

HERALD of HOLINESS

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

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EDITORIAL

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

"The End of All Things is at Hand"

THE world is about to go to pieces morally, religiously, financially, and politically. Both in its organization and in its component units, the world is "sick unto death".

The present order can scarcely last another generation even by the most liberal allowance in calculation. Take a few instances: A generation ago one could almost count the millionaires of America on the fingers of his two hands, now they run into the thousands. And besides their number, the size of many a present day fortune would have made the average millionaire of a generation ago look like a clerk in a country grocery store. Follow the ideal on out and you will see that if nine tenths of the people were reduced to absolute pauperism we could not then endure a heaping together of riches during the coming generation that would compare with that which has taken place during the one just past. Take immorality: Already there is one divorce suit in the American courts for each marriage solemnized, and in a few instances, towns and even counties report as many divorce suits as marriages. And modesty and virtue have suffered more in thirty years than they are capable of enduring in all time to come. Suppose the women should abbreviate their street apparel as much during the next thirty years as they have during the past thirty! They just can't do it, that's all.

Take politics: It will be impossible for the governments of the world to endure as many more changes as they have suffered during the past generation; and yet everything indicates that the changes are to be attempted. The world was never fuller of unrest and change than now, yet we have just about exhausted the possibility of change. Take religion: The principle of backsliding of the Protestant age has taken place within the last generation and we would slide entirely off the cliff before we could possibly slip as far as the last generation has come. We are close to the end.

And all these calls for "saving the world," "preserving civilization" and "Christianizing the nations" are misleading mottoes. The Bible exhortation is "Save yourselves from this untoward generation." Because the end is at hand, "Be ye therefore sober and watch unto prayer," "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God."

We are to look well to the purity of our own hearts and lives and we are to seek diligently for the salvation of other *individuals*. If I am to meet Christ soon, then I want to make sure that my heart is clean and that my life is holy. If I am to meet Christ soon, then I want to do my utmost to get my friends ready for that great occasion. I want to bend every energy for the promotion of the revival. I do not want to get taken up with money making, fame hunting, or pleasure seeking. I want all my ransomed powers to be consumed in the zealous promotion of His kingdom and glory, so that when He appears I may welcome Him as a faithful servant who never left off watching for the coming of the Master of the house.

We are not called to act as carpenters to repair the world's tempest wrecked ship. The old ship is going to sink. We are called to man life boats and to rescue as many as possible before the old ship goes down.

We Must Die Unto Sin

PAUL made the matter sure from both sides by affirming that he was crucified unto the world and the world was crucified unto him. Still there are some who plead that sin must live. Men are ready to compliment human goodness and even to admire divine power, but they are loath to "Bury the old man"

There is no meaning to the sixth Chapter of Romans and to Galatians 2: 20 unless they mean that we can get rid of all inbred sin from within us.

God is more concerned for what we are than He is for what we do, and it is of more importance that we should be holy than that we should do any work whatsoever. Men still go on counting on their ability to speak with the tongue of men and of angels, glorying in their ability to remove mountains and in their willingness to give their goods to feed the poor and their bodies to be burned, but God still stresses the possession of divine love in the heart.

Men want power, God requires purity; men want to outbalance sin with good works, God wants to destroy sin entirely. Holiness is the central theme of the Bible, the highest benefit of the atonement, the prime work of the Holy Ghost, the true preparation for successful living, the prerequisite of victorious dying and the passport into heaven.

THE PROHIBITION PROPOSITION

IT appears from many considerations that the champions of liquor have not yet abandoned their hope of having their miserable traffic legalized once more. To this end, all sorts of false reports are circulated. It is said that there is more drinking now than in the old days of the open saloon. But those of us who remember the old days when it was not uncommon to see drunk men on the streets and when the shame of possessing and drinking liquor was not very commonly acknowledged, will not be easily fooled by this loose and untrue statement. In many places those who used to violate the license laws and the regulations of the towns and cities where the liquor business was carried on are now violating the prohibition laws and are making the situation worse than the long suffering public should be willing to stand; but bad as it is, it is a great deal better than it used to be, and at any rate, lovers of law and righteousness are not compelled to share in the wickedness of others, as they had to do under the license system.

Henry Ford issued an order against the use of liquor, including beer and wine, among his 75,000 employees. He did this, it is said, because he believed that drinking had caused accidents in the Ford works. This is encouraging to the cause of prohibition, because of the wide influence that such an action is sure to have and because the truth of its basis and the justice of order will be apparent to all.

It is the duty of every good man and every good woman to give all possible assistance to those who are endeavoring to enforce the prohibition laws, and it is our duty to help elect to office men and women who will stand by the Constitution of the United States and make our communities uncomfortable places for violators of the law.

DO NOT FORGET

DO not forget that next Sunday, November 5, is the day set for every church in the Hamlin, San Antonio and New Mexico Districts to take the offering for our school at Hamlin, Texas. Every District Superintendent, every pastor, every evangelist, every member and every friend of the school is earnestly urged to give this proposition the fullest consideration and to give to his full limit and to get others to do likewise.

The financial condition of the school is indeed critical and we are depending on this one day's offerings to lift a sufficient amount on the indebtedness to make it possible for the school to continue to operate. IF YOU ARE GOING TO DO ANYTHING FOR OUR SCHOOL AT HAMLIN, TEXAS, NOW IS THE TIME TO DO IT. The time has come to either pay up or close up, and the people of the three Districts which make up the supporting territory for Hamlin, must decide which it shall be, and November 5 is *decision day*.

THE CHURCH AND NON-SPIRITUAL AGENCIES

IT has always been the trick of Satan to get the Church so involved with agencies that are not really spiritual that the main issue is lost sight of. I do not say that there is any special indication of a bent of this kind in the Church of the Nazarene, but it is not too early for us to emphasize the fact that we know what our calling is. We are not called, primarily to build hospitals, schools or orphanages and we are concerned for such things only so far as we are able to maintain them and keep their spiritual atmosphere such that they will be soul-saving institutions. We are not greatly interested in matters pertaining to social entertainment and community work. Even though these things may be kept within the bounds of what is right, still we can well afford to touch them lightly. It may be that putting emphasis on the social phase of life does not cause churches to lose their spiritual power, but we know that there are no churches which are noted both for spirituality and for great attention to social matters, and we must always drive down the main road and always be a spiritual people.

THE PREACHER AND HIS BOOKS

NUMBER FOUR

A LITTLE while ago I had occasion to stop for a short time in the home of a young preacher. He took me to his library and told me that I should "make myself at home" and use his books all I desired. From force of habit, I am always in need of a library. There are things on my list all the time that I want to "look up." But I went over this young preacher's list and discovered that, though he had a good many books, he did not have a "working library." This put me to thinking over my own case, and after having spent about a thousand dollars for books, I was surprised to ponder the books I cherish most and use most and miss most when I can not have them.

Of course, one man's list would not suit another, but I discovered that a working library for me must include at least the following:

1. A first class dictionary—either Webster's International or Funk and Wagnall's "Standard."
2. Clark's Commentary. And then, if I can afford more commentaries, Matthew Henry's, and finally, The Preacher's Homiletical Commentary, or The Pulpit Commentary.
3. The New International Encyclopedia.
4. The Popular and Critical Bible Encyclopedia—the old three-volume edition.
5. The Encyclopedia of Religious Knowledge.
6. Young's or Strong's Concordance—I prefer Young's.
7. The Library of Universal History.

I have named the books in the order in which I use them most and in the order in

which I would buy them, if I were making my library now. Only I would jump from Clark's Commentary to The New International Encyclopedia before I bought any other commentaries.

If you will give me this as my "working library" and give me a small allowance for my reading books and papers, and give me a few hours each day with my Bible and these, I will "get along." And all these can be bought for two hundred fifty dollars. Of course, if my allowance were larger, I know what I would buy with my first thousand dollars. But every preacher should have at least a "working library" and I think he would have to have the equivalent of the above list or else there would be many things that he would want and could not find.

Questions Answered

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

Q. Why were Ananias and Sapphira (Acts 5) buried so soon? G. E. G., Mich.

Ans. Though it was the custom of the later Jews to bury their dead before sun down on the day of their death, so that the instance was not so shocking to the people of the Apostles' time as it would be to us, still the immediate carrying out of these wicked hypocrites must be looked upon as a part of the terrible judgment that came upon them for their sins.

Q. Was Uzzah lost because he touched the ark and died (II Sam. 6)? G. E. G., Mich.

Ans. Uzzah sinned through ignorance and precipitancy, he had no time to reflect; but had he touched the ark with impunity, the people might have lost their respect for it and its sacred services. The arrangement of bearing the ark upon a cart was unlawful and the judgment of God was, no doubt, directed against David and the priests as well as against Uzzah. Though physical death was the penalty for Uzzah's error, there is no reason to doubt that the mercy of God was extended to his soul.

Q. Give several direct scriptures teaching sinners to pray. J. E. S. Ala.

Ans. There are no scriptures teaching sinners to pray; in fact, there are many which show that the impenitent's prayer is not acceptable and will not be heard. The only question that might still remain is whether or not penitent sinners who as yet have not found peace with God should pray. It is true that we are saved by faith, but it is also true that prayer is a divinely appointed means for the promotion of faith. I would suggest the following as showing that people who are seeking pardon and peace from God should pray: Ps. 51:1, 9; Isaiah 43:22-26; Isaiah 55:6, 7; Acts 9:11.

The Three Crosses

By EVANGELIST ROY L. HOLLENBACK

THESE have been thousands of crosses uplifted, upon which have hung men who were guilty of every crime, and doubtless many innocent persons have also been found there. But I wish to call your attention to three crosses which represent the most graphic picture ever displayed in life's gallery. You will find the account in Luke 23: 33, 39, 40:

"And when they were come to the place which is called Calvary, there they crucified Him; and the malefactors, one on the right hand, and the other on the left.

"And one of the malefactors which were hanged railed on Him, saying, If thou be the Christ, save thyself and us.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?"

These three crosses present to us the greatest contrast imaginable. TWO of them reveal the depth of sin, and prove by example the truth of the Scripture: "The wages of sin is death;" for here hang two men dying in sin—and dying FOR sin! The OTHER cross reveals the depth of God's love, showing that His grace goes as deep as sin.

THE MIDDLE CROSS

We shall pause a moment to consider the middle cross—the one upon which the Savior hung.—What truths we may gather from it!

It reveals the pollution and cruelty of sin, for on it Jesus was "made sin for us." All of His sufferings—His physical pain, His soul agony, His forsaking by God—are but the fruits of sin. Though Himself innocent, He died as a sinner; and His sufferings predict the torments of the damned in hell!

This cross *proves* beyond doubt that God is just, and that all the penalties of His law shall be inflicted to the letter. Since DEATH is the penalty, DEATH must be inflicted. God's mercy and justice do not conflict. His mercy can only find expression in satisfied justice. God could not pardon us until justice was satisfied. His mercy is revealed through Christ's shed blood; and when this is rejected, "there remaineth no more sacrifice for sin"; but *certain damnation!* "But, is not God merciful?" you ask. True. But His mercy is only revealed through Christ; and if Christ is refused, His mercy is powerless in your case. Your sin will have its wages!

The Cross of Christ stands for infinite sacrifice. Christ disrobed Himself of His kingly garments, and condescended to dip His vesture in human blood. Paul beautifully expresses His sacrifice thus: "Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, took upon Himself the form of a servant. And being found in fashion as a man, He humbled Himself, and became obe-

dient unto death, even the death of the CROSS." It was sacrifice on the part of the Father to give up His Son to the exposure, shame, humiliation of the Cross. It was sacrifice for the Son to be thus condemned, the Just for the unjust, the Innocent for the guilty. THINK OF THE GIVER OF ALL LIFE NOW DYING!

The Cross is an expression of the greatest love ever known to man; for the objects of His love were His enemies. The greatest love known to man is that "a man lay down his life for his friends". "Scarcely for a righteous man would one dare to die." But He died for sinners. He died for His enemies—a world of rebellious sinners, who despised Him, and spit in His face! Such love! No wonder "the angels desire to look into" it.

"I stand amazed in the presence

Of Jesus, the Nazarene,

And wonder how He could love me,

A sinner, condemned; unclean."

But every weary, burdened sinner can find for his soul a throb of pity at the Cross. Its shadow falls to shade him from the blistering heat of hell!

But the Cross of Christ *stands as a grave-stone of the finally impenitent.* At the Cross we live or die. Its two arms point the way to heaven or hell. Note the two thieves:

"One of the thieves railed on Him." This shows sin in its hellish, diabolical form! This man is dying because of his crimes; but there is no relenting, no yielding, no melting. This is sin! You will die as you live. You, too, can resist to the end. This thief, in the very article of death, used his last breath to spit in the face of the Savior! Ah, friend, sin, when it is burnt into your character, can resist to the very end—it can die, stout and hard, in the face of the Redeemer. Sin is either finished at the Cross or confirmed upon the damned sinner's head! To those who are penitent and trusting, the Cross is salvation; to others, as to the thief, it is a stumbling-block over which they fall into perdition. Upon your attitude toward the Cross depends your eternal destiny.

The other malefactor left his sins there and appropriated the death of Christ for his salvation. But note the condition of his salvation. Out of fear of God, he confessed, "WE INDEED JUSTLY". He saw, he felt, he deplored his sin. No man who sees himself as he is will have any hesitancy in saying, "we indeed justly". We deserve only hell. Our acts merit it. Our character qualifies us for it. Every soul, thief or moralist, will feel the justice of his condemnation when he sees his own heart as it is.

No more truly were those malefactors face to face with the Cross than are you and I. They were no more truly dying than we are dying. They chose, at the Cross, their destiny. You are choosing to-

day. You must, you WILL, make a choice! What issues hang upon it! What eternities are at stake! Yet you can resist to the end. Sin is as strong in your case as in the case of the hardest thief. Your will can not be broken. You can, if you will, resist to the end all offers of mercy, and use your last breath to insult the Savior.

But on confession mercy is assured. He who comes to the Cross feeling the justice of his condemnation can know the mercy of God. He will give present salvation. The thief wanted future remembrance, but Christ said, "This day thou shalt be with me." Will you not, like this man, leave your sins at the Cross and enter into life?

CLARENCE, MO.

Purity

By OSCAR SMITH

WHAT beautiful visions the word purity evokes! A snow capped mountain, iridescent in the sunlight; a vine of white roses, clambering over the porch belonging to the old folks at home; Jesus, on Transfiguration Mount, in raiment so white as to dazzle the eyes; the company of the glorified, who have washed their robes and made them white in the blood of the Lamb; the Crystal Sea, and The Great White Throne arched by a rainbow.

On the contrary, what shudders the word impurity gives to the pure in heart, if the baleful sights the word implies comes to the mind! Whether it is a child, cute as he is, mouth, hands and clothes telling of a raid on the jam shelf; or a festering mass of garbage left under the doorstep for weeks instead of being carted away; or a group of young women, desecrating the Sabbath by going out on a hike, dressed in immodest attire, and perhaps even accepting loans of cigarettes from their "gentlemen friends"! impurity, wherever we find it, is repulsive. Whether of the body, as when a mass of decaying flesh is being vibrated by millions of worms, or of the mind, as when one who calls himself a Christian feasts on stories in the magazines that may fairly have the slang word "shocking" applied to them, or of the soul, as when husband or wife makes life a "hell on earth" for their helpmeet by their selfish demands and outbursts of temper; all such situations are so sickening that even to mention them is almost too much. And yet they must be mentioned before the situations can be abolished.

There are stores to be found in all the large cities where nothing but the very best clothing is sold. If you want anything at a low price it will be necessary for you to go elsewhere. Anything at all that you buy there will be in the best of taste. If their stock or any part of the same goes out of style they dispose of it to other dealers, but they will sell none of it from their store. If you go in there they will refuse to sell you

anything that does not fit you or is not becoming to you.

A similar compliment should be always due to God's Holy people on earth. We should never let anyone imagine that it would be possible to secure "cheap salvation" in our churches. You can not selfishly hoard up money on earth while the earth is crying for bread and for the Gospel, and be in good standing as a member of a holiness church. You can not read the literature feasted on by the multitudes that are rushing on to perdition, not if you claim to be wholly sanctified. We should ever stand for something distinctive; a salvation that can stand the shock of worlds; a purity of heart that is absolutely what God wills us to have; a purity of conduct that will glorify God and bring respect to our profession.

