

HERALD of HOLINESS

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

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A Passion for Lost Souls

By J. G. MORRISON, D. D.



THIS is an unhappy age, spiritually speaking. The man or woman who holds up the standard of real salvation today must go counter to almost every current that runs. The social current is dead against him; the business current is antagonistic, largely speaking; the educational current in all but the really holiness schools, is bitterly opposed to him; the current of popular literature is frankly full of unfaith; the church current, except in a minority of instances is inimical. The fight for one's own spirituality is a stern one. The battle for souls is hotly and bitterly contested, and all too frequently, the amount of victory is small.

All this operates as a deadly discouragement to the average Christian worker. Many a church finding that it can not win souls easily, has ceased to try to win them at all. Joining the church on profession of faith, and "decision day" has robbed many denominations of any samples of real regeneration. In parts of the country, the situation is desperate indeed. There is many a community in the United States where a lifting of the old-fashioned full salvation standard of the Bible will set one down at once as a hopeless fanatic, and a damage and danger to the community. Earnest, sensible evangelists have been threatened more than once in these piping days, with mob interference, urged on by the religionists of this day, just as they were in the days of the great Wesleyan revival.

Stern opposition balks all but heroic souls. To be heroic in the matter of soul winning, requires that one have a great passion for the object in hand. Unless one has a burning desire to see the salvation of his fellows, and to save some from eternal death—a desire that burns ceaselessly night and day, that does not ebb in the heat of summer, or congeal in the frosts of winter, that person will gradually cease to press the battle to the gates, cease to insist on real experiences, and so let down, cool off, subside, that ere long he will be drifting certainly toward the spiritual doldrums that have engulfed, enervated and ruined the multitude of church leaders of the day.

What can give one the enduring passion for the lost? What can so set one's heart on fire that like David Brainerd in his search for his beloved Delaware savages, he would endure the horrors of the wilderness, the stench and nausea of their huts and tents, the revolting food, the lack of association of his kind, the exhausting marches in damp woods, and beds on the cold ground—anything, anything, only that he might induce some of them to give their hearts to Jesus. What is the prescription that will guarantee to keep the heart of the pastor or evangelist hot to the burning for the souls of men who do not care, who laugh at his heartache, and sneer at the salvation of his Lord?

Nothing but the Spirit of Him who came to earth, walked the ways of the world with no where to lay His head, ate food that was given at the generous behest of those who loved and accepted Him, paid His taxes with a miracle, healed with no thought of remuneration, preached with no return but the salvation of the lost, suffered without a murmur, and died with prayers for His murderers on His lips. His Spirit is here to reproduce His life on earth, His love for souls, His disregard of worldly honor and support, in the hearts of those who will admit Him in His fullness. Spirit-filled men and women are the only ones who can get a passion for souls. Spirit-filled men and women are the only ones who can retain the burning gift under the awful stress of these times. "He shall baptize you with the Holy Ghost and with FIRE." ON WITH THE REVIVAL!

"COULD YE NOT WATCH WITH ME ONE HOUR?"

WE are not as nervous and hurried or listless and sleepy about any thing we do as we are about our praying, and it has ever been thus with the Church. There must have been a tone of deep grief, if not of surprise, in the Master's voice that night when He awoke the disciples from their "Sleep on the watch" near the gate of Gethsemane.

But there never was a time when prayer was more needed than now. Only a blind man could believe aught but that the moral and religious conditions of the world are appalling. Sin and wickedness and worldliness have literally eaten the heart out of Christian civilization. Crime and lawlessness threaten to carry this nation into anarchy. The world is still full of political unrest and seems ready to plunge itself again into war with only a very slight pretext; and yet a little while ago, Lloyd George of England said, "If another general war comes, civilization is doomed." Every one in the United States, on the average, attends the movie every third day and the pictures they see there and the characters they learn to admire makes the movie the greatest school of crime and general deviltry that any age or clime ever had since the world began. Bootleggers, moonshiners and other defiers of law and of the constitution are the greater menace because of compromising judges, cringing prosecutors and perjured and spineless witnesses.

And the churches of the day are making an almost imperceptible impression upon these terrible world conditions. A widely traveled editor of Great Britain says, "At least seventy-five per cent of the pastors of England are unsound in doctrine," and it would be impossible to say how large a number of American pastors have departed from the faith. Infidelity in the form of "Advanced scholarship" has invaded the pew, as well as the pulpit, and is everywhere breaking out in practice, as well as being heard in doctrine. In fact, it is the crookedness in men's hearts and in their practices that lays the best foundation for crookedness in their creed. I am afraid of the man who has broken faith with God; if he failed God, he is a poor risk for human trust.

And all the suggested remedies in the way of peace conferences, conventions, programs and man-made revivals are just so many more belts and pulleys in the already overloaded mill. It is not machinery, but fire and steam that is needed. We have form galore; but we are short on power. We have had many speakers and many speeches, now we need to hear God speak. We have had plans and programs, now we need an out-pouring of the Holy Ghost.

Whether it is the conversion of a loved one or the ingathering of a multitude that is desired, our only hope is in God. Whether it is Home Missions, Foreign Missions or

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

Education in which our chief interest centers, we can not get far with it unless we have a revival. Men and methods can not solve our problem; only God is sufficient for these times and conditions.

We can easily think too much about offices, and plans, and policies; for none of these things matter much. O for earnest, continued, believing prayer! O for a mighty down pour of power from on high!

Next Sunday night marks the end of the passing year. May there be a thousand Watch Night Meetings in a thousand Nazarene churches! And may prayer be the dominant note in all these meetings. It is not indifferent, unpurposeful, despairing prayer that is needed; but rather it is desperate, believing prayer for a revival that is demanded.

Jesus will call upon us as He did upon those who slept when that other crisis was on, and may He find us awake and watching!

REMEMBERING AND FORGETTING

WE frequently hear people complimented for having a good memory, but it is just as great an art to be able to properly forget. In fact, one's ability to remember is based upon his ability to forget.

A little while ago I met a man two thousand miles away from Kansas City. He said his name was "Chickering," or some other peculiar name that I never heard before. He asked me if I knew a certain man in Kansas City and when I told him that I did, he said, "Well, now you tell him when you get back that you saw me and tell him that I would like very much to see him." But I said, "Brother, I will not be in Kansas City for some time and I do not always see this brother when I am there." "Well, that's all right," he said, "You just remember my name and what I said and when you do see him you tell him." I then said, "My friend, I have so many important things to remember that I make it a rule to forget the unimportant ones just as soon as I can. So, I promise you that I will forget all about this proposition, if I can, and that I will not make any effort whatever to recall it." We should forget the useless things in order that we may remember the things that are really worth while.

Sometime ago I heard a man try to make a friend of mine recall a very annoying circumstance that had happened years ago, but my friend was utterly unable to recall it and I liked him better and trusted him more.

Ability to forget the slights and petty evils you have suffered at the hands of another is quite as good a thing as to be able to remember the kindnesses of others. If you

can't forget, you will never be able to turn an enemy into a friend or to redeem a friend from one single fault or failure.

It is a great thing to be able to forget your own past sins when once they have been forever "Cast into the depths of the sea." To be constantly recalling the "old life" is one of the very poorest ways to develop Christ likeness and heavenly mindedness.

It is even a good thing to forget your own goodnesses in so far as they may reflect credit upon yourself, for we are in danger always of concluding that we "have apprehended" and when we are satisfied with ourselves our progress is at an end. To be satisfied with *what* you have, but not satisfied with yourself in the use you make of your possessions is to be truly rich.

But to remember your father and your mother, your friends, old and new, and to remember always the Christ who died for you; to remember to be grateful for blessings received and to remember your duties on life's busiest day is to fill your mind with treasures that will never decay.

AN INEXCUSABLE FAULT

OF course it is possible for evil minded people to make stories "out of whole cloth" for the purpose of persecuting preachers and other Christian workers and it is a reflection on us if it can be said that we are ready to accept such stories and give them currency.

But we have all had sufficient warning concerning the dangers which arise from sex to leave us without excuse if we do not abstain from all appearance of evil. The spectacle of "wrecked mariners" along the coast of time is too common for us to forget. "How are the mighty fallen!" And if it were possible to fully exempt the Protestant ministry, how heartless we would be in our condemnation of the "Fallen priests of Rome" and the "Polygamous elders of Mormonism!" But, alas! How often is the prophet checked in his denunciation of criminal carelessness and even of sin by the whine of orthodox Protestants, "So saying, thou reproachest us."

But we have borne enough and there should be no place in the ministry of the Church of the Nazarene for women who show too great preference for the company of men and for men whose conduct toward women must continually be excused. Ministers who are always giving grounds for *talk* either have no religion or no sense and in either case they are not fit to carry credentials from a Christian church. It is possible for any one to innocently blunder a few times, but these *mixers* and *courteous* fellows who *mean no harm* by their intimacy with women and who impose upon the confidence of their brethren and upon the faith of their own wives by general looseness and carelessness are a travesty upon the Christian ministry. God save us from them and from all their weak, cowardly and wretched tribe!

My pastor and evangelist and missionary and song leader and all my leaders must be

above reproach. The chances are ninety-nine out of the hundred that other people will all keep their places with the preacher, if the preacher keeps his place with them, there is, therefore, no excuse for ninety-nine per cent of the *woman talk* that follows some preachers and Christian workers.

It might be well for us to read Dr. C. J. Fowler's treatise again. He argued that if a man had been a great sinner, say an adulterer, during his unconverted days, the fact that he obtained grace in regeneration made it possible to bestow confidence in him and to even make a public teacher of religion out of him. He argued in like manner concerning the man who fell from justification into such gross sin and was then reclaimed and went on into entire sanctification. But he concluded that if a man falls from entire sanctification, the highest state of grace that one can obtain in this world, into adultery, or other terrible and disgraceful sin, then, since he can never have any more grace than that which proved insufficient for him, there can never be ground for sufficient confidence to warrant making him again a public teacher of religion.

There is no doubt but that some people hold their ordination and appointment to the Gospel ministry in too light esteem and that for this very reason they are disqualified for the honors and responsibilities to which this glorious calling entitles one. No one is fit to be a preacher or Christian worker who does not habitually and absolutely "take the safe way."

WE NEED MORE RELIGIOUS EDUCATION

THE Daily Vacation Bible School," which has become a feature in some churches, undoubtedly does possess great possibilities. We have numbers of men and women on the faculties of our schools who could take the lead in this matter and we could have a large number of such schools for the benefit of our children and the children of our neighbors next summer.

The plan generally seems to be to hold the schools for two weeks or more in each community. The Sunday school teachers are the assistants and the work has been found to have great profit. If we should undertake a program of this kind, it would be necessary to begin the preparation for it very soon. The schools should begin to plan their part of it, while Sunday school teachers and others who were willing to help should take up regular "teacher-training" courses now in order to be ready for it.

We ought to be able to have at least three hundred such schools next summer and they would be of untold benefit in the communities where they were held. Most of our own children do not receive any regular systematic Bible instruction, aside from what they get in the Sunday school, and work of the kind mentioned is greatly needed.

One of our Missouri deaconesses has promised to collect data and give us an article on this subject. Be on the lookout for it.

Questions Answered

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

Q. What is the difference between the spirit and the soul of man? Mrs. G. N., Kas.

Ans. The Scriptures speak of the spirit and of the soul, but there is nothing like a definition of either in the Bible. It seems that in some instances *spirit* is used for the immortal principle in man and *soul* for the animal life, but this distinction is not uniformly maintained. When we speak of the immortality of the soul, we are using the word soul in exactly the sense that the Scriptures use *spirit*. It is perhaps best to think of the terms as interchangeable in all except the most technical instances. We are sure that man has a material body and a spiritual, immortal soul; further than this the constituents of personality are difficult to define.

Q. Is Heaven and Paradise the same place? Mrs. G. N., Kas.

Ans. Following out the eschatology of the ancient Jews, there is some reason for using the word Paradise for the state of the saved between death and the resurrection and heaven for the state and condition of the saints after they have received their resurrected bodies; but for all practical purposes, the terms are interchangeable as designating the future blessedness of the redeemed.

Q. What is the difference between Post Millenniumism and Pre Millenniumism? And if millennium means one thousand years, does it refer to that period when Satan will be bound? Mrs. G. N., Kas.

Ans. Reduced to the final analysis: Post Millenniumists believe that Christ will not come until after "The Golden age," while Pre-Millenniumists believe He will come before it. Or, to state it another way, the former believe that the God-appointed means for saving the race of man, as well as the individual in the race, is the Gospel and that the Gospel of Christ will finally prevail over sin and evil in the world in this dispensation; while the latter believe that, despite the influence of the Gospel, "Wicked men and seducers will wax worse and worse" and that the race will finally break down under its own weight of wickedness and that Christ will come at *midnight* in the moral and spiritual realm. Pre-Millenniumists commonly identify the Millennium with the thousand years during which Satan is to be bound. There is a third school—the Nil Millenniumists, which probably has as many or more adherents than any other. According to this view, Christ may come now at any time (agreeing with the Pre-Millenniumists in this), but when He does come it will be for the purpose of judging the world and there will be no one saved after His coming; but there will be a sudden winding up of the affairs of man and nations and the inauguration of the eternal state and order of things. In the Pre-Millennium plan, the whole period

of the Millennium, beginning with the Rapture of the Church and ending with the Judgment of the Great White Throne, will be occupied with the adjustment of earthly affairs and the initiation of the eternal state.

Q. Will you please give description of the tomb of Jesus? S. L. W., Tex.

Ans. No specific description has come down to us from any authentic source and the conjectures concerning the location of the real tomb are so many that the whole matter is clouded with uncertainty. The tomb in which Jesus was buried was no doubt not unlike the ordinary tombs of wealthy Jews who lived in His time. There was hollowed out a considerable cave in the rock and the entrance to this cave was closed with a stone, the weight of which was great enough to make it a good practical door. The cave was frequently dug into the side of a hill and this made the entrance fairly easy. Back in the cave on the sides or at the back there were recesses, or shelves, where the bodies were placed. The angel asked the astonished women who stood and looked into the opened outer tomb, to come and "Behold the *place* [the recess or shelf] where they laid him."

Q. Is Higher Criticism and Materialistic Evolution taught in any of the schools of the Church of the Nazarene? Mrs. G. N., Kas.

Ans. So far as my information goes, there are no Higher Critics or Naturalistic Evolutionists on the faculties of any of our schools and no school would be endorsed by our church that tolerated such teachers. Our school people are our strongest defenders of the Bible as the Word of God.

Q. Does the soul go to heaven or hell, as the case may be, immediately after death? If so, under what conditions? And, if so, why the final judgment? C. J. F., Ala.

Ans. Yes, the soul goes to heaven or hell immediately after death, though of course, in a dis-embodied state. At the resurrection, the just will receive their glorified bodies which will add to the blessedness of their state, while the resurrected bodies of the lost will add to their shame, sorrow and contempt. The final judgment has to do with rewards and punishments and not to the settling of destiny. As an example: Paul has been "absent from the body and present with the Lord" in heaven now for many centuries, but he can not, in the very nature of things, receive his full reward until the records are all finally made up and the affects of his life fully known.

Q. I believe pouring is the Bible mode for baptism. Am I right? C. J. F., Ala.

Ans. I don't know. You see I am an immersionist.

