

Herald Holiness

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WHOLE NO. 654

The Bread of Everlasting Life

MEN will not always confess it, they are not always aware of it, but they are hungry for the Bread of which they may eat and live forever. The wonderful provisions that God has made for our bodies in the grain fields, orchards, flocks and herds of this world are prophetic of His care and providential abundance in behalf of our immortal souls. For if He is so thoughtful and provident for that phase of our existence which is likened unto the fading flower and withering grass, how much more will He meet the needs of the soul which, made in His image, shall endure forever?

No great gain would be made if it could be proved that there is neither literal fire nor actual brimstone in hell; for a hell of oblivion would be intolerable as an anticipation of a mind made to think immortal thoughts. Nonentity is a bottomless pit from which all sane men pray to be saved.

But not only are men tormented by the fear of the future consequence of sin, but a state of present guilt and insecurity results in an unsatisfaction which is very fitly called "hunger." Hunger is a positive result of a negative cause. Hunger is the fruit of deprivation. It is the voice of denied demand. It tells of what should be and is not. It is a protest against a willful or enforced neglect. In any stage it is annoying and in its advanced stages exceedingly painful.

And that which satisfies hunger is called "bread." There is a narrower meaning of the word, but in the broad sense, bread is the complement of hunger. So that in the metaphorical, which is often the real, sense, hunger is any demand and bread is the supply of that demand. Thus men are said to "hunger after righteousness," and Jesus is called "The Bread of Life."

Now Jesus promises that those who believe on Him shall eat of the bread of everlasting life and not hunger any more, nor ever die. This means that genuine salvation through faith in the Lord Jesus Christ will save one from present guilt and insecurity and bring him peace and joy and rest and hope. His past is cleared up by being put under the atoning blood and his present is made bright by the consciousness of the indwelling Spirit; his future is made glorious by the assurance of God's keeping power.

But sometimes the follies of men so occupy them that, though they are really perishing, the pangs of hunger are not distinctly felt. They are like those who eat Nardo Bread. This bread looks and tastes like real bread, but it lacks all nourishing qualities; so that men may be satisfied with it and yet be dying of starvation. Men who try to feed their souls on sensuous pleasure, on popularity and fame, on riches or the things that money will buy, often do not appreciate the message of salvation, thinking that they

do not need it. But despite their satiety, they are dying of a need that none but Jesus Christ can meet.

There are multitudes of hungry souls who need Christ and realize that they need Him. Then there are multitudes who need Him, but are seeking elsewhere for satisfaction. But in both cases, Christ alone is the hope; for He alone is the anti-type of that manna which came down from heaven to the fathers in the wilderness. And only the merits of His broken body and shed blood will bring that joy and peace and life that is eternal.

What Is the Greatest Power That One Can Receive?

THE promises of the New Testament explicitly and implicitly connect power with the baptism with the Holy Ghost; and consciously and unconsciously, men confess that the baptism with the Holy Ghost is the *summum bonum* of religious experience in this present age. And regardless of our faith and hopes for ordinary development and growth in grace, we know that there was in the experience of early Christians a crisis from which they dated this work of the Spirit within and upon them; and no attempt to return to the best type of vital Christianity can very far succeed except it take cognizance of this particular quality in the "primitive" order.

But when power is mentioned, the average person immediately thinks of miracles of healing, gifts of tongues and phenomenal psychical power of a more or less undefined sort. Even among professed Christians, power is usually connected with something spectacular and closely connected with the physical and material.

Escaping from this, the next interpretation of power usually applies it to preaching, singing, testifying or to some other form of evangelizing effort and agency, and power is looked upon as in some way connected with zeal and effectiveness.

There is some truth in these assumptions, for the Holy Spirit, indwelling in the hearts of God's people, does exert an influence on the body and on the mind and does distribute gifts "according to his will." He does "help our infirmities" and make our weak efforts effective. Still these things are incidental and subordinate. The greatest power that one can receive from God is the power that delivers from sin. The power that destroys all moral defilement from the inmost nature of man and makes and keeps him pure within. The power that enables one to live before God in holiness and righteousness all the days of his life—this is the greatest power that any one can receive from God, and this power cannot be counterfeited.

The Western Oklahoma Assembly

Editorial Correspondence.

ALTHOUGH a member of the Western Oklahoma Assembly for a number of years, it was the editor's privilege to attend this year for the first time in three years, and the growth in membership and in grace was a glad surprise. This is now, I believe, about the third largest assembly in our church. With the addition of this year's growth, the membership will be approximately three thousand. And when the membership of the Eastern Assembly is taken into consideration, it will be seen that Oklahoma has more Nazarenes than any other state in the union, with the possible exceptions of California and Indiana.

And even California and Indiana should, I think, forgive the editor for thinking that, Oklahoma is the banner state; for you see, for a number of years now it has claimed the distinction of having the largest list of subscribers to the HERALD OF HOLINESS of any state. General Treasurer Anderson, probably, would not say this; for while the Western Oklahoma Assembly is third in membership among our districts, it is sixth in the amount of its gifts to the General Interests. Though to make this comparison altogether fair, the two Oklahoma Districts should be counted together, in which case the showing would not be quite so bad on this line.

The Assembly was well attended this year. In the election of District Superintendent 221 ballots were cast, and there were about as many visitors as members, so that approximately 400 were served in the dining room at each meal.

The spirit of the Assembly was as fine as I ever saw. There was not a jar in the routine of business, and not a complaint from any one, so far as this editor heard.

General Superintendent Reynolds was never stronger in body or spirit nor in his power and influence with our people than he is today, and his presidency of the Assembly was faultless. He was more than equal to every occasion.

U. E. Harding of Pasadena did some of the finest evangelistic preaching that it has been our privilege to hear, and he had most remarkable results at the altar services. Harding is one of the most unique and one of the strongest preachers in the holiness movement today. It will be a wonder if First Church Pasadena is able to hold him for a lengthy pastorate. Brother Harding also gave a splendid lecture to the preachers one morning and this editor had the privilege of speaking to them two mornings during the Assembly.

District Superintendent Parks was re-elected on the first ballot and all the district officers were re-elected without opposition. Harmony and a determination to "put the district on the map" seemed to be watch words on all sides.

One of the splendid occurrences during the Assembly was the presentation by Rev. B.

F. Neely, Business Manager, and others of the College force, of the plan for a new twenty-five thousand dollar building at Bethany-Peniel College. The plan was so feasible that the Assembly accepted and adopted it without debate. Bethany-Peniel has the distinction of being the one school in the Church of the Nazarene that is completely out of debt. The building program will involve a small indebtedness for a while, but the plan for the distribution of the responsibility is such that no one can possibly feel that the brethren are jeopardizing the work by undertaking it. President Bracken is building a good school. He is gaining splendid recognition for the work done there, and best of all, he is deserving the recognition that he is getting. Brother Neely is going to put the financial program over, and A. L. Parrott is bringing up the spiritual side in the pastorate of the college church. He has five hundred members there and he is simply moving right on. Bracken, Neely and Parrott are a wonderful trio and the people believe in them so strongly that they are bound to succeed. There is no school in our church with a more promising future than Bethany-Peniel College at Bethany, Okla. People who buy property there, or go or send to school there are, in my opinion, acting wisely, and those who give liberally for the promotion of the work there are, I believe, making paying investments for the promotion of the Kingdom of Heaven.

And Will Eckel was at the Assembly to speak on Missions, as only Will can speak. He struck a responsive chord and the people gave him more than four hundred dollars on his passage back to Japan. Of course, Japan deserves our best, but Eckel could certainly be a blessing in this country for another year or two, if any thing should happen that he does not get off to the field this fall. He is a good speaker and his heart is in the work of Foreign Missions and in Japan especially.

No doubt there will be a detailed report of this splendid Assembly in the paper soon, but I felt that I wanted to say these few things about the work as I saw it. Having moved my family to Kansas City in order to give more attention to the HERALD OF HOLINESS, we will move our church membership here soon; and according to the ruling of the General Assembly, by the end of the year, my Assembly membership will have to be moved to Missouri. I am glad to come to Missouri, but I do not like to leave Western Oklahoma. And there is something of a

tinge of sadness in the thought that the next time I attend this wonderful gathering and sit among the brethren with whom I have labored in more or less constancy for twenty-five years, I will be there only as an "outsider."

The Weekly Text

If it be possible, as much as lieth in you, live peaceably with all men (Rom. 12:18).

THE Apostle Paul recognizes that we are living in a very real world, and that there are two parties to human relations: there is my neighbor, as well as myself. It takes two to have a quarrel, so that so long as I am one of the parties, there need be no quarrel; but there are some unreasonable people in this world for whom we can pray no better prayer than that we may be delivered from them (2 Thess. 3:2).

It is a mistake for one to put himself in intimate relations with those with whom he knows it would be difficult for him to get along. It is usually a mistake for newly married people to attempt to live with their own people, relatives are usually more exacting and less forgiving than strangers, and many a wrecked home would have been spared if the young people had settled under their own roof the day after their wedding.

No one has many real friends—a man is fortunate if he has one—and nothing is more foolish than to try to "force" friendship. As Christians we must be kind and considerate to everybody, but to assume the position of intimate friendship hastily is to open the door for a rupture that will be long in healing.

One may touch a leper, if the touch is for the purpose of healing, but the touch of association is defiling. You simply cannot meet every body on their selected meeting ground without losing your purity. Your children cannot associate with every chance acquaintance with safety to their own souls. And yet the ruthless breaking of ties is disastrous, better never let the ties be formed. To allow your daughter to associate indefinitely with a man you would not be willing for her to marry is inviting the Devil to play the fiddle.

There are some people who will let you do all the confessing and begging pardon and making restitution and who never think of themselves as being in the wrong. When you find that kind, make it all good and straight with them, once and then after that be good, but reserved, neighbors with them.

Of course the big part is to keep a tender, forgiving heart and a just spirit always, but you can help yourself a great deal by using a proper amount of common sense in your effort to "live peaceably with all men." Sometimes you cannot be just and take all the blame; sometimes when you take all the blame, the other man won't make peace. But remember that the attitude of another cannot keep you out of heaven; for the commandment says, "As much as lieth in you."

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JESUS OUR SANCTIFIER

By J. C. HENSON

"And for their sakes I sanctify myself that they might be sanctified through the truth." John 17:19.

WEBSTER'S Dictionary gives the meaning of the word sanctification as follows: "In a theological sense, the act of God's grace by which the affections of men are purified and alienated from sin and the world and exalted to a supreme love to God. The act of setting apart or consecrating to a sacred purpose."

Now this text includes the two meanings. Pertaining to the disciples it means cleansing, as they were already set apart for God's service; and as Jesus had no sin to be cleansed from, as it pertains to Him, it would have to mean setting apart or yielding His body up to die to make provision that His disciples might be truly sanctified.

As pertaining to the disciples being already set apart to God's service, we find in Luke 9:1, 2, "Then he called His twelve disciples together and gave them power and authority over all devils and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick." Peter had had a divine revelation regarding Christ's being the Son of God and Jesus said upon this He would build His church (Matthew 16:13-18). Many other references could be given but this one more, I think, will suffice, as it states in so many words that these disciples were born of God and this something like three years before the statement of the text:

John 1:11-13. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believeth on his name. Which were born, [note the past tense *were born*] not of blood, nor of the will of the flesh, nor of the will of man, but of God." Now these disciples being already born of God therefore were set apart to the service of God and were not of the world, and Jesus says so in so many words in this seventeenth chapter of St. John. You will notice in verses 3, 6, 9, 14, and 16 that Jesus goes so far as to say: "They are not of the world, even as I am not of the world." And in the very next verse He prays that they may be sanctified. He further says: "As thou hast sent me into the world, so have I also sent them into the world." Jesus having already commissioned them to go into the world to continue His work, and knowing that they would not be fully equipped without being sanctified, and having already prayed for them to be sanctified, in order for this prayer to be answered, He yields Himself to die on the cross to make full provision.

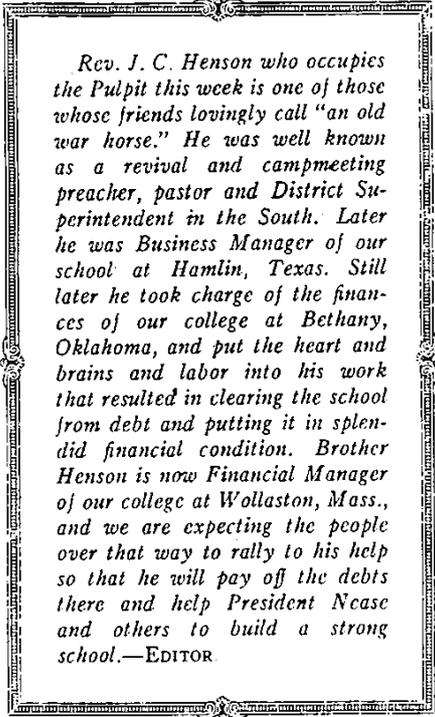
Hebrews 10:5, 9, 10, 14 and 15. "Wherefore when he cometh into the world he saith, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me . . . He taketh away the first, [that is, the Mosaic system of offerings] that he may establish the second, by the which will we are sanctified through the offering of the body of Jesus Christ." And this sanctification must of necessity be instantaneous, for He says the Holy Ghost bears witness to it, and therefore, we know when we get it: whereas if it were by growth, we would not know when



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PULPIT

we received it, as no person knows the day or the hour he gets grown.

The thought that Jesus died to sanctify His disciples that were called out and separated from the world is brought out in Ephesians 5:25, 26. "Husbands, love your wives, even as Christ also loved the church [the called out], and gave himself for it that he might sanctify and cleanse it . . . and that he might present it to himself without spot or wrinkle, but holy and without blemish." Not only does the Lord want to wash out the spots and iron out the wrinkles so we can live straight and clean, but He mentions in 1 Thess. 5:23, 24 an additional feature of sanctification when He says: "And the very God of peace sanctify you wholly; . . . and preserve you blameless unto the coming of the Lord." Not pickle you, but preserve you. Not at His coming, but preserve you



Rev. J. C. Henson who occupies the Pulpit this week is one of those whose friends lovingly call "an old war horse." He was well known as a revival and campmeeting preacher, pastor and District Superintendent in the South. Later he was Business Manager of our school at Hamlin, Texas. Still later he took charge of the finances of our college at Bethany, Oklahoma, and put the heart and brains and labor into his work that resulted in clearing the school from debt and putting it in splendid financial condition. Brother Henson is now Financial Manager of our college at Wollaston, Mass., and we are expecting the people over that way to rally to his help so that he will pay off the debts there and help President Nease and others to build a strong school.—EDITOR

now and fix you so you will keep until His coming.

