

HERALD of HOLINESS

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

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“Oh, You Nazarenes!”

ONCE when the ship bearing Moravian missionaries was approaching the island where two of them were to labor and in which there were said to be cannibals, Count Zinzendorf asked, “If you knew that within three weeks after you have landed you would be in the pot of the cannibals, what would you do?” The instant reply was, “We would land, just as we propose to do any way.” Overcome with emotion and gratitude, the heroic leader of this heroic people could only reply, “Oh, you Moravians!”

The cases are by no means parallel, but they belong in the same category. In the first place I was talking with the district superintendent, himself a heroic man, in a western district which had been hard hit with crop failures and low prices for farm products. Forgetting himself and his own salary, small at best, but now far in arrears, he told me that his preachers were men of sacrifice and that they were staying with their churches with only the most determined effort. He named a particular pastor and said, “That man’s salary is small, but within the months since the district assembly met he should have received over two hundred dollars; but in reality he has received but forty, and how he manages to get along, I don’t know.” The next day I spoke to the audience about the HERALD OF HOLINESS and urged that if there were persons whom they desired to reach with the gospel of full salvation, there are few better ways than to subscribe for the HERALD OF HOLINESS for them. At the close of the service, the pastor in question approached me and gave me a name and pay for a subscription and said, “A little while ago I was taking an offering and that man whose name I gave you was there. His clothes were worn and his shoes would scarcely stay on his feet, but he gave a dollar in the collection. I found that he had been a subscriber to the HERALD OF HOLINESS, but had let his subscription lapse because it was utterly impossible for him to afford the price of the subscription, and I told my wife that we must find some way to send the paper to him.” I have just been thinking of the self-effacement of all these men and of their devotion to God and the great cause of Scriptural holiness and I feel no words more fitly express my feelings with regard to them than would an adaptation of the words of Zinzendorf, so I just say, “O you Nazarenes!”

I do not have much hope that a very large number of rich people are going to pour out their treasures to help us spread this glorious gospel to the ends of the earth, but if we can have a sufficient number who can qualify for a place in the class with the western district superintendent, pas-

tor and laymen whom I have mentioned, we will move on any way. Truly “the genius of our church and movement is sacrifice.”

The Young Holiness Preacher and the Holiness Church

THERE is still a good size group of holiness preachers who came up in the ministry of the various churches which are unfriendly to the doctrine and experience of holiness. These men, many of them, graduated from the Course of Study which led to ordination, served with splendid success in the pastorate and then left, or were crowded out of their regular work and have since done valiant service in the field of holiness evangelism. Their cases are simple and we count ourselves fortunate to have men of this type and with this training to help us spread the glorious gospel of holiness.

But what shall we say to the young preacher, to the man who has been sanctified wholly before he entered the ministry at all? Shall we advise him to enter the ministry of a church which has little or no sympathy for the doctrine and experience of holiness and to undertake to train as a messenger of full salvation amidst such surroundings? Shall we advise him, in the immature state of his reading and thinking, to pursue a course of study which, although it has been arranged by the leaders of his church, is, nevertheless, saturated with Higher Criticism, Evolution and modern, polite infidelity?

Personally, I have no doubt but that some holiness men who are well settled and who have already “run the gauntlet” in their own churches will do well to “finish their course” right where they are. If some of the strongest and truest *old men* of the holiness movement were to join a holiness church, like the Church of the Nazarene, they would embarrass more than they would help. Some men of this type have come to us and have seemed to fit in well and have become a true part of us. Others have come and have been a poor fit with us. We do not object to the statements of those who say they believe God wants them to remain in their old church where they have a field for preaching holiness. But is there a good field in a church which is either indifferent or entirely opposed to the doctrine and experience of holiness for a young holiness preacher? I am going to answer this question by saying that I believe the place for a young holiness preacher is in a

holiness church where he can "grow up" in an atmosphere which is friendly to the task which he is called upon to perform. There may be exceptions to the rule, but my observations convince me that a radical, zealous holiness preacher who had not already "won his spurs" before he began preaching holiness will not be given a full, free chance in the ministry of the average church (unless he cools off); for the "powers that be" will not suffer a holiness preacher to rise very high or reach out very widely in a holiness opposing ministry.

THE SERMON AND THE MESSAGE

EVIDENTLY many do not distinguish between the preacher's sermon and the preacher's message, though we have doubtless all observed that the two are frequently far from identical. The sermon may often be faultless in material and construction and may be delivered in a splendid style, and still there may be no message to the listeners. On the other hand, the sermon may be scarcely worthy of the name, so far as the usual standards of men go, and yet there may be a message in it that is above price.

A little while ago I heard a peerless preacher deliver a truly wonderful sermon, but when the service was over and I attempted to compliment him, he said quite simply, "Well, I felt as though I was fishing without any bait on my hook." I knew quite well what he meant and I think almost any one who has preached for any very great length of time knows what he meant.

A preacher may and should always preach *the truth*, but truth must be both timely and appropriate to actually constitute a message. Sometimes "The Message" consists of but a single sentence or thought or sentiment in an hour's sermon. And though the sermon is the same, "The Message" may differ; for while the scribe who is instructed into the kingdom of heaven is bringing forth out of his storehouse things new and old, the Holy Spirit will apply the truth to the hearts of men according to their needs and according to their willingness to receive it.

Sometimes a man magnifies the office, sometimes the office magnifies the man. It is a very small man whom the office magnifies, but it takes a big man to magnify the office. This truth is illustrated in the case of the Grecian General Epaminondas, whose brilliant military success brought him many opponents. These opponents out of spite, elected him scavenger of the city, to humiliate him. In accepting this position the General said: "If the position will not reflect glory on me, I will reflect glory on the work." There never was such a scavenger as Epaminondas. As might have been expected, he dignified a despised calling and Greece never had another such example. His name is mentioned down to this day with honor.

DR. HAYNES EDITOR EMERITUS

DR. B. F. HAYNES was elected editor of the HERALD OF HOLINESS when the various publications of our church were consolidated and the new paper was ordered published by the Board of Publication. This was early in 1912, and the first issue of the paper was brought out under date of the first week in April of that year. Dr. Haynes remained Editor-in-Chief for ten years and became recognized as one of the strongest writers and editors in the field of religious journalism. He finally retired from his post at last on account of his failing health, but has continued as contributing editor until the present time.

Dr. Haynes is much loved by our people and they will approve of the action of the recent General Assembly which, acting on the motion of General Superintendent R. T. Williams, elected him to a position for which only continued and faithful service can qualify, the position of Editor Emeritus, or honorary editor. The vote was unanimous on the part of the Assembly and was as fully merited by Dr. Haynes.

Just after finishing the above paragraphs, we received the following telegram from Sister Haynes, announcing the fact that Dr. Haynes has passed on into "The more excellent glory." The telegram was dated at Nashville, Tennessee, October 3, 1 a. m., and reads as follows:

"Husband translated to his heavenly home at nine thirty tonight. Burial here tomorrow. Mrs. B. F. Haynes."

The Church of the Nazarene and the friends of righteousness who knew this valiant old battler for God and truth will stand with uncovered heads to acknowledge that a "Prince and a mighty man" has been called from the ranks of the Church militant.

In an early issue of the HERALD OF HOLINESS we will give more of the details of Dr. Haynes' sickness and will also give a few of the many messages which will continue to flow out from his devoted and useful life, by means of which he, like Abel of old, though dead, will continue to speak.

Please breathe a prayer for Sister Haynes, who was a model of wifely devotion, and for the children and grandchildren of these, our beloved friends and leaders. The present editor and all members of the staff of the paper which he loved so well and for which Dr. Haynes gave so much, extend their sincere sympathies and will pray that God may comfort those who have been thus so deeply bereaved.

Questions Answered

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

Q. Is it wrong for a person professing the experience of holiness to continue in the business of manufacturing and distributing carbonated soft drinks? R. A., Canada.

Ans. I know very, very little about the soft drink business. If the drinks in question do not contain habit forming ingredients, then I think the business of itself is not wrong. But if the business is hurtful to one's influence for Christ, or if his own conscience is offended, then the safest way is to seek a business which does not have these objectionable features attached.

Q. Is there any difference, fundamental or otherwise, between the doctrines of the "Church of the Nazarene" and the "Church of God" which has its headquarters at Anderson, Ind.? J. B., Ore.

Ans. On the fundamental doctrines of the blood atonement, man's fallen state, the necessity of the New Birth and entire sanctification as a second work of grace, there is no real difference. The "Church of God" has differentiating tenets with reference to the organization of the church, is settled on immersion as the mode of baptism, holds tenaciously to healing for the body as the privilege of all God's people and to a peculiar view of Millenarianism. I think these brethren would not agree with me on my classification of things as "fundamental and otherwise," but if they would, I would say that we do not differ on fundamentals but we do differ on a number of things that I would call *otherwise*.

Q. Is not Canaan a faulty type of entire sanctification because Moses did not enter the land and yet went to heaven?—Mrs. M. C. D., Kas.

Ans. No type of spiritual verities can be complete from every angle. Not one in the whole Bible is so. Canaan is a splendid type of entire sanctification as a second work of grace, because Israel as a *nation* had two distinct deliverances, one at the Red Sea and the other at the Jordan, to reach it; and when it was reached, it was the real and peaceful inheritance of this chosen people of God. But the type cannot be closely applied to individuals, because it has reference to a nation. But even aside from this, one should not attempt to apply types from every angle, and it is never safe to found a doctrine upon a mere type; but when a true doctrine is deduced from the plain statements of the Word of God, the types and shadows and historical occurrences of the Bible will be found to illustrate and enforce that doctrine.

Q. Please explain James 4: 14, "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." L. A. R., Cal.

Ans. This refers to the *mortal* life of man upon earth, and has no reference to the immortal soul which will never, never cease to be.

The Kind of Layman I Admire

By REV. C. E. CORNELL

LAYMEN and lay-women of any church can make the church or the pastor, or, unmake them. One wide-awake, clear-visioned, intelligent, clean-hearted layman in a church is a decided asset. Many such laymen in any church guarantee its success. I suppose that on an average, the Church of the Nazarene has hundreds of laymen and lay-women as good, efficient and holy as are to be found anywhere. This means that the church will go on to larger triumph.

Recently, an all-day meeting held in First Church, Pasadena, Cal., was given over to the consideration of several phases of the pastor, evangelist and the layman. "The Pastor in His Relation to the Evangelist," "The Evangelist in His Relation to the Pastor," "The Ideal Pastor," from a layman's standpoint, and "The Ideal Layman," from the pastor's viewpoint. The writer came on the tail end of a quite lengthy program, and was asked to speak on the latter topic. The hour was late, and there was not time to treat the subject thoroughly; so, I have concluded to pass what I had in mind to the readers of the HERALD of HOLINESS. Some layman can reply if he so chooses.

I admire a layman who is *charitable toward his pastor*, and who, sometimes at least will try to view the situation from the pastor's standpoint. Many a pastor has problems to deal with unknown to the average layman. If the said layman would take the pastor's place occasionally, he would be able to offer advice and sympathy, which are of value to any pastor. Taking the pastor's place would save the layman from harsh, severe and uncharitable criticism.

I admire a layman who recognizes the pastor as having a *holy calling*. That there is a certain dignity, a certain respect attached to the pastor not found anywhere else. Too often, laymen seem to forget this. It is a common thing in not a few Nazarene churches for a layman to bluntly object to some statement of the pastor, and to raise the objection in public. This ought never to be. See the pastor in private, tell him your objections, and if he is an intelligent, well-saved man, if he has made an error, he will thank you, and gladly rectify it if possible. There used to be a time when great respect was shown the pastor. In my boyhood, when the old circuit-rider stopped at our house, it was such a momentous occasion, that from the time that this vicegerent of God came into the house, there was a holy man, a holy presence, a representative of the Man of Galilee, in the house, that caused me to tip-toe it about the place. His voice in prayer made the hair stand up on my head; how I revered him. But it is different now; the pastor is a very common man, so common, that his office is but slightly respected. Young, inexperienced men on a Church Board are ready to protest or argue or find fault with almost any statement of the pastor. The true pastor is God-called, God-ordained, God-sent. His is not an ordinary calling. I might add that the pastor must recognize the exalted position that God has placed him in if he would be respected by any.

I admire a layman who can *be trusted by the pastor*. A man who visits the parsonage to talk over the activities and trials of the church. He is full of sympathy, full of brotherly love, full of cheer and helpfulness. No grumbler, no shirk, no mere fault-finder, no pessimist. But big-hearted, magnanimous, wise, willing to listen as he is willing to give advice. A man the pastor can warm up to, because he is not self-seeking, not imperious, not bigoted. How a pastor can love such a man! What a help he is, and how God blesses his brotherly, big heart!

I admire a layman who is *genuinely interested in the pastor and his family*. Hundreds of laymen never darken the door of the parsonage from year to year. How different it is to have a layman meet the pastor on the street or in the home with a sunshiny smile, a hearty good morning and a God bless you. "Say, Brother —, how is the family, and how are you getting on?" "Have you a plenty of wood and coal, eggs and ham; is the salary sufficient to meet the pressing needs? We are prospering nicely as a church, and it will be our delight to bring around a little donation or perhaps we might add another

WITH THE GREEK NEW TESTAMENT

The Divine Dynamo

By E. WAYNE STAHL

"My strength is made perfect in weakness." This exceeding great and precious promise in 2 Cor. 12:9 has in the Greek for the word "strength" *dynamis*, from which we get our word "dynamo."

Five days a week I take a suburban electric car for Boston, where I have been studying this summer. These cars are palatial, colossal things, triumphs of the street car maker's skill. But this morning as I was waiting by the curb a little, insignificant weak-looking car approached. I got on, and in spite of its apparent frailty, it took me to my "desired haven" just as well as if I had been riding in one of the sumptuous cars. It had as much power and efficiency as they because it was connected with the mighty central dynamo at the power house.

"I hear the Savior say, 'Thy strength indeed is small; child of weakness, watch and pray, and find in me thine all in all.'" In Luke 24:49 Christ told His disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Here again the word for "power" is *dynamis* (dynamo).

Some years ago I was riding one summer evening in an interurban car between Des Moines and Altoona, Iowa. The car came to a stop cut among the cornfields. For some time it remained motionless. As we were possessing our souls in patience during the delay, amid the shadows of that June night, I heard one of the passengers remark "They're waiting for the power."

At last the car was connected again with its dynamo, and we went joyfully on our way.

Which thing is an allegory. "God hath chosen the weak things of the world to confound the things which are mighty." "They that wait upon the Lord shall renew their strength." "Without me ye can do nothing." "I can do all things through Christ who strengtheneth (dynamoes) me."

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bit to your salary. We want you to be happy and comfortable." Such a conversation puts new ozone in the blood, and the pastor mentally says, "What a good brother that is, and how lovely this church treats a pastor. I'll just take off my coat, roll up my sleeves, and give this church the very best that there is in me." Such laymen are an inspiration to any pastor, but I am sorry to say their number is limited.

I admire a layman who is *wide-awake, alert, champing on the bit*. Always busy, but never too busy to look after the interest of the church and the kingdom of God. He makes the kingdom of God *first*, all else is secondary.

He never tires of doing little things that bring cheer to the discouraged and gladness to the pastor and the whole church. He cares nothing for advertising his name, he only desires to please God and he like his Master in life and practice.

I admire a layman who has *joined the committee of good-cheer*. His face is a full moon, radiant, appreciative, responsive, a regular thermometer to preach to. His amens are like apples of gold in silver pictures. He fairly brings out the very best there is in the pastor. When the pastor goes home, he says to his wife, "Did you see the face of Brother — this morning while I was preaching? The holy glow about his countenance was like the face of Moses, when he came down from the mount. I knew that the truth was getting *somewhere* by the manner he received it. That brother is a perpetual inspiration."

I admire a layman *who invariably is found about the altar praying with seekers*. He thinks more of the souls of men than he does of his stomach or social engagements. He is a *lifter*, a prayer, a helper of souls. Not a few in the Church of the Nazarene seem to think more of visiting than the altar service. There is a great hubbub while the altar service is going on. It's a wonder that the Holy Spirit works at all. Every layman and every lay-woman ought to be just as much interested in a soul as the preacher or the evangelist. Why not?

I admire a layman *who does not aspire to be a church boss*. The church boss very often thinks he has the preacher in his vest-pocket. He is a dictator, a disturber, never seemingly satisfied. No matter how prosperous the church may be, he must rule or ruin. If the preacher does not just toe mark, it's all day with him; the "big man" is after his scalp. He usually gets it too, or makes it so unpleasant that the preacher moves on. Give me a humble, thoughtful, trusted layman whose aspirations are heavenly rather than earthly. Who knows prosperity when he sees it; who can be depended upon to advertise the church and the pastor; he's a talker-up, not a talker-down.

I admire a *devout, pious, prayerful layman*, who values the prayermeeting and unless unavoidably detained is always there. He's a teacher in the Sabbath school or else in a class. He is never too old to go to Sunday school. He makes his plans to be there, and then he works his plans.

I admire a *paying layman*, not a stingy, grasping, dim-visioned individual who holds

on to his dollars until the eagle screams. Always got a grouch, on the off-side always full of objections, no matter how worthy the project. Give me a wide-visioned, generous, reckless, whole-hearted, hilarious giver; ready to start any good project and to back it up to the very limit. A layman who makes provision for the cause of holiness in his will, or better yet, is his own administrator.

I do not admire a layman who is penurious, close, stingy.

I do not admire a layman who makes his ears a slop-pail to hear every evil and disheartening thing that is said about the church.

I do not admire a layman who goes home from the Church Board and tells his wife of

the important business. She tells the neighbors, and they tell the community. Church board members ought to keep their tongues to themselves. Much that goes on in a Church Board is perfectly legitimate and will bear scrutiny. But all Church Board business is not everybody's business.

I do not admire a dirty, unkempt, unclean layman. Brush the dandruff off your collar.

I do not admire a gossipy, tell-tale layman or laywoman. One who goes about the community stirring up strife. Seldom a good word for anybody.

There are thousands of choice, pious, devoted laymen in the Church of the Nazarene. Lord, give us many more. Amen!

ONTARIO, CAL.

Pentecost a Mighty Revolution

By REV. C. B. JERNIGAN

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 1-4).

The Jewish dispensation had finished its course, and John the Baptist had broken the prophetic silence of four hundred years with his thundering messages on repentance. This kind of preaching started a revolution that cost him his life; but the revolutionist was not executed until he had registered one strong prophecy concerning the oncoming Pentecost. "He shall baptize you with the HOLY GHOST AND WITH FIRE."

This revolution had not died out until Jesus the Nazarene appeared to prosecute the upheaval started by John. John was merely a voice crying in a desert place. The teachings of Jesus set all Jerusalem in an uproar and stirred dead formalism to the depths, and the proud Pharisees of that day put on a stubborn counter revolution which culminated in the tragedy of the cross, which ended the earthly career of Jesus for the short period of three days only. For he arose from the dead contrary to the expectations of the formal Jewish church, and gave commandments to His disciples to tarry in Jerusalem until they were BAPTIZED WITH THE HOLY GHOST AND FIRE.

