

HERALD of HOLINESS

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

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Holiness, A Five-Fold Preparation

By REV. W. E. SHEPARD

PART ONE

WHEN we study the Bible and see the manifold expressions of holiness, couched under such words as sanctification, perfect love, perfection, cleansing, purity, power, baptism with the Holy Ghost, filled with the Spirit, fulness of God, and many other words and phrases, and then note the wide scope of preparation which the experience brings, surely it ought to arrest the attention of every reader, and bring him face to face with the interrogation, Have I the preparation?

If it took the blood of Jesus Christ and His death upon the cross to bring about this spiritual preparation, then we should put the proper estimate of its value upon it, and put ourselves in a place to receive it.

Holiness is a five-fold preparation. The first of these we shall consider in this article under the heading of

Preparation for Life's Service.

Some one has said, "Any successful operator, in any undertaking, will first estimate the amount of resistance he will have to meet, and then he will employ that power which will enable him properly to meet that resistance." Our God is a successful operator. When He launched His church on their ministry of soul-saving, He knew the amount of resistance it would meet, in the form of devils, bad men, and worldliness in general; and He knew just that amount of power to employ which would enable it to cope with that resistance. What was that power which prepared His disciples for life's service? It was Himself, the power of the Holy Ghost. They were filled with the Spirit. They were sanctified wholly. But will the Scriptures bear me out in this statement?

Jesus said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Again He said, "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Here we see the wisdom of the successful heavenly Operator, employing that power which enabled the disciples to meet the opposition arrayed against them. And it was surely successful. Immediately they sprang into a realm of successful soul-saving. Thousands immediately were turned unto the Lord.

Charles G. Finney, than whom there probably has not been a more successful evangelist since the days of the apostles, said of this power of the Holy Ghost: "It is the power to fasten saving impressions upon men." It is that holy anointing, the heavenly unction, the peculiar indwelling something, or some One that takes possession of the individual, which works out through him and fastens con-

victions upon others. It is the preparation for God's service. Without it, one's work is handicapped, hindered, and tremendously halted.

This same preparation for service is couched under another expression. And note the axiom—"Things which are equal to the same thing, are equal to each other." If the baptism with the Holy Ghost is the preparation for life's duties, and that same preparation is couched under a different expression, then that different expression must equal the baptism with the Holy Ghost. Here we have it: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (I Tim. 2:21). Here we see that sanctification is the preparation for every good work. Now if the baptism with the Holy Ghost prepares for the work, and also sanctification prepares for the same work, therefore, sanctification and the baptism must be equal. To say that they are technically equal might not be correct, but to say that they are both in the same experience and inseparable would be correct. There is no baptism with the Holy Ghost without sanctification; there is no sanctification without the baptism with the Holy Ghost. (See Rom. 15:16.)

We know that holiness, the life following the act of being sanctified, is the great preparation for life's service, by the effect it had on the disciples of old. And we know it also by the effect it has on the disciples at present. How many preachers we have known, good Christian people, but whose service was very ordinary and limited; but just as soon as they received the Holy Ghost, they sprang into Christian activities and soul-saving that awakened the community. How many pastorates have been set on fire by the pastor getting sanctified! How many homes have been saved by either the father or mother getting sanctified! How many revivals have started in communities where some one got filled with the Holy Ghost! Surely that is the God-given preparation for every good work.

It is our judgment, as we study the Word, that sanctification is the preparation from a spiritual standpoint for every work in the world. No one is prepared to preach without it. No Sunday school superintendent is qualified to take charge of a Sunday school without it. No teacher in the Sunday school is spiritually prepared without it. No teacher in a public school is qualified for the task without it. No farmer is fitted for his task in a spiritual way without being sanctified. In fact, I do not believe one is fit to drive hogs without a clean heart; for the hogs are

liable to get on a rampage, and he is liable to get in a rage, if his heart is not cleansed from carnality. Let me repeat it—holiness is the great preparation for life's duties and God's service.

If this, then, is true, what about the mass of Christians who have never had this preparation? They are simply attempting to accomplish something for which they are not able; they have never been qualified. Then their lives are more or less a failure. They have failed to meet the commands and the will of God. They have failed to fill the groove intended for them. Three young ladies, graduating from school, were discussing their individual ambitions in life. One said her greatest ambition was to be an author and write a book and have the people know that she was the author. Another expressed her ambition as that of an artist, painting some great picture, and having it hang in some great gallery for the people to gaze upon. The third one rather hung her head. The teacher asked her what her ambition was. She replied: "I know that I do not amount to much; I do not have much talent; but I was just thinking, my greatest ambition is so to live, that when Jesus sees me coming, He will say, 'There comes one who has filled just the niche in the world that I wanted her to fill'."

THE EVANGELIST AND HIS FEW SERMONS

EVERY little while we hear some one criticizing the evangelists for having so few sermons, and the thought seems to be that the evangelist should make sermons in rapid succession like the pastor is compelled to do.

There is no doubt but that some evangelists do repeat their sermons so many times that their own interest in them is affected and that then they cease to be as effective with others as they once were. But it would be foolish for an evangelist to attempt to make a great many new sermons; for the needs of people everywhere are very much alike and the presentation of the vital messages of the Gospel is the demand that is made upon the evangelist everywhere. The pastor may vary his themes until he has covered the entire scope of divine revelation and of human interest. But the evangelist must drive strictly and constantly at the kind of truth that will move men to come to the mourner's bench.

I would rather have an evangelist who thinks more of victory for souls than he does of preaching sermons. I would like to have one who could preach any where, for any length of time according to the conditions, and never feel that he has to "do justice to his subject." And I would rather have an evangelist who will come to my church and preach truths that will move people and bring results than to have one who would practice on my meeting with his new sermons.

There is no evangelist of experience but that knows that he can get better results with certain sermons than he can with others, and when he comes to my church, I want him to

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

go in for a revival, even if he must preach sermons that I have heard him preach many times before.

The evangelistic field is no place to make a preacher. It is usually a mistake for a young preacher to go into the evangelistic work. Let him get experience and make his sermons in the pastorate and let him go to the evangelistic field without the expectation of growing much, and let him pour out his heart in the most effective Gospel messages that God has given him. And let him forget the ideas of newness and repetition in his earnest endeavor to save souls.

CREATING A DISTINCTIVE LITERATURE

UNLESS our founders were mistaken, God has called the Church of the Nazarene with a distinctive calling. We do not claim to be the only people who are endeavoring to "Spread scriptural holiness over the land," but we do claim that God has called us to raise up and conserve a people for this very purpose. Our distinctive doctrine is entire sanctification as a work of grace wrought in the hearts of believers by faith after they are regenerated. We stand for all the orthodox and cardinal doctrines of the New Testament and must contribute our full quota to the defense of the "Faith once delivered to the saints." We heartily support all those who stand for the full inspiration of the Bible, the fact that all mankind is fallen and sinful and without hope outside of Christ, the reality of regeneration wrought in the hearts of penitent believers by the Holy Spirit and the certainty of the fact that all men will spend eternity either in heaven or in hell. But we must do all this and still be zealous in the propagation of the distinctive doctrine which was the occasion of our being called into existence as a church.

Any movement that is to live long as a force among men must create a distinctive literature. Though Jesus wrote nothing, yet those who were with Him from the time of His baptism until that of His glorification did not allow their generation to pass until they had given to the world in written form "All that Jesus began to do and to teach." Those periods in Church History during which no literature was produced are now marked as *barren*. Augustine, Luther, Calvin, and Wesley are better known for the literature which they produced than they are for any other work they did while living.

Future generations, should Jesus tarry, will have to hunt diligently through the wreckage of their past to find any trace of the Church of the Nazarene, unless we create a distinctive literature. Our paper must be a distinctive paper. Not distinctive simply in its name; or in some narrow sectarian sense,

but distinctive for the manner in which it makes prominent the glorious Gospel of Full Salvation for which our fathers and we have stood. It must be indeed and in truth a "Herald of Holiness."

Our Sunday school publications must not simply be "Good Sunday school literature;" they must not simply bear the imprint of our printing plant; but they must be "Nazarene" because of their contents. They, too, must be "Heralds of Holiness" because they sound forth clearly, definitely and constantly the precious truth by which our denomination is distinguished. No other type of literature can properly represent us to the present or to future generations. And we must teach holiness to our children, not simply as an occasional and passing matter, but as it is in reality an indispensable counter part of every thing true and practical. Ours must be predominantly "Holiness Sunday school literature."

Our Publishing House must make holiness literature its specialty. This does not say that there are not plenty of good books that are "Keswickian," or "Zinzendorfian," or some other *ian*, but our calling is to make and distribute books and booklets which carry the message of "Salvation from all sin for all men," and if other books are given prominence our purpose is defeated and our calling forgotten. The great danger with us is that we will lose our distinction and merely repeat the efforts of others. We are not called to be like other people—our calling is distinct.

Literature, like preaching, must be in a special sense adapted to and representative of its own age. I question whether Wesley or Whitefield could preach acceptably to this present generation—they fit the day in which they lived. There are a few *immortal* books, but most books are adapted to the generation in which they were written. I believe that Dr. Haynes' "Beauty for Ashes" or Dr. Hills' "Holiness and Power" is more adapted to the average present day reader than Wesley's "Plain Account." So the call is not to reprint the words of men who lived and wrote for men now dead, but it is to bring the message which our fathers bore to the living of the present in words which will be appreciated and understood. "Nazarene" literature must bear the old-time message of Wesley, Fox, and Fletcher in the words of the twentieth century; and in this sense "Nazarene" literature will be distinct.

But papers, Sunday school literature and paper-bound pamphlets are not enough. Holiness is not simply an appendix to be attached to systems already wrought out. Holiness is a cardinal principle in either the separate or associated consideration of the fundamentals of Christian faith, it is inseparably related to every experience of man in the present and in the future and it is indispensable in any true system of ethics. Therefore, it is time in the course of our "Creation of a distinctive literature" that some well de-

veloped "Systems of Doctrine" by well known and well equipped authors of our own ranks were making their appearance. Other Theologians may include a chapter on sanctification in order to make their discussions seem complete, but we need a work in which holiness enters into the very warp and woof of the whole consideration. Then there must be a "History of the Church of the Nazarene" written during this generation. In fact, we are far enough along now that we should add a definite *permanent* section to that of our more transient publications and our program for "Creating a distinctive literature" should be enlarged—perhaps multiplied.

WHEN LIBERTY BREEDS BONDAGE

SO long as men are permitted to read the Bible and think for themselves, just that long there will be a variety of opinions regarding the doctrines and practices of Christianity. And it is one of the glories of modern political liberty that every man is permitted to "Worship God according to the dictates of his own conscience." So, whatever we do, we must not allow ourselves to become so bigoted as to desire to become dictators to those who want to worship God, and yet, "Follow not us." We gain our own ecclesiastical and religious liberty by according a like liberty to others. Only when men exercise their liberty in such a way as to curtail the liberties of others should their own liberties be denied them.

Union of effort for the cause of Christ is very largely dependent upon unity of thought and purpose. Therefore, when few or many people find themselves of "Like mind" they are likely to join their forces for the promotion of the work of Christ, and this is the real basis of denominationalism.

But denominationalism has been overdone in this country. There are too many churches. Too many because in so many instances the separateness does not arise from any important, not to mention essential, consideration. Distinctions without differences are of no permanent value in the promotion of the work of God.

All protestants can not unite in one church, but the union of all churches which agree in essential matters should be fostered and encouraged. "Broad gauged churches" should be encouraged to unite, and "Narrow gauged churches" should get together.

The Church of the Nazarene has given fifteen years of proof to the fact that men and women of various persuasions in minor matters can stand together on the fundamentals, and there should be a further uniting of the true holiness bodies of this country. I do not know who should make the *proposals*, but there ought to be some more weddings among the holiness churches. There are others bodies of people who stand for the same doctrines and are not much different in government from the Church of the Nazarene and we ought to be all in one organization.

Of course, liberty permits us to have a great

many holiness churches; but the necessity of keeping up the overhead of a number of organizations, where one would serve the purpose better, is an example of the bondage that springs from liberty. The hearts of the sanctified are one, now can't we get our heads together, also? We have unity of purpose, now can't we reach a larger union of activity?

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 the Church of the Nazarene closely connected in doctrine or any other way with the modern "Unknown Tongues Movement" and should the members and pastors work with and be in fellowship with them? M. V. J., La.