They tell me a good way to make preserves is to get your peaches, take off the peelings and take out the stone, add half sugar and cook down thoroughly and the longer you keep them the better they taste. So Jesus wants to get hold of you, save you from your outward transgressions, take out the seed of carnality, sweeten you with the Holy Ghost, and refine you with fire until you will never stew nor spew until Jesus comes.

Now Jesus prayed for the sanctification of His disciples and then died on the cross to make provision for this prayer to be answered, which prayer was answered in behalf of the disciples on the day of Pentecost when they received the Holy Ghost which sanctified them (Romans 15:16). And when the

Holy Ghost sanctifies He gives you a clean heart as is indicated in Acts 15:8, 9. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." And Peter in Acts 11:15-17 says, "And as I began to speak, the Holy Ghost fell upon them as on us at the beginning. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

Now the Jew and Gentile are both included in this prayer and provision. He made it broad enough so we may be sure we are all included, for verse 20 in John 17 says, "Neither pray I for these alone, but for them also which shall believe on me through their word. So if we are believers, we are included, and in fact, that is the only class that can get the experience.

Twenty-five years ago when I entered the ministry in the Southland, the charge brought against the holiness folk was that they got the very best people in the churches sanctified. And this was true, for they are the ones eligible for the blessing.

Now, my dear reader, if Jesus died on the cross outside the city of Jerusalem to sanctify you, as it says in Hebrews 13:12, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate," can we refuse to accept Him as our sanctifier and be guiltless of His blood? Let us, therefore, go unto Him without the camp; bear His reproach and by faith enter in today.

THE LOVE OF GOD

By EVANGELIST W. R. CAIN

THE Bible is not only explicit but replete with examples of the love of God. We learn in simple words, "God is love." John 3:16 is familiar language. Also, it is written in Eph. 5: 25-27, "Christ so loved." Then we have it indelibly fixed in our minds, if not in our hearts, by the climax of the writings of the chief of apostles, 1 Cor. 13, which is all on love. We read, "Love is the fulfilling of the Law," etc., etc.

But there is an attribute of God much winked at these days, but just as certainly and vividly portrayed, as divine love, namely, Justice. Justice in no wise affects God's love. One of the saddest statements Jesus ever uttered is, "These shall go away into everlasting punishment." An extremely sad statement in the Old Testament is, "God is angry with the wicked every day." Not occasionally, but every day. Still another is, "The wicked and all the nations that forget God shall be turned into hell." Furthermore, one of the last things recorded in the Bible is, "The wrath of the Lamb." The love of God never excuses sin. Neither is any sinner pardoned except on the basis of repentance. Impenitence is the result of the rejection of the love of God and has to be punished, either in this world or the next, possibly in both. There is a dead-line for every impenitent soul, or no one could be lost. Just here we will quote from a great writer in his book entitled, "The crisis of this world":—"As certainly as it is a fact that sin blinds the heart and deadens the sensibilities, so certainly incorrigibility is possible, and

reprobacy of mind becomes inevitable, placing the abandoned one outside the sphere of saving agencies." Also, from another profound and conservative writer, the following: "There is a spiritual crisis in every man's life, which if he passes without repentance, though God may not leave him entirely, as in the case of Saul, yet so as to lessen the probabilities of his future repentance to so great a degree as to make his final destruction a moral certainty." Such language needs no comment. They say because of the love of God there can be no such thing as a deadline. Let us see. It was the God of love who banished fallen angels from their first estate, drove Adam and Eve out of the Garden of Eden, sent the flood and took away the antediluvian world, buried Sodom, Gomorrah, Chorazin, Bethsaida, Tyre, Sidon, Ephesus, Babylon, Capernaum, and many other cities. It was the God of love which attached such severe penalty for any departure from the law (The law of God was given to assist His own people to walk by faith—for no one ever got saved but by faith). But how drastic the "Thou shalt and thou shalt not." Divine severity and goodness go hand in hand (Rom. 11:22). The Son of God was no last resort as a final manifestation of the love of God. His own word for it is, "A Lamb slain from the foundation of the world." Jesus, the literal exhibition of love incarnate, dwelt among the people. They said, "Away with Him," and they killed Him. Every man settles his own doom while God's love remains unchangeable.

It is often said, "Love will win." True, but Christ himself, in three and one-half years, won only a few hundred souls to God. "Many of His disciples went back and walked no more with Him." "Even His own brethren did not believe in Him." And note:—"He hid himself—escaped out of their midst—conveyed himself away,"—love getting out of the way.

Paul lived the life of divine love, but in city after city they pelted him with stones, put 195 stripes on his back and finally beheaded him. The entire band of holy apostles won but comparatively few to Jesus, holiness and heaven. The same thing is true of the prophets. Was theirs a "labor of love"? The 200,000,000 martyrs who sealed their faith with their blood (and love prompted them to do it) only turned a comparative few from darkness to light. John, the "Specialist" on divine love, was deported to the projecting rock in the Aegean Sea. No use denying it, the bulk of humanity has stouted it out over the vigorous protest of God and all His loyal servants, His inspired Word, the blood of Jesus, the wooing of the Holy Spirit, revival meetings, providential dealings, and have died lost. The brief history, as illustrative, is summed up in what Jesus said as He reluctantly backed off from Jerusalem, "I would—but ye wouldn't."

The writer does not intend to belittle the power of free moral agency to make place for the love of God. God has always loved humanity, but He let His own chosen people go into captivity for seventy years in Babylon, during which time many of them died lost. 600,550 Israelites wandered in the wilderness for forty years, where their carcasses were buried—where their souls

perished—and it was regardless of the love of God (The word "carcass" in the Bible, always means a lost soul). God loved them so that they did not lack for anything from a temporal standpoint, all that forty years. The Bible says so. Whose fault was it they missed heaven? It was after their conversion, too. They only rejected holiness once. Sooner or later God gets eternally done with

stubborn, incorrigible, degenerate people. And so far as He is concerned, only intruders will ever be found in the confines of hell. He is just as much the God of love after they go there as before. The justice of God cannot be trifled with without involving great peril. To reject His mercy is to invite His wrath. There can be no other alternative.

WICHITA, KANS.

A Soul Passion for Souls

By J. G. MORRISON, D. D.

NOTHING will carry us through and enable us to win out personally and win other men and women to God, but a downright *soul passion*. Something that grips one's innermost parts, and burns in the marrow of his bones with a hidden fire. The Devil is so aroused (because, no doubt, he realizes that his time is short), and is so cunning with his many thousands of years of experience in deceiving and hoodwinking the human race, that only the most intense and burning devotion on our part will see us through as individuals, and, by the same token, it will require a veritable *soul passion for souls*, to land very many others in the Kingdom of God.

There ought not to be a case of fiery devotion in all past history that would out-distance us in these days, if we expect to succeed against the combined forces which oppose us. Did the disciples forsake all and follow Him? That is the very thing that we must do. Anything short of this will place us in the Ananias and Sapphira class. Did they pray far into the night, with fastings and vigils?—so must we, or the alert enemy will out-general and ruin us. Did they give, and give, and give again, until, like the Jew of old, they paid two, and sometimes three tithes a year, and like John Wesley, who often gave three-fourths of his income, living on the one-fourth?—we must follow in their steps, and never be out-done by any instance of devotion, and faithfulness that the past centuries may hold, or we will hand the banner of salvation on to the coming generation (in case Jesus tarries) with its folds less high advanced, than when the fathers handed it to us.

Like John the Baptist, we must be *burning* as well as shining lights! Like Savonarola, we must be willing to grow gray and emaciated in our devotion to the affairs of God's Kingdom. Like St. Bernard, we must have so much private, personal devotion as to make us remind all whom we know of heaven and of Jesus the Christ! Like Luther we must constantly hear the tread of the millions marching to hell, till that monotonous crash of hell-bound feet drives us from our beds in prayer and agony. Till like the soldier battling for his country's need, we no longer feel the inconvenience and the hardship, thinking only of the enemy we attack and the victory we expect. Till like the lover, we find no journey too long, just so it leads to the one we love, and no night too dark, just so we are in the service of Him who claims our whole heart passion! In other words, *we must have a soul passion!*

We must have this *soul passion for personal holiness*. It is not enough that we should stand for the doctrine of holiness of heart,

We must be a holy people, personally, at home, in business, in politics, in social converse. Heart purity should burn within us like a hidden flame. Did not Jesus promise to baptize His own folk with *holy fire!* This we must have, and have all the time; if we would not cool off, and subside, and let down. Holiness in our hearts, holiness in our speech, holiness in our dealings with others, holiness in the preacher's sermons, holiness in the layman's testimonies, holiness in the morning, holiness at noon, holiness at night! The Master said that "every sacrifice shall be salted [seasoned] with fire." So permeated with Jesus' holiness that every person who tastes our lives at any moment day or night shall taste the seasoning of the holy flame!

We must have a *soul passion for other souls*. Not only must we want them saved, we can have all that, and yet it will amount to little else than a benevolent desire, but we must be hungrily seeking to *find* someone and lead him to God. Watch the hunting dog; he cannot be led forth, leashed to his master, but that he must sniff every little copse of grass, and constantly tug at the chain, and leap toward every little bird that flies up, so eager is he to do what he has been bred and trained to do. Only release him, and he flies like mad, in constantly increasing circles, sniffing, searching, seeking *for game*. Wearied he may be, but cease he does not; and many an experienced hunter has seen his dog lie down at night tired into a most profound slumber, yet twitch and sniff and whine in his sleep, endeavoring to hunt game in his dreams. How like that we ought to be! *Bred and trained to seek other souls*. Anxious to find them, eager to capture them, desperate if none are found, weeping with tears if one soul escapes. Tugging at the leash of circumstances that check a more generous search, yet leaving no opportunity unexplored, and unwearyingly struggling to get free that we may prosecute the hunt more successfully; dreaming, maybe, that we were pleading God's cause with some poor lost soul, in our sleep.

This soul passion should *increase as we older grow*. What a sad thing to see a man advancing in years and declining in efficiency, and fire! It would seem as though if a man were excellent at thirty, he ought to be fairly splendid at forty, and extraordinary at fifty, and really imperial at sixty! What better sight is there than to see an old, white haired minister all on fire with passion for souls, and pleading with streaming eyes for sinners to escape the wrath to come? Too few are thus aflame. Many seem to think that in old age is the time to rest on laurels gained in other days. We have seen aged preachers of whom some person in the com-

munity would say: "I have seen Brother Blank when, years ago, he was a flame of fire! How he did preach! Sinners were greatly convicted, and the saints abundantly blessed! But now, he has sadly cooled off. He's very dry, and no one is ever saved under his ministry." May such a thing never be said of any preacher in the Church of the Nazarene. May the flame that burned brightly at twenty, rise to a mighty conflagration at forty, and pour itself forth as a great stream of blazing protest at sin, fiery pleas to the sinners, ceaseless altar calls to the lost, and triumphant gatherings of newly won souls to God, when one is sixty or seventy! With every faculty mature, and experience ripe and varied; with years of accumulated resources behind, and the borders of eternity pressing close before, what mighty appeals the old minister ought to make! What calls to the unsaved! What incitements to advance into holiness!

So many movements grow less as they advance into the future. Surely it must not so be with the Church of the Nazarene! If its ministers will but keep the furnace of their own experiences seven times heated so that they may always labor with a *passion for souls* that grips and burns; and if its laity will not rest till each and all are themselves in possession of a *soul passion* that drives them to fastings, agonizing prayers and generous giving, our movement shall grow more deeply spiritual instead of less.

ON WITH THE REVIVAL!

MINNEAPOLIS, MINN.

Blood and Breeding

By PROFESSOR A. S. LONDON

TWO children were born on the same day. One was an American child, the other one was a Chinese child. A few months after birth the American child was placed in a Chinese home in China. At about the same time the Chinese child was brought to America and placed in an American home. Twelve years passed by and a psychologist went to China to get the American born child. He found the boy sitting on a dirt floor eating rice with chop sticks. When the boy saw the American he was frightened. He had but few clothes on his body and lived as a heathen.

The psychologist came back to America and went to the American home to find the Chinese born child. He found him sitting in a fine parlor, dressed in a splendid suit of clothes and entertaining his friends with a player piano and a victrola. Early training made the difference between the two boys.

Galton says that two factors which control the destinies of the individual and the race are "nature" and "nurture." The former refers to those things that have been handed down from the past, and the latter includes the sum total of his surroundings.

"Blood will tell." It is true that forty-five per cent of all poets' children make good in life. Seventy-two per cent of scientists' children go down in history. Sixty-nine per cent of the master musicians' children make noted men and women.

The law of heredity is powerful in the building of human character, but environment is greater. Most of us are what we are by our association. We are practically made

by our associates. We can easily be known by the quality of our friends. Everyone is subject to his environment to a greater or less degree, especially is this true of youth. The child's life is plastic and is practically molded by his environment. Association cannot change the human heart, but it has much to do in the building of character.

We have often heard it said that if there is anything worth while in a child it will come out. This is not always true. It will come out provided he comes in contact with something or somebody that will bring it out. Sometimes a book will awaken latent powers and stir the youth to action. Many times it is a personality that crosses the path of the youth, and noble things within arise and gifts are shown.

It is said that the Maximento Torpedo can be handled by a child and be perfectly harmless. It can be shot from an average gun and no damages done. Place this torpedo in a cannon and shoot it against a warship and it will blow it into atoms. The power is within. Environment brings it out. Ordinary occasions will not suffice. There are many young people throughout the country that if placed in the right environment would make good men and women. No doubt about it. Potential ability is in the life—there are many diamonds in the rough.

Ninety per cent of what we know comes through the human eye. Suppose we see but little. Nothing new crosses our vision. Latent talents may be buried unknown and unheard.