In obedience to this command the one hundred twenty gathered in an upper room in supplications and prayers until they were all with one accord. Every divisive thought was gone. Every particle of place seeking was forever eliminated. Every unholy ambition was swept away, and all were in *one accord*; when **SUDDENLY**, there came a sound from heaven, as a **MIGHTY RUSHING WIND**—a real **CYCLONE** of divine glory. It had started at the throne of God, where Jesus was sitting, sweeping down to earth with its dynamic power and holy fire, it swept out the last vestige of carnality, burning the chaff with unquenchable fire; until tongues of FIRE sat upon each of them, and they were **ALL FILLED**

with the Holy Ghost, and began to speak. This was the beginning of a mighty revolutionary period in the church.

An awful cyclone had struck Jerusalem, sweeping dead formalism from the church. Pentecostal lightning had electrified the one hundred twenty with such voltage that three thousand people were shocked when they came in contact with them, and began to cry out, "Men and brethren, what shall we do?"

Dead formalism had a mighty hold of Jerusalem and Judea. For four hundred years they had worshipped in abject silence. No voice of prophecy had been heard. No revelation through prophet, priest or king had come. Something must be done to break the silence and usher in a new order of things. **IT MUST BE A REAL REVOLUTION.** The wheels of the church had stood still long enough. Something must start them turning. A gradual process would have failed utterly. There must be a revolution.

Almighty God is not an evolutionist. He is not confined to gradual processes. He has always dealt in whirlwinds to take Elijah up; in falling fire on Carmel in the presence of Ahab and his eight hundred fifty backslidden preachers; a rushing **MIGHTY** wind at Pentecost to start things that had been in a rut for four hundred years; in the shaking of the place where the disciples were praying after Peter and John were imprisoned; in the earthquake that shook down the jail at Philippi and convicted the jailor until he wanted to die; in the burning bush for Moses in the desert; and in the falling flat of the wall of Jericho at the first battle after entering Canaan. It was this crowd that was caught in the pentecostal cyclone, and struck with heavenly lightning that **TURNED THE WORLD UPSIDE DOWN.**

In other words "When the day of pentecost fully comes" it will make a **REVOLUTIONIST** out of you. It will forever kill your evolutionary ideas and set you turning things for God. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Act 26: 18). "They that turn many to righteousness as the stars forever and ever" (Dan. 12: 3).

Slow gradual processes were never God's plan in religious matters: True there is a growth in grace, but no one gradually grew

into His **PENTECOST**. It has ever been a **SUDDEN** affair, a radical transformation, an instantaneous cleansing and firing. I do not object to the enthusiasm that boys put into a base ball game. I love enthusiasm. But I want to see the church put as much enthusiasm into religion as boys do in base ball. Pentecostal lightning will stir your enthusiasm and completely lift you out of your old ruts.

France never had a more definite revolution than did Jerusalem. When that **RUSHING MIGHTY WIND** struck Jerusalem, they heard the Master say, "Go ye into all the world and preach the gospel to every creature." This cyclone tore a hole through the Jewish church at Jerusalem, and bounding westward through Asia Minor and crossing the Dardenelles, it swept on through Europe, and across the mighty Atlantic until it struck America. It has always carried in its wake a storm of persecution, ostracism and jail sentences.

The feelings of a dead church are in no way to be considered or consulted. We have seen a vision. We have heard the Macedonian cry. We have been struck by pentecostal lightning. It is move or die with us. It is agitation or stagnation. It is take new territory or be taken. We have learned that: "THE WORLD WILL MAKE WAY FOR THE MAN WHO KNOWS WHERE HE IS GOING."

Money is not our objective. We do not ask how many are the enemy, but where are they. Philippian jails have no terror for us; it only means the conversion of the jailor and his house. The lion that roared against Samson only tolled the bell for his own funeral. The bigger the lion, the more honey will his carcass hold. We have up momentum, and we cannot stop. Call us cranks if you will, but we turn things.

Some preachers have lost the vision, their momentum has died, they have lost their sting, they are as harmless as a blue bottle fly. Their wheels no longer revolve. They were every mother's son of them revolutionists when they first got the blessing, but now they are tame enough to join some cold stiff ice cream freezing church, to get a feathered nest or fat salary; or possibly they are selling life insurance, or real estate, or are building houses or farming. The world no longer dreads them, they are as dead and formal as the Jewish church after four hundred years without a vision.

Oh, brother, you are too tame! You will never turn the world upside down. If you have lost your turning power please do not claim kin to that crowd that did turn the world upside down. "The crank has been lost off of your Ford," and if she happens to start she would rattle like a wagon load of dry bones. There is something materially wrong with your ignition system or your timer. Any way you are hitting on two and spluttering and backfiring. Maybe you need a Bosch magneto that will give you a **HOT SPARK.**

The secret of the early Holiness Movement was that something from the upper world had struck us. It put a mighty rush in us. If something did not turn up, we turned something up. We scattered propaganda wherever we went. We had street meetings,

mission halls, brush arbors, jail services, just anywhere, anyway to preach this glorious gospel. The fire was burning, and there must be an outlet or we would be consumed. Pentecostal fire filled us with a holy zeal, and a burning ambition to tell the world about full salvation. We went where we were not wanted and stayed until the people thought they could not get along without us. We opened new churches, planted holiness schools, and sent missionaries to the sin benighted lands. We gave liberally of our money to the causes of holiness. We sold our farms and gave. We established great camp-meetings where thousands were converted, sanctified and healed every year. We were PIONEERS. We actually sought for new fields and planted churches at any cost. Nothing could stop us.

Luther started a revolution that lasted until the yoke of the Roman church was broken. The Wesleys were Pentecostal Revolutionists, and they started a holiness movement that still lasts.

The cold stiff formalism in the average church (and there is great danger of its chilling the ardor of the Church of the Nazarene) must be broken, and nothing but a great new REVOLUTION of Pentecostal glory, backed up by nights of prayer and days of fasting will

break the stillness that is evidently settling down on us.

REVOLUTION. OR EVOLUTION is imminent. Keep the wheels turning! We don't need brakemen, we need coal heavers. I am not a pessimist, but you see the spirit of giving is gradually diminishing until some of our own Nazarene churches are "serving tables." They auction quilts and serve big church dinners just like the worldly churches. Our missionary cause both at home and abroad is feeling this laxity.

PENTECOST settled every question that has ever confronted the church. It brought cutting conviction to the vast throngs that it attracted. It brought conversion to the thousands who were convicted. It brought steadfastness of doctrine. They laid their possessions at the door of the church and said draw on me for your needs. It brought praises to God and favor with the people. It brought bitter persecution from the dead formal people in the church, until the Spirit baptized were whipped and jailed, but this only gave them their opportunity to PRAY until the place was SHAKEN.

Oh! FOR ANOTHER PENTECOSTAL REVOLUTION.

BETHANY, OKLA.

The Sacred Calling of the Ministry

By REV. ALPIN M. BOWES

THE calling of the ministry is recognized as the most sacred calling of man. Dr. J. H. Jowett said, "I have been in the Christian ministry for over twenty years. I love my calling, I have glowing delight in its services. I am conscious of no distractions in the shape of any competitors for my strength and allegiance. I have had but one passion, and I have lived for it—the absorbingly arduous yet glorious work of proclaiming the grace and love of our Lord and Savior Jesus Christ." Paul said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." "Whereunto I am ordained a preacher, and an apostle, a teacher of the Gentiles in faith and verity."

This calling is never to be regretted as a choice of professions. It is a divine call to a sacred office, holding the highest responsibility, bearing the most sacred commission for service, and sustained by the almighty power of God! "Whenever I want to recover afresh the superlatively lofty mission of my calling I reverently turn into the holy place where our Master is in communion with the Father, and in that mysterious fellowship I hear my calling defined. As Thou hast sent me into the world, even so have I also sent them into the world. The serenity that pervades that sequence is overwhelming. It means that the mystic ordination that rested on the Son of Glory, when He came to earth, rested also on the fisherman Peter as he went down to Caesarea. It means that you, in your sphere of service, and I in mine, may, in our own degree, share the same joyous commission as was held by the Prince of Glory when He was made in the likeness of man." As to the assurance of the call Dr. Jowett

said, further, "I would affirm my own conviction that in all genuine callings to the ministry there is a sense of the divine initiative, a solemn communication of the divine will, a mysterious feeling of commission, which leaves a man no alternative, but which sets him in the road of this vocation bearing the embassy of a servant and instrument of the eternal God. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach *except* they be sent?" The assurance of being sent is the vital part of our commission. In his pithy way, John Newton gave expression to the same conviction, "None but He who made the world can make a minister of the gospel." Numerous examples might be recited for proof of the Scriptures. While the believers at Antioch were ministering to the Lord and fasting, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Here is Amos, a poor herdman's call, "The Lord took me as I followed the flock, and said, Go, prophesy." Isaiah is testifying, "In the year that King Uzziah died I saw the Lord—and I heard a voice saying, Whom shall I send, and who will go for us? and I said, Here am I, send me." Jeremiah is hearing the voice of the Lord God saying unto him, "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet." Paul, the apostle, is declaring his call, "I have appeared unto thee for this purpose, to make *thee a minister and a witness,*" etc.

To quote again from Dr. Jowett, "This sense of a great personal surprise in the glory

of our vocation, while it will keep us humble, will also make us great. It will save us from becoming small officials in transient enterprises. It will make us truly big, and will therefore, save us from spending our days in trifling."

In view of these facts, how dare any man degrade such calling by attempting to make it a side line to some secular occupation? or in any way trifle with such sacred office? T. H. Pattison said, "From the days when the old Hebrew prophets heaped scorn on the man who sold himself to the priesthood for a piece of bread until now a hireling ministry has been the curse of the church of God. And he who consents to look upon his vocation as a minister of Jesus Christ as merely a profession is, perhaps unconsciously to himself, taking this low view of his work and office. Even seminary students sometimes refer to the salaries churches pay. Against this conception of our work we are bound to protest. The true man enters the ministry not for the sake of what he can get out of it, but for the sake of what it can get out of him." A man may enter the ministry as a result of merely personal calculation: or he may from the constraint of the purely secular counsel of his friends. He may take up the ministry as a profession, as a means of earning a living, as a desirable social distinction, as a business that offers pleasantly favorable chances of cultured leisure, of coveted leadership, and of attractive publicity. There is no lifting of the eyes 'unto the hills.' There is nothing from above. A man has decided his calling, but God was not in all his thoughts."

It was Pattison's strong conviction that, "The vicious plan of hiring a minister by the year can hardly be too strongly deprecated. It degrades the pastoral office, hampers the minister's success and almost forces his work into perfunctory molds such as no minister should tolerate. Moreover, it places him at the mercy of every grumbler in the parish, inviting them once a year to gather in force for his discomfiture. So sacred a relationship as that which binds pastor and people cannot stand the chill of a too commercial atmosphere."

Next we must observe that the call is only preparatory to the work. The call includes a special commission for qualification and for service. After Jesus had called His disciples, He commanded them to "tarry at Jerusalem until they were endued with power from on high." And the Savior Himself said, "The Spirit of the Lord God is upon Me." The first essential qualification for the ministry is the Spirit filled life. This only will put the power in the message which will grip the hearts of men. Human eloquence, gifts, and culture can never take the place or fill the lack of the Spirit's infilling. Pattison, speaking of "the true minister of Christ," said, "Two qualifications should be found in him. He should be a man of character. 'Take heed unto thyself' wrote Paul to Timothy, 'and unto thy doctrine.' *Character before teaching.* It is the man behind the sermon who makes that sermon weighty and powerful. It is the minister who evidently lives his religion, who will lead others to do the same.

But in addition to character he should have that adaptability and tact which will be the

best proof that he is the right man in the right place."

The ministry in common with other vocations has its failures. To what are these failures due? In some cases to an unsuitable settlement; in others to a natural inaptitude for preaching; it may be to foolishness in preaching which argues lack of self-control and balance; and possibly to unsound views of truth. But we are disposed to think that when the minister fails it is oftener than not from lack of what we sometimes speak of as *tact*, or in still plainer language, *common sense*. This is one of the things which no seminary can teach, though it may be acquired at the cost of hard blows and mortifying defects in the battle of life. To his students of the first year, old John Brown, of Haddington, was wont to say: "Gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for the grace ye must always pray for it; but if ye haven't brought the common sense with ye, ye may go about your business."

Then Jesus declared the purposes for which man is called to be a minister. "He hath sent Me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised and to proclaim the acceptable year of the Lord." By this we interpret our own ministry. "Sent to preach," "to give the open vision of divine grace to those whose thought is darkly bounded and imprisoned." "To heal." "To give the grace of comfort to those who are crushed beneath the untellable weight of sorrow and care." "To deliver the captives." "To proclaim the acceptable year of the Lord."

The evangelist is called to a special ministry of the Word, and must of necessity confine himself largely to preaching. But for the greatest success the pastor must not only preach the good news, he must also fill a very needful mission of ministry in the homes of his people. He must acquaint himself with his congregation, counsel, instruct, and encourage everyone in the service of God. "Visiting the sick and imprisoned" is a very effective and necessary part of his commission. Dr. Parker said in his letter of acceptance to the call of a chapel in Manchester, "As pastor I cannot visit for the sake of visiting. At all times I am glad to obey the calls of the sick and the dying, or to guide the truth seeker."

The calling of the ministry is to the ministry of intercession. The Psalmist said, "Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice." In commenting on this verse Dr. Jowett said, "How priestly is the Psalmist's exercise! There is incense and there is sacrifice; and there is supplication. And I too am a priest unto God, and in Christ Jesus I have access to the same incomparable privilege and glory. We can all swing the censer, we can all lay the sacrifice upon the altar, we can all engage in the marvelous ministry of intercession. Heavenly Father I would be a consecrated priest in thy temple.

Let my life be fragrant with the incense of prayer. Let it be eager in the spirit of sacrifice. Let me be constant in the service of intercession." What a glorious privilege is access to God in personal fellowship and intercession on behalf of the people. It was Moses' intercession that saved Israel. Likewise it is the prevailing prayer of the minister that is the salvation of the people in every age.

To fulfill the requirements of so sacred a calling, a man must certainly qualify himself. The instruction which Paul gave to Timothy was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A minister must be a student to enrich his own thought, quicken his intellect and train his mind to discern the wonderful truths of God's word, that he may so enlighten the people.

We could find no reasonable excuse for eliminating part of our course of study. We must study to succeed. If we fill our minds with great lessons, forceful illustrations, the Holy Spirit will bring to our remembrance, and illuminate the things we have stored away. If we have an idle, vacant mind we will have nothing to give the people.

Then, I close with a statement of the sacred relationship which the Scripture declares the congregation should hold to the ministry. "Wherefore exhort one another, and build each other up, even as also ye do." But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves" (1 Thess. 5: 11-13).

C. L. Goodell wrote in accepting the pastorate, "Believing that your call is the voice of God to me, I accept it in the hope that my ministry may be the voice of God to you."

KANSAS CITY, MO.

Signs of a Dying or Decaying Christian

If a man abide not in me, he is cast forth as a branch, and is withered. John 15:6.

Sign 1. When you are so indifferent to assembly, or frequent the church of God, that you can come, or not come, at your own pleasure.

2. When, in your most solemn worship, you are quickly weary, without warrantable cause.

3. When few sermons will please you; either you like not the matter, or manner, or man, or plate.

4. When you think you know enough.

5. When a small occasion will keep you from Christ's table, or communion with the church of God.

6. When you have usually no great mind to prayer.

7. When reading the holy scriptures is more burdensome than delightful.

8. When you are mighty inquisitive after novelties or new things rather than wholesome doctrine.

9. When you are so little prepared for the

solemn assemblies, that they come before you think of them, or long for them.

10. When you come to the assembly more for fear of the brethren's eye, than Christ's omniscient and all-piercing eye.

11. When you will rather betray the name of Jesus Christ, and the credit of his gospel, by your silence; than appear for it to your own suffering and disparagement.

12. When, at a small offense, you are usually so impatient, that you commit great sin.

13. When you are more careful to get the words of Christ's people, than the spirit of Christ's people; the form than the power.

14. When you are much troubled at your own miscarriages, while they are kept from public view.

15. When you love least those Christians that deal most faithfully with you, in the opening your sores, and tendering you remedies.

16. When you pray most for afflictions being removed than sanctified.

17. When under God's calamity, you can neither find necessity nor excellency, to humble yourself by fasting and prayer.

18. When the thought of your bosom lust, or any other sin, is more prevalent with you, than pleasing God.

19. When you are mighty curious about the lesser matters of God's law, and mighty careless about the weightier.

20. When the Holy Spirit's help to the great work of mortification, seems not of absolute necessity to you.

21. When you are so ignorant of your spiritual standing, that you know not whether you grow or decay.

22. When increase of time in Christ's acquaintance, worketh decrease of affection to Christ's company.

23. When great sins seem smaller, and small sins seem none at all.

24. When your tongue is frequent in complaining of lesser miseries, and silent in praising for greater mercies.

25. When your sense of the great worth of time is so small, that you are turned prodigal.

26. When a watchful care of a godly life and Christian conversation, is more accidental than habitual.

27. When care for your body is usually pleasant, and for your soul usually most irksome.

28. When you are much a stranger to the practical part of meditation on the word and works of God.

29. When the thoughts of a dying Jesus, for your sins, little dissuade you from an unchristian conversation.

30. When you can remember past sins committed, rather with liking than loathing.

31. When you can see spectacles of mortality carrying to their long home, and be as practically unconcerned, as though yourselves were exempted from the like state of mortality.

32. When you find greater satisfaction in the company of the world, than with the people of God.

From "EXPERIENCES AND MINISTERIAL LABORS OF SEVERAL METHODIST PREACHERS" Printed in 1812.

THIS ONE THING I DO

By REV. B. W. MILLER

THE life of Paul furnishes numerous examples for young people who desire to make the most out of life both in the service of God and man. One of his greatest messages is contained in the passage where he says, "This one thing I do . . . I press toward the mark for the prize." This seems to be a summary of his life. Wherever he was one thing we are certain of finding him doing, pressing for the prize of God in Christ Jesus. When God's light shone around about him and Jesus spoke, Paul's nature was revolutionized, and always afterwards he was about the Master's business. If he were in the desert in Arabia, he was there doing "one thing"; if he stood before the king it was for "one purpose"; if on Mar's Hill before the philosophical Athenians, Paul's mission was striving for the goal. He crossed the continent afoot; he was thrown into jail; in shipwrecks many; beaten often; but all was for "gaining the crown."

There is a call today for young people who will consecrate their lives to "this one thing." Many are found who are consecrated to business, to law, to education, to social activities; but few—very few—who live but for the "crown of life." God has opportunities for unselfish labor that He bids us fill, but the cares of the world and the deceitfulness of riches keep us from answering the call. Too often the goal that is set for a life is lost sight of and we fall below the mark. To do one thing for God is impossible unless our eyes are fixed on Jesus.