Q. Is there any passage in the New Testament that speaks for or against using musical instruments in the church? Mrs. R. H., Ind.

Ans. There is not. Therefore, the use of musical instruments in the church is a question of expediency and not of law.

Introducing the Preacher



Rev. Howard W. Sweeten of Ashley, Ill., was associated with Revs. E. A. Ferguson and L. L. Pickett in the evangelistic work in the days of the "old constitution." He was then a leader of evangelistic singing and

the Lord led him on out into the regular work of preaching. He has held many successful revivals in the East, South, and Middle West. God has put His seal upon Brother Sweeten's ministry and has made him a great soul winner. He has been a member of our church since 1911, was ordained by Dr. Walker in 1915 and is a member of the Kentucky District. He is in demand for revival and campmeeting work.—EDITOR.

He Shall Save His People From Their Sins

By REV. HOWARD W. SWEETEN.

TEXT: *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (Matt. 1: 21).*

WE are living in days of perplexing conditions and world questions, with many serious problems to be solved; however, whatever problem you may be facing, there is absolutely no one question upon which so much is involved as a proper solution of the question of sin and salvation. All other questions combined only have to do with your present, or at least your earthly future; but your happiness not only for time, but for eternity is depending upon whether or not the sin question is properly diagnosed and settled.

The text is the first promise given in the New Testament concerning Jesus Christ, and it specifically sets forth the purpose of His coming into the world, viz: "He shall save his people from their sins." We feel that these words contain the solution of the world's greatest problem, and they are the divine recipe for a successful, victorious and triumphant Christian life. It is our purpose to show by this text and other Scriptures, that God has both the purpose and power to save His people from their sins, notwithstanding, many professing Christians to the contrary.

It has been our observation that most people who deny the possibility of complete deliverance from their sins are those who have formed ideas of their own without scriptural investigation as to whether they are right or wrong.

If we should speak of living without sin, it would indeed be offensive to many who claim to be Christians, and we would be looked upon as extreme or fanatical, and no

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doubt, it would mean in many cases to become the object of ridicule; but ridicule is no argumentative point, and what we want to know is the truth. An honest man never seeks to evade the truth, but asks for the facts in the case. God says: "Come, let us reason together," and has endowed you with reasoning qualities, insomuch that where knowledge is possible, ignorance is inexcusable. Startling as may sound the statement, "without sin," yet more startling would be the announcement if the text had read "for He shall not be able to save His people from their sins." Think of Jesus Christ bathing the world in His blood, and coming to save the people from their sins, and after such sacrifice and suffering, finding Himself unable to do so, and His mission culminating in dishonorable failure.

In every religion there is a principle of truth or error, which like the first link of a chain necessarily draws after it all the parts with which it is vitally connected. The first two links in the theory of Christianity are sin and salvation; or, first the fact that men are sinners. Second: the fact that Jesus Christ came to save them from their sins. If, with Christian Science advocates, we deny the first, we destroy the need of salvation, for there is no sin to save us from; or, if like many Christians (by profession) we acknowledge we are sinners, and yet deny that Jesus can save us from our sins, we make the plan of salvation to be absolutely a failure. If Jesus Christ can save us we ought to know it. If He can not it is folly to trust Him; for why trust a Savior to save when we know it is impossible for Him to do so?

We can not at this time go into a technical discussion and discriminate between sins and mistakes, except to say that one is voluntary and the other involuntary; one is the result of physical infirmities or mental incapacity; the other is a rational act of volitional quality in which we knowingly transgress God's law; hence, we use sins in this text as interpreted by John in his first epistle when he says: "Whosoever committeth sin transgresseth also the law: for sin is a transgression of the law." To say, therefore, that no one can live in this world without sin, is to infer that no one can live in this world without transgressing God's laws. This is to cast reflection upon the wisdom, goodness and the power of God.

First: on His wisdom, for it accuses God of making a code of laws and laying down a set of governmental principles with which to regulate the conduct of His intelligent creatures, when at the time of His doing so He knew it would be an impossibility for

them to obey. Why charge God with such folly and with being such a task master? He distinctly says that His laws are not grievous. No carnal legislative body has ever been guilty of such a blunder; yet, some would have you think that sins are an essential part of Christian character, and that God has made an infinite blunder in putting the standard too high.

To say that Jesus Christ saves in any other way than in the sense of delivering from the bondage of sin, is only to put Him on the level of a Roman Priest, granting indulgences. Christ died indeed to meet the demands of a holy law, but never in such a sense as to allow the redeemed to violate it. He would be a miserable failure indeed, if He came, suffered, died, yea, and was obedient even unto the death of the cross, only to grant us license to transgress the law He had so gloriously honored.

How pitiful to hear people in their foolish, darkened minds, boasting of the fact that they do not claim to live without sin as though such statements were a mark of deep humility or piety; yet at the same time they claim to be justified. If what they say is true, then sinners are justified, and Christianity is only an ideal and not practical at all. Does salvation only mean to give an intellectual assent to the willingness of Christ to save? If God hates sin in sinners and punishes it, and at the same time excuses it in professing Christians, is He not making an unfair and partial discrimination, which is not compatible with His infinite wisdom and sense of justice? Is it possible that sin defiles a sinner and not a professing Christian? Does God only hate sin in certain people?

Salvation is not merely ideal but practical. John says: "He that saith he abideth in Him ought himself also so to walk, even as He walked." The inference is that if we say we abide in Him and do not walk as He did, we lie. "He that abideth in Him sinneth not."

There is in psychology what we call "the law of contradiction," viz: no thing can at the same time and place both be and not be. A boy can not be noisy and quiet at the same time; a man can not be both honest and dishonest at the same time. It is also impossible to be a Christian and a sinner at the same time. This John distinctly states in his epistle, third chapter and verses eight to ten: "He that committeth sin is of the Devil." . . . "Whosoever is born of God doth not commit sin." "In this the children of God are manifest and the children of the Devil." In what? In that those who are born of God do not commit sin, and those who are of the Devil do commit sin. It is easy from this Scripture to find out, where you are and whose you are. Sin is the dividing line between the Lord's garden and the Devil's cocklebur patch.

Why should a God of wisdom ask you to reckon yourself to be dead to sin if this was an impossibility? What does He mean by

reckoning yourself to be dead unto sin? If you define sin as an act, to be dead unto sin is not to do that act. Why should we continually put up an apology for being defeated when we are distinctly told, "Sin shall not have dominion over you" (Rom. 6: 14)?

Second: A sinning religion reflects on the goodness of God. Unquestionably, God has time and again made it plain in His word, "The wages of sin is death" (Rom. 6: 23). "He that doeth wrong shall receive for the wrong that he hath done, and there is no respect of person" (Col. 3: 25). Such statements as well as a multitude of others, put God's retributive judgment beyond controversy; yet, if these statements be true, and God knows that we can not help but sin, it is certainly out of harmony with His infinite goodness and makes Him to be a tyrannical task master, punishing the innocent. We can not logically punish another unless that one could have acted differently. If there was no alternative, and an act was committed by compulsion, without any degree of choice on the part of the offender, and if the poor creature could not have acted differently, where is the wisdom, justice and goodness of God in administering penalty where there is no guilt? If sin is not volitional, it is an infinite blunder and entirely out of harmony with the best conception of justice to make it punishable. If our conduct is not volitional, then such words as duty, right, wrong, crime, responsibility, reward and punishment are meaningless and ought to be erased from the English language. All virtue is rewarded because it is volitional. All sin is punished for the same reason. Any man may sin, any man can sin, but *no man has to sin*.

Third: A sinning religion denies the power of God, and is the Devil's trump card. Nothing pleases him more than to have some poor, backslidden church member, or apostate ecclesiastical dignitary to advocate that no one in this world can live without sin, and thus deny the power of God. Either God can or He can not save from sin. If He can and will not, then He certainly wills that we continue in sin. How does that sound? If He would, but can not, then Satan has more power than God. How does that sound? "Just can't help but sin," is an expression often heard from professing Christians. Suppose we reverse the expression and say: "We just can't help but do right." We would be looked upon no doubt, with contempt and as a fanatic; and yet it is as reasonable to advocate, "we must do right," as to say, "we must do wrong."

The apostle John says: "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The IF in this text denies the fact that *we must sin*; for to say, if any man sin, is to simply say, he might; but it is also to say he might not. Thus, if any man sin, he has an advocate, does not let the bars down to an open course of sin.

For illustration, I might say: "If any man becomes a victim of disease, we have provided the hospital for his necessity; but this in no wise implies that he is to become careless and expose himself to all manner of disease, because of the emergency provision made in case of need." This would not be wisdom on his part, but rashness; likewise, because God has made provision for an emergency by saying; "IF any man sin," does not grant him the license to continue in a course of conduct, which he knows to be contrary to God's purpose and plan, but is only to be used in case of extreme emergency, when one of God's truly repentant followers has been overcome by the suddenness of temptation, and returns to God with deep humiliation and repentance, in which case, such a course of conduct is seldom repeated; for no repentance or confession is real, that is not followed by genuine reformation.

Thank God, He is able to save all the "whosoever wills!" It is up to you, Beloved. "Believe ye that I am able," and "According to your faith so be it unto you," are still vital

factors in the question of experimental salvation. Is Christianity merely an ideal or is it practical? Is He only a partial savior, or does He save in a practical sense? Does He only offer to save, or does He really save? Is it a fact that God has mapped out a purpose and plan only to find out later that He is unable to execute it? Do we call him Savior because He is willing to save, and can not? Might as well call your humble servant President, because he is willing to be and can not.

I am ashamed to dishonor my Lord by lowering the standard of Christian integrity to a daily routine of sinning and repenting. Let us not do it, Beloved; for, "He is able to save to the uttermost," and He came "to save His people from their sins." So, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God our Savior, be glory and majesty, and dominion and power, both now and forever. Amen!"

ASHLEY, ILL.

Have We Come to the Kingdom For Such a Time as This?

By B. F. HAYNES, D. D.

NOT only is the world, economic and political, out of joint, and filled with unrest and dire threatenings, but the same distressful state afflicts the Church, as well as the world. All the great denominations are in a state of unrest and internal conflict. The Northern Baptists notably, are torn almost asunder over the question of fundamentals. The storm in the Southern Baptist church is about as violent, with its center located in Texas.

Methodism has not escaped the contagion. The two great branches of that church are torn with dissensions over Modernism and the New Theology. The Devil's latest move against these old denominations, is to poison them with heresy, which at once begets two parties within them, one contending for the faith once delivered to the saints, while the other party assails all the sacred fundamentals of the faith.

History shows that such battles are not ephemeral skirmishes, but are warfares waged long and wearily, and are never settled except by separation of the warring factions. The Southern branch of the Methodist church for which we indulged more hope than for the Northern wing, seems also succumbing to the fatal poison, and, together with the rest, to be on the verge of paying the penalty of playing with the fire. Some of the prominent leaders of this church seem to despair of averting a calamitous wreck. Bob Shuler, in his magazine published on the Pacific Coast, utters a despairing note in its November issue, in the following words:

We of the Southern Methodist church, now find ourselves counting the Bishops who are still standing like rock for the old faith, and we are rather pressed, to name more than two or three. We can easily name more, who

are openly with the liberals. The majority are rather noncommittal, a fact that should cause the followers of Wesley to shudder with alarm. The majority of the leaders of our various Boards are in evident sympathy with the modernists. Our Church is being delivered, undoubtedly. There is no great commotion about it. It is silent but sure. It is not a conquest of noise that the foe has planned. It is a gradual and almost unconscious taking over.

Our Sunday school literature has the taint in evidence. Our Mission Board has virtually gone over, body and soul. Our strong resolution of orthodoxy, at the recent General Conference was followed by inviting such a man as Dr. G. B. Smith, of University of Chicago, to teach our young preachers at Southwestern University Summer School. No sane and informed man so much as hopes for a cleanup in our schools. Christian education is fast becoming a joke. Thus the mills grind surely, the mills of the gods of rationalism, of infidelity, of departure from the faith. They are grinding slowly, but when they are at the end of the day, spirituality and revival fervor bid fair to be exceeding small.

We quote these words with no pleasure whatever, but only with deep sorrow of heart. No good man can witness the disintegrating process of a great church, with anything but emotions of regret and anguish. Editor Shuler goes on to say:

The Methodist church may go to defeat, and all signs point that way at the present. Other churches may permit the foe to occupy their citadels and bind their strong men, but God will go forward. My prediction is, that not a generation remains between this day and the formation of a mighty body of believers, the strongest, the most powerful, that ever shook the world. Call them fundamentalists, or what you please, they are massing, from the rivers to the ends of the earth. They are about to break with any and all denominations, when the call of God shall

sound. They will not abide the presence of that foe who would cut the old Book to shreds, depose Jesus Christ from His throne of Deity and rob the heart of man of the mighty change, known as the New Birth and taught by the Fathers whose eyes were fixed on the Cross and whose messages never wandered far from a fountain of Blood.

This is a frightful state of things depicted by Editor Shuler. What a mighty challenge to the Church of the Nazarene this condition and prospect is! Has God brought us to the Kingdom for such a time as this? Are we the advance guard of the mighty body of believers which Editor Shuler sees rising en masse, within the present generation? If so, what a tremendous responsibility it puts upon us. How we should guard scrupulously the citadel of our faith. How we should stand loyally and heroically by every fundamental truth taught in the Holy Word. How we should resist and annihilate the first approaches of modernism, or rationalistic teaching. It is a time when nothing will save us but a position of absolute radicalism in our insistence upon holiness of heart and life and every other fundamental principle, of our holy religion. We are not to let down the bars in our evangel. There must be no abatement in our zeal, or passion for souls, in our evangelism, or in our faithful and fruitful living of the blessing which we profess. All these and nothing less, will keep us ready for any issue Providence has in store for us from the impending and imminent conditions of the great denominations all around us.

A MODERN APPLICATION OF ABRAHAM'S FAITH

By the Late Rev. ESTELLA F. LAMAR.

ABRAHAM is set forth in the Word of God as an example to all generations, as a man of faith. The first notice of his name is in the list of genealogies recorded in the eleventh chapter of Genesis. In the twelfth chapter we read the interesting account of the call of Abraham. God told him to leave his country, and father's house to go to a land—evidently foreign to Abraham, from the fact God said, "Unto a land I will show thee." God had a purpose in sending out Abraham, and so to encourage him gave him the promise "I will bless thee and make thy name great." There is no intimation in the Word of God that Abraham halted or questioned the leadings of God; contrariwise he promptly obeyed (Genesis 12:4), took his wife, Lot and his family, all their goods, and started for the land of Canaan.

No doubt Abraham had many friends to whom it seemed strange that he would undertake such a change not knowing whither he went (Heb. 11:8). The last good bys are spoken, the ties that bound him in the past are severed forever; soon they disappear over the border of the horizon—and Abraham, now a stranger and pilgrim, arrives safely in the land of Canaan.

God followed up this act of obedience by again appearing into Abraham, not with promises of blessings, only, but with promise of an inheritance. But not until Abraham came into Canaan did God give him the promise of the inheritance of the land (Gen. 12:6-7). The first thing he did was to build an altar unto the Lord and call upon His name (Gen. 12:7, 8).