Northampton, Massachusetts, has turned out more men and women who have gone down in history than any five states west of the Mississippi. Scores of years ago Christian schools were built in this little city. Environment has done its work.

Twenty-five hundred boys were picked up from the streets of several of our large cities.

They were outcasts, vagabonds, street waifs, and came from the lowest type of home life. These children were placed in Christian training homes with excellent Christian teachers. Hundreds of them were converted, and in five years all but twelve were making splendid young men. Christ changed the heart. Environment helped to build the life and change ideals of living.

I have advised a few young people in my life to leave home. The parents were practically dead—no life, no visions, low ideals, home unattractive: No rugs on the floor, no curtains on the windows, no flowers in the yard, no pictures on the wall. What an atmosphere for a young life! No wonder that sixty per cent of the youth of this country leave home before they reach their sixteenth year. No music, no love, just a place to exist!

These young people had caught new visions of life. Their ideals were different. They aspired to be something in life. They were awakened.

Sometime ago I heard a young man tell his father that he would stay at home and help make a living for the family if only he would provide a little home and give him a room. He wanted a place where he could invite his young friends and have some things all his own. The father did not get the home. No room was furnished. The boy wandered. A sad story could be told.

I see but little hope for the youth of our land. The environment in the average school is enough to wreck the youth of our country. I know that the will is a great factor in the building of character and I think the determining one. But after all we will have to leave a large place for environment.

A few days ago I stood by the graves of those noted outlaws of this country—the Dalton boys. They robbed banks, held up train crews and murdered a score of men dur-

WITH THE GREEK NEW TESTAMENT

Contenders for the Heavenly Garland

By E. WAYNE STAHL

IN Luke 13:24; 1 Cor. 9:25; Col. 1:29; and Heb. 12:4: the words "strive," "striveth," "Striving," all come from the Greek "agonidomai." It is a term taken from the great athletic contests of the Greeks, and meant originally to contend for a prize, particularly in the public games. The extreme efforts put forth by the contestants in these competitions, their terrific strivings for victory, has given us our word "agonize," which conveys to us the idea of a convulsive struggle. Those of us who have seen pictures in papers and magazines of men taking part in some great race have noticed the expression of agony on their faces as they were exerting enormous endeavor to win.

Let us read the verses just referred to using the word "agonize."

"Agonize to enter in at the strait gate."

"And every man that agonizeth for the mastery is temperate in all things."

"Wherefore I also labor, agonizing according to his working, which worketh in me mightily."

"Ye have not yet resisted unto blood, agonizing against sin."

We have suggested to us the fact that living the religion of the Nazarene is an enterprise that will take every bit of energy of every part of our being.

What heroic preparations those contestants made who took part in the great Olympic games

that were held in Paris this year. What years of training those men underwent; what tremendous denials they practiced; with what watchfulness did they guard their habits and avoid any way of living that would prevent their being at their best on the days of contest; how they devoted their bodies, minds and spirits to the business of getting ready for the athletic events in which they were to appear.

Then on the great days of their contending, how they forgot everything else except the labor of striving for the prize. How they agonized then.

And all this just for earthly reward and renown.

Shall the Christian be less concentrated and consecrated as he seeks immortal glory and honor?

"Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

May we be able to say, "This one thing I do. I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"To serve the present age,

My calling to fulfill:

Oh, may it all my powers engage

To do my Master's will!"

OLIVET COLLEGE, OLIVET, ILL.

ing their career. They were shot down in a Northern city, just after they had robbed a bank and had started across the street in broad open daylight to rob another bank. They were mean men. But who knows what those boys might have been had they fallen in good company in their early days. Suppose they had been brought up in a good Sunday school under the influence of a real teacher, and had been thrown with a crowd of young men who loved God and respected the Sabbath day. The Dalton boys might have been flaming evangelists using their brain power and shrewdness in lifting humanity. Who knows? I make the assertion that most young men are made or cursed by associates.

John Bunyan, was once so low in life that a harlot once said to him that she hated to be in his presence. A teacher who loved boys got hold of him and through her influence won him to Jesus Christ. He was later called to preach and was thrown in prison. While in the old Bedford jail he wrote Pilgrims Progress, the greatest allegory that has ever been written, and has had a sale next to the Bible.

Ninety per cent of the students enrolled in schools where I have labored have become Christians. Ninety-seven per cent of our Protestant ministers have been educated in church schools. State institutions have given us only three per cent. What hope have we of saving the rising generation with an educational environment that is robbing the youth of our land of their faith in the Bible and the teachings of Jesus Christ? It is like sharpening the dagger in the hands of an assassin. Christian training is the only type of education that is of genuine importance. The sooner our people see this the better it will be for us in years to come. Education without old-time virtues only prepares the life to be a greater evil.

Pardon me for referring to my family. One of my twin boys is now entering the ministry. He just recently closed his first revival. He has held several good services for young people. His struggle for the ministry has been hard. He wanted to make a lawyer, and I well remember when this desire first came into his life. We took him to hear a great criminal lawyer plead a case in court. He was just a child at that time, but he left the court room determined to make a lawyer. Some time ago he felt his call to preach. Then the struggle began between his call to the ministry and his desire to make a lawyer. It has been a long fight. For some time he was in a crisis. But he has won. Prayer, wholesome atmosphere, kind treatment and good Christian friends have been the factors that have saved his life. It has cost money, tears, patience, tender watching and kind treatment. But it paid.

HUTCHINSON, KANSAS.

TRAINING TEACHERS

By E. P. ELLYSON, D. D.

Editor of *Sunday School Publications*

One of the greatest crimes of this age and one of the greatest weaknesses of the Protestant churches is the neglect of religious education. The State is doing much along the line of literary education, but in a country of religious toleration, the State can deal with religion only in the most general way. Religious education is the task of the Church, the Church is very largely responsible for the religious training of the community. Too long has the Church been neglectful and half-hearted relative to

this part of its task, and now society is suffering because of an unequalled crime wave among the young, and a wave of irreverence and infidelity in the Church. It is high time for the Church to awaken and get at this work in good earnest. We have a good beginning in the Sunday school, but this institution needs to be greatly improved and extended as well as other work undertaken. Possibly the outstanding needs at present are; (1) better trained teachers, (2) better organization, and (3) larger equipment.

The success in the public school is due in no small degree to efficient teaching. No untrained person will be admitted to the faculty. All must have a certificate of scholarship showing qualification. A normal course of study is required and then there must be the attendance of summer institutes. Is religious education of less importance than secular education? Is preparation for service in the Kingdom of God of any less value than preparation for service in the kingdom of man? But what do we have in the Sunday school? Often teachers have had no special course of preparation for their work and some cannot be induced to do much helpful reading on the subject, or to attend any institutes or teacher's meetings. And some of them come to the class with but little lesson preparation and no program. This is most unworthy of this great work. If ever the Sunday school is to succeed and meet the need with any degree of adequacy, this condition must be changed. The Sunday school must have trained teachers.

But in our criticism of the past we must have consideration and use great kindness. That there has been weakness in the work is apparent, but if there is any scolding to be done there must be care that it is not misplaced. Certainly the teachers have not been all to blame. There have been some that were careless, neglectful and quite indifferent, but the Sunday school teachers of the past have usually been a noble, self-sacrificing company. They have done the best they knew, and the best they could under the conditions, and they have been blessed of the Lord and have accomplished a great work. No preparation was expected of them, no course of study was arranged for them and no classes of training provided for them. The fault has been that of the whole school. There have been and are many who are working in the Sunday school who realize something of their unpreparedness and would be glad to take a course of study and prepare to do better work if they could. It is the school's duty to make this possible to all.

A better day has dawned. During the last century the world awakened to the danger of trusting the body, in times of sickness, to unskilled hands, and the mind for its culture to unqualified tutors, and arranged compulsory courses of study for doctors, nurses and teachers. And now we are seeing also that it is dangerous to trust the culture of the spiritual life to those who are without the training that will make them efficient and safe. This has led to the preparation of special courses of training for the Sunday school teachers. This Special Teacher Training work began several years ago with a one year course of forty lessons. It has since been extended to a three year course of one hundred and twenty hours' work. This course has been arranged by a committee from what is now known as the International Council of Religious Education, and for its completion this committee issues a certificate of graduation.

With the present arrangement of the Church school, all the teaching being voluntary service, this course cannot be made compulsory as is the case with the public school teacher. The present method of standardizing the Sunday schools, however, gives much added incentive to this end. In judging school's and giving them rating it is required of a school of first standing that all of the teachers and officers must either have finished this course or now be taking it. Our General Sunday School Committee is now working on this subject of standardization and will probably have it in operation shortly after their meeting in February. Certainly any officer or teacher with any large vision of the responsibility incurred in their position will be eager to take this course, if it is at all possible for them to do so. If this is not the case it is evidence that the person has no real knowledge of the work to be done and that which is at issue in the successful doing of it. We are now arranging to make it possible for all to take this course of study and to issue a certificate from our own church committee along with the International Committee Certificate.

"The vision of the divine presence ever takes the form which our circumstances must require."—ALEXANDER MACLAREN.

"We feel as though we cannot do without the HERALD of HOLINESS as there is no holiness church in town. We find real food for the soul. I have never seen a cleaner paper."—Anna Runyan, Ind.

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. Is it wise, and in harmony with the spirit of our Manual, when members of our church become disgruntled, and whose conduct has been such that charges would have to be preferred against them if they remained, and who withdrew from the church without letters, for another society to receive them without first consulting the pastor or the church board at the place from which they withdrew? Should members, living close to one church hold their membership thirty miles away?

A. Any such situations as those herein mentioned are very much to be regretted. Possibly we could not have a law that would cover all such cases, but a good supply of grace and a moderate amount of wisdom should be sufficient remedies for such diseases.

Q. One writer says that in justification the carnal nature is nailed to the cross and in sanctification put to death; another says that in justification the old man is bound and in sanctification killed; still another preaches that in sanctification the old man is nailed to the cross and left there. Who is correct?

A. We must remember that all language consists of signs and that a great deal of it is metaphorical. This is especially true when spiritual realities are being discussed. So with reference to the distinctions above, I think the first two are virtually synonymous and that their figures suggest variety of expression but identity in the experience described. The last figure seems to me to be a compromise which falls somewhat short of the Bible doctrine of the complete death and destruction of inbred sin, hence I would reject it. Writers and speakers should certainly have considerable latitude in the selection of their figures, each choosing the one that makes the thoughts clearest to his own mind. But there must be no variation from the truth that in justification all inward sin is not destroyed, but that there must be a second work of divine grace wrought in the heart by faith for the destruction of the sin principle which is inherent in the race and which justification and regeneration do not remove.

Q. Please explain Matt. 11:11, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

A. Being himself the subject of the prophecies, his conception and birth being accomplished with miracles, possessing a clearer conception of the Messiah and His work, and being in the closest proximity to Christ, John the Baptist fully deserved the position assigned him as the greatest of the prophets. But since the gospel dispensation has opened and new visions of Christ and His work and superior revelations of the Spirit have been received, the humblest Christian enjoys a glory of blessing and dignity of office which John did not reach in his day.

Q. Please explain Amos 4:6, "And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord."

A. Their teeth were clean because there was no bread to eat. God had sent famine to reprove the nation that it might return again to Him. It is probable that the famine mentioned in 2 Kings 8:1 is referred to.

Q. What is the teaching of the Moody Institute regarding entire sanctification?

A. Moody Institute teachers generally hold to what is known as the Keswick doctrine regarding the disposition of inbred sin. They hold that after regeneration, the Christian may and should receive the baptism with the Holy Spirit which will give power for service. And in this state, the Spirit baptized Christian will be able to suppress the evil within him and to live a life of victory over inward sin. Or, as stated by some later teachers, the Spirit within the Christian "counteracts" the power of sin, so that the Christian is really not conscious of its presence within, though in reality sin is still there. In other words this is not entire sanctification at all, but is simply a description of a good justified life.

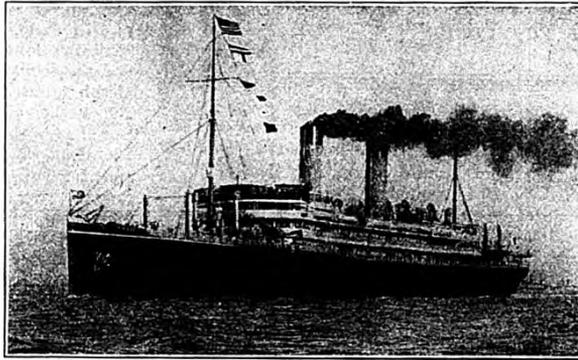
"I believe the promises of God enough to venture an eternity on them."—WATTS.

Shall We Send Our Missionaries Now?

IT IS several years since we put forth much of an effort to send missionaries to the foreign field. Shortly after the General Assembly held in the fall of 1919 the Church rallied to the call of the Missionary Board and contributed a large sum of money, which was used to send a large company of consecrated missionaries. It was one of the epochal years in the history of the Church. The cause of missions received an impetus that will not soon be forgotten. Since then we have not seemed to be able to send the missionaries who are waiting to return, neither have we seemed to be able to appoint new missionaries.

At the first meeting held by The General Board following our last General Assembly the question was again considered whether we should undertake to return to the various fields the missionaries who have been home on furlough, and some of them for quite a while, waiting to return but unable to do so because of our financial condition. The Board unanimously agreed that we should make a special effort to get these missionaries back during the year 1924.

The announcement was made that these missionaries were to be returned and we have received scores of letters from people all over the country, expressing their delight at this action of the Board. Early in the year we commenced making arrangements to send missionaries to the various mission fields. The missionaries for China have already sailed and we have received the glad news that they have arrived safely; four missionaries for India were due to reach there a few days ago; the missionaries for Africa have just recently sailed. There are three waiting to go to India and according to the pres-



READY TO SAIL

ent schedule they will sail the latter part of the month. Two are due to sail during the month of November for Japan and one for Central America. In addition to this it was voted to transfer Brother and Sister Davis from El Paso, Texas, to Central America. They have done a splendid work among the Mexicans in El Paso, but it was felt there was greater need for them in connection with our work in Central America. Brother Davis has already arrived in Coban, Central America and Sister Davis and the family expect to leave within a few weeks. It has also been agreed to transfer Brother and Sister True from Central America to Peru. They have done most efficient and faithful work in Central America, but the need for re-inforcement is so great in Peru that it was felt that something must be done or we would lose much valuable territory. In the transfer of Brother and Sister True we have been able at least to temporarily supply this need.