Ans. While the "Unknown Tongues" movement has found its most fruitful soil among holiness people, yet the leaders of the movement are not a unit on their teaching of holiness. At the present time I think that the principal teachers of the "Unknown Tongues" movement are decidedly inclined to ignore the work of holiness. They commonly teach that men are converted and cleansed from all sin at the same time and that after that they are filled with the Holy Ghost and give evidence of this filling or baptism by speaking in unknown tongues. The Church of the Nazarene teaches that men are sanctified *after they are justified* and that sanctification is accomplished in the heart of the believer *by the baptism with the Holy Ghost* and that the Spirit Himself is the witness that He has come. The outward evidence is manifested in ability to live a holy life. There are a good many excesses among the "Unknown Tongues" people that we can not approve; especially are they given to physical demonstrations that have a very doubtful effect. But there are many good people among them. So my advice would be that our pastors and members should not be prominent in the matter of co-operating with the "Tongues" people; but, on the other hand, there is no reason why we should "go into a tangent" opposing them. Nazarenes do not gain much by "fighting" any one. The best way for us is to go on with the mission God has given us in spreading scriptural holiness over all lands and not allow ourselves to become involved in many controversies. Ours is a positive gospel and our relation to every heterodox movement is that we believe we preach "something better."

Q. Is the study of Greek and other dead languages the most profitable studies for preachers, the time involved being considered, and do you approve of the practice of bringing in words and definitions from these foreign languages when preaching to ordinary congregations? A. B., Okla.

Ans. Even the educators are unable to

agree on the first part of the question. But it does seem that every preacher who has time and opportunity to really prepare for the ministry should give some attention to the languages in which the Bible was originally written. There are not many who can ever make such advancement in language study as to enable them to pose as authority in such matters, but any one can enlarge the scope of his own sympathies and provide for depth in his own constructive processes. I have never seen much advantage in using words and definitions from foreign languages when preaching to audiences in which there are few, if any, who know or care for such things. Yet there are some explanations that are almost impossible without appealing to the original languages. Perhaps one of the greatest difficulties is that the preacher who is so much given to quoting Greek does not really know enough about it to give his explanations much force. I have listened to some of our own preachers give definitions for Greek words which I happened to know were not Greek words at all. The words in question were Hebrew or Latin, and it would be interesting to know what a real linguist, who might chance to be listening, thinks of such preaching as that. I read in a book and heard many "lesser lights" say that the Greek word *soma* always meant the corporeal body and that the word *sarx* always meant the carnal mind. I was surprised, if not disappointed, to find that this distinction is no clearer in Greek than it is in English. The former word is always used for body and the latter for flesh and that is all. A man who claimed to have received his knowledge of Greek by revelation said that when Jesus said, "For their sakes I sanctify myself that they might be sanctified" he used a word for sanctification in the first place that meant to "set apart" and that in the second place he used a different word which meant "to purify"; however, investigation proved that it was the same word in each case and that the difference in mode caused the difference in the form of the word. Even the difference which loose speakers and writers make between the two words for love does not hold good for the verbs; for in the following instances and perhaps in some others *agapeo* does not mean divine love: Matt. 6: 24; Luke 6: 32; 7: 42; 11: 42; 16: 13. In other words, it is easy to exaggerate the value of Greek or any other foreign language as a means of practical and popular definition. It is much better to be able to preach in good, plain, expressive English, though it is a splendid thing to be able to use the Greek in the study. But it would be well for most of us to take Brother Gibbon's advice when he said, "I do not know Greek, but I know God; and I suspect I had better stick to what I know."

Be neither afraid nor ashamed to let the secret longings of your heart be poured out in the loving ear of your Redeemer, and rest assured that He will not disappoint you.

Physical and Spiritual Cleanness

By A. M. HILLS, D. D.

"For God called us not for uncleanness"
(1 Thess. 4: 7).

"Cleansing their hearts by faith (Acts
15: 9).

TAKING human society as a whole, few people appreciate the necessity and value of cleanliness. This is alike true in the physical and spiritual world. All missionaries tell us how reluctant the heathen nations are to be clean. The barbarians are scarcely less so. And the same reluctance clings to the race even in civilization and Christianity.

We are told this remarkable fact by a magazine for women:

The first bathtub in the United States was installed in Cincinnati, December 20, 1843. It was made of mahogany and lined with sheet lead. At a Christmas party, the owner exhibited it, and four guests, later took a bath. The next day, the Cincinnati papers devoted columns to the new invention, and a violent controversy followed. Some papers called it an epicurean luxury. Medical authorities, with their customary sapience, attacked it as dangerous to health. Philadelphia physicians moved the city council to forbid the practice. The Virginia legislature laid a tax of \$30.00 on all bath tubs. In Hartford and Providence heavy water taxes were levied on persons who had bath tubs. In 1845, Boston made bathing illegal except upon medical advice; an ordinance which was not repealed till 1863.

President Millard Fillmore, when visiting Cincinnati in 1850 inspected the original bath tub, and used it. He at once became an ardent advocate of it, and on becoming president, had a tub installed in the White House, which remained until President Cleveland's first term.

All this seems incredible. How little the wiseacres of that time, the doctors and city fathers and legislative Solons, dreamed that people then living would see single hotels in the United States with a thousand bath tubs installed in them, and that the institution would be looked upon as a universal necessity!

This strange historic fact suggests to us some pertinent moral reflections.

1. There is no need of either such physical or spiritual uncleanness. Water is both cheap and abundant. It distills in the dew and falls in the rain. It flows in the creeks and streams and rivers. The ground is full of it, and the sky above. Dig a hole almost any where and you find it at hand. It pours out from the springs, fills pools and lakes and seas, and gulfs and bays. It covers three fourths of the earth's surface, and is found miles deep in the ocean, rolling its ceaseless surging tides around the world continually. There is certainly water enough for humanity to keep physically clean.

But this same abundant water is the divinely chosen type of God's infinite grace, and cleansing Holy Spirit power. Often He speaks of the "Water of Life," and the "River of water of life," and "Streams in the desert." His invitation is "Hail every one that thirsteth come ye to the waters."

We get our spiritual cleansing by the baptism with the Holy Spirit (Acts 15: 8, 9). The Salvation Army well sings:

"Enough for each; enough for all; enough for evermore."

And again the Army sings:

"O the love of God!

It is broad as the ocean; deep as the sea;
It avails for all men; it avails for me."

Manifestly, nobody need go without soul-cleansing. Jesus is always willing to say: "I will: be thou clean."

2. There must be some strange trend toward filth, or humanity would not contentedly remain so physically and spiritually unclean. We can not imagine angels or holy beings with such a disposition. It seems wholly abnormal in a moral being made in the image of the holy God. When missionaries observe a savage trying to clothe himself, they know at once that grace has begun to work. And when that work is completed, grace has cleansed the man up outside and inside. In other words, he is *sanctified*. Or, to express it in still other terms, the depravity, or love of physical and moral filth, is purged out of the being.

3. The cleansing is the grand and ultimate purpose of all God's providential dealings with the race. At the very outset of human history He promised a Savior who should bruise the serpent's head, and the last writer of the New Testament told us "For this purpose was the Son of God manifested that He might destroy the works of the Devil"; and no work of the evil one was so virulent and disastrous as the implanting of depravity in the human breast. Deliverance from it is what David prayed for: "Create in me a clean heart, O God." "Purge me . . . and I shall be clean; wash me and I shall be whiter than snow." To this Ezekiel referred when he voiced God's purpose in the glowing promise: "I will sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. . . . And I will save you from all your

uncleanesses" (Ezek. 36: 25-29). This is what Zechariah had in mind when he wrote: "In that day there shall be a fountain opened to the house of David for sin and for uncleanness" (Zech. 13: 1). The last voice of the Old Testament was: "He will sit as a refiner and purifier of silver, and He will purify the sons of Levi and refine them as gold, and silver: and they shall offer unto Jehovah offerings in righteousness" (Mal. 3: 3).

After four hundred years of cessation of prophecy another prophet broke the stillness by the astonishing words: "Behold the Lamb of God that *take away* the sin of the world" (John 1: 29). Depravity is the only sin that all the world has. And Jesus the Lamb of God was sacrificed that it might be *taken away*. Even as Isaiah said of Him: "I will thoroughly *purge away* thy dross and *take away* all thy tin." Paul said: "Christ loved the church and gave Himself for it, that He might *sanctify* it, having cleansed it" (Eph. 5: 25). This then, is the uniform teaching of the Word. God has set His heart upon cleansing filthy, depraved humanity. He has made ample provision for it, by the atoning death of His beloved Son. He calls upon all His own to freely partake of the blessing. You, reader can have it if you will. Accept this cleansing baptism with the Holy Ghost (Acts 15: 8, 9) and you may sing:

"The cleansing stream, I see, I see,
I plunge, and Oh, it cleanseth me;
O praise the Lord, it cleanseth me,
It cleanseth me, it cleanseth me."

"WHERE IS YOUR FAITH?"

By REV. S. B. RHODES

THESE are the words of Christ. There was nothing that Jesus rebuked His disciples for more than for their littleness of faith.

This article is written because of the much demand upon the churches for various needs—all essential; so much so that we have seen good people looking our way, driven away because of the continued drilling of the congregation amounting sometimes to begging proposition, consuming the preacher's hour.

One writer says: "Shall we pay or repudiate the need?" "The latter is unthinkable." "*Adfinitum; ad nauseam*": i. e., to the investigator, onlooker, etc. Results: the church becomes the loser of some of the best material in the neighborhood, and remains in poverty with our poor.

Of course, the poor have the gospel preached unto them, and are the best givers in the world. The money drill is not the gospel in the full sense of the term.

We understand that there are some who as yet have not given as they should; they are "tight wads." That is no reason why others should be bled to death. God is not dead, neither does He want His faithful ones to be bled to death. "Frederick," said Sojourner Truth, "be God dead?" when her

THANKFUL

By C. E. VANDECARR

We thank Thee, Lord, for little things
Which Thou alone deign to employ
And for the common happenings
That bring to life its daily joy.
The voice of children in the street,
The wild bird's welcome note in spring,
The breath of perfume faintly sweet
Which the opening blossoms bring.

We thank Thee, Lord, for cloudy skies,
The banner of attendant rain;
Not less than for the glad surprise
When bright the sun breaks through again.
We thank Thee, too, for greater gifts
By which men write fame's honor roll;
And for each blessing that uplifts
Or beckons onward any soul.

KALAMA, WASH.

brother Fred Douglas was making a plea as though God were dead.

We, as evangelists and pastors know that revivals bring supplies, that where the cup overflows, finances overflow, every time; all things being equal.

God has a remedy for supplies; began on the day of Pentecost, continued on through the Acts, even the last chapter. Among the heathen, self-supporting missions are introduced; this should be carried on on the same basis; God's way of doing things. If the efforts put forth by our leaders to raise money, were also put forth in a revival campaign, and a work opened up centrally, in a tabernacle or large tent, believers would be sanctified, backsliders with their gains reclaimed, sinners converted, treasures filled; the Church of the Nazarene would go on up the road rejoicing in the Lord, instead of down in despair, heavy laden. Isaiah said, "The wilderness and the solitary places shall be glad for them; the desert blossom as the rose" for us. God says in His word, "I have set a watchman upon my walls, that shall give me no rest; until they have established

and made Jerusalem a praise in the earth." Not a by-word and a hiss, but "a praise." The writer counts himself highly honored, this nearly a half century, to be among the watchmen in this "goodly land" of Canaan, finding it more than advertised to be. Nineteen years ago we came across our beloved Dr. Bresee and his goodly company in Los Angeles, and became "one of them" for which, and with which, we have rejoiced ever since. "Praise the Lord."

When Jesus asked the question, "Where is your faith?" He meant one of two things. Why should you have feared in the midst of the storm—the trying hour—as long as you knew I was on board, though asleep; or Why did you not speak to "your Father and mine" and had like faith, did I not say to you before, "Have the faith of God"? Had I not given you the faith over all circumstances, shared with you my glory? Brethren, did not Paul say, "The life I now live, I live by the faith of the Son of God"? Does not God give us the capital—through His Son—to carry on business with? Hallelujah! Go forward!

The Holy Ghost Dispensation

By REV. R. PIERCE

HOW much we need to concentrate upon the personality and presence of the Holy Ghost in this His day of activity. He is God with us today.

The dispensation of the Father, and the formulation of the plan of salvation to redeem lost humanity, has been fixed for all ages and all races. The dispensation of the Son was very brief, and came to an end by Calvary's awful tragedy and His redemptive work finished and perfected forever. The Dispensation of the Holy Ghost does not bring any new plan or provisions of salvation, but is here applying the two to the hearts and consciences of men. The Holy Spirit is therefore pre-eminently the God among us today, basing all that He *does* on what the Father and the Son have *done*, making them effective to the salvation of men.