While it is true that he yielded for the time being to a wandering spell (Gen. 12:10) and went down to Egypt, yet when he found he was out of the path of obedience he came back to the place where he first built an altar unto the Lord (Gen. 13:14).

If Abraham had never ventured from his old homestead his seed never would have possessed the promised land.

It is possible to read the thrilling account of

Abraham's faith in venturing out as he did and think it all right for him in his day, but fail to see the application for the need of the same adventurous faith, in the work of God, in our day.

Every one who would become a true follower of God, and live that life of faith without which it is impossible to please Him, will sooner or later come to that place in his experience where there must be a forsaking and renouncing of all sin; and in answer to the real consecration of all to God for time and eternity, the Holy Ghost will come in His sanctifying power, and the soul will be conscious of complete cleansing and filling.

Abraham little knew how his faith would be tried when he obeyed the call of God. In all probability, no mortal man was ever more tried than Abraham when God asked of him (what seemed to be the impossible) to offer up his son Isaac as a burnt offering. Yet Abraham withheld not his son; his faith ventured beyond all limitations. God who required the seemingly impossible, now made it possible. Instead of having to offer up Isaac a ram was provided for him up there in the mountain.

Abraham little realized how far reaching would be the results of his act of obedience until the angel of the Lord called unto him from heaven saying "Because thou has not withheld thy son; in blessing I will bless thee and in multiplying I will multiply thee as the stars of heaven and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:16-18).

God fulfilled His Word; for in the fullness of time, Jesus came as was promised, "in thy seed", referring to Jesus, "shall all nations be blessed". Abraham's faith which he worked out in that immortal act of obedience brought everlasting results by preparing the way for the coming of the Son of God, who closed His earthly ministry by saying, "All power is given unto me in heaven and in earth."

There is no greater expression in the Word of God as to the possibilities of faith than the words of Jesus, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life (Mark 10:29-30). This scripture is not only an expression of the possibilities of faith but is a challenge to the church of Jesus Christ to meet conditions and put God to the test. Jesus openly submitted the truth of His doctrine to the test of experience (John 7:17). If

it holds good to a personal experience of salvation, why would not the truth of this statement hold good in the advancement of His kingdom here on earth?

God grant that we, as the ministers of the Church of the Nazarene, may walk in the old paths and in the good way. Many of the brethren of the ministry in a former day, and some of the present day, have proven that God will supply every need in the same miraculous way as in olden days, when steps of faith are really taken to live from an unseen treasury. We do not deplore the idea of salaries, nor on the other hand, sanction the thoughtless, heartless, and reckless support some pastors and evangelists receive from churches; but we do take the position that in many places, a few saved rejoicing people of the Lord, with a vision of the lost around them, and realizing the need of the ministry of the gospel, band themselves together as willing to do all they can to support a pastor; and yet their best is an inadequate support. Right here is where some of us come up to the issue. To throw ourselves absolutely upon the resources of God and trust Him by whomsoever or however He will to bring things to pass.

REST COTTAGE, PILOT POINT, TEXAS:

Surely we, as social welfare workers, have much to praise God for as we look upon the year's work. We can truly say that it is wonderful what God has wrought in Rest Cottage. Scores have been saved and sanctified and many have been returned to home and loved ones; others are still with us.

Our work is somewhat different from other institutions of its kind. We group our work and have one girl, most trustworthy, at the head of each department. In so doing it is not necessary to have so many workers and we greatly cut down the expense of the institution.

We have two young ladies, practical nurses, in charge of the hospital and are very competent. They are very much loved and appreciated by the ones in their care. Also one of our inmates who has been here for eighteen years, Blind Helen, has charge of the nursery and the babies are well cared for. We are glad to say that Aunt Minnie, who has been away on account of ill health for several months has returned home. She is a great spiritual power and blessing in our institution.

Miss Smith, our music teacher, recently presented her students, fifteen of our girls and others, in a successful recital, in our little Nazarene church. A group of fifteen girls sang the opening and closing numbers. We felt very grateful to Miss Smith for the great interest she has taken in our girls and truly showed that she had put forth every effort in training them, as some of them had only one year of instruction in music. A few of them are more advanced and are making rapid progress. To say the least it was a splendid program.

Miss Sallee, our matron, is much loved and appreciated by the girls. She is sincere in her efforts to restore character and to make strong, noble women with a desire to serve God.

We take this opportunity to thank all our friends who have shown their love and appreciation in giving money and boxes from Dorcas Societies and innumerable things, prayers and good wishes. We have recently received liberal Christmas gifts from our surrounding towns—Sherman, Sanger, Denton, our county seat.

Among the gifts received was twelve hundred pounds of flour several bushels of meal sugar apples, soap, coffee, cooking utensils, cutlery, sheeting, and numerous other articles. The mill in our town, Pilot Point, Texas, has given twelve hundred pounds of flour during the year. We also recently received two checks for three hundred and five dollars from Central Illinois District toward the enlargement of our hospital which is badly needed.

On the arrival of the gifts in the Home we called the workers and girls and prayed, poured out our hearts in thanksgiving to the Giver of all gifts.

Again we want to thank you one and all for your loving interest in mothers' precious unfortunate girls. We wish you a merry Christmas and a happy and a prosperous New Year.

J. P. and MINNIE L. ROBERTS.

"I feel as if I could scarcely live without my HERALD OF HOLINESS, as I am out of reach of either a Nazarene Sunday school or church. The dear old HERALD comes next after my Bible. May God's richest blessing rest upon all the HERALD Family—Mrs. Georgia Cook, Kas."

"I do not think I could do without the HERALD OF HOLINESS. It is all the preaching we get.—Mrs. M. E. Wallace, Mo."

Heaven

By MISS E. CONNELL

Have you not heard of that land far away,
Where souls do immorally bloom;
Where no sorrow nor woe nor death or decay
Pervade that fair land with their gloom?
No midsummer heat or wintry blast
Can enter that world of delight;
No dark clouds of autumn that land overcast,
For the King of that realm gives it light.

In that eden of bliss how exceedingly fair
Are the flowers that perpetually blow!
How sweet the perfume that is borne on the air

Where the amaranthine blossoms grow!
There the river of crystal flows on o'er the strand

While ages eternally roll;
For time is no more in that beautiful land—
The fair paradise of the soul.

What wondrous love did our Savior display
In leaving that home in the sky;
To suffer and die, and rise the third day,
To prepare us a home up on high!
What He endured, ah, who can conceive
To ransom the children of men;
To rend the vile chains of guilt, and relieve
Their souls from the bondage of sin!

LACOMBE, ALTA., CAN.

WALKING IN THE LIGHT WILL BRING US TO THE PLACE OF BLESSING

SHE was a widow, and the small income her husband had left could barely be stretched so that it would cover the needs of five lively, growing children. She did everything that she could to make ends meet, saving a bit here, doing without there, and watching carefully lest there be a tiny leak somewhere. Yet, with the very best management of which she was capable, there were times when the problem was too much for her, and the burden almost too heavy to carry.

One day while reading her Bible, a passage about tithing took a strong hold on her heart. She had heard no one preach on this subject, and had thought little about it. But now she felt led to search the Word of God, and find out just what He had to say about tithing. The result was a deep conviction that she ought to tithe her income. "None of us could have anything in this world unless permitted to use God's ground, and seed, and cattle, and air, and sunshine, and water, and coal, and minerals, and forces of life," she said to herself. "But the Lord who owns this earth and the fullness thereof, does let us use them all. And after we have coupled our labor with His wonderful materials, He keeps only one tenth as His part of the increase and turns the remaining nine tenths over to us. It is a most liberal arrangement, far more generous than men have ever made with each other. Clearly then, one tenth of my income belongs to Him, and I ought to pay it." But her heart sank at the thought. Life had been hard enough when she had the whole sum at her disposal. How then could she possibly manage if a tenth of it should be taken out?

The struggle was severe, and the poor woman spent many hours on her knees after the children were in bed and asleep. Nearly a week passed by in this way, and when Sunday came, she arose with a heavy heart. She got the children ready for Sunday school, and joined them at the preaching hour, hoping that the minister would say something to comfort and help her. But she found herself unable to listen to the sermon, so great was the battle in her soul.

At last she could stand it no longer. Closing her eyes she lifted her heart to God. "Dear Father, I will obey Thee at any cost," she told Him, "and as for how I shall manage on the nine tenths—well—Thou hast said that the just shall live by faith, and that is how I shall live. The God who filled that other widow's empty vessels with oil can make nine tenths of a meager income supply the needs of this poor widow. I will pay Thee the tenth which is Thine, and trust Thee about the nine tenths, and the problem of living." At once the burden was gone, and such joy and peace filled her soul as she had not thought possible. Tears began to flow down her cheeks, and those near her said afterward that the minister's sermon had evidently been a great blessing to Mrs. H—. But they were mistaken; a very different thing was taking place in the widow's heart. For when she laid her small income on the altar, she had placed there the very last thing upon which she had kept a hold.

She did not know she was holding on to anything: no one had instructed her about an entire consecration which could cover all that she was and had. But the Lord had been teaching, and leading her on, until at last she had reached the place where she had dared to obey Him, which meant putting everything into His hands.

She was not seeking sanctification: she knew nothing about it. But she had met the conditions for the blessing. Her all was on the altar, and the fire fell as it always does on a complete sacrifice. Her heart was cleansed, and the blessed Holy Spirit came in and took up His abode.

Life was a different thing from that hour. The joy and peace remained as an abiding experience. And the Lord undertook for her temporal needs,

THE HOME

Conducted by MRS. J. T. BENSON

so that to her utter surprise she got along better on the nine tenths of her income than she had been able to do before on the whole of it.

"I now learned that two can live better than one on a certain sum, provided that one of the two is the Lord," she said. "And I also proved the truth of God's special promise to the widow and fatherless. There are many of them, and they are very beautiful. But when I was staggering under my burden in the old days, I was often tempted to think they were beautiful sentiments which expressed the compassion of God for these unfortunate ones, rather than practical offers of help in the every day affairs of life.

"But now I saw that I had not given the Lord a chance to help me as He wanted to until I trusted my all in His hands. There He took hold and carried my load, and managed my affairs. For the first time I had made it possible for Him to be all to me and my children that He said He would be to the widow and the fatherless."

A few years later she attended a tent meeting and heard clear, definite preaching on sanctification. She knew then what the Lord had done for her that Sunday morning when she had yielded her all to Him; and from that time gladly testified to the experience.

This is a beautiful instance of the faithfulness of our God. He promises to do certain things for us when we have done certain things for Him. The widow did not know anything about this particular promise, and therefore did not ask the Lord to fulfill it to her. But when by obedience to Him she had done her part, He just as graciously and faithfully and completely did His as if she had known all about it.

THE NEW YEAR

The beginning of the New Year is a natural, sharp turn in the road of time. Here we may wisely rest a while and in the peace and quiet and calm of self communion see the long stretch of the road of a single twelvemonths.

We now see how many times the paralyzing hand of procrastination touched the good deeds we went to do, the roseate dreams we longed to transform into actualities. We *wished* to do and we *wanted* to do but we did not *will* to do. The fault was not in conditions but in—us. We were not equal to opportunities.

Habits that we had determined to master, to bring into sweet harmony with our highest self, may still stalk large and insolent before us. They may seem to taunt us that they are stronger than we. They were never made in a day and can not be mastered in a day. An hour may begin the making of a habit; an hour may begin its breaking.

Knowing the right is useless unless—we practice it. Realizing our weakness is profitless unless—we seek to change. We may even grow so comfortably reconciled to faults and failings as to accept them as finalities, to confess them and even boast about them. It is unjust to ourselves and unjust to others.

Life is constantly bringing us to new turns of the road. It may be a birthday or some general

Defend us, Lord, from every ill,
Strengthen our hearts to do thy will.
In all we plan and all we do
Still keep us to thy service true.—Sel.

anniversary in the cycle of the year. It may be some red letter day in the private calendar of our emotions or some date eloquent to us as telling of some joyous "first" or some pathetic "last" time in the sacred diary of the heart. These and numberless other days, hours, or single moments may bring us alone to—the turn in the road.

Then may come one of those rare moments of life, of fine spiritual discernment, of luminous revelation, of coming to one's highest self. In such a spirit the very tingle of the inspiration of the infinite fills us. We seem born again to new, better, and greater things, for we have seen the divine vision—at the turn of the road.—Sel.

OUR RESOLUTIONS VS. GOD'S GRACE

Da nobis Domine hodie perfecte incipere. These are the Latin words which an Archbishop of Canterbury wrote one morning in his diary. They mean, Grant us, Lord, today perfectly to begin. Let us take them as our wish and prayer on this first Sunday in the New Year, and let us repeat them on every new day, for every new day is a fresh beginning. Ponder the difference between such a prayer and the following words, "Today I will perfectly begin." We begin a year or a day aright only when we ask God's forgiveness for our failures in the past, and his help for the present.—W. L. W.

A BOY'S IDEA OF NEW YEAR

"I am going to make the New Year one long Christmas." That is what a schoolboy said last year. Did he mean that he was going to give presents every day in the year? That would be very foolish, of course. Just what did he mean? This is what he said when questioned.

"I have been thinking, what is the good of Christmas if it means giving gifts and getting gifts and going to church and being kind for only one day in the year. It sounds awfully goody-goody, but, after all, it really isn't. I am going to try to give attention to my teachers in school, give obedience to my parents at home, and kindness to my friends everywhere." Then after a pause he continued: "I guess those gifts, if I really do as I say, will be about the best gift I could give the Christ-child."—Sel.

AVENGE NOT YOURSELVES

A young man who had been insulted by another was resolved to have his revenge. He confided his plan to a friend, an old man. The friend tried his best to change the young man's purpose, but the poison of anger had so entered the young man's soul that he would not heed the words of his friend. Then said the old man: "You are determined to be revenged—well, I will say nothing further against it. But let us pray together before we separate." They knelt down and the old man prayed: "It is no longer necessary for thee, dear Heavenly Father, to keep this young man under thy protecting care. He is in open rebellion. He will have his own revenge. And thou hast said in thy word, Avenge not yourselves, beloved, but give place unto the wrath of God; for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. He will not heed thy command, but will take vengeance into his own hands. Now, dear Lord, since he will not listen to thy voice, let him go as he wills. But comfort me, dear Lord, for I am much grieved over the young man—I love him and my soul grieves over the course he is taking." Thus the old man prayed, and the heart of the young man was touched. He too, began to pray. He prayed for pardon, and besought God to drive away from his heart the poison of anger and hatred and to give him a heart of love and forgiveness. The prayer was heard and the two enemies became firm friends.—Sel.

OUR PEDIGREE BY THE DICTIONARY

By Rev. Roy G. CODDING

THY speech betrayeth thee," they said to Peter when he was denying his Lord. So does ours. And our dictionary shows that our ancestors worshiped the same planets, on the same days of the week, as the Hindus in India do today. I think there is uniformity in India in this matter throughout the different languages—certainly in the Marathi language the Hindus call the days of the week by the names of the sun, moon and planets (which they worship as gods) in exactly the same order that we do. Ours are Sunday, the sun; Monday, the moon; Tuesday, Tiv, god of war, i. e., Mars; Wednesday, Woden, highest Teutonic god—Latin, Mercury; Thursday, Thor, god of thunder, equivalent to Jupiter of the Romans; Friday, frigu, Anglo Saxon word for love, and Venus is the goddess of love; Saturday, Saturn. In exact agreement the Marathi days of the week are Sun-day, Moon-day, Mars-day, Mercury-day, Jupiter-day, Venus-day and Saturn-day. "Take ye therefore good heed unto yourselves . . . lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them" (Deut. 4:19).