The purity of heart coming to the man or woman when wholly sanctified has been perhaps sufficiently explained. In any event our purpose in this article is to stress rather the purity of heart and the purity of life demanded of us so long as we make a profession of purity. It is the conviction of the writer that a greater distinctiveness of life and greater attractiveness of conduct from professors of Perfect Love would lead multitudes to seek and to find the experience of Full Salvation.

Anybody can quote to himself the Scriptural injunction, "Keep thyself pure." But just what is meant by purity in this injunction? What kind of life must I live so as to pass the eye of God? The answer to this is not so evident. At least there are many people who make high professions and give every evidence of being sincere, and yet their life in some regards is a surprise to others who have different conceptions of what a Scriptural standard of purity demands.

For instance, there are ministers who never touch upon the impurity of bodily passion, no matter how rampant the impurity becomes in the charge he is serving. He is silent in the pulpit, he is silent also in the homes, and in all private interviews. His heart perhaps is free from sin and filled with Perfect Love; and yet his judgment is at fault, and souls are lost in hell forever because of what may be most charitably termed his excessive modesty; in some cases it is a lack of moral courage, or a willingness to sacrifice friends and popularity to the truth.

Perhaps a greater number of preachers are in the opposite extreme. The writer once had an evangelist who was an unusually brilliant man, seemingly devoted to his Master, and full of a passion for souls; but he had an unfortunate obsession. It seemed that he could not let a sermon pass, no matter what the subject, without dragging in something about the redlight district and kindred topics. He was always telling stories of some poor man or woman who lived a life of shame, and was finally saved by the Blood of the Lamb. It would have been permissible to preach a single sermon, perhaps

one to men and one to women. If he had occasionally touched upon the Power of God to save from ALL sin and ALL impurity, even plainness of speech would not have attracted attention for any length of time. The revival as he conducted it was a failure. He may have thought such speech would "draw a crowd". If so, he was mistaken. Many people stayed away who would have come could they have done so without having to hear what had become offensive by constant repetition if for no other reason.

Let me drop this friendly word to my brethren in the ministry. The unusual freedom of your speech, the frequency with which you touch upon topics that are "taboo" in many homes, has apparently not affected your popularity. People love you and cooperate with you, and the work of the church is progressing splendidly. But if you could only read minds! People do not love you BECAUSE you put the loud pedal on this offensive subject; they love you in spite of it. How often laymen have said to me, "Our pastor is a wonderful man; if he would only not stress this subject so much, he would be perfect."

If you could only look into the minds of the people when you are preaching! When you come to the old story, that your congregation has heard so often, you would see a sort of faintness and sickness pass over your congregation; then a stiffening, a tension, a painful waiting for the crisis to pass; then when it is over, a sigh of relief, and a feeling of thankfulness that you were not quite as offensive as usual. Do not be deceived by the chorus of loud amens that immediately come from some of your best people. Those who are pained and grieved have not expressed themselves. Even the amens are sometimes forthcoming because your people love you and find it advisable to put the best face on an embarrassing situation.

There is such a thing as talking forever about an evil while permitting it to continue unchecked. And there is such a thing as talking but little about it, but setting about resolutely to PUT IT TO AN END. You can not rout the Devil with hot air. Some kinds come out only by fasting and prayer; and if we fast long enough and pray long enough we will find that we must pray as though it all depended on God, and then work as though it all depended on ourselves. In other words, God will not do for us what we can do for ourselves. If we do our part he will do his. He will feed the five thousand; but the little boy that has his lunch must surrender that lunch to the fingers of the Master.

These counsels may appear to be directed to the ministers alone. They are also applicable to laymen; your preaching is done to one or two daily and hourly instead of to a congregation on Sunday. "Keep thyself pure." Do not have a supersensitiveness that indicates a mind that dwells on un-

clean topics. It is painful to meet or to live with some one who is always reading an impure meaning into words or actions where none is intended. On the other hand, when you are in the company of an unclean person, and their impurity is unmistakable, you dare not by your actions or even by your silence seem to approve. John said to Herod, "It is not lawful for thee to have her." He had to bear witness to the truth even though it took his head.

"Beloved, we are the sons of God. And it doth not yet appear what we shall be, but we know that when HE SHALL APPEAR, we shall be like Him, for we shall see Him as He is. And every one having this hope in him PURIFIETH HIMSELF EVEN AS HE IS PURE."

Evolution and its False Teachings

By DR. H. R. BROWNLEE

THE evolutionist in trying to follow Darwin says that things in the animal life have evolved from the lower to the higher by natural force without external aid or volition. But if plants and vegetables improve at all they must have help from some outside force, and that comes from man.

Transmutation of species. There is no proof whatever of anything like a change or transmutation of species; species today are practically what they have been for ages; there is no trace of one ever crossing over to another.

Burbank has never yet produced a rose from a thistle, nor a potato from a carrot, and when the attempt is made to cross over from one species there is at once sterility. You can go as far as the mule, as Dr. Jesse B. Thomas says: "The stubborn mule blocks the way of evolution."

"All flesh is not some flesh" (1 Cor. 15:39).

There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. These are the same today as they have been in the memory of man. If the evolutionist would use the word guess, instead of hypothesis, his theory would not last long. No, evolution remains a speculative guess, and the man who believes it must change his view of life—deny God, and repudiate the story of creation given us in Genesis—just what Satan has been trying to do in and through the higher critics in the last twenty years. The higher critics have had the screws put on to them so tight, by discoveries in Africa and Babylonia and their theories of skepticism so gloriously exposed, that they have turned their attention toward evolution. Thus evolution has become the battle field.

All nature confirms God's fiat as recorded by Moses, that every living thing shall bring forth after its kind. To accept this evolution takes away a man's belief in God and leads him to worship his own mind instead, and robs life as its spiritual element, and takes from it the chart, and compass and sets it adrift on a tempestuous sea, "an intellectual ship without a moral rudder" says Bryan. No truth disturbs the Christian. Evolution destroys Christian faith; why, because it is false.

Agnostic, Atheist, Higher critic, begin with evolution to undermine the young men in our colleges; then, they attack the Bible until the percentage of Christian young men entering and leaving our colleges is in the ratio 85 to 45—in other words, our colleges are un-Christianizing 40 out of every 85 that we send to them. It is high time we call a halt on this kind of a thing before our country goes to ruin. Nietzsche and the Kaiser did the same thing in Germany. The Kaiser spent over \$50,000.00 in spreading Nietzsche's literature over Germany. He brought men down to brute basis and taught might made right, and instilled this into the minds of people of Germany, and prepared the way for the judgment of God in the bloodiest war ever fought.

If you corner one of these evolutionists and materialists he will say: "Oh, there is a missing link." Comparative anatomy tell us that the types of life go up from the lower to the higher and are de-

terminated by the proportion of the amount of the brain to the spinal cord. In the fish we find the proportion is as 2 to 1; in reptiles $2\frac{1}{2}$ to 1; in birds 3 to 1; in mammals, quadrupeds, it is 4 to 1; in man the proportion is as 33 to 1. There is no even succession or graduation from one type to another. There is at least a step and a half between each species. Now if man came up through evolution, you would naturally look for a perfectly uniform development. There is always more or less distance from one to the other and not equal in measure in steps from any lower to the next higher type. The order is fish, reptile, birds, mammals, man. This is exactly the order of Genesis. It would be interesting to know how the author of that chapter came to be familiar with facts which were only discovered by science just over two centuries ago.

If man came from the ape there ought to be a gradual development in proportion of the brain to the spinal cord. There is more than one missing link between man and the ape. The proportion of brain to spinal column of man being 33 to 1, and 4 to 1 being the highest brain proportion of the chimpanzee, etc., subtract 4 from 33 and you have 29 missing links. This gives you 29 missing links between the anthropoid ape and man. If any one will tell you they have found the missing link, tell them there is a group of scientists in Africa now. They went forth from New York a few months ago; they are to stay five years, using money supplied by some rich man; hunting for the missing link.

Men like Dr. N. S. Shaler, Professor of Geology, Harvard; Prof. Henry Fairfield Osborn, French Philosopher Buffon, Virchow, Sir Wm. Dawson, of Montreal, and a host of others do not sanction the evolution theory. In fact, the well known German scientist, Haeckel, is frank to admit that he stands almost alone, and says: Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Darwinianism is an error and can not be maintained.

Virchow said, speaking in the strongest terms against it: Indeed all knowledge goes in an opposite direction, nothing favors it. Sir Wm. Dawson said: A system destitute of any shadow of proof. Tyndall said: There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. Prof. Huxley wrote: "Our acceptance of the Darwinian hypothesis must be provisional so long as one link in the chain of evidence is wanting. Prof. Fleischmann has gone as far as to say that the Darwinian theory of descent is in the realms of nature not a single fact in nature to confirm it.

There is no evidence of change in either the ape or the man. The capacity of the ape brain is 30 of the human 99 cubic inches. The prehistoric man has as good a head on his shoulders as his modern descendants. Bruner says that the most ancient skulls ever exceed ours. Dr. Pfaff says the stone age men equal to the present generation. We see by this that education nor evolution does not increase the size of the brain, on the other hand the apes have not developed. The ape of today and the ape of 3000 years ago as mummified and preserved in Egypt are the same.

Herbert Spencer as much as any man is to blame for the spread of this false theory, admitting first cause; and at the same time revealing his own inconsistency in asserting it to be unknowable; unknowable to him perhaps. We might ask him the question; how do you know that you do not know? There is a great gulf between matter and nothing; another between life and non-living, and a third between man and the lower creation and science can not bridge them.

One of the scientists said: Does any one think that skill of the beaver, the instinct of the bee, the genius of man arose by chance, and that its presence is accounted for by anything done, and by the survival? What struggle for existence will explain the advent of a Beethoven? What doubtful instinct will educe for us a Shakespeare. These things are beyond science of the orthodox type.

Evolution fails to account for (a) the fact of mind, (b) the fact of language, (c) the fact of conscience. I challenge the evolutionist to explain any of these by the process of development.

Evolution has never produced life from non-living; there never has been any spontaneous generation.

The gulf between the living and the non-living

must be spanned before evolution can be anything more than a hypothesis, a mere guess.

Griffith Thomas says: Evolution is unable to account for Christ; here they have a problem indeed, as we ponder His personal character of sinlessness; His claim to repent and express Deity; the element of supernatural in His life, and not least of all, His remarkable influence throughout all ages. This means that on the assumption of a Divine relation or a Divine incarnation evolution becomes necessarily disproved.

EAST CLEVELAND, OHIO.

Bones of Elisha

By HENRY A. BARNETT

HE was no common prophet. There was nothing mediocre about the plowman who left his oxen at the instance of Elijah's call. For a time he was the understudy of the great Tishbite, yet as Aristotle excelled his teacher, Elisha in some ways transcended the athletic Elijah not in the feat of running, but in his sterling qualities as the great exponent of God's message to men.

He was a terror to evil doers and an inspiration to the prophets of whom he seems to have become the leader after Elijah had gone to heaven from the desert in spectacular fashion.

His power was not in his personality, for the children mocked him and suffered for their conduct, he having invoked the assistance of two she bears who feasted their fill on the tender flesh of the obstreperous young rabble. It must have been in his abandonment to God. Some men work for years to secure maintenance and a nice country home. He abandoned a good home for years of self-denial and sacrifice. Some men recognize only what harmonizes with known existent laws, but he did not hesitate to defy a well known law, and the iron did swim to the young prophet's delight. His idiosyncracies were occasioned by a refusal to keep step with foolish customs and a willingness to even trust the supernatural. Consequently his exploits were many, but what shall we say of his death, and with what tenderness shall we mark his resting place. It was only a cave where they laid him; unattractive, foul-smelling, a common burial place for the poor. Yet this picturesque figure is not forgotten, they carefully note the exact spot and quickly depart.

Are some places more sacred than others? Who would not respect the graves of the world's heroic dead? Some might say here is the field where he was toiling when Elijah called, another; here is where the angelic company parted the seeming inseparable friends. Does not the great Father of us all seem to be especially near when we stand where the great men and noble women have fought and won victories in the great crisis of life?

It is only a funeral procession coming to bury a man who could not provide a private sepulcher, so he with many of his countrymen is to be entombed with Elisha, but one of the most striking scenes in Holy Writ takes place. They stumble and the dead man touches the dry bones of the dead prophet. Instantly he arises, darts out of the cave and to normalcy returns. From this shall we learn that memories of a great saint are more powerful than the laying on of hands by powerless folk who may claim ever so much. That a sermon or book from one whose life was touched by holy fire is more effective than a voluminous library of meaningless ephemeral discussions of things never germane to the deeper spiritual life. Much better to be the skeleton of a once thundering, dynamic prophet than to be the symmetrically, proportioned physique of some parasitical theologian.

Let us hob-nob with the choice spirits of the yesterdays and vie with the intrepid souls who would scale the mount of Christian service. They beckon us on, we must not falter, ever inspired by this cloud of witnesses, we will strive to carve our names beside some who have so far excelled us, of whom it was said, "the world was not worthy."

Rich is our heritage, priceless our legacy, all honor to the great souls who held the torch aloft, the true pioneers of other days. Let us be up and doing, so we may greet the watchman in that morning of mornings, having paid to all men our debt of love.

The Parable of the Prodigal Son

By GEORGE W. TUTTLE

THE one supreme lesson taught in the parable of the prodigal son is God's love for the sinner. The all-seeing eye of love sees every prodigal in every far country of sin! "Not willing that any should perish, but that all should come to repentance." All other lessons are contributory, they are but the background against which the love of the Father shines the more brightly.

But the parable is full of contrasts. For instance, contrast the love of the father and the envy of the older son—a dark human background against which glows the white light of divine love! Envy is human; love is divine. I confess to a large feeling of sympathy for the elder brother. Had he not patiently trod the furrows while his prodigal brother wasted his substance in riotous living? Had he not been the faithful son, the plodder, the stay-at-home? Who knows but that he might have been irritable because wearied with a long day's work in the field. Possibly he may have been heartily ashamed of himself in the light of another morning and added his blessing and given his welcome to his prodigal brother.

Look at the contrast in food; the world has husks to give us, but the Master has fattened calves—are not the cattle on a thousand hills His own? He cares for the body, He cares for the soul. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing."

How striking the contrast in garments; think of the rags and tatters of the swineherd exchanged for the best robe! Think of the filthy rags of our unrighteousness that the Master takes off and clothes us with His own righteousness! The prayer from the lowest ditch reaches the highest heavens! Man can not fall so low that God can not lift him up! God builds a bridge of mercy that spans the great gulf between His purity and the far country of sin! "But where sin abounded, grace did much more abound."

It came to me as a revelation, after I had turned to Jesus Christ, that my Father had seen me while yet a long way off, and had run to meet me. The influences that I had been brought under, the quiet, but powerful influence of two consecrated lives that had been brought into close contact with my life—all these things had been the Father coming to meet me. It is surely the goodness of God that leadeth us to repentance.

PASADENA, CALIF.

OLD TIME PREACHING

By EVANGELIST J. S. WALLACE

THE Apostle Paul charged (2 Tim. 4:2) that ministers should preach the Word in season and out of season, and that they should reprove, rebuke and exhort with all long suffering and doctrine. This means that we must preach the full gospel of Jesus, cry aloud and spare not and tell the people of their sins.

God's Word places the strongest condemnation upon the soul that sins and we are called to preach this Word. We must preach so that sinners will be awakened and so that they will seek God in fear and trembling. There is need of more old style preaching. Sin must be denounced and holiness set forth and commended. We must show men clearly that holiness is a second work of grace. We must preach in the power of the Holy Ghost sent down from heaven. Preaching like this is the only hope of our day. Let us preach the Word.

CARTERVILLE, ILL.