The importance of recognizing the Spirit in His distinctive office work, as the administrator of the plan of the Father and the work of the Son, is very clear. His work is distinctively in reference to the salvation of lost men and their building up in holiness. If we seek from the Holy Ghost blessings and gifts or power outside of His office work, we are going outside the bounds of right asking. He is here among us actively fulfilling His gracious mission whenever and wherever unhindered, as Brother Huff says: "The Holy Ghost is not a new comer nor a late comer, but is always here to give us a revival."

God the Father still exercises a special tender care over those who love Him, and Jesus sits at His right hand interceding for the penitent rebel, but the Holy Ghost is among us as the efficient power in the salvation of men.

He it is that makes vivid and real the Word of God because it declares the will of the Father and the redemptive work of the Son. He it is that wings and tips it with power divine to the hearts and consciences of men, convicting them of sin, arousing them to repentance, giving them faith to believe, and regenerates the heart of the forgiven sinner. He it is that puts the hunger for purity on the believer, revealing to him the carnality of his heart, applying the merits of the blood as the procurative cause of his cleansing, and comes in His baptism as God's attestation to a clean heart, to abide in His cleansed temple forever.

He then becomes the Illuminator of the precious Word, revealing new beauties to the mind and heart of the sanctified soul; the Teacher to show us clearly the true spiritual meaning of the truth; the Reprover and Corrector, when thoughts, words, or acts are out of harmony with His nature; the Anointer, to give unction and power to the messenger of Truth, making it effective to the hearts of the hearers; and the gracious abiding Comforter making unseen things realities and completely breaking the power of the things which the world calls precious.

The Holy Ghost is the glorious producer of His fruit in the heart and lives of those whom He indwells. There can be no divine love unless He "sheds it abroad"; there can never be a throb of holy joy unless He sets the heart-bells ringing; from no other source can there be obtained the "Peace that passeth all understanding"; no one would suffer long and be kind at the end of it, if the Spirit had not filled the heart with divine love; He alone gives the beautiful manners of gentleness,

taking away the rough corners of the human and giving in its place gracious endurance; He is the bountiful source of all true benevolence, for all goodness that blesses the needy and suffering one finds its inception in Him. We should all be "grovelling here below" if it were not that He implants Faith in the human heart, enabling it to pierce the clouds of all dark days and to push forth in the battle, crying, "It shall be done"; nor should we have that yielding spirit of meekness, under discipline, were it not that self had been dealt its death-blow by the Spirit, and without His grace we should never have that controlling power that makes temperance effective.

The Holy Ghost is here to reproduce the Christ life and character on the basis of Christ's pattern and Holy Word. There can not possibly be in this life restoration to the human perfection of either Adam or Christ. For there has been an awful wreck in the human family, which, however, will be restored in the glorified state; but we can have, even here, pure motives, which give birth to our acts—springing from a holy heart; and this the blessed Holy Spirit gives us.

The Holy Ghost is the source and power of every great awakening. We can have special meetings without Him—and these are too frequent—but we can not have a genuine revival without His convicting and converting power. No sinner was ever really convicted of sin, no backslider ever found his way back into the fold, no justified believer ever hungered after righteousness, and no sanctified soul ever had the thrills of soul joy unless they were given by the gracious Holy Ghost.

The Holy Ghost has no other dwelling place than a holy heart and a holy church, and through these He "reproves the world of sin, of righteousness, and of judgment." Oh, how we should cherish His presence. How careful we should be that we do not grieve Him; how earnestly we should co-operate with Him by removing every hindrance out of the way, so that He might have unhindered sway in our hearts and lives. He would thus give us a perpetual revival in our churches that would sweep thousands of perishing humanity into the fold.

"Come, Holy Ghost, for Thee we call,
Spirit of Burning, come."

LOS ANGELES, CALIF.

STORM CLOUDS.

By EVANGELIST J. E. WILLIAMS

WE have arrived at a period in world history when to even the most casual observer, storm clouds may be seen gathering in the distance. Clouds, not simply of rain and wind; but clouds laden with destruction to nobility of manhood, purity of girlhood, and to the wrecking of character and homes. When we look about us and see the wreckage, it seems that the storm should be over, but the clouds continue to gather and lightning of wrath continues to flash with deadly vehemence, and unless the Great Hand of Infinite Mercy will push back the clouds and let humanity see the smiling of His face, we fear the history of the coming generation shall be written in tears and blood, and greater destruction and wreckage shall follow in the wake of the gathering clouds than history has ever recorded.

Reader, have you stopped to look at the wrecks around you? Had you ever really considered the bleeding, broken, condition of this old world? Only recently the Matron of a rescue home told us that in one year they had received over one hundred girls from a local high school. A principal of a school in a small town said "in one year seven girls had to leave school because of their immorality." Another instance. Reliable information from a select school for girls states that ten per cent of their registered students became mothers last year. Every community has its own tragedies nowadays. These fearful happenings have become so common they no longer stir the heart, even though happening almost next door. Yet these facts appall us! They drive us to our knees and upon our faces! When we catch a glimpse of the great army of wrecked girls, 75,000 strong, who come marching with diseased bodies, illegitimate babes, broken hearts, wrecked lives, damned souls, sobbing out their bitter cry:

"Once I was pure as the snow, but I fell,
Fell like the snowflake, from heaven to Hell.
Fell, to be trampled as filth of the street;
Fell, to be scoffed at, to be spit on and beat."

It makes us wonder if we have done our part in swinging the red flag of danger before the boy or girl engaging in the things that terminate thus.

There are a number of reasons why that girl went wrong. Look to the clouds and see the things that are gathering there. I am perfectly frank to say I believe one of the things that has done about as much to crowd the world with moral delinquents as anything else has been the fearfully immodest and oftentimes, indecent dress of the past months. It may be several months or even years from the moral breakdown; but nevertheless the exposure of that body to the voluptuous gaze, of depraved men has opened the way for a floodtide of suggestion and insult. I can not but think that when some women will go out in public attired as some of them are, they are either ignorant of the demon passion aroused wherever they may go, or else they want the attention of men. And, sorry to say, too often these conditions exist in the ranks of those professing the highest state of grace attainable. If eating apples from the Edenic tree helped Eve to see that she was but scantily attired, it's high time some one was again passing the apples. What is the need? We need fifty million old-fashioned praying mothers, who can cut a dress pattern; we need family altars; we need some old-fashioned discipline in our homes; and above all we need an old-time sin killing Holy Ghost revival that shall sweep this land of ours and awaken fathers and mothers to THEIR responsibility.

There are other clouds that are gathering. The dance cloud, the theatre cloud, the automobile that stops on lonely country lanes. The tide of worldliness is sweeping in. The church is indifferent to the task. Angels weep and wonder why there are so few helping to save a prodigal world. Brethren, let us send up a deluge of prayer for God's smiles upon us again and for the salvation of the young people of the land!

OLIVET, ILL.

GOD'S FLOWER GARDEN

By PROF. E. WAYNE STAHL

THOSE who are ambitious for spiritual attainments will find strong inspiration in a promise that God has spoken through Isaiah, "Thou shalt be like a watered garden." Our heavenly Father is the horticulturist of the soul. The perfume and loveliness which make an earthly garden a thing of joy are but feeble suggestions of that sweeter fragrance and that fairer beauty which will be found in the life that is completely under control of the Heavenly Gardener.

On the first Easter morning we see Mary Magdalene weeping near the sepulchre where Jesus had been laid. She meets Him there but fails to recognize the Master. We read that "she supposing Him to be the gardener" began to bewail to Him the disappearance of the Lord she loved. But for us today Christ will be indeed and in truth the Gardener, and we are the garden.

John writes of Jesus, "In the place where he was crucified there was a garden and in the garden was a sepulchre." So in Christian experience there must be a crucifixion place and a tomb. Hear the mighty

declarations of Paul, words that are as majestic as the music of great celestial organs, "Our old man is crucified with Christ," "That the body of sin might be destroyed," "We are dead with Christ," "We shall be planted together in the likeness of his death." Let us remember always that before the triumph of Easter must come the dying on Golgotha. "Christ also suffered for us that we should follow in his steps." Many professing Christians have not realized this truth. This is the reason they do not manifest the flowers of grace.

What are some of the flowers that will be seen in God's garden of the soul?

There will be the lilies of purity. Jesus says to His redeemed ones, "Now are ye clean through the word that I have spoken unto you." Wherewith shall a defiled sinner cleanse his way? By taking heed thereto according to the Savior's word. "Where the word of a king is, there is power." Of such purifying potency is the word from the filth of iniquity. Many a one, loathsome with sin's leprosy, has come to Christ with the prayer, "Lord if thou wilt thou canst make me clean." And Jesus' word has been, "I will; be thou clean." White lilies bloom in the soul of the ransomed.

There will be the immortelle, in that garden; that plant which is "the symbol of immortality."

The Christian is a partaker of the everlasting vigor of Him who is alive forevermore. There is a Scripture phrase that should be in our hearts as "the waving of banners." This is the phrase, "The power of an endless life." How we should sing together, how we should shout for joy, since there is imparted to us the energy of the ages. Into the heart of the Christian, God has put eternity. He is a child of everlastingness. The ears of his understanding have been unstopped and he hears the angel who declares that "time shall be no longer." In a sense he who has eternal life is done with clocks and calendars. For him what vastness of being! What stupendous bliss! What exaltation! What majesty! What glory!

There will be the violet, in also the garden of the Christian soul. This flower speaks the language of modesty. The love that the Holy Spirit sheds abroad in our hearts vaunts not itself and is not puffed up. Dear as are the violets of earth to the children of men, much more precious is the ornament of a meek and quiet spirit in the sight of God. He who was lowly in heart rejoices when he sees that from the grave of our slain pride violets spring.

There will be the forget-me-not of constancy in that garden. The child of God says, "If I forget thee, O Zion, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not God's kingdom above my chief joy." May we not say that the forget-me-not is the flower of the Holy Spirit, of whom Jesus said, "He shall bring all things to your remembrance."

There will be pansies in that garden. Said sweet Ophelia, "Pansies, that's for thought." The pansy is also called "heart's-ease." The promise is ours, "the peace of God shall keep your hearts and minds." Again, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Conqueror Christ will bring every thought of ours into captivity to Himself. Then we can say with the Psalmist, "In the multitude of my thoughts within me, thy comforts delight my soul."

There will be roses in that garden, and their color will be "celestial rosy red, love's proper hue." The sweet singer of Scotland, "My love is like a red, red rose." It is appropriate that the queen of flowers should typify the chief Christian grace. "Love is the fulfilling of the law." "Above all things put on love, which is the bond of perfectness." Red is the color of sacrifice. It brings to our remembrance the precious blood of Calvary. On that mount of agony and death Christ, our rose of Sharon, loved us and gave himself for us. There salvation made, "an awful rose of dawn." "Hereby perceive we the love of God, because He laid down his life for us; and so we ought to lay down our lives for the brethren."

Of the flowers that have a beautiful and odoriferous blooming in that garden we have named but six. There are many more.

Note that it is to be "a watered garden." From the refreshment "of water by the word" comes the early and latter showers for it. The doctrine of God's Book shall drop as the rain. The flowers of grace will only be in the life of the one who is a searcher of the Scriptures.

In Genesis we are told that, "The Lord God planted a garden eastward in Eden." In that direction must the garden of which I am writing be, towards the sun-rising. Our experience must be fresh, bright and vigorous, "through the tender mercy of our God whereby the dayspring, from on high hath visited us."

The hanging gardens of Babylon were reckoned among the seven wonders of the ancient world. Far more magnificent than they will be the gardens in the skies, when the spiritual flowers that have flourished here on earth will be transplanted to bloom forever:

"For in the land of Beauty
All things of beauty meet."

The glory of those flowers then will rival the multitudinous splendors of the jewels of Jerusalem above, which jewels are the foundation of the city of God. There those flowers shall be for no funeral but for a marriage, when the Lamb shall claim the Church as his bride. Behold what honor is paid us in that we should be permitted to contribute to the beautifying of that nuptial supper. Let us each do our utmost here in preparing a glorious floral offering for the banquet of eternity. There no December can ever come. It will be everlasting May.

OLIVET UNIVERSITY, OLIVET, ILL.

LITTLE ROCK, ARK., DISTRICT ASSEMBLY

The Ninth Annual Assembly of the Little Rock, Ark., District opened at 9 a. m., November 1, 1922, with the Prescott, Ark., church, in the First Methodist church building, with Dr. J. W. Goodwin, presiding officer. He preached some fine sermons and gave much good advice, as well as told of some of the wonderful things the Church of the Nazarene is doing.

There was a good representation from all the churches and the District was well represented from all parts. Pastors gave in some good reports for the year, also the evangelists gave in good reports, and as is the general rule where Dr. Goodwin is presiding, we had singing and shouting mixed with the business sessions and all had a good time each day.