If we look to Him alone, when the clouds of discouragements hang low, when storms of trials and temptations are raging when mountains of difficulties are to be surmounted, we will never see them, or realize that they exist. For Jesus and the crown fill the sight. It lightens the burdens to look to Him. It will soften the trials if we are certain to keep in His gaze. If the mind and heart are stayed on the one thing of serving the Lord, then all other things will be lost sight of.

We need young people who are blind to the things of the world. Then there will be no attraction that can draw them away from God. We must be blind to its friendship; to its offers of pleasure and ease; to its positions that are not in accordance to the will of God—blind to everything that will hinder us in doing "this one thing." Blind to everything except the mark of the prize of God.

If we fall short of the mark, then all else that we might have done will avail us nothing. If we win ease and worldly friendships and money and pleasures that are tainted with the fragrance of sin and evil and fail to win the prize then all will be worthless. We must have eyes that see Jesus and naught else but Him; ears that are attuned to His voice but that will not hear the siren call of the world. For every time the call of this life is responded to then some call of God toward heavenly things is left unanswered. The world and God will not associate closely together. One hand can not hold worldly—sinful—pleasures and activities and the other retain its grip of things divine. Hence it is just one heavenly thing that we do or no heavenly thing at all.

Another point that Paul stresses is "I press." It is so easy to press business or education and not things religious. We can press for the dollar or for honor but it is difficult to press for the glory of God and toward this high calling of God. Our time will be spent in secular activities but when the call comes for time to be given to God in holy service we do not often respond just as readily. Pressing signifies laboring, pushing, *hard at it!* If we should press more in God's kingdom greater glory and personal power would be our reward.

In the passage quoted it is noted that Paul is pressing for the prize of God. In Revelation this same thought is expressed by overcoming. He that overcometh shall inherit all things, shall eat of the tree of life and shall be a pillar in the temple of God. It is not how much we struggle, but how much we overcome that rewards us. It is not how much we press but how close we come to this mark—of overcoming—that God looks at. Pressing and laboring and fighting as Paul elsewhere expresses it are but means to the end of overcoming, or of attaining the prize.

SAN DIEGO, CAL.

Young converts are sometimes so taken up with religious feeling and doing as to forget the importance even, in reference to that of knowing. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."—JOHN ANGEL JAMES.

Nazarene
Young People's Societies

Rewards for Christians No. 2

By REV. B. W. MILLER

FOR OCTOBER 14TH.

- I. THE HOPE OF OUR REWARDS IS A GREAT CAUSE OF REJOICING. Rom. 5: 2.
- II. PRESENT AFFLICTIONS ARE NOT TO BE COMPARED WITH OUR FUTURE REWARDS. Rom. 8: 18; 2 Cor. 5: 17.
- III. MORE OF OUR ETERNAL REWARDS:
 1. A crown of righteousness. 2 Tim. 4: 8.
 2. A crown of life. Jas. 1: 12.
 3. A crown of glory that fadeth not away. 1 Pet. 5: 4.
 4. An incorruptible crown. 1 Cor. 9: 25.
 5. Inheritance of all things. Rev. 21: 7.
 6. Inheritance with the saints in light. Acts 20: 32.
 7. Inheritance incorruptible. 1 Pet. 1: 4.
 8. Inheritance eternal. Heb. 9: 15.
 9. A kingdom. Mat. 25: 34.
 10. We shall shine as the stars of the morning. Dan. 12: 3.
 11. Everlasting light. Isa. 60: 19.
 12. Everlasting life. Luke 18: 30.
- IV. WE MUST BE CAREFUL NOT TO LOSE OUR REWARDS. 2 John 8.
- V. THESE REWARDS SHOULD MAKE US:
 1. Diligent. 2 John 8.
 2. Press forward. Phil. 3: 14.
 3. Endure suffering for Christ. Heb. 11: 26; 2 Cor. 4: 16-18.
 4. Faithful unto death. Rev. 2: 10.

Topics for discussion:

1. Our temporal rewards are not to be compared with our eternal rewards. Purity is great; power is needful; but to be with God forever is greater. After this battle is over, we shall be crowned with life, with righteousness and with glory that shall never fade away.
2. Though Christlike still we may walk the earth without any of its gold and silver, or its valuable things; but in the ages to come we shall inherit all things. Gold and silver there will be valueless. Mansions and streets and a city shall be made of it, so plentiful shall it be. Pleasures and friends and mansions and lands and wisdom of the world shall come to an end but our rewards shall be eternal, everlasting. Throughout all the ages we shall enjoy those great things which God has prepared for them that love Him.
3. We then shall receive eternal life, light and wisdom. He has purchased eternal life by His death on the Cross. Death beds and frail bodies and leaky hearts shall never touch our souls that have been thrilled with eternal life. Light that shall never fail will be ours then. The vision may be dim, the path may be obscured, the light may be faulty here but over there shall be light eternal. Light for the soul; light for the body and the mind! Light for duty; light for glory and praise; *Let there be light eternal!*
4. Then we shall possess a kingdom—in which to labor, to serve, to worship Him.
5. Are the rewards worth the price we must pay? Ten thousand times over. We give all we have, rags and weak bodies and sinful souls and frail minds; He gives us all that is great and godly and worth while both in time and eternity. We offer trash; that He transforms into an eternal substance, an eternal inheritance and an eternal kingdom!

Waiting Upon God

By REV. B. W. MILLER

"They that wait upon the Lord shall renew their strength."

FOR OCTOBER 21ST

- I. GOD CALLS US TO WAIT UPON HIM. Zep. 3: 8.
- II. WE SHOULD WAIT UPON HIM FOR:
 1. Mercy. Psalm 123: 2.
 2. Pardon. Psalm 139: 7, 8.
 3. Salvation. Psalm 62: 1, 2.
 4. Guidance and teaching. Psalm 25: 5.
 5. The fulfillment of His promises. Acts 1: 4.
 6. The coming of Christ. 1 Thes. 1: 10.
- III. WAITING UPON THE LORD SHOULD BE WITH:
 1. The soul. Psalm 62: 1, 5.
 2. Patience. Psalm 40: 1.
 3. Hope in His Word. Psalm 130: 5.

4. Full confidence. Mic. 7: 7.

5. Continually. Hos. 12: 6.

IV. THEY THAT WAIT UPON THE LORD:

1. Are heard. Psalm 40: 1.
2. Are blessed. Isa. 30: 18; Dan. 12: 12.
3. Shall not be ashamed. Isa. 49: 23.
4. Shall renew their strength. Isa. 40: 31.
5. Shall inherit the earth. Psalm 37: 9.
6. Shall be saved. Isa. 25: 9.
7. Shall receive all that God has prepared for them. Isa. 64: 4.

V. EXAMPLES OF THOSE WHO WAITED UPON GOD:

1. Jacob. Gen. 49: 18.
2. David. Psalm 39: 7.
3. Isaiah. Isa. 8: 17.

Topics for Discussion:

1. Power in the work of God comes only as we receive it by waiting upon Him. "Not by might but by His spirit" do we accomplish things in the spiritual kingdom.
2. We are too busy with our own plans and schemes for the development of God's work to hear His voice and receive His inspiration. Because of our haste our altars are empty and our tears have been dried up.
3. After seasons of waiting on God results appear. One Scotch preacher prayed all night and the next day five hundred were converted in one service. One invalid prayed for Moody, whom she did not know, to come to her chapel and conduct a revival and through unknown chance—God's appointment—Moody came and a mighty revival broke out in the city.
4. Let us brush aside the thunder storms of the brain; clear out the mind; calm the soul in these days of mighty rushing and wait on the Lord. *He'll answer!* And it will be by fire!
5. Human wisdom falls into insignificance when we hear from heaven. And the only way to get the voice of God to speak is to be quiet before Him long enough for Him to speak. When He speaks devils halt; the world listens and men are saved.
6. Renew your spiritual strength by way of silent, secret waiting upon Him who knows no weariness.
7. Wait upon Him before the spiritual battles. Wait upon Him before the trials and temptations. Wait upon Him for words of divine wisdom. Is your soul turbulent with inward battles? Wait upon Him who says "Peace be still." Would you receive power for service? Wait upon our God!

FIRST ANNUAL YOUNG PEOPLE'S RALLY
OF THE NORTH PACIFIC DISTRICT

On September 1, 2, and 3rd representatives from the Young People's Societies on the North Pacific District, met at First Church, Portland, Ore., for the purpose of electing a delegate to the Young People's convention in Kansas City, exchanging ideas, and enjoying a good spiritual time together. From the first the Devil tried his best to defeat plans, but in the end he was defeated and a wonderful time was enjoyed by all present. Although the first notice was sent out only three weeks before this time, and it would seem that the delegation might be small, there were thirty-three delegates present representing nine Young People's Societies and two churches not having societies.

The enthusiasm and demand for a permanent organization was so great it was decided to organize at once. Accordingly officers were elected and plans made for the drawing up of the constitution and our next annual meeting.

Since we are so very new we cannot tell of what we have or are doing as other organizations, can, but we trust that the fervor with which we started may continue with us and that next year we will have a good showing for ourselves, but above all for our Master.—Ruth Van Zandt, recording secretary.

YOUNG PEOPLE'S SOCIETY, VENICE, CAL.

When the Publishing House urged us to obtain new subscriptions for the HERALD of HOLINESS, we felt that we might help some. Our church membership is only about sixty-five but we have recently obtained fifty new subscriptions to the HERALD and three to *The Other Sheep*. We prevailed on about twenty of our young people to take a copy each of McDonald's "Saved to the Uttermost" and Fowler's "How to keep Sanctified," and are planning to have a regular library for both the Sunday school and church, with a librarian in attendance at certain hours. We expect to work this a special business for building up the cause of full salvation. Some of our young folks have felt a call to the work, but we who have to stay at home are going to be everlastingly at it too. We put out about 1500 HERALD of HOLINESS and other religious papers last year, and about seventy pounds of tracts. Why can't all our Young People's Societies do something along this line?—Charles Ratcliffe.

The Sixth General Assembly

Reported by Rev. D. Rand Pierce

(Continued from last week)

NINTH DAY, FRIDAY, SEPTEMBER 28.

General Superintendent Goodwin called the session to order at 2 p.m. Ural Hollenback, evangelist, was leader of the devotions. He also conducted the singing. Sister Carrie Crow Sloan prayed God's blessings on the session. Mrs. W. B. Needles, Missouri, sang "The Love of God."

The special order of the day was the report of the Committee on Ways and Means. It was read by J. F. Sanders, Southern California, who mentioned the fact that its preparation had been a means of great spiritual blessing to the committee.

The report was taken up by sections and adopted with a few slight changes and the referring of two or three items back to the committee for clarification, and also with the request that it furnish the Assembly with a specific budget plan.

The Assembly proceeded to ballot for the General Treasurer as provided for under the new Ways and Means Committee plan. While the tellers were out Rev. L. B. Williams, pastor of our church at the National Capital was allowed to present their needs. The Assembly voted to assist this church in its building enterprise.

WOMAN'S MISSIONARY SOCIETY

The next special order of the day was the quadrennial report of the Woman's Missionary Society. The general officers took seats on the platform. These were: Mrs. S. N. Fitkin, New York; Mrs. Paul Bresee, Southern California; Mrs. R. G. Coddington, Missouri; and Mrs. J. T. Benson, Tennessee.

Mrs. Fitkin, General President, then gave her report, showing on a map where their numerous societies are located. She told of her extended trip across the continent visiting the work in all its most important centers.

Mrs. Coddington, General Secretary, then read her report, giving a full account of the organization and progress of the Woman's work during the quadrennium. It showed a remarkable growth.

Mrs. Benson, General Treasurer, in her report of the financial growth of the society, aroused the greatest enthusiasm when she stated that the organization had raised during the past four years, the splendid sum of \$52,689.36.

The tellers then reported the election of E. G. Anderson by a large vote which was made unanimous amidst great applause in the midst of which Brother Anderson was escorted to the platform where he thanked the Assembly for this expression of their good will. J. F. Sanders was his nearest rival for the position.

The General Secretary, E. J. Fleming, and the General Statistical Secretary, C. A. Kinder, then read their quadrennial reports. They were given a rising vote of thanks.

Greetings were ordered sent to Father and Mother Roberts, parents of the well-known Roberts brothers.

The Assembly ordered greetings sent to the parents of Dr. J. W. Goodwin, informing them of the re-election of their son to the General Superintendency.

Dr. Reynolds moved that greetings be sent to the widows of former General Assembly Secretaries, Mrs. J. W. Gillies and Mrs. Fred H. Mendell.

Session was dismissed with benediction by H. D. Brown, North Pacific.

EVENING SERVICE

At 6:15, L. C. Messer, Eastern Oklahoma, led the song service. C. W. Ruth, Indiana, offered prayer. Haldor Lillenas brought a special song at this time. Sister Bertha Lillenas spoke helpfully from 1 Thes. 4:5, "For this is the will of God, even your sanctification." A number of hands were raised for prayer at the close of her remarks, and Sister Carrie Crow Sloan presented them to the throne of grace in fervent prayer.

Brother Lillenas was the leader of song in the regular evening service. Several inspiring songs were sung. Prayer was offered by R. J. Plumb, pastor Nampa, Idaho. James E. Campbell and E. M. Cornelius sang, "Where they never say Good-Bye." John Moore also rendered a solo and Miss Johnnie Jernigan a fine violin selection.

Dr. J. E. L. Moore, Indiana, was the preacher of the evening and spoke from Mark 8:36, "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

The sermon was characteristic of the preacher, teeming with ornate language and exquisite figures coupled with convicting truth. A number sought salvation at the close.

TENTH DAY, SATURDAY, SEPTEMBER 29.

The morning session was called to order at 8:30 a.m., by General Superintendent R. T. Williams. L. C. Messer, Eastern Oklahoma, led in song. Prayer was offered by C. B. Jernigan, Western Oklahoma. G. P. Owen, evangelist, conducted the devotions, making brief remarks.

L. N. Fogg, pastor of our church, Columbus, Ohio, was granted the privilege of addressing the Assembly before leaving for his home. He closed his remarks by extending an invitation to the General Assembly to hold its session in Columbus.

H. D. Brown read the report of the General Court of Appeals.

A large number of telegrams and letters, acknowledging greetings sent by the Assembly to various individuals were read.

The following resolutions were adopted:

Whereas, there is a widespread feeling that the holiness people of the various separate organizations should unite in a close fellowship and service, and in at least some instances in organic unions; and

Whereas, the Church of Nazarene is now among the largest of the distinctive holiness churches, therefore

Resolved, that this General Assembly order a committee of five to consist of the three General Superintendents whose duty it shall be to meet any like committee that may be appointed by other bodies of holiness people for the purpose of considering any motions that may look toward the unification of the people known as "holiness people." This committee shall serve during the coming quadrennium and shall report to the next General Assembly.

This was offered by J. B. Chapman and Chas. A. McConnell.

Another resolution was adopted officially recognizing a paper published by H. O. Jacobson, superintendent of the Scandinavian District, in that language entitled "The Glad Tidings" and exhorting our Scandinavian people to give it their support.

A resolution from the missionaries present in the Assembly, and also representing the eighty-seven now on the various fields, expressing their appreciation of the interest and labors of the General Superintendents and General Foreign Missionary Board during the quadrennium.

J. D. Scott and W. A. Eckel presented the same.

The Assembly voted heartily to restore the salaries of missionaries on the field to the amount paid before the recent reduction.

E. J. Fleming read the report of the fraternal delegates to the General Conference of the Free Methodist Church, held at Corunna, Michigan, the other member of the delegation being C. L. Bradley, Flint, Michigan.

The report stated that they were very cordially received and took the opportunity afforded them to suggest the desirability of close co-operation, and also suggested the advantage that would attend organic union between the two bodies.

The General Secretary also read the report of the fraternal delegates of this body to the General Conference of the Wesleyan Church. These were: E. J. Fleming and J. W. Short, Indiana. The report stated that Brother Fleming had received a communication from a representative of the church in question, and that their visit to the Conference, held at Fairmount, Indiana, had been most brotherly. A delegate had been elected by the Wesleyans to attend our General Assembly. Following these reports a question regarding the character or status of the three missionary superintendents, provided for at a previous session, was asked by L. Milton Williams, Southern California. Upon explanation that their actual status would not be that of General Superintendents, he stated that he had made his offer

of \$1,000.00 each, for those who would be elected, with the understanding that they were to be General Superintendents. In view of the misunderstanding it was voted to release Brother Williams from his pledge, although his offer had undoubtedly influenced the Assembly to take on a program none scarcely seemed to favor prior to the offer.

The Ministerial Relief report was read, showing excellent progress in this very important branch of our work.

A proposition to change the name of our paper from "Herald of Holiness" to the "Nazarene Messenger," with a line beneath reading, "A Herald of Holiness," was voted down. After many other minor matters had been considered and acted upon the session was closed with the benediction pronounced by N. B. Herrell, Ohio.

AFTERNOON SESSION

The Assembly was called to order by Dr. Reynolds at 2:00 p.m. Roy Hollenback, evangelist, was in charge of the devotions and led the Assembly in singing "What a Friend We Have in Jesus," and "Sweetly Resting." Evangelist J. E. Moore, Little Rock, prayed fervently. Brother Hollenback then read Eph. 4: 7, 11, 16. A beautiful trio was then rendered by Miss Halderman, Miss Lewis, and Mrs. Lois Brenninger, entitled "Amazing Grace."

A cablegram from Jerusalem, greeting the General Assembly, also stated that the German pastor of that city had offered his church for Armenian services—a great providence declared Kauffman and Krikorian, our live missionaries in that field.

The report of the General Board of Mutual Benefit, was read by the Secretary-Treasurer, E. J. Fleming. It was adopted and Brother Fleming accorded a rising vote of thanks.

The report of the General Board of Education was next read.

Dr. J. B. Chapman, President of the Board, then delivered a very fine educational address during which he was frequently applauded.

Dr. C. E. Hardy, President of Trevecca College, Nashville, Tennessee, also addressed the Assembly with deep feelings and weighty words.

J. C. Henson, Western Oklahoma, also spoke along educational lines.

The report was enthusiastically adopted.

It was voted that all territory covered by the United States, Canada and the British Isles be Home Mission territory as distinctive from Foreign Missions.

It also carried that all districts with five hundred members or less may, on their request, with the approval of the Board of General Superintendents, be classed as Home Mission Districts. This action does not affect Districts now in existence.

It was decided that the States of North and South Carolina, and the Provinces of Ontario and Quebec, Canada, shall be classed as exclusive Home Mission territory or fields.

It was voted that all claims for support from the Board of Home Missions and Evangelism must be authorized by the General Superintendents having supervision.

Adjourned to the evening session with benediction by Tom M. Brown, New England.

SATURDAY EVENING SERVICE

Dr. Goodwin was the presiding officer, calling the session to order at 7:15 p.m. D. S. Corlett led the Assembly in singing two hymns. The Assembly prayed and then quoted the Twenty-Third Psalm, the visitors joining.