Thus such common things as our names for the days of the week show that our ancestors had the same daily system of heathen worship that the Hindus of India have today. Consider then our obligation, how we are debtors.

violin, where he caught the rapturous tones the artist replied: "I caught them, your majesty, from the mountains of Norway." He had climbed the mountains and listened to the storm; he had footed the lofty cliffs and heard the vespers of the pines at the time of the sunset breeze; he had heard the midnight litany of the cascades in the darkness. When interpreting these voices of nature he thrilled the world's great heart.

So our lives are great when we have been alone with our God and have fathomed the height and the depth, the length and the breadth, of God's unwordable love through the revelation of the Holy Spirit, enlightening the sacred word. Thus are our souls prepared to illustrate the true greatness of our master.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even resound with sweet music.

PHILLIPS BROOKS.

MISSIONARY CONVENTION—PITTSBURGH DISTRICT

The Woman's Missionary Society of the Pittsburgh District held its first annual convention at East Palestine, Ohio, Mrs. Maud Tompkins, District President, presiding.

A very able address of welcome was given by Mrs. J. C. Curry, local president of the East Palestine society, to which Mrs. Maud Tompkins gave a very fitting response.

The convention was well attended. Special singing was rendered by Dr. and Mrs. J. H. Sloan, Rev. Geiter, pastor of the local church and others.

A very scholarly paper on "What Shall We Study and How?" was read by Mrs. W. A. Hill, our Superintendent of Study and Publicity. The convention voted to adopt this paper and present it for publication to our missionary paper, "The Other Sheep."

The convention was highly honored by the presence of Rev. Mrs. S. N. Fitkin, Brooklyn, N. Y., our General President. Mrs. Fitkin is a woman of very striking personality and unusual ability, accompanied with much grace and power.

On Saturday afternoon she gave the convention a very interesting missionary address using the "Good Samaritan" as her subject, which made a profound impression on all hearers and will not be forgotten.

On Sunday afternoon Miss M. A. McClellan, returned Missionary from Burma, India, gave a very inspiring address.

The convention was characterized by an evangelistic spirit, and splendid sermons were preached by Dr. Sloan, District Superintendent, and Mrs. Sloan and Miss M. A. McClellan to which quite generous altar response was accorded.

Not least among the splendid features of this convention, was the financial report of a drive, which Miss McClellan and the first Vice President made on the District, in the interest of the "Lehman Work" and also of the money raised at the convention.

MISSIONARY DEPARTMENT

A WONDERFUL ALTAR SCENE

One of our missionaries, writing, tells us of the opportunity he had to preach in one of the large M. E. churches to an English congregation. He states that he was asked to preach four times, and God wonderfully blessed and used him. Over one hundred different people knelt at the altar and claimed to find God. He further states that all but a few of them had never knelt at an altar before, nor been saved. Just think of one of our precious missionaries being invited to preach to a large English congregation, where possibly the altar call is not the regular order to say the least, and yet in four services having a hundred praying through at the altar. We feel this is a most wonderful report. We refrain from mentioning the name of the missionary or the country, believing it would probably not be best, as it was written to us not for publication but in a confidential letter. However, we have the letter in our files to verify the statement. We are passing this good news on so that you will know God is graciously blessing our missionaries, not only in their work among the heathen but also in their work among English speaking people. We give God the glory and press on for greater victories.

E. G. ANDERSON, Secretary.

Do you think this one of the ninety-seven missionaries for whom we are pleading should be recalled?

At our last District Assembly, the Woman's Missionary Society assumed an obligation of \$2,500.00 toward the support of the "Lehman Work" in Africa; \$1,213.64 in cash and pledges was raised on the drive and \$1,357.10 in cash, and \$69.90 in pledges was raised at the convention, making a total of \$2,640.64 or \$140.64 more than had been pledged. We give God all the glory for this wonderful victory.

MRS. MAUD TOMPKINS, President.
MRS. J. C. ALBRIGHT, Cores. Sec'y.

AN APPRECIATIVE FAREWELL

By REV. FRANK FERGUSON

THIS finds us four days out from Buenos Aires. After having been away from the United States a little over eight years we feel that we shall be almost strangers in our native land.

Having made the necessary arrangements for our return on furlough, in the midst of many necessary errands and jobs, we were invited to Brother McHenry's to spend the afternoon on Wednesday before our sailing. They kept it rather secret what was the object of our gathering that day and hour, so when we arrived that very rainy afternoon when the rain had almost kept us away, we found the house full of people who had gathered to give us a farewell.

After songs and prayer each of the workers spoke a few words and Brother McHenry read from the Scriptures. Some of the Sunday school children sang, and Masters Paul and Charles Miller sang a duet.

When Sister Miller had spoken about how God had wrought there was no need of further program, because the natives who had been blessed since the Church of the Nazarene began work in Buenos Aires, and some with whom we had come in contact before, took their liberty, and amidst tears and shouts of praise showed forth the Lord's doings in testimony of His saving and some of them of His sanctifying power.

Refreshments were served, and above all it made our hearts glad to know that our labor is not in vain in the Lord, and we are beginning to see some fruits of the efforts put forth in the Argentine.

There were present about fifty representing the two congregations and some from the Sunday schools,

with a few from other congregations who are being blessed through this channel.

"Remembrance from the Church of the Nazarene in the Argentine to Brother and Sister Ferguson," is a translation of the headline on a parchment presented to us by the assembled friends. It bears some forty-odd signatures.

Before sailing we were presented with three large envelopes containing postal cards. These were marked to be opened after we had been out at sea three days. We found them to contain over thirty cards written by different members of the Sunday schools and congregations.

We appreciate these remembrances and good wishes of those among whom we have been labouring. Each of the cards contained some Scripture reference.

God is hearing and answering prayer. Let us all continue to aid in the growth of this tender plant by our continual prayers and gifts as God may enable us.

BIBLE CONFERENCE AND BAPTISMAL SERVICE AT TA MING FU

For four weeks Rev. and Mrs. Kiehn have been teaching the native workers and Christians. We have had about fifty people attending this Bible conference, the largest one in our work in China. There were four or five classes every day, besides an early morning prayermeeting, an evangelistic service at 10 o'clock in the morning, and one at 7:30 in the evening. We had with us for several days Rev. Nowack, of Honan Province, who gave Bible instruction which was very much appreciated by us all. Also the National Holiness Mission's native evangelist was with us and preached the Word to the edification of all who heard him.

On Sunday, October 1st, was the climax, when thirty-five were baptized and fifty-six were received into church fellowship. We had been looking forward to just such a day here at Ta Ming Fu, for while famine conditions prevailed we could not take any into the church, as the poor people would all want to join in order to get help. But since things have come back to normal it is easier to know who comes for salvation and who comes for material help. Even now it is difficult to know what to do in some cases, but God knows the hearts. We solicit your earnest prayers for these new members of the Church of the Nazarene. Our highest wish for them is that they all may be filled with the Holy Ghost and on fire for God.

Our schools are in full swing. We have over eighty boys and girls enrolled, and there are others coming later.

Yours in His happy service,

A. J. SMITH.

BEACON CAMP FOREIGN MISSIONARY VICTORY

If ever we doubted the place that God gives to foreign missions our experience at Beacon campmeeting in the summer forever has settled that question.

We planned a full afternoon for our rally—a good program, with Rev. Geo. J. Franklin as the principal speaker. But no provision was made for an offering, as a very heavy campmeeting debt seemed to bar this as unwise. But God saw things differently, and as Brother Franklin brought his heart-searching message to a close and the meeting was dismissed without an opportunity for the people to express themselves in gifts, a strained silence settled over the whole congregation and a keen realization that the Spirit had been grieved.

God's own people are quick to sense a mistake. They therefore immediately provided for a second rally with an offering. Again God blessed Brother Franklin and his message, and when the cards were passed about \$250 was given in cash and pledges. But this was not all. Special blessing and power rested upon all of the meetings. Current expenses were easily met, and at a remarkable service Sunday morning the formidable campmeeting debt was all provided for. Then under special inspiration one of the brethren again brought forward the foreign missionary need, starting the subscription with a hundred dollar pledge. This was quickly followed by others as the people caught the vision until, amid shouts and songs of praise, the amount reached \$1,010. Truly it was a blessed time and stood out in strong contrast to our first meeting. This proves that God never can countenance selfishness and that, as our District Superintendent reminded us even a campmeeting can not afford to keep for itself all of its income but owes at least its tithe to the needy ones outside of its immediate influence.

E. M. DARTON, Secretary.

OPEN FIELDS AND OPEN DOORS ARE WAITING

It is just as true today as when Jesus spoke the words 1900 years ago that "the harvest truly is plenteous but the laborers are few." Almost any where you go in this great nation you can find ripe harvest fields of hungry humanity just waiting for the laborers to enter in. Why then the dearth of laborers in needy fields? Is it because there are not enough preachers in the land? I hardly think so. Almost every where I go to conduct a revival there "bobs up" any where from one to a half dozen who say they "have a call to preach the gospel." God bless them! I have no right to dispute their word. But the question comes to me, that Jesus asked in the parable, "Why stand ye here all the day idle?" when it is evidently now the eleventh hour of the gospel day. Are you waiting for some one to hire you, as those fellows were in the parable? Well, Jesus says, "Go ye also into the vineyard and whatsoever is right, that shall ye receive." Can you claim that promise, defy the Devil, and tell him you are not afraid of the poor house, and with an unflinching faith in Philippians 4: 19, roll up your sleeves and jump into the harvest field and go to work? If you do not, you might hear the awful wail of poor lost souls crying out "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). It would be sad if they would point their finger at you, at the judgment bar, and blame you for it. I heard "Uncle" Bud Robinson say recently "that it is reported that 32,000 churches in the United States are closed up." Absolutely nothing going on in them, but given over to the owls and bats. Perhaps most of these churches will be closed against a real fire baptized second blessing holiness preacher, but not all. Many of them are in communities where the people are hungry and would be glad to hear the gospel preached in all its fulness and would gladly "pay the bills." And even if you could not get into a single church in the land, you can go almost any where in warm weather, build a brush arbor, or fix some rough seats under the shade trees, make a little pulpit and erect a "mourner's bench," and go to praying, preaching, singing and shouting and the first thing you know the fire will fall and the crowds will come to see the fire (for fire always draws a crowd) and you will soon have an altar full of seekers weeping their way through to victory and full salvation. This is not a flight of imagination, for I know whereof I speak, for I have tried it time and time again with good results. I never felt able in my life to own a gospel tent but I did not let that stop me. God has given me many good revivals right out under the shade trees of some convenient grove, with flickering torch lights to meagerly light the grounds, and scoffers and ruffians to look on, and laugh and jeer, and disturb the meetings, but in spite of these adverse circumstances God would give a harvest of souls, and with great joy I now look back to these scenes of battle, and see quite a number of holiness churches organized and established as a result. I give God all the glory.

Last spring a dear brother here in Ohio (G. W. Erskine) bought a tent "by faith" and asked the writer to campaign with him during the summer. We did not have the promise of a cent from the Home Mission Board or any church, but we felt indeed that we were sent, so we had sense enough to start, and soon got on the scent of the Devil, and God blessed the good sense we did have by giving us scores of souls saved and sanctified and the cents came rolling in by the multitude all dressed up in nickel, silver and greenbacks, until the tent was paid for, all expenses paid and our needs supplied. I say, glory to God!

Now I am not advancing the thought that we can get along without a Home Missionary Fund. I only wish that dear Brother Herrell had a million dollars at his command to push Home Missionary work with right now. He needs it and could use it. But because he and our District Boards have not sufficient funds for extensive work, is that any reason you and I should stand "all the day idle?" A thousand times, NO! My fellow evangelists, I am persuaded to believe that Sam Jones was right when he said it took three "G's" to run a revival and they were "Grit, Grace, and Greenbacks," so if we will furnish the grit, God will furnish the grace, and if we treat the people right, they will generally furnish the greenbacks, so come on, boys, as "Uncle Buddie" says, "let's do the thing" and we will soon make it so hot for the idler standing around that we will have three "G's" for him also, and they will be get in the fight, or get out of the way, or get run over. God had to weed out 31,700 from Gideon's army that were "fearful and afraid" according to the Bible, but what He did to the Midianites with the 300 that were left "was a plenty."

HOME MISSIONS AND EVANGELISM

In closing I might say that all we preachers, evangelists, and pastors, must have as a predominant motive for engaging in our work, a passion for lost humanity. "Jesus was moved with compassion when he saw the multitudes." The financial question should be of secondary importance. It is true that the "laborer is worthy of his hire," and "they that preach the gospel shall live by the gospel," but God forbid that we should let this interfere with our work of winning souls. A lawyer may be a successful lawyer without having any love for his clients, and a physician become a great practitioner without any love for his patients, but you and I will never make a successful soul winner unless we have a burning, intense, undying love for lost humanity.

Brethren, ours is a Divine calling, not a mere professional calling of our own. Let us endure hardness then as a good soldier of the Cross.

God will see us through. Come on! Amen.

W. W. LOVELESS, Evangelist.

London, Ohio.



REV. J. G. MORRISON

ONE OF THEM

Rev. J. G. Morrison is one of our District Superintendents laboring on a Home Missionary district. He is an able, well trained man with years of experience in the work of evangelism. He is giving his life for the spread of scriptural holiness. He is not only a good preacher but an able writer. We invite our people to join us in prayer for Rev. Morrison and the other faithful District Superintendents receiving part support from the General Board of Home Missions and Evangelism.

The Holiness Movement has spent many thousands of dollars in sending evangelists across the country in holiness meetings and to spread the doctrine of holiness, but established nothing that would really conserve their efforts and sacrifice. Rev. Morrison, with our other live holiness evangelists, is not only spreading the doctrine, but conserving his results. Money spent in this kind of holiness evangelism will pay the greatest dividends.

There are several more states in the Union that should be set off as Home Missionary Territory and good strong live holiness evangelists placed on the field to direct the spread and conservation of the work of holiness. This we mean to do as fast as the support of these men can be provided for.

Our present need is to properly support these men and help them to succeed. Any one desiring to assist this branch of the Lord's work may send their offering to N. B. Herrell, General Secretary, 2905 Troost Avenue, Kansas City, Mo.

THE DAKOTA-MINNEAPOLIS DISTRICT, ITS SIZE AND OPPORTUNITIES

The Dakota-Minneapolis District consists of the south half of North Dakota, the south half of Minnesota and the whole of South Dakota. It is in the great wheat belt of the nation, and is also prolific in other cereals. It is completely settled with a virile, Scandinavian-Teutonic-American population; most of its foreign peoples now being in the second and third generation, hence wholly American and intensely progressive. In length it requires two twelve-hour days and one night to reach from one corner to the other traveling on the swiftest trains. It has fully fifty great cities of five thousand population, or over, in which there is not a Nazarene church, and as many more under five thousand that have not a single person in them professing holiness.