Rev. J. E. Linza our District Superintendent gave in a good report for the year, and was re-elected District Superintendent for another year, and we are hoping that we will have a good year, and that many new fields will be opened up and new work established.

Rev. J. E. Linza, Rev. J. E. Moore, and Rev. Mrs. Ethel Barham were elected as delegates to the General Assembly, and Mrs. J. E. Moore, Mrs. R. L. Cheek, and Mr. P. E. Duke were elected as lay delegates to the General Assembly.

Rev. Lum Jones of the Eastern Oklahoma District brought some very fine messages, especially on his great theme "Hell." The different churches were opened Sunday to the Nazarenes and good crowds attended services at each church on Sunday. The people of Prescott attended the Assembly and appeared to wonder at the smoothness of our working machinery, not a hitch nor a grind from beginning to end; all went well, and with a perfect sweetness, proving the prayer of our Lord "will make them all one." Some good street meetings were held and much good, we believe, was done in this work, the great Methodist church was packed of nights for the evangelistic services.

A great love feast was held at the Nazarene church at 9:45, a. m., Sunday, at which shouting was not wanting. It was a great time in the Lord, and an offering for the Prescott church was taken (there being a mortgage on the church that was past due for a small amount) and \$134.00 was raised in a few minutes with shouts of praise, also nearly a hundred dollars pledged to start a new church building at Prescott.

The people of Prescott most cordially entertained the preachers and delegates well; all were well cared for and treated royally, the writer having attended several Assemblies, but none in which entertainment was so grand.

The next Assembly was called to Hot Springs, with a new church with a future.

There were pledges taken for the Publishing House, and many other causes; a love-offering for Dr. Williams was taken.

This was the greatest Assembly of the Little Rock District.

J. D. HOFFMAN, Assembly Reporter.

"I could not afford to be without our highly esteemed paper. It never fails to carry some encouragement and blessing. May God bless and supply your every need.—Nellie Brown, Colo."

Dear Children:

DO you know what the word *weile* means? It means a *sly trick*, or a *sly scheme thought out*. When Paul warns us to be on our guard against the *wiles* of the Devil, he is not warning us against his cruelty—or his wickedness. He is warning us against the *sly tricks*—the *cunningly thought out plans* which the enemy lays to trap us.

A missionary gives a good illustration of this fact, which he got from one of his Indians. The missionary had been out on his snow shoes, and on his way home through the forest, came upon an Indian in a thicket of pine trees. He says:

He was kneeling on the snow, arranging a miniature lane of pine branches and twigs. I stood and watched him. After completing two little hedges, he constructed a small arch in the middle, and set up twigs on either side, leaving but a small opening in the center. This rather puzzled me. "What is it you are making?" I inquired.

"I am making a snare for rabbits," he replied.

"But, where is the snare?" I asked.

"Oh, I don't put the snare in for a couple of week's yet," he said.

"Then what is the use of your present arrangement?" I demanded.

"Ha-ha! I first make the rabbits familiar with the environment," he said laughing. "They will come tonight and be very suspicious and wary of this. Next night they will come a little closer, and so on, until they find there is no danger. Then they will begin to nibble at these twigs," touching the arch in the center, "and then, when they start eating the twigs, I shall put in my snare, arranging it cleverly in the middle of this little arch, and then I shall catch a rabbit every night." "Well," thought I, "what a lesson!" and instead of my friend Joshua, in his green blanket hunting jacket, and yellow fur cap, I seemed to see the great enemy of souls laying his snares and sins for the unwary. Familiarity with the environment of sin, the presentation of the idea, the parleying with the tempter, little beginnings—nibblings at the temptation, finally the snare put in cunningly, and then the soul caught.

Poor little rabbits! They might have judgment enough to be afraid of a trap. But what rabbit in the world ever had sense enough to see through a series of sly tricks such as this cunning Indian planned to play on him from day to day?

And poor, foolish human hearts. We may have sense enough to be suspicious of traps, even though they are hidden. But who of us is wise enough to see through a long, cunningly planned scheme of tricks, with the pitfall at the far end? We had better not loiter around the place of temptation or nibble at little acts of disobedience, then, for after a while, when we least expect it, a trap will be slipped into place, which will spring, and hold us to our destruction.

DANGEROUS PARENTS

I READ the other day about a little boy who was absent from school for three days. When he came back he brought an excuse from his mother which stated that the child had been sick.

"What was the matter with you?" asked the teacher.

"I had diphtheria," he answered.

"No, you could not have had diphtheria," exclaimed the teacher.

The child insisted that he had, for his mother had told him so. The teacher sent for the principal, and while they both agreed that it was not possible for the boy to have had such a disease and be back in school in three days—it was decided to telephone the mother, for it might be that some other child in the family did have it.

The mother came, somewhat red and embarrassed, and then the story came out. The boy was sick and needed some medicine, but refused to take it, she exclaimed. So she told him that he had diphtheria like the little boy two blocks away, who had died a few days before, and that if he did not take his medicine at once he would die in the same way which scared him so that she had no further trouble.

THE HOME

Conducted by MRS. J. T. BENSON

The disgusted principal rebuked the mother sharply, and forced her to get a health certificate from her doctor before he would let the boy re-enter school.

It is not probable that this woman had ever looked upon herself as a dangerous mother. But Adam Smith points out that "It is not drunken parents who are most dangerous to the generation that follows; for by their excesses they very often create a reaction in their children. It is careless parents, shiftless, and insincere parents with no impressive sense of the reality of God and his government, or of the natural persistence and irremediableness of sin. If we are hasty, if we are wanting in self-control in little temptations, or if, while ostensibly religious, we are insincere; or have no sense of the awfulness of sin and of its certain effects; or if we tamper with the truth or compromise our consciences, while outwardly respectable and regular in life—we are infecting our children with just that evil which in them may break out in violent and ruinous extremes."

A CHEERFUL MAN

THE word cheerful, which Mr. Webster says means "full of good spirits" is common enough. But people who can truthfully be called cheerful are exceedingly rare. In fact when we hear of a person who is "full of good spirits" we put it down that he was blessed at his birth with a naturally happy disposition, or that his circumstances in life are more fortunate than those which fall to the lot of most of us. But that is just one of our mistaken notions. Take the case of Mr. Wesley. A writer points out that he was a marked example of a cheerful man. He says:

"The record of the sixty years of his labors, his happy hymns, his joyous liturgy, full of communion with Christ, all testify to a life of cheerfulness. Yet his circumstances were not such as to produce cheerfulness. His marriage was a grave mistake. He had no child. He was ostracised from the educated English clergy, and was greatly misunderstood. His life was one of earnest, self-denial and incessant labor. But, like Paul, he had learned the secret of contentment, which is the mother of cheerfulness."

HINDU SAMMY

A REGIMENT of British Tommies fresh from the home country were encamped just outside a town in India. Everything was very novel to them, and one morning soon after their arrival there went trotting along the road by the camp a Hindu Christian preacher. He carried a big Bible under one arm and, like his fellow ministers in other countries, an umbrella under the other. Altogether, he was a quaint little figure as he ran along in the dust and the glare of the sun. Some Tommies hailed him as he went by with a question that appeared more irreverent than it really was: "Hello, Sammy! How's Jesus this morning?"

The little fellow pulled up short and looked at them with his bright, dark, piercing eyes. Then, holding up the Bible, he said slowly: "Do you sahibs mean to say that you who sent us this holy Book talk of the Lord Jesus like that? Do the people of your great country send the gospel to us poor heathen and yet insult the Savior?" The men looked a bit uneasy at his words, but he went on: "I will, however, answer your question, and answer it from the Great Book. You say, 'How is Jesus this morning?' I reply from Hebrews 13:8: 'Jesus Christ is the same, yesterday, today and forever.'" And, making the men a polite little bow, the Hindu pursued his way with dignity.

That evening Sammy's wife was startled to see coming up the little garden path of their home, which was near the camp, two British soldiers. Her heart nearly stopped with fear, for she was sure her husband had somehow offended the great British raj. The men inquired for her husband, and he came to the door. They at once seized him by the hand and very earnestly they thanked him for his plucky speech of the morning.

"After you had gone," they said, "some of us felt ashamed, and we had a talk about it, and my mate and I, we went off into the woods, and—well—there we gave our hearts together to the Lord Jesus Christ. We've come to tell you so, feeling that it is all through what you said."

The dark eyes twinkled with joy, and between the white men and their brown brother there ran that current of sympathy which moves too deep for racial hindrances and grapples souls together in eternal friendship.—*Youth's Companion*.

HE DWELLS IN ME

I know he dwells in me; I dare not doubt
The Word, nor question, though it seems to me
So wonderful a truth, that oftentimes
I scarce can bear the knowledge; I who seem
So utterly unworthy of a look
From God's pure eyes; who seem so often bound
By earthly fetters and so tenderly
To cling to human love: he dwells in me;
The promise of the Father is fulfilled:
The temple of the Holy Ghost am I.
Yet, is it mine to know that, day by day,
Ungrieved he dwells in me; that not a word
Nor deed, nor secret thought, nor vain desire
Of mine is lying like a cloud between
And hindering his perfect work in me?
May I look fearlessly into the face
Of God, and know that he is satisfied?

—EDITH HICKMAN DIVALL.

THE HUMAN WILL

The flower can shut up its calyx, and keep out all the sunshine. The earth can drink in the rain, and then it gets a blessing, or it can fling it off, and then it inherits cursing, and is nigh to be burned. Nobody can explain what everybody knows, and, alas! is himself an example of—the possibility of the tiny, impotent human will, perking itself in the face of God, and saying, "I will not." "How often would I . . . but ye would not." But, if the power is strange, surely the fact that we so commonly exercise it is stranger and sadder still—that any man should, as so many of us are doing, put away from himself the influences that are being brought to bear upon him, as truly as Christ's seeking love has brought to bear on the traitor.

—ALEXANDER MACLAREN.

GIPSY SMITH SAYS:

THE Word of God is as essential as prayer to the one desiring to live the Christian life. When I pray, I talk to God. When I read His Word, he talks to me. That is why the psalmist said, "Thy word have I hidden in my heart that I might not sin against thee." The Bible should be put before the newspaper and novel. No day can be what it ought to be unless the soul has, first, its moments with God in prayer, and, second, some word from that Book which is the only book in the world that dares to say, "Thus saith the Lord."

Socrates said, "Know thyself." Marcus Aurelius said, "Control thyself." Jesus of Nazareth said, "Deny thyself." The unselfish life is the life that Jesus Christ lived, and no sane person in all history can say anything against it. And out of that sacrificial life, lived and died for others, Jesus Christ is saying to you and to me today, "Follow me." The biggest sin in the world is selfishness.

A true life is marked by positive action, not by prudent suspense.—PHILLIPS BROOKS.

Trust in God, and keep your powder dry.—CROMWELL.

FIFTY-TWO THOUSAND DOLLARS NEEDED BY JANUARY 25TH

This statement comes as a reply to many inquiries received during the past few weeks, asking us to state the exact amount needed in order to close the year without a deficit. To all it will be a surprise. Some will be surprised that it is so large, and others will be surprised that it is not larger. We have had letters indicating that some feel it is quite remarkable that we have done as well as we have the past year, considering the unusual conditions. We do not desire to comment on this, but we do want to say that the amount to us seems almost like a millstone, and the pressure so terrific that words fail to express our feelings at this time.

The great question is, **What Shall We Do?** To close with a deficit of any size will mean that it is absolutely necessary to **Recall** some of our missionaries, since it would hardly seem advisable to plan a budget for 1923 to provide for the present force of missionaries with all the other expenses in connection with the mission work and then add to that a large deficit for the year 1922. This matter is to be prayerfully and carefully considered in the near future by our Executive Committee. The meeting, however, will not be held until after the returns for the year have been received. We know there are multiplied hundreds, if not thousands, who are praying daily that we may successfully pass the crisis and that our work will be saved and continued with renewed faith and vision.

JANUARY 25TH

When closing the year 1921 we were compelled to keep our books open until the latter part of January. This resulted in gifts that made it possible to close the year 1921 without a deficit. We have, after prayerful consideration, decided to keep our books open until January 25th, hoping and praying that in so doing our churches and our people everywhere will be able to make an extra offering, though it means sacrifice and self-denial, and get it to the missionary office before January 25th. Many of our churches have gone beyond our expectations. The offering taken December 3rd in some of our churches greatly reduced the amount of our deficit, and the amount we are now asking for is the net amount needed after having heard from practically all of our District Treasurers with a report of the special offering taken December 3rd. We do not like to ask for another special offering, but we see no other way out of it. To close with a large deficit would indeed well nigh crush us, and we believe it would

MISSIONARY DEPARTMENT

be a serious blow to the faith and confidence of many who have gone the limit in sacrifice and self-denial in order to continue our missionary work.