The great question is, shall we send all of these missionaries or are we mistaken in our vision for the work of the year? It seems that the Lord has so abundantly blessed the efforts that have been made during the year to get

money for the work, that we are encouraged to believe that it is His plan that the whole company should be sent and not any of them delayed because of a lack of finances. However, there is only one way that we can do it and that is to actually get the money, since we do not feel that it would be in divine order for us to undertake so large a program, which virtually is increasing our missionary force twenty per cent, unless those who must pay the bills indicate with their gifts that they are in harmony with the plan. Therefore we ask you again SHALL WE SEND THEM?

The Missionary Superintendents who were appointed by The General Board and by the Board of General Superintendents, in harmony with the action of the General Assembly, are now on their respective fields. Brother Sharpe is in India, Brother Bates is in China and Brother Scott is in South America. We believe the work of these brethren will result in increased efficiency on the part of our missionaries and we cannot help but believe that it will mean that new territory will be occupied and many more precious souls will be reached with the gospel message. The facts are we are enjoying one of the best years in the history of our missionary work. The reports from the various fields are inspiring. Mighty revivals are in progress in some fields and everything seems to indicate that God is giving us an opportunity to evangelize multiplied thousands who otherwise will not be reached. We can not afford to fail.

May we urge every reader to make the present needs a subject of special prayer? May the Lord lay it on the hearts of many to fast and pray until the whole amount needed to send the missionaries has been received. We shall be pleased to hear from any who may feel led to contribute to the outgoing missionary fund, or who may desire information about the work.

E. G. ANDERSON, Secretary.

Department of Foreign Missions,
Church of the Nazarene
2905 Troost Ave., Kansas City, Mo.

SUPERINTENDENT SHARPE AT JOHANNESBURG, SOUTH AFRICA

By REV. I. O. LEHMAN

AS WE were pushing ahead in the service of our dear Lord, we received the glad word that our missionary superintendent, Rev. George Sharpe, of Parkhead, Scotland, had sailed for South Africa. How our hearts were stirred to think that so soon we should have him with us. Special meetings were arranged to prepare for a great time of spiritual quickening from heaven for all our dear native evangelists, teachers, local preachers and all the church members. God wonderfully helped us in those days of seeking divine help, and it was blessed to see how all seemed to expect that God would really visit the Church of the Nazarene of Johannesburg, and all that it represents in Gazaland and the whole of Portuguese East Africa. Oh! that a mighty spirit of quickening would come upon the native church so that the holy fire will keep burning until it reaches that vast unoccupied mission field of nearly three millions in P. E. A. Dear ones, here is a real challenge of faith for you. Help us pray!

August 18th we received the telegram from dear Brother Sharpe that he would arrive the following day. What a happy time of greeting we had on his arrival at Park Station, Johannesburg.

That same evening we had a fine service with our native people of the Crown Mines district. This was Brother Sharpe's first attempt to speak through an interpreter but he did very well indeed. Praise the Lord, we had a good message from God's Word which we believe reached many hearts.

The next evening we had a good service at the Crosses Mission. The Holy Spirit blessed the stirring message. There was a good response to the truth. I am sorry that Brother Sharpe had to walk all that great distance to the railway station, but as we have no conveyance that was the only way.

The following day was our united missionary

prayer day. What a time of Holy Ghost quickening we did have! Nineteen earnest brethren and sisters, full of faith in God, prayed as only the true and faithful can pray. We were all much helped by the timely message of Brother Sharpe from the 14th chapter of St. John, where Jesus said to his disciples, "Arise, let us go hence," referring to the good time of blessed fellowship we were having in prayer, but we must go out into our toil, where we first must meet the Devil with purity, the people with divine love, the Father with obedience, and the cross with sacrifice. That evening we had a wonderful meeting in the Benoni Mission field. We had a full house. Oh! how they did drink in God's message given by Brother Sharpe. It was nearly midnight when we got home tired but happy. Praise the Lord!

Friday was full. I took Brother Sharpe out on the far east road to show him that great mission field with its teeming multitudes where we are so much in need of mission chapels so we can carry on our work with greater efficiency. We called on two general mine managers and two compound managers and saw how wonderfully God has been working in answer to prayer, as these men promised to help us in getting surface rights for plots of ground upon which to build our mission chapels. We also called on and had a short visit with the missionaries of three other societies, namely, Rev. and Mrs. J. W. Haley of the Free Methodist Church, Rev. and Mrs. I. E. Dayhoff, of the Hephzibah Faith Mission of Tabor, Iowa, and Rev. and Mrs. Ernest Hooper of the Pentecostal Mission, Rev. Hooper taking us around very kindly in his new Ford car. This was a great assistance to us, and we were very thankful to him for this kind help.

Saturday and Sunday were the two great days of the feast. We had invited the entire Church of the Nazarene of this great reef, where in over twenty compounds we have mission work established. How our hearts were made to rejoice as

these dear ones gathered at the main mission station at the City Deep mine. We had a very blessed meeting Saturday evening. Brother Sharpe gave the message under the unction of the Holy Ghost. Many came to the altar seeking help from God and we believe they got what they were burdened for, blessed be God, Amen! Sunday was indeed a great day. It cannot be fully described. It was one great love feast. Food from Canaan was very plentiful. Hallelujah! Our Missionary Superintendent was at his best. God honored His blessed Word, and when the altar call was made many came seeking salvation.

Next our dear native Brother Titus Nhlongo gave the call for a generous offering, which amounted to about \$30. This was an extra offering above their regular offerings.

Following this we had a most touching communion service when we partook of the emblems of the broken body of our Lord and Savior Jesus Christ. What a solemn time it was. To see those dear native people, who just a short time before were given to heathen practices, now saved and sanctified and standing at the Lord's table in blessed, holy fellowship, commemorating our Lord's death and resurrection until He comes again. Oh blessed fellowship! Oh blessed hope!

Will you now ask me, while we are in the midst of that holy hour, *Do missions pay?* Just look upon that well-filled church of earnest worshipers and your question is well answered.

Oh, yes; missions pay well. There is a full reward for the faithful toiler. Hallelujah!

But now the last song is sung and those bright, happy faces come up to the front of the church to say good-by to the visiting missionary and also to us, and then to scatter all along this sixty miles of gold reef, taking the holy fire with them to their homes.

Rev. George Sharpe left on the Monday train for our stations at Sabi, Transvaal.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

N. Y. P. S. WORK ON THE ARKANSAS DISTRICT

N. Y. P. S. work in Arkansas is almost as old as the church itself. Ever since the formation of the district, seventeen years ago, there have been a few local societies, working separately, and somewhat spasmodically.

There have been several efforts to co-ordinate the work of the societies, but up until the past year, all this work has gone for naught. Last February the writer was appointed by our District Superintendent, to take this work in hand and push it forward. At the same time I was appointed to my first pastorate, and the newness of this work together with the lack of financial backing hindered us somewhat.

We held our first convention in our state campmeeting last August. This convention was effective in several ways. The work has been somewhat systematized and co-ordinated as a result of this conference. Most of our societies were represented, and a beautiful spirit of harmony prevailed. The following officers were elected, after the adoption of the District Young People's Society constitution: Rev. H. W. Blackshear, Conway, president; Rev. L. L. Sweet, El Dorado, vice-president, and John Peters, Jr., of Little Rock, secretary-treasurer.

At the convention we urged the organization of new societies, and one of our rural pastors organized three, with a total membership of nearly one hundred. We insisted also that the presidents of the Societies, attend the District Assembly, and promised them that if a delegation sufficiently large were present they might have a service of their own sometime during the assembly. This call was answered by twelve presidents.

Our young people's society rally at the seventeenth Annual Assembly was held on Saturday night. From the very first of the service, enthusiasm began mounting higher and higher. The presidents came to the front and gave their reports, and all the while the interest was increasing. It remained for John Peters, Jr., of Little Rock to supply the flame that set fire to our magazine of enthusiasm. The young folks began the shouting and the old folks prolonged and ended it. For nearly thirty minutes the people sang and shouted. Of course this interfered with our carefully arranged program, but we said, "All glory to God."

Last year we had only six societies, and 198 members. This year we have seventeen societies, and 354 members. We are coming up the road in a hurry. The young people in Arkansas have caught the great vision. Our societies in the cities are doing a great deal of institutional work, and our rural societies are going out into the schoolhouses, and abandoned churches, and under the leadership of their pastors are holding revivals.

We are now planning a great convention at our campmeeting next August. We have adopted as our slogan for the coming year, "Twenty-five societies and 500 members by 1925."

Rev. H. W. BLACKSHEAR, District President.

AN OKLAHOMA N. Y. P. S. RALLY

The Young People of the Western Oklahoma District had a rally at Enid, Oklahoma, at 6 p. m. October 6. The District President and Vice President, and General Superintendent Reynolds, chairman of the District Assembly, were present.

Thirty-three responded to the president's call for local society presidents or representatives to come forward. Prof. Davis had charge of the singing, General Superintendent Reynolds gave us an encouraging address, and reports were given by each society representative.

Vice President N. E. Wood advised that each church organize a junior, as well as a regular N. Y. P. S.

Reports showed that five missionaries are being supported by local N. Y. P. S. Also that five pianos or organs have been purchased by these societies.

Mrs. LAURETTE FISHER,
Corresponding Secretary.

FAIRBURY, NEBRASKA, N. Y. P. S.

Our Fairbury N. Y. P. S. has had the privilege of a visit from Jarrette Aycock, the General N. Y. P. S. Evangelist on Sunday, October 5th. Brother and Sister Aycock have just closed a twelve days' revival at the church which was wonderfully blessed of the Lord.

Brother Aycock gave the society twenty inspiring and uplifting suggestions, a few of which are as follows:

Have a good president who will always be on time and always begin the meetings promptly. Have no drones, keep every member busy. Follow the lessons as given in the HERALD of HOLINESS as nearly as possible. Have the monthly business meetings regularly. Appoint a reporter for two months whose duty it shall be to read the Young People's Page in the HERALD of HOLINESS every week and report to the society what he has read. Have the pastor address the society at least once a year and take advantage of every evangelist who comes. Welcome every visitor by shaking hands with him and introducing him to other members of the society. To keep up the enthusiasm, divide the society into halves and let each division have complete charge of the meetings alternately for three or four services each. Our society is going to put some of these suggestions into practice, for we are sure that they will be beneficial.

We have eighteen members in our society. Mr. John C. Snyder is president. The attendance and spirituality are good. The missionary committee has charge of the monthly missionary meetings and they are always very interesting. Our society is supporting a native student in Africa at the rate of five dollars per month. We are praying that God will mightily work through this student in bringing the heathen to Christ.

SARAH SNYDER, Secretary.

N. Y. P. S. RALLY IN WASHINGTON, D. C.

The Washington zone of the Washington-Philadelphia N. Y. P. S. held a fine rally in the First Church of the Nazarene, Washington, D. C., October 7. The rally was well attended, the large church being practically filled with young people from the various societies of the zone.

The program, made up principally of short addresses, special songs, instrumental numbers, and society reports was very interesting. The creditable manner in which the speakers gave account of themselves was indeed inspiring and goes to show that our labors among the young people are not in vain.

Our Motto is "See only victory for Christ." And it has enlivened the interest of our young people.

Special music was furnished by the Park Lane, Va., society. Everyone seemed to enjoy the social hour which was observed after the rendition of the program. Rev. C. R. Mateer, Pastor at Park Lane, Va., and District Y. P. S. Vice President, was in charge of the rally.

M. H. CAVE, Reporter.

DISCUSSION OF N. Y. P. S. TOPIC FOR NOV. 2, 1924.

By D. SHELBY CORLETT
The Choices of Ruth
Ruth 1:1-18

Here is a charming little story of a quiet, every day life, put into the midst of the annals of wars and kings. This little story is of three village women, chiefly of two plain widows, told in an age when women were considered of little importance, containing the classic example of a choice of life, uttered in immortal words.

Choice is the privilege of every man as far as his Christian life is concerned. We can make a choice that will elevate ourselves, or one that will degrade us. Whether the world will be better or worse for our having lived in it, depends upon now we choose. When choice demands moral courage it commands the admiration of everyone. Unshrinkable courage on the part of Ruth has made

her name known across the centuries even until this day.

Ruth was born in a land of idols and grew up under the influence of idolatrous people. But Naomi, her mother-in-law brought to her the knowledge of the true God. Note

I. HER CHOICE INVOLVED A SURRENDER. vs. 12-15.

"Ruth's loftier spirit discerns in the God of Israel the fountain of a purer religion than the Moabitish idolatry affords, and gladly forsakes father and mother and sister and native land to identify herself in with the people of Jehovah." (Whedon) She abandons all the former idolatries of Chemosh and the gods of Moab and becomes a true worshiper of the true God. By so doing she dug an impassable gulf between herself and all her past, with its friendships, loves and habits. "She is one of the first, and not the least noble, of the long series of those who 'suffer the loss of all things, and count them as dung, that they may win' God for their treasure." (Maclaren)

II. HER CHOICE WAS DETERMINED BECAUSE OF THE EXAMPLE OF NAOMI.

Her love for Naomi and the example of this humble worshiper of Jehovah was what determined her choice. Her love for Naomi melted into her love for Naomi's God. What a power we have in our lives to influence others to love our God. Can it not be that in our associations with the unsaved and our friendship with them, that their love for us will eventually bring them to know our God by seeing Him in our lives? "Blessed are they who are drawn to the knowledge and love of the fountains of all love in heaven by the sweetness of the characters of His representatives in their homes, and who feel that they have learned to know God by seeing Him in dear ones, whose tenderness has revealed His, and whose gracious words have spoken of His. . . . If we had more elder women like Naomi, we should have more younger women like Ruth." (Maclaren)

III. RUTH'S CHOICE.

1. She chose the Christian's God, "thy God shall be my God."
2. She chose the Christian's path, "Whither thou goest, I will go."
3. She chose the Christian's home, "Where thou lodgest I will lodge."
4. She chose the Christian's associations, "Thy people shall be my people."
5. She chose the Christian's death, "Where thou diest, will I die."
6. She chose the Christian's reward.

