log cabins to frame tabernacles seating 5,000 people, but for real praying through on a hard proposition and sticking to it until the victory came I do not recall ever seeing anything just like it before in my life. We can sing, "I would not be denied" but Evangelists Jim W. Miller and Harold Small just proved it. When they first opened, outside of a few people who drove over from Morgan Park about 30 miles away and members of my family and myself, there was nothing doing. They prayed through—about fifty souls were regenerated or sanctified wholly; my own church was greatly blessed including the preacher. With the thought in mind that a Nazarene church would be organized, it was, I am frank to say, a test of courage for me to keep urging my people to attend the meeting but I did it and my daughter played the organ almost every service—the meeting held on for eight weeks. When the church was organized to my surprise not one of my members joined it. A few supporters of our church united—we had tried to make them Methodists—sort of vaccinated them but it did not take, and we rejoice they have found a church home, though we shall greatly miss them. I want to say that the spiritual leadership and sensing the will of God on the part of these two evangelists brands them as safe and sound. I consider Evangelist Jim Miller one of the best evangelists I ever heard, despite the lack of scholarship. He is Scriptural, philosophical and above all unctuous and reminds me so much of my dear friend Buddy. Pray for this M. E. pastor that preaches holiness and has the fire in his soul and church.—F. J. Thomas.

## BROOKLYN, N. Y., G. E. MILLER CHURCH

—On Sunday, July 8th, five converts obeyed and followed the command and example of our blessed Lord and Savior Jesus Christ by being baptized in the sea about 8:30 a. m. A preliminary service was held on the beach about 8:00 o'clock in which we were blessed by the presence of the Holy Spirit. Our pastor, Brother Greene, officiated, assisted by

Brother David King one of our local preachers. A blessed and glorious time was enjoyed by all. The scenery of the calm sea dotted by a few ships at anchor and the intense stillness of the morning seemed to speak of God's divine approval. The blessing did not stop there but at the close of the noon service four souls came forward, two seekers and two backsliders, and in the evening service five souls found salvation from sin. Praise the Lord. We sincerely need your prayers for God's divine power, and a good Pentecostal shower. Our sisters, Carlotta Graham and Amelia Cox, have just graduated, having completed their course of training from the Eastern Nazarene College and are now ready for the Master's call to the Foreign Missionary Field. When that time comes we shall miss these dear sisters, but will rejoice knowing that they are doing the command of our Lord and Savior. Pray for them.—Lawrence Wallace.

## COFFEYVILLE, KANSAS

—This church observed the funeral hour of President Harding, August 10 with a prayer service. Rev. C. J. Garrett gave a fine address on the late president and patriotism. Prayer followed for the bereaved family, the new president, the nation and a national revival.—Mrs. Mary A. Levan, reporter.

## COLORADO SPRINGS, COLO.

—Our pastor, Rev. James T. Black and his wife, are beginning and continuing a good work in our midst. They know how to keep a revival in progress after the evangelist and special singers leave. In fact they do not seem to feel that they have anything else to do on this planet of ours except to win souls. Well, after all that is the only business, and we are glad to see that they attend strictly to business. We have discovered that our pastor doesn't travel in low gear and we are speeding somewhat to keep up. The Tuesday night prayer services are in charge of the young people and are very profitable seasons to us. People who have not heretofore manifested any interest in our church are now locking our way. So we intend to keep the revival on.—R. M. D., reporter.

## WICKS, ARKANSAS

—The revival meeting at this place was a great success, conducted by Rev. Frank Daniel. Brother Daniel is a faithful earnest preacher of the Word. There were twelve saved or sanctified and there is a fine class to come into the church. Brother Daniel won the hearts of the people and is loved by all. From Wicks we went to our Pleasant Grove Church and began our meetings July 26. At this place we had a hard fought battle but the Lord gave a great revival with eight saved or sanctified. Brother Daniel was the evangelist at this place. Our Pleasant Grove Church is one of our strongest little churches and has the work of God on their hearts.—W. D. Felts, pastor.

## SACRAMENTO, CAL.

—We are glad to report progress along all lines. Last April we had a great campaign with evangelist L. E. Swaney of Tujunga, California, and our church was greatly benefited under the rich ministry of this man of God. While there were not as many seek-

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## Pre-Assembly Tent Meeting Kansas City, Missouri Sept. 7 to 18

Ten days of evangelistic meetings just preceding the General Assembly. If you are going to attend the General Assembly either as a delegate or visitor, it will pay you to come earlier so as to have a part in this great tent campaign.