A MESSAGE TO FATHERS AND MOTHERS

I want to send a message to every mother and father of our three districts in the educational zone of the Central Nazarene College, Hamlin, Texas. If you have a son or daughter that you love and would like to see make a mark in this world for God and holiness, send them to Central Nazarene College, and put them under the care and teaching of Prof. A. S. London, and if he can not inspire them to a life of high ideals of manhood or womanhood, the case is hopeless.

Prof. London has the heart and sympathy of a mother, as very few men have; he makes the student's troubles his troubles, and he knows how to pray one through in the old-fashioned way. Praise the Lord.

From one of his students,

Mrs. Lee L. Hamric.

KENTUCKY DISTRICT

Almost a month has passed since our annual assembly, and it has proved to be one of the busiest months of our life. We have been permitted to visit quite a number of our pastors and evangelists since the assembly, and are happy to report victory in every place we have been. As far as we are able to discern, there is a perfect spirit of harmony prevailing throughout the entire District, which means certain victory if such continues. I have never witnessed greater determination than the pastors and evangelists seem to have to make the work go. They are fighting with the spirit of a hero, and several are pushing out into new fields with no board behind them, and without the promise of a dollar, prompted with the same spirit that propelled the brave pioneers through the trackless forest of this country one hundred years ago.

The two days following the assembly, we visited the Delmer Circuit, and found that the Delmer church had reached the point where they felt able to support a pastor full time, and desired the permission to call Rev. F. V. Taylor, who accepted the work, and now has plans laid for a new parsonage, which will be completed soon, no doubt. We bespeak for Brother Taylor and the Delmer church a very gracious year.

We stopped over one night with the Mt. Sterling church en route to Louisville, and found a very determined little flock, looking forward to the coming of their new pastor, Rev. H. A. Lightly, who is now on the job, and much loved by all its members.

Reaching Louisville we found them without a pastor, but Rev. E. W. Wells, having been called there by Dr. Goodwin and the writer, arrived from Brownwood, Texas, and spent three or four very profitable days with us there. The Lord in answer to much prayer is making it possible for Brother Wells to come to us, and we are expecting great things of the Lord in Louisville this year.

We then went to Hopkinsville, Ky., where we had the pleasure of preaching to a well packed tent of people, and organizing a good class; Rev. E. H. Farris having been preaching there for several weeks. We are expecting to have a strong church there soon. Rev. E. E. Wiggins, of Indiana, is supplanting as pastor there for the present.

We spent one night with the baby church in Glasgow, Ky., where we preached to a goodly number of people in the court house; had a great time in the Lord, met the Board and made plans for a great campaign with Rev. Roy L. Hollenback, beginning early next month. This is a great field, and we believe God for great things there.

We then visited the Louisville "baby church", had a fine service there, found them doing well, planning for revival campaign soon.

We next visited Lexington, having the blessings of the Lord upon us in a service there, and finding the people looking forward to great victories the coming year.

Next we went to Evangelist C. C. Burton, who had pitched a battle in a small village two miles from Science Hill, where we had a fine time preaching over Sunday, and seeing fifteen souls saved in the Sunday evening service; with 44 professions in the meeting, fourteen uniting with the Science Hill church.

We were then called to meet with the District Superintendent and Advisory Board of Indiana in Indianapolis to lay our plans before them. There we met one of the finest bunch of men it has ever been my privilege to meet. They voted to give us one thousand dollars to use in Kentucky and gave me \$25 on my salary for coming after it. Can you beat it? If I had the time I would take a vacation and shout a week over that. Thank the Lord for the dear old Indiana folk.

We have not been permitted to visit Brothers J. A. Williams, Olive Hill, John Fleming, Ashland, Stover at Highway, Ask of Huntington, W. Va., and Brother Elwood Taylor, of Science Hill, but they are going forward and doing things by the help of the Lord. Brother W. W. Hanks reports good victory. He is a great old pioneer.

We spent three days at Carthage Ky., where we organized another church, making two in less than a month. Sister Cora B. Kingery was called as pastor, and we are most sure of a strong work there.

I am now in Newport with our dear Brother C. R. Pollard, former Superintendent. The Lord is certainly helping him to get hold of the situation here. We preached to a fine congregation last evening, and had real salvation.

We feel greatly encouraged, and feel like singing "Praise God from whom all blessings flow."

Yours for more sanctified Nazarenes.

J. W. MONTGOMERY, Dist. Supl.

OKLAHOMA MEETINGS

God has recently given us two very good meetings in Oklahoma. The first was at Henryetta, Oklahoma, with Rev. M. G. Jobe, pastor. Brother Jobe has one of the strongest Nazarene churches in the state. They say more HERALDS of HOLINESS go to Oklahoma than any other state, and more subscriptions in Henryetta than any other town in the state. We had large crowds, at times some were turned away; 108 knelt at the altar during the meeting and 87 prayed through; 34 united with the church and we secured 128 subscriptions to the HERALD. The people responded liberally with a donation for the pastor and a good offering for the evangelist. The Sunday School Rally resulted in quite an increase in record attendance and 35 new scholars. Henryetta has outgrown their old quarters and are planning a new and larger building. Brother Jobe is one of the strong pastors in our work.

Our last meeting was with Pastor Hays at Osage, Oklahoma. He stood royally by us and God gave us a good meeting here; 44 came for prayer, 37 professed to be either saved or sanctified and 7 joined the church. And 68 subscriptions were secured for the HERALD.

The Osage Church is much too small for their congregation and Sunday school, and money was raised during the meeting to make it just as large again. A liberal donation was secured for the pastor and offering for the evangelists.

Children's services were held during both of the above meetings which were well attended and proved beneficial.

We are now in a meeting with our church at Newton, Kansas.

JARRETTE and DELL AYCOCK.

SAVE CENTRAL NAZARENE COLLEGE
NOVEMBER THE FIFTH

For Jesus' sake and the cause of Christian Education, save Central Nazarene College of Hamlin, Texas. We are not fooling with you. We are not joking with you. Arrangements must be made to pay about ten thousand dollars worth of debts by January first. We are not trying to scare you. We are not saying that so and so must be done in order to get you to send some money in order to merely help this institution. We must save this institution.

The Hamlin District Assembly promised to raise twenty-five hundred dollars in the month of November to save this institution to the church and the cause of Christian Education. Pastors, please do not fail in making these promises good. It will be a fatal blunder if you do. Evangelists, wherever you are on this date, take an offering for Central Nazarene College.

To our laymen all over the three districts that have a voice in the work of this Institution, let me say to you, rally to the call of your pastors on this matter. Let nothing hinder you. Sell some stock, borrow some money, agitate your people and help your pastor to get an offering worth while in your church.

This is no time in the history of our church to lose our Institution. It is doing good work. Many young people are being prepared to do Christian work. Many are being saved at its altars. The Institution is doing the best work at the present time that it has done for several years past. The College Church is in fine condition. What a tragedy to let any good thing cease to operate at such a crisis in the world's history as we have today.

We stand emphatically for the Bible. We have no monkey theory in this matter. Every student is taught that the Bible is the inspired Word of God. We permit no uncertain sound along this line. Out of nine leading colleges of the United States that were questioned relative to the matter of the Bible as the inspired Word of God, they all declared that they were teaching the doctrine of evolution as to the Creation of Man. This tells the story. When you do away with God as the Creator of man, you have undermined the whole structure of the Christian religion.

We have Christian teachers. They are saved men and women. They do not use tobacco. They do not attend picture shows. They do not run around at night in questionable company. They do not teach for salary only. They dress in a manner as will be conducive to character building. They attend prayer meeting. They go to Sunday school and church regularly. They pray for their students. They look after their students. In fact, they are examples for students, as all teachers should be. (But alas! how many are not!)

We have revivals. We get our students converted. We work hard for their sanctification. We try to build them up religiously. We train head and heart together. We have the best evangelists and speakers

to come to this Institution that the country affords.

We have a good Sunday school. Our teachers teach. We have a great Teachers' Training Class.

We have a good man and woman over the dormitories. Our students are cared for. We are one big family. We have good, kind, wholesome, constructive discipline.

Men and women, PLEASE rally to the call and save this college. I could tell you of many more good things that we have, but, I have said enough. My heart is burdened. I know the value of Holiness Schools. I know the tragedies of worldly institutions. I was almost damned in one. I barely escaped. For the sake of holiness, and for the sake of the young people who will come to this Institution, *save this school*.

Will every pastor of the Hamlin, San Antonio and New Mexico districts listen one moment? Central Nazarene College will soon be saved to the Church of the Nazarene and placed on a good basis and go on with her God given mission, or it will be LOST to the Church of the Nazarene and the cause of Christian Education and the awful fact before us is this: YOU will say and have it in your power to determine its future. What will you do and say? SAVED or LOST?

A. S. LONDON, Pres.

CAMPAIGNING IN NEW ENGLAND

Our camps and meetings in the late spring and summer were a great success; hundreds of souls were saved and sanctified wholly. To God be all the glory. We are now in New England, and have just closed our second meeting. Our first, was with Rev. Glen Gould and his most splendid people at Cliftondale, Mass. It was a success for God and the church. Brother Gould is beloved of his people and he and his noble wife are doing an abiding work, and the church is in a growing condition. As a preacher and singer Brother Gould is above the average, and the church will hear from him in the days to come if he keeps walking with the Spirit. He has a company of noble souls to assist him in the work of God in Cliftondale. We were royally entertained, and treated with the best of Christian courtesy. We roomed with our good Brother and Sister Fred A. Hudson and took our meals with the Weddleton family and mother Webber. God bless all of these good saints. The meeting was held under a large tabernacle. Many of the good people from Everett, Malden, and Lynn gave their presence and support in the meeting.

Our second meeting was with Rev. N. H. Washburn of Portland, Maine, and his good people. This, like Cliftondale, is among the smaller churches, but in quality and loyalty to God and souls, they rank among the larger churches. Brother Washburn and his excellent wife are true gold, and faithful in service to the Master. Brother Washburn has been District Superintendent of New England District and stands high among all the people. Unselfish: He is a humble man of God, and is building up his church with good solid material. In paying and standing by the work on all lines they can not be beat according to numbers. The Lord gave us souls, and the church took on new courage. Our entertainment was fine, and the way the people received the gospel was appreciated.

In both of these meetings we preached to many new people who came that have not formerly come to the church. We met, and made many good friends among other churches. The good pastor of South Portland Nazarene Church, Rev. Donald DeWare and his good people stood nobly by us in the meeting, and helped push the battle for souls. Brother DeWare has the work going good in South Portland we are told. God bless him, we have known him for a few years. He and his good wife are most splendid workers. We should have at least two large churches in this beautiful growing city of Portland. Portland has many things of interest that is connected with history that we could write a volume on, but we desist. We will say, that this is the birthplace of one of our greatest poets, Henry W. Longfellow; we were in the room, and stood on the floor, and looked upon the wall paper that was there when he was born.

We will be in New England until the first of February as we now have our slate made, but we expect then to turn our steps toward Pasadena, California, and will labor in the western states as the Lord directs. Pray for us that we may win souls in every place for Christ and bless the church and people. The singing in the Portland meeting was conducted by song evangelist, Miss Lulu Barnard, of Lowell, Mass. She is all that the editor of the HERALD of HOLINESS recommended her to be, and we just wish to add with him, that she should be kept busy in the work. Pray for us.

J. B. McBRIDE.

THE IMPORTANCE OF KEEPING ON THE RIGHT ROAD

LAST summer we took an automobile trip which carried us through several different states. Now we had never been that way before, so the first thing we did was to get a guide book which had been carefully prepared by the automobile clubs of the various sections through which we were to pass. Of course it was not an easy job to write out directions which would correctly guide people over hundreds of miles of road, leading them through villages and towns and big cities, across bridges and over long stretches of country turn-pike. But it had been done, and here it was, all printed neatly in our book. There seemed to be a good deal of it and it looked rather hard to understand. But we found that we had no real trouble as long as we paid careful attention to what the guide book said, and obeyed it exactly. We did not always do that at first. We would get to talking and forget to look for some certain sign which the book had pointed out. Or we would differ in opinion about what the book meant, and would stop and ask some passer-by what he thought about it and which was the nearest route to the next place. That is always a foolish thing to do. People would not give you bad advice knowingly, but they have not studied every mile of the way as the men have who get out the guide book.

One afternoon we took advice like that, and found a good road part of the way. But the rest of the time we jounced and jostled over ruts and rocks until we were all worn out, and it had taken us two hours longer to reach a certain point besides.

Then sometimes we would get in too big a hurry to read our directions until we really understood them. That always made us lose time in the end.

Once we had to retrace our steps for quite a distance until we came to the spot where we had failed to obey the guide book, and thus get on the right road once more.

In Ohio one morning we came to a place where the roads forked. Which was the right one for us? We talked it over; but through carelessness or thoughtlessness took the wrong one. It led us so far away from our first route that we never did get back to it, and came into Cleveland by an entirely different route. To be sure we did get there finally, but it was over a road which was torn up and closed to the public in many places, so that we had to make wide detours through fields and over dusty back lanes.

At this stage of our journey we had learned that it saved time and made things easier for us besides if we would not move a wheel until we understood exactly what our guide book told us to do. That was because we had at last found out the importance of keeping on the right road all the time if we wanted to have a pleasant and successful trip.

A JOURNEY WE ARE ALL TAKING

It may be that some of you have never taken a railroad or automobile trip. But there is one journey which all of us are making and that is the journey through life. And we have a Guide Book for this most important of all trips. Of course you know, at once that I mean the Bible. Some people complain that this Guide Book is too hard for them to understand and that there is too much of it anyhow. They do not stop to think that life is a long and difficult journey, and that the road we travel each moment is one over which we have not passed before. The guide book then must be written very carefully, and with full directions for every step of the way. And that is what has been done. The trouble is that we do not take time to read its instructions carefully. Or we have our minds so set on other things that we do not profit by what we have read. Or we turn from the book's absolutely correct directions, and go by the opinions of some passer-by. No wonder we make mistakes, and get on the wrong road, and grow weary because of the rough stony



stretches, and lose valuable time, and come to grief in many ways.

THE DANGER OF TAKING THE WRONG FORK OF THE ROAD

I suppose there is not one of you but has come to a place in some road you were traveling where the way forked and you had to choose one branch or the other. They look very innocent, those two forks, usually very much alike, and lying pretty close together at the outset. But the wise traveler is not fooled by that. He knows that the farther they go, the more unlike these roads will become, and the wider apart they will be. Why, at the end of an hour's journey they may be miles and miles from each other! It means everything to him, then, if he wishes to reach a certain journey's end, which way he turns. And he stops and thinks and gets his directions clearly in mind before going ahead, for he has no desire to be switched entirely off his road.

That is the way with life. We come very often to a place where the road forks, and everything depends upon which fork we follow. Do we stop, and study the Guide Book, and make sure which is the main road after all, and the only one for us to take? No, we are very thoughtless and careless about it.

ONE YOUNG WOMAN WHO CHOSE THE WRONG FORK OF THE ROAD

She was a pretty young married woman, bright, kind-hearted, and devoted to her husband and baby. They were members of the church, but that was all you could say as to their religion, for their lives were not different from those of their friends on the outside. An evangelist came to hold a meeting in their church, a man of prayer and faith. He prayed so earnestly, and held on to God with such faith, that the Lord gave a great meeting. There was much Godly sorrow for sin, and true Bible repentance, and joy of salvation among the people.

The young woman's husband was stirred in his heart. One night when the service was over, he lingered to talk with two young married friends, both of whom were Christians. "I am not living right," he said. "My name is on the church book, but I do the same things that other people do who make no profession of Christianity. This preacher has waked me up, and I want to get right in my soul."

"Anna," he said, turning to his wife, "let's settle it now that we will go to the altar tomorrow night when the call is made. And let us go with this one purpose in mind: that we will promise God to stop doing the things He does not want us to do, and by His help that we will do the things He wants us to do."

Three pairs of eyes were turned upon the young woman's face to see what her answer would be. She smiled and slowly shook her head. "I know what that would mean, for the preacher has been very clear in telling us what he believes Christians ought, and ought not to do," she said. "I do not mind some of the things I would have to give up, but I am not willing to give up the theater and playing cards, and our little, harmless dancing parties. I enjoy those things. They make life happy for me, and I do not want to take any steps that would deprive me of these pleasures."