Our people are slow to respond to the high standards of the Nazarene church, but for the most part, when they have responded they become veritable pillars in the great cause. Once lead the people of Scandinavian or Teutonic blood to the grace of full salvation, and they are up for repairs less than any other nationalities.

We need fifty great revival campaigns in, as many of our larger cities. We need fifty more campaigns in fifty of our cities of less than five thousand population. We need one hundred school house and crossroads campaigns, before we will have hardly touched the fringe of this great territory.

We now have a good start in this District. We ought to have, within the next five years, an even hundred churches. This not only can be done, but it MUST be done, or America will be endangered. And once we lose America we have lost all. As goes America so goes the World. Our effort, under God, must be to save America, or else all will be lost.

Most of our churches have just started. Five years will measure the life of the oldest. The ones already started, need buildings erected, and the regular church work developed, as well as a continuous evangelism. With all this on our hands, we sorely need the assistance of the General Board of Home Mission to inaugurate the campaigns in the multitude of cities and villages where now there is no standard of holiness erected. Once gather a Nazarene constituency in these northwest states, and they will soon put a young and stalwart shoulder under the great burdens with which the Church of the Nazarene struggles.

J. G. MORRISON, Dist. Supt.

GENERAL ASSEMBLY PLEDGES FOR HOME MISSIONS AND EVANGELISM

The pledges made at our last General Assembly for the work of Home Missions and Evangelism are now due. There is less than a year left for us to work before the next General Assembly will convene. Let us all join in and pray mightily for a revival to sweep through our church these next eleven months, then let us have these pledges paid and that will enable us to open up several centers of revival fire.

Brethren, God has called us to evangelize the multitudes in our home land. There are multiplied thousands swarming our cities today on their way to the burning pit, unless we get the gospel to them.

Please send your pledge money to N. B. Herrell, Gen. Sec., 2905 Troost Avenue, Kansas City, Mo.

A BUSY SUMMER

We have been busy for the Lord the past summer, and have just returned from the New Mexico District where we have been laboring the past three months. God has been giving me victory all along the line, and many souls have prayed through in old-fashioned way. Glad to get back on the Kansas District once more after being gone one and a half years.

Have some open dates after holidays, write soon, calls are coming in.

F. E. PUTNEY, Wichita, Kas.

THE GENERAL COURT OF APPEALS

There has been some irregularity and lack of understanding in regard to the work of this board. In order that the rights of our ministers may be properly protected, the church has provided a court of appeals where the manner of trial and the evidence in any case may be considered by a court entirely separated from local conditions. The character and good standing of a minister are very sacred. In many cases this is all he possesses. It is, therefore, important that the rights both of the church and the minister shall be carefully guarded.

The General Court of Appeals is expected to do three things very carefully and fully. First the court must pass upon the character of the charge. Is the minister charged with a real crime or such offence as will bar him from the church and the kingdom of grace and glory.

Second the Court must consider the manner of the trial. Has the trial been conducted in proper and legal way. Did the accused have proper notice and did he have an opportunity to prove his innocence, if he claims to be innocent. Did those in charge of the case have opportunity to prove the charges. In short was the trial fair and right toward both parties.

In the third place, the Court of Appeals must examine the evidence in every case and determine whether or not the evidence produced in the trial justifies the findings of the trial court. In order to do this it is necessary, as all will see, that a complete record of the charges and all the proceedings be furnished the court of appeals. This should be done by the official records, not by letters written by individuals who are in some way interested in the case. Our people should be very careful about the records when a minister is accused and tried. The accusation, the notice of trial, the manner of procedure, the testimony in full, the findings of the trial court, and event the announcement of the verdict should all be carefully recorded and preserved as the official records of the case.

When the case is presented to the Court of Appeals, each side is entitled to an attorney or counselor. Each case is new to the Court of Appeals and each side of the case should be presented by some one who is familiar with the testimony and the arguments in the case. When a minister has been expelled, the church becomes the prosecutor and should have a minister authorized to present the case to the Court of Appeals. Also the accused party has a right to a counsel or attorney who will present the case and all arguments in the interest of the accused. If these few suggestions were carefully observed by our people it would greatly simplify the work of the Court of Appeals.

H. D. BROWN, *Chairman.*

Seattle, Wash., Dec. 7, 1922.

SUGGESTIONS FOR THE USE OF THE PROGRAMS FOR THE YOUNG PEOPLE'S SOCIETIES

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

THE programs are intended as helps in our young people's work. To be successful they must be used in such a way as to produce the best results. There are three general plans that can be used to advantage with the programs. One leader can read all the references and discuss each personally. This way the leader can connect all passages and make the outline appear more unified. The second method is to have one leader who shall give out the references to different members and have them to read and discuss their references. Thus more people participate in each program. Another plan is to have two or three leaders that shall be responsible for different parts of the outline; and have each leader discuss his part of the references. By this method fewer persons take part in each service but they get more practice and training in leading the meeting.

The topics for discussion should be given out at least a week before they are used. Thus time is given for the members to prepare their discussions on the topics. Always use those for the topics that are able to speak to the point. A long drawn out discussion of any topic is the surest way of killing the spirit of the service. It is well to try to make the discussion of the references and the topics applicable to young people.

Much depends upon the person in charge of the programs. A good leader must be alert, aggressive, speaking to the point, and spiritual in making applications. Try to have every member of the society at some time or another take charge of a program. Any member of the society by a little urging can be persuaded to lead a service. Have as many persons take part in each service as possible. Try to

make all discussions original, free and from the heart.

Do not let the lessons become dull, formal, perfunctory, lifeless. Let the Spirit lead. Aim to give something that will be a blessing to some one present. Let every message carry the spirit of evangelism. Get all that read references to speak upon them. Just a few words from the younger and weaker members means much to them, and will lay a surer foundation for spiritual growth than any other thing. If possible confine all discussion to the young people. In some societies this is impossible because of scarcity of young people. But when older persons are used be sure that they are sympathetic with young people; that they will not speak at rather than to the members of the society. Vary the method of leading the meetings. One meeting have one leader; then next have the references handed around to several. Variety is the spice of young people's work, as well as of life.

In some societies all the material in the programs will be used to advantage; in others because of the fact that there are better trained and more experienced young people just a part of the programs will be used. Do not make the lesson take too much time. Remember that there must be songs, prayers, and testimonies. Testimony will make stronger Christian young people, so let us not take so much time for the programs that there will be no time for testimonies.

Above all things let our young people get the Spirit of God in their hearts and seek His guidance in their services. He alone will be able to make our meeting worth while.

"I can not afford to be without the dear old HERALD of HOLINESS. The food in it is so nutritious that my soul flourishes on it from week to week.—Mrs. May Belle C. Morgan, Texas."

CHICAGO CENTRAL DISTRICT

We have just finished our First Quarter on the Chicago Central District. One word would express the situation and that word is "opportunity." We have covered the situation in a general way. We have had three good tabernacles erected already on the District. We dedicated one church really worth \$50,000.00.

We have been having a good Missionary drive with Brothers Eckel and C. E. Roberts and they are doing fine work.

The main burden of our heart is to get the gospel of full salvation to the 10,000,000 of Wisconsin and Illinois. In fact we find as a General Superintendent recently wrote us that our Nazarenes want to push the work of salvation more than any other. And we find that there is a craving and longing among our people for an old time revival. In fact we can see good signs of it all over.

We have received a most hearty response to our letter we sent out November 8, from all our pastors and workers and many officials not on the District, assuring us of their co-operation in a most aggressive campaign. We have plans well under way to get some twenty tents and scatter holy fire all over Wisconsin and Illinois. Many have already pledged to help buy tents and some individuals are buying them.

We are especially interested in the great state of Wisconsin. We have had some of the most encouraging offers by holiness people in that great state. We have assurance of some four tents already and it looks now that it would take a dozen tents. Let us pray much for Wisconsin.

Personally we were never treated better in our lives. People have received us with open arms and old Chicago Central really wants to do something. Do pray for me, I always need it.

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

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

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

JANUARY FOURTEEN

Sanctification Subsequent to Regeneration

After regeneration there is the further work of grace of sanctification. Regeneration is but the beginning of the Christian life. Regeneration frees one from the guilt of actual sins. There remains in one the sin principle. This is removed by sanctification.

I. The apostles were regenerated before Pentecost.

1. They received Christ and were born of God. John 1:11-13.
2. They had forsaken all to follow him. Matt. 19:27.
3. They were converted. Matt. 9:6.
4. Their names were written in heaven. Luke 10:20.
5. Jesus gave them peace. John 14:27. Rom. 5:1.
6. They were not sanctified. John 17:17.

II. The apostles were sanctified on the day of Pentecost.

Acts 1:12-14; 2:1-4. Rom. 15:16.

They were made holy. Eph. 5:25-27.

III. The Samaritans:

1. They were converted under the ministry of Philip. Acts 8:5-12.
2. They were subsequently sanctified under the ministry of Peter and John. Acts 8:14-17. Rom. 15:16.

IV. Paul.

1. His conversion. Acts 9:1-16.
2. His subsequent sanctification. Acts 9:17-18.

V. The house of Cornelius:

1. Was justified. Acts 8:40; 21:8; 10:1-6.
2. They were sanctified under the ministry of Peter. Acts 10:44-48.

VI. The Ephesians:

1. They were disciples. Acts 19:1.
2. They were believers. Acts 19:2.
3. They were subsequently sanctified. Acts 19:1-6.

VII. The Romans:

1. They were saints. Rom. 1:6, 7.
2. Paul exhorted them to go on to perfection. Rom. 12:1, 2; 16:25-27.

VIII. The Corinthians:

1. They were in Christ. I Cor. 1:30.
2. They were yet carnal. I Cor. 3:1-3.
3. Paul exhorted them to go on to perfection. II Cor. 7:1.

IX. The Hebrews:

1. They were babes in Christ—converted. Heb. 5:12, 13.

2. They were exhorted to go on to holiness. Heb. 10:19, 20.

Topics for discussion:

1. Regeneration is the first step in Christian living.
2. Sanctification is necessary because sin—the principle of wrong doing, the carnal mind—remains in the heart.
3. Sanctification is the second step toward heaven.
4. To stop at conversion and try to live a Christian life means that the actual principle that inspires wrong conduct remains in the heart, and evil conduct is always inspired by an evil heart.
5. The converted person tries to conform his outward life to a conduct without sin; but in his heart there is a continual conflict between the desire to do right—inspired by Christ—and the desire to do wrong—inspired by carnality or depravity. In most cases the desire to do wrong gains supremacy.
6. The converted person realizes that he must live without sinning; but the great problem is to live thus when sin continually drives him to do evil.
7. In sanctification this propelling desire to sin, this tendency to evil, this carnal nature, is taken out by the indwelling of the Holy Spirit. There is no more conflict between a desire to do right and one to do wrong. The sin principle is gone.
8. To cut a tree down at the top of the ground, or to cut off the branches, means that the following year sprouts will grow up from the old stump. The stump is the source of the life of the tree. If the stump remains the sprouts will grow up every year. But grub out or pull up the stump and there will be no more sprouts. The source of the sprouts is removed. Conversion is like cutting off the branches, or cutting the tree down at the top of the ground. The actual sins are forgiven or cut off. But the stump, or the sin principle remains. Sanctification is similar to pulling out the stump or the source of sin. The roots of sin are all removed.

OLIVET UNIVERSITY NOTES

One of the advantages of any school is its activities and numerous ways of obtaining and doing good. Olivet University is not without its share in this respect. All its activities, however, are guided by sane Christian principles and prove to be a real asset to the student.

A very interesting class called The Song Writers has been organized. Its formation has been largely due to the efforts of Evangelist Washington Sherman, who first suggested its organization. The class meets weekly under our expression teacher, Professor Stahl. Its purpose is to compose gospel songs and set them to music, all of which is to be done by local talent. Eventually Rev. Sherman hopes to be able to publish a number of songs thus composed, which shall be a permanent influence for good ever glorifying our heavenly Father.

A very interesting feature of school life has been the annual Aurora campaign. It was a contest between two groups of students, each group symbolized by one of the school colors, purple and gold. The purpose was to secure subscriptions to our student publication, *The Aurora*. A spirit of friendly rivalry existed between the opposing sides calling forth the best methods. Intense interest was shown and enthusiasm ran high. In the end a goodly number of *Auroras* had been sold and the campaign proved a wonderful success.

A musical recital was recently given by the piano students of Professor S. R. Burkholder. Splendid talent was displayed and several unique numbers were rendered.

A few days ago Mr. Charles Brandon Booth, grandson of General Booth and who is now president of the Prison Reform work, spoke to us in chapel. The keynote of his speech was "Giving the prisoner a chance." He vividly portrayed existing conditions and made us feel keenly our responsibility to those behind prison bars and their families.

Rev. C. E. Roberts and Rev. Eckels began their missionary tour of the Chicago Central District, at Olivet. They were with us for a number of days and brought to us inspiring messages during the chapel hour.

Thanksgiving has passed into history, but those at Olivet will not forget the bounteous repast enjoyed by all. Through the faithful labors of our pastor, Rev. R. L. Wisler, who made the arrangement possible, the good citizens of the town came with us bringing baskets loaded with many a tempting dainty. We were all together as a great family partaking of the goodness of our bountiful Father. May the Lord bless those with the riches of His grace who made possible our joyous Thanksgiving.

The Olivet Gospel Band is a student organization of great significance. Just recently they have purchased a new truck thus enabling them to aid the neighboring churches during revival meetings and on special occasions. This offers an excellent opportunity for spiritual growth and development. The students are heartily endorsing this work and rejoice to tell the glad news of salvation.

December seventh Dr. Mohammed Allah, a former priest in the Mohammedan religion, spoke to the students in our chapel service. He speaks thirty-two different languages and has spent twelve years in Oxford University. As he spoke to us of his own conversion and how the light broke in on his soul, our hearts were made to burn within us and we realized more than ever before the universality of salvation. He very touchingly related the story of

Rev. William Howard Hoople — An Appreciation

"I'll go singing, I'll go shouting on my journey home

Till the day breaks o'er the hills."

In the early morning of September 29, as he had so frequently sung, the day broke, and Rev. William Howard Hoople passed triumphantly into the Eternal City where the sun never sets because the Lamb is the light thereof. In his death the eastern end of this country has lost one of its ablest and strongest advocates of Bible holiness.

Genuinely converted in a Y. M. C. A. meeting when about twenty-one years of age and not long afterward sanctified, as a second work of grace, he threw into religious work the vigorous enthusiasm and unrestrained energy of healthy young manhood.

As the only son of a wealthy father of sturdy Christian character, he had the advantages of solid Christian training of the old school, and faced the many temptations which great wealth places before youth but never wavered in his loyalty to the Lord. His life was a constant exemplification of the experience of perfect love which he preached so effectively. He lived in the thirteenth chapter of First Corinthians. As the years passed he naturally changed some of the buoyancy of youth for the maturity of manhood but continued to "grow in grace" maintaining the same interest in getting souls saved and sanctified and "getting blessed" himself. While his life here on earth was comparatively short, he packed into it an energy, enthusiasm and Christian industry which brought immediate results and inaugurated movements which with widening influence will roll on and on and only eternity will reveal the harvest.