We have engaged as workers: Dr. C. H. Babcock, pastor of First Church, Los Angeles; Rev. Earl F. Wilde, noted soloist and song leader and the Aeolian Quartet which must be heard to be appreciated.

This meeting is under the auspices of First Church, Kansas City, Mo. The committee on entertainment will gladly assist you in finding room and board at reasonable rates. For information write

Rev. A. M. Bowes, Pastor  
2400 Troost Ave., Kansas City, Mo.

ers, as we had hoped for, we were not disappointed, as the meeting was a real deepening of the spiritual life of the church. We had with us during a part of this meeting the Aeolian Quartet of Chicago. The girls were a great blessing to all, as they sang the gospel into the hearts of the people. As the quartet could not stay for the entire campaign, Mrs. C. W. Morrill of Lindsay, Cal., came and assisted with the music until the close of the meeting. Her singing, too, was greatly blessed by the Holy Spirit. We have just had another good meeting with dear Bro. Bud Robinson and Mrs. C. W. Morrill. The Lord was present in great power from the very first service. We never heard Brother Bud preach any better than he did in this series. There were a goodly number of seekers for pardon or purity and most of them seemed to get through. We were especially favored in also having with us Sister Robinson, otherwise known as "Miss Sallie," and their daughter Miss Ruby, also Brother George Weise, who also assisted with the music. Their helpful presence and victorious testimonies were an encouragement to one and all. Since the first Sunday in June, there has not been a Sabbath without some definite seekers at the altar. Personally my experience is good, and God is blessing my own soul. We are expecting the best year that we have ever had in the ministry.—Edward E. Mieras.

### Gleanings From the Field

#### DURANT AND ADA, OKLAHOMA

The Ada meeting was blessed of the Lord. Truly Rev. R. E. McCann is a great pastor to work with. There were about forty good professions and I think five joined the church. The Durant meeting was a decided success. Between fifty and sixty found the Lord either in pardon, reclamation or purity. The most of the work done there seemed to be real, for which we praise the Lord. Rev. Gilmore and wife are the pastors at Durant and truly they are pastors, they surely know how to cry over the lost, weep and pray. We go next to Hominy for the next meeting, please pray for us and the meeting, we are expecting a great meeting with Rev. Barlow.—Morgan and Messer.

#### CHAMPAIGN, ILLINOIS

We closed a seven weeks' siege campaign at Champaign, Ill., August 5th, with good victory. Bro. Chalfant the District Superintendent came in for the last day and helped greatly to shout on the victory and organized a Church of the Nazarene in the State University city of Illinois,

where about 10,000 students attend every year. This is a very important center and we need a strong church. And we believe we shall have, if the few who were willing to band themselves together will stand true and show forth through their lives the "Beauty of Holiness," a great and strong work there in the future. Bro. H. B. Garvin will likely pastor this new church and under God we believe he will bring them out onto a safe basis ere long. Plans are already on to buy a good lot and build a tabernacle. In this meeting a number of workers had a part and God blessed through it all. Brother and Sister M. E. Stretch, U. T. Hollenback, Dorris Fleming, Esther and Mary Tonguette and the neighboring pastors all did fine work and we came in on the last three weeks. There were souls at almost every altar call. Some prayed through to real victory, others refused to pay the price and of course did not get the prize. Besides those who united with the church there were a good company of fine folks who said they would stand by the work and will very likely come in later. About twenty-two subscriptions to the HERALD of HOLINESS were secured. Our next meeting begins at once in Gosham, Ill., and we expect victory there with a Church of the Nazarene established. We will do our best to help push the HERALD to the 25,000 mark, before the General Assembly. Onward with Jesus our Captain in our battle cry. May God come upon us in a wonderful way for our General Assembly. Prayer brings victory—therefore, to your knees O Nazarenes.—Theodore and Minnie E. Ludwig.

#### COFFEYVILLE, KANSAS

We reached Coffeyville last Thursday, August 9th and opened fire on the Devil, and God gave us from two to ten souls at the altar every service. We have had only six services at this writing and not a single barren service. The secret of this is that Bro. Wm. A. Menneke the pastor and his people were prayed up and in faith, having appointed Mondays as prayer and fast days for the revival. Oh, how the Lord has led the church since we were here two years ago, and especially this last year. They have given Brother Menneke a unanimous call to come back for another year as pastor, which was a very wise thing to do; I covet an interest in the prayers of all who read this report. I have held over 80 revivals in Kansas for various churches and camps in the last eight years, besides several in Oklahoma, Arkansas, Missouri, and Nebraska.—C. J. Garrett, evangelist.