Peace, happiness, joy and eternal life await for all who will make the choice that Ruth made. Let her God be your God.

GOD CAN MAKE AND KEEP US HOLY

By EVANGELIST C. K. SPELL

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).

My text is a prayer. It contains two petitions, namely: (1) for entire sanctification, (2) preservation in that entirely sanctified state. Sanctify you wholly and preserve you blameless

Prayer, real prayer, is always the expression of heart desire. Whatsoever thing ye desire when ye pray, etc. This being true it follows that, unless we charge the apostle with insincerity, it was his heart desire that the church be perfectly sanctified. Not only so, but we believe this prayer to have been inspired by the Holy Spirit. If so, then, it not only expresses the desire of the apostle but it expresses the desire of the Spirit of God, that the church be sanctified wholly. If this prayer expresses the wish of the apostle and the Holy Ghost relative to the entire sanctification of the church, then we feel quite certain that in trying to get the churches sanctified wholly we are in true apostolic succession and in perfect divine order.

On then with the task which God has given you! Let not the criticisms of those out of harmony with the apostle and the Holy Ghost deter you from your work. Preach, exhort, pray, witness, sing, shout, live until man shall come to know the truth of full salvation. Amen!

BETHANY, OKLAHOMA.

"As good food is nourishing to the human body, so is the HERALD of HOLINESS to the human soul."
—Cyrus Grimsby, Okla.

The Sunday School Lesson, November 2

By M. EMILY ELLYSON

LESSON SUBJECT: The Prodigal Son.

LESSON TEXT: Luke 15:11-24.

GOLDEN TEXT: *I will arise and go to my father.*
Luke 15:18.

WE HAVE before us in this lesson the parable of "The Prodigal Son." The scope of this parable is the same as those preceding it, which are "The Lost Sheep" and "The Lost Coin," and were given by our Lord to show us how delighted the Father is to receive those who become estranged from Him and will repent and come back. But the circumstances of this parable more largely set forth the riches of gospel grace than do the others. This parable has ever been an unspeakable blessing to poor sinful souls in directing and encouraging them to repent and seek God's favor and forgiveness.

An old adage says, "Evil manners beget good laws" so, that which gave occasion for the giving of these parables, was the murmuring of the Pharisees and scribes because Jesus showed favor to the publicans and sinners who thronged to Him. They said with much disgust, "This man receiveth sinners and eateth with them." How often a name given in derision has later been accorded a place of honor. Such was the name of Quaker, Methodist, etc., so in this instance the scornful words of the dignitaries of Israel has been for generations the Master's chiefest glory. Like many another they spoke more truth than they knew or intended to speak. No doubt but there is a dispensational truth taught in this parable relative to the Jew and Gentile, but it is not of this we wish to speak, but of the spiritual teachings of the lesson.

First we would call attention to the fact that this young man's downward career did not begin when he left home, nor even when he asked for a division of the property, but rather when he decided to see the world and taste of its pleasures. What we see here is but the effect of the decision. The serpent that strikes the blow has been permitted to stay close by and become familiar with its prey. Is this not true with the downfall of every soul? We do not fall from the top of the ladder to the ground at a single bound, and often we speak of a sinful act we observe in another as if their backsliding began with that act, but behind that there has been a period longer or shorter of careless living and thinking and thus the breaking of character has been going on for some time.

There are many interesting points we might consider in the personality of this profligate youth such, for instance, as his natural tendencies judged from the imperious demand which he makes of his Father, which was a most unusual thing for a younger son to do. He does not say, "If you please sir give me what you think best to allot to me," but "that which falls to me, my portion of goods." The most redeeming characteristic of this young spendthrift, was, when he saw how he had been worsted in the game he had been playing, he said, "I will arise and go to my father."

We are told that having received from his father what he had asked he gathered all his belongings together and "took his journey into a far country." The land of sin is a long way from the Father's house, for God and sin are antipodes. However it is not a mere geographical but a moral line, that separates the sinner from God, and the prodigal in the land of sin must of necessity traverse the route back if he would go home. But though the distance be so great he said "I will arise."

But not only was the distance a difficulty to be overcome, but he had been gone a long time. One day without God is a long time for there is no satisfaction. What then would be a lifetime spent without Him, mean to an awakened soul, who realizes at last that he has no beautiful harvest for life's toil.

However we would not stay so long but for the interlinkings of sin. At first there is the bewitching fascination of admirers and fair weather friends and time passes swiftly and gaily, but when his stock in trade runs low the friends become few; and gradually he drops lower and lower in the scale of decency and is compelled to hire out to a citizen of that "far country" who sets him at the task of feeding swine. This is the most humiliating thing a Jew could do. But often men do not stop until they get to the extreme of what they were taught in earlier years.

The fact that this young man became a rake was not the fault of his home training. His Father had given him a virtuous education, but he was weary of the order and discipline of his father's family and made the mistake of thinking that the world would give him liberty. He would out there be his own master, instead he threw away his liberty for the cords of slavery and the worst kind of slavery for he is bound by his own lust. A lamb's liberty is within the fold and under the watchful eye of the kind shepherd, not out frisking over broad unfenced acres, where lurks the wily serpent to bite and the siren to sing and charm; and where the dangerous crag and precipice may hurl it to destruction. He was distrustful of his father's management and conceited of his own sufficiency. He received all, he ventured all, he lost all. If he had been sent into the hog pasture to starve swine he would have soon been out of a job, but he was sent out there to feed the grunting, squealing, ravenous herd, so he was sure of a big job. The more one feeds the swinish nature the larger it grows and the more you have to feed it. What satisfied it at first soon grows tame and there must be larger and oftener feeding times, and the once proud handsome youth becomes more beast than man. So much slop always makes one sloppy.

In the midst of all his misery, this prodigal begins to realize his loss. He gets a mental picture of himself and in a reminiscent frame of mind, a train of reasoning is started which brings him to the point of decision. "I will arise and go to my Father." But as he starts to go back he is confronted with a third obstacle, he had nothing for the journey. Satan's wages are miserably disappointing in the end. Souls starve on the richest fare the world has to offer. It is all slop, a bit of applause, some prestige mixed with a little social standing, some times wealth may come and a persistent chasing after the fashions of the age may yield a sordid compliment now and then from libertinism, which is always soaked in a deadly poison for the finer instincts of the race. Husks, husks, only husks. The devotee of pleasure is like the musician who has to yield up his strings to pay his Master. The natural legitimate, God-bestowed faculties have become blighted and distorted by abuse, and the finer sensibilities of the soul that once made delightful music, yield nothing but a series of discordant sounds. All, all is spent. All the riches; all the beauty; all the sweetness; all that makes life worth while is gone. Such is every prodigal's condition in the country of sin.

But the fellow has come to himself and he knows he can gain nothing by staving there and it may be he can be a servant at home, he could not ask to be a son. O the bitterness of that awakening hour! But with a mighty effort he said "I will arise and go" just as I am. I know I am filthy, right from the hog pen, but I can't clean up, I know I am ragged, but I have no better garments, my shoes are worn out, but I can't buy more for I have spent all. I am so hungry and I can't eat these husks, they don't satisfy, I am going home. I won't try to fix up, for I can't, all is gone. And he quit his job without serving notice and started for home. But hardly had he started 'till his Father meets him. He tries to sav his little speech but never did get to the servant part, just the confession of his wanderings and unworthiness, and lo! some marvelous change has taken place. In place of those nasty rags is a beautiful robe, and those naked feet, sore from traveling in the hard paths of sin, were made easy and comfortable in shoes; and on his hand a ring is shining, a signet ring with the arms of the family. Not a servant but a son. He was not only owned and clothed, but adorned. He came home hungry, he was not merely fed, but feasted, and this feast was for the whole family. "Let us eat and be merry for this my son was dead, and is alive again, he was lost and is found. And they began to be merry."

It is thus the Father deals with everyone who feels his loss and will arise and go to Him in penitence. Only mercy and love await such a home coming. The Father will pardon before He improves, He is ready with His kiss of welcome before the face is washed. Before there is any thing to commend him but penitence He takes him in His arms and says, "all, all is forgiven."

FROM MISSIONARY SUPERINTENDENT BATES

I closed up my work as Superintendent of the Southern California District June 15, and immediately began preparation for the work in Japan and China to which the church has elected me. The day when I should start finally came, and on September 6th I bade good-by to my dear wife and daughter who have stood so nobly by me in all these years of my ministry, and whose faithfulness has heartened me for many a battle, and took the Southern Pacific train in Los Angeles. Arriving in San Francisco, I was met by Rev. I. W. Young and preached in his church on Sunday morning. At six p. m. I took the ferry for Oakland where I preached for our pastor, Fred Weatherford, in the evening.

After the service, Brother and Sister Young came over the Bay, and Sister Weatherford served a nice lunch. I bade them all good-by at the station and took the S. P. over the route of "A thousand wonders," arriving in Portland, Oregon, at 7:30 Tuesday morning. There District Superintendent Lord of the North Pacific District met me and we took the Northern Pacific for Seattle, where we arrived at 2:45 p. m. Here we were met by Brother and Sister Osborn and Miss Margaret Needles, who were to be my traveling companions to China.

We were soon comfortably located in the hotel and I hurried away to get my passport vised. Brother McShane was soon after us and we hurried over to First Church for a farewell service. God was manifestly with us in this last service in the home land.

On Wednesday morning Brother Lord and I took the Great Northern for Vancouver, B. C., where we arrived at 3 p. m. After a good night's rest, we awoke ready for the journey to the great unknown Orient.

I began to preach twenty years ago and have preached to thousands in the United States and Canada, but how strange it seems to be en route to China and Japan to tell the story of Jesus! But I am more and more convinced that the need of all nations is Jesus.

OLIVET COLLEGE OPENING

We at last come to you with the following statement with regard to the opening of Olivet College September 9th. On the first day we had the largest enrollment for that day during the past four years and since that time the enrollment has rapidly grown until it is now the largest we have had the first semester of any school since my administration began. We are approaching the two hundred mark in Academy and College and expect to reach that before this semester closes.

The new students coming to us are of as fine a type as we have ever had in school. The majority of them are College students and among them there are none of the usual wild, reckless class. There are but few unsaved students in school. In my connection with schools of twenty-eight years' duration I have never had a more ideal condition than prevails here at this time. We have had no irregularities of any sort and the promptness and straightforwardness of this student body is extremely pleasing. God is present with us in the class room, and chapel services, and a most sacred spirit of unity prevails everywhere. This is not only true in the school but it is true in the entire town so far as I am able to ascertain.

Below are a few testimonials from some of our students which will give you an idea of their faith and confidence in the work of the institution:

Testimonials

Olivet College has been the real means of my establishment and keeping on fire for God. It has enlarged my vision.—Mrs. Agnes Urschel.

It was a teacher who gave me my first conception of sanctification. I sought and found it here in a class-room. It was here that God gave me my call to belt the globe with His message and in these eight years were mentioned the principles which will ever determine my course of study.—Alfred R. Wood.

I have been in Olivet College but a short time, I am practically a stranger here, but I have found a spirit of unity and harmony among both faculty and students which can only come from a personal acquaintance with Jesus Christ. Truly the Holy Spirit is here and nobody is ashamed to own Him. The sanctified and kindred souls here.—Clinton J. Bushey, Returned Missionary from China.

After four years of contact with the student body I am delighted to say that this is the best. Our ideals of Christian living are higher and the factor of stability is pleasingly evident. This is due, I believe, to the sane teaching and sound doctrine we have received.—S. T. Ludwig.

It has been my privilege to attend Olivet College five successive years prior to the present one. My appreciation for the opportunity of returning again this fall is deeper and stronger than I am able to

express. It is an appreciation that has grown with the school. This year has begun with an unusual promising atmosphere for both spiritual and intellectual progress. The workings of the Lord are being manifested in our midst. Personally I am enjoying liberty in the Holy Ghost, and never felt so far from the shore line of this old world as I do these days. My prayer for this year is: Lord keep me at the melting point with a burden for a lost world.—Gertrude Sill.

Praise God for victory through the Blood. This is a year of growing in Grace for my soul. Coming back for the fifth year at Olivet with the Glory in my soul I must say that this is the best year I have spent here yet. Chapel services are full of Holy Ghost power; mid-week prayermeetings are attended by most of the students; freedom and victory are manifested in the dining hall. A dormitory full of praying students and on the whole an atmosphere that is free from all friction and discontent, leads me to believe that God is undertaking.—A. J. Frank.

I count it a privilege to be in a school that holds to the high standard, that Olivet College does. We consider there are six reasons why every parent should encourage their children to come here; (1) Because of the high moral standard, and the protection for and interest in the students; (2) Because of godly examples set before the students by the faculty; (3) Because of the high social standard held between faculty and students; (4) Because they have as good teachers as it is possible to obtain; (5) Because they have a well equipped library where the students can have daily access, and (6) Because the school is in a small town, away from the noise, unwholesome conditions, and the temptations of the city.—Mr. and Mrs. W. E. Evans.
N. W. SANFORD, President.

MONTANA DISTRICT

Rev. L. T. Corlett, our new pastor, at Billings, came to us when our church was about one-half completed, and it looked like swapping horses in the middle of the stream. However, he has proved himself equal to the situation, and with the assistance of our heroic Billings people now has our beautiful new church, costing nearly seven thousand dollars, almost completed. The congregation is increasing, and our Sunday school has reached the one hundred mark. At Laurel, assisted by Rev. and Mrs. Blockman, we held a very successful tent meeting during the month of August. Brother Blockman was unanimously elected pastor, at the close of the meeting, and now has the work well in hand, and they are pushing to the front in every line. We secured Rev. Roy Swim from Nampa College, who became pastor at Froid and Homestead at Assembly time. The situation was not an easy one, but Brother Swim is mastering it. His Sunday schools are well organized, and the revival is on. There were five seekers at a recent Sunday night service.

At Nashua, where Miss Lilah M. Palmer is the efficient pastor, they are making substantial progress. If Northwest Nazarene College has more young women ministers like Miss Palmer, or young men like Roy Swim, we can use them in Montana. Ellendale Circuit located out on the frontier prairies, Rev. L. G. Ness and wife pioneered and we organized a little more than a year ago; they now have a new church building, and are paying the pastor a thousand dollar salary. This shows what can be done on the prairies of Montana by men who are in dead earnest, and not afraid to trust God and go forward.