"Why Anna!" exclaimed the other young woman, "surely you would join your husband in any step he feels he ought to take, and help him with all your heart do what he believes God wants him to do!"

"No, I do not feel called on to do all that. I think I have a right to live my own life as I want to," she answered.

"But, Anna, don't you believe a woman finds the best and happiest way to live her own life is in helping her husband do what is right?"

But the young woman smiled and shook her head decidedly. Now she was at the parting of the ways. The road forked before her, but she seemed unconscious of it. And she was not in the least afraid. Yet she was really deciding on her life's happiness as she stood there in the brightly lighted church, with the holy atmosphere of the service still hovering over the little group.

Well, she took the wrong fork of life's road. Not that it brought any great change in their lives at first. Her husband made some effort to live a Christian life, but she was the stronger willed of the two, and he gradually slipped back into the old ways. She was very glad of this; it made things so much pleasanter, she thought. Poor, foolish woman, she did not know that he was sinning against his conscience and that this always hardens men and makes them reckless. After a while he fell under the influence of an older man who was as attractive as he was without principle. It was a sad story which followed. Within five years the road on which the husband and wife were traveling had brought them to a wrecked home, to great bitterness of heart, and to separation. Just suppose this young woman had chosen the other way which lay open before her that night in the church, the way of getting right with God, and of living in loving obedience to His wise, kind, protecting commands, how different her life would have been!

And this brings us back to the Guide Book which says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

HIS WAY

We see not, know not; all our way
Is night,—with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!—Whittier.

THE PRODIGAL SON

The parable of the Prodigal Son is the picture of God's full, free, unconditioned forgiveness to all who seek him, and call upon him, and repent of their old sins. There is no question of reparation; no demand for the equivalent payment of a debt; no claim for the pound of flesh; no requirement of a substitute; no need for the intrusion of intermediaries; but as a father pitiless his own children even so is the Lord pitiful to them that fear him. The Prodigal's anguish of loving repentance was dearer to the father's heart than the prim, loveless, quantitative goodness and unlovely spite of the elder son who was still far astray and saw no need for repentance.—Dr. F. W. Farrar, in *Sermons*.

OUR DUTY

Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. "All peoples that on earth do dwell" have here their representatives, gathered by a divine ordering within easy reach of the gospel. The greatness of the opportunity is the measure of obligation. The manner in which our Christianity deals with the religious problems of immigration will decide what part America is to play in the evangelization of the nations abroad.—Sel.

NOTHING BUT LEAVES

"What have I done that I should be ana-thematized? Am I not strong and green and pleasant? Have I injured any one? Have I done harm in any way?"

"It is not what you have done, but what you have not done. You have received God's gift of sunshine and shower and returned nothing but leaves. The world of hungry people expected fruit from you. They found it not."—Unknown.

Our Only Hope



While in meditation and prayer we were greatly impressed with the thought that OUR ONLY HOPE in the present perplexing situation is PREVAILING PRAYER. We are profoundly convinced that God is still on the giving hand and is still able to supply our needs, although some would have us imagine that conditions at the present time are so unusual that it would be a miracle if we survive and succeed in our strenuous efforts to keep our NINETY-SEVEN missionaries on the field. Our recent statement to the effect that it would be absolutely necessary to recall missionaries in the event we failed to secure the money necessary to keep them on the field has brought forth hundreds of letters. We are impressed, as we read some of these letters, with the thought that many agree with us that OUR ONLY HOPE is in a mighty spirit of prevailing prayer. The letters seem to indicate that the writers in some cases feel they have been negligent along this line, and some are almost under condemnation, feeling that what we are facing today may be due to the fact that they have been indifferent and careless in their prayer life. A confession of this kind, while it may not be an indication of intense spirituality, yet it clearly indicates there are yet in this world honest hearts who are willing to be checked by the Spirit and reminded of their duty, and, when they get the light, are willing to pay the price in order that disaster may be averted and victory come out of seeming defeat.

Sighers and Criers

We do not hesitate to say that if there ever was a time when we needed real intercessory prayer it is now. Everything that can be imagined is being tried in order to assure us of success. Some prefer one method, some another; some want real system; some want none; and no doubt it will require much patience and exceptional leadership if we succeed in our efforts to inaugurate a system that will be satisfactory to the majority. But one thing we will all agree upon, and that is that no matter how much machinery or system we have, if we fail to enlist "SIGHERS" and "CRIERS" our cause is lost. We were reading just recently the ninth chapter of Ezekiel, the fourth verse, in which God gave the command to a certain individual to go through the city and set a mark upon the foreheads of them that "SIGH" and "CRY"; then gave the further command that all who did not have the mark of the "SIGH" and "CRIES" were to be put to death. What an awful judgment pronounced upon a people who were not worthy to be counted

MISSIONARY DEPARTMENT

among the number who know how to truly sigh and cry for the salvation of lost men and women! May I repeat that OUR ONLY HOPE is to gather together a company of men and women, boys and girls throughout the earth who are willing to make the sacrifice and enlist in the company to be known as the company of "SIGHERS" and "CRIERS". Your failure, my failure, to pray and get under the burden may result in the loss of precious souls who otherwise might be saved.

A Burden

It is well to remember that God will not trust any one with a burden who is unable to stand up under the most rigid test and examination that can be made by the Holy Spirit. If He sees in us something that makes it impossible for us to pray until we pray through, the probabilities are we shall be neither honored nor blessed with a burden for lost souls. May I therefore urge that our people everywhere in these perilous days take more time to pray and prevail with God, so that it may not be said of us "YE HAVE NOT, BECAUSE YE ASK NOT."

Shall We Desert Them?

We have NINETY-SEVEN faithful, self-sacrificing men and women in foreign service; we have TWO HUNDRED AND FOUR native preachers and workers; we have ONE HUNDRED AND FORTY helpless orphan boys and girls; we have TEN MILLION precious souls living in the territory occupied exclusively by our missionaries. To recall even one missionary might so weaken our ranks that a continuance of work in that particular field would almost be an impossibility. We have some stations where a single missionary lady is living alone, miles from any other associate. They are doing heroic work. They are among the heroes of these last days. They are paying a price that few of us know anything about. Shall we desert them? Or shall we say to them that they may absolutely depend upon us to go to the very limit, both in giving and praying? Yes, and if need be, shall we not even go beyond human limitations in order to keep them at their post of duty, where so many depend upon them and them alone for the only message of hope they will ever receive?

Our Greatest Need.

We need money, but I am thoroughly convinced that what we need possibly more than money is the assurance that our people and our friends will join the ranks of the "SIGHERS" and the "CRIERS" and prevail with God until a mighty revival shall sweep over us, resulting in the salvation of precious souls and the ingathering of the funds necessary to continue the work.

E. G. ANDERSON.

Four Persons to Be Interested in Missions

"How shall they call on Him whom they have not believed? and how shall they believe in Him whom they have not heard, and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10: 14, 15).

IN these verses there are four persons to be interested in missions: "Him," God; "They," the heathen; "Preacher," the missionary; and "The Sender," the church at home.

We all know that Jesus is interested in missions by that great text in John 3: 16, "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." God has shown His interest in missions by giving His life for them to provide a remedy for their salvation. He died for all. Sin brought death to all, therefore He died for all.

The second person interested in missions is the heathen. He cries out with his Macedonian call and says, "Come over and help us." He is in his ignorance, superstition, idolatry and wickedness, and he cries out for the Christian's religion. He says to the Christian, "If you have the only saving religion, why do you not tell all the heathen world?" More than half of the world have never heard about the religion of your Jesus. The Buddhist, the Mohammedan and the Hindu have all acknowledged the inadequacy of their religion and their call to us is, "Tell us the story of life before we die."

The third person who is interested in missions is the missionary, whom God has called. He has shown his interest by giving up his home and homeland, and all ambitions of a worldly or secular nature, and he says, "Here am I, send me." You have never seen one who was satisfied to stay here unless he was hindered in a very providential way. Once he felt the call of God upon him he said, "Let me go."

But there is the fourth person who should be interested in missions—that is the sender. He may be a farmer, a merchant, a lawyer, a doctor, a teacher, or a preacher. He may never see a heathen land or have any kind of a special call to go, but he must have as deep an interest as either of the other three. He is the sender. He has the easiest job of them all. He can remain at home, live in comfort and enjoy the blessings of civilization and friends, but he will have to be deeply interested in the cause of missions if he ever pleases his God as he should.

There is much talk these days that we have undertaken too much in the line of missions and shall have to retrench. Who will do the retrenching? If we go to Jesus and ask Him about it He will say, "I gave all, the blood has been spilled, there is no place to retrench." If we go to the heathen and say, "Shall we retrench?" He will say, "Never, as long as

(Continued on page thirteen.)

THE RICH MAN OF THE UNIVERSE

By N. B. HERRELL

JESUS is no longer the poor man of the earth. He is now the rich man of the universe. By the price of poverty's nothingness He purchased the true riches that moth and rust can not corrupt nor thieves break through and steal. He once stood at the foot of humanity's class rejected, despised, forsaken, weary, hungry and lonely, as the poorest of the poor. He drank the cup of poverty to the dregs. There is no pain, grief, sorrow, disadvantage, reproach or stigma caused by poverty but what the meek and lowly Nazarene tasted. He was born in poverty, reared in poverty, lived a life of poverty and while nature veiled her face in mourning, He died in abject poverty and was buried in a borrowed tomb.

"The Unsearchable Riches of Christ!"

Jesus is rich in resurrection glory, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, wisdom, understanding, knowledge, judgment, mercy, compassion, pardon, and holiness. He is exceeding rich in grace. He has great riches in glory. He is the heir of all things, the head of all things. He is the creator, supporter, and preserver of all things. He is Eternal, omnipresent, omnipotent, and omniscient. His riches are unsearchable and His wealth is untold. "For in Him dwelleth all the fullness of the Godhead bodily." He is the rich man of the universe. He is also rich in material things. All the land, sea, and sky are His. All the beast and fowls are His, "the earth is the Lord's, and the fullness thereof; the world and they that dwell therein." He is not hard up. He is the rich man of the universe. He opens His hand and the needs of the world are supplied. He has all authority in earth as well as heaven. He conquered the Devil. He overcame death. The gates of hell can not prevail against Him and His church. He once was the poorest, now He is the richest. He once was the servant, now He is the Master. He once was helpless, now He is the helper. He once was lonely, now he is the comforter. He once had nowhere to lay his weary head, now He pillows the heads of millions. He once was forgotten, now He thinks of us always. He once was homeless, friendless and penniless, now he receives, shelters, clothes, and feeds the multitudes of earth's poor. "O the love that sought us, O, the love that bought us, O, the love that brought us back to the Savior's fold."

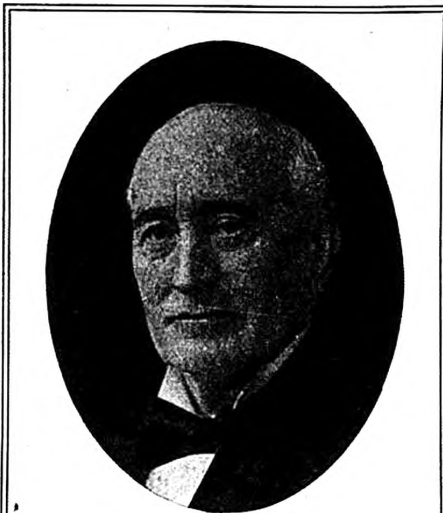
"His Inheritance in the Saints."

Jesus is rich in servants. His house is graced with the cleanest, happiest, faithful company of servants that any Lord ever gathered about him. They are His love slaves. They serve Him because they love Him. They are whole-hearted, loyal, true worshippers of His. They are His by the right of purchase, adoption, and nature. He owns them. They are His. All His. Only His. They are not their own. They are His own peculiar treasure. They own nothing. He owns all. He looks and they obey. He calls and they come. He sends and they go. He shows them a need, they respond with His supply. They are His right hand crowd. He reveals Himself to the world through their good works of giving meat to the hungry, drink to the thirsty, shelter to the stranger, clothes to the naked, healing to the sick, and salvation to those in prison. No, Jesus is not hard up. He is the great universal philanthropist. His servants are his loving almoners. The unsaved and needy saints are the beneficiaries. He in return receives the glory. His servants great rewards, and the beneficiaries life eternal and blessings.

"The Inheritance of the Saints."

Being born from above makes us heirs of God and joint heirs with Christ, the rich man of the universe. We have an "inheritance among them that are sanctified." We receive but an earnest of our inheritance in this life. The principal portion of the saint's inheritance is eternal and out of reach of the hands of greedy thieves. "The meek shall inherit the earth." Yes, the saints will inherit all things if they suffer with Him, for His sake, that they may be glorified together.

Again, there is an inheritance we share with Jesus in getting the gospel to the heathen. The promise made to God's Son was, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." To His little company of followers He said, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Go ye, therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

HOME MISSIONS
AND
EVANGELISM

DR. P. F. BREESE.

"The needs of the work in so many ways are necessarily considerable. The question is often asked, 'How will you get the money necessary to carry it on?' We believe that the work is of God, that we are called to co-operate with Him, and that He is not hard up. We believe that He will put it into the minds and hearts of His servants. With this faith we went to this work."

KEEP THE WORK GOING AS IT STARTED

The work of the Church of the Nazarene was started by faith. It must be promoted in the same way. There is no substitute. Naked faith. Faith that moves with a desperation. Sacrifice that is full of heroism. Work that will bring a condition out of a mere circumstance. Money is not our greatest need as a church. Faith in the ALMIGHTY GOD is our one great need. All our work will go forward or lag in proportion to our faith in the Great Head of the Church. We must co-operate with Him. When our faith weakens we must stop long enough to pray through and be refreshed with the glory of His divine presence. The joy of the Lord is our strength. All heaven is interested in what we are doing. My soul is on fire with love. I shout AMEN. I feel the presence of the heavenly host round about. All seem to say "press the battle to the very gates of the pit!" "Fight the good fight of faith!" Brethren, let us keep the work going as it was started. FAITH IS THE VICTORY. N. B. H.

Jesus asked the Father for the heathen for an inheritance. The Father said that He would give Him the heathen for an inheritance. Jesus has taken His friends into partnership in possessing His inheritance. The battle is His. It is our privilege to co-operate with Him. He knows just what He will do. He never fails. He is the rich man of the universe. He supplies the needs of His conquest according to His riches in glory. He knows His friends. He knows what they are stewards over. He knows when to whisper to His friends to send some of His money here or there as His work needs it. He sees and knows the needs of all His faithful servants. He will not forget them. He sees the falling sparrow as well as the rolling worlds. He hears the faintest cry of the lowest sinner as well as the crashing thunders of a thousand storms. Faith will link the weakest soul to the richest man of the universe. "All things are possible to him that believeth." Faith is the victory. Faith that exalts the riches of Christ. Faith that will lead to self-denial for the glory of His success. What a privilege is ours, to be counted worthy of cooperation with the rich Man of the universe in the salvation of the heathen. "He that hath pity on the poor lendeth to the Lord." "Give and it shall be given unto you." "The widow gave all that she had." "Barnabas sold his land and laid the money at the apostle's feet." "And, behold, [says Jesus the rich man] I come quickly; and my reward is with me, to give every man according as his works shall be."

REPORT OF WORLD WIDE REVIVAL

WE have received report cards from one hundred and forty churches and mission stations that took part in the revival effort during the month of January. The cards show that there were 3748 professions of regeneration; 1994 professions of entire sanctification; 276 professions of divine healing; 1004 new members received into full membership and 45 on probation, in these churches during the month's revival. We did not receive report cards from all of the churches that took part in the revival campaign. We have no reports from many of the stronger churches. However, we have enough to give us a good idea of the work done and how we can increase our numbers when all given themselves over to the winning of souls.

If we will take the hundred and forty churches and mission stations as a basis and multiply what they did by seven we will have a fair sample of what such a united effort in our church really meant. Seven times 3748 would be 26,438 professions of regeneration; seven times 1994 would be 13,958 professions of entire sanctification; seven times 276 would be 1,932 professions of divine healing; seven times 1004 would be 7028 new members added to the church. If this is possible in one month's campaign, multiply this by twelve and we will have some conception of what could be done in one year.