#### TULLAHOMA, TENNESSEE

The revival here was a great success, God wonderfully blessed us, glory to God. Folks made light of us but God entered their hearts and gave us a great time. People are interested in a Church of the Nazarene and believe God will give us one, praise the good Lord. The Lord gave us nineteen precious

souls for our labor and five seekers that did not get through and others under deep conviction for which we give God all the glory. Eleven of these folks were gloriously sanctified and eight saved. God was marvelously working with other folks, bless His dear name. I am asking God to give us another tent meeting at this place next year and believe a splendid Church of the Nazarene can be organized. When we began the meeting the Devil fought us on every corner, but we trusted in Jesus and He wonderfully poured out His divine Spirit upon us.—Rev. J. T. Williams.

#### CADDO, OKLAHOMA

On August 5 we closed a gracious revival in the extreme western part of Oklahoma at a little community church known as "Independence." There is no Church of the Nazarene there but we found some loyal holiness people who stood by us nobly. But most of the people are Baptists. The Lord helped us to preach holiness so clearly that of the nineteen souls that prayed through twelve were blessedly sanctified, the remaining seven being converted or reclaimed. Almost all the twelve were Baptists who were actually living clean regenerated lives. I think the day is not far off when a Church of the Nazarene can be organized here. My father, my brother and his wife were with us as workers. We will always remember these dear people at Independence. To God's name be the glory and honor forever and ever! We are now engaged in a battle here at Caddo with dear Brother and Sister Hanselman and their good church. We find the pastor a good yoke fellow, who has the burden of the work on him. They have a fine church composed mostly of young people. They are going forward with the conqueror's tread. At this writing the battle is raging and souls are finding God in the old time way. Glory be to God. We are expecting greater victory yet. Our address is Wellington, Texas.—M. Manly and Effie Lewis.

#### SINGING THE GOSPEL IN INDIANA

This has been a busy year, working continually on the Indiana District. My first meeting after the Assembly was at Worthington, Indiana, with Rev. James Miller as evangelist. Here the Lord gave us a good meeting and organized a good new church. From here we went to Indianapolis, with the Young Men's Holiness League and Pentecost Bands. This was a two weeks' meetings, with about twenty-five seekers. From here to Muncie, Indiana, with Dr. John Matthews as evangelist. Some conditions here made this a hard meeting but God came and honored His word, some seekers. From here to Huntington, Indiana, with Rev. R. L. and Pearl Rich as pastors and Howard Sweeten as evangelist. The Lord gave us a good meeting with about eighty seekers. This is a good church both pastors and people stood by us loyally. We then went to South Bend with Rev. Chas. Harrison as pastor and evangelist, the Schlagel sisters as pianist and special singer. From here to Indianapolis with the Ray Street Church, Rev. Kerst as pastor and Miss Edna Banning evangelist. This was a real good meeting with over 100 seekers. This was the writer's fifth time here. Can say we enjoyed working with this people more than ever. Next to Marion, Indiana, Rev. C. R. Pearson pastor. This was a hard fought battle but the Lord gave us some victory. We then went to Salem, Indiana, with Schlagel sisters as pianists and Rev. Chas. Pendry our pastor at Mitchell. Holiness is new here and while the crowds were good they already belonged to church and it was hard to make them understand what we wanted them to do. About twenty seekers. Rev. Brandyberry and wife were in a meeting at our home church so we helped out with the singing. There is no people we would rather sing to than our own people. We then went to Petersburg, Indiana, with Rev. Chas. Dye, pastor of Findlay, Ohio, as evangelist. This was a good meeting some of the Lord's choice people reside at this place. From here to Terra Haute, with evangelist B. W. Huckabee. As this was a newly organized Holiness association; a real spirit of unity prevailed and a most gracious time in the Lord. We are now at this place in the camp of the Randolph County Association. Meeting starting fine, Rev. Harry Hays and Rev. C. R. Pearson as evangelists. We go next to Ramsey Camp with Rev. W. E. Shepard and Rev. I. M. Ellis evangelists, then to the District Assembly. Will the dear HERALD readers please pray for us for we must have His help.—BURL SPARKS.