At Missoula we held a month's tent campaign, which was not a huge success, however, we organized a small class there, and we confidently expect that Missoula will have a pastor and become a center of operations in that part of the state, in the near future, by the grace of God. *Where is the man that will tackle the job?*

In the great holiness revival that swept over the United States a few years back, Montana, with a few exceptions, was almost entirely neglected. And, while holiness people have moved in here and there most of them have moved out again or worse, have gone into cold storage. Montana has very few live, active holiness people. And, this is even more true of the large cities, than of the frontier country. To illustrate, Butte is a city of forty thousand or more, and after a week's time spent there, I found only one man and his wife who definitely profess to be sanctified. There are a few others associated with the Salvation Army, who probably enjoy this grace, and a few associated with fanatical movements who in a way profess to be sanctified, but who seem to be badly mixed as to the real facts in the case. Now, either this is a lamentable situation or I am a very dull observer. And, there are many other places in the state where a careful investigation reveals a condition no less favorable. However, the situation is not hopeless for God lives and has His eye on Montana.

Uncle Buddie's Good Samaritan Chats

To the Good Samaritans:

It might be interesting to tell you of our nice trip up into beautiful Ontario. This was a beautiful trip through a most lovely country. I think that in my last letter I left you just as we arrived at Thornbury, Ontario. Brother Wells and I were met at the railroad station by Rev. F. D. Goff, and in a few minutes we had gone through Thornbury and had reached Clarksburg, thence on out to one of the most beautiful camp grounds in North America.

The good people in charge of this camp are known as "The Gospel Workers." Brother F. D. Goff is the president or general superintendent, or we might say, the bishop of this splendid company of people. He has associated with him as leaders in the work such men as Revs. Shunk, Armstrong, Mills, Trotter, Simpson, and Frank Dean, who I suppose was named for my brother-in-law, with several other splendid men and quite a number of elect ladies.

They have a number of churches and several hundred splendid people. This summer they built a fine tabernacle on the grounds and also a beautiful cottage for their workers. We workers took our meals with the campers, but mostly with Brother F. D. Goff. These Canadian ladies are as fine cooks as I have ever met in all my travels. I think I have never met as fine breadmakers as they are. They do their own baking, baking loaves as large as a common bucket. They then slice it up and you have never tasted anything like it for goodness.

We got there just as the fine apples were coming in, and their plums were as fine as ever grew. We also struck the country in time for their roasting ears and their corn on the cob was, I think, the sweetest corn I ever ate. It was a surprise to me, as I had no idea that they could grow such fine corn so far north.

Clarksburg is 107 miles northwest of Toronto, and right in the mouth of the beautiful Beaver Valley. This wonderful valley is from ten to twelve miles wide and some twenty-five miles long. Probably no finer apples and plums grow in any part of the world than in this lovely valley. We had a fine drive in the valley and on the ridge overlooking the valley. It was one of the most beautiful views that one will see in a lifetime.

We also had a stroll through one of the great apple orchards. The trees were so loaded that the limbs had to be propped up, and we saw them packing apples for the English market, and Brother Wells and I got to pack a few apples that were to be shipped to King George's country. They were to be sold in Liverpool and London. The apples that are served to King George and Queen Mary are packed and shipped from Beaver Valley, from Clarksburg, so we did not lack very much of seeing King George's apple orchard.

In this lovely valley they raise fine corn, wheat, barley, alfalfa, and my, my, such fine cattle! Toronto is the greatest city in Ontario and is the great shipping point for all produce of that great country. In Clarksburg Brother Wells and I saw them churning in one of their fine creameries, and they were ready to take up seven hundred and fifty pounds of as fine golden butter as a man ever spread on his bread.

Clarksburg and Thornbury are practically one town, and are located on the northern bank of the beautiful Georgian Bay. This bay is almost an inland ocean. It is from fifty to sixty miles wide and one hundred and ten miles long and is connected with the other great lakes and out-flowing rivers. I saw back at Collingwood, some ten miles west of Thornbury, a great vessel from Chicago. Collingwood has nice docks, a great shipyard, and fine schools and is an up-to-date city.

Our meeting was good. At times we had as many as twenty-five at the altar, but we never seemed to break clear through and get the glory down as we wished we might have done, however we did our best and left the results with the Lord and the good people. For the first two or three days we seemed strange to the people and they to us, but that strange feeling wore off, we got well acquainted and separated the warmest of friends.

After all, there is not much difference between the United States and Canada. I don't suppose that God has ever seen the line between the two countries. Bless His dear name! Well I will have more to say about Canada next week.

In love,

UNCLE BUDDIE.

Butte is one of the greatest mining centers of the world. And has recently located vast bodies of ores more extensive and of richer quality than that which has already made her world-famous in the mining enterprise. They tell me her great mines will all soon be running full blast. They put eight hundred men to work at one mine one day while I was there, and they are already beginning operations for the construction of great plants that will tap the vast bodies of ore recently located. The city seems to be wide open for bootlegging, and throngs of people on her streets almost any time of day and late into the night. The Salvation Army have an energetic Captain and a fine hall but if their building were packed every night they could scarcely touch the crowd or meet the needs. We ought to put on a great evangelistic campaign there lasting all winter, and we ought to have five hundred dollars at once to begin operations with. I am praying that God will lay this on someone's heart.

Some fifteen years back, the opening up for homesteaders of vast reservations of Government land in this state, gave Montana a boom that was abnormal. Then a severe drouth during war time, when seed grain was high and crops almost a failure, brought on a fearful financial crash. Banks failed, and homesteaders left their mortgaged claims by the thousand. But some substantial farmers stayed, and in spite of untold difficulties have succeeded. Fair crops for several years, and a bumper crop this year, is bringing about a rapid economical change in rural districts, and in the cities as well. Then, in addition, Montana has vast resources of wealth that are just now beginning to be developed. I was just reading this morning of a million dollar corporation that had been formed to develop a chromium mine that had been worked to a small extent during war times. Her mountains are filled with vast quantities of gold, copper, lead and other ore that is discovered, but still undeveloped, although sufficient is now developed to make Montana one of the richest mining states in the Union. Her great underground lakes of oil are being tapped in almost all quarters of the state. The Cat Creek oil field alone yielded more than one hundred thousand barrels of crude oil of high grade in the month of September. Traveling salesmen tell me that Montana sales are increasing faster than any other part

of the country and that her credits are good. All indications point to a wave of prosperity and a substantial increase in population. Montana's greatest need right now is for twenty-five or thirty holiness preachers, who are self-reliant, have good sense, and a passion for souls that impels them on in the face of difficulties, that from the human standpoint are unsurmountable. No pussyfeet or tenderfeet need apply. How will we live? I don't know. Where will we find a place to preach? I don't know. How much salary will we get? I don't know. I do know that God is here and the people with their needs are here. Garibaldi said, "Men, I have not called you to pleasure; if you go with me you will not have an easy time. I cannot promise you wealth or comfort. No, I call you to war, to long marches, to hunger, and weariness, to discomforts a thousand-fold, to fighting and even death." Men flocked to his standard by the thousand for their country's sake. Shall we do less for Jesus' sake. Paul said, "In labors more abundant in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings, often; in perils of waters, in perils of robbers, in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren. In weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness." *What have we suffered; where is our consecration?*

Lewistown, where I have just spent a few days is a town of six thousand, has two oil refineries, has mines that produce a good quality of coal, and productive gold mines not far away, a beautiful agricultural district surrounding it. Rev. C. H. Cotnam, an old friend of mine, has been working that territory for five years in the interest of the American Sunday School Union, and told me he knew of little towns and schoolhouses, where there is little or no preaching at all, sufficient to keep four or five men busy in meetings all winter. "The King's business requires haste."

W. G. BENNETT, District Superintendent,
Billings, Montana.

REVIVAL AND CHURCH NEWS

FIRST CHURCH OF THE NAZARENE, Billings, Montana, is being blessed of the Lord. We have been with this church since June and have enjoyed our labors very much. October 5th was Rally Day in the Sunday school and there were eighty-seven, the largest attendance in the history of the school, present. The attendance at our regular services is on the increase and best of all God has given us seekers almost every Sunday night since we have been here. The church has adopted the Tithing Storehouse plan as the basis for our finances and, as usual, all current expenses and the budget are met on time and we have a nice surplus in the treasury. We are trusting God to break in with a mighty revival before long. This church has done wonders in the two years of its existence, as it now owns property valued at \$16,000, with an indebtedness of \$6,000. We can not tell how it has been done, but our God is able to do wonders. The church building is about completed and we are planning for the dedication the latter part of this month. It looks as if we may have to build the other unit of the church building soon after the dedication of the first, as the attendance is increasing to the extent that the present building will not be able to hold them in a short time. We thank God and take courage knowing that our God is abundantly able to give us larger quarters. We trust, by God's help, to make this a real center of holy fire for this great pioneer district of the State of Montana.—L. T. Corlett, Pastor.

EVANGELIST JAS. M. KEMP, writing from Alabama City, Ala., says, "Have just closed a successful revival at Anniston, Ala. A few scattered Wesleyan Methodists helped us. There were thirty professions and we secured nine subscriptions for the HERALD of HOLINESS. Good prospect there for a Church of the Nazarene."

"LOWELL, MASS., CHURCH OF THE NAZARENE is being blessed under the pastorate of Brother and Sister Martin, who send forth the old-time gospel with no uncertain sound, both in the church and on the street. Truly 'The ark is coming up the road.' October 5th five were received into the church. The Lord is blessing Brother Martin in his outside visitation with the people, and in his 'Christian Worker's Class.'—C. S. Ranlett, Reporter.

PASTOR L. G. MILBY of FIRST CHURCH, Decatur, Ill., writes, "We have just closed the greatest meeting ever held in our church here. In two weeks there were three hundred seekers, received thirty-two into the church and others are coming soon. Evangelist Bona Fleming did the preaching and Miss Freida Mauritz, one of our own girls, led the singing. The preaching and the singing were wonderful. Fleming is the closest preacher I ever heard, yet he does not drive people away or cause them to cast away their confidence. God give us a thousand preachers like Fleming! The church was packed every night and at times many were turned away. We had every available space seated with extra chairs until we could seat nine hundred and then some had to go away. For three months before the Assembly I felt that I should leave Decatur, but was over-persuaded by my church to stay another year. It looked like I was a fool to leave a united church and a good salary, a Sunday school of 375, a N. Y. P. S. of 110, a congregation of over seven hundred to whom to preach and a good standing in the city. But God says go, and I am satisfied to go. I go to Ashland, Kentucky, and Brother Grose, who has been pastor at Olivet College, takes my place here. During my eight years in Decatur, several new churches have sprung up around this city. May the Lord give us power to shake Kentucky!"

EVANGELIST H. W. WELSH of Xenia, Ohio, says, "God gave us a precious meeting at Jamestown, Ohio. Large crowds and some definite cases of salvation. We are invited back for another campaign next year. God answers prayer today and the fire is burning in my soul."

PASTOR T. G. GRAY of Springfield Gardens, N. Y., says, "District Superintendent Jernigan and Prof. L. C. Messer are a fine team and pull well together. They have just closed a good meeting with us. We

began in a tent, but on account of cool weather moved to the church, after the first two weeks. Crowds were good, finances came easy and there were twenty-one professions. The real break came the last night when there were twelve seekers."

"DISTRICT SUPERINTENDENT SLOAN organized here in Alliance, Ohio, a little over a year ago with about twenty members. The Lord blessed us in two other meetings in which a lot of prejudice was broken down. Then this meeting, which was held in a tent from Sept. 4 to October 5, took on tremendous proportions. We had 150 seekers counting them as they came. Miss Lula Kell, who is pastor at Newel, W. Va., did most of the preaching. The pastor began the meeting with Brother Patrick, a local minister in the Friends Church, and waged the battle for the first ten days. The meetings grew in interest and power from the start, so that when Miss Kell appeared on the scene, she found things going at a good rate. Miss Kell is a great soul winner, and carries a burden for the lost. Scores were swept into the kingdom under her ministry, and many believers were sanctified. Dr. and Mrs. Sloan were with us two nights of the meeting, and helped us to push the battle. Miss Kell made a plea for funds with which to build a tabernacle, one Sunday afternoon in the midst of a pouring rain, and \$1,380 was subscribed, this added to a former subscription amounting to over \$500, made about \$1,900 in all. We expect to build in the spring. We took twenty new members into the church on the closing night, and there are about a dozen yet to follow, and the end is not yet."—E. E. Johnson, Pastor.

PASTOR MILLARD R. FITCH, Galesburg, Ill., writes, "I have been with First Church at Galesburg, one month. There may be a people who think more of their Master, more of their pastor, and more of their church than these folks, but I have failed to find them. They did everything in their power to make our coming pleasant. They located us in a beautiful home, and gave us such a pounding of fine things to eat, that we have scarcely gotten over it yet. They have taken care of our every need, and co-operated in a fine Christian way. We have had two weeks' meeting with Oscar Hudson and the Lowmans as special workers. They worked hard, prayed much and God answered prayer. There were forty-five at the altar, counting them as they came. Hudson is a good preacher, a splendid revivalist, and leaves a lasting impression for good on the people. The Lowmans are splendid singers and players, and Brother Lowman is one of the very best altar workers, we have ever had the privilege of working with. Received two into the church by letter, and four on probation. Our next campaign will be from Nov. 9 to the 30th with the Werkhauser Party of Chicago."

PASTOR P. A. DEAN of St. Croix Falls, Wisconsin, writes, "The work is starting out fine since the Assembly at Olivet, Ill. We had a number of converts, and additions to the Nazarene Church. We are opening up a new work at Clam Falls, Wis., and expect to organize a church there in the near future and to put on the field one of our licensed preachers from this charge. We expect to get the gospel to Wisconsin by the help of the Lord."