In the year 1893 the Lord laid on his heart the need of organizing a number of churches in Brooklyn, N. Y., which would stand definitely for the "second blessing" and be supported by the free-will offerings of the people. A plain wooden structure was erected early in 1894 and given the name "Utica Avenue Pentecostal Tabernacle." True to the call of God, he devoted talent and means to pressing this work and in a short time there were three churches in the city which were organized as the "Association of Pentecostal Churches of America." The name "Pentecostal" was particularly endeared to the hearts of those concerned as it came from the Lord as a name which should signify what this new denomination stood for. This association grew until, in 1908, it numbered over thirty churches, and then united with a western body of about the same size known as "The Church of the Nazarene," taking the name "The Pentecostal Church of the Nazarene."

Brother Hoople possessed in a remarkable degree several outstanding qualities which will long inspire those who knew him. Always a courteous Christian gentleman, honorable and kind in all of his relations with his fellows, he recognized no condition of race, quality of birth, or degree of wealth, but fellowshiped one and all of those whom he felt to be children of the King.

One of his striking characteristics was the virility of his Christian character whereby he appealed so strongly to young men. There was

nothing about him to portray the weakened, anemic, effeminate Christ of the Italian painters. On the contrary, he lived and moved where men dwelt and thought. His religion never lessened his manhood but ennobled and enriched his masculinity. As men touched him, they felt the vital, pulsating life of a real man—living an active man's life, entering into his work and his play from a man's standpoint—yet always Christian, clean, noble, strong and commanding, a born leader but never an ecclesiastic.

As a husband and father, it is sufficient to say that he adorned these relationships, leading his wife into the same blessed relation with the Lord which he himself enjoyed. Two of his children are now missionaries of the Cross on foreign fields.

As a friend, he was the embodiment of loyalty and no circumstance nor insinuation could influence him against a friend. He was a shining example of one "who thinketh no evil"; once chided for being "too easy" he replied, "I can not conceive of the Lord ever finding fault with one for being too merciful."

We contemplate his widening vision. First, his earnest efforts to get souls saved, then the realization of the need for conserving this work and the organization of churches in Brooklyn. Then the active evangelization along the Atlantic coast resulting in the organization of over thirty churches and the joining of forces with the "Church of the Nazarene" and numerous other bodies of like faith.

Then the war called him to the enlarged audiences of thousands of soldier boys in France. From there he caught a glimpse of China's unsaved millions and cried with youthful enthusiasm, "Here am I, send me." But in the short span of fifty-four years, he had crowded the work of a century or more and instead of China the Lord said, "Well done, come home."

When as a young man he stood at the threshold of life he saw two paths opening up before him. One was bright, glittering and brilliant. At the end were these words:

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

Along the other path was Christian sacrifice and duty but at its end was written:

"Soon their earthly beauty blinds not,
No excess of brilliance palls,
Salem, city of the holy,
We shall be within thy walls!
There beside yon crystal river,
There beside life's wondrous tree,
There with naught to cloud or sever—
Ever with the Lamb to be;
Heir of glory,

That shall be for you and me."
And so we contemplate him standing before the great White Throne, walking by the River of Life and joining in the hymns of the ages. He needs no further epitaph whose work is writ in the hearts and lives of saved men.

H. B. HOSLEY.

Washington, D. C.

his persecution in his native land and how he was banished from home and friends. The scenes which he depicted are indescribable. Through it all, the unfaltering faith and trust in the Divine Providence which he maintained were remarkable. We were strikingly made to realize how very little we suffer for our Master.

We are progressively advancing at Olivet and truly the presence of the Lord is manifest. We have never enjoyed a more pleasant year and to God be all the glory.

S. T. LUDWIG, Reporter.

FROM THE FIELD

I just closed a good meeting near Lepanto, Ark., in a new field for holiness or for the Nazarenes. We had a blessed time in the Lord. Fifteen souls prayed through in the old-time way. The most of these were heads of families. Among them were the father and mother of ten children, and it was the first time they had offered themselves to God, and of course, the old-time shout broke out. We held a meeting with Rev. C. C. Dubberly, at

that place in July, with twenty-five souls praying through. A Church of the Nazarene was organized with twelve charter members, with Rev. Sister E. B. Davis as pastor. There are now eighteen members. We have a good opportunity in the little town of Lepanto for a church building. The Independent Holiness people started to erect a building, they have the foundation in and part of the frame work up; now they offer it to us for the price of the lot which can be purchased for \$500.00.

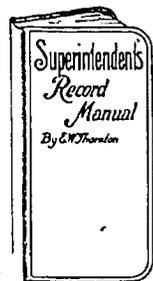
Well, thank God, I am looking up with more courage to press the battle for Jesus and lost souls. Am ready to go any where to help lost humanity to find the way to Jesus. Any church desiring my services for a meeting, will be glad to give you a date, requesting only free-will offerings. For reference, write our District Superintendent, Rev. G. H. Harmon, Vilonia, Ark.

W. M. LUSK, Vilonia, Ark.

"We appreciate the good paper that you are putting out. In my judgment, it is indispensable in a Nazarene home.—G. M. Akin, Ariz."

Superintendent's Record Manual

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This little book contains blank pages for records that every superintendent should have. 125 pages altogether, forty-six of these being devoted to the discussion of topics of practical value to every efficient superintendent. There are pages for the roll of officers, teachers; the weekly report, attendance and offering, etc., etc. After you get it you wouldn't be without it for twice its cost.

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NAZARENE PUBLISHING HOUSE
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GREETINGS FROM THE TENNESSEE DISTRICT:

Another busy month has passed. Surely the Lord has been good to us. Blessed victory has crowned most every service; likewise, our pastors have been very busy since the Assembly, either arranging, or holding revivals. We are glad to report the following revivals held since the Assembly.

Rev. W. M. Tidwell, pastor of First Church, Chattanooga, has had a very fine meeting with Dr. C. E. Hardy, president of Trevecca College, as evangelist. Hundreds were turned away from their large church, especially on Sunday nights. Great tides of salvation flowed throughout this entire meeting. Many were either saved or sanctified. Evangelist Lee Hamric has just closed a good meeting for Brother McCammon, at Sparta. A number united with the church. Rev. J. E. Gaar, Olivet, Ill., has just closed a meeting with Rev. T. C. Leckie, pastor of West Nashville church. This was a hard fought battle, but closed out with a sweep of victory the last three or four days. A goodly number were saved or sanctified, a nice class received into the church. The revival held at the Paris church, by the pastor Rev. E. T. Cox, assisted by Rev. A. L. Parrott, pastor of Clarksville, is reported as a great victory. Rev. W. H. Crawford, and Rev. R. A. Sullivan, assisted Mrs. Helen Brunner at Tracy City in a revival. This was a blessed meeting; the little church was encouraged; and several were either saved or sanctified. Rev. E. T. Cox has held a good revival at Faxon church. God honored the meeting with His presence, and many were definitely blessed. Rev. H. H. Wise, pastor at First Church, Nashville, held a ten days' meeting at Monterey for Brother Welch. They report a time of victory with a number of souls saved, or sanctified. Rev. G. C. Hesson, pastor of Gordensville church, assisted by Rev. W. H. Crawford reports a good meeting at that church. Rev. J. A. McCammon, pastor of Doyle, assisted by Rev. Lige Weaver reports a great meeting at this place. The work generally throughout the District moves on well, for which we praise Him.

Trevecca College has had the greatest opening of its history. With an enrollment of more than two hundred fifty, still they come. The faculty is begging for more dormitory and class room, and we are simply suffering for an assembly hall in which to hold our public services. The students fill the old hall to about its capacity. May the Lord lay it on the hearts of those who can to supply the means to erect the necessary buildings to house and instruct the boys and girls who want to give their lives to the service of Him who said "The field is white unto harvest but the laborers are few." The geographical location of Trevecca makes it possible for us to have one of the greatest schools of our connection.

Our District Preacher's Meeting will be held in the Assembly Hall at Trevecca College, some time in February. Look out for it and arrange to attend. All preachers will be entertained free. We expect to arrange some special features that you can not afford to miss.

In November I visited the following churches: Moore's Chapel, Columbia, Mt. Wesley, Zion, Paris, Mt. Olivet, Oak Grove, Jasen's Chapel, Pine Hill, Mayland Mission, Monterey, Cookville (prospective church), Baxter, Lebanon. We feel that our people are laying greater plans than ever before for revivals. Even so may it be, and to Him be all the glory now and ever more. Amen!

W. F. COLLIER, *Dist. Supt.*

FROM EVANGELIST CLAUDE FORTH

I am just out of a hard fought battle at Sunflower, Kas. People of all denominations knelt at the altar and were definitely blessed. There were twenty-five professions and scores of folk blessed that did not come to the altar; some were saved at home. There were twenty-eight persons banded together to take a stand for Bible holiness and they were going to secure a preacher. I have never had the privilege of preaching to a more open hearted people.

Brother J. B. Johnson, of Elkhart had charge of the singing, and he did his part well. The people were blessed by his special song. He is a singer who knows how to get under the load and help put things over the top. Miss Effie Miller presided at the organ, and was a great inspiration and blessing to the meeting.

Any one desiring my services, write me at Hugoton, Kas.

CLAUDE FORTH.

Uncle Buddie's Good Samaritan Chats

To the Good Samaritans. Greetings:



You will remember that in my last letter, I left you as we were closing up in Ohio. From Columbus, we went to Mount Vernon, and here we have a fine pastor in the person of Brother Rittenburg; We have a new church there with a few members, just organized a short time ago. Brother Chilton, our District Superintendent, rented the high school auditorium and the first night there, we preached to 500, and the second night there were about 700 present. On this trip we found a fine location about one block and a half from the court house on the public square, and made a deal for the lot, and as early in the spring as the cement can be put in they will go to building a church. We have a fine outlook in Mount Vernon for a good strong Nazarene church.

Some of the readers will remember that old Camp Sycar is located at Mount Vernon. This camp has been running for seventy or eighty years; yet it has had but little effect apparently on the city of Mount Vernon. The leading churches have nothing in common with holiness. Some of the leading church members told us that the camp was a nuisance and should be closed up, but that was not strange, for some of the leading members of the greatest church in the city told us that all members that believe in holiness should get out of their church and join the Nazarenes, and they may finally do that.

From Mount Vernon we went to Marion. Here we had two days with Brother H. G. Trumbauer. He has a beautiful church and a fine congregation, but they were packed in until I do not think I have ever seen more people in a comparative sized building. After all seats were taken and people were sitting around the platform and chancel railing, they stood around the walls, on both sides of the building, and many of them stood for more than two hours. There were not less than 100 stood each night. Brother Trumbauer is a most excellent Christian gentleman, and is doing well in Marion.

At the close of the two days' convention there, I went to Finlay. Brother Chilton came over and joined me there and had a most beautiful convention there for three days. We have a beautiful pastor there in the person of Brother Hoffman. When I went through Marion last August they were worshipping under a tent, now they have a splendid property right in the heart of the city, and a splendid tabernacle church, which they are planning, later on, to remodel and turn it into a large parsonage. We have a beautiful corner lot on which to erect a large church. Brother Hoffman and Brother Chilton, with that brave band of Nazarenes there have actually performed miracles in the past four months. Their new church was dedicated and Brother Chilton raised some \$3,300 and the work is very prosperous.

I then went over to Canton for one night and spoke in the United Presbyterian church. Dr. Henderson is their faithful and beautiful pastor. I used to meet him at old camp Sycar. May he live many years to be a blessing to that little city. From Canton I ran down to Middletown. Here I was with the Rev. Chas. Hanks and wife. Middletown has a splendid church and parsonage and as fine a band of people as ever walked the dirt. We had three good services here and had one missionary rally and made up about \$20.90 for missions under the Woman's Auxiliary of which Mrs. Chas. Hanks is president on the Ohio District. In our two night services, we had thirteen at the altar, and some beautiful cases got through. Brother Lyman Brough came in on the last day and they opened the day after I closed, for

a three weeks' battle, I am expecting to hear great things from the Middletown church and the Brough meeting.

From Middletown, I ran into Cincinnati to God's Bible school to speak to the poor children on Thanksgiving Day. This is one among the greatest days that I have ever seen. I have been there a number of times for Thanksgiving dinner for the poor children, but this year they fed four thousand five hundred children, by actual seating. They were feeding them from ten o'clock in the morning until three in the afternoon. We had three great preaching services for the children. Brother McNeil led a great choir and Brother M. G. Stanley, Jr., led the band of more than a dozen pieces. This was a beautiful band. In addition to the children, they must have fed five hundred grown people. I judge not less than 5000 people ate dinner on the Mount of Blessing this Thanksgiving Day.

An interesting fact about Thanksgiving Day at the Mount of Blessing, is that for twenty years Brother Stanley has arranged to feed the poor children, and the boys and girls from the school go down into the city and gather these poor children together and arrange to meet them on Thanksgiving morning. They have a number of bands, with a boy or girl at the head of the band and they put tags with a number, on the children and the leader of the band and the children have the same number on them so they can keep up with them. On Thanksgiving morning they send big auto trucks for them and bring them to the Mount of Blessing and feed them and preach to them and sometimes, wash them and put clean clothes on them, and then load them into the trucks and carry them all back home. And in the past twenty years they have fed not less than 75,000 on this holy mount, and have never had a child lost nor one crippled in all these years. This is the most remarkable history that I have ever known of.

After preaching all day on the Mount of Blessing, I went to the Church of the Nazarene of Cincinnati, Thursday night and preached for them on over the next Sunday. Brother R. P. Fitch is our pastor, and a most beautiful gentleman. We had a great missionary rally Sunday morning in his little church, in the Sunday school and they gave \$75.00 for missions; this was cash and not pledges. After the Sunday school offering was over, we had a splendid offering for the pastor. We had three great days at the Church of the Nazarene in Cincinnati. In the three nights, we had sixteen or seventeen at the altar and then on Sunday afternoon and night the Nazarenes dismissed and went up to the Mount of Blessing to God's Bible School, because the School had stood by them so nobly. We had a great crowd Sunday afternoon. I must have preached to fifteen or sixteen hundred and a great crowd at night, but not quite so large. In these two services, we had forty-two at the altar. The Lord was good to us and gave us a great sweep of victory.

The day before Thanksgiving, I wrote Brother Wm. E. Fisher, pastor of the Flower Memorial church, in St. Louis, that I could give him Monday night if he desired it. So he announced it all day Sunday, and Monday morning at nine o'clock I left Cincinnati over the Big Four for St. Louis, reaching there at 6:30. There I met Brother Fisher, and the Rev. T. E. Beebe and his daughter, Miss Carol Beebe, and the Rev. Paul Reece, the beautiful son of the Rev. Seth C. Reece. We also met Brother and Sister Aycock there in the station. They had just closed a great revival at Topeka and were on their way to Olivet. And I learned that Brother Ed. Roberts had just left the station, so a band of us evangelists met up there at Union Station, the first time we had been together for months.

Brother Fisher put me in his new Ford coupe that the church has bought him, and took me out to his home and there gave me a very fine supper; and I enjoyed it, because I found after I left Cincinnati that they carried no diner, and did not stop any place along the road for dinner, and so there was no chance to

(Continued on page thirteen.)

EVANGELIST HUFF AT KANSAS CITY FIRST CHURCH

Sunday, December 17, the last day of our six-day revival convention with Evangelist Will Huff was a great climax to a splendid convention.