JANUARY 21ST

The General Superintendents have suggested that we ask our people for another special offering on Sunday, January 21st. Some may want to take it sooner than this date, but it has occurred to us that if we would all unite and make Sunday, January 21st, a special missionary day for the special purpose of raising the entire amount of **Fifty-Two Thousand Dollars** it could not only be accom-

TELEGRAM

GENERAL SUPERINTENDENT R. T. WILLIAMS DEEPLY CONCERNED

Dallas, Texas.

For weeks we have watched with grave concern the financial problem confronting our General Board of Foreign Missions. The situation is indeed serious. It presents five appeals:

First, There are **NINETY-SEVEN MISSIONARIES** that must be supported or the thin line on the far-flung battle front must break.

Second, Millions of heathen who never heard of Christ look to us for a chance.

Third, Our people at home are surely able to supply food and clothes to the **NINETY-SEVEN MISSIONARIES** who are willing to lay down their lives for others. Can we do less and feel guiltless?

Fourth, God expects us to do our duty in working with Him in the salvation of a lost race. Will we disappoint Him?

Fifth, This amount we now owe must be paid whether we keep the missionaries at the front or bring them home.

Some churches and individuals have done gloriously and sacrificed heroically. Let us all do our best once more. Every member and friend of the church should pray and give to the limit. This will bring quick and complete victory. What should be done can be done.

R. T. WILLIAMS.

plished, but by all uniting it would mean that not many would have to give beyond what they are able. We have absolutely no way of knowing whether the churches and pastors will co-operate in this suggestion. We pass it on trusting that the Spirit of God will speak to our dear people about this matter, and, if it be according to His will and plan for us, that He will lay it on the hearts of the people until the whole amount of **Fifty-Two Thousand Dollars** has been received.

HOW MANY MISSIONARIES SHALL WE RECALL?

The missionary activities of our church have been the source of much comment on the part of those who have been watching

us. We also believe that it has been the secret of the success and remarkable blessing that has been upon our movement. God raised us up to do missionary work both at home and abroad: not to build an ecclesiasticism, but to establish holiness centers and preach a full gospel with one thought in view, namely: to get men and women saved and sanctified. The result of the past years of activity are truly remarkable, but we believe it is only the beginning of greater things if we can but follow the Spirit's leading and keep in the center of God's will.

We have **Ninety-Seven Missionaries, Two Hundred Four Native Preachers** and millions of precious souls living in the territory occupied exclusively by our missionaries. We feel that all of this work God has committed unto us, and it would seem like the crime of the ages to fail in this crucial hour. Personally, I am willing to go any length in sacrifice or self-denial if by so doing the victory can be won. No price seems too great to pay in order to pass this crisis successfully. I believe there are thousands who feel the same way. Many are not able to do much, but when we get letters with contributions from 10c up it thoroughly convinces us that our people are loyal and self-sacrificing and are anxious to continue the present missionary program and, if possible, enlarge our borders and reach others.

We dare not think of recalling missionaries, and it will not be resorted to until we are thoroughly convinced that there is no other way to get through. Our meeting will be held some time in the early part of February. The decision reached at that time will have a great bearing upon the future of our movement and our activities, and if ever there was a time when we needed to take time to pray and, if the Lord leads, to fast and pray, it is now. Will you remember to make the week preceding January 21st one of special prayer for our missionary work? But do not wait until then to begin to pray. Join with us now in daily prayer that the whole amount of **Fifty-Two Thousand Dollars** may be received. Eternity alone will reveal the result of this tremendous undertaking. God is able. He wants it done. Will we hinder Him or will we be workers together with him in evangelizing the world?

"There's a call comes ringing o'er the restless wave,

Send the light! Send the light!

*There are souls to rescue, there are souls to save,
Send the light! Send the light!*

Send the light! the blessed gospel light;

Let it shine from shore to shore!

Send the light! the blessed gospel light;

Let it shine forevermore!"

LOST—\$60,000—LOST

SOME years ago a good Christian man and wife, living in southern Indiana were widely known for their faith and works. Having no family of their own they took great interest in caring for the orphans and poor of the community.

It was said of this couple that for fifty years not one orphan in their township ever went hungry or without shelter because of their loving labors of Christian charity. Also, they would look up the young people who were unable to attend school because of financial conditions and kindly assist them to fit themselves for life's work.

For fifty years they tilled the soil, served the Lord, and helped the poor and needy. They were greatly loved and esteemed by all that knew them for they were faithful servants of the Lord. By and by the good wife passed on to her reward. Within a few months the husband joined her at the Eastern Gate of the Beautiful City.

Soon after their death the court had to act as administrator of their estate. They had left no will, no administrator, and no one knew of an heir. It was found that they had left, in cash, \$60,000.00 in the city bank. The court advertised in the daily papers to see if they could find an heir. After some days, two men in the far northwest claimed to be distant relatives of the deceased brother. After investigation, the court confirmed the contention and turned the sixty thousand dollars over to the two men from the northwest.

On receiving the money, the two men started for home; on reaching the city of Indianapolis, Ind., they both took to drinking and were put in jail. After some court proceedings and fines, they were released to go on squandering the rest of the \$60,000.00 by gambling, drinking and prostitution. The \$60,000.00 of these two faithful children of God was lost to all that was right and helped to overthrow their good by scattering wickedness through these two sons of Belial.

These two servants of God had worked hard and saved the \$60,000.00, not for Satan, but for God, they thought, as they were very devout Christians. They neglected just one thing during their happy and victorious life. They should have made a will when they were in the prime of life, and provided for the proper disposition of their money and property. They gained heaven as their home and will receive great rewards for their faithful service during their pilgrimage on earth, but how much better would it have been for them to have made a will and arranged for their money to continue in the service of the Lord, after they went home to heaven.

The interest from \$60,000.00 would keep five evangelists going in pioneer work, with what would be given them by the people where they labor. Just think, five full salvation evangelists going twelve months in the year, and year after year, so long as time shall last, winning precious souls to Christ. What would have been their joy at the judgment had they so provided! But they not only lost the \$60,000.00 and the joy that could have been theirs but, the dreadful harvest the enemy will reap from the use of the Sixty Thousand Dollars. How dreadful neglect is!

Many good servants of the Lord today are doing just as these two. Why will God's children be so thoughtless and permit the Devil to steal away that which they intend the Lord should have? They promised it to Him when they sought Him; they professed for years to belong to the Lord with all they possessed, and at last lost \$60,000.00 of God's money.

Reader, if you have not thought over this matter, let me do you a kindness by asking you to give some little time to meditation over this matter. With millions on the broad road to Hell; with the cause of God in so great need of finances; will you not pray over this very important matter as to what your money shall be used for after you have gone home? Is not your property and money to be used for the Lord after you are gone, as it is now? Will not the Lord expect you to see that it shall be? You can, by making a will. Pray this matter through until God reveals His will for your will; then get the best attorney you can and make your will for the glory of the Christ whose you are and whom you serve.

Things to Think About

In making wills for religious purposes, one should be careful and choose those things that are vital and will abide; such as Christian Education; Home and Foreign Missionary evangelism; Church Extension; Publishing Interests; Ministerial Relief; Orphanage and Rescue Work. These things will abide and be carried on so long as time shall last. We will be glad to furnish information as to any or all these institutions to you who desire to consider them in your will.

N. B. HERRELL, Gen. Sec.

2905 Troost Avenue,
Kansas City, Mo.

HOME MISSIONS
AND
EVANGELISM

THE GREAT NEED OF EVANGELISM

THOMAS S. MASTBURN

CHRIST in His life and teachings was the greatest Home Missionary and Evangelist that this, or any other world has, or ever will know. He came not to condemn the world, but that through Him the world might be saved. It certainly is gratifying to know that our "Pilgrim Fathers" were among those that truly followed Him. Our History tells us that on their arrival, they at once began home mission work by dedicating this Nation to God. Hence we are known the world over as a Christian Nation.

We maintain that in the home is the greatest, and most responsible place and opportunity in the world for mission work, and every evangelism. We have always believed that all real true mothers are, or should be, looked upon as queens. From our homes come all of our greatest preachers, lawyers, doctors, and statesmen. From our boys and girls in the home, our churches and Sunday schools are made up. From our homes come all of our criminals who fill our prisons, insane institutions, divorce courts, underworld habits; gamblers, bootleggers, murders and suicides; anarchists, and all galleys, and electric chair candidates. From our homes come all who populate heaven and hell. Oh! God give us more missionary fathers and mothers in our homes. It is evident that fathers and mothers very largely make or wreck all of these things. To wreck the home is to strike hard at the foundation of our Nation.

Our next most important and responsible work and opportunity is in our Sunday schools, and young people's meetings. There can be no greater need of evangelism any where than in this work.

Then again our holiness schools are of tremendous importance. We covet for them all of the best that God has for our precious people. Of course we take it as a foregone conclusion that all of our pastors and preachers are truly evangelistic. Otherwise it seems to us they would be out of place. True it has been said the evangelist on the field is expected to shake the tree and bring down plums for our churches, and it seems that if he fails to do this it is regrettable. We have heard good people say, that God can work and none can hinder, but to our way of thinking that is a great mistake. We read in the ministry of Jesus that He could do no mighty works because of their unbelief. Our church being, as it is, yet in its infant state, necessitates our pushing out into all of our large cities and establishing strong centers of Holy aggression on the fortresses of sin. It's here where the greater number of our "foreign" born population are located by millions. Shall we evangelize them, or let them go on, as has been their European custom in so many cases, of living and practicing heathen idolatry? We have but to recall the fact that there are many "Temples" on the American continent where different forms of heathen religion are taught, and practiced. Probably a complete list might be made of all such religions known the world over. Shocking to think of! O that God would, as Isaiah exclaimed, "rend the heavens and come down," that the mountains of sin and opposing difficulties might melt away before His blood washed, fire baptized, and victorious hosts.

If a foreign foe should attempt to invade our nation, how quickly all loyal and true Americans would rush to defend our country from devastation and our homes from wreck and ruin. Satan, our adversary, and enemy is here with an army of enormous numbers strongly entrenched and he has powerful fortresses of sin all over our land, from which he is constantly drawing and disseminating damnable, blighting and destructive work. Attention! Hosts of the living God. Christ the true light which lighteth every man that cometh into the world. Christ was dead and is alive again, the living resurrected Christ, in whom all power is vested, both in heaven and earth, living His own life by His Holy Spirit abiding in the hearts of His people, is their supreme joy and strength. Christ and the Bible are man's only hope, help, and salvation. We are trusting God to give us a mighty force like a great Armada, fully equipped for our Home Mission and Evangelism campaign to cover this nation as the waters cover the sea. We are truly grateful to God for the splendid work accomplished since the organization of our "Home Mission" movement

in our Church, and we are praying and believing for much greater and better things to follow.

Doubtless the question of finance enters into this matter as in all others. If we had money to buy suitable tents, chairs, and other things needful (the renting of halls, and things that naturally come in this line of work) we could push out, and on, much faster, and accomplish very much greater results. What should we say and how shall we say it, to stir up our minds, and stimulate one and all to action immediately, and save us from any thing like the spirit of a slacker? All over this country there are more or less vacated churches, a great number of logging, mining, and rail road camps, and many isolated and neglected places where we should evangelize and help those people get to God. Great centers are an absolute necessity, and must be maintained, but sir, it's equally true that if we fail to preach the gospel to the poor common neglected people, God surely will hold us responsible. Only a few days ago we read in a leading newspaper, that a man left Los Angeles to hunt deer in the mountains. After some days a searching party found his dead body caused by an accidental gun shot. He had a lot of food with him, and his poor dog laid by his master's body for about five days and nights, and was almost starved to death, as he did not touch his master's lunch. There are hundreds, yes, multitudes of precious souls all about us, both near and far off, who are really starving for the true bread of life which came down from heaven. It is not a question as to what shall we do? We are face to face with, and know our duty, and the question is, what and how much are we doing? Are we on the job and working up to the limit of our capacity? The wise man said, "If the iron be blunt and he do not whet the edge then must he put to more strength; but wisdom is profitable to direct." We do not believe for a moment, as "Russellism" teaches that God has "cast off" his "church," neither do we believe that the days of revivals are past, and that the Spirit of Pentecostal power has departed from this world. If God's people will whet up their faith and get the fine razor edge of perfect love, and live in the thirteenth chapter of first Corinthians and meet conditions, we shall have pentecostal results. It's all up to us. Shall we do it, or shall we fail, and suffer the removal of our candle stick? This question comes home to us individually, and as a whole. The church is the very best institution God has in the world, and we are sure that the gates of hell shall not prevail against it because He has said so. Amen! Thanks to God for this branch of our glorious work. Up, out, and on, with more "Home Missions and Evangelism."