The Church of the Nazarene was raised up to be an aggressive evangelistic soul-saving institution. The Spirit of God is to so fill her that each and every member is an anointed soul winner. While we look to our leaders for direction in the work, yet we are all to be workers together with Him in the salvation of men. Dr. Bresee, from the burden of his heart once wrote an appeal for personal work, he said, "I would that every one might feel that those who are won to Jesus Christ are won generally by personal influence; that, if people are now reached, it must be by the effort of some anointed soul, who can get close enough to them to take such a hold upon them that he can draw them to Calvary. In this way every one is to be a missionary. We have a center glowing with celestial heat, where, when we bring souls, we are sure there will be burning words and melting testimonies and triumphant songs, and where there will be many to unite their faith and efforts with ours to bring them to Christ."

"You can find some family that does not go to the house of the Lord, or some soul that is far away, and you can compass the getting of them there. You can introduce them to the workers; you can pray for the awakening Spirit to come upon them; at the proper moment you can urge them to the altars of God, or kneel with them in their seats; you can hold on to them and see them safe in the fold. Let us not tarry; the time is too short; the King's business requires haste. Nothing but the indwelling Christ will give the soul-pas-sion and power we need. Open wide the door, and He will come in and fill you with the Holy Ghost, and to win souls will be the passion of your being."

With the battles and victories of the past as finger board pointing out to us what God can do; let us buckle on the armor a little tighter and with fresh courage rally our forces and charge the enemy with a greater desperation of faith and heroism of effort than ever before.

N. B. HERRELL, Gen. Sec.

THE MOUNTAIN MISSIONARY WORK

We desire to thank our people for their good interest in the Mountain Missionary work. Some are sending money, some clothes, and all seem to be blessed in this gracious work of getting the gospel to the people of the mountain regions. Those desiring to send boxes to our Mexican Indians or mountain work can get directions and information from the office.

N. B. Herrell, Gen. Sec.
2905 Troost Ave, Kansas City, Mo.

FOUR HUNDRED PENNIES' WORTH

One lady sent us four hundred pennies for our work among the Indians in Arizona. She has invested four hundred pennies' worth in the salvation of the American Indian. American pennies will help to save the American Indians. Save your pennies and purchase the souls of the American Indians. Send pennies intended for the American Indian work to N. B. Herrell, 2905 Troost Ave., Kansas City, Mo.

HOW TO TITHE SYSTEMATICALLY IN ORDER TO BRING RESULTS AND ORGANIZE TITHING BANDS

By GEORGE HITZ—A Layman.

(Continued from last week.)

NOW, I think I have made myself clear and have shown the difference between guess work tithing and systematic tithing. Guess work tithers say, at least some do, "I am no richer now than I was ten years ago." The systematic tithers say, "God has so blessed that I have to give more tithes from year to year." Glory. I say thank the Lord.

Again, with all the above explanation, there are still some who say, "I can not see what difference it makes whether I write it down in a book or not." For the benefit of such I will explain a little further. I will give an example. I will take the same man. He is now a systematic tither. He now keeps a book account and puts his money, \$2.00 every week, into the same container as he did before and pays it out about the same as before, but every time he puts any money in the container he also puts it down in the book, and also puts a little slip with the amount borrowed into the box. That slip is taken out when you replace the money you have borrowed. In that way you have a double check on the Lord's money in the box, the ticket being one check and the book account the other check. Then at the end of the year you balance up your account. Your book will show how much money should be in the container. If it is short, it is your duty to replace the shortage. In all cases you must go by the book, and not by the amount that is or is not in the container. *Your book counts.* Oh, says one, "I may forget to put it down in the book." If you try a little you can always remember to put down the \$2.00 a week you owe the Lord as your tithe. Persist in putting it down and it will soon become a habit. You say, "I can always remember that, but what about all the different amounts I pay out on Sunday and through the week. In revival meetings, camp meetings, etc., I give out ten or twenty-five cents here and there." Keep account as nearly as you can the amount you paid out, put it down in your book each week, and go by that. You say, "If it is more than \$2.00 what about that?" Put it down if it is more than \$2.00, as the next week may not be \$2.00. Put it down the way you remember it. "Well, I may have forgotten and did not put it down as paid out, what about that?" All you forgot and did not put down let it go. The Lord will remember and give you credit for it, and all that you pay out in that way, is an offering over and above your tithe. Remember, the tithe is the minimum and not the maximum of what the Lord asks. His command is to pay "tithes and offerings". In any case do not try to pay your tithe by guessing and say, "Oh, I guess I must have paid out during the year at least ten dollars that I forgot to put down. I will credit myself with the ten dollars and charge up the Lord with that much." If you do that you will spoil the whole thing and you will get back again in the same old rut you were in and lose the blessing. Then you will again wonder what is the matter that you are not getting along better and getting better off in this world's goods. You spoiled it by taking off the ten dollars by guess. Guess work tithing does not bring results. In taking the ten dollars you have been robbing God. Oh, brother, sister, do not do that. Let the ten dollars go as an offering unto the Lord. Do it gladly and cheerfully. You know "God loves a cheerful giver." Right here is where I believe the blessings come in as results.

"Are there any Bible proofs as to what you say God will do for systematic tithers?" Yes, many. I will give you a few of them. The first one is in Genesis 14:18-20. Abraham was a tither and God made him very rich. Then turn to Genesis 28:22. Here we notice that Jacob promised God the tithe (tenth) of all he made, or of all his income. He bargained with God and said, if God would take care of him and bring him back safely to his father and mother, "I will surely give the tenth unto Thee." God took Jacob at his word, and made him very rich, and brought him back home to his father. Read about Jacob in the 29th and 30th chapters of Genesis. In Deuteronomy 8:18 we see that God gives us power to get wealth. So do not be afraid to do what God tells you to do, and tithe systematically and get rich, or better off in this world's goods. In II Chronicles 31, beginning at the fifth verse is the best one of God's promises. Read verses 5 to 12. Here we notice God poured out His blessing upon His people and they were not able to receive it all. The priests had to pile the tithes up in heaps in the streets, and the king could not understand how it came that the people could bring so much. The priest had to explain to the king that since the people began to

THE PEOPLE'S FORUM

tithe and bring the offerings into the house of the Lord that they had enough to eat and have plenty left. Here is the secret: "For the Lord hath blessed His people and that which is left is this great store." In the 12th verse it says, "and brought in the offerings and tithes."

If God did all that for His people then, will He not do it now? He certainly will, if we do our part and bring all the tithes into the storehouse. Tithe systematically. He will do it. Praise His name forever and ever.

All systematic tithers should sign the pledge cards which will be given out and become members of the tithing bands in their respective churches.

If what I have written is carefully read and acted upon, it will make thousands of systematic tithers and members of tithing bands, and bring hundreds of thousands of dollars into the storehouse (church).

God grant it. Amen.

INDIANAPOLIS, IND.

GETTING ON A BETTER BUSINESS BASIS

WE read an article some time ago under the heading "Getting on a Better Business Basis," which dealt with our Publishing House in particular and was well directed and very good. But I hardly think our Publishing House should be singled out as the only institution that needs readjustment. We, as a church, stand ready to approve a successful management of any of our institutions, but woe to the head that is not successful with the responsibility entrusted with him. While it is true that any business institution or organization must needs go through certain troubles and trials before it is able to cope with the troublesome matters that confront it, yet we must look into these difficulties and find the cause for them and correct them when they arise in the future. It is an established fact that more men as individuals fail in business than make a success; however it is the reverse with organizations, especially church enterprises. This being the fact, it proves in our case that there is a fundamental reason for us being in our present condition. We would not place the blame on the faithful servant of the church, neither present or past, who has labored hard and done his best under the conditions he had to work with.

Any business to operate properly must have a daily income, and that in excess of its daily expenses and outstanding credit items. I am of the opinion that more fault lies with the rank and file of our church than with the faithful men at the head who are criticized and who bear the criticism and press on in the interest of our great movement. My reason for placing the blame on our rank and file is our general lack of regular business methods in our local churches. In the first place, irregularity in our weekly offerings; second, our carelessness in paying our District and General apportionments regularly and in full; also in paying our bills with our institutions. No temporal concern would extend credit to us the way we have forced some of our institutions to do. No doubt every interest we have has a large amount of outstanding credits on which it is impossible to realize ready cash, which condition should not exist in a religious body and which would not be tolerated in a temporal institution.

Our first step is to acquaint ourselves with the facts as they exist, first through our general men who will in turn impress upon the local pastor and hold them more responsible to get results from their local churches in a more systematic way, and not to dodge behind their church board, to head off the enterprises of our General church, but will come out like men and tell us what our obligation to the General church is and what is expected of us. Another very unbusinesslike practice that is practiced throughout some of our churches and no doubt throughout almost all our entire connection is to put off or neglect the District and General interests throughout the assembly year and then make an effort to raise all this just before the assembly. Permit me to state that only a very few churches remit any District or General interest money the first three months of the assembly year, and at least 20 to 25 per cent of all the money raised during the year is paid in during the week of the conven-

ing of the assembly. This necessitates the borrowing of money and interest to pay through the entire year just to carry on our regular business, with no provision to take care of the interest.

We must begin to reorganize from the local church member and pastor clear through to our General church or be forever making drives to clear deficits in the running expenses of our General church interests. Therefore, let us brethren prove God as it suggests in Malachi and obey the command of Christ and "lay by on the first day of the week that there be no gatherings when I come." Our business matters would be settled, all drives over, no indebtedness on our institutions; there would be more souls reached on the foreign fields and more glory on the church at home if we as a church would believe the Word and practice it and bring all the tithes into the storehouse and elect men full of the Holy Ghost and who have a degree of good business judgment to manage and direct our financial interests both locally and generally, so that we be not hindered in the spreading of Scriptural Holiness.

AMOS C. GRIFFIN.

Indianapolis, Indiana.

PREACHER PROBLEMS

PART VIII.
CRITICISM

THE office of a minister brings the individual before the public eye, and his every action is scrutinized. When a minister exerts the utmost care he will likely be subjected to some criticism. A good name and a good character is to be retained by the minister if he hopes to do much good. While it is true that God has no higher standard for the minister than the layman, yet the people seem to expect the preacher to be a god to them. When once a preacher's name is held in scorn, and his motives and influence questioned, he can do but little.

A minister should live above reproach in his financial dealings. Sometimes the preacher has quite a task making his meager salary cover all the expenses of the household, and dress decently. Then a minister should be very careful in his handling of the church funds. He should pull off no deals that will not stand the test of the judgment. Many ministers have suffered much criticism because of the manner of handling their own business and that of the church.

In the next place the preacher should be careful in his relation toward the opposite sex. It is very easy for a minister's motives to be misjudged and he will be severely criticized. A preacher must not become unduly familiar with the young girls of his church. In calling at certain homes if the minister's errand is likely to be misjudged and criticized he had better take his wife with him, or if not convenient, take some elderly lady along. Evangelists who travel with lady evangelists or singers always subject themselves to more or less criticism. A person with a suspicious character and whose motives are of such a nature that people question his actions will find that his influence is jeopardized.

A minister who seeks to advance in his position at the peril of his brethren will certainly come in for his share of criticism. The preacher who is always knocking on other ministers, will soon be known as a knocker and will be branded as such. Ministers should show a friendly spirit for the fraternity, for all preachers are out with each other. They can not hope to have the confidence of the church.

Then the preacher who sets money as his price will find that the world is not all sunshine and flowers for him, and that his path will not be strewn with roses. The minister is worthy of his hire, but when filthy lucre becomes his vision, he will go the way of Demas. Already there is a general criticism among some that men are preaching for money, which is untrue, but the preacher must not give evidence in his life that he is after the mighty dollar alone, for then he will be criticized.

A preacher must be careful as to wild-cat oil schemes, get-rich-quick, and real estate brokerage. We see no just reason why a preacher can not invest his money (if he has any) as well as others, but his influence and name will be capital stock for the agents of such schemes, and good people will misunderstand the preacher's motive. Preachers should steer clear of the real estate business, because there is so much scandal in connection with the game, that people usually judge the preacher a party to all that goes on.

In the above paragraphs we have set forth some of the problems that confront the preacher. He must meet the issues and save himself from as much criticism as possible.

C. B. WIDMEYER.

DIME COIN CARD THANK OFFERING FOR THE NAZARENE ORPHANS' HOME

Do you want one of the cards? Why, yes, of course you do. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Before going into an explanation regarding our Thanks Offering I wish to say to all of the brothers and sisters who are readers of the HERALD of HOLINESS; No doubt you read the article Brother Hudson wrote some two months ago regarding the National Thanksgiving Coin Card Drive. Since that article was written Brother Hudson has severed his connection with local affairs of the Home and, as I have been local manager of the Home since June 15, Miss J. Iva Hilyard, the Superintendent, has recently turned this matter of financial solicitation over to me. Therefore as Brother Hudson had already started the coin drive and as we have received here at the office several inquiries for the cards, we decided to continue with the coin card drive in the form of a Thank Offering for the Orphans' Home.

As soon as the cards can be printed we will be glad to furnish all pastors, Sunday School Superintendents and Evangelists and where there is not an organized church, any Christian person who is interested in this great, worthy, needy cause, the coin Thank Offering Cards to be used among your people, Sunday schools and in your neighborhood. Not only get your children working in this worthy cause but let every true Nazarene do our part.

The Orphans' Home is going through a crisis at this time but "God is for us, who can be against us." The Home needs your support, not only your money but your prayers. Applications are coming in every few days to place children in our Home. Are we, as the Church of the Nazarene, going to lay down on the job and let the Devil wreck our Home? We, as workers, say "No, it shall not be so." "We are not discouraged." "The Nazarenes can have an orphanage." The greatest tool the Devil has is DISCOURAGEMENT. Brethren, refuse to be discouraged. So let us each one do our part to give these precious children a chance. Dimes talk. This is not a child's job. It is up to every true Nazarene to get back of and under their Orphans' Home and do their best for God and holiness and then see our Orphans' Home go over the top for Jesus. We, as workers, are here with no other aim but to make this Home succeed for God and the Nazarene church. Are you with us or will you be counted among the faint-hearted and say: "It cannot be done."

Beloved the Home needs your support now. This is YOUR home. Hundreds of children are looking to the Nazarenes for a Home. Are we as a church going to do our duty and provide a Christian Home and training for these children or, are we going to say by our attitude that we have no responsibility regarding these homeless, fatherless, motherless children? Who are to be the men and women of tomorrow? Again I say: "Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me." May God's richest blessings rest upon every church and person who does his best to help the Home, in this Thank Offering Drive.

This money will be used to help pay off obligations and to enable us to swing the doors wide for many little hands that are reaching out toward the Home.

Address all letters to the Peniel Orphans' Home and remember always to pray and boost for YOUR Orphans' Home. We are your servants here by the Grace of God to do our uttermost to make this Home a credit to God and the Church of the Nazarene. Do not disappoint the children. Do your best and let it be said at the Judgment Day, "She [they] hath done what she [they] could."

A word regarding the premiums which Brother Hudson mentioned in his article. Because of the lack of time and to save expenses we feel that it is best to do away with this premium offer. So please remember only the worthiness of the cause and look to God for the reward. "Well done, good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things, enter thou into the joy of thy Lord."

May the Lord bless you, each one, as you get back of this coin card drive.

Yours for the future good of the children.

F. C. PERCY, Mgr.
Peniel Orphans' Home.

"I surely look forward for our HERALD of HOLINESS each week. Would rather pay five dollars a year than do without the paper, as it is inspiring and real soul food." Mrs. L. C. Clark, Wash.

Uncle Buddie's Good Samaritan Chats

Dearest Saints:

I left you in my last letter about midnight in Shreveport, La. A hard place, you say, to leave a tired preacher. Well, that's what I say, but I secured a good sleeper over the old T. P., and went to bed and when I woke up the next morning we were pulling into the beautiful city of Dallas. I reached Arlington about 8:30 in the morning and our beloved brother, Rev. J. T. Upchurch met me at the train and I put in six or seven days with him and the great work. On Thursday night I related the story of my life in the Berachah Home.