Regardless of the first cold weather of the winter, and the Christmas rush, the services throughout were well attended. Sunday afternoon, following Brother Huff's wonderful, graphic address on South America, thirty beautiful young men and women presented themselves as willing candidates for any service to which God should call them. In the closing service, sixteen earnest seekers prayed through to victory amid the prayers and shouts of the saints.

The offering for the evangelist was a fine expression of appreciation and the incidental offerings easily more than covered the expenses of the services.

District Superintendent Dees, of Missouri, and District Superintendent Tunnell of Kansas were present Sunday.

Brother Huff's messages were wonderful to say the least. His years of indefatigable study, and ministry have filled his messages so full of the richest thought that you sit up to a great feast when he preaches. Every message was a clear, eloquent unfolding of the Scriptures. Brother Huff is a powerful, and effective preacher. It was hard to let him go after so gracious a week. Our church is in good condition for the revival which we are to hold with Rev. Boza Fleming and Prof. Kenneth and Eunice Wells, January 17 to 28. A. M. Bowes.

MISSOURI DISTRICT

We have some good things to tell you concerning the work on the Missouri District. God is blessing every effort we make for His glory. The field seems to be ripe at this time for revivals. We have two or three places where we expect to organize just after the first of the year.

God is blessing the work at the different churches, and the people are subscribing to the Budget Fund and we are expecting everything to go over the top.

There are hundreds of places on the Missouri District that are waiting for the message of full salvation. Any of our evangelists, feeling led of God to evangelistic work in Missouri, we want you to feel free to "come over and help us," and we assure you we will do all we can to help you to bring things to pass.

We have organized three churches since the Assembly, and church buildings are being secured at very reasonable purchase prices; one place we have the use of the church for just paying the insurance and the cost of repairs. God is with us and blessing and souls are being brought into the Kingdom. Continue to pray for us. We are looking up, with victory in our souls. Praise the Lord! We are expecting great things from God.

E. C. DEES, Dist. Supt.

OHIO DISTRICT PREACHER'S MEETING

The mid-year preacher's meeting of the Ohio District was held with the Paulding church of which Rev. Charles Dye is the pastor. Brother Dye had secured the Armory for the occasion, the services being held in the auditorium while meals were served in the basement, by the sisters of our church. The local church is certainly to be praised for the excellent way in which we were entertained.

The meetings were presided over by our beloved District Superintendent, Rev. C. R. Chilton, who, let me say, is one of the sweetest spirited as well as one of the most farseeing and level-headed men in our movement.

The forenoon sessions were devoted to the discussion of various questions dealing with problems of the local church, district work and the work of the general church. Interesting and instructive papers were read by various pastors and other preachers.

We had the blessed privilege of having "Uncle Buddie" with us for the entire convention. He preached every afternoon and evening. Rev. M. G. Standley and Rev. J. F. Knapp, of the Cincinnati Bible School were with us one day, Rev. Standley giving us an inspiring message.

Sunday was a very blessed day. Rev. Chilton preached in the morning; "Uncle Buddie" told of his hospital experience in the afternoon. The Armory was filled for this service, numbers standing during the entire service. In the evening the auditorium was again filled and Brother "Bud" preached the closing sermon of the meeting. A number of definite seekers were at the altar during the services, and "Uncle Buddie" secured a good list of subscriptions for the HERALD OF HOLINESS. The preachers were greatly helped and blessed by Brother "Bud's" ministry, and multitudes came under the influence of holiness teaching, which will make it easier for Brother Dye in his work of "spreading scriptural holiness over the city."

H. C. LITTLE Reporter.

SUNDAY SCHOOL LESSON REFERENCES

December 31. REVIEW.

GOLDEN TEXT: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. Luke 4:18.

January 7. JESUS HEALING ON THE SABBATH Lesson: Luke 13.

GOLDEN TEXT: It is lawful to do good on the Sabbath day. Matt. 12:12.

Devotional Reading: Psalm 103:1-8

JANUARY 14. JESUS TEACHING HUMILITY. Lesson: Luke 14.

GOLDEN TEXT: God resisteth the proud, but giveth grace to the humble. I Peter 5:5.

DEVOTIONAL READING: Psalm 15.

January 21. THE PRODIGAL SON. (May be used with Temperance Application). Lesson: Luke 15.

GOLDEN TEXT: There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10.

Devotional Reading: Psalm 143:1-8.

FINE HELP FOR YOUR MEETING

It gives me great pleasure to recommend Evangelist D. M. Coulson, 430 West Forsythe Avenue, Jacksonville, Fla., as fine help for the meeting you intend to hold. Brother Coulson spent over a year as District Superintendent of the Florida District and did most successful and effective work while in that position. He is a strong preacher, fine in altar work, a man of admirable spirit and will be a blessing to any church and community where he labors. He is safe, sane and sweet spirited, understands the pastor's position and needs, and will leave any church closer and more loyal to its pastor by his labors.

He is just again entering the evangelistic field. Write him at once if you wish his services.

B. F. HAYNES.

To the Good Samaritans

(Concluded from page twelve.)

get anything to eat all day on the train. Brother and Sister Aycock went out to the church and gave us a beautiful song. We had the church packed, and had a beautiful service. We secured forty-three subscriptions to the HERALD OF HOLINESS, and nine hands were raised requesting prayer. At 9:30 Brother Fisher hurried back to the station with me, and I took the train for Springfield, Mo., where I spent Tuesday with my old friends, Mrs. Rufus Wells and family, as old Dady Wells, the mule buyer was in Mississippi, I missed seeing him. He is a great mule buyer, and a beautiful gentleman. I had a nice day in their home. They showed me all the kindness in the world, that I could expect to look for. Little "Mother Wells" and I had a religious meeting about all day. Tuesday night I boarded the train for Kansas City, reaching there early Wednesday morning where I spent the day enjoying myself at the Publishing House and Missionary Headquarters.

It will be interesting to the Good Samaritan readers to know that I brought in 82 subscriptions that I had picked up in the last three or four days. But this will be more interesting to you to know that from October 31 until Tuesday, December 6, I have gathered up 432 subscriptions. This is the best month's work that I have ever pulled off. This brings my subscription list up, in the last thirty months to 4428 subscriptions and I have now turned into the Publishing House \$5,996.48 in cash. Now if the Good Samaritans had stood by me and sent in a dime each, we could have gathered up some \$5,000 and paid for something like 4000 new subscriptions, and nobody on earth would have been hurt. Any man or woman could give ten cents. If we had done that, we would have put the HERALD OF HOLINESS in nearly four thousand homes. But as you have not done it, I won't abuse you nor find fault with you.

Ten thousand blessings on the Good Samaritans. Send in your dimes.

UNCLE BUDDIE.

Among the Churches

COLLINSVILLE, OKLA.

—This baby church is still making good progress for the cause of the Nazarene, with penitents at the altar most every service; a Sunday school enrollment of 129 with an average attendance of 100; our N. Y. P. S., is well organized and doing good work under the direction of Prof. J. M. Pope. They have assumed the support of a native worker in China, and already God seems to be putting His seal of approval on this step they have taken, by a definite manifestation of His presence. We have bought a nice lot with a four-room parsonage; and are now placing the brick on the ground for foundation for the new church. Please pray that God may lead this humble pastor, who indeed is the least of all His servants; and that certain victory may be ours through the merits of His blood.—J. C. Hafley.

GUIDE ROCK, NEB.

—The church here was organized about three years ago, and the most of this time they have been without a resident pastor. The writer accepted the pastorate in August. We found the little church hopeful, full of zeal and faith. They have done well to keep the ship afloat, but with two prayer-meetings a week, and what preaching could be secured, they have kept hard on the heels of the Devil.

The revival spirit prevails and we are expecting a revival in January with Evangelist Theo. and Minnie Ludwig. We took a school house appointment in the country, and called as evangelist, Rev. V. W. and Margarete Littrell, and put in a three-weeks' meeting there with a good degree of victory and several found God. Brother and Sister Littrell surely rendered good service, for which we thank God, and take courage. The good people gave us a pounding and brought in good things to eat with some money to the amount of about \$12.00. The evening was spent in singing, praying, and visiting. Besides this pounding, one man, not a member of our church, gave us a quarter of beef. Praise the Lord. We have the best work in the District and we are glad they gave us a call. By God's help we are marching on.—N. D. Easley, Pastor.

DEEPWATER, PENNSGROVE, N. J.

—The cause of righteousness is marching on in South Jersey. While no great strides have been made, yet there has been a steady pressing forward for God and holiness, and we feel that we are on the eve of a revival. Rev. R. E. Bowers was with us the second Sunday in November for a rally day and God honored his services by inspiring the church with new missionary zeal. At night the church was filled and two souls sought the Lord. Our Sunday school children, and many grown folks are saving their Indian Head pennies with renewed interest, and people are praying mightily for the needs of the missionary work. We have bought lots valued at \$1,550.00 for \$900.00 and expect to commence building as soon as possible, but best of all we expect to take the community for God and believe the revival imminent. Sinners are under conviction. Pray for us.—W. G. Prouse, Pastor.

OSKALOOSA, IOWA.

—We accepted the pastorate of this church one year ago last September, and took hold of the work here with a will, under God to do our best. We found an excellent people, full of the Holy Ghost, and anxious for souls and the church. In the first year, the Lord saw fit to add to our number, above losses, twenty-two souls, or increasing the membership from 111 to 133. To Him be all the glory. But, we found the church heavily indebted, and the Lord helped us to pay off over \$3,000.00 of this indebtedness, and Sunday, December 10, we raised in cash and pledges \$1,700.00 to be paid in by February 1. This lifts the church out of all financial fogs, and places them on a safe footing. For all this we do give God the glory. Our Sunday school, Young People's League, class meetings, and prayer services as well as preaching services are well attended in accord with our membership. "And the best of all God is with us," and in us, in saving, sanctifying and keeping power. We begin our revival campaign with a watch night service. Evangelist B. F. Neely, and Mrs. Esther Williamson, song leader, will be with us during this campaign, and we are looking, praying for, and expecting great things of the Lord. We are glad to report victory in our soul, that the Holy Ghost abides. We are obeying God and He is blessing us.—Samuel Linge, Pastor.

MONTGOMERY, MICH.

—Jesus is very precious to us. Our special revival services, with Evangelist C. A. Strait and wife as workers, closed with victory. God gave us some precious seasons of refreshing as the saints labored and prayed together. Fifteen bowed at the altar

for pardon or purity and five were anointed for healing. Sin was uncovered and some wrongs righted, for which we praise God. Our people can make no mistake in securing the faithful services of our Brother and Sister Strait. God bless them. Some children have been sweetly saved in our regular services. We are having some special services with them. Our Y. P. meetings are a real source of blessing and encouragement. We are expecting great things from God, and are praising Him for His presence with us in all of our services.—May King, Pastor.

PASADENA, CALIF.

—Sunday evening, November 19, marked the closing service of a four-Sunday campaign in the First Nazarene church of this city. The church is located in the center of the beautiful city of Pasadena, and has a seating capacity of eleven hundred, but with extra chairs will accommodate thirteen hundred people. The church had been praying for weeks for a mighty revival and in answer to our prayers God graciously poured out His Spirit upon the people. Rev. A. G. Jeffries of Peniel, Texas, was the evangelist. His sermons were forceful, eloquent, logical, and deeply spiritual. Not once did this man of God come to the pulpit without the anointing upon him. The day services were times of great refreshing from the presence of God, and were often attended by as many as 400 people. The large auditorium was well filled every night, and on Sundays two and three hundred people were sometimes turned away for lack of seating and standing room. There was never a barren service. The closing service was one never to be forgotten by those who were present. The house was packed to standing room at 7:15 p. m. At the close of the message by Evangelist Jeffries on the "Unpardonable Sin," 150 persons came forward for prayer without urging or personal work. They came pouring from all parts of the balcony and main auditorium, reminding one of the scene of autumn leaves driven by an October breeze. Some would pray through and go their way and others would come. This continued until there were seekers coming forward after midnight. Rev. Jeffries is one of those men who seeks to build up the church. He brought no clubs with him, not once did he-skin-for scold, but his messages were messages of love. He did his best to knit the hearts of the people around their pastor. At the closing service the evangelist suggested to the people that the pastor needed a sedan car, and the people, in ten minutes, gave the money to buy the pastor a new Cleveland sedan. Some of the largest

donations were given by people outside the church. The people of the East Washington Church of the Nazarene and Free Methodists, added much to the success of the meeting. Rev. E. E. Shelhamer and wife were in attendance at the meetings and both of them preached in the demonstration of the Spirit and the power of God. The finances of the meeting came easy. No pledging or pulling. Envelopes were passed out for the evangelist's offering and the people cheerfully gave him \$665. About three hundred dollars was used in advertising the meeting. It pays to advertise. The music was in charge of Prof. Harry Wenger of Pasadena University and it was well done. It was blessed to join in singing the beautiful holiness hymns. Brother Jeffries greatly endeared himself to the hearts of our people, and we plan to have him return again at some future date. This was the greatest revival the writer has ever had the privilege to attend and we are persuaded that the days of revival are not passed. Forty-five people were received into the church, and many applications were made at the closing service. We believe the number will total 100. To God be all the Glory.—U. E. Harding.

BENTON, ILL.

—Our meeting with Evangelist T. E. Beebe and daughter closed Sunday night, December 3, with four at the altar. This was a hard fought battle, the Devil contending for every inch of ground. The meeting was well advertised by a series of half page advertisement in the daily paper and special feature week-end advertisements, and four-page folders. We reached a larger number of people than in any other meeting held during our pastorate. There were not a great many saved or sanctified, but those that were, ploughed through in the good old-fashioned way. Thank God! One of the outstanding features of this meeting was the class of people that we reached. Business men, doctors, and school teachers were in our services almost nightly. This was one class of people that we had not been able to persuade that it was worth their while to walk out seven or eight blocks from the business district (our church here being located too near the outskirts of the city and not near enough to the center). And again, the meeting helped open up homes that we had earnestly striven to get into. It has been hard to get an opening here on account of prejudice and our being classed with "The Tongue Movement." We are glad to say that a great deal of this prejudice has been broken down. In all we had a revival worth calling a revival. The Beebes are workers. They do not believe in loafing. They kept close tab on those who were interested in the night services and next day they would call on them and pray with them. Through their calling they won several staunch friends for the church. Rev. Beebe is a man of deep piety, a logical thinker, with a pleasing personality and a preacher of great power. One thing we noted that he was short on, and the same we find that a great many are long on, i. e., "If I were pastor here I would do such and such." We appreciated it very much. Miss Carol is thoroughly trained in her profession as soloist. When it was announced that she would be the speaker at our Y. P. S. devotional hour, there would be from 150 to 200 young people gather to hear her. Did our best to stand by the workers and to secure them a good offering. A nice offering was taken by Brother Beebe to be applied on the church debt and a nice love-offering was taken for the pastor. The church voted to give us a donation once a month.—Millard R. Fitch, Pastor.

MONTPELIER, IND.