## IMPORTANT!

Delegates and visitors to the General Assembly of the Church of the Nazarene, to be held at Kansas City, Missouri, beginning with the National Young People's Society convention September 18 and continuing to and including October 2, 1923, are hereby notified that the railroad passenger associations have granted us convention rates of one full fare for the going trip with the privilege of purchasing a return ticket at one-half fare;

PROVIDED, that each passenger taking advantage of such one and one-half fare round-trip rate secure a certificate or receipt from the ticket agent at the place of purchasing the going ticket. If two hundred fifty such certificates are presented to General Secretary E. J. Fleming for his indorsement, we will secure the above rates.

PLEASE REMEMBER.—In order to obtain this special convention rate returning you must secure the certificate or receipt when you purchase your going ticket. To fail to do so will deprive you of the advantage.

EXTRA.—Make immediate inquiry of your ticket agent concerning this matter.

E. J. FLEMING, General Secretary,  
Church of the Nazarene.

"Reading the HERALD of HOLINESS is almost like hearing a Fifth Sunday Rally. We are not afraid for our children to read a copy of it either."—J. E. Dawson, Texas.

"I want to renew my subscription to the HERALD of HOLINESS and am glad that we have such a good paper. It is such a help to me spiritually and gives me so much food for my soul."—Alfred Copple, Cal.

## NOTES AND PERSONALS

**A CORRECTION.**—In the report of the Oak Grove, Texas, meeting in our issue of August 8th the amount of the collection should have been stated as \$32.04, instead of \$132.04.

"Though the loss of our little baby has brought disappointment and sorrow to our hearts, yet we feel that we should do more for the cause of Christ than ever before. Mrs. Hollenback will travel with me in meetings again wherever the Lord opens the doors for us. We shall be glad to hear from any desiring our services."—Ural T. Hollenback and wife, Greenfield, Ind.

Rev. G. M. MacLachlan and wife of Colling, Michigan, who have been spending the summer in England and Scotland, report a delightful and profitable time. Brother MacLachlan writes: "Have just returned from a convention at Ardrossan, Scotland, where I preached several times. I was delighted with our Scottish Nazarenes. They truly have the fire of the Holy Ghost. While they are somewhat more conservative than we are, yet their testimony has the ring of Pentecost in it, and in their prayers they have the clinging determination of Jacob. I truly enjoyed the sweet fellowship of the brethren, and especially of our dear District Superintendent Sharpe. He is a great man of God and is being used in a marvelous way to spread scriptural holiness in these lands."

Rev. James K. Davidson, of Henryetta, Okla., is open for a call to the pastorate or to evangelistic work. He has been a preacher in the M. E. Church, South, for seventeen years, and in January, 1922, united with the Church of the Nazarene at the Eastern Oklahoma Assembly. Recommendations can be had concerning this brother by writing to his pastor, Rev. M. G. Jobe at Henryetta, Okla.

On account of a change of date Bro. B. T. Flanery has an open date just after the close of the Chicago Central District Assembly, Sept. 2nd. He is now at Wausaukee, Wis.

Sister R. J. Kirkland has accepted the call to the pastorate of the Ellis, Louisiana, church and is now located in the parsonage there. She says, "I praise God that while husband is on the evangelistic field continuously, I too, can be in active service for Him without neglecting our three little boys. I ask the prayers of our many friends that God will bless the work and make us a blessing here."

A baby girl was born to Mr. and Mrs. Peter Kiehn on Tuesday, August 21st. These returned missionaries from China have been making their home for the past few weeks in Kansas City.

Evangelist E. Arthur Lewis reports "The biggest little meeting I have had in many a day." At the first break ten came forward and they continued to come in varying numbers. A nice class was organized.

District Superintendent Hooker reports a revival in Hartselle, Ala., with fifty-nine in the fountain, a fine organization and good place to worship.

## ANNOUNCEMENTS

**NOTICE—Kentucky District**—Let all visitors expecting to attend the Kentucky District Assembly Sept. 5-9, in Louisville, notify the pastor, Rev. A. R. Hodges, 830 South Fifth Street, Louisville, Kentucky, at once. Take a West Walnut car and get off at church door, or West Broadway and transfer on 28th Street south to Grand Avenue. Let each pastor be present to give his own report. A welcome to visitors extended. Dr. R. T. Williams presides. Great evangelistic service Tuesday night.—J. W. Montgomery, District Superintendent.