Van Nuys, Calif.

EVANGELISTIC CAMPAIGN

There will be an aggressive pioneer Home Missionary evangelistic campaign opened on the Missouri District, January 6, 1923, by the General and District Boards of Missions and Evangelism. Rev. C. E. Roberts and wife, and Rev. A. F. Balsmeier and wife are the evangelistic party engaged. The first meeting will be at Lamar, Mo., January 6. We hope to open a work at Jefferson City, Springfield, and Hannibal, and strengthen the weak church at St. Joseph, Mo. District Superintendent Dees is in the work of his District soul and body, and, with the co-operation of his pastors and people, we hope to see this District go forward with mighty victory. Let all our people join us in prevailing prayer for this aggressive evangelistic soul-saving campaign. We hope to open other similar campaigns on other Districts in the near future. Watch this page next issue for full particulars of plan.

N. B. HERRELL, General Secretary.

DAKOTA-MINNEAPOLIS DISTRICT

The Nazarene brethren in this cold northwest are actively pushing the battle. Missionary day was observed, and several churches report generous amounts, when the pioneer conditions of this country are considered. Dickinson, N. D., church, organized last October, where Brother C. C. Benson is pastor, handed in nearly \$50. Mt. Pleasant, a point on the Loomis, S. D., charge, with Paul G. Smith, pastor, handed in \$150. Others did fully as well, considering numbers and resources.

A new church of eighteen members has been organized at Ortonville, Minn. Another point on this same work promises fully twenty more members. Brother Coryell was elected pastor.

Several of the pastors are attacking points in the vicinity of their churches, thus starting the circuit idea. This will win in the northwest, where nothing else will.

J. G. MORRISON, Dist. Supt.

PIONEERING

WE hear considerable these days about pioneering, among the holiness people especially. A real pioneer preacher these days is hard to find, but, thank God, the Church of the Nazarene has some.

There are several qualifications that a man must have to be a real pioneer preacher. After being saved, sanctified and called to preach he must have an optimistic view of the places where others are not going, in those places where we hear said, "Well, that is a hard town; I don't know whether I would want to go there or not."

It is with the optimistic view that the real pioneer preacher goes in, wages the battle against sin and unrighteousness, and usually the harder the fight the greater the victory.

The writer well remembers on one occasion that we went into a certain little city at the call of the District Superintendent with the optimistic view and knowing that the field was a so-called hard field and after the first night's service it was told us that either the preacher or the people would be on the run.

And after going at the job that God had put us at, with all the might and strength God gave, finally the top of the hill was reached, and we surely realized the truth that some one was on the run, so running they came right in the direction of the altar, and up from the altar some would go and run after others bringing them to the altar, so of a truth the reporter was right, that some one would be on the run. Thank God.

The man that is inclined to be a pessimist had better not try the pioneer fields.

Besides being an optimist one must have "stickability" as has been said. This is also a very important qualification, when the people will tell you that "Brother A has been here and Dr. B, has been here and this is a 'burnt over district,' and who sent for you to come here any way, don't you know that this town is known to be the toughest in the state? Why, they egged a holiness preacher out of here four years ago."

Here is where the "stickability" comes in; a poor fellow just must have it under such conditions, and where would a fellow be without it? Why, on the run, of course.

Courage and "stickability" are twin brothers and wherever you find one you will be sure to find the other for they will not be separated.

Then we must have faith; faith which is the connection between God and man. Unless we have faith in God that the work He has put us at will not fail and can not fail because it is His work and we are doing it because it is His work and His will, we are helpless as a pioneer worker.

When we come to these facts that "This is the work God has called me to do, and do it I must or lose my soul with those to whom I fail to carry this gospel message" we go at the job as though there was no one else in the world to carry the message but us.

I have heard again and again that it takes blood and muscle in pioneer work. This is a great truth but how many really put blood and muscle into it?

It may mean to stretch a tabernacle, drive the stakes, pull the ropes, make the benches or seats, and if the big tent blows down in a storm—repair it and put it up again. Some one said, "Why all this work for a little meeting?" Well, we are putting blood and muscle into this thing; this is our job, you know, and there is no one else to do it, so we must be at it.

Don't you know, brother, we have the greatest business in all the world? Our business is to get the gospel of full salvation to the world and unless some of us go where others are not going, and seemingly are not going to go, the prospects are that they will never have this gospel light, for God is not going to come to preach to them, Jesus is not coming again to preach to them, and the Holy Spirit can not stop men and women in their mad rush for pleasure unless He gets their attention, and the Holy Spirit works through sanctified people to attract the world, as Jesus has said, "When he is come (i. e., to you) he will reprove the world of sin," etc. God's plan is to use humanity to reach humanity and that is why God calls some of us into the ministry of the gospel.

Again, ambitions for financial gain will disappear, but God will always see us through if we do our job well, for a revival will always pay its way.

Home Missionary money is needed many times, but when it is not obtainable, go where God leads and go at it and God will bless you with victory. A pioneer preacher does not know what is ahead for him, but he always knows God will be there when he gets there, and you know God never fails the weakest of His saints.

Good and muscle—yes, go into a town, find a

THE PEOPLE'S FORUM

hall or store building, go at it, clean it up, build a platform, seat it, get a piano, put some mottoes on the walls, get out advertising, tell the people there is a meeting in town, and there is a John the Nazarene in town preaching repentance, and, well, come out and hear and see the fellow tonight.

Well, thank God, I believe we can do the job yet if we go at it in this manner.

If we pioneer preachers would read again Rev. C. B. Jernigan's book on "Pioneering in the South," we would realize what real pioneering is and it has given me great courage reading it while engaged in these conflicts.

Prayer. Yes, pioneering takes more praying than anything else and the successful pioneer is a great prayerer; he can not be otherwise and succeed. When a fellow gets where nothing is doing, then is the best time to pray. One can always pray, and you know the Devil is on the move when he sees the weakest saint on his knees. There is nothing like prevailing prayer for the pioneer preacher.

A man that prays much, lives well before the public, and preaches with effect and results.

Not all pioneer preachers are pioneers; there are many fine preachers that bring the fire down and many souls are to be found at their altars under favorable conditions, but what would they do to begin from the ground and build up; stick and stay, pull and push, preach and pray, and not run away when the battle got hot. I wonder?

The work of the pioneer preacher is delightful and successful indeed if the preacher is a pioneer.

The pioneer preacher's one aim and thought is the salvation of sinners and the sanctification of believers. God cares for the rest.

Salt Lake City, Utah.

J. R. HUNTER.

OLD DAY AND PRESENT DAY PREACHERS

THE following quotation is taken from an editorial in the October 11 issue of the HERALD OF HOLINESS: "Even the students and graduates of our schools are not setting a very high standard of pulpit ability. I can still bring up men from the old days of the holiness movement who had but few school advantages, but they were preachers. They may not have visited the people very much, but when the people visited them they went home confessing that a prophet had spoken. They may not have known a great deal about psychology, and they may have been poor manipulators, but they preached hell fire for sinners and pentecost for believers until the revival broke out; and unschooled as many of these men were, do not imagine that they were not students and that they did not 'study to show themselves approved unto God'; for I remember and have witnessed that they were preachers of no mean type."

There are many other thoughts that are well expressed, but this has such a marked contrast that it stands out like a mountain peak of truth that should attract the attention of preachers of today.

The "old day" preachers fed the heart as well as the head. They studied the Word of God in order that they might preach it faithfully to the people. They were not book worms, they kept the holy unction upon them. They valued what education they had simply as a means to help them preach the Gospel. They preached to attract men to Jesus and not to themselves.

The church makes the preacher and it is right for the preacher to give his best back to the church. The church is better if it is built up from the inside by means of spiritual power that attracts the unsaved than if it is built up from the outside by simply getting joiners.

The danger with students in school is that they will give their principal attention to the educational features and neglect their spiritual life. The fault is in the student, rather than in the school; having been a student in a holiness school, I know this to be true. If the student will, he can be spiritual, he can put God and His interests first, he can be a man of prayer, he can study the Bible and other good spiritual books, he can load up with good material properly arranged, he can bear the burden of lost souls, keep tender and go out to preach with holy unction as the preachers of the "old days" did. May the Lord fulfill Hebrews 1:7 in us: "He maketh His ministers a flame of fire."

T. F. HARRINGTON.

Salina, Kas.

A BAKER'S DOZEN OF BUDGET "IFS"

1. If it eliminates the appearance of unhealthy competition among church benevolences, the General Budget is a good thing.

2. If it secures more money by an easier means without evil results, let us have it.

3. If it indicates a tendency to over-organization, we had better kill the movement right away for we already have enough machinery.

4. If it results in an equitable distribution of church revenues among church activities, all right.

5. If it will materially increase the overhead expense of our church work or result in some sort of a super-church body dictating its finances, we might well beware.

6. If it kills the spontaneous "cheerful giver" and makes the pastor sort of a tax collector, we will wish it had died before it was born.

7. If it is of God it will succeed.

8. If it makes church work an elaborate system of tabulating, apportioning, proportioning, appropriating, counting, reporting, corresponding, filing, and calculating tending to commercialization, it will be a mill-stone about our necks.

9. If that great church legislator, the apostle Paul, were here, would he advise it?

10. If it means the addition of another wheel instead of more fire, we might profitably preach to ourselves the sermons we diligently preached to other churches fifteen years ago.

11. If it leads to mathematical equations with so many souls on one side and so many dollars on the other side, it will tend to disastrous confusion because souls and dollars are currency of two different worlds that can not meet on the plane of earthly mathematics.

12. If the general church budget is an effort to secure more money than the people should rightly be expected to give, it, or any other system with such an object, will fail.

13. If the church generally are losing the spirit of consecration and heroic self-sacrifice, it will require something less earthly than a general budget to "budge it."

L. S. TRACY, Treas. Idaho-Oregon Dist.

Nampa, Idaho.

COMMENDATION OF T. H. AGNEW

I do not think that Brother T. H. Agnew, who is so well known all over our Nazarene connection, needs recommendation from anyone.

However, I have had quite an intimate association with him for several years and I am quite well acquainted with his usefulness and his unusual gifts along many lines. There is one particular calling he has where he is a great blessing and help to our denomination—this is in soliciting money from business men.

It is not simply a question of getting money with him, but his is a personal ministry of salvation to those from whom he solicits. He never misses an opportunity to lift up Christ when he has an opportunity.

A few years ago I had occasion to have Brother Agnew to assist me in raising money while building the West Side church at Indianapolis, Ind. We went down in the very heart of that great city and Brother Agnew met all classes from Governor of state to most lowly. He had a message for all given in such a beautiful spirit that he not only got money, but he left a good impression of the Church of the Nazarene and exalted Christ. Brother Agnew's power of adaption is most wonderful. In fact, he knows better how to meet all classes than any person I know. In the Indianapolis campaign I had occasion to call him back the second time and he proposed to get one hundred persons to give ten dollars each. He went to many persons he met the first time, was well received and got necessary means.

Brother Agnew has many simple plans he uses to reach people and get money, but always prays much over his plans, gets the mind of God and then goes ahead. The noticeable thing is that he gets his money from people who are outside our general channels for getting money.

Brother Agnew is a most helpful evangelist and worker when assisting in raising money. He has an unusual passion for souls. He having been District Superintendent in our church for some six years in our pioneer stage, also a successful pastor in the Methodist church and being a devout Christian for some 45 years makes him a wise counselor as well as a good money raiser. Let us keep him busy. Address him, Rev. T. H. Agnew, Waverly, Ill.

E. O. CHALFANT,

District Superintendent, Chicago Central District.

THANKSGIVING AT CENTRAL NAZARENE COLLEGE

God has been so graciously good to us, and while reverses have come, the blessings have far over shadowed them. Thanksgiving day was truly a day of thanksgiving at Central Nazarene College; the weather was ideal. There was quite a gathering of the entire community and their friends at the college. Promptly at ten o'clock, Pres. London led in singing, after which he delivered the welcome address. Pastor Dr. McCrary then conducted an old-time love-feast, which was with words well chosen, highly appropriate, full of praise and thanksgiving. The atmosphere was permeated with the presence of God. The audience then entered into a real thanksgiving spirit; each one testified that could, right up to the noon hour. At this juncture Captain Nusbaum arrived being accompanied with Mr. Martin Westbrook, Business Manager of C. N. C., also Prof. Neff, superintendent of Hamlin high school, with his friends. Dr. McCrary and Pres. London headed the march, three hundred strong, leading the way down the stairs to the long dining hall. The hall and tables were beautifully decorated, and the tables were heavily laden with good things—a real huge thanksgiving dinner which presented a fine appearance. Captain Nusbaum expressed thanks after which Prof. Rhodes with his band rendered excellent music while everybody enjoyed the excellent dinner.