Another matter of special importance, that the Assembly set its seal upon, was the newly prepared Constitution and By-Laws of the Woman's General Missionary Society.

This constitution provides for a General Missionary Council composed of sixteen members, fourteen of whom shall be elected from the United States and one each from the British Isles and Canada. This Council shall meet every four years in connection with the General Assembly.

This action was taken in harmony with a new departure in the reorganization of the Church of the Nazarene, which this General Assembly has enacted

into law. By recommendation of the Special Ways and Means Committee, a General Council has been elected composed of fifteen members equally divided, practically, between elders and laymen. This body has superseded the former separate General Boards, although all of the interests formerly vested in these Boards are carefully cared for, with greater economy and greater concentration, than was possible under the previous arrangement.

The Ways and Means Committee was undoubtedly composed of the strongest body of consecrated men, with brains and large organizing business experience, that has ever been called to a like great task in the history of our denomination. Our church at large will do well to fall prayerfully in line with the new order of things, and expectantly sweep forward to a new era of spiritual and material growth and prosperity.

The General Council is composed of the following well-known brethren: Ministerial members—F. M. Messenger, J. F. Sanders, J. E. Bates, J. W. Short, C. B. Jernigan, J. N. Speakes. Lay members—J. T. Benson, L. D. Peavey, C. A. McConnell, Dr. Edwin Burke, E. L. Hawkes and R. B. Mitchum. One of the General Superintendents will be ex-officio chairman, and the General Treasurer by virtue of his office, will be a member. E. J. Fleming will be employed as secretary. Some recommendations for the church at large, formulated by the Committee on Ways and Means, will be included in this report after adoption by the Assembly.

After the consideration of a number of minor matters the Assembly voted to adjourn *sine die*, Tuesday, October 2, 1923.

Dr. H. Orton Wiley pronounced the benediction.

ELEVENTH DAY, SUNDAY, SEPTEMBER 30.

This second and last Sunday of the General Assembly was a wonderful day. It started off with an informal prayer and testimony meeting at 9:00 a. m. There was a prevailing spirit of prayer around the altar first and then a free-for-all time of praising God. Brother Agnew took charge of this. A colored sister said she had never heard about holiness, but had read in the Bible where it says "Be ye also ready." When she read that she said to herself, "If God says 'be,' He has a way to help us 'be.'" How true. The blessing came on all as she spoke.

The Sunday school went into session at 9:30 and was enjoyed by all. There was fine music and good speaking.

The preaching service began at 10:5 with James Campbell leading in song. All sang beautifully and heartily "Is it the Crowning Day?" and "All Hail the Power of Jesus' Name."

Dr. J. W. Goodwin lifted the audience into the heavens as he addressed the throne in gripping prayer. Miss Johnnie Jernigan rendered a fine violin solo while the offering was being taken.

A lovely duet was sung by Rev. and Mrs. Hal-dor Lillenas, entitled, "In the Garden of My Heart," one of Brother Lillenas' most beautiful hymns. It has been a pleasure to hear this wonderfully gifted composer of sacred music. Our church may well pride herself that such as he are traveling in her ranks.

Rev. Bates, Superintendent of Southern California District was the morning preacher. He took for his text John 16: 7. His theme was the Comforter and the sermon was made a blessing to many hungry hearts.

SUNDAY AFTERNOON SERVICE

There had been a high tide of blessing on the people from early morning, but it was destined to overflow all the banks before this remarkable service concluded. John Moore, of Los Angeles First church, led the preliminary song service and when we struck "Higher Ground," it seemed we would go up. What singing! What holy joy filled hundreds of hearts!

The regular preaching service went in at 3:00 p. m. with J. W. Short, of Indiana, in charge. He called F. W. Suffield, evangelist, to the platform to lead in prayer. Before prayer he read with deep feeling a telegram from Mrs. B. F. Haynes, announcing the fact that Dr. Haynes was again at the Jordan's brink, and was expected to cross soon to the world of eternal bliss.

Another blessed time of praising God ensued. Some of the old warriors set the meeting on fire. Riggs, Mayberry, Brown, Gay, and others, some of whom were doubtless giving their last testimony

in a General Assembly on earth, but whom we expect to hear again in the great "General Assembly" of the skies.

One of those remarkable incidents that so magnify the Almightiness and faithfulness of a prayer-hearing God then occurred. A sister in the gallery arose and said she must praise God and tell the people how God had just saved, that very morning, a brother she had prayed for seven years. She was about to start for the General Assembly from California, when she received a telegram from this brother that he and his wife were about to start for California, requesting the sister to meet them at a certain point. She went to them, and instead of their going to California she led them across three states to the General Assembly where her many prayers had been answered. Following her story both the brother and his wife also testified to their new-found joy. I will not attempt to describe the electric effect this produced on those who heard. There were tears mingled with holy joy throughout the house. A powerful sense of God's presence was felt everywhere. The rejoicing became general while she spoke and as she ceased a holy pandemonium broke loose. It would be impossible to put on paper what the writer felt personally and everybody looked like they were in the same boat. Several acres of heaven seemed to have suddenly fallen through the roof.

It did not lessen matters when Sisters Suffield and Roberts sang Sister Suffield's wonderful hymn, "God is still on the throne." Again the deep of all hearts was broken up.

Bud Robinson prayed. He began, "Lord we confess we don't know what to ask you for, we have already received so much." But he did do some wonderful asking and sent up a petition such as only "Uncle Buddie" could have offered. He closed with, "Now tie us up in one great bundle, and put the check on us, and ship us from this city to the New Jerusalem."

After some further music John Matthews brought the message of the hour from the third chapter of Matthew. We will not attempt to report this wonderful discourse. It was a masterpiece from every angle. How God did bless and use this mighty man of God. The word was once more "A hammer that breaketh the rocks in pieces." We shall never forget this hour and its meaning to our own soul. New purposes to be more for our blessed Lord in His efforts to save a lost world were "born there." It was a wonderful climax to a service that had proven a veritable pentecost from the start.

At the close of the sermon a large number of earnest broken-hearted seekers prayed through to victory.

SUNDAY EVENING SERVICE

This was a great closing service to a great day. John Moore led in song. Miss Halderman sang and Miss Jernigan rendered a violin solo. Professor and Mrs. Kenneth Wells sang a beautiful duet which was greatly owned of God, "Make me clean," "Uncle Buddie" and Brother Suffield prayed.

Rev. U. E. Harding of Pasadena First Church, was the preacher. He spoke from Matt. 5: 13, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted." The discourse was convicting one, thoroughly characteristic of the gifted preacher, and a number of earnest seekers were at the altar, which service lasted to a late hour. When shall those privileged to pass through this day ever forget its scenes and blessings.

There was a strong overflow service held in front of First Church Sunday evening which was addressed by Mrs. Bessie Williams of San Antonio, Texas. Souls sought God at the close.

OTHER SUNDAY SERVICES

At the Isis Theatre, Bud Robinson spoke in the forenoon to a large audience. L. C. Messer led in song and W. H. Nerry offered prayer. "Uncle Buddie" had one of his real "good times" dispensing the good things of abounding grace, and several requested prayer at the close. J. W. Short presided.

Rev. George Sharpe, of the British Isles, preached at Grace Church of the Nazarene, at 11:00 o'clock and W. E. Shepard at 7:30 p. m. God's blessing was on the efforts of the day.

Dr. A. O. Henricks preached at the Methodist Church, South, at 3:00 p. m. Dr. Goodwin was in charge. A time of blessing was enjoyed.

(To be concluded next week)

WHAT EVANGELIST SHALL WE CALL?

By C. B. WIDMEYER

VERY frequently we hear the above question asked by pastor and people for they are anxious to secure a man who will bring blessing to the church, reach the unsaved and unsanctified, touch the lives of the young people and add some new members to the church.

At once the names of some evangelists are mentioned where upon some will remark: We like Brother So and So, but he is so uncouth in his manner and in the presentation of the message. He says some things that drives the best people away from the church. Then at the suggestion of another party the remark is made, we like him but he asks so much remuneration for his services that our little church cannot pay enough to have him. Then in response to another name we hear this: he is so spectacular, and emotional that his work is so superficial. Usually there is quite a bit of sentiment but a few weeks after the meeting is over we cannot find any lasting results. The meeting is too much of a show, too much of the vaudeville type, nothing sacred or religious about the whole affair. When another brother's name is given the remark is made, he is a good preacher, but his altar work is shallow. Another evangelist is said to be always begging money because of his large family, aged parents, or sick loved ones.

At the suggestion of another name we hear the remark, he is a good preacher, and the people like him, but he is not very definite in his presentation of the doctrine of holiness as a second work of grace. Then Brother So and So is more anxious to get a ring off of some girl's finger, or a feather off of the hat than he is to get a soul to God.

Finally we say, what is the type of evangelist that you desire, and they say, we want a man who is satisfied with a fair remuneration, who is definite in his presentation of the doctrines of regeneration and sanctification, who will build up the church, who is faithful to souls and not fanatical, who will lay aside all foolishness and spectacular ways, point men to the Lamb of God that taketh away the sins of the world.

A TESTIMONY

I came to the First Church of The Nazarene in Los Angeles broken hearted and dazed with grief, having buried my beloved husband only ten days before and as I started out on Sunday morning April 22 to go to my former church (the Episcopal church) I seemed to have an influence to turn to go to a strange church. God was, I believe, directing my foot steps. I was walking up 6th Street, when I heard the singing in the church, the windows being partly open. I listened for a moment, then I decided to enter the church, and was so kindly welcomed by one of the dear sisters, that I came again that evening to the service, and I felt so comforted that the following Sunday I came again, and kept coming until on Sunday May 13, I joined the church and God healed my sorrowing heart, drying up my tears and gave me peace in my soul that words fail to express, so I know it was God who was speaking to my heart. "Earth has no sorrow that Jesus can not heal." The Church of the Nazarene I think is most blessed church on earth, for it teaches the true faith of God, the Bible and Holiness, and it surely is the way, the truth and the light. Although I was brought up in the Episcopal church and am the grand daughter of an Episcopal minister, I never felt happy or comforted in the church. I am so glad that I found peace and comfort in the Church of the Nazarene. Praise God. On the evening of April 29 when the pastor of that church asked for those that wished to be prayed for would please come forward (at the evening revival service I went to the altar, and that was the night April 29) that I got converted. Rev. C. H. Babcock the pastor prayed for all those that were kneeling there and his prayers I think were wonderful. I can never thank God enough for the peace He gave to my soul and brought into my life for I have now sunshine in my heart and the gloom has gone away; only God could cure grief in so short a time, so I consider it a miracle. I had a beautiful Christian husband and an ideal married life of twelve years. My husband was prepared to "go home" as he stated just before passing away. He was ill with Tuberculosis for over three years he never complained but stood his trial with Christian patience.—Mrs. Anita M. Fitz.

EIGHTIETH BIRTHDAY CELEBRATION



The Rev. A. B. Riggs who was 80 years old September 15th, celebrated his 80th birthday Sunday, September 9th by taking charge of the morning service in the Lowell Church of the Nazarene.

A brief sketch of his life from boyhood days up to the present time was woven into his talk. "I have been

in Lowell twenty-five years next February and preached here twenty years. I was converted fifty-nine years ago next March and sanctified fifty-four years ago. I remember as a small boy the first railroad which went through my father's farm in Vermont. Had good parents but my Christian training developed from attending small meetings where about eight people met together. I wouldn't give two cents for folks always wanting something big, but I would give all I've got for somebody that would go out and make something big, an oasis in the desert. Through the influence of my wife and a book entitled 'Phoebe Palmer's Guide to Holiness' I was sanctified and realized that consecration meant 'All for Jesus, all for Jesus, all my being's ransomed powers; all my thoughts and my ambitions, all my days and all my hours.' We have lost the real art of true success in meditation these days.

"I have the privilege of saying a few things about myself today as I am an eighty year old boy and in my second childhood you see. Someone said down to the campmeeting once when things were dead and dry and Brother Riggs kept shouting as though everything was going fine, and the tide turned.

"I received a letter in regard to going to the General Assembly and it said, 'We will have salvation all day long and knee deep.' I wrote back and said I wanted something more than knee deep. Get out where there will be the boundless fullness. I have heard of ankle deep but get out where you can swim.

"Brother Norberry had resigned as pastor in Lowell and I was at Douglas campmeeting. Brother Charles Locke said he believed that that man Riggs would be the one for Lowell because he is always to meeting. I have been in Lowell ever since. Eighty years more I will not be here."

Rev. A. B. Riggs was presented with a gift in money by Rev. Martha E. Curry in behalf of the church as a token of their esteem and appreciation. Sister Curry mentioned the fact that it meant something to go in and out among people for twenty-five years and still have the confidence of the people as a Christian man.

Brother Riggs responded with thanks after which a special offering for Foreign Missions was pledged for immediate payment which amounted to \$215.00. An offering of \$100 was also pledged for local church expense making a total of \$315.00 in all.

MARGARET STEWART, Reporter.

LINES ON REV. A. B. RIGGS' EIGHTIETH BIRTHDAY

By REV. W. E. SMITH

(Brother Riggs celebrated his 80th birthday on the train coming to the General Assembly. These lines were written by request of the New England Delegation.)

Here's to the hero of four-score years
The man with his heart aflame,
A scion of good New England stock;
From the hills of Vermont he came.
He bears his age with a youthful air;
Still eager to run the race;
And views the world with a kindly heart
The product of love and grace.

In his early manhood he bowed the knee
To Jesus who saves from sin.
Nor rested until the Comforter came
And Christ was enthroned within.
With a passion for souls of dying men

He has sounded the Gospel call,
Of forgiveness and cleansing and keeping-power—
Salvation that's free to all.

A young-old man; a much-loved man,
A companion of youth is he.
A glad-old man with a smiling face
He shouts with a heart so free.
"Salvation" and "victory" and "glory to God"
Are words that his heart holds dear.
They well from his lips with an unction and grace
In music so pleasant to hear.

The children love him; the aged, too,
And the youth with their hearts so free
All see in this hero of many years
The fruits of Divinity.
He has been a blessing in every place,
As a rock in a weary land.
Not of hay and stubble, but precious stones
He has built, and his work shall stand.

His counsel—the Book, and his wisdom—Christ;
His teacher—the Holy Ghost.
He has feared no foe in the battle with sin.
His strength is the Lord of Hosts.
No thought of riches or costly apparel,
Or seeking for worldly praise,
Has ever found in his heart a place;
His Christ is a Christ that saves.

The world is better because he has lived;
He has planted the flowers of truth.
His success is Eternal—a glorious success,
For he followed the God of his youth.
Far better than riches or honor or fame,
Are his riches of faith and love;
He has been a guide-post to heavenly things—
An advertiser of God.

He has lived so clean amid all the sin,
Kept tender in all the strife.
Has ever worn on his honest breast
The flower of a spotless life.
He has stood unmoved in the darkest day,
Nor has been overwhelmed by the flood;
But has conquered in all, the battle of life
Through faith in an infinite God.

He walked in love with the wife of his youth,
So faithful, so tender and kind;
In a mutual love they were wedded to Christ,
And they loved with a spiritual mind.
She has gone to glory a little ahead;
There she waits in a mansion fair.
'Twill not be long till they're joined above—
The glory of heaven to share.

He has kept the track; never turning his face
To errors or issues aside.
He has held the truth in the spirit of love
With a wisdom that's sanctified.
He has fought the battle, and won the race;
What stars in his crown shall shine!
What reward will be his on that reckoning day!
What share in the glory divine!

We are all his debtors, and we own the debt
That no money can ever pay.
May the spirit of faith of this holy man,
In a double-portion today
Be the heritage grand of us younger folk
In the host of the Nazarene.
May we press ahead with a Conqueror's tread
In the promise of things unseen.

Three cheers for this pilgrim who comes from the East
To this place in the Middle West;
To this quadrennial meeting of Nazarene saints—
All strong in the heavenly quest.
We need his counsel, we need his cheer,
We honor this servant of God.
May we follow him as he follows Christ
In the path that the Saints have trod.

God bless you, brother of four score years,
With a heart so youthful and brave;
Shout unto the end of this earthly life;
Shout victory over death and the grave.
Live on! Live on! You shall never die.
To you there can be no death
'Twill be victory and glory and heaven and Christ,
At the close of your mortal breath.

We think of the meeting beyond the stars,
When they come from the West and East
The North and the South—yea, all the redeemed
Shall join in the marriage feast.
You will sing up there with a heavenly tone—
What a campmeeting that will be!
With sweeter voice than the angels sing
We shall hear you shout Victory!

WICHITA CAMP

Another campmeeting of the Kansas State Holiness Association is now historical, a chapter worth while. Indeed, the loss of all the equipment of the association last February, besides the visitation of Kansas and adjacent states by flood, hail and drought, causing so many to feel it a strategic thing to do to call off the camp this year, and also causing others to wonder just what to do, say nothing about the other trying things, but God among us in a wonderful manner—these are sufficient to form thrilling reading material for a book on holiness. Surely, no one could have wished for nicer weather. The throngs of people gave evidence of God's special benediction. The preaching of Brothers Stalker, Zahniser and Joseph Smith was what we needed. The young people's meetings, conducted by Sister Joseph Smith, were well attended and God set His seal in turning many of the boys and girls and young people from Satan to God. Brother and Sister B. D. Sutton sang for us in the old-fashioned way, until we felt we were living next door to heaven. Sister Sutton and Sister Blanche Mayo presided efficiently at the pianos. Possibly not for years has the camp been attended by a larger number of ministers, one night over 125 being present. The altars had to be lengthened time and again in order to accommodate the seekers. 128 bowed for pardon or purity at the closing service. The Wichita camp has no days nor services set apart for anything else than "Holiness unto the Lord." Surely those with most discernment and who have been affiliated with the camp longest do not hesitate in saying this is one reason God has so signally blessed since the origin of this camp. Rev. Jesse Uhler and Miss Myrtle Bigbee, of Clearwater, Kansas, again had charge of the book stand and supplied the people with choicest of literature. A large number of subscriptions were taken for the various holiness papers. The Wichita camp was never pervaded with a more prevailing spirit of prayer. Doubtless this is one reason there was such a spiritual atmosphere. The number of campers was larger than in any previous year. The finances in general, we believe, came as easy as in former years. The first class dining hall and lunch counter, together with plenty of good water and seven acres of beautiful shade, supplied the needs of the people so well that we could hear it on all sides, "You can look for me next year." Long live the influence of the camp this year.

W. R. CAIN, Secretary.

BONNIE CAMP, BONNIE, ILL.