**STOP! LOOK! LISTEN!**—Tabernacle meeting at Oregon, Wisconsin, August 29-September 16. This will be the first meeting in the new Tabernacle. Rev. Jack Linn and wife workers. Readers, please pray for this meeting, and come if you can. For information address, Rev. Jack Linn, Oregon, Wis.

# Rally Day Supplies

**SUNDAY** Schools that have not yet tried a Rally Day Service cannot be convinced of the inspiration and good results in general until the thing has been put to a test.

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**Rally Day Post Cards** printed in attractive colors with a striking message. On the address side, there is an additional invitation to the service. Notice that there is a card for each department. Price 15c a dozen. \$1.00 a hundred.

No. 101. For Beginners and Primary.

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No. 103. For Intermediates.

No. 104. For Young People and Adults.

**Celluloid Souvenir Button.** Nothing is so greatly appreciated as a celluloid button, and you could not imagine a more attractive button than this one—No. 106. It is a beautiful blending of seven colors with a striking message. Be sure to order a sufficient quantity. Price, a dozen, 25c; a hundred, \$1.75.

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The Committee on Entertainment wish to assure visitors that ample provision will be made for their comfort at the lowest possible cost. Coupon Meal Tickets will be issued, which will be honored by Restaurants and Boarding Houses in the vicinity of the Assembly Headquarters. For further particulars address Rev. E. J. Fleming, General Secretary, 2905 Troost avenue, Kansas City, Mo.

## DIRECTORIES

## GENERAL SUPERINTENDENTS

M. F. REYNOLDS ..... Kansas City, Mo.  
Residence, 2901 Troost Ave.  
Office, 2905 Troost Ave.

## DISTRICT ASSEMBLIES

Chicago Cen. (Olivet, Ill.) ..... August 29-September 2  
Kansas (Ottawa, Kas.) ..... September 5-8  
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

J. W. GOODWIN ..... Pasadena, Cal.  
1850 N. Sierra Bonita Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

## DISTRICT ASSEMBLIES

Michigan (Detroit) ..... August 29-September 2  
Tennessee (Sparta, Tenn.) ..... September 5-9  
Southwest (Mexican), Deming, N. M., ..... September 5-9

R. T. WILLIAMS ..... Dallas, Texas  
208 North Rosemont Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

## DISTRICT ASSEMBLIES

Missouri (Webb City) ..... August 28-September 2  
Kentucky (Louisville, Ky.) ..... September 5 to 9

## DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

Western Oklahoma ..... October 17-21  
Eastern Oklahoma ..... October 24-28  
Little Rock ..... October 31-November 4  
Arkansas ..... November 7-11  
Dallas ..... October 17-21  
Hamilin ..... October 24-28  
San Antonio ..... October 31-November 4  
Louisiana ..... November 7-11  
Mississippi ..... October 24-28  
Alabama ..... October 31-November 4  
Georgia ..... November 7-11  
Florida ..... November 14-18