EVANGELIST W. W. LOVELESS, writes, "About the middle of September, we closed a splendid tent

meeting at Macksburg, Ohio, with Rev. C. F. Whetsell, and his fine bunch of Nazarenes. The large tent was well filled on several occasions, although on several nights the weather was very chilly. Mr. Harold Grimm, a fine young man from Cleveland Bible Institute, blessed the meeting in special singing and in cornet playing. Rev. Logan Wells did fine service in song leading. The battle was hard fought, but a goodly number bowed at the altar and found pardon or purity. The heavy expenses of the meeting were cheerfully lifted by the people, and the evangelist was given a substantial offering for our two weeks' work. We then hastened on to Claytonia, Pa., and had a hard sixteen day battle with the powers of darkness there. Rev. G. B. Schlosser is the good pastor of the church. The crowds were good but were hard to move, and it looked like we were doomed to defeat. But finally things broke through, and the meeting closed in a great sweep of victory. The altar was crowded and many were the slain of the Lord. They gave us a nice offering and invited us back in January for another meeting. Some seem to think that it is easy to have sweeping revivals these times, but I am not finding it so. When the old rugged gospel is preached with no uncertain sound, I find that not many are willing to pay the price. Our God has no bargain counter religion, but when folks will pay the full price, He will bless them. I am alarmed, as I travel over the country, to find so many backsliders, even among our own people. God stir us up to preach the Bible hotter, and straighter than ever before. I am now at Mannington, W. Va. The saints are praying and shouting, the fire is falling, and it looks like a real revival is coming down the road."

PASTOR J. W. FARR, San Jose, California, writes, "Our Sunday school starts out this month with seven classes instead of four, and our attendance has nearly doubled in thirty days. Have added nine to the church roll since coming here, and have six more for next Sunday. Found only seventeen of the reported twenty-five at Assembly time, the others having moved away in the interim, so that makes us a membership of thirty-two, a gain of seven over last year. That is not much, but it is better than losing. The people are encouraged, the spiritual tide is rising, and we are expecting a great year."

EVANGELISTS THEODORE AND MINNIE LUDWIG write, "The Lord helped us to close a very good meeting at Bethesda, Ohio, Sunday night, October 5. The tent seating 300 was crowded, and there were 200 or more on the outside. A good many sought God and many of them prayed through to real victory. Rev. F. F. Freese and his good wife are the fine pastors of our church here. The meeting was held for the County Holiness Association, of which Brother Brafford is the President, and he said that he would rather be President of this association, than President of the United States. There are a fine lot of saints here in this country, and they have some of the cream of God's own here in the Church Nazarene. Uncle Buddie came by the last Friday, and stayed over Sunday, and greatly helped in the closing up of the battle. We greatly enjoyed our stay in the home of the pastor, and our work with the saints of God. We gathered twenty subscriptions to the HERALD of HOLINESS, and Uncle Buddie gathered up ten more. The children brought in \$31.00 in the dime collection for missions during the meeting. They gave us all a good offering for our services. We praise God and go on our way rejoicing for the privilege of preaching this great and wonderful salvation. We are under the blood and in the battle. All for Jesus."

EVANGELIST JAMES MILLER, writes, "We want to praise God for victory through the Blood after the most strenuous and yet the most blessed summer we have ever experienced, since we have been preaching the gospel. Our summer's work consisted mostly of Home Missionary work. However, we did labor as one of the workers at the Wheeling, Indiana, Camp, where God blessed in an unusual manner. We conducted one three weeks' meeting on a country cross-road 9 miles east of Marion, Ind. At this meeting the crowds were, as a rule very large, and the results in general were likewise. Quite a number praying through in the old-fashion way. We were at Rock Island, Ill., for five weeks, and also on the North Side of Chicago for the same

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amount of time. At each of these places we organized a good Nazarene Church. Also we were at Rockford, Ill., for two weeks, which is a new work, yet unorganized, but the prospect here is very good for an organization, as many good people are looking our way. This meeting was continued by Brother Wm. O. Nease."

EVANGELIST J. E. BRASHER of Crestview, Florida, writes, "Have just had a successful meeting with pastor C. D. Cooper and our church at Princeton, Florida. The attendance was splendid, forty or fifty were at the altar, eleven or twelve were either saved or sanctified, eight united with the church and we had fourteen to baptize on the afternoon of the last Sunday. Cooper is a fine yoke-fellow. Finances came easy. On the way back, I preached one night at Fort Lauderdale and once at Jacksonville."

PASTOR W. G. SCHURMAN, says, "We feel that it is only right that some mention should be made of God's goodness to the people of First Church, Chicago. Brother Messenger preached at the morning service on October 5th and five persons were at the altar seeking help from God. At the evening service three more responded to the invitation to go with God, and one young man professed to have been converted just before the evening service began. The congregations seem to increase from Sunday to Sunday: We have never preached to such crowds since we came to Chicago. A class of seventeen was received into the church at the evening service on October 5th. The people are encouraged and every one is boosting. We had twenty-one men out Sunday morning to the 8:30 prayer service. Evangelists John and Bona Fleming and the Lowmans will hold a revival with us October 12-26, and we are trusting God to make this the greatest meeting ever held in this church."

DISTRICT SUPERINTENDENT DAVIS AND WIFE of the Eastern Colorado-Wyoming District recently held a good meeting with Pastor Z. H. Baxter of Florence, Colorado, and during the meeting dedicated the new church, raising the balance of the money required to cover the indebtedness. The meeting was well attended and made a good impression on the town. The local paper gave the meeting and the church a splendid write-up, which we would be glad to reproduce, did our space permit.

EVANGELIST MABLE R. MANNING, writes, "I have had a good summer. Led the singing in Smith Mills, Mass., Portsmouth, R. I., and Johnson, Vt., camps. And all these were blessed meetings. Have just closed a good meeting at Jackson, Maine. God wonderfully blessed my soul as I sang and preached from night to night and there were some real cases of salvation. The meeting was held in the Congregational Church, the only Protestant church in town. Rev. W. Rand, the pastor, has the blessing of holiness. The meeting lasted three weeks. They wanted me to stay longer, but the dear people at Leicester, Vt., are waiting on God and are expecting us to begin with them this week. I am expecting a gracious time of victory there. My anchor holds," and I have the blessing now."

DR. J. E. L. MOORE, passing through Kansas City on his way to California, called the Manager of the Publishing House over the telephone. Dr. Moore is now in a meeting with Brother C. E. Cornell at Ontario, California, and other churches on the coast desiring to secure his services for revival and convention work, should write him at once in care of Brother Cornell.

PASTOR U. E. HARDING OF FIRST CHURCH, Pasadena, Calif., passing from his engagement as Assembly evangelist at Enid, Oklahoma, to a visit with relatives and friends in Indiana, was a welcome caller at the Publishing House. He was accompanied by Sister Harding and both were in fine spirits. They will be back home for the services October 26.

"MONETT, MISSOURI, CHURCH OF THE NAZARENE has just finished a hard fought battle with Mrs. Edna Wells Hoke of Carterville, Ill., as evangelist and the Edwards Party as singers. The messages in both song and sermon were in the unction of the Spirit. There were between forty and fifty seekers and thirty claimed either pardon or purity. The meeting increased in interest right up to the last. We received two new members and expect more

soon. We have a splendid Sunday school. The church has received new visions which we expect to follow out."—Homer Jolly and wife, Pastors.

"RICHMOND, INDIANA, CHURCH OF THE NAZARENE is being blessed in a wonderful way. About four and a half years ago Brother Albert M. Wells came to be our pastor. The work grew rapidly, and Brother Wells and the church began at once, by the help of God, to plan a way for a new church building, and by much prayer by both the church and the people, God heard and answered, and we built a fine church edifice. Thank God for sending this faithful servant of His this way. Our mid-week prayer meetings are well attended and God surely comes down our souls to greet. Our Sunday school is growing nicely and a splendid spirit exists throughout the church. We as a church surely appreciate the tremendous effort Brother and Sister Wells put forth in this place, and it is with sad regret that they leave us to take up their pastorate at Woodlawn Nazarene Church, Chicago. But God has favored us with Brother and Sister E. E. Turner as our new pastors. We are thanking God for these people of God who have delivered some wonderful messages under the anointing of the Holy Ghost. Many souls have sought and found God in a short time under their preaching. We feel that the church is taking on new life, the presence of God is felt in all of our services and we are moving on to certain victory, trusting God for greater outpourings of his Spirit in the future."—Mrs. W. L. Burch, Reporter.

PASTOR D. RAND PIERCE, Canby, Oregon, writes, "We are on a steady gain here, both spiritually and materially. Since reporting last, we have seen something of God's power displayed, especially one Sunday morning, when three souls came spontaneously to the altar at the close of the sermon, and wept and prayed until two o'clock. Sunday, October 10, we observed as Rally Day, for our Sunday school. Though it was the first ever held by this church, there was the largest attendance the school has known this far in its history. Also communion and reception of members was a blessed season. The chorus, made up largely of our splendid young people, and other attractive features are drawing new people to our services. We shared in the missionary offering September 28. Our church edifice which has become rather unsightly, has just received a new double coat of paint and it looks fine. The church not being flushed with funds, the pastor with a few loyal hearted brethren did the job. Evangelist E. Arthur Lewis will conduct a revival campaign for us in November."

PASTOR CHAS. BAUERLE of Canton, Ill., writes, "We finished up our third year at Sydney the last of August, and immediately after the Assembly, came to Canton and are now located at 815 S. Second Ave., right near the church. We never felt more in divine order in entering a new field of labor; and now, after four Sundays in the work here, with God's blessings upon us in a marked way, we feel sure that we are in God's place for us. September 28, there were two adults and five young people at the altar, and they all claimed victory, and last Sunday there were five more young people

and an adult seeking God. One lady got so hungry that she prayed through at home and came to Sabbath school with the shout of victory. We praise God for it all, and look forward for greater things from God. As we try to hand out the bread of life to our people, they see to our temporal needs, and they showed their love and appreciation by slipping in, on us last Thursday night and giving us a liberal pounding. God's blessing was again on us as the songs, prayers, testimonies and shouts of victory arose from full hearts."

"COVERT, KANSAS is still being blessed of the Lord. We had a meeting in September running over three Sundays. We had as helpers, Rev. E. W. Kiemel and wife as evangelists, and Brother A. L. Crane of Covert, as song leader. Brother Kiemel is a fearless Bible preacher, and works beautifully with the pastor. Brother Crane is one of the best song leaders in the holiness movement, and in the use of the guitar in special singing excels any I ever saw. There were six converted and one sanctified. The church was uplifted and everybody was greatly blessed. We are praising God for victory, and are expecting this, our fourth year as pastor here to be the greatest year of our life."—F. R. McConnell, Pastor.

"THE CHURCH OF THE NAZARENE at New Berlin, N. Y., is in good condition, both spiritually and temporally. In August Rev. D. M. Coulson of Missouri came to us for a few meetings, and the church gave him a unanimous call to the pastorate, which he accepted, with the hearty approval of Brother Jernigan, the District Superintendent. Those who know Brother Coulson will know with what good food this people are being fed, and we feel sure that God has sent this western brother to our church. There seems every indication that in unity and efficiency the New Berlin church is now entering a period of greater usefulness than ever before."—Mary E. Fuller, Reporter.

EVANGELIST ANDREW JOHNSON of Wilmore, Ky., writes, "Our first fall meeting has just closed. We go next to Alden, Kansas, for a meeting with Rev. H. G. Grosdidier. The Lord gave splendid victory during the summer campaign. We had six camp-meetings; one in New York, one in Nebraska, two in Illinois, and two in Oklahoma. We now have an open date in November, which we could give to some holiness man."

"EVANGELIST J. C. WALKER of Nebraska has just closed a series of revival meetings, lasting over four Sundays, here at Johnson, Vermont. Frank Smith of Portland, Maine, was the song leader. There were forty-two seekers at the altar for pardon or purity. The church was greatly blessed and encouraged, and truly a spirit of real revival was on the meetings. Nine people united with the church on the last Sunday, six of these being men with their wives. Some are still seeking the Lord, and there are prospects of several more joining the church later. Brother Walker's searching messages produced tremendous conviction, and practically every person who attended the meetings regularly was a seeker at the altar. Brother Smith was greatly blessed of God, and used of him in the ministry of song. A blessed spirit of harmony and co-operation prevailed throughout the meeting. This church has just finished an addition to the building which has greatly improved its appearance. We see only victory ahead."—George M. Young, Pastor.

"OUR REVIVAL IN NORRISTOWN, PA., was a help to the church, and to a number of souls. Brother and Sister Carver are being rewarded for their faithfulness in standing by the church in its early history, for they are seeing new people come to take hold and push the battle on. Among them is a fine class of young people that mean much to our church in this place. Rev. Harry Thompson and wife, who are in charge of the work, have been blessed of God in leading the saints on to victory. We are now in a campaign in the Church of the Nazarene at Plattsburg, N. Y. This is my second meeting with this church, and thus far it is proving to be the best. Last Sunday they had the largest congregation in the history of the church. But best, and above all, there were seekers at the altar, and definite finders. I am proving these days, that the gospel of the Son of God still does the work. Rev. Augusta B. Visscher and husband are being blessed of God in this field of labor. They are true Naza-

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rences, and going on to big things in this part of the Empire State."—J. A. Ward, Evangelist.

EVANGELIST BONA FLEMING writes, "Sketches of the meeting at Decatur, Ill., have already been given, and no doubt a full report will appear later, but I feel like saying a few words about the wonderful work Brother Milby has accomplished under the leadership of the Holy Ghost. He came to Decatur about eleven years ago when they could pay only sixty cents a week and he stayed three years until he built a nice church and had it filled with people. Then he was away two years, and returned and has been there for the past five years, and has had to build a larger church to accommodate the crowds. His church, including the gallery, will seat around a thousand people, and he preaches to about eight hundred every Sunday night. I think it was only two Sunday nights during the year that he did not have from four to thirty-two seekers at the regular services. When he decided to leave, I doubt if there were five people in the city who wanted him to go. I have never witnessed anything like it. This man has been after every known sin, but from bankers down to the little children, both white and black wept when they heard that he was leaving. I heard men in the bank say that Milby had done more for the city than all the other ministers. He and his church have been arrested twice for shouting in their own church. He pleaded the cases and won out both times. It is no uncommon thing to hear a hundred of them praying at one time. They get the crowds and I have never preached to a finer class of people. We had over three hundred at the altar during the two weeks' meeting, and there were no day services. We need more men like Milby who can gain the respect of all people and put the thing over, whether it is done in such a nice fashion or not."