The Bonnie Camp, which is held by the Southern Illinois Holiness Association, is one of the largest camps in this section. The large tabernacle will seat 2500. Each Sunday it was more than filled and several nights during the week the tabernacle was full. We have never known a better ordered, earnest-listening congregation than those who attend this camp. The Christians who come are there for the work of the Lord strictly. Beside the five regular services held under the tabernacle each day there were two or three prayermeetings held each evening before the preaching service. Many times hungry souls would pray through in these prayer-meetings. We don't remember of a single service held under the tabernacle but what there were souls at the altar and at most of the services there were from ten to twenty. There were several grown-up men that were definitely blessed at the altar. A Mormon elder, who owns upwards of seventy years and who had spent a number of years in Salt Lake City and in the Mormon church, was very definitely converted and sanctified.

Our co-laborer in the ministry was O. F. Owens of Boaz, Ala. He faithfully presented the word of God with power and we enjoyed our labors with him very much. The singing was led by Brother G. E. Waddle of Dallas, Texas. While he is not a regular campmeeting singer and has been devoting a number of years to the pastorate and evangelistic ministry, he can take hold of the singing in a campmeeting and lead it off in a most excellent manner. This is the twenty-ninth year for the Bonnie Camp. Some of those who have attended almost all of the camps spoke of the one this year as one of the greatest and most fruitful in the work of salvation of any previous camp and this is no doubt true because of the earnest praying that there was on the camp ground by His people this year. It was said that there were fully fifty ministers, most of whom were Methodists, in attendance at the camp. They entered heartily in the spirit of the meeting and added much to its success. We were called back for the year 1925 and shall look forward with great anticipation to this coming campmeeting.—C. E. Roberts and wife.

Among the Churches

WEST HUNTSVILLE, ALA.

—Our revival meeting came to a close yesterday Sunday September 16th, the evangelist was our dear District Superintendent, Rev. H. H. Hooker. His preaching is very fine, and convincing and gets results; and he works to build up the church and Sunday school, and knows how to stand by the pastor. Our meeting was very fine, about forty-five prayed through to victory and seventeen joined the church, and we think others will come in later. The church was greatly blessed and encouraged to go on and do greater things for God in the future. We organized a young people's society with eighteen or twenty fine young people, and our Sunday school has increased 20 per cent during the meeting. Since the writer came here the Sunday school has grown from 34 to eighty-five and the end is not yet, praise the Lord. The church gave the pastor a nice pounding to the amount of \$20.00 and gave him a call to pastor them another year. The Huntsville Church of the Nazarene is yet on the map and going on to greater things, thank God. We ask the prayers of all the Nazarene family in our behalf.—P. C. Ramsey, pastor.

RICHMOND, VA.

—God is graciously blessing the work in this city. The Home Missionary Board of the Washington-Philadelphia District put on an evangelistic campaign in July, Rev. J. A. Ward of Darby, Pa., was the preacher, and Miss Hattie Goodrich of Washington, D. C., was pianist and soloist. After four weeks of preaching, Brother Ward had to leave to fill other engagements. Then Rev. John Neilson, the District Superintendent came and carried the meeting two weeks longer. The outcome was, forty-eight at the altar, and a nice class of eighteen people uniting into the first Church of the Nazarene ever organized in this city. At the present time we are in the midst of another evangelistic campaign with Brother Byron Maybury of Lehigh, Pa., doing the preaching, good crowds are coming, conviction is deepening and we are looking to God for a great ingathering of many souls. We desire all Nazarenes to pray for this new church. God has given us a nice building to worship in, which seats about two hundred people. Any Nazarene preacher traveling through Richmond, we beg him to stop over and preach for us, as this is an open field of near 200,000 people who have heard very little of holiness preaching.—Alfred L. Ford, pastor.

WHITTIER, CAL., FIRST CHURCH.

—We have just closed a splendid two weeks meeting with Rev. L. E. Swaney of Glendale, Cal., as evangelist. There were about fifty at the altar and nearly all prayed through to victory. A number united with the church and a goodly number are expecting to come in soon. Our church was greatly blessed of God by having this precious man with us. His preaching was wonderfully refreshing and brought blessing to the saints, giving them courage and strength for the holy warfare, and brought awful conviction on the sinner until it seemed as though some of them would die if they did not get saved. Our finances came without begging, it was a delight for them to give. After every bill was met at the close of Sunday morning service, Brother Swaney took an offering to pay on the church and raised one thousand dollars for which we are very grateful to God for His blessing upon us and the work here. We have just had installed nearly three hundred new opera chairs in our new church and the church is about completed. We are rejoicing. It seems as though we have gone to a new charge. Our congregations have doubled and trebled and new folks coming at every service. It hardly seems believable but it is really so, thank God. Our people as a whole have never been in a better place spiritually than at the present time. We are expecting to have a great year; God is with us and He is manifesting Himself to us in convicting and saving and sanctifying power. Praise His name forever and ever. Amen.—C. W. Griffin, pastor.

CALE, ARK.

—Just closed a ten days revival at Caney Church of the Nazarene with Brother C. C. Cluck as evangelist. Brother Cluck is a great preacher, his messages came filled with the power of the Holy Spirit which gripped the hearts of the unsaved. The saints were strengthened and built up in this holy faith during this revival. Thirteen souls were saved or reclaimed, numbers of seekers were in the altar. Brother A. H. Lambert was with us in these services. The Lord is wonderfully blessing his untiring efforts and labor here at this place. The last Sunday of the revival was a great day, the presence



WASHINGTON, D. C., CHURCH

By REV. A. G. CROCKETT

For some time we have heard the Macedonian cry from our National Capital, and a few days ago responded to the call and went over, only a Sunday to Sunday meeting, but God answered by fire. During the first day He gave us eight or nine souls. With each service conviction deepening and the tide rising with leaps and bounds and the meeting closed in a tidal wave with altars full. Brother L. B. Williams our pastor there has been faithful and true, a man of greater piety and passion for the lost, I never met. He has stayed, prayed, paid and sacrificed not like the many, but the few. A more consecrated, baptized by the Holy Ghost people are not to be found; they love God with all their heart and are willing to prove it by their sacrifice which they are now doing. Brethren, if you keep praying and believing God we shall have, and that not in the future far distant, one of our strongest churches right in the heart of the National Capital, the old battle field of shot and shell of days gone by. "Is not my word like as fire? saith the Lord, and like a hammer that breaketh the rock in pieces" (Jer. 23:29), works in the East as well as in the Central and Western States. Let us believe they are all alike in God's sight. Brethren, make any sacrifice to keep our National Church. Some of our brethren or good friends mail Brother Williams or to Joseph N. Speakes of our General Church Extension Board, for this church, a check for \$1000.00.

of the Lord was manifest throughout the three services. Brother Milton Smith brought a spirit-filled message in the afternoon on the second coming of Christ. God bless this promising young man as he goes through college. Offerings for the day amounted to one hundred and sixty odd dollars for which we give God all the praise. The fight against sin and the Devil has been hard in our midst but thanks be to God we can report victory and salvation in our souls. Pray much for us.—Annie Folds, secretary.

RICHMOND, VA.

—Nearly two months ago we opened up a tent campaign in the city of Richmond, Va. Rev. A. L. Ford, an elder in our church was living there and of course was very much interested in having a Nazarene church there. Rev. J. A. Ward was the evangelist, and Miss Hattie Goodrich song leader. God put his seal on the meeting from the start by constantly filling the tent and many people standing on the outside who could not be accommodated with seats. There were also forty-eight seekers at the altar. The writer spent ten days there at the close of the tent meeting and organized a Nazarene church with sixteen charter members. There are also a number of others who are on the fence and no doubt will be casting their lot in with us in a short while. A fine hall on the ground floor has been rented, which will seat one hundred and fifty people, in a fine location of the city. This meeting has been self supporting and paid the preachers out of the offerings from the meeting. Brother Ford sacrificed and put his all into this meeting and it is due first to him that this church has come into being, and anyone who is acquainted with Brother Ward knows the type of preaching the people received. He doesn't produce the kind of a meeting that flashes and then dies out but his preaching is rather of the type that produces abiding results. This is our need. Twenty-three subscriptions to the HERALD of HOLINESS were received.—John N. Nielson, District Superintendent.

OWENSBORO, KY.

—The little Church of the Nazarene at this place can now say "It is truly wonderful what the Lord

bath done." Rev. and Mrs. E. E. Turner held a gospel tent meeting here August 28 to September 16. The work was very difficult, no pastor, no place of worship, only a few Nazarenes, and general prejudice against the doctrine of holiness in the community. However the Turners were not discouraged by the difficulties in the way, but lived a holy life, spent much time in prayer and preached and sang a plain simple gospel the people could understand. The people listened with careful attention. Some yielded, others were touched, and many walked thoughtfully away from the tent, convinced that the evangelists were preaching the truth. About thirty prayed through and some of these were received into the Church of the Nazarene. While the number of sinners saved and believers sanctified was not large, so much prejudice was removed that the way now seems open for the cause of holiness to move forward. This was by far the best meeting we have had since the church was organized in January 1922. Brother and Sister Turner had received calls to hold meetings in three other places at the time, but felt led of the Holy Spirit to move to Owensboro. We believe they were sent of God in answer to our prayers that He would send His own chosen messengers to wake up the sleeping and the dead in this town. We praise God and are deeply grateful to them for their fervent prayers and untiring labors that brought victory in the end. Our love and prayers follow them, and we long for their return if Jesus tarries. Long the Nazarenes here have been pleading with God to send a pastor of His own choosing. At last He has sent the answer and a good gift in the person of Rev. Charles Pegram. During his first sermon the Holy Spirit manifested His presence and with hearts full of gratitude we felt that here was "a man sent from God" to feed the souls of hungry people, and to establish a church for His glory in Owensboro.—Sara M. Morrison.

FRISCO CAMP, STONEWALL CHURCH, OKLA.

—Brother J. E. Gaar just closed a most wonderful meeting here on Sunday night, September 9. At first the clouds of darkness hung heavy over the meeting but God came on the scene and old Satan got a great defeat. There were about fifty souls saved and sanctified. There were twenty-five at the altar Sunday night, the last night of the meeting, and all prayed through; it was a wonderful service. Brother Gaar is a great gospel preacher and certainly knows how to dig folks out. Finances came reasonably easy. On account of a drought in this part, it was a sacrifice for most people to support a meeting but God can help us to put things over, and in this case He surely did. Pray for us as we are trying to establish a work here for the Lord. We are going to build a church and that will take prayer and sacrifice.—I. T. Hoggatt.

CULLEOKA, TEXAS.

—We were made happy over the fact that the Lord gave us a good meeting with Brother L. A. Miller, evangelist; Professor K. S. Moore, song leader. A number were at the altar, thirty-seven prayed through to pardon or purity and the church was wonderfully blessed and helped. Rev. Miller is a great preacher and holds to the old fashioned way that gets people through on the Bible line. He is full of fire and turns the search light of truth on in such a way until one can very easily locate himself. Brother Moore is one of the sweetest singers and God blessed our song service. Rev. Mrs. K. S. Moore the pastor is a kind spiritual woman to work with and the people enjoy her preaching. Miss Hattie B. Moore, pianist, can make the piano talk. To say the least of it Mr. Moore, wife and daughter make a good band. Pray for us that the work may continue to grow and prosper.—Letha Moore, reporter.

HUNTSVILLE, ALA.

—We closed our revival Sunday September 16. God was with us in great power and blessed us mightily. Brother H. H. Hooker, our District Superintendent did all the preaching except the first two days of the revival. We had the pleasure of having Rev. M. M. Bussey with us the first night of the meeting. The Lord blessed us as well as him with shouts. The Lord blessed Brother Hooker in his efforts and he rode the beam of the old gospel plow digging up sin and routing out the Devil. The meeting resulted in about forty-five professions either saved or sanctified and some of them that prayed through were saved and then sanctified as a second work of grace. Praise His name. We received sixteen additional members to the church. Brother Hooker secured more than twenty subscriptions to the HERALD of HOLINESS, the best paper in the world. Another good thing that has been done is that a young people's society has been organized with twenty-two members. Well, glory to God, why shouldn't we shout? —Earl Hale, reporter.

SEARCY, ARK.

—Just closed one of the greatest meetings in the history of the Nazarene church at this place, with Dr. M. E. Borders, and Prof. John E. Moore. These men of God certainly do know how to bring the gospel in song and in word. The greatest crowds came that have ever assembled in Searcy, more than 2000 present Sunday night. Large crowds every night, numbers sought God, many found peace to their souls. Great healing service, finances came easy, love offering for pastor of \$100, great victory last service. Plans are being made to erect a new church, workers given a unanimous call for 1923. Any church in need of a real team will do well to call these men. Dr. Borders certainly can preach the gospel in an effective manner, and there is no sweeter singer this side of heaven than Prof. Moore. He has a very bright future.—Joe Bishop, pastor.

EUREKA, CAL.

—Glad we are on the victory side, just closed a three weeks' meeting with the Smith evangelistic party as the special workers. This was their second meeting here. The attendance was small but the blessing of the dear Lord was on the evangelist as he preached the Word, and it helped the saints. Some were at the altar and received help. Fourteen subscriptions were received for the HERALD of HOLINESS, and four hundred dollars pledged toward improvements on our church building and by the time this is in print we will have begun needed improvements.—A. E. Lamar, pastor.

HAWTHORNE, CAL.

—We have just closed a five weeks' tent meeting with Rev. Mrs. Maren S. Addy, dean of the Medical Department of the Pasadena University; Mr. and Mrs. R. Cordell Holland, song leaders, and Miss Anna Avery pianist. There were about fifty seekers and many finders at the altar, and twelve joined the church, and the people of Hawthorne know that there is a Church of the Nazarene in this locality. We had fifty-one services besides street meetings and the blessing of the Lord was in every service, and the pentecostal conditions so far as all being in one accord seemed to be fully met. We had no trouble in raising the expenses and in our thirty-five years of continual service in the ministry we have never had a more satisfactory meeting for which we thank God and take courage.—C. W. Welts, pastor.

ROTAN, TEXAS.

—Brother and Sister M. V. Dillingham of Oklahoma City have just closed a revival meeting at County Line with great results. Many souls were saved and many received light on sanctification as a second work of grace and sought and obtained the blessing. Brother and Sister Dillingham are great preachers who do not fail to declare the whole counsel of God and have done much in the spiritual upbuilding of our community. They organized a Church of the Nazarene at this place having twenty-four members. The ordinance of baptism was administered to seventeen persons and we have more prospective members. Sister Trout of Oklahoma City, was soloist in our meeting. She is a fine singer, and we believe she is truly a lady of God, who has a wonderful experience and sings in the Spirit. May the Lord bless her wherever she goes in His service. We had a very generous freewill offering at the close of the meeting in which the whole community took part. I will say this is a new field, many people in this country never heard holiness or sanctification preached until last year when Brother Dillingham held us a meeting. Since then we have had Brother Hamric, Sister Kilgore and a few other preachers to come to our community and preach the word of God in its fullness. Thanks be to God for those good preachers. We as a church ask your prayers that we may grow in grace and in numbers.—Narcissia Potect, secretary.

OSWALT, OKLA.

—We have just closed a wonderful revival at this place, several seekers at the altar, eighteen prayed through, either saved or sanctified. The church was wonderfully built up. Sister Lena Montgomery was in charge and she did some wonderful preaching; we had large crowds and people came for miles to hear her preach. Brother E. L. Streagle, our beloved pastor, has been so faithful for two years but will go to another place for another year. We feel he has been a great blessing to our community. There have been several additions to the church since he came. We praise God for what he has done for this community, and while we have much opposition we are going through. Our church consists of twenty-eight members, two men and the rest are women. We want the Nazarene people to pray that God will get hold of the men's hearts over this country and get them to God. We do want to see them saved and living for our Savior. Pray for us.—A. B. Oswalt.

SUNDAY SCHOOL LESSON REFERENCE

October 7. ABRAHAM A BLESSING TO THE WHOLE WORLD. Lesson: Gen. 12:1-4; 18:17, 18; 22:1-18; Heb. 11:8-10; 17-19.

GOLDEN TEXT: In thee shall all families of the earth be blessed.—Gen. 12:3.
Devotional Reading: Psalm 47.

October 14. ISRAEL, A MISSIONARY NATION. Lesson: Ex. 19:1-6; Isa. 43:9-11; 45:20-22. GOLDEN TEXT: Ye shall be unto me a kingdom of priests, and a holy nation.—Exodus 19:6
Devotional Reading: Psalm 100.

October 21. ISRAEL IN THE MIDST OF THE NATIONS. Lesson: Joshua 1:1-4; Deut. 4:5, 6; 8:7-10; Isa. 2:2-4; 19:23-25; Eze. 5:5. GOLDEN TEXT: Look unto me, and be ye saved, all the ends of the earth.—Isa. 45:22.
Devotional Reading: Psalm 48:9-14.

October 28. SOME MISSIONARY TEACHINGS OF THE PROPHETS. Lesson: Isa. 60:1-3; Jonah 4:10, 11; Micah 4:1-3; Zeph. 3:3. GOLDEN TEXT: And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:3.
Devotional Reading: Isa. 42:1-9.

LA MANDA PARK, CAL.

—We just closed a four weeks' tent revival here with Rev. O. B. Ong as evangelist. This meeting was a decided success; many seekers sought and found God. The closing night was one of great victory, the altar was filled with seekers who came running down the aisle, and fell weeping at the mourner's bench. Brother Ong's messages were deeply spiritual and heart searching. Many were strangely convicted from the very first service. This town was stirred by the strong preaching of Brother Ong and many came from all denominations and classes of people to hear the 'gospel. Our church, which has been organized only about two months, wishes to report victory. The work is progressing splendidly and have a class of several new members to be taken in next Sunday. The Sunday school is wide awake and growing rapidly, also have a beautiful band of young people in our Young People's Society. These young folks are all on fire and are growing spiritually. We are glad to say that the anointing of the Holy Spirit is keenly felt in the prayermeeting and every other service. We are looking forward to the building of a new church home in the near future. Truly, we can say we have been marvelously blessed in our labors in this field. Glory to His name, we are pressing on.—F. D. Cook and wife.

WISTER, OKLA.

—Glad to report victory for the church at this place. How we do thank God for the faithful few that held on to God for this church and we have one among the best pastors in the world. When he came to us there were just a few that were holding on but he began to encourage us and tell us about the God that never lost a battle and it is wonderful what the Lord is doing for us but it is just like him when we will trust God. We have had three great meetings, one here at Wister and the other two near here. There were a goodly number saved and sanctified and the church built up for which we give God the glory. When Brother Gilbert came to us we had only seventeen members and now we have forty-seven and three more going to join us so that will make our roll fifty and there are others that will come in later.—Anna Emerson, reporter.

THE DALLES, ORE.

—We wish to say through the columns of the HERALD that we are in a battle here, one of the neediest fields in the United States; and we feel more than ever the need of the prayers of the HERALD family. Brother E. T. Campbell who came to us in answer to prayer is the evangelist and truly is a man of God and is preaching the word with power and without fear; the interest is good and increasing and conviction is settling down on the people. We hear the sound of the going that the old prophet heard and are looking and expecting a real old-fashioned revival. We earnestly ask the HERALD family to pray that the dear Lord will have His way in this place and give victory.—Ben Stevens.

ONTARIO, CAL.