On Friday Brother and Sister Upchurch, their daughter,

Miss Ruth, myself, and six of the young ladies from the Home, making ten in our party, got into our Ford car and drove out through Fort Worth and on out into the little city of Riverton, some 45 miles west of Arlington. Here we had a beautiful three-day convention in one of the Southern Methodist churches. Their pastor, the Rev. Lasup, received us so cordially that we felt that we had gotten home. My home for the three days was with a splendid local elder of that church, who is now working in the postoffice. Brother Witherspoon is a beautiful cultured college gentleman. I enjoyed his beautiful fellowship very much. We closed, however, on Sunday night in the First Presbyterian Church. We had large crowds in both of these churches and made many friends for the Home and much good was accomplished and I hope no harm done.

Monday night we had a special service in the First Southern Methodist Church in Arlington, Texas, with Rev. Alonzo Monk. Brother Monk is one of the most faithful friends that the Berachah Home has ever had. It was through this faithful man that their daily bread campaign was inaugurated some few years ago. It takes \$50.00 a day to feed the dear ones in this great Home, and Brother Monk has taken it upon himself to find 365 individuals, churches and Sabbath schools that would give \$50.00 each to run this home for a year. It has been a great success.

Tuesday night Brother Upchurch had arranged to take his great band of workers with the writer and go into Fort Worth and have one service in the Union Gospel Mission of which Brother Mayfield is the general manager. This Mission is backed by all of the churches of Fort Worth. It is a life-saving station. We had there a most remarkable service. The hall was packed and all the standing room taken and hundreds turned away. We had some ten or twelve of the leading preachers of Fort Worth of various denominations. I preached on "Why I believe on Scriptural Holiness." We had the

altar lined with seekers, two deep, and many of them were beautifully saved and sanctified.

We rested Wednesday night, but on Thursday we had an all-day meeting in the Berachah Home. It was my good pleasure to preach in the forenoon and our beloved District Superintendent, Brother P. L. Pierce, of Dallas, preached in the afternoon. We had with us Brother Waddle from Dallas, Brother Gluck and wife from Cedar Hill and Brother Mulanax and wife from Fort Worth. We had splendid people from all over the country and they greatly enjoyed this great day. It was a day of "Fat Things".

At three o'clock, this old scribe had to board the train at Arlington for Fort Worth, leaving there at 4 p. m. over the Texas Special for Kansas City, reaching Kansas City Friday morning at 8 o'clock full of faith and with a determination to succeed for God, expecting every reader of the HERALD to stand by us in the great campaign for the Publishing House and the Good Samaritan Corner. I have been talking to you good readers about Monday, Tuesday, Wednesday, Thursday and Friday and yet I have not told you what month it is nor the date of the month. This beautiful Friday morning brings it to October 13th, so this letter is right up to date.

Do not let a Nazarene look down his nose, nor round off the corner, nor cool off, nor take it back; for we have a full salvation on a rock foundation and we are going to preach it all over creation in spite of the Devil and the difficulties, for we believe in a salvation for all men, from all sin provided through the atoning blood of the Crucified Savior. We believe this is God's plan for fallen man. We are expecting every Nazarene to be at his best. We do not need brakemen on our train for it is unhill all the way, and all we need is coal shovelers, and then let those who are not able to shovel coal, ring the bell and blow the whistle. Thank the Lord you can do that.

In Perfect Love and all for Jesus,
UNCLE BUDDIE.

EVANGELISTIC REPORT

This has been quite a busy summer with us. The Lord has given us a number of souls in the fountain and in all of our meetings God has honored the preaching of His word. Our crowds have been large and attentive, conviction gripped their hearts as God showed them their privileges in the Blood, many surrendered and were blest, those who did not were left without an excuse.

Our meeting at Meridian, Texas, with Rev. Hocker was good. The entire town attended the meeting; about thirty souls prayed through to definite victory, among them a young man who was blind and who was a graduate of the Blind Institute at Austin. God beautifully and powerfully sanctified him and called him in to active service.

Our next meeting was at Konawa, Oklahoma, with Rev. Hailey as pastor. Brother Hailey is young in many ways. He is a young man, a young pastor and young in the experience of sanctification, but he is a live wire full of faith and fire and possessed with a zeal that but few have. He and his faithful little wife had things well in hand and God came down and blest us nearly to death. The Holdenville church is a baby church, but it's a bouncing youngster and has a future before it. The meeting gripped the town; we could not take care of the people. A number prayed through and the church was strengthened and put in a clearer, better light before the people.

Our next meeting was at Konawa, Oklahoma, with Rev. Killingsworth as pastor. The church had made splendid arrangements for the meeting. The battle here was hard, and the results were not what we had hoped they would be, but God gave us a few souls, some of which were unusually

bright. There were several additions to the church. The Nazarene church is young at Konawa and is struggling for existence because of a lack of finances to complete their place of worship. Opposition to the doctrine of holiness was the strongest we have met in some years, God seemed to bless this phase of the meeting. The Lord blest in the messages, and before the meeting closed, to a great extent, the opposition gave way and substantial people of the town who hitherto had refused to attend previous meetings became regular attendants.

In most of our meetings Miss Hester Fisher has had charge of the choir work and rendered valuable service both in choir and special singing. Miss Fisher is among the best singers in our movement and anyone desiring efficient help in a song leader will make no mistake in calling her.

We are at present assisting Brother Hudson in the pastorate at Racine, Wisconsin. One of us will be able to devote some time to revival work.

MRS. NETTIE HUDSON.

W. M. S. RALLY AT SPRING VALLEY, N. Y.

The Spring Valley church held an excellent missionary rally September 17th. Miss Edith M. Darton, District Vice-President, gave an interesting address in the morning. Of course her subject was missions. Mrs. Ida Murphy, District President, using the same subject, spoke to the Sunday school in the afternoon and to the church in the evening.

The church pledged \$120, the W. M. S. \$100, and the Sunday school \$25, making a total of pledges taken during the day of \$245. Good for Spring Valley.

Mrs. IDA MURPHY, Dist. Pres. W. M. S.

MISSOURI DISTRICT

We are glad to be able to report great victory on the Missouri District. We have had some revivals with good success. God is blessing at every turn of the road, and over 200 have claimed to be saved or sanctified since the Assembly. The people are rallying and God's Spirit is working in a wonderful way.

I am now arranging to visit all the churches as soon as possible and arrange to hold a two or three day convention at each church. We want to thank the brethren and sisters for their cooperation and words of kindness and cheer, as we enter this new field of labor, and we feel like giving our all, our best, to this great cause.

Brother Sutton and Brother Childers are moving on nicely with the meeting at Carthage. God is giving us a great meeting at that place. God graciously blessed Brother Sutton and the writer at Hailtown with about 75 in the altar and 30 prayed through to definite victory. Brother Sutton's meeting at Carthursville was blessed of the Lord with about 60 praying through.

God is already putting His approval on our work by saving souls. And as we visit the various churches we find a fine spirit of cooperation and fellowship and they all seem encouraged to press the battle. I met with the church at Joplin and six prayed through. So let our watchword be "On with the battle, and over the top for God, on the Missouri District."

Please pray much for me and for the District.
E. C. DEES, Dist. Supt.

ON THE GO FOR SOULS

In brief: Our past summer work in camp and tent meetings may be summed up in three words: "Victory through Christ." Yes, we were obliged to face difficulties, etc., as usual, for we are still in a world of sin, however being strengthened with His power, working in us, our hearts were made glad again and again with souls finding favor with God. Some meetings shall never be forgotten, even the memory is refreshing. Glory!

We began our fall work in Lehighton, Pa., and we praise God for all accomplishments. We prophesy "greater days ahead" for this church, if they pray and plan on as their present pastor directs. He has the cause and the church at heart. God bless him. Following the meeting, a service was arranged for Monday night in the Weissport Evangelical Church, and we praise God that following our message from the Word, a Holiness Association was born. Amen! The following day we went to Philadelphia for an all-day meeting upon the request of District Superintendent Maybury. He is still fervent for the "Old Paths" of blood, fire and life and therefore the Lord is blessing him.

We left Philadelphia to hasten on our way to Johnson City, where we are laboring at present. Souls are seeking, the glory is coming down, and good interest is manifested. Next week, church will be dedicated, as it was just built and finished before we came. This means another church building dedicated to the truth and experience of holiness.

Please pray for us that above everything else, we may be faithful even unto the end. Amen!
Theo. Elsner and Wife.

EVANGELIST BEEBE'S REPORT

We recently closed a very blessed revival with Rev. C. H. Strong, the pastor of our church in Austin, Chicago. The weather was greatly against us, and we had to shift from the tent into the church a number of times, because of the rain and cold. In spite of this God gave us a good meeting. We had seekers for pardon and purity from night to night and we closed with a good break of twenty who prayed through in the old-fashioned way. One young man who got the blessing staggered as they did on the day of Pentecost. He got a good drink from the Pentecostal wine barrel. The expenses of the meeting came easy and a love offering of fifty dollars for the pastor was greatly appreciated. Eighteen hundred dollars was raised to be applied on the mortgage of the church. Brother Strong has done wonders in that part of Chicago. In the short time he has been their pastor he has increased the membership until they were able to purchase a splendid church building on the corner of one of the principal streets in that part of Chicago. He is one of the best brothers we have ever been privileged to work with. He is on the job from morning until night. Not only is he a good preacher but a great pastor. He and his wife are constantly calling on the people and herein lies the secret of much of their success.

We are now at Springfield, Ill. We are having an

ANOTHER VICTORY

We have just received a telegram from General Superintendent R. T. Williams, who presided over the Mississippi Assembly, which has been in session during the past week at Mathiston, Miss. The telegram was a great surprise, as we had not expected so startling a report from Mississippi. It indicates that our precious people in this small, struggling district pledged \$825.00 for the Publishing House. This is toward the \$100,000.00 that we are raising to free our Publishing House from debt. We agree with Brother Williams in his telegram, where he says, "The greatest yet according to ability." This truly represents sacrifice. May God graciously bless each one who made it possible.

E. G. ANDERSON, Treasurer.

old-time revival. Brother Ed. Gallup one of our young men who attended our Olivet University is the pastor. He certainly has a great vision and faith in God. There was little in sight in this capital city as far as our work is concerned, when he took hold of it. He soon had the situation well in hand and the hall where they worshipped soon was too small to hold the people. He sent for our party to hold him a meeting. They purchased a lot of land on the corner of New and Monroe Streets, the very best location in this city and erected a large wooden tabernacle which will hold at least 600 people. We began the meeting September 28 and at this writing, October 19, it is running still. The people are flocking to the meeting and souls are seeking nearly every night. Nearly one hundred so far, and the end is not yet. Business men and many of the very best people in the city are coming to the meetings. This meeting will put our church on its feet in this city for sure.

David L. Hutton and Miss Carol F. Beebe are doing the singing and God is using them to help draw the crowds. Mr. Hutton returns to California at the close of this meeting to spend the winter, and Miss Beebe will continue with the writer in the work. We are taking no glory for what the Lord has accomplished in these meetings. These precious pastors have labored and wept and groaned with burdened hearts day and night. The fruit on the tree was ripe and the Lord just let us shake some of it off. However, the sower and the reaper shall rejoice together. We begin meetings with our Seymour, Indiana, church, October 25, and then go to Benton, Ill. We expect to reach home in California soon after Christmas after be-

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

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

NOVEMBER 12

- I. Christ is our hiding place:
 1. From wrath. Jno. 3:36; Rom. 5:9.
 2. From sin. Acts 13:38, 39; Eph. 1:7.
 3. From temptation. I Cor. 10:13; II Peter 2:9.
 4. From death. I Cor. 15:54-57; II Cor. 5:1.
 5. From judgment. Jno. 3:18; I Jno. 3:2, 3.
- II. Christ's blood is:
 1. The sinner's redemption. I Peter 1:18, 19.
 2. The believer's justification. Rom. 5:6-9.
 3. Cleaneth from all sin. I Jno. 1:7.
 4. Christ's coming again is our hope. I Jno. 3:2, 3.
- III. In Christ:
 1. We are new creatures. II Cor. 5:17.
 2. We are sanctified. I Cor. 1:2.
 3. We have peace. I Peter 5:14.
 4. We have hope. I Cor. 15:19.
 5. We have liberty. Gal. 2:4.
 6. We triumph. II Cor. 2:14.
 7. We shall rise. I Thes. 4:16.
- IV. Topics for discussion:
 1. Power for service results from walking with Christ.
 2. Christ is our burden bearer.
 3. Temptations have no power when our hand is in Christ's.
 4. The world will never know Christ except as we portray His life and character and example.

ing away for about nine months. We will accept work with any of our California churches by the first or middle of January.

T. E. BEEBE.

REPORT OF F. W. COX

God gave us a blessed victory at Millersburg, Ohio. While we did not see as many come to God as we had hoped to see, yet they said it was the largest thing they had ever had, and invited us all back for the next year. A. H. Johnson and his good wife were the leaders in song. I can recommend them to anyone; they are fine.

God stood by us in our meeting, at Loveland, Ohio, and we saw much good accomplished. Praise the Lord! The saints showed us much love and we enjoyed their fellowship. God led a number of souls into victory.

I am now in our Nazarene church at Fort Wayne, Ind., with Howard Paschal, pastor, but only for four days. I am on my way to Winnipeg, Manitoba. Shall be there Oct. 8 to 24. I am stopping off for a few days. I preached Sabbath afternoon for Rev. Canary in a tent meeting at Fort Wayne, then in our church in the evening service. I also preached Monday night. Five came forward, and we had much to be thankful for, but would have liked to see the seekers come out a little clearer.

I preached in the College of the Mission Church here, Oct. 3rd, meeting Rev. Hygema, a teacher in the college and an old friend. I also met Rev. Ramseyer for the first time, and we had delightful fellowship. God gave me much liberty in preaching the Word, the ministerial brethren in the college giving me a standing invitation to return at any time.

I gave my missionary travels in Japan and Korea in the Nazarene Church last evening, by request. Tonight I am to give a Bible address on Divine healing, followed by prayer for the sick. Rev. Paschal is a fine pastor, with a fine church and a good flock of loyal people. On Sept. 30th, Miss Erma Jane Paschal arrived at the parsonage for the first time. All stand back. Three cheers for this new home missionary.

Wife and I are now open for calls. We do not ask for any stated price for our services. Those who want a good meeting on full salvation lines, and also to hear our remarkable story of Japan and Korea, write us. Lisbon, Ohio, Box 441.

REV. F. W. COX and WIFE.

EVANGELISTS GARRETT AND CRANE

We closed our meeting at Iola, Kansas, with great victory and twenty in the altar the last service, and went to Hooker, Oklahoma, and started there the following Tuesday night.

We found the people at Hooker all ready for the battle, every thing looked like a battle was on and signs of the enemy were numerous and sure enough he was there but we found a people who were not afraid to fight the Devil and they rolled up their sleeves and we went at it; we stayed there for twelve days and had to close for our Assembly at Topeka, Kansas. We were really just getting started when we had to leave. We had something like twenty-five or thirty in the altar while there, and a call back for a good long battle next summer.

We found Sister Crawford, the pastor, with the work well in hand, and working in perfect harmony with the people. In all our "rounds" we have not come in contact with a more spiritual devoted pastor. May the Lord bless Hooker church abundantly. The finances came easy and we consider this church one that knows how to entertain the evangelists.

From here (as above stated) we went to our Assembly, in every way the greatest we have ever attended.

Brother Garrett then went to Pittsburg, Kansas, and we went to Covert, Kansas, with our dear Brother F. R. McConnell. We held a little over two weeks out in the country nine miles, and had a fine meeting with seekers and finders.

We received a telegram to come to Pittsburg at once to assist in the battle here. We have found a loyal bunch of real Nazarenes, and a faithful pastor, Rev. L. A. Windsor, who is loved by all. He is burdened for this work in Pittsburg, and his people will fast and pray, and are believing God for a real revival in Pittsburg; there has been near thirty already prayed through, and not a barren service in the evening this week.

We are looking for a real break tomorrow night. Praise His name.