EVANGELIST C. K. SPELL of Bethany, Okla., writes, "From February 15 to October 5 I had pastoral charge of the church at El Reno, Okla., filling out the unexpired time of Brother John Roberts who moved to New Mexico. Besides the pastoral work, I held five revivals, preaching from once to three times a day. From now on, I expect to devote my entire time and attention to the evangelistic work. I do not care to slate for less than two weeks in church meetings and prefer three weeks. The ten-day meeting for church meetings is, in my judgment, a thing of the past. Money is not the consideration in my work, I want to help save the lost, and God will take care of His workmen. Your church is not too poor for me to respond to the call, if you feel that God wants me there. Yours in the Master's service."

PASTOR JOE M. TYSON of Bentonville, Ark., writes, "Am on my new field here, and find some of the best people I have ever met. They know how to receive a pastor. The pounding they gave the first night was greatly appreciated. We have a beautiful church property here. Had seventy-five out to the first prayermeeting. Any preacher coming through Bentonville is urged to stop and give us a lift."

EVANGELIST LEWIS E. HALL says, "A Nazarene family settled in the little city of Kennewick, at the foot of Yakima Valley in Washington, and began to live their profession before their neighbors. But they were hungry for holiness preaching, and one day they saw a paragraph from Bud Robinson in the HERALD OF HOLINESS saying that one Holy Ghost filled Nazarene family in a community could start a church. So they commenced to plan and save their tithe and pray for the coming revival and church. In the spring of 1924 Rev. and Mrs. Edward Miller and Mr. and Rev. Mac Budd brought the Northwest District tent to town and it was soon filled with people and there were thirty-five seekers and some happy finders. Brother and Sister J. W. Craves, Brother and Sister T. J. McKenney and Sister Emma Mills banded themselves together to watch and pray. In June Rev. Edward Miller and wife held Friday evening services in the little Christian Science hall. In the fall, Rev. Lewis Hall of Nampa, Idaho, and Mr. and Mrs. Will D. Godfrey of Portland, Oregon, held a tent meeting in which a number were definitely blessed. At the close of the meeting, District Superintendent Speakes organized a Church of the Nazarene upon which the blessing and approval of God rested. The meeting paid its own expense, paid the evangelists well and

raised \$100 to help 'pay the freight' on our missionaries. The church called Rev. Will D. Godfrey and wife as pastors and promised \$90 per month on their support."

"EVANGELIST L. L. HAMRIC, Johnnie Douglas and Roscoe Carrell held a meeting in the city hall at Stamford, Texas. They were much hindered by rain and other disadvantages, but at the close a Church of the Nazarene with eight members was organized. Now we have twenty-four members, every home takes the HERALD OF HOLINESS, and each member pays his tithe. Have sixty enrolled in the Sunday school. Brother J. L. Bates of Tuxedo has served as pastor this past year. We hope to have our new church completed, paid for and dedicated be-

fore the Assembly. District Superintendent Erick has visited us three times. These visits have been a great blessing to us."—Mrs. Birdie E. Stephenson, Reporter.

REV. M. F. GROSE, writes, "After fourteen months at Olivet, Ill., as pastor of the college church and teaching in the Theological Department, we are resigning to take the pastorate at Decatur, Ill., where Brother L. G. Milby has spent the last nine years building one of the best churches in the connection. We have enjoyed the work at Olivet and are leaving everything in perfect harmony. President Sanford and myself have had the sweetest of fellowship and we have found him to be truly the pastor's friend. We took in sixty-five new members last

Eastern Nazarene College

Debt Eliminating Campaign

At the Cross Roads

EASTERN Nazarene College now stands at the cross-roads. Before her unfolds a great vista of possibilities as the plan of God reveals itself in an ever ascending plane of usefulness and blessedness. In all this eastern country with a population of over 39,000,000 souls we know of no other educational institution of college rating which stands four square for holiness and full salvation. The need is commanding. God's leadings are definite. We must arise and guarantee the perpetuity of this institution.

Five Years of Progress

ONLY five years ago Eastern Nazarene College moved to Wollaston, Massachusetts, where it has accumulated property and equipment conservatively valued at one hundred and twenty-five thousand dollars (\$125,000). The total indebtedness on the same now stands at less than fifty thousand dollars (\$50,000). The Lord's hand has indeed been upon us for good and through these years of financial stringency we have not only constantly reduced our outstanding obligations but we have made improvements, additions, and repairs valued at \$25,000. Our credit has been maintained to date, and we believe that our financial progress warrants the confidence of every man or woman who has been acquainted with financial conditions covering this period of depression.

Drop the Millstone

BUT to continue, Eastern Nazarene College must now be entirely freed from indebtedness. The perpetuation of the institution demands it; the cause of Christ makes it imperative; the call of no less than 10,000,000 young people in this Educational Zone must be heeded; our obligation to the present, to the future, and to eternal destiny must be discharged—Eastern Nazarene College must be freed from this millstone that she may fulfill her divinely appointed mission unimpaired.

The Working Plan

A UNITED effort by our entire Zone will put this institution entirely out of debt. Our Assemblies have fully endorsed this campaign. Our people are already rallying to the standard; instant action is demanded; unswerving loyalty to the cause of Christ will assure victory.

Our objective is \$60,000 payable in four equal annual payments. This will discharge the debt and take care of the interest and campaign expenses until the final payment is made.

We believe God has given us the plan which calls for:
 10 men to pledge \$1000 each payable in four equal payments;
 50 men to pledge \$400 each payable in four equal payments;
 100 men to pledge \$200 each payable in four equal payments;
 100 men to pledge \$100 each payable in four equal payments.

Will not our people, our churches, one and all unite in asking God to make this campaign the success His cause demands? "Lord, what wilt thou have me to do?"

FLOYD W. NEASE, President.
 J. C. HENSON, Business Manager.

Our Hearty Support

We feel that this campaign to put Eastern Nazarene College out of debt is in full accord with our recommendation at the last General Assembly. Our educational institutions must be freed from debt and placed on a good financial basis. We personally know the men in charge of this campaign and are certain that the loyalty and experience of the Treasurer, L. D. Peavey, the Business Manager, Rev. J. C. Henson, and the President, Rev. F. W. Nease, warrant the unstinted support of the entire Eastern Educational Zone. The plan is a workable one and a united effort now should assure the future of this worthy representative of Christian Education in the East.

H. F. REYNOLDS, J. W. GOODWIN, R. T. WILLIAMS, General Superintendents.



DR. H. F. REYNOLDS



DR. J. W. GOODWIN



DR. R. T. WILLIAMS

year, had two splendid revivals, paid all of obligations in full and have launched well into next year. A number of new folks have moved to town and will unite with the church at the first opportunity. We are leaving an enrollment of one hundred and eighty-five in the church, a nice large Sunday school and Young People's Society, and as fine a student body as eye ever looked upon. Teaching in connection with the pastoral work has been a delight to my soul, and it is going to be hard to leave these students, the faculty, the President, dear Brother Willingham, the Financial Manager and all the community folks. We have learned to love all these folks dearly. We take up the work at Decatur as soon as satisfactory arrangements can be made here."

ANNOUNCEMENTS

C. E. COWMAN—The October 9th issue of *God's Revivalist* contains notice of the death of C. E. Cowman, the well known Missionary to Japan, in Los Angeles, Calif., on September 25. Brother Cowman has been sick for six years, but especially ill in the last few months.—Editor.

NOTICE—I shall be glad to hear from any who live in a city, town or community in Kansas in which the work of full salvation is being neglected. If you are interested in the salvation of souls and desire an old-time revival, write me at 122 East 4th Ave., Hutchinson, Kansas.—A. L. Hipple, District Superintendent.

NOTICE—All licensed preachers of the Hamlin District who are taking the course of study are requested to meet the Board of Examination at Hamlin, Texas, on Tuesday, October 28 at 9 a. m. Let all be on time as the Board desires to conclude its work early.—Jas. N. Cooper, Secretary for Board.

COMMENDATION—The Church of the Nazarene at Lake Charles, La., wishes to express appreciation for the work of Dr. W. D. McGraw and family while in the pastorate here. May God's richest blessing be with them always.—Mrs. Alice Roberts, Secretary of Church Board.

ARIZONA ASSEMBLY—The Arizona District Assembly will be held at Phoenix November 20-23. General Superintendent Goodwin will preside. The Lord has blessed His work in this district, a beautiful spirit of co-operation and harmony prevails. Let us come up praying for a victorious Assembly.—E. G. Roberts, District Superintendent.

NOTICE—Having prayerfully and intensively studied the prophecies relating to the end of this age and the Second Coming of Christ, and being profoundly convicted that we are very near the end of the present order of things, I feel led to give a series of sermons on this theme to any church that desires us. It requires a week to give the series, but where interest demands we can stay longer. Our terms, entertainment and a freewill offering. Being located in Bakersfield, Calif., I would prefer to labor on the Pacific coast, but will go any where the Lord leads. God has blessed in the delivery of these messages. We begin the series here with the Bakersfield church Sunday, the 12th. Address, 1414 8th St.—W. D. McGraw.

MANY THANKS—Words cannot express the appreciation of our dear Sister Coddling, former secretary of the General Council, Women's Foreign Missionary Society, who left this morning for India, as from time to time she was the recipient of the beautiful tokens of love sent here from North and South, East and West, from Coast to Coast. Also for the equipment so beautifully provided from our women friends. Her last words to me were, "Tell them I love them, and pray much for India." And personally I do appreciate your co-operation, as you responded so freely to the call made for our precious Sister Coddling's equipment, which has been freely met. And in my heart of hearts, I have said many times, "Nothing daunts our women and they count nothing too hard for them to undertake, that will glorify our Jesus."—Mrs. H. F. Reynolds, Member of the General Council, W. F. M. S.

The HERALD OF HOLINESS has been such a blessing in our home. My husband has been brought back to God and sanctified wholly and he says it was the paper that was the means of bringing him in.—Mrs. A. A. Perry, Burns, Oregon.

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[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12 1/2¢ per line with a minimum charge of 50¢.—Publishers.]

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<i>God defeats his church.</i>	ZECHARIAH, 9, 10.	<i>The coming of Christ.</i>
<p>these are things that I hate, saith the LORD.</p> <p>18 ¶ And the word of the LORD of hosts came unto me, saying,</p> <p>19 Thus saith the LORD of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.</p> <p>20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:</p> <p>21 And the inhabitants of one city shall go to another, saying, Let us go</p>	<p>EC. 25.</p> <p>CHAP. 8.</p> <p>¶ Pro. 8. 14.</p> <p>¶ Jer. 22. 6.</p> <p>¶ Jer. 41. 1.</p> <p>¶ Isa. 28. 10.</p> <p>7 Or, solemn, or, set, thank.</p> <p>8 going, or, continually, to return, the love of the LORD.</p> <p>CHAP. 9.</p> <p>¶ ANON 1. 3.</p>	<p>8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.</p> <p>9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.</p> <p>10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace</p>

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William Seal, Des Arc, Missouri.
E. E. Shellhaver, 5419 Isleta Drive, Los Angeles, Calif.
E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St., Ironton, Ohio.
W. E. Shepard, 1881 N. Sierra Bonita Ave., Pasadena, Calif.
F. B. Smith and family, 4434 View St., Oakland, Calif.
Guy V. Smith, Box 281, Logan, W. Va.
Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.
C. K. Spill, Bethany, Okla.
Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.
Fred St. Clair.
Nampa, Idaho (R. F. D.) Oct. 5 to 26
Warren, Ohio Nov. 9 to Dec. 14
H. G. Stebbins, Waterville, Vermont.
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
M. E. and Della B. Stretch, El Paso, Ill.
B. D. Sutton, 2109 Troost Ave., Kansas City, Mo.
Dayton, Ohio Oct. 19 to Nov. 2
Chicago, Ill., Oct. 2 to 16
Cartersville, Ill., Nov. 20 to Dec. 7
Howard W. Sweeten, Ashley, Ill.
E. C. Tarvin, California, Ky.
John Thomas, Wilmore, Ky.
Everett, Mass., Oct. 2 to 16
Cliffondale, Mass., Nov. 18 to 30
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.
J. E. Threadgill, 300 Doucette St., Beaumont, Texas.
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
N. E. Tyler, Route 1, Rogers, Texas.
W. H. Tullis, Route 1, Box 651, Pasadena, Calif.
D. C. W. Tetrick and Mrs. Annie Tetrick, Shawnee, Okla.
Rev. Jesse Usher, Clearwater, Kansas.
Wm. C. Urschel, Artesia, Calif.
M. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio.
Westerville, Ohio Oct. 15 to Nov. 2
Caro, Mich., Oct. 5 to 23
D. I. Vanderpool, Joes, Colo.
Rev. H. M. Vriedenburg, 1130 Hays Ave., Racine, Wis.
Geo. Ward, 520 54th St., Los Angeles, Calif.
J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.
J. C. Walker, 1330 W. 3rd St., Hastings, Nebr.
Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
Goderich, Ontario Oct. 13 to 26
Wingham, Ontario Oct. 27 to Nov. 9
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena, Calif.
Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
Kewanee, Ill., Oct. 5 to 26
Galesburg, Ill., Nov. 9 to 30
C. C. White, 4454 Conn. St., Fary, Ind.
Kendall S. White, 418 S. 4th, Bonham, Texas.
Charles Whitley and wife, Electra, Texas.
J. E. Wigfield, Burr Oak, Kansas.
Earle F. Wide, Highlands, Calif.
Los Angeles, Calif. (Fifth St. Mission) Oct. 23
San Bernardino, Calif., November
J. E. Williams, Olivet, Ill.
Dorr, Mich., Nov. 1 to 23
Hopkins, Mich., Nov. 24 to Dec. 14
Mrs. Bessie Williams, 1810 So. Main St., Ft. Worth, Texas.
Mrs. Esther Williamson, Singer, University Park, Iowa.
E. E. Wood, 1133 Michigan Ave., E. Jackson, Michigan.
L. E. Wright, 1005 Mentor Ave., Wichita, Kans.
S. B. Walls, 723 North P St., Bedford, Ind.
E. H. Wreede and Chas. Regal, singer and pianist, Cloverdale, O.
Terrace, Pa., Nov. 2 to 16