—We are planning for what we hope will be a mighty spiritual revival. These special services will begin Sunday, September 30, and continue until Sunday, October 21. The special workers engaged are Rev. I. M. Ellis, evangelist of Bethany, Okla.,

and R. A. Shank and wife musicians and singers of Columbus, Ohio. This progressive small city is in dire need of a spiritual upheaval. Will the readers of the HERALD of HOLINESS please pray for us.—C. E. Cornell, pastor.

MANSFIELD, ARK.

—For some time we have not reported to our good paper. But all the while we have been busy for the Master. Soon after our return from California our summer meeting began with Rev. Lum Jones as evangelist, Brother and Sister J. J. Douglas as choir directors, Brother Roscoe Carroll as pianist. All that know these workers know they surely make a good team. The meeting was well attended and the results were pleasing. We have held two revivals in connection with our work as pastor this summer with splendid results for the cause of holiness and our great church. God helped us win the hearts of the people for holiness, to Him be all the praise and glory. This state is a needy field, many great opportunities seem to be waiting our people. What we need is men with bravery and courage to go in and possess the land. The church has given us a unanimous call to remain with them as their pastor for another year. If the Lord tarries and we live we want it to be the best year of all. We covet the prayers of all the family of God. All for Jesus.—V. T. Attebury, pastor.

CLARKSVILLE, TENN.

—Our assembly year closed August 31 with victory. There were more seekers knelt at our altars and got blessed than any previous year, so far as our regular services were concerned. This closed better than five years of Brother A. L. Parrott's ministry with us as pastor. He left us with our tenderest love and best wishes for him in his new field. He felt God's call to Bethany, Okla., as pastor. We can say for him he is a faithful pastor. The Lord sent to us Brother W. F. Rutherford formerly of Meridian, Texas, who is proving a great blessing. There have been eight professions at our altars in the three Sundays he has had charge. He is proving himself an able preacher and a consecrated man of God. We are expecting great things from God under his ministry.—J. M. Rye, reporter.

CARUTHERSVILLE, MO.

—Revival meeting closed September 16 with great victory. Meeting ran for three weeks but will say there were so many precious souls prayed through we could not keep exact account but it was a wonderful meeting. Souls found God at almost every service, some brightest converts we ever witnessed; they shine as gold. On last Sunday morning we had seven precious souls pray through to victory, so the church is looking up and we will never cease thanking God for sending our godly pastor, Brother Brawley, back for the coming year. He and his family are certainly wonderful people and they have come back with greater determination to do great things for our Christ. We have been praying for God to awaken the people in this town and thank God He is answering. God gave us a nice band of young people. Brother Fetthalt held our tent meeting. He is a fine man, knows how to hold on to God and to bring things to pass. Five joined the church and there are more to follow. People are looking this way. Remember us when you pray as we are seeing greater things for the little church here.—Bessie Hunter, secretary.

EAST SAN DIEGO, CAL.

—We came here at the close of the school year at Pasadena University. We found a small church, but the people were united, and the Lord is wonderfully undertaking for us. We have had a number of people seeking the Lord, most of whom found the desired blessing. Twelve people have united with the church, and the attendance in the regular services have greatly increased. The Sunday school has steadily increased, until last Sunday we had eighty-five. We are planning a revival campaign to begin October 7. We are expecting victory in the name of the Lord. We love the work and find much to do in this needy field.—I. C. Mathis, pastor.

SALLISAW, OKLA.

—We just closed a nine days' meeting with Rev. W. F. Miller with thirty-nine in the altar, thirty-three of that number saved, reclaimed or sanctified, for which we give God all the praise. Church greatly blessed by Brother Miller's soul stirring sermons. We had been without a pastor for a few weeks and were hungry for the bread of life. So through prayer God supplies all our needs. Brother A. L. Conner of Tulsa has accepted our pastorate. Our Sunday school is doing fine, attendance around the one hundred mark and as David said, "O magnify the name of the Lord with me and let us exalt His name together."—H. T. Brock, reporter.

OXLY, MO.

—We have just closed a wonderful revival meeting at this place under the auspices of the M. E. Church, under the large tabernacle by the church. Workers in charge were Rev. Grace Edwards, evangelist, and Rev. Margaret Minnick song leader, both of the Church of the Nazarene. They surely gave us faithful service and Sister Edwards did not fear to preach the whole gospel, uncovering sin of every kind. We had from one to five or six hundred in attendance every night, great conviction seized the people and forty professions were made, twenty-eight conversions, twelve sanctified, sixteen united with the church. Many influential people of the town, business men and wives were converted and enquiring after, and asking prayer for sanctification. We believe this is the beginning of better days for God's people in this place.—A. R. Sanders, pastor.

COFFEYVILLE, KAS.

—This has been a great year in this place. The first thing we did a year ago, was to plan for a greater work. Our little church was away on the edge of the city, and very small. So we pitched a large tent and went into it for greater things. We converted the little church into a fine five-room bungalow, this gives us a good parsonage. Then we bought three lots, a corner site only three blocks from the City Hall, close in. We feel that we got these lots at a bargain. Then erected a large wooden tabernacle, well built and arranged for seating about four hundred. I need not tell you we had good crowds and a great time for that all comes when we launch out for God and souls. Our church property is now worth \$5200.00 and as soon as we can get out of debt we will build a fine brick church, one that will speak for our work. We have had two good revivals this year, the first was held by the writer. The Lord gave us a large number of good seekers in this meeting, and several were added to the church, bless the Lord. The second revival was held at the close of the year. Brother C. J. Garrett and wife were our evangelists, this was a great meeting; more than a hundred knelt at the altar in the old fashioned way. Many prayed through and again we added to the church. Brother Garrett preaches the old time gospel and it rings clear, amen; and he gets results. Pastor and people are one, the church and friends have wonderfully taken care of us, over and above a good salary we have received several good poundings, two pairs of fine shoes, a good suit of clothes, free will offerings and a car load of kindness. We received a 100 per cent call for another year. We raised for all purposes this year about \$4000.00. We received a \$240.00 increase in salary. We are just home from the Assembly and ready to start out on our twentieth year for the Master. Dear reader, let's make this the best year of our lives, let us stick to the Bible, keep clean, preach full salvation.—Wm. A. Menneke.

NORTH SAINT PAUL, MINN.

—We are still on the "firing line" here. Our work was organized the latter part of last January with twenty-six charter members and we now have forty-one with almost every one in good standing. The old Devil is putting up a stiff fight for some of them but Jesus' "All Power" backs off the enemy. As Brother C. H. Babcock says, "Old Devil, I have an older Brother that can put you out of commission, that can lick you good." Amen. For the last three months or more we have not had a barren Sunday but God has honored the day with some precious souls seeking the blessed Christ. Many of our morning, and even mid-week services have been regular campmeeting affairs. The Lord is beginning to give us a fine break among the young men of this town, almost all coming from either Roman or Lutheran homes. "The Fight Is On" whenever one begins to seek God at our altars. Some few weeks ago we began a mid-week service in Stillwater, Minn., some fourteen miles from here. Our first service the dear Lord was pleased to give us one precious soul, an old lady over seventy years of age, and an Irish Catholic at that. "God is still on his throne."—J. O. Schaap.

WELLINGTON, TEXAS.

—We praise our God from whom all blessings flow. This has been one of the best years of our life, how God has blessed us all. Our church has the upward gaze. We have some of the best prayer-meetings I ever was in, from seventy-five to eighty in attendance on Wednesday night. O how the Lord does bless our Sunday school which has grown from sixty-five to 192. Our church has grown from forty-five to ninety-three members. We had five revivals here this year and all proved to be blessed of God. One hundred fifty souls prayed through. The church board voted to raise the pastor's salary and also are going to make him a present of a new Ford car as appreciation of his labors. We surely appreciate all they have done for us. They gave

us a unanimous call for another year but we feel it is best for us to change. We are still in the battle against sin and mean to make good by the help of God.—C. C. Montandon, pastor.

MERCED, CAL.

—God's blessings are upon us at this place. We were organized a year ago last Sunday. During the year we have built and dedicated a nice church and bought a parsonage. The attendance has been constantly on the increase and a number have prayed through around our altar. We just closed a good tent meeting with the Hunter-Martin Party. The last Sunday we took a nice class into the church. On Wednesday night following the meeting Brother Bud Robinson was with us and gave us a boost. We had the big tent well-filled. Twenty-four subscriptions to the HERALD of HOLINESS were taken, and at the close ten hands were raised for prayer. We're going on. Praise the Lord.—Fletcher Galloway, pastor.

LOS ANGELES, CAL., EMMANUEL CHURCH.

—We are planning on a revival from God to begin the 28th of October, Brother Ellis being the evangelist. Our beloved pastor has been quite sick for a number of weeks but happy to say he is rapidly on the road to normal health. He met with us last Sunday and we were all happy to see him on the platform. He will be able to preach again in a couple of weeks. They have a bouncing baby girl of nine pounds. Mother and baby are doing nicely.—Mrs. W. M. M.

BEEBE, ARK.

—We are glad to report victory at the close of our year as pastor of the church at Cabot, Ark. Rev. M. E. Borders of Chicago, and Prof. John E. Moore of California were the workers. All who know them know we were very fortunate in getting them for a meeting. God gave us a good meeting and lots of prejudice was broken down, people blessed, and the church greatly encouraged. We surely have some of the saints of God at Cabot. Crowds good, nice love offering for pastor and called back for another year.—A. G. Ridout, pastor.

Gleanings From the Field

HEMINGFORD, NEB.

Rev. H. W. Anderson and wife and myself arranged to enter the evangelistic field some time ago, and on August 25 we started for this place to begin the battle. We found some real hungry hearts that seemed to enjoy the truth, there were eleven at the altar and ten seemed to get good victory. The saints were helped and the work in general was strengthened. We have no pastor at this place but the last night September 9 we organized a Young People's Society with sixteen members and raised \$40.00 cash per month for a pastor and one brother said he would give his tithes and two sisters promised to do all they could to help take care of the work here. They surely know how to take care of the evangelist and we believe they will take good care of a pastor. They gave us a unanimous call for a meeting next spring which we gladly accepted. We found the Andersons to be real good co-laborers with the burden, for the lost, a spirit of prayer and a message in song. Their singing took well. We are just beginning our winter campaign and will be glad to arrange with any one that desires our service.—V. A. Scofield and H. W. Anderson and wife.

OKLAHOMA CITY, OKLA.

An open air campmeeting was begun by Rev. Harper and Goodwin in Council Grove, west of Oklahoma City August 18 and continued until the 28th. There was one conversion and many were blessed; much good was accomplished by the meetings. Miss Effie Ogden preached her first sermon during this series of meetings and the music rendered during this occasion added much to the spiritual enjoyment of the congregation.—Mr. and Mrs. S. A. Jones.

RICHMOND, VA.

The last night of my stay in Richmond was the greatest service of the campaign. The tent was filled to its limit, with hundreds sitting all around

"The Amen Line"

This popular solo is only one of 18 real good ones in "Choice Songs" III. But this one is worth the 25c the book costs. Three copies for 80c, or make it \$1.00 and get two copies each of "Choice Songs" I, II, III, and one of the fine patriotic sheet song "The U. S. A. for Me." Mention this paper.

Rev. L. L. Pickett, Wilmore, Ky.

the tent on the grass. During the services over a hundred requested special prayer, and a number prayed through to victory. A Church of the Nazarene has been perfected in the capital city of the state, and the outlook is good for a strong work. Rev. F. L. Ford is the pastor. Brother Ford and wife make a fine team, and are among the best in the world to work with. Pray for the baby church on the Washington-Philadelphia District. I am open for campaign work, and will go to any field, and trust God for the needs. My present address is, J. A. Ward, 448 East 36th St., Brooklyn, N. Y.

WICKES, ARK.

I want to report special victory. I began the Vandervoort annual campmeeting August third, and was assisted by Rev. Frank Daniel of Los Angeles, Cal., and Rev. W. O. Felts of Wickes, Ark., and there God gave us thirty-two souls. Our next meeting was at Valley Grove, Okla., and I was assisted by Rev. W. I. Felts of Wickes, Ark., and there God gave us nineteen souls. From there we went to Bethel, Ark., and was assisted by Rev. R. L. Brown of Wickes, Ark., and there were seven souls saved and there we organized a Church of the Nazarene with twenty-one members, and the new church called Rev. R. L. Brown for their pastor. For all this we give God all the glory with a determination to press the battle until Jesus comes.—E. G. Winfield, Wickes, Ark.

ASHLAND, KY.

The campmeeting season is now over, but I have not reported since I was at Arcanum, Ohio, in July. God blessed and gave victory and many souls sought the Lord. Great crowds attended the night services. We came from Arcanum to Peoli, Ohio, but as this meeting has been previously reported by Brother Zimmerman, one of the workers and God's man, we will not make a report. The great crowds in attendance reminded us of John the Baptist days. Our next meeting was Hopkins, Wash., camp, a beautiful camp ground extending thirteen acres along the lake. This is one camp among few that everything seems to be done solely to the glory of God and we believe this is one reason why God so wonderfully blesses. Some one said that between three and four hundred knelt at the altar during the ten days. Brother John Hunt of Philadelphia was my collaborator. He is a great campmeeting preacher and any camp will do well to secure his services. Brother Miller, Nazarene preacher at Hopkins, Mich., preached a few times and God blessed him both in ministry and song. Sister Helen Peters and another young lady of Olivet, Ill., sang duets and their singing was great. Sister Fred DeWeerd had charge of the young people's and children's meetings and the tabernacle would not hold the crowds of young people. I am now in my fall meetings with plenty to do.—Bona Fleming, evangelist.

ITINERATING IN THE SOUTH

Oklahoma, Texas, Louisiana and Alabama compose the four states in which I have labored this summer and fall. I am now at Carbon Hill, Ala., engaged in a promising meeting with the Nazarenes. Large crowds last evening, first Sunday night with a fine response at close of sermon. I am looking for great victory. The saints from other places are coming in to add to the success of the meeting. I may be in this region for several weeks as other places are opening up to me. As doors are still opening for evangelistic work and none have opened for pastorate that I could consider, I am constrained to believe the Lord designs that I go on in the evangelistic field. He knows I want to do what He wants me to do. So send in your calls if you need such a poor stick as I and I will go to your help if possible. My permanent address is Bethany, Okla. Yours for souls and full salvation.—C. K. Spell.

ALTUS, OKLA.

We are now almost at the close of our summer work. We conducted fourteen revivals since our last Assembly and we are getting ready for another one at once; but the most encouraging of all is that we have been seeing many souls saved. Not a meeting to my knowledge but what some are getting to the Lord. Something near one thousand have prayed through to victory, for which we give God the glory and as we enter into a new field we ask the prayers of the HERALD family.—J. W. Hipp.

SHAMROCK, OKLA.

We are at this place with Rev. J. W. Dodd and his good church in a mighty revival; souls praying through at every service. The town is moved by the power of God. We are here until the twenty-third. Blessings upon the good HERALD.—Lee L. Hamric.

PRESCOTT, ARK.

Main Springs campmeeting came to a close on the night of September 2nd. There were quite a number of souls prayed through and claimed the

victory. Brother Hamric and Brother McCain both did their best; they preached the plain gospel to a people who seemed to say "Let us sleep." Our dear Miss Sallee told us a few of the many things that Rest Cottage stands for and is doing. On the last Sunday we took an offering amounting to \$71.30 for which we were glad. To God be all the glory.—Mrs. Lige Martin, secretary.

PUEBLO, COLO.

The Lord was pleased to visit the city of Pueblo, with a real revival of old time religion. There was that spirit of unity among the different holiness bodies which adorns the doctrine of holiness. While only the Church of the Nazarene and the Salvation Army were united for the special evangelistic campaign, yet the other holiness bodies rallied to the cause, making many contributions toward the success of the campaign. The campaign was conducted in the large Army brick church on Main street. Almost \$100 worth of advertising was sent out over the city; such as window and street car cards, banners both for cars and for carrying through the streets and for display at the street meetings, also \$50 worth of bulletins were sent out, and the people came. The crowds were said to be the largest to attend a full-salvation campaign in the city—that steady attentive type which listened regularly and responded willingly. There were about seventy seekers and possibly sixty who professed to be finders. Sixty-five subscriptions were taken for the *HERALD of HOLINESS*. The Church of the Nazarene will not only receive a few substantial members, but new strength also. Plans were inaugurated for a splendid church building in a suitable and needy location of the city, work will likely begin on this building soon. The work at Pueblo has most excellent prospects, and best of all they have a most excellent pastor who has seen years of service and is being used of the Lord in planting holiness in this needy city. We greatly appreciated the privilege of laboring with Rev. Gossett, pastor of the Church of the Nazarene, and with Comd't Case of the Salvation Army. Both they and their people showed us much kindness and were very loyal throughout the campaign, also District Superintendent Vanderpool was with us twice and did much to encourage the work and workers.—G. F. and Byrdie Owen.

OZARK, ARK.

The writer and wife just closed two very good meetings, the first was held with our Webb City, Mo., church. The little class here have struggled and sacrificed until they have a nice 50x50 cement block church, well located just across from the city park. We began the meeting and in spite of the intense heat which was at times 108 the Lord broke in and gave us victory. A number prayed through to victory, and it was said by the pastor to be the best meeting he had ever had at this place. We found the pastor, Dr. A. O'Bannon, a congenial brother to work with. We closed up here with victory and several seekers the closing night. From here we journeyed on to Arkansas and to the Ozark, Ark., Franklin County camp. Here we stayed for ten days in the "Little Cabin on the Hill" and sang and preached. How the crowds came right from the very first, the largest crowds in several years it was said. Mrs. Littrell led the singing and sang solos and the writer did the preaching. Rev. C. A. Dawson the good pastor kindly assisted by preaching several times in the day services. The weather was almost ideal, rain falling just at the time needed to settle the dust making it pleasant for the people to drive in to attend the services. God came in power and we closed with a good number praying through there being twenty-one at the altar the last night. We enjoyed this camp very much and especially enjoyed laboring among the people here. May God bless those dear ones. We will be working in Kansas this fall and have some time open for winter meetings. Please pray for us.—V. W. and Marguerite Littrell, evangelists.

AKRON, OHIO

I was called here to hold a tent meeting for the Bible class of the M. E. Church, August 21 to September 2. God gave us a wonderful meeting. The last service lasted seven full hours, from 7 p. m. to 2 a. m. Seekers were then still not through. Praise the Lord. I was then engaged with The Alliance Class in another part of the city, with A. H. Johnston and wife as singers. Now you know that we had good singing. This second meeting is still in progress, and God has done some powerful smiting of sinners, and given us a great meeting in many ways. It has been a harder battle than the other meeting, but more marked in a number of ways. One mocking young lady, was knocked right off her feet with the convicting power of the Holy Ghost, and several men carried her bodily to the altar, and she was blessedly saved. The altar was then filled, and many found the Lord. While here,

I attended our First Nazarene church of which Rev. Macrory is the faithful and very efficient pastor. He is seeing big things. That day I was there, they started to raise \$500 for the last urgent call for Missions. I had the pleasure to help some. I still have the blessing, and am well. Am open for calls, some winter, spring, and next summer dates are still open.—Rev. F. W. Cox.