—One year ago last September we closed a six-weeks' tent meeting here by organizing a Church of the Nazarene with fifty-six charter members. We then purchased a very nice church building on the corner of Monroe and Jefferson streets, just one block from Main street from the Presbyterians for \$2000.00. The property is valued at \$9000.00 and includes fine circular oak pews and a Baldwin piano. The Lord has brought us through thus far in a marvelous way. A splendid revival just closed in which more than the church indebtedness was raised and the building dedicated. Rev. R. L. Morgan was our evangelist, Rev. Kirby Fields and wife, song leader and pianist. The last Sabbath was a day of sweeping victory and we feel like traveling on. The Devil has raged and howled but, thank God, we are getting our feet down and Bible holiness is being established in this wicked town.—M. S. Cook and wife, Pastors.

PRESCOTT and DELIGHT, ARK.

—I was assigned to the work at Prescott and Delight at the close of the Little Rock Assembly. We had a good Assembly which was entertained by the city of Prescott. I found the church at Prescott with 22 members and 13 at Delight. I am giving the fourth Sunday to Delight and the remaining time to Prescott. On the first Sunday after the As-

sembly we had about 25 in Sunday school at Prescott. We encouraged them and put on a campaign for a greater Sunday school. So last Sunday, though I was away at Delight, there were a little over 50 in attendance. We have received one new member at Prescott also. We are praying, paying and visiting, and believing for greater things for Prescott. At the Assembly we were informed that the parsonage at Delight would have to be repaired before we could move into it or rent it. The folks got busy and when we arrived they had made up some already on the repair work. We pitched in and covered the main building and one of the porches anew; raised the back porch, placing new blocks under it, and put in some new flooring; so that when we left the repair work was pretty well finished. We also got the expense all covered but \$2.65. We rented the building as we are to live in Prescott. I made about 80 pastoral calls in November. We desire to get close to the people, and visiting is one of the best ways. Glory to Jesus. Saved up to date.—J. Sam Curtis, Pastor.

LINDSAY, CALIF.

—The revival campaign at Lindsay is over but the fruits still abound. Rev. Earle F. Wilde and wife were the special workers. From the very first service the revival spirit was on the service. We have had Brother Wilde with us before but we never heard him preach and sing better. He was surely at his best. His solos as well as his messages drew large crowds; our main auditorium being filled the first service, as the interest grew the Sunday school assembly room was opened and before the end of the first week it was almost filled. The last week of the meeting all our space was taken and extra chairs were brought in. There were at least seventy-five who got through to good victory. The last Sunday was our Sunday school rally day and we had done all we could to advertise and work for a great day, and the Lord answered prayer. We had two hundred sixty-seven; this is one hundred more than we had last year. At this service Brother Wilde preached his Flower Sermon which was the best we ever heard for children, and about thirty were saved at the close of the service. In the afternoon he preached on the second coming and there were several at the altar. The closing service was great, after the pastor had made the announcements Brother Wilde took a good love-offering for the pastor. Then the pastor took 25 new members into the church. Then Brother Wilde made a short talk about the pastor needing a better car and in a very few minutes there was enough raised to pay the difference between the old one and a new Ford. There was a good offering secured for the workers. Brother and Sister Wilde surely put their hearts and lives into the meeting. Never saw people work harder, and stand by the church and pastor better. Several subscriptions were taken for the HERALD.—L. T. Wells, Pastor.

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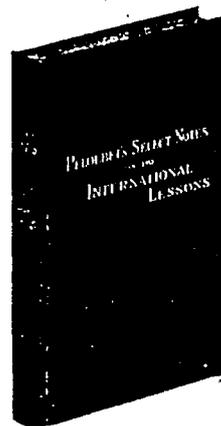
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OSAGE, OKLA.

—The church here is going over the top on every line. God is wonderfully blessing us, and a spirit of harmony prevails among us. We began last year with 29 members, with Rev. Tommie Hayes as our pastor. God gave us some gracious revivals during the year. Twenty new members were received after our revival with Rev. Lee Hamric. The summer months were spent with continual victory, while Brother Hayes, our good pastor, under the leadership of the Holy Ghost, led us on. Evangelist F. R. Morgan and Brother Messer conducted a special meeting, and did good work. Evangelists Jarrette and Dell Aycock were with us in September. Brother Aycock saw the need of a larger building, and suggested that we enlarge our church, and over \$1,000.00 was pledged. The year closed out with sweeping victory, and Rev. Hayes was recalled as pastor for another year. Our crowds have increased and souls are praying through in our regular services. We have an attendance of fifty to seventy-five at our prayermeetings; our Sunday school attendance has reached 128. Brother Hayes has the confidence of the people, and business men are looking our way; a number of them have already prayed through to victory and joined the church. Things have been running in high speed since the Assembly.—J. A. Sisson, Sec.

GREENCASTLE, IND.

—Greetings from the Church of the Nazarene in Greencastle. We are still on the map, and are in the battle to win. Truly He is leading us on and we can see great things ahead for our church. We are grateful to God for sending Sister C. W. and Miss E. W. Jay to labor with us this year. The blessing of God is upon them and they are pushing the work here. We have had a two week's revival with Evangelist J. E. Gaar, of Olivet, Ill., in charge. Brother Gaar is a man of God, filled with the Holy Ghost, who is not afraid to preach the Bible doctrine of complete eradication of all sin. Our church was greatly awakened and a number sought either pardon or purity. We feel that any church would not make a mistake in calling Brother Gaar as their evangelist. We are glad he came our way. As you read this report, pray that God will bless the work here and give us a harvest of souls.—Ola Hepler, Deaconess.

WINCHESTER, IND.

—The work here is starting in fine for this year. Pastor and people are looking forward to a great year. We are planning our meeting for January 1, and covet the prayers of the HERALD Family.—Jesse Towns, Pastor.

GOLDIHWAITTE, TEXAS.

—God has answered prayer, and things are beginning to come to pass here. Glory to Jesus! One soul saved last night. There is a good outlook for the work here. Our revival begins December 21, with Rev. C. W. Johnson. He is one of the cleanest, and straightest, Holy Ghost preachers it has ever been our privilege to meet. We are thankful for our dear pastors, Revs. W. S. and M. L. Hill. They are the most self-sacrificing people we have ever met. God is putting His seal upon their faithful labors. We were glad to have Rev. E. W. Wells

as our District Superintendent. We appreciate his untiring efforts in pushing the work on this District.—Alta Wins, Reporter.

ATHOL, S. D.

—We just closed a very successful meeting with the Irish-Indian evangelist, John R. Patrick, of Valley City, N. D. There were a goodly number of seekers and finders; four united with the church. Brother Patrick wins the hearts of saint and sinner. He preaches in the power and demonstration of the Spirit. We ask the prayers of the saints for the work here.—Earl Strong.

PARKER, IND.

—We can hardly see how the Lord could bless us more and bring things to pass more rapidly, than He has for the Parker church since the beginning of our Assembly year. God has truly been in our midst. We are finding that prayer, fasting, and gospel preaching bring results from God. Dr. John Matthews came to us for a week's meeting, during which time the church was greatly strengthened in the faith. Much prejudice was broken down, and about 25 different persons sought the Lord, some for saving grace, some for purity and others for both blessings. Under present conditions this is a big moving toward God for this community. Our attendance is increasing in all our regular services, and we see nothing ahead but victory. Our finances are in excellent condition, having already sent in our foreign and home missionary apportionment for this Assembly year, with \$40.00 over. We are doing our best to keep every missionary on the field in this crisis. We took four members into the church last Sunday, and have that many, or more, to follow in a short time. To God be all the praise. We are enjoying our labors in His vineyard with His people in this place; we have never worked with a crowd that was more open-hearted for God's truth and who was more willing to sacrifice for the cause of holiness. We are traveling on.—Leo C. Davis, Pastor.

WINDOM, KAS.

—We have just closed a real good meeting with Rev. W. I. Smith, evangelist, and Mrs. Golden Young, song leader. A number of souls prayed through in the old-fashioned way. Brother Smith, who recently came to us from the Free Methodist church is a real preacher of the old type, who preaches the plain Bible truths of a full gospel. Sister Young is a member of the Wesleyan Methodist and is one of our very best song leaders in the holiness movement.—H. N. Morris Pastor.

ABILENE TEXAS.

—We praise the Lord for an experience of Bible holiness that enables us to live on the victory side of life each day. We have just closed a very good meeting at Dudley Texas. Our co-laborer was Rev. R. B. Williamson. The folk at Dudley are hungry for the old-time gospel. We are certainly climbing Jacob's ladder here at Abilene. December 3 was a great day. Our pastor Rev. T. J. Carpenter received three into the church and baptized two. Three souls were saved in our prayermeeting and two were saved last night at the regular preaching service. We feel the Lord has great things ahead for us.—Emma Jones.

CENTRAL NAZARENE COLLEGE

If all members of the Church of the Nazarene, within three or four hundred miles of Central Nazarene College, Hamlin, Texas, could visit the college for a few days they surely would be delighted. The young men and young ladies attending are certainly the best class of students as to moral character, to be found any where. At the two dormitories, the department of both the young men and the young ladies, is beyond reproach. Though many of them are far away from their homes, they behave as well as if they were under the best parental control.

The writer, having had charge of the boy's dormitory for the two months past has never had to speak reprovably, a single time, to any one. Surely few colleges any where are so free from rough, rowdy-like conduct.

Being the only holiness college in this great state and the only one within hundreds of miles in any direction, we believe, it deserves hearty support from all good people. The teachers are making great sacrifices.

Why not pray, and "Whatsoever He saith unto you, do it?" Amen, and Amen!

D. L. CLARK.

NOTES AND PERSONALS

District Superintendent A. C. Tunnell of Kansas writes that Rev. Jesse Uhler is now ready for evangelistic calls. Brother Uhler has been kept out of active service because of the sickness of his parents; since they both have gone on to glory, he can now give full time to the work of the Lord. His address is Clearwater, Kas.

Evangelist I. M. Ellis has recently sent in a fine list of subscriptions to the Herald of Holiness, secured in his meeting at Bethany, Okla. The revival closed with twenty professions the last day.

A good revival in the Church of the Nazarene at Millersport, Ohio, is reported by E. E. Wiggans, evangelist. He goes to Ansonia, Ohio, in January. He announces some open dates for part of January and February. Address, 30, Laurel St., Richmond, Ind.

Little Nancy Aurelia, has come to bless the home of Mr. and Mrs. James H. Knight, members of the Wilde-Knight party.

Evangelist Blish R. Shaw, 418 S. Dodson St., Mitchell, Ind., has been recommended by District Superintendent J. W. Short, of Indiana as song evangelist. Brother Shaw reports some successful revivals, and announces he is open for dates to travel with a minister.

Evangelist Arthur F. Ingler and Rev. Edward R. Kelley are arranging their evangelistic schedule. Write them for dates; Rev. Ingler, of Nampa, Idaho, and Rev. Kelley, Laclede, Mo.

Miss Hazel Sandy, of Covert, Kas., Box 25, may be secured as singer and pianist.

ANNOUNCEMENTS

NOTICE—The Eastern and Southwestern Groups will meet in Iola, Kas., December 28 to 31, in joint session. About twenty-two churches are represented in these two groups, and at least fifty people are expected, and a great spiritual feast is assured.—Ira F. Stevens, Pres. Eastern Group.

NOTICE—A three-day holiness rally will be held at the Springfield Redemption Home, 427 South Eleventh Street, Springfield, Ill., December 29 to 31. Rev. and Mrs. Ural Hollenback will conduct the services.—Mrs. W. H. Hunt, Supt.

NOTICE—We are now making up our slate for the winter and spring. Glad to serve our people wherever called. Terms: Expense and free-will offering.—Arthur F. Ingler, Nampa, Idaho, and Edward R. Kelley, 853 Walnut St., Riverside, Calif., or Laclede, Mo.

NOTICE—Rev. J. L. Crail is no longer a minister of the Church of the Nazarene, he having united with the Methodist church.—S. M. Stafford, Yocum, Texas.

NOTICE—The pastors of the Oklahoma and Dallas Districts will please notice that the Special Bible School at Bethany-Peniell College will begin Tuesday, January 30.—A. K. Bracken, President.



DR. R. T. WILLIAMS

A Double Opportunity

DR. R. T. WILLIAMS will hold the mid-winter revival at Bethany-Peniell College from February 1 to 11.

The Special Bible School will begin January 30, under the direction of Prof. C. A. McConnell. He will be assisted by other workers who will be announced later. You are invited!

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

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so full of good things. I am sixteen years of age
and have been called to be a missionary, and am
already preparing for my work.—Miss Wilma
Hayes, Tenn."

TELEGRAMS

HERALD OF HOLINESS: Winnipeg, Minn.
District Superintendent W. B. Tait will dedicate
new church here next Sunday, December 24. Rev.
W. F. Herbig begins revival campaign same date.
Please pray for great meeting.
A. C. METCALF, Pastor.

HERALD OF HOLINESS: Nashville, Tenn.
Just closed the greatest revival in the history of
Trevecca College. Every student in the dormitories
professed to be saved but one girl, she is a seeker.
Rev. J. E. Gaar, of Olivet, Ill., the evangelist.
C. E. HARDY, President.

HERALD OF HOLINESS: Denver, Colo.
Revival spirit at high tide Sunday, December 10;
nineteen hands for prayer, all strangers. Twelve
prayed through. Dr. Chapman with us December
17 and dedicated new addition. Pastor presented
to him for the church a token of love and thirty-
one subscriptions for the HERALD.
C. L. JOHNSON.

HERALD OF HOLINESS: Hollis, Okla.
Revival with Rev. W. F. Cleghorn in full blast.
Eighteen in the altar, last night seven prayed through
in the old-time way. Saints rejoicing, and on we
go for greater things.
REV. ARTHUR GREEN.

HERALD OF HOLINESS: Long Beach, Calif.
Revival campaign with Rev. Chas. A. Gibson and
Davis L. Hutton was a great success. Brother
Gibson is a very great preacher, and Hutton cer-
tainly did great work as the soloist. Lasting good
was done and the last night was by far the greatest
night of the revival.
J. I. HILL.

HUTCHINSON, KAS.

We have just closed two good conventions at the
Hutchinson church. Rev. and Mrs. E. P. Ellyson
gave us one week, speaking on Bible holiness and
Christian culture, closing Sunday, December 10, with
thirty-five seekers at the altar. Rev. N. B. Herrell
gave us a week-end stewardship convention that did
our people much good, closing December 17, with
twenty-three seekers at the altar. The most of the
seekers got through. One hundred copies of the
HERALD OF HOLINESS are taken each week for free
distribution.
I. G. YOUNG, Pastor.

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Rev. Ray Boone, Dist. Sec.-Treas., Higgins, Texas.
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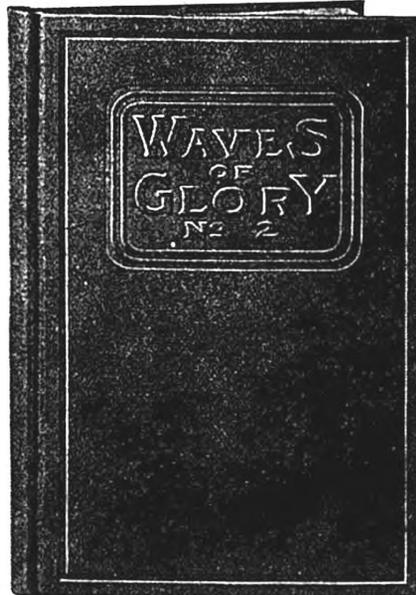
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