From here we go to Covert, Kansas, for at least three weeks, and from there to Pálco, Kansas, with our dear Brother Davis and people. We would appreciate your prayers, that God will give us souls for His Kingdom.
A. L. CRANE, Reporter.

GREAT REVIVAL, DENVER, COLO.

Denver has had a real Holy Ghost visitation, such a meeting has not been known in this city for many years and some of us dispaired of ever seeing it again in our city on this wise. This meeting, though held under the auspices of the First Church of the Nazarene seemed too big a thing for any one denomination to undertake. Truly a great feast of Canaan's choicest fruitage was set before the great congregations who gathered twice a day with three or four great Sunday meetings.

To us, the marvel of the meeting was in the large percentage of men, heads of families, as well as young men not only present in all the services, but the altar filling again and again with as many, or more, men than women. Another very marked feature of this meeting was in the fact that the Church of the Nazarene and its large working force (the most efficient we have ever known) were filled up and prayed up and ready for the firing line, real minute men and women. Too often, as our pastors and evangelists well know, this is not the case and much of the precious time of the revival meeting has to be devoted to restoring the backslidden church members and would-be workers, to repairing and renewing broken vows and lives.

In the Church of the Nazarene in Denver at this time and during the past five years under the administration of Brother A. G. Crockett and his wife, as we have personally known, this church is in a perpetual revival, her altars in constant use week in and week out—between five and six thousand seekers. In this, as in every other holiness church, there has been a gathering in of the hungry unsanctified of other churches, but in the main her membership is made up of souls brought under conviction, saved and sanctified and satisfied at her own services and altars. This is true largely of the large and splendid orchestra of young men and women who play in all services and their shining faces and ringing voices bear testimony as to an uttermost salvation that reaches even them. A word of commendation should be spoken here of the work of Professor Williams in directing and training the orchestra.

As to the personnel of the revival—Brother Babcock was to be the evangelist in leading the forces but on account of illness of Mrs. Babcock, wired he could not come, but the all-knowing God was watching over His own planned and appointed campaign for the souls of men and had a man ready to fill the breach—Dr. John Matthews—a man hitherto unknown to Denver and Colorado but now well known. We thank God for sending Brother Matthews who in the fullness of the Spirit led God's people from victory to victory, a mighty preacher declaring the whole counsel of God to both saint and sinner.

The second week, Dr. A. O. Hendricks, President of Pasadena University, Pasadena, Calif., and his wife were with us. The messages from these two men, Dr. Matthews and Dr. Hendricks were mighty, making men love a Holy God and exacting perfect love and holiness in all their followers.

The singing-in charge of Brother Wilde and the Wilde-Knight quartet will not soon be forgotten. It was wonderful, powerful and convincing—bringing forth many a shout of praise and victory from the hearers. Denver folk fell in love with Brother and Sister Wilde and the quartet—excellent singers, excellent altar workers and a benediction to any meeting. With this band of workers four hundred souls, or more, were born of God. We feel like joining hands and singing "Praise God from Whom All Blessings Flow."

MRS. EMMA SHAFFER.

IOWA DISTRICT ASSEMBLY

On August 21st, and 22nd, Nazarene preachers, delegates, and friends were found moving toward the seat of the District Assembly which was to begin August 23rd, at Marshalltown, Iowa. We were all going in the name of the Lord and we trust with the anointing of the Holy Ghost.

The Assembly was preceded by a convention of the Woman's Missionary Society. This convention proved to be a real blessing and an inspiration to all present. Sister R. G. Coddling, of Kansas City, Mo., and Miss McClellan, a returned missionary from Burma were the speakers and guests of honor. How they did inspire our hearts.

On Wednesday morning, Rev. H. L. Kinzie, District Superintendent presided in the absence of Dr. R. T. Williams, our General Superintendent, who was delayed on the way. But late in the opening session, Dr. R. T. Williams arrived and took charge, and presided during the entire Assembly, to the delight and edification of all.

This Assembly was pronounced, by the members of the Assembly who have been present at all assemblies since the organization of the Iowa Dis-

SUNDAY SCHOOL LESSON REFERENCES

Nov. 5. JESUS THE GREAT PHYSICIAN. Lesson: Luke 4:31-5:39.

Golden Text: Himself took our infirmities, and bare our diseases. Matt. 8:17.

Devotional Reading: Isa. 63:7-14.

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

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

Devotional Reading: Psa. 119:9-16.

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

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

Devotional Reading: Psa. 11:1-10.

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

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

Devotional Reading: Psa. 47.

FOUR PERSONS TO BE INTERESTED IN MISSIONS

(Continued from page eight.)

800,000,000 souls have never heard the gospel." If we go to our ninety-seven missionaries who are over there and say, "Shall we retrench and bring you home?" They will say, "No." Then who is it to do the retrenching? Jesus, the heathen and the missionary all say, "No retrenching." Then *who will retrench?* If there is any retrenching done at all it will be the sender, and the blood of the ten million souls that we are directly responsible for will be put upon the sender.

It was a great crisis when Jesus gave Himself that dark Friday afternoon on Golgotha's hill. It was a great crisis when the heathen threw off the yoke of his superstitious religion and sighed for the missionary to bring the light of the Christian's religion to him. It was a great crisis when the missionary gave himself to the mission field. He put all on the altar for sacrifice or service. There is another crisis on now—it is a crisis of finances. It is the sender's crisis. Will he fail?

trict, to be the most satisfactory of any. The Lord graciously poured His Spirit out upon every session. Souls were praying through in the old-time way, and believers were sanctified wholly; for which we thank God.

After the week of victory, we all returned to our homes and various charges with the blessing of God upon our souls and a determination to push the work of full salvation, till Jesus comes.

ASSEMBLY REPORTER.

Among the Churches

OTTAWA, KANSAS.

—Sunday, October 8, was a day long to be remembered by the members and friends of our church here. Brother and Sister Coddling, from Missionary Headquarters, Kansas City, Mo., were here. Brother Coddling brought two very interesting messages. Sister Coddling spoke at the afternoon service on Foreign Missions. All of these services were owned of God. At the morning service five new members were taken in, one was baptized by sprinkling and three babies were dedicated to the Lord. After the afternoon service, several cars made the trip to the Christian church where two were baptized by immersion. On this Sunday folks brought their dinners and we had an all-day

meeting. At the Sunday school hour a short program of recitation and songs was given. It was Rally Day for us in all departments and we feel that the church made real progress. Rev. and Mrs. A. F. Balsmeier, come to us for a revival October 30 to November 12. The outlook is bright for Ottawa. Pray much for us.—E. R. Shook, Pastor.

MEMPHIS, TENNESSEE.

—The church in Memphis is moving along fine. Our people have caught a new vision. Both the Sunday school and the congregation have nearly doubled. At the Assembly I consented to take the church until we could call a pastor because I have too much to do to try to pastor the church. After much prayer and waiting on the Lord we called Brother S. D. Slocum of Conway, Ark. He came over and preached for us last Sunday both morning and evening and the people all fell in love with him. Brother Slocum is a good preacher, a man of prayer and one of the greatest pushers I have ever known. We feel sure that under his ministry we will soon have the debt off the church and a parsonage on the ground. Pray for us in Memphis.—A. J. Vallery.

RACINE, WISCONSIN.

—We accepted the pastorate of the First Church at Racine and arrived in time to fill the pulpit Sunday morning, September 16. The Lord has met with us in every service so far; the crowds have increased perceptibly, every Sabbath, some have been blest; some excellent people are looking our way and the outlook is very encouraging. We have a splendidly equipped plant here, well located and supported by a substantial class of as clean, loyal people as we have ever met. They love the old rugged gospel and are sacrificing to carry forward the work of holiness. Last evening there was a ring of the door bell and when we opened the door, behold! the Sunday school, official board, and, in fact, almost the entire church. After "pounding" us until it looked as if we might never recover there was special singing, readings, cake and cream which they had provided for the occasion, a passage of Scripture and prayer, when the heavens opened on us. About 11 o'clock they turned their faces homeward feeling that a great year of progress and development had been entered. Wisconsin presents a large, undeveloped field for holiness evangelism. With a population of 2,500,000, there is 1,000,000 unchurched 50 per cent of the remainder are Roman Catholics and 25 per cent Lutherans. Milwaukee the beer center of the world, presents, in some respects, the political religious and moral plexus of the state. This field is practically untouched by the work of holiness presenting a challenge to the Church of the Nazarene. One of us will get out occasionally for revival meetings, while the other pushes the work here.—Oscar and Nettie Hudson.

INDIANAPOLIS, INDIANA, WEST SIDE CHURCH.

—About two months ago we accepted a unanimous call as pastor to the West Side Nazarene Church, Indianapolis, Indiana. Feeling clearly the leadings of God in this direction, we closed up our work as pastor of one of the Nazarene churches at Racine, Wisconsin. We can truthfully say that the people with whom we labored at Racine are the salt of the earth; one would live a long time before

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he would find a more loyal, self-denying, liberal hearted, consecrated people. From the liberal donation given us in the commencement of our work there until we left the locality, we enjoyed their hospitalities and many other things that cause one to feel that to live among such a people is a pleasure. God is with us in our new field of service. We have here a strong body of people, a splendid church building in a good location and a great opportunity. At present we are in the midst of our revival, the writer doing the preaching, some are getting to God but we are trusting for a great ingathering of souls. We invite you, if passing through the city to worship with us. We are yet contending for the faith.—Steuber D. Cox.

CHESTER, WEST VIRGINIA.

—We closed a successful pastorate at New Philadelphia, Ohio, being there three years in the Church of the Nazarene, coming here last May and taking up the work in the same denomination. God has been blessing us in a wonderful way, and we still are in the battle for God and souls. Hallelujah forever. We just closed a good revival meeting which had been going on for the past three weeks and a half. Rev. O. L. Benedum, pastor of the First Church of the Nazarene, East Liverpool, Ohio, was my coworker for the first two weeks. He is a good preacher, and full of fire. In order for him to get ready for his oncoming revival which was to start about one week later, he was compelled to leave us. Rev. "Jack" Evans of Toronto, Ohio, came on the two following Sabbaths. He also preached one or two week nights. Brother Evans has the blessing of God upon him. He is very sympathetic in his preaching, and yet uncovers sin; having been in the mission work for years made him skillful in the art of winning souls. Rev. Lulu Kell, pastor of the Church of the Nazarene, Newell, West Virginia, came and helped us the last week and a half or two weeks. God blessed her ministry. She is hot, penetrating and convincing. Between twenty and thirty bowed at the altar to be reclaimed, saved or sanctified during the meeting. The Devil is on the run, God is giving us victory, and we are expecting God to give us a wonderful year in the salvation of souls. Our next meeting is to be in January with W. W. Hanks of Kentucky as the evangelist. Pray for us.—B. H. Pocock, Pastor.

PONCA CITY, OKLAHOMA.

—We are glad to report perfect victory in our souls, through the precious blood of Jesus. We have just come back to Ponca City for our second year. Last year was by far the best one of our lives; although the hardest, but we found God's grace sufficient for all trials, and every trial was but a stepping stone to a closer walk with Him, and the closer we get to Him the more we love Him. Praise His precious name. We are determined with God's help to make this year far exceed the past one. He placed His seal upon our return by giving us a good day the first Sunday. At the morning service we called the saints around the altar for prayer. God opened the windows of heaven and our souls were filled with glory as the fire fell, then a good altar service at night when two young girls prayed through to victory. To God be all the glory.—W. P. and Elizabeth B. Olin.

Don't Forget

to write for prices and terms to agents on the 1923 SCRIPTURE TEXT CALENDARS. Some have already sent in repeat orders. Now is the time to canvass your community. Churches, Sunday schools, Young People's Societies, Woman's Missionary Societies are putting on calendar-selling campaigns. Sell them singly for individual use. Sell them in dozen lots to be given as Christmas gifts. Sell them in larger quantities to merchants to be distributed among customers. Write today for particulars.

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PALISADES, COLORADO.

—We recently entered upon the pastorate here, and found things not as encouraging as they might have been. However we have made some progress already, and are looking for "Victory ahead." Not being able to find a place to live on account of scarcity of houses, after some moving about and staying with members, the church decided to build an additional room on the church where there was already some room. We now have a convenient little parsonage, neatly furnished. We have also made spiritual progress, and souls have come to the fountain. We expect to start our fall campaign the last of October. We have a good faith for a real revival. We want the prayers of the HERALD readers.—Ray F. Howell, Pastor.

PORTLAND, OREGON.

—First church is a busy center these days. Our recent Sunday school rally more than doubled our numbers. The last offering on missionary day in Sunday school was over \$133.00. Everybody was requested to bring in one cent for every pound of his or her weight. Pass it on. An automobile contest is increasing interest on every line in our school just now. Sunday, October 8, was a fine day. Large communion service in the morning, and several new members received. Another payment on property about ready to be met with cash on hand. We enjoyed a wonderful healing service recently. One reclaimed and another sanctified at

A WORTHY APPEAL

In 1917 we were privileged to hold a month's revival in the then only German Nazarene Church in the connection, Rev. F. B. Jansen, now missionary in Africa, was pastor. God gave us a good revival and a good number were either saved or sanctified. We were entertained in the home of Brother and Sister Abraham Loewen, members of our church, who were sanctified in that meeting and have stood true through some very trying circumstances and great opposition to the truth of holiness resulting in the loss of their homestead at the close of the war. Brother Loewen is a licensed preacher and is pastoring the flock at Hydro, since they are not able to keep a pastor. His wife has taken the Deaconess course, besides mothering a family of eight and also does missionary work in that community. They have had crop failures for the past five years and could not have lived through had we not assisted them each year with money and clothing. They are German-Russians and came to this country about nine years ago with nothing. All their near relatives are still in Russia and some of them have died from starvation and those still living are on the verge of starvation. The situation is simply undecipherable and heartbreaking. Brother and Sister Loewen are getting letters from their own brothers and sisters with the most heart-breaking appeals for help and money that they may come to America and find relief from their fearful suffering. Their passes have been granted to come to U. S. but have not the money. One ticket costs \$300. Brother Loewen has sent them some money, out of their scanty supply, to keep them alive till they can send enough for their passage.

I am wondering if there are not some of our Nazarenes or friends who are able and would like to have a share in helping out these, our dear Brother and Sister Loewen, in their great desire to relieve the sad, sad condition of their own loved ones at the point of starvation. Consider, should it be your own loved ones, what the Lord would have you do. Should the Lord talk to you about this great need, "do quickly what He tells you to do." Some one could do a noble deed and send them the money for a ticket and they would repay it as soon as they were able. Send clothing by parcels post which they are greatly in need of in that part of Montana, to Abraham Loewen, Hydro, Montana, and send all money to Rev. N. B. Herrell, 2905 Troost Ave., Kansas City, Mo. All clothing sent by freight or express should be addressed, Chinook, Montana. Or money sent to the undersigned will be promptly forwarded. "He that giveth to the poor lendeth unto the Lord."

May the Lord bless all who feel constrained to give toward this urgent appeal.

THEODORE and MINNIE E. LUDWIG.
4010A North Grand Ave., St. Louis, Mo.

We were the District Superintendent of Montana for one year and know something of what Brother Ludwig says. The brother referred to is a good brother and has faced his loss with courage. This man and wife are Nazarenes by choice and what any one does for them will be doing a great good and will prove a blessing.

N. B. HERRELL.

same meeting. Greatly enjoyed Dr. Chapman's visit.—D. Rand Pierce, Pastor.

KEWANEE, ILLINOIS.

—We arrived here on our new field, September 28, and found a small class of saints carrying on the work. We stayed at the home of Brother Pettitts till our goods arrived. They were very kind in opening up their home to us. While here our daughter, who has not been well for some time, took seriously ill. They did all they could for her; she was then taken to the hospital and through their care and the prayers of God's people, she is now home again with us. Pray that the Lord will completely restore her to health. After we were located in the parsonage the members gave us a reception. They brought in provisions, and the evening was spent in a social way with singing and prayer. At the close, a love-offering of money was given us. The church was somewhat discouraged, but our regular services and prayer meetings are a great blessing. Souls are praying through; eleven at the altar last Sabbath morning; most of them claiming victory. We have cottage prayer meetings on Friday night and we are expecting great things of the Lord.—Wesley Martin, Pastor.