HAGERMAN, N. M.

Truly the Lord has been good to us this summer, as we have been privileged to labor for Him. We began our summer revival work in a two weeks' siege, in the court house at Ft. Davis, Texas, the second week in April. This was a time of seed-sowing, it being the first holiness meeting ever held in the place. From there to Loving, N. M., where we preached, sang, prayed, and talked holiness in the Baptist Church for a week. Then to Artesia, where we feasted on the good things of the kingdom for several days under the ministry of our dear Dr. Goodwin. From the Assembly we were called to Fort Sumner for a meeting, where with Sister Leona Forbes as our co-laborer, we waged battle for three weeks. God gave us forty souls either saved or sanctified. Rev. Stovall and wife were on the ground and helped out in different ways in the revival. We shall never forget the sweet fellowship of the saints in this battle here, the severe tests of faith, and the glorious victory. From there to Clovis where we had a real battle and not much visible results. The semi-popular revival with its modern methods, set up one block from us the second week after failure to induce us to unite for one great effort. From Clovis we went to Melrose, where we pitched our tent in the auto camp yard and engaged the enemy in a two weeks' battle. A merchant told us the morning we left that "nothing but a German army or women-suffragettes would have stirred the town as the meeting had." God gave us twenty-eight souls when we had to close to ship the tent for the camp at Portales. The camp was great and already we are looking forward to the next annual camp. Brother Jerigan's messages put new fire and vision into us and we are going in for greater things. Brother Daniels was used of God in a gracious way. We are now in a meeting with Brother Mickey at Hagerman church. We have just finished our one-hundred subscriptions to the *HERALD*.—J. B. and Emma J. Odell.

DEATHS

LUCKEN—My very dear friend Henry Lucken of Maplewood, Mo., passed from service to reward, July 31, 1:35 p. m., St. Luke's Hospital, Chicago, Ill. He was a Pullman conductor on the Wabash Railway from St. Louis to Chicago for many years. He preached in the mission at St. Louis (4th Street) Saturday evening, July 28, with power and unction as he had done many times. On the 30th of July as he was taking care of his passengers in the Union Station in Chicago, he was stricken with apoplexy and called for his porter, and soon became unconscious, and was taken to the hospital, and Sister Lucken was notified, but before her arrival he had gone to his reward. Brother Lucken became conscious for a few minutes after he was in the hospital, and said: "Tell the boys if the worst comes I am ready to go," and soon slipped away to heaven. I have known Brother Lucken for sixteen years, and I can say that I have not known a more holy and devout soul, and a more effective worker than Brother Lucken. On July 22 he was in the eleven o'clock service on the closing day of our meeting in Maplewood Nazarene church and led in prayer, and prayed as only he could pray. He proved conclusively that a railway conductor can live the sanctified life and win souls in his work. In a few more tomorrows we expect to meet him where sorrow and trouble never come, to give God eternal praise for his redeeming love. We bade him good-by here, to say good morning on the celestial shore. May God bless his dear old mother, his bereaved wife, his brother Herman (my dear good friend, too) and all of his relatives and the saints.—J. B. McBride, Pasadena, Cal.

FARMER—John Charles 'Farmer' was born in Pontotoc County, Miss., December 13, 1913. He died at Bentonville, Ark., August 25, 1923, at the age of 9 years, 8 months and 8 days. John Charles was the youngest son of Rev. and Mrs. I. D. Farmer, pastors of the Bentonville Nazarene church. His death came as a shock to all as he was only sick a short while with peritonitis. When his suffering became too great the Father said, "It is enough, come up higher." He was converted August 9th in one of the children's services conducted by Miss Annabel Latimer during their revival meeting held by Rev. W. E. Ellis and Miss Latimer. He died saying he was ready to go. The writer preached his funeral in the Nazarene church at Bentonville after which his body was laid to rest in the Bentonville cemetery to await the resurrection morn. Cheer up beloved ones, he will be waiting for you just inside the eastern gate, and it will not be long when you can meet him in that city where parting will be no more. Besides his parents, he leaves a grandmother, three sisters, and two brothers to mourn their loss.—W. H. Barlow.

PHILLIPS—Mary Ethel Phillips was born February 7, 1913, and died June 23, 1923. She joined the Church of the Nazarene on her own accord at Lamesa, Texas, December, 1922. She had been

sick only a few days when the good Lord called her home. She leaves a faithful father who loved her so much and looked to future days, also a precious mother who prayed with her and taught her the way of salvation. Weep not, dear ones, Mary has gone to rest where there is no death, and let us be true and some day we shall see her bright little face coming to meet us where all will be well forever. A friend and brother in Christ.—C. C. Montandon.

HODSON—David Hodson, eighty years of age and a civil war veteran, departed this life in the National Military Home in Kansas, July 27, 1923, and was buried in the Home Cemetery there, July 30, 1923. Brother Hodson was born near Biddeford, Maine, May 25, 1843. He united with the Church of the Nazarene in Houston, June 19, 1921. He had previously been a member of the Church of the Nazarene in Texarkana. He had been an inmate of the National Military Home in Kansas for seven years. His only son, James C. Hodson lives in Houston, and he was often visiting his son, for several weeks at a time and was always in our services when it was possible for him to be there. He was in Houston church less than a week before the time he was stricken and put eighty pennies in our Sunday school birthday jar, then gave a good testimony. He was returning to his son's from one of our services the night he was stricken. He was in the hospital here seven weeks and we visited him often. He told us many times that he was ready and longing to go home to be with Jesus. He so much longed to be taken back to the Home in Kansas that they took him back and he passed away the next day. He is survived by one son, J. C. Hodson, of Houston and one daughter, Miss Pearl Hodson, who is employed in the National Military Home in Kansas.—W. D. McGraw, pastor.

SEELEY—Mrs. Mary Seeley, known in this section as Mother Seeley slipped away to be with Jesus on September 5. She was born in Eastern Canada in 1846. She came to Durant, Oklahoma about twenty years ago. She was converted when just a child and sanctified about forty years ago, before she ever heard the doctrine of holiness preached. She requested the text, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, in that they may rest from their labors; and their works do follow them," be used at her funeral. Her life was filled with good works; her work was principally to go to the jails and to the downcast and scatter tracts and papers. She was one of the best friends that Rest Cottage at Pilot Point, Texas, has ever known. She sent more girls to the Home than anyone who has worked for the institution. Among those who were brought here by Sister Seeley is Lula, who is now the head nurse at Rest Cottage. It can be truthfully said of her, like the Master said of Mary, "She hath done what she could."—J. P. Roberts, Superintendent Rest Cottage.

INGLER—Amalia Sprenger was born in Burlington, Iowa, January 26, 1876. Her parents removed to Colorado in her sixth year. During the early winter of 1899 and 1900 Amalia was counted among the converts in the revival meetings held there in the Methodist church by the pastor, Rev. Charles Bridwell and his assistants, James B. Howell and Arthur F. Ingler. It was then that the latter met Amalia, and in the following April they were married by Rev. Seth C. Rees at her parents' home in Georgetown. To this union was born one child, a daughter, Olive, who resides in Greeley. Amalia Sprenger Ingler was one of those endearing women who make friends everywhere and who retain them through the years. Being economical she was a great help to her husband. She was slow to take up with new ventures but ardent in her support of the affairs that she engaged in. As a home-maker she was greatly beloved by the family and neighbors, and there is an aching void in all their hearts which time alone may heal but never fill. For ten months, during 1921-22, she was matron of the men's dormitory at the Northwest Nazarene College in Nampa, Idaho, where she wielded a holy and motherly influence over the young men and boys of that institution, and which will endure in their memories through eternity. Surviving her, besides the husband and daughter, are two sisters: Mrs. E. S. McWhorter of Denver and Mrs. George String of La Jolla, Cal.; one brother, Bert Sprenger, lives in San Diego, Cal. The funeral services were conducted at the Church of the Nazarene, Greeley, Colo., on Thursday afternoon, August 23, 1923, by the Rev. H. Orton Wiley, D. D., of Nampa, Idaho, president of the college there. Wm. Wickstrom, one of the laymen of the church, gave a scriptural and comforting address in behalf of the people of Greeley, which was unctuous and greatly appreciated by all. The singing of "Rock of Ages," and "One Sweetly Solemn Thought," by the choir, and the two numbers by the gospel team male quartet, "We're Going Home" and "Some Sweet Day," was splendid and much appreciated. The subject of this sketch fell asleep in the Christian faith on Sunday afternoon after an illness of several weeks, aged 48 years, 6 months and 23 days, and the remains were tenderly laid to rest in Linn Grove. "Blessed are the dead which die in the Lord." Amen.

"I want to tell you how much I enjoy the *HERALD*. When I first began to take it I was weak in the faith. It helped to establish me and to stand true to the faith of our fathers. As we have no Nazarene church here, the *HERALD* is a great help to me and I want to give out the *HERALD* to others that they may be blessed as I have been. Bless the Lord."—Mrs. Edith Parlaho, Iowa.

"The *HERALD of HOLINESS* has been a weekly visitor in our home for a long time and we look with pleasure toward its coming. God bless Brother Chapman and all those connected with the Publishing House."—P. L. Williams, Tenn.

"I could not get along without the *HERALD of HOLINESS* and it is food to my soul. As for our Manual it is just like it ought to be, it needs no changes."—Mrs. A. J. Smith, Texas.

ANNOUNCEMENTS

RECOMMENDATION: My friend of many years the Rev. J. N. Hampe, 258 Jefferson St. Pomona, Calif. is open to a call as pastor. Brother Hampe is a strong preacher, a good pastor and will in the judgment of the writer, serve any church with a degree of success. He was pastor at Pomona for four years and served the church well. The crowded condition of the Southern California District left him without a place. Any church calling him will make no mistake. I cheerfully recommend him.—C. E. Cornell, Ontario, Calif.

NOTICE: the Arkansas District Assembly will be held at Bentonville, Arkansas. Let all those who expect to attend this Assembly notify the pastor as soon as you possibly can so that arrangements can be made for your entertainment. There will be free entertainment for all members and duly elected delegates. Visitors can get entertainment at reasonable rates. We cannot entertain delegates or visitors with children so please do not bring your children unless you expect to get your entertainment yourself. Write to us at once.—I. D. Farmer, pastor in charge.

NOTICE: Little Rock District—The District Assembly of the Little Rock District will convene with the Hot Springs Church at Hot Springs, Ark., Nov. 7-11. All who expect to attend please notify Rev. H. Milligan, 106 Rector Ave., Hot Springs, Ark. Please send names of all delegates not later than October 25th so that entertainment may be provided. Free entertainment will be provided for preachers and delegates only. We urge every pastor and his people to pray earnestly that God may give us great victory in this assembly.—J. E. Linza, District Superintendent.

RECOMMENDATION—It gives me great pleasure to make favorable mention of our dear Brother Otis Pope, who is now in the evangelistic field. Brother Pope has been in the ministry for many years. During the past year he has served as pastor of the Morgan Park Church, Chicago. Prior to this he has been in the pastorate for five years. He now feels he should re-enter the evangelistic work and is ready to accept calls wherever his services may be needed. If you desire to communicate with Brother Pope address him as follows: Rev. Otis Pope, Assumption, Illinois.—Rev. E. G. Anderson.

NOTICE—San Antonio District: Let the pastors of the district send a correct list of all delegates not later than Oct. 25th to the District Superintendent, Box 431, Temple, Texas.—E. W. Wells, Superintendent.

NOTICE—Western Oklahoma District: The examining board will meet at Bethany, Okla. on October 16th. All ministers and deaconesses desiring to take examination, please take note.—W. P. Olin, Secretary.

RECOMMENDATION: Rev. C. C. White who has faithfully served the church at Gary, Indiana the past two years has declined to accept a call back for the ensuing year, feeling led of the Lord to enter the evangelistic field. In resolutions passed by the Church Board he was highly recommended in his new field of labor, to any one needing his service. He preaches full salvation and is filled with the Spirit and will be a blessing and help wherever called. May God bless him abundantly in his new field of labor.—John N. Figgis, secretary.

NOTICE:—After serving the church at Lexington, Kentucky for six years having started without a dollar we have now a neat little church, nearly out of debt, but we believe God would have us out in the field for Him. If you feel led of the Lord we would be glad to come and assist in revival services.—Frank Cassidy, 433 E. 4th St.

ANNOUNCEMENT—We need a teacher of piano and voice, also a teacher of expression at the Arkansas Holiness Academy Bible College, Vilonia, Arkansas. Apply to G. M. Reder, president.

NOTICE:—San Antonio District Assembly. The local church will furnish free entertainment for delegates whose names have been sent in to the entertainment committee, Box 431, Temple, Texas by October the 25th.—E. W. Wells.

NOTICE—Mississippi District: The Mississippi District Assembly will convene at Mathison, Miss. Oct. 24-28th.

NOTICE—Evangelist Roy L. Hollenback of Clarence, Mo. is moving to Mansfield, Ill. He will receive mail either there, or in care of the Publishing House at Kansas City. He may be had for some fall or winter meetings by addressing him at either place.

NOTICE—Brother and Sister Shirley returned missionaries from Africa will hold a missionary meeting at Seymour, Ind. Oct. 19 to 21 inclusive. All in vicinity arrange to attend.

NOTICE—G. E. Slawson and wife, song evangelists and altar workers, members of First Church of the Nazarene, Decatur, Ill. will make dates for revival meetings with pastors. Present address DuQuoin, Ill., permanent address 540 E. Division St., Decatur, Illinois.

NOTICE—The Dallas District Assembly will convene at Lufkin, Oct. 17 to 21. Each church should have their report in the hands of the District Secretary a few days before the Assembly meets. If you have not received your report blanks write the District Secretary at once. Be sure to send your \$3.00 for entertainment of each delegate. The Board of Examination will meet the 16th.—P. L. Pierce, District Superintendent.

A CORRECTION

In the report of the Akron, Ohio church appearing in our issue of April 19th a line was omitted. Instead of reading, "The Sunday school and church membership continue to climb with over two hundred in the Sunday school, it should have read, "The Sunday school and church membership continue to climb with over two hundred in the church and over 600 in the Sunday school." We regret this error and are glad to make correction.

BUD ROBINSON'S SLATE FOR OLIVET FOR MONTH OF OCTOBER

Racine, Wisconsin, Wednesday, October 10th, to Sunday, October 14th, inclusive.
Harvey, Illinois, Monday, October 15th.
Chicago Heights, Tuesday, October 16th.
Joliet, Illinois, Wednesday, October 17th to Sunday, October 21st, inclusive.
Havana, Illinois, Monday, October 22nd.
Lincoln, Illinois, Tuesday, October 23rd.
Sidney, Illinois, Wednesday, October 24th.
Fairmount, Illinois, Thursday, October 25th.
Champaign, Illinois, Friday, October 26th to Sunday, October 28th, inclusive.
Mansfield, Illinois, Sunday a. m., October 28th.
Hull, Illinois, Monday, October 29th.
Quincy, Illinois, Tuesday, October 30th.
Lomax, Illinois, Wednesday, October 31st.

Y. P. S. Convention

The Southern California District Young People's Convention to be held at First Church of the Nazarene, Pasadena, October 18th and 19th. First service 6:30 p. m. Three services Friday, 9 a. m.; 2:30 p. m.; 7:30 p. m.

Thought for the Convention SPIRITUALITY — SOUL-BURDEN UNITY POSSIBILITIES AWAKENED

The strongest men on the district are to speak: among them, Dr. C. H. Babcock; Rev. U. E. Harding; Rev. C. E. Cornell; Dr. C. B. Widmeyer; Professor L. A. Reed; Rev. J. I. Hill. Rev. Bob Schuler, the Los Angeles cleanup man to speak. District Superintendent Rev. J. E. Bates to have part.

Music to be a strong feature. Delegates entertained.

Delegates to be elected in the same manner as District Assembly Delegates and at the same ratio per capita.

TELEGRAMS

HERALD OF HOLINESS: London, Ohio. Closed fine revival at Kenton, Ohio, Oct. 1st. Organized new church with twenty-five members by consent of District Superintendent Herrell. More coming in. Fine corner lot bought in good location and work started on new church. People giving fine. Rev. R. A. Hoffman called as pastor. Praise God.
W. W. LOVELESS, Evangelist.

HERALD OF HOLINESS: Sacramento, Calif. Closed victorious tent meeting to night with altar full of seekers. Nine adults united with the church this morning. The end is not yet, praise the Lord.
EDWARD E. MIERAS, Pastor

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2905 Troost Ave.
Mississippi (Mathison, Miss.).....October 24-28
Alabama (Alabama City, Ala.).....October 31-November 4
Georgia (Macon, Ga.).....November 7-11
Florida (Miami, Fla.).....November 14-18
J. W. GOODWIN.....Pasadena, Cal.
1850 N. Sierra Bonita Ave.
Office, 2905 Troost Ave., Kansas City, Mo.
Western Oklahoma (Bethany, Okla.).....October 17-21
Eastern Oklahoma (Ada, Okla.).....October 24-28
Arkansas (Bentonville, Ark.).....November 7-11
Louisiana (Shreveport, La.).....November 14-18
R. T. WILLIAMS.....Dallas, Texas
209 North Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.
Dallas (Lufkin, Tex.).....October 17-21
Hamlin (Hamlin, Tex.).....October 24-28
San Antonio (Temple, Tex.).....October 31-November 4
Little Rock (Hot Springs, Ark.).....November 7-11
All Assemblies are to begin at 9 a. m. Wednesday, on the date given and to be preceded with evangelistic service on Tuesday night at 7:30.