After dinner the crowd assembled in the auditorium, and Dr. McCrary called Pres. London and wife down in front of the altar and presented to them good, practical, useful gifts, being given as tokens of appreciation by their Training and Music Classes. Captain Nusbaum was then introduced, and he delivered a wonderful lecture. At the close he sang his song, of which he is the author, "Let Him Have His Way With Thee."

John T. Day, one of our merchants, furnished plates for the dinner, which was highly appreciated. The entire church and community co-operated to make the occasion a success. To God be all the glory for the good things at Central Nazarene College. Pray for us. Visit our work and get blessed and bless others.

MRS. HETTIE BOWMAN, Reporter.

SPARTA, TENN.

I am just home from Sparta where the Lord gave us a fine meeting, and numbers of souls found God. Some good substantial people were reached in this revival. The meeting was a great blessing to the church and town.

Brother J. A. McCammon and wife are the good pastors at Sparta, and they have the love and confidence of the church and town, which is a great asset to having a revival. Our labors with them and the church were very pleasant. This was our fourth meeting at Sparta, but it had been seven years since we had been there. We were invited to return next year.

On our way home from Sparta, we visited Trevecca College at Nashville, Tenn., also the school at Vilonia, Ark., and spent one night with Brother and Sister Oliver in Little Rock, Ark.

May the Lord bless the good HERALD OF HOLINESS.

LEE L. HAMRICK.

EVANGELISTIC REPORT

God was with us in our meeting at Gary, Ind. We found Brother White a wide-awake pastor, and a most congenial coworker. He and his people stood nobly by us as we pushed the battle for God. A real revival spirit was on and souls were finding God in the old-fashioned style, when we were suddenly called home because of the illness of our son who was attending school at Olivet. We found him in a critical condition and took him immediately to the hospital in Danville. We knew not what the outcome would be, but kept saying, "Lord, thy will, not ours be done." Those were dark days but we found underneath us were the everlasting arms and that the blessing of holiness holds good in time of storm. Our boy is now recovering.

It was with deep regret that we had to leave the meeting in Gary at the stage we did, but God who understands all things, sent Brother Harrison and he finished the meeting with splendid results. We were given a liberal offering by the dear people of Gary, which was indeed appreciated.

Our next meeting was in Vincennes, Ind., with Brother Johnson as pastor. The interest and attendance was splendid from the beginning and in

answer to the cries of His children, the revival tide came on, the waters were troubled day and night, and souls plunged into the fountain. There were fifty-seven different seekers at the altar and most of them happy finders. The last Sunday of the meeting, souls were finding God in each service and Sunday night every available place in the church was taken, and much interest was manifested. A love-offering was taken for the pastor, a good one for the evangelist, and we left thanking God that it had been our privilege to help in a meeting in Vincennes church. The pastor and his good wife have the work of the church on their hearts and are loved and much appreciated by their people.

Mrs. Brandyberry closed the meeting in Vincennes and I came on to Jackson, Mich. The pastor, Rev. Bush, gave us a hearty welcome and made us feel at home. There have been fifteen seekers the first week and we are expecting a good closing.

*Our next meeting is Hull, Ill. Pray for us.

M. T. and LIDA BRANDYBERRY.

BOOKS FOR YOUNG PEOPLE'S LIBRARIES

A SHORT time ago I had a letter asking for the names of the twelve best books for a Young People's Society Library. I sent the letter to Rev. B. W. Miller, Holtville, Calif., and asked him to furnish the list. He prepared a larger list and checked the twelve which he would take, if he could have only twelve. Thinking there may be others who would appreciate the suggestions as an aid in building up a library for the Nazarene Young People's Societies, I decided to publish the list in the HERALD OF HOLINESS. I am, however, omitting the check on the twelve, as I hope many societies will find it possible to purchase the entire list.

EDITOR.

BIOGRAPHY:

1. The Story of John G. Paton, by Paton.
2. A Labrador Doctor, by Grenfell.
3. Livingstone, the Pathfinder, by Basil Mathews.
4. Laws of Livingstonia.
5. Ministers of Mercy, by Franklin.
6. The Life of John Wesley.
7. The Life of George Muller.
8. The Marceale. Life story of Katharine Booth Clibborn, by Strahan.

DEVOTIONAL:

1. The Christ We Forget, by Wilson.
2. The Christian's Secret of a Happy Life, by Smith.
3. Some Estimates of Life, Chapman.
4. Bees in Clover, Bud Robinson.
5. Holiness and Power, Hills.
6. All About the Bible, Collett.
7. Bible Dictionary, Smith. (Hardly devotional.)

SUNDAY SCHOOL:

1. The Seven Laws of Teaching, Gregory.
2. The Pupil and the Teacher, Weigle.

MISSIONS:

1. Ancient People at New Tasks, Price.
2. The How and Why of Foreign Missions, Brown.
3. Christian Work in Latin America. Panama Congress Report, 1916. 3 Volumes. Price \$2.50. (Nothing better on Missions in Latin America.)
4. The Lure of Africa, Paton.
5. New Life Currents in China.
6. India's Silent Revolution.
7. Missions in the Sunday School, Hixon. (Though for the Sunday school, all the material and suggestions can be used in preparing the missionary programs for the Young People's Societies.)
8. The Missionary Review of the World—magazine—\$2.50 a year. Best and easiest place—in connection with *The Other Sheep*—to get material for all missionary programs.

PROGRAM MATERIAL:

The Best Things in the Bible, CHRISTMAN.

RELIGIOUS FICTION:

Ben Hur, LEW WALLACE.

OHIO DISTRICT

We are engaged continuously in the battle. We have to contend for every inch of ground we get, but we feel we are not fighting a losing battle while the Lord of hosts is with us. Since the Assembly we have secured good church property in East Toledo and Xenia where previously we had worshipped in rented halls. We have erected and dedicated new tabernacles in Cincinnati and Findlay. We have organized at Hamilton and had a new church building turned over to us there which cost more than twenty thousand dollars to build. However it has an indebtedness of about eight thousand dollars which we will have to pay. We have also organized at Mt. Vernon and will have to build there. Have also a new work at Lock. A new church building is in the process of construction at Felicity. These are material things I have mentioned but spiritual conflicts and sacrificial deeds both by pastors and people are implied.

CHRISTIAN LIFE SERIES

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

"BE YE HOLY"

JANUARY TWENTY-ONE

- I. We are to be God-like; and God is holy I Pet. 1:16; Rev. 4:8.
- II. God requires holiness of His people. Ex. 22:31; Lev. 20:7.
- III. He calls His people a holy priesthood. I Peter 2:5.
- IV. God has chosen us to be holy. Eph. 1:4.
- V. Christ died that we might be holy. Eph. 5:27.
- VI. The Spirit was given that we might be holy. II Thes. 2:13.
- VII. We are to put on the new man, created in holiness. Eph. 4:24.
- VIII. God calls us to holiness. I Thes. 4:7.
- IX. God establishes the heart in holiness. I Thes. 3:13.
- X. We are to serve God in holiness. Luke 1:75.
- XI. The fruits of our lives are to be unto holiness. Rom. 6:22.
- XII. We are to offer our bodies holy unto God. Rom. 12:1.
- XIII. We are to follow holiness. Heb. 12:14.
- XIV. We are to be presented holy in the sight of Christ. Col. 1:22.
- XV. Our hearts are to be perfect. I Kings 8:61; II Kings 20:3.
- XVI. Our love is to be perfect. I John 4:12, 17, 18.
- XVII. We are to pray to be perfect. Heb. 13:21; I Pet. 5:10.
- XVIII. We are to be perfect in Christ. Col. 1:28.
- XIX. All scripture is given that we may be perfect. II Tim. 3:16, 17.
- XX. Examples of perfect men:
 1. Noah was perfect. Gen. 6:9.
 2. Job was perfect. Job. 1:1.

Topics for discussion:

1. Holiness of life is the highest and lowest ideal for Christian conduct.
1. As the highest ideal—when we are holy we conform our life entirely to the known laws of God.
2. As the lowest ideal—without holiness it is utterly impossible to entirely please God.

Hence the Christian can not drop below the standard of holiness and still retain the favor of God.

II. Is it possible for us to live holy in this life?

1. Man alone can not live holy.
2. The heart life of the converted man is not holy—desires and motives that spring from the remaining evil heart make a life of heart holiness impossible.

3. Since God has commanded us to be holy, we are able to live holy lives—but only when "the blood of Jesus Christ cleanses us from all unrighteousness." Hence only the sanctified person is able to live holy.

III. Sin is a transgression of a known law.

1. The law must be known before the breaking of it is a sin.
2. To ignorantly break a law is not a sin—rather it is a mistake.
3. But our duty is to inform ourselves as nearly as possible upon all of God's laws and upon all that He requires of us.
4. To live a holy life then means that out of a holy heart—cleansed by His blood—we first inform ourselves as led by the Spirit upon all that God requires of us and then that we keep all these laws.

IV. Holiness of heart—or life—does not mean holiness or perfection of intellect.

1. A holy man's intellect may be as far from perfect as the intellect of any one.
2. A holy man's judgment may not always be perfect.
3. A holy person's knowledge may not be any more extensive and perfect than it was before his sanctification.
4. A holy man's heart is always holy before God; his motives are always Christlike and holy.

V. Sin and holiness can not dwell in the same heart.

1. Sin is always against God, and is a transgression of His laws.
2. Holiness is always desiring to please God and is conformity to His laws, His commandments, His revealed will.

We are trying to establish the work as we go by getting houses for worship and good pastors on the fields. I find it easier to organize than to establish, but the harder work must be done if we get ahead.

We had Rev. Bud Robinson with us in short conventions throughout the month of November. We visited twelve different churches and had a packed house every where. He secured over three hundred subscriptions for the HERALD of HOLINESS and brought thousands of people in touch with our work which we would have otherwise touched soon.

Ohio affords a great field for our work though there are many obstacles to be overcome. But there seems to be nothing else to do but to fight it out on this line, so our swords are unsheathed until Jesus comes. I wish I had time and space to mention our good pastors who bear the burdens.

C. R. CHILTON, Dist. Supt.

GEORGIA DISTRICT ASSEMBLY

The Eighth Annual Assembly of the Georgia District, held with the Columbus church, has just closed. It was said by many to be the best ever held on the District. Peace, harmony, and brotherly love prevailed throughout.

Dr. Goodwin presided with his usual wisdom and sweet spirit, endearing himself to many new hearts. He expressed himself as being favorably impressed with the fire and zeal of our young people, and predicted great success for us in the future.

The Assembly was truly evangelistic. There were seekers and finders at every service. At times chairs had to be placed in front of the altar to accommodate those coming. On the last night of the Assembly seven united with the local church. Among them was a Baptist deacon who had been in the experience for some time but had never lined up with his crowd.

Besides the preaching of Dr. Goodwin we had two messages from Dr. Hardy of Trevecca College, two from Rev. A. B. Anderson who comes to us from Alabama and one from Sister Furgeson returned missionary from South America. An offering of more than \$600.00 was given for missions after Sister Furgeson's address.

The Devil is more alive in Georgia than he has ever been, but, thank God, the doors are open to us and any preacher who has faith in God and is not afraid of hardships can succeed. Praise the Lord.

The following is the official arrangement for the new year:

| | | |
|-----------------|-------|-------------------------|
| W. R. Hanson | ..... | District Superintendent |
| W. L. Duncan | ..... | District Secretary |
| Miss Susie Ward | ..... | District Treasurer |

PASTORAL

| | | |
|--|-------|---------------------|
| Behobeth and Crest | ..... | Mrs. Lillian Duncan |
| Columbus First Church | ..... | Dr. W. R. Hanson |
| Macon First Church | ..... | To be supplied. |
| St. Paul, Milledgeville, and Mt. Olive | ..... | H. L. Parrish |
| Wrightsville and Mt. Zion | ..... | W. A. Hanson |
| Bethel and Manassas | ..... | H. J. Fenton |
| Paro | ..... | W. E. Veltien |
| Donaldsonville | ..... | A. B. Anderson |
| Mt. Carmel | ..... | To be supplied. |

H. J. EASON, Reporter.

KENTUCKY DISTRICT

The Lord is pouring out His blessing in a special way upon the Kentucky District. We have just now reached our last year's water mark organizing churches since the Assembly; due largely if not wholly to the fact that our people got a much greater vision during our annual Assembly, and have prayed more earnestly to that end than ever before.