CHICAGO, ILLINOIS, MORGAN PARK.

—Our church has had a hard pull, but we are coming up the hill with our new pastor, Rev. Pope, at the helm. Our spiritual tide is coming up. We all love our pastor and he loves the church. Since the Assembly our church has bought a fine location at 111 Place and Western Avenues, at a cost of eight thousand dollars, so you see we are doing things for God. Praise His name for ever. Pray for us that we keep in the center of His will.—Mrs. Maud D. Dunn, Sec.

COLLINSVILLE, OKLAHOMA.

—These are blessed good days for the Nazarenes at Collinsville, for we can truly say that the "Showers of blessing are falling." When we came on the grounds, we found a great revival spirit on the church, and the same spirit prevails at this writing. Since coming to the work, we have had fourteen bright professions at our altar, and have taken into the church, a fine class of thirteen, mostly heads of families, which brings our membership up to 66. God has enabled us to purchase a splendid piano, also a nice school building at a cost of only \$100.00, and will, in the next few days close a deal for two fine lots and nice four-room parsonage, within one block of the main business section, and just at the end of the pavement. We have invited the second preacher's meeting to convene with us, and are looking forward to a great and prosperous year in the Lord. As pastor, we feel very small for the task, but God is our sufficiency and we are leaning on His great arm,

HAPPY DAY



By C. A. McConnell, author of Caleb of the Hill Country, Boys of the Old Sea Bed, etc. This new book is one of the most interesting and at the same time the most worth-while and helpful of any ever offered by a religious publishing house. That is a sweeping statement but a reading of the

book will substantiate our claim. To show you how confident we are of the book selling itself, we make the following offer: Send us one dollar and a copy of "Happy Day" will be sent by return parcel post. Read it through and if you think it is not worth the price return it within ten days and we shall promptly refund your dollar plus the expense of returning the book. Order it today for the enjoyment and blessing you will get out of it and for the sake of others to whom you will want to loan it after reading it yourself.

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assured of the promise that He is able to succor them that put their trust in Him. We need your prayers.—J. C. Hafley, Pastor.

COFFEYVILLE, KANSAS.

—The church here is starting on the new year with good prospects. Brother W. A. Menneke came to us in September from the church in Webb City, Missouri. He is a man of God, filled with the Holy Ghost, and well prepared for the different departments of the work, and is also a "preaching preacher." He is organizing the Sabbath school and Young People's Society so that they may reach their highest efficiency in assisting the church. The young people go out into the homes each Tuesday night, carrying the gospel in song, testimony and prayer to hungry hearts. The attendance in all services has doubled already. Pastor and people are working in harmony and we are expecting to purchase a lot, build a tabernacle and begin a meeting soon. The spiritual tide is high, conviction is upon the people. A real crisis is on to get the work really planted in this city. A great opportunity, and we covet your prayers. "God is on our side and who can be against us."—Church Reporter.

HOUSTON, MISSISSIPPI.

—Our dear old Brother Bud Robinson, the man of "Sunshine and Smiles," and of tears, and the wonderful man of God, held a ten day's meeting in the court house for us at Houston, closing Sunday night, October 1, to go to his appointments elsewhere, leaving us in tears, but much higher elevated, in both body and soul, toward the heavenly gates. What a blessing this man of God is to the communities in which he is heard to preach, sing, pray and testify! What a pity but that he could be heard by all the wayward men and women, boys and girls. There is "something doing" all over the land, but it is being done for the Devil, and it is only a "Brother Bud" here and yonder that we find doing for the Lord Jesus, whose work is all good and gets joy out of misery. May the Nazarene preachers continue to proclaim

the cause of Christ in its fullness till Jesus comes. It is through their lips and by their lives mostly, that the life and teachings of the Christ is emulated and heaven is populated by men and women to-day.—Robert L. McLendon.

NOTES AND PERSONALS

Word has been received from Brother Jos. N. Speakes stating that he is in a great revival at Glasgow, Scotland; twenty-five or more being saved or sanctified the first four nights. He is expecting scores to get to God.

Rev. John W. Oliver has accepted the pastorate of First Church, Little Rock, Ark., and requests those having business with him to note change in address from Oklahoma City, Okla., to 310 West 14th St., Little Rock, Ark.

Rev. E. C. Dees, Superintendent of the Missouri District recently visited Headquarters. He is looking forward to a great year on the District, and reports 200 professions on the District since Assembly.

J. Stuart Martin of Muncie, Ind., reports a gracious revival meeting with Dr. Matthews as evangelist. Two hundred twenty-eight souls bowed at the altar and many were happy finders. A Mission Tabernacle was dedicated by Dr. Matthews and enough money pledged to pay all costs of building.

Evangelist B. T. Flanery recommends Rev. A. J. Phillips, of Kingswood, Ky., for evangelistic work, as a good preacher, and a soul winner. Brother Phillips has had some years of experience as pastor. He would be glad to assist in meetings in the northwest.

A notice from Roy L. Hollenback reads as follows: "My engagement with the church at Glasgow, Ky., has been postponed. This leaves me Nov. 9th to 26th open. I will be glad to give this date to any pastor who will wire me at Clarence, Mo."

We were glad to have Rev. Herbert Hunt, pastor of our church at Drexel, Mo., with us, and his message at chapel service last Saturday noon was enjoyed by all. God bless Brother Hunt.

Rev. and Mrs. F. J. Shields thank their many friends for their prayers and sympathy in their recent bereavement.

Rev. W. C. Thornton, accepts the pastorate at Hugo, Okla. The church at Mansfield, Ark., and his many friends there met at the parsonage, Oct. 16th, for their farewell, and many beautiful and serviceable gifts were presented to Brother and Sister Thornton as token of love and esteem.

A special request for prayer is presented by Rev. C. C. Beatty, Superintendent of the Duluth Bethel Mission. An evangelistic campaign will be conducted at the Mission, Nov. 2 to 12, by Rev. W. L. Brewer, of Minot, N. Dak., and Rev. Arthur F. Ingler, of Nampa, Idaho. Entertainment will be provided for all who will notify Rev. C. C. Beatty, The Duluth Bethel Society, Duluth, Minn.

Rev. P. C. Ramsey, a regular commissioned evangelist of the Eastern Oklahoma District announces for evangelistic work this fall and winter. His address is 304 N. Aydelotte St., Shawnee, Okla.

Rev. Jack Linn and wife of Oregon, Wis., report a splendid meeting in the new Nazarene Mission at Franklin, Ill. Brother and Sister Wm. Kirby of Franklin began this work under the Lord, and the hand of God is manifested in its growth.

Rev. E. E. Carr, of 5483 Dorchester Ave., Chicago, Ill., is entering the evangelistic field. He holds his membership in the Chicago Central District, and is recommended by Dr. R. T. Williams, Gen. Supt., also Rev. T. H. Agnew.

The Church of the Nazarene, Davenport, Okla., recommends Rev. F. N. DeBoard for evangelistic work, who is a young man of rare preaching ability, is sound, logical and his work is thorough. His address is Davenport, Okla.

First Church, Pasadena, Calif., will begin a revival campaign, Oct. 29, to continue until Nov. 19, with Rev. A. G. Jeffries, of Peniel, Texas, as evangelist. Pastor U. E. Harding reports a revival spirit on the church now and that they are looking forward to a great spiritual awakening in that great city of wealth and worldliness. Any one having friends or relatives living in Pasadena, send their names and address to Brother Harding and he will send them an invitation to the revival. People in Southern California are urged to avail themselves of this revival feast, and to pray daily for the meeting.

CHICAGO HEIGHTS, ILLINOIS.

—Our work here is moving forward. We are having good services, souls are praying through to victory, and the crowds are increasing. Our Sunday school is growing rapidly. We are especially favored with the presence of our dear Brother Samuel G. Muse, who is proving a great blessing to the young people. We have a fine class of people here. They gave the pastor and family a glad surprise last Wednesday evening when they entered the parsonage, carrying with them flour, meat, potatoes, sugar, coffee, etc., to the amount of \$15.00. The finances are coming easily. We are expecting great things this year. Pray for us.—C. A. Condon, Pastor.

COVERT, KANSAS.

—Our Assembly year has closed, the Assembly is over, and we are back on the job at Covert for another year. God gave us an increase in our Sunday school the past year of 45 over the previous year. We brought Prof. A. L. Crane home with us from the Assembly and started a meeting in a large school house, eight miles from our church. Brother Crane led the singing, we did the preaching, and God gave us a good meeting. Three souls really prayed through to certain victory. The crowds were good throughout, the interest and order of the best. We believe that God has helped us do a little home mission work that will last throughout eternity. We hope to see a work started from the results and many souls in heaven. The old ark is moving up the road and the Covert church is trying to keep pace with it. We are singing, shouting, and praying God to give us a great time in our campaign. All for Christ and lost souls.—F. R. McConnell.

SCIENCE HILL, KENTUCKY.

—Our year of 1922 has closed, which was a very successful one. Brother J. A. Phillips was the pastor. We regretted so much to give him up, but trust we shall soon hear of his complete recovery, and we may have him with us again. Brother Elwood Taylor, from Missouri came to take the place of this dear man. He comes to us highly recommended and we feel very proud of the new pastor and wife.—Elize Baugh, Reporter.

EDMOND, OKLAHOMA.

—Thank God, the work at this place is still progressing. While our numbers are few, they are sufficient to claim the promises and, as we are serving a mighty God, we are expecting great results. We have arranged for Sister D. V. Dillingham, and Sister Trout to hold a meeting for us beginning November 5. We are expecting great things from the hand of God during that meeting. In fact there is a revival spirit on now. Two young ladies were saved in our prayer meetings this week. This greatly encourages us. We are praying for a mighty revival of Holy Ghost power. Please join us in this petition.—T. J. Pomeroy, Pastor.

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Just A Reminder

of several recent books of our own publication which have been advertised from time to time in the HERALD of HOLINESS. It is time to think of Christmas gifts. Remember that good books are helpful, lasting, appropriate and usually acceptable, especially if chosen thoughtfully.

BEES IN CLOVER—Bud Robinson's new book\$1.00
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TEMPTATION—Dr. Williams' book on "A neglected theme."60
BEST THINGS IN THE BIBLE—Christman's topical text book.40
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THE PALM TREE BLESSING—A new edition of this remarkable book bound in a beautiful binding. 1.00
SOWING AND REAPING—The very latest thing from our presses. A story touching and beautiful and that you will never forget after once reading it. ... 1.25

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TELEGRAMS

HERALD OF HOLINESS: Hamlin, Tex.
Texas Assemblies enthusiastically endorsed Simultaneous campaign for Central Nazarene College, Nov. 5th, great educational meetings. Let every local church do its part in raising an amount equal to two dollars per member.
J. W. GOODWIN, D. D., Gen. Supt.

HERALD OF HOLINESS: WINNIPEG, MAN.
Winnipeg scores great revival victory under leadership Evangelist Frank W. Cox. Quite a number saved, sanctified, and healed. Fifteen hundred dollars pledged for new church last night of meeting. Sod breaking ceremony Monday evening. Rapid construction of basement church immediately following. Must establish strong Nazarene church here. Please pray.
A. C. METCALF, Pastor.

HERALD OF HOLINESS: Detroit, Mich.
Marvelous outpouring of the Holy Spirit upon the special revival campaign. Scores sought and found perfect victory, and a splendid class united with the church. Over five hundred subscribed on new church location. Evangelist Lyman Brough was wonderfully used of God in delivering his message. We unhesitatingly recommend him to any church who may have need of his services.
REV. M. S. COOPER.

HERALD OF HOLINESS: Springfield, Ill.
Springfield, Ill., revival closes in great victory. Many seekers. Nineteen additions to church, fine people, many others coming. All expenses met. Evangelists well paid. Pastor's salary raised from twenty to thirty per week. Love offering \$70 for pastor. Church pledges to make pastor donation once every month. Twelve hundred forty-eight dollars raised toward new church. Thirty-nine subscriptions for HERALD. Evangelist Beebe and singers great workers. Know how to draw church and pastor closer together. Revival puts church on its feet in this city.
REV. ED. GALLUP, Pastor.

HERALD OF HOLINESS: St. Louis Mo.
Revival closed tonight at Flower Memorial. Great success. Goodly number prayed through to victory under the forceful preaching of Evangelist Mrs. Bessie Williams. Substantial increase in membership. Church bought new car for pastor.
J. A. GIBSON, Secretary.

HERALD OF HOLINESS: Jasper, Ala.
Best Assembly in history of Mississippi District just closed. Revival spirit in perfect harmony. Great Publishing House service in charge of General Superintendent Williams, eight hundred twenty-five dollars given. P. M. Covington reelected District Superintendent. J. M. Westmoreland, Springville District Treasurer.
P. M. COVINGTON.

At the request of the Publishing House Campaign Committee C. E. Roberts was secured to campaign the Iowa District. He has just completed the tour of the District. With what was pieced at the last District Assembly and this campaign Iowa has pledged over five thousand dollars. Brother Roberts has also secured two hundred subscriptions to the HERALD OF HOLINESS and twenty-six subscriptions for *The Other Sheep*.
E. G. ANDERSON, Treasurer.

TELEGRAMS

HERALD OF HOLINESS: Hamlin, Tex.
Hamlin, San Antonio and New Mexico districts rally to call for Central Nazarene College, Nov. 5th. It is now or never. Fail not in this crisis.
REV. L. L. HAMRIC, Pres. Board of Trustees.

HERALD OF HOLINESS: Johnson City, N. Y.
Another church dedicated to Bible truth in the midst of a glorious revival. Sinners, backsliders, and believers yielding every service. Great day yesterday. Tidal wave of salvation. Church packed at night. Meeting continues another week. Evangelist Theo. Elsner preaching the word with power. To God be the praise.
REV. U. B. FROST, Pastor.

HERALD OF HOLINESS: Hamlin, Tex.
Hamlin and San Antonio Assembly voted unanimously to pay their quota Nov. 5 for the simultaneous campaign for Central Nazarene College. Mexico District Superintendent says they will do all in their power. Let every church raise an amount equal to two dollars per member. No worth Nov. 5th.
A. S. LONDON, Pres.

HERALD OF HOLINESS: Hamlin, Tex.
Dr. Chapman, President of General Board of Education says in a letter to President London of Central Nazarene College relative to simultaneous campaign: "We never needed our schools so much as we do now and you are doing a great work at Hamlin. We must all pray and pull for all we are
A. S. LONDON, fooling about this matter.

HERALD OF HOLINESS: Louisville, Ky.
Three fine days at Newport. Regular Pentecost last night. Pastor C. R. Pollard being remarkably used. His salary raised to thirty-five per week. We need no Home Mission money from District. God undertaking in marvelous way. Fine crowds.
J. W. MONTGOMERY, Dist. Supt.

HERALD OF HOLINESS: Hamlin, Tex.
We have been stirred in regard to Christian education by listening to Pres. London of Central Nazarene College; he enabled us to see more clearly than ever before the needs of our holiness schools. The San Antonio Assembly voted to join in the simultaneous campaign, Nov. 5, and pay an amount equal to two dollars per member. To all pastors and local churches throughout the District, do not forget this all important day.
E. W. WELLS, Dist. Supt.

HERALD OF HOLINESS: New Bedford, Mass.
Revival with Tom Brown, New Bedford, Mass., progressing nicely with seekers and finders. The talent in this church with their musical instruments, male quartet, and other singers, is a valuable asset to the meeting. We are rushing to Brother Anderson fifty dollars extra emergency missionary offering. We are boosting for HERALD subscribers.
E. Arthur Lewis.

HERALD OF HOLINESS: Georgetown, Ill.
Revival struck Olivet last night. Number saved. Prospects for the school grow brighter. New students still coming.
J. N. W. SANFORD.

WANTS

WANTED—All books to be read in third and fourth-year Preacher's Course, also Milley's Theology, Vol. 2, and Principles of Argumentation. State condition and prices. Miss B. Sleber, 1318 Lincoln Ave., Evansville, Ind.

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By Hope Daring



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