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
ALBERTA—Chas. E. Thomson.....Box 25, Didsbury, Alta.
ARIZONA—E. G. Roberts.....Phoenix, Ariz.
ARKANSAS—O. H. Harmon.....Conway, Ark.
BRITISH ISLES—George Sharpe.....Glasgow, Scotland
14 Mulryfauld Drive, Parkhead.
CHICAGO CENTRAL—E. O. Chalfant.....Danville, Ill.
DALLAS—P. L. Pierce, 321 Sunset Ave.....Dallas, Texas
EASTERN COLORADO-WYOMING—D. I. Vanderpool, 4708 W. Pike Peak Ave.,.....Colorado Springs, Colo.
EASTERN OKLAHOMA—S. H. Owens.....Ada, Okla.
FLORIDA—I. G. Martin.....Miami, Fla.
GEORGIA—W. R. Hanson.....Forsyth, Ga.
HAMLIN—Allie Irick.....Pilot Point, Tex.
IDAHO-OREGON—A. E. Sanner, 916-16th Ave. S., Nampa, Idaho
INDIANA—J. W. Short.....5759 Lowell Ave., Indianapolis, Ind.
IOWA—H. L. Kinzie.....1318 West Eighth St., Des Moines, Ia.
KANSAS—A. C. Tunnell.....323 Sixth St. East, Hutchinson, Kas.
KENTUCKY—J. W. Montgomery.....Willmore, Ky.
LITTLE ROCK—J. E. Linza, 3109 W. 14th St., Little Rock, Ark.
LOUISIANA—C. E. Woodson.....116 Cooke Ave., Alexandria, La.
MANITOBA-BASK—W. B. Tait.....Morse, Sask.
MICHIGAN—R. V. Starr, 231 North Butler Blvd., Lansing, Mich.
MINNEAPOLIS—J. O. Morrison.....Mitchell, S. D.
MISSISSIPPI—P. M. Corington.....Jasper, Ala.
MISSOURI—E. C. Dees.....Carthage, Mo.
MONTANA—W. G. Bennett.....Billings, Mont.
NEBRASKA—E. C. Cain.....1419 W. 5th St., Hastings, Neb.
NEW ENGLAND—S. W. Beers.....24 Acorn St., Malden, Mass.
NEW MEXICO—Charles W. Davis.....La Lande, N. M.
NEW YORK—H. M. Moore.....Jamaica, L. I., N. Y.
New York-Avenue at Foster Place.
NORTHERN CALIFORNIA—Chas. A. Gibson, San Jose, Calif.
8 Richard Ave., R. 2.
NORTH DAKOTA-MINNESOTA—W. L. Brewer.....Minot, N. D.
P. O. Box 302.
NORTH PACIFIC—E. J. Lord.....900 Fifth St., Newberg, Ore.
NORTHWEST—Will H. Nerry, 2659 N. Ash St., Spokane, Wash.
OHIO—N. B. Herrell.....379 Woodland Ave., Columbus, Ohio
PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio
514 Jackson Street.
SAN ANTONIO—E. W. Wells, Box 431.....Temple, Texas
SCANDINAVIAN—H. O. Jacobson.....Portland, Ore.
830 Minnesota Ave.
SOUTHERN CALIFORNIA—J. E. Bates.....Pasadena, Calif.
1179 Breese Avenue.
SOUTHWEST (Mexican)—H. J. Kerns.....Deming, N. M.
TENNESSEE—W. F. Collier, 900 51st Ave., Nashville, Tenn.
WASH-PHILA.—Rev. J. N. Nielson.....North East, Md.
WESTERN COLORADO-UTAH—W. S. Purinton, Grand Jct., Colo.
1033 White Avenue.
WESTERN OKLAHOMA—C. B. Jernigan.....Bethany, Okla.

Evangelists' Slates

Acolian Quartet, 1754 Washington Blvd., Chicago, Ill.
 G. M. and Ina Lee Akin, Peniel, Texas:
 C. M. Alger, Bethany, Okla.:
 Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.
 William F. Anderson, Collinsville, Texas:
 Mrs. E. M. Arnold, 1370 Burrage St., Portland, Ore.
 Jarrett and Delf Aycock, 2109 Troost Ave., Kansas City, Mo.
 Topeka, Kansas Oct. 10-28
 Cleveland, Ohio November 1-18
 W. S. Ball, 218 E. 4th St., Hutchinson, Kas.:
 Ardmore, Okla. Oct. 5-21
 A. F. and Lenora T. Balmeyer, 1018 Filmore St., Topeka, Kas.:
 Y. E. Beebe, 333 Orange Ave., Long Beach, Cal.
 Columbus, Ohio October 12 to 28
 Fort Wayne, Ind. November 1 to 25
 Roy C. E. Belew, 1306 Fourth St., Wichita Falls, Texas:
 P. H. Benjamin, Song Evangelist, Williams, Ind.:
 M. L. Baltzara, Milton, Ore., Box 0107:
 Miss Lula Bernard, 50 Sixth St., Lowell, Mass.:
 P. P. Belaw, Upland, Ind., Box 243:
 James M. Belt, 129 Third St., N. E., Washington, D. C.:
 W. G. Bennett, Billings, Mont.:
 E. E. Borders, 6349 Normal Blvd., Chicago, Ill.:
 M. T. and Lida Brandyberry, 1318 Congress Ave., Indianapolis, Ind.
 J. E. Brasher, Crestview, Fla.:
 Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
 Elmer L. Buck, 2219 1/2 East Casson St., Jackson, Mich.:
 Mrs. Lois Wise Brenninger, 883 E. Center St., Marion, Ohio:
 F. C. Brown, 311 Front St., Portsmouth, Ohio (Text \$5.00):
 Lyman Brough, Potterville, Mich.:
 Falmouth, Mich. Oct. 7-21
 C. C. Burton, Delmer, Ky.:
 M. M. Bessy and Wife, 1298 Wesley Ave., Pasadena, Calif.:
 W. R. Cain, 516 South Vine St., Wichita, Kas.:
 Janzen, Nebraska October 9-21
 Dayton, Ohio Oct. 28-Nov. 11
 Dickinson, Ind. Nov. 15-Dec. 2
 M. C. Cagle, Buffalo Gap, Texas:
 James E. Campbell, 1525 S. Armstrong St., Kokomo, Ind.:
 Edmund T. Campbell, 521 Miller Ave., Portland, Ore.:
 Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:
 Roscoe C. Carroll, pianist, Cedar Hill, Texas:
 Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.
 Lennie Cargill, 523 West F. Ave., Oklahoma City, Okla.:
 Frank Catanes, Hagerstown, Ind.:
 J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
 C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio:
 J. A. Collier and wife and Collier Band, Pilot Point, Texas:
 J. M. Crawford, Hooper, Okla.:
 W. F. Cleghorn, Bethany, Okla.:
 Mrs. Mary T. Clink, 771-12 Ave., N. W. Seattle, Wash.
 Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.
 E. M. Cornelius, Princeton, Ind.:
 Ernest Coryell, Wilmet, S. Dak.:
 F. W. Cox, Libanon, Ohio, Box 441:
 Mary A. Currence and Annie S. Affin, Gorham, Me., R. F. D. 8,
 Earl E. Curtis, 141 Dayan St., Lowville, N. Y.:
 Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:
 Willard and Edith Davis, Singers, 931 E. Cherokee St., Elsd.
 Okla.:
 Ardmore, Okla. October 5 to 21
 William Deal, Ashland, Ky.:
 T. B. Dean, London, Tenn.:
 F. N. DeBoard, Davenport, Okla.:
 Marion and Dean Devoll, Diagonal, Iowa.
 Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Juliet
 St., Dallas, Texas:
 Charles Dye, 420 Jackson St., Paulding, Ohio:
 Grace Edwards, Thompsonville, Ill.:
 B. H. Edwards, 1024 E. St., Lincoln, Neb.:
 C. P. Ellis, Box 34, Montrose, Colo.:
 I. M. Ellis, Bethany, Okla.:
 Ontario, Cal. Sept. 30-Oct. 21
 Los Angeles, Cal. Oct. 26-Nov. 11
 (care Rev. W. C. Frazier, 1341 E 60th St.)
 W. E. Ellis, Box 453, Ada, Okla.:
 C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
 Thos. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
 Ashabula, Ohio Oct. 7 to 21
 Warren, Ohio Oct. 26-Nov. 11
 Stockdale, Pa. Nov. 13-25
 Geo. W. Erskine, Millfield, Ohio:
 Henry C. Ethell, Springfield, Ore.:
 I. D. Farmer, Hugo, Okla.:
 Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,
 Anderson, Ind.:
 B. T. Flannery, R. F. D. No. 2, Clam Falls, Wis.:
 Dora Fleming, Ashland, Ky.:
 Akron, Ohio Oct. 7-21
 Pasadena, Cal. Nov. 4-18
 John Fleming, Ashland, Ky.
 Huntington, W. Va. Oct. 4-14
 Frankfort, Ind. Oct. 18-29
 Pasadena, Cal. Nov. 4-18
 B. Freeland, 620 East 17th St., Winfield, Kas.:
 J. E. Gaar, Olivet, Ill.:
 C. J. Garrett, 208 North Agate St., Paola, Kans.:
 Philip Galtier, 451 Allice St., East Palestine, Ohio:
 W. R. Gilley, Olivet, Ill.:
 Jiarara, Ill. October 14 to 28
 E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
 Rev. Dr. W. T. Ghena, 128 Mason Ave., Bowie, Texas:
 G. W. Gottshalk, 3538 W. Broad St., Philadelphia, Pa.:
 Ralph S. Griswold, Fennobog, Mich.:

J. Walter and Bessie Marie Hall, Bethany, Okla.
 Lee L. Hamrie, Hamilo, Texas:
 Nolan, Texas. Sept. 27 to Oct. 14
 G. M. Hammond, Wilmore, Ky.:
 W. W. Hanks and wife.
 R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:
 C. E. Haworth, Alexandria, Ind.:
 A. O. Henricks, D. D., 1436 E. Washington St., Pasadena, Cal.:
 Lamar, Colorado October 3-21
 Montrose, Colo. Nov. 7-25
 Edna Wells Holsa, 417 Barr St., Carterville, Ill.:
 W. F. Herbig, Buffalo, N. Dak.:
 F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:
 A. R. Hodges, 2215 West Oak St., Louisville, Ky.
 R. T. Hodges, Bethany, Okla.:
 Nettie Hudson, 3304 Washington Ave., Racine, Wis.:
 J. E. Hughes, Kingswood, Ky.:
 A. Columbia Hudson, Groverville Park, Beacon, N. Y.:
 Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:
 Lepanto, Arkansas Sept. 30-Oct. 21
 Roy L. Hollenback, Clarence, Mo.:
 J. W. Hunt, No. 4, Nampa, Idaho:
 J. R. Hunter, 3919 5th St., Chico, Cal.:
 J. E. Hutcheson, 3008 Rockefeller Street, Everett, Wash.
 Alsea, Oregon Sept. 27 to Oct. 14
 Everett, Washington October 10
 Tillamook, Oregon November 1 to 18
 Allie Irick and Wife, Pilot Point, Texas:
 Rev. G. F. Jacobs, University Park, Iowa
 Webster City, Ia. Oct. 6-Nov. 4
 Roy J. Jacob, Caney, Okla., Box 68:
 A. H. Johnston and Wife, Song Evangelist, 800 Princeton St.,
 Akron, Ohio:
 Akron, Ohio, Nazarene Church October 14 to 24
 Lum Jones, Ada, Okla.:
 Thomas Kiddle, 421 S. Reed Lyons, Kas.:
 E. R. Kelley, 726 Manzanilla Ave., Pasadena, Cal.
 Robert J. Kennedy and Wife, Singers, Box 875, Celina, Texas:
 E. W. Klemel, Sylvia, Kas.:
 J. A. Kirkham, 691 East 46th St., Los Angeles, Cal.:
 R. J. Kirkland, Ellis, La.:
 Annabel Latimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.:
 M. R. Lea, 518 R. Ream St., Denton, Texas:
 D. B. Lee and Daughter, 1018 W. Noble Ave., Guthrie, Okla.:
 E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
 M. R. Lewis, Holly St., Nampa, Idaho:
 W. F. Llanard, 1521 New Hampshire Ave., Lawrence, Kas.:
 Jack Linn and wife, Oregon, Wis.:
 St. Cloud, Minn. Oct. 7 to 21
 Steele, N. Dak. Oct. 28-Nov. 11
 V. W. and Marguerite Littrell, 425 N. Sumner St., Beatrice, Neb.:
 Wichita, Kansas Oct. 7-21
 M. M. Lowrey, 1104 Lincoln St., Amarillo, Texas:
 Theo. and Minnie Ludwig, 772 North Euclid Ave., St. Louis, Mo.:
 Bladen, Neb. Oct. 1-14
 Hale, Colo. Oct. 10-Nov. 4
 Arnel, Colo. Nov. 5-18
 W. W. Loveless, London, Ohio:
 J. Warren Lowman, song evangelist, Lincoln, Neb.:
 Mabel R. Manning, Song Evangelist, Nahant, Mass.:
 Thomas S. Washburn, R. D. No. 1, Nov. 27, Van Nuys, Calif.:
 Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
 John Matthews, 4045 Benton Blvd., Kansas City, Mo.:
 J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:
 Malden, Mass. Oct. 7-28
 Lynn, Mass. Nov. 1-18
 Grace McLemore, Ringine Evangelist, Olivet, Ill.:
 J. L. McLendon, Moultrie, Ga.:
 R. A. McCann, The Ardmore, Indianapolis, Ind.:
 W. T. Means, 1802 Park St., Keokuk, Iowa:
 I. B. Medler and wife, Brewton, Ala.:
 C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:
 James Miller, 1249 Homes Ave., Indianapolis, Ind.:
 Princeton, Indiana Sept. 30 to Oct. 21
 Miss Lena Montgomery, 518 Rante Fe St., Alva, Okla.:
 George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:
 New Castle, Indiana October 7-21
 Dunreith, Ind. Oct. 28-Nov. 11
 John E. Moore, Song Evangelist, 4013 S. Western Ave., Los
 Angeles, Calif.:
 J. E. Moore, Prescott, Ark.:
 J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:
 Paul F. Moore, 1408 Hunter Ave., Columbus, Ohio:
 A. M. and Minnie Morris Moorehead, Paulding, Ohio:
 J. W. Montgomery, Plantersville, Miss.:
 F. R. Morgan, 713 West 9th St., Ada, Okla.:
 R. E. Morgan, 2308 Central Ave., Anderson, Ind.:
 Herschel Murphy, Jewett, Texas:
 Sour Lake, Texas October 12-28
 Wm. D. Nease, Olivet, Ill.:
 B. F. Neely, Bethany, Okla.:
 H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:
 G. F. and Byrdie Owen, Nampa, Idaho:
 Somerton, Arizona Oct. 6-28
 Yuma, Arizona November 1 to 18
 John R. Patrick and Daughter as singer, Care of Layman Press,
 Jamestown, N. D.:
 L. M. Payne, Bethany, Okla.:
 Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:
 Miss Louise Pinnell, 2308 N. Liberty St., Salem, Ore.:
 O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
 A. A. Price, Denton, Md.
 F. E. Putney, 207 E. Millwood, Wichita, Kas.:
 P. C. Ramsey and wife, West Hontville, Ala.:
 Lawrence Reed, Newell, W. Va.:
 C. A. Reney, 2 Roberts Ave., Danbury, Conn.:
 J. E. Redmon and wife, Brookville, Ind.:
 L. S. Redwine, 833 Baltimore Ave., Ft. Worth, Texas:

S. B. Rheads, Pasadena University, Pasadena, California:
 Olive A. Rife and Nina Dean, Thomson, Ga.:
 C. C. Rineberger, Song Evangelist, New Albany, Ind.:
 C. E. Roberts, 2905 Troost Avenue, Kansas City, Mo.
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
 Charles Robinson and Brown, Bethany, Okla.:
 J. A. Rogers, 492 E. Palo St., East Palestine, Ohio.
 C. W. Ruth, 1838 Newland Ave., Indianapolis, Ind.:
 R. A. Shank and Wife, 181 North Ogden Ave., Columbus, Ohio:
 Schurman-DeLong, 73 Main St., Warham, Mass.:
 N. B. Shade, Florida City, Fla.:
 E. E. Shellhamer, 5410 Isleta Drive, (Los Angeles, Cal.)
 Los Angeles, Cal. Oct. 7-21
 (United Soul Winner's Mission)
 Modesto, Cal. Oct. 28-Nov. 11
 W. E. Shepard, 1260 N. Sierra Bonita Ave., Pasadena, Cal.
 Bres, Cal. Oct. 21-Nov. 11
 F. B. Smith and Family, 4434 View St., Oakland, Calif.:
 Guy V. Smith, Box 261, Logan, W. Va.:
 M. P. Smith and Wife, Calumet, Okla.:
 W. I. Smith, 1022 North Wheeler St., McPherson, Kas.:
 Burt Sparks, Song Evangelist, 425 East 8d St., Seymour, Ind.:
 Jos. N. Speake, 2220 Troost Ave., Kansas City, Mo.:
 C. K. Spell, Bethany, Okla.:
 Fred St. Clair:
 Columbus, Georgia Sept. 30 to Oct. 21
 H. C. Stebbins, Waterville, Vt.:
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:
 M. E. and Della B. Stretch, El Paso, Ill.:
 B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:
 Cincinnati, Ohio Nov. 4-18
 Detroit, Mich. Oct. 14-28
 Howard W. Sweeten, Ashby, Ill.:
 Star City, Arkansas October 6-21
 De Witt, Arkansas Oct. 2-Nov. 11
 F. V. Taylor, Delmer, Ky.:
 J. A. Tench, Virden, Man., Canada:
 W. A. Terry, Hamilo, Texas:
 C. E. Toney, Peniel, Texas:
 E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
 Gaston, Ind. Oct. 7-14
 Mitchell, Ind. Oct. 14-Nov. 4
 Elkart, Ind. Nov. 11-Dec. 2
 L. C. Turner, Wann, Okla.:
 M. E. Tyler, Bolton, Texas, R. 5:
 W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:
 J. D. Thompson, 149 West 6th St., Hart Liverpool, Ohio:
 Rev. Jesse Uhler, Clearwater, Kansas
 Augusta, Kansas Sept. 30-Nov. 1
 J. H. Vance, 1008 S. East St., Bloomington, Ill.:
 N. B. Vandall, Song Evangelist, Akron, Ohio, 624 Merton Ave.
 Rev. H. M. Vriedenburg, 1136 Hayes Ave., Racine, Wisc.
 Geo. Ward, 526 54th St., Los Angeles, Cal.
 J. S. Wallace, Carterville, Ill.:
 R. H. M. Watson, College Heights, Meridian, Miss.:
 Mrs. Odessa Wallace, 308 12th Ave., North, Seattle, Wash.:
 Kenneth and Eunice Walls, 2116 Barth Ave., Indianapolis, Ind.
 Newton, Kansas October 4-21
 C. C. White, 4454 Conn. St., Gary, Indiana.
 Kendall S. White, 418 S. 4th, Bonham, Texas:
 Mark Whitney, Ada, Okla.:
 Earnest E. Wiggins, 30, Laurel St., Richmond, Ind.:
 Fairfield, Iowa Sept. 20-Oct. 20
 J. E. Wigfield, Burr Oak, Kas.:
 Earl F. Wilde, Highlands, Calif.:
 J. E. Williams, Olivet, Ill.:
 Mrs. Esther Williamson, University Park, Iowa:
 E. E. Wood, 1412 So. First St. Jackson, Mich.

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 in Pennsylvania."

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 more patience with him.—A heart broken sister."

"A sister in California requests prayers for the sal-
 vation of four members of her family and for an
 aunt."

"Will the readers of the HERALD please pray for
 the healing of my mother, also for my brother that
 he may be healed both spiritually and bodily, also
 that my husband may be healed.—A sister from Mis-
 souri."

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 this vicinity where God's children can have a home.—
 Mrs. L. Van Kirk, Backus, Minn."

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 I have been in delusion and awful darkness until
 I can hardly tell when God does talk to my heart. I
 am so very unhappy and discontented. Do pray that
 God will help me soon.—A very needy soul, Penn."