## GENERAL ASSEMBLY KANSAS CITY, MO., SEPTEMBER 20

## DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker ..... Jasper, Ala.  
ALBERTA—James H. Bury ..... Collingwood, Alberta, Canada  
ARIZONA—E. G. Roberts ..... Phoenix, Ariz.  
ARKANSAS—G. H. Harmon ..... Conway, Ark.  
BRITISH ISLES—George Sharpe ..... Glasgow, Scotland  
14 Mulryfauld Drive, Parkhead.  
CHICAGO CENTRAL—E. O. Chalfant ..... Danville, Ill.  
DALLAS—P. L. Pierce, 321 Sunset Ave. .... Dallas, Texas  
EASTERN COLORADO-WYOMING—D. I. Vanderpool, 2706 W. Fikes Peak Ave. .... Colorado Springs, Colo.  
EASTERN OKLAHOMA—S. H. Owens ..... Ada, Okla.  
FLORIDA—L. G. Martin ..... Miami, Fla.  
GEORGIA—W. R. Hanson ..... Forsyth, Ga.  
HAMILIN—Allie Irick ..... Pilot Point, Tex.  
IDAHO-OREGON—A. E. Sanner, 910-10th Ave. S., Nampa, Idaho  
INDIANA—J. W. Short ..... 5759 Lowell Ave., Indianapolis, Ind.  
IOWA—H. L. Kinzie ..... 1318 West Eighth St., Des Moines, Ia.  
KANSAS—A. C. Tunnell ..... 323 Sixth St. East, Hutchinson, Kas.  
KENTUCKY—J. W. Montgomery ..... Wilmore, Ky.  
LITTLE ROCK—J. E. Linza, 3100 W. 14th St., Little Rock, Ark.  
LOUISIANA—C. E. Woodson, 116 Cooke Ave., Alexandria, La.  
MANITOBA-SASK.—W. D. Talt ..... Morse, Sask.  
MICHIGAN—R. V. Starr, 231 North Butler Blvd., Lansing, Mich.  
MINNEAPOLIS—J. G. Morrison ..... Jamestown, N. D.  
MISSISSIPPI—P. M. Corington ..... Jasper, Ala.  
MISSOURI—E. C. Dees ..... Carthage, Mo.  
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514 Jackson Street.  
SAN ANTONIO—E. W. Wells, Box 431 ..... Temple, Texas  
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830 Minnesota Ave.  
SOUTHERN CALIFORNIA—J. E. Bates ..... Pasadena, Calif.  
1179 Bresee Avenue.  
SOUTHWEST (Mexican)—H. J. Kerns ..... Deming, N. M.  
TENNESSEE—W. F. Collier, 909 51 Ave. .... Nashville, Tenn.  
WASH-PHILA.—Rev. J. N. Nielson ..... North East, Md.  
WESTERN COLORADO-UTAH—W. S. Furlinton, Grand Jet., Colo.  
1033 White Avenue.  
WESTERN OKLAHOMA—C. B. Jernigan ..... Bethany, Okla.

## TELEGRAMS

HERALD OF HOLINESS: Livingstone, Cal.  
Meeting here closed in blaze of victory. Organized church, eighteen charter members, several more coming soon. \$750 pledged towards building new church. Galloway and writer conducted meeting. Hunter and Martin here for closing week. Other campaigns on district going fine. More pioneer workers needed.  
CHAS. A. GIBSON, District Superintendent.

NAZARENE PUB. HOUSE: Springfield, Ill.  
Springfield, Illinois, weeks meeting closed Sunday evening. Eighteen seekers during the week. Good offering for the evangelist, Rev. T. E. Beebe. \$400 raised to pay off note and for chairs. Good class received into church Sunday morning. Member-ship nearly doubled this year.  
ED GALLUP, Pastor.

## AN APPEAL

I am a soldier of General Grant, at Vicksburg. Am in my 82nd year. Wife and I live on my pension. God has laid this message on my heart for quite a while. It seems now is the time to tell it out. I believe God wants one hundred Bible Nazarenes to join wife and me in paying Him one dollar each, per month for six months, to help take that disgraceful debt burden off the Washington, D. C. Church of the Nazarene. Send it to Bro. L. B. Williams, whose address is 905 Monroe Street, N. W.

as fast as God puts it into your hands. He will acknowledge it through the HERALD OF HOLINESS. Those sending one dollar or more to Brother Williams, will receive free, my booklet, "Life, Light and Glory in a Nutshell," by stating that fact and sending your name, street and number plainly written to E. Codling, 624 N. Van Nes Ave., Santa Ana, Cal.—E. CODLING.

## REQUESTS FOR PRAYER

"Please pray for the healing of my husband who is now in hospital."—Mrs. T. G. M., Ark.

"I wish to ask the prayers of all the Nazarene people to pray for my mother who has been sick for several weeks, and is in a very serious condition. S. L. W., Illinois.

A sister from Oklahoma earnestly requests prayer for the salvation of her five boys and one girl, also for her husband's health.

A mother from Louisiana asks prayer for her sixteen year old daughter that she may be saved.

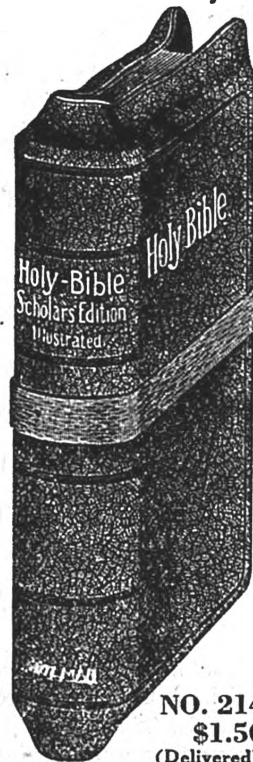
A brother from Alabama asks special prayer for the healing of his baby's eye.

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