We have visited almost all of our churches since our last report, and find our people greatly encouraged throughout the District. We now have twenty-seven churches with eighteen pastors, and are believing the Lord for ten or twelve more this year.

Since our last report we have visited the following churches: Burnside, Creelsboro, Delmer, Faubush, Highway, Huntington, W. Va., Lexington, Louisville, Mt. Sterling, Mt. Hope, Newport, Naomi, Olive Hill, Owensboro, Shafter, Science Hill, Wurtland, Wilson's Chapel, Mannington, and Hopkinsville, and spent two weeks at Highway in a revival effort. So you see we have eaten no idle bread.

We are having some real revivals over the District. Rev. Roy L. Hollenback has just closed a good meeting with the people of Olive Hill, left them in a blaze of glory, and we called Rev. Floyd Honchell, of Indiana to pastor the church, and you will hear from him later.

Rev. Earl Dulaney of Ashland is in a meeting with pastor W. M. Fibbs at Wurtland, and the Lord is blessing.

Revs. George and Effie Moore are engaged in a meeting with Rev. John Fleming, pastor of Ashland church. Enough said; you can easily guess what is going on in that town—they are having land slides from the glory world.

Evangelist Roy L. Hollenback is in the battle with Louisville First church, and the meeting is starting real well. Rev. A. R. Hodges of the Nebraska District, will be on the job this week as pastor.

Pastor F. P. Cassidy of Lexington is planning for a great campaign with Evangelist I. M. Ellis next month.

Evangelist Wm. O. Nease will be with pastor, Mrs. Cora B. Kingery, and our baby church at Carthage next week to begin a campaign.

The Lord is helping us to do quite a bit in the way of building and buying church property. We have bought a nice little parsonage at Faubush, and have it almost paid out. Pastor F. V. Taylor is building a parsonage at Delmer. Rev. C. E. Ellsworth, who has recently accepted the Hopkinsville work is planning to build a church right soon. We are expecting the Lord to enable us to build at Owensboro before the year is out. The people have a real vision and are willing to go their length for the establishment of a real holiness church there. Improvements are being made on the church at Huntington, W. Va., also on the parsonage at Science Hill, Ky.

While we are not making the progress we would like to make we are getting our feet down, and with the beautiful spirit of harmony that now exists, and the blessings of the Lord upon our people over the District, we see no reason why we should not have great victory. All of our churches are supplied with pastors save one or two, and all the pastors seem to be doing all in their power to put things over in good style. It is a real pleasure to labor with such pastors as we have on this District, and would not be a sacrifice for one to pour out his very life for them. May heaven bless them!

While we are not able to do what the stronger districts are doing, we are one hundred per cent Nazarenes, in favor of freeing our Publishing House of debt, and keeping all of our missionaries on the field. I feel perfectly safe in saying that as a District we will do our part of the job at any cost of sacrifice.

J. W. MONTGOMERY, Dist. Supt.

THANKSGIVING AT OLIVET COLLEGE

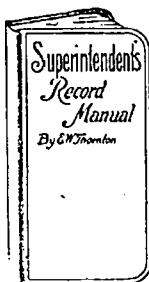
Thanksgiving Day at Olivet will not soon be forgotten. It was truly a day of thanksgiving. Services were held in the chapel before dinner, conducted by the pastor, Rev. R. L. Wisler. In this service, emphasis was laid on the blessings of God upon the church and school.

Among the blessings counted over at this service were the following:

1. Every debt incurred since the present management took charge six months ago has been met.
2. Several hundred dollars are in the bank.
3. A car load of potatoes for the dining hall was bought and paid for.
4. The finest meals ever given are being served at the dining hall.
5. The teachers have been paid every two weeks.
6. Indications point to a balance in hand at the end of the semester.
7. Not one student has been found who is grumbling at the school, a remarkable thing to those at all acquainted with student bodies.

Superintendent's Record Manual

Size, 2 3/4 x 5 1/2 inches. Just fits the vestpocket



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

35 cents, prepaid

NAZARENE PUBLISHING HOUSE
2109 Troost, Ave., Kansas City, Mo.

8. Eleven people joined church last Sunday, most of them being students.

9. Students from a dozen or more different states have written they are coming next semester or next fall. One African student will be here next semester and teach the Zulu language.

After the chapel service, all went to the college dining hall where the people of the church had prepared a dozen or more large tables filled with good things to eat. Reverend Wisler planned this feast, and every student is unanimous in agreeing for another such event. They will not soon forget the kindness shown by the membership of the church and its friends.

HENRY BELL, Reporter.

Among the Churches

AKRON, OHIO.

—We are pushing ahead here along all lines and the Lord is blessing us mightily in our efforts. Our Sunday school enrollment is over 400 including the Home Department and Cradle Roll. This is an increase of over 100 per cent in the past year. We expect to reach the five hundred mark within the next ninety days. Our church attendance is steadily increasing and we have from eighty to ninety-five out on prayermeeting night. There are souls at the altar nearly every week at our regular services. Sunday evening fifteen bowed at the altar. Dr. C. W. Butler, dean of the Cleveland Bible School will be with us for a week-end meeting December 15 to 17.

—Eva R. Macrory, Reporter.

CLIFTONDALE, MASS.

—Sunday, December 3, was a red letter day in our church. Our pastor and some of the saints responded to the call of our General Superintendents for the night of prayer, December 2. God came down and blessed our souls. As we went home we felt assured God had heard our prayers and once more we proved He is able to do exceeding abundantly above all we ask or think. At the close of the day we found our cash offering for missions was \$94.00, at the same time we more than met the current expenses. It pays to pray. We are looking to God for a real revival. With a Spirit-filled pastor, a united church and some folk who know how to intercede at the Throne we see no reason why it should not be so. Praise the Lord!—Mary L. Webber, Deaconess.

TEXARKANA, TEXAS.

—We began our work here the first Sunday in November. We found a fine band of Nazarenes and the work well organized with a live Sunday school; two prayermeetings each week, and a young people's and missionary society. The third Sunday night after we arrived we had four in the altar and three professions, and the fourth Sunday night we had nine in the altar and six professions. The first Sunday night in December, we had five in the altar with three professions. We also took three members into the church. We had three professions one night at prayermeeting. We have been in a revival ever since we arrived. We are well pleased with our new field; have a good church and nice parsonage. Some of the ladies went to town recently and purchased a \$65.00 gas range for us, so if you pass through Texarkana, and will come to 710 Brown Street, we will give you something good to eat. The church voted to give us a thirty day vacation in the summer, and this will give us a chance to hold two or three meetings. If you want us, write at once.—C. C. Cluck and Wife.

PAONIA, COLO.

—In Jesus' name, and with the consent of our District Superintendent, we entered this new field of labor, September 1, to do some Home Missionary, or frontier work for Him, whose we are, and whom we serve. We moved here and took charge of the little struggling church, at our own expense, not asking for any home missionary money, or expecting very much salary, as there were only three members reported at last Assembly. But God said "Go ye," and we willingly came. We found the little church faithfully at work, and blessed in their souls. A young brother and his wife had come here a few months previous to our coming, and were conducting services, and God was blessing their efforts and the work was moving on to victory. They have since united with us in church fellowship and are a great help to the work. Others have been revived, and are taking their stand with us. So with a real active faith in God, we are assured of certain victory. We observed the night of prayer, and while only three remained throughout the night, God gave us a precious time, and we had our offering Sunday evening, but the weather was very inclement and only a few were in attendance, but God was with us and richly blessed our souls.—G. B. Munns.

LOOMIS, S. D.

—We were called to take charge of the Mt. Pleasant and Loomis churches last August and the Lord has blessed us in a wonderful way, for which we praise Him. Our regular Sunday services have been blessed of God and a few have knelt at the altar. We started our revival meetings, November 19, with Dr. J. G. Morrison as evangelist. He was at his best in preaching the old-time gospel of full salvation. Several found their way to the mourner's bench, and confessed they had found peace. Last Sunday, December 3, we took an offering for foreign missions at both places: Mt. Pleasant \$150, and Loomis \$11.23. Earnest prayers were offered the night before in this behalf and God heard and answered. The people, who were few in number, gave willingly and liberally. May the Lord reward them abundantly. In the afternoon we had a healing service when three were anointed and prayed for. Our faith is unwavering for this field and we are looking for great things for our "expectation is from God."—P. J. Smith, Pastor.

KANSAS CITY, MO., GRACE CHURCH.

—The blessing of God has been upon this work since the organization, a few months ago. A beautiful spirit of harmony and co-operation characterizes the services. Our Sunday school is growing rapidly. We have an average attendance of 65. Our budget is paid up to date. Sunday, December 18, was a day of victory and blessing. Our District Superintendent, Rev. E. C. Dees was with us in the morning service and gave us an encouraging message, after a brief report of his work on the District. There were five sanctified and two reclaimed in the two services. Rev. E. J. Fleming has been supplying the pulpit and our souls have been feasting on the good things of God given to us in his unctuous messages.—Reporter.

BARTLESVILLE, OKLA.

—Our District Assembly held at this place in October, was a great blessing to our city in many ways; it has caused the people to be more friendly with us. Since our Assembly, the Lord has helped us to get our new church building to where we can worship in it, and have a nice six-room modern parsonage, and we have four lots just four blocks from the business part of town, on Main street, and best of all, we have raised the cash to pay it all but about \$1,000. I say glory to God! Our faithful District Superintendent, Rev. Mark Whitney, has spent two days with us and truly they were two good days. There were five saved or sanctified, and the church encouraged on the way. Brother Whitney is the right man in the right place. God bless him. We are going to pull for \$500.00 this year for foreign missions. We have a loyal band of Nazarenes here to help us make it go. On with the battle for Jesus.—F. C. Savage, Pastor.

KENTON, TENN.

—We have had two visits recently from our beloved District Superintendent Brother B. F. Collier, who inspired and encouraged our hearts with his timely and soul-thriving messages. Brother J. A. Chenault was sent to us for a Thanksgiving service. He remained over Sunday for the all-night prayer service. The windows of heaven were opened and God poured out the "uncontainable blessing." Hallelujah! Few know how to present the need of missions as does dear Brother Chenault. After his soul-stirring message, \$100.00 was quickly and cheerfully given, and only a short time before \$200.00 was cleaned from our little band for other needs. A donation for our Orphanage, and a love-offering to Brother Chenault was also given, and best of all, one soul found Jesus. Our hearts are encouraged, and with an upward look, and new inspiration, we are marching on with a conqueror's tread.—Willie Minton, Reporter.

FRANKFORT, IND.

—The revival at Frankfort closed in an overflow meeting. The church here is in a fine shape for a good winter's work. Took in eight new members, adults, and all had the blessing. There were a goodly number saved and sanctified and the whole church is on the move. Dr. J. E. L. Moore was at his best for God and the town responded to his invitations. Raised a fine offering for the pastor and our heart is encouraged to go on. Money came easy for the evangelist. Miss Edith Hooker did fine work as pianist and singer. She was an inspiration to the meeting. Truly the Lord is doing great things for us here. Praise His name. We ask the prayers of God's people.—C. V. Stevenson, Pastor.

GASTON, IND.

—God still answers prayers. Rev. O. B. Gray and wife, of Muncie have been with us three weeks in a revival. They are people of God who bring the Gospel truth by the leadings of the Holy Ghost. The church has been greatly blessed. Ten or twelve

souls have been at the altar, and a number of hands raised, requesting prayer. The power of God was wonderfully manifested. The meeting is still in progress and conviction is deeper than it has been for some time. Brother and Sister Gray have been called to another field, and Brother Frank Cataneese, of Hagerstown, is taking their place. We earnestly request the saints to remember us in prayer. We are trusting God for still greater victory.—D. V. Sherry, Reporter.

HOMINY, OKLA.

—Our little church here is going on with great victory. Thank the Lord! Brother Barlow is our pastor, and we have great hopes for the following year to be a glorious one. Our church building is not large enough to accommodate the crowds that are coming. Our Sunday school has increased until we have about 118 in regular attendance, with a large collection each Sunday. We feel God has His hand upon us. Our young people have a fine class. We think we have some of as fine young people in the town of Hominy, as live in the state. Brother Mark Whitney visited us recently giving us two sermons. The Lord wonderfully blessed while he brought the messages; five souls were saved at these two meetings. Brother Whitney is a wonderful man in the work of our Lord; filled with the Holy Ghost. We love him dearly. Pray for us that we may press the battle to the end.—Mrs. H. E. Grasy.

SPIRO, OKLA.

—We have no church at Spiro but the three little churches around Spiro of which I am pastor are doing very well, for new born babes. Penno church is not doing so well as we have no place of worship, and have moved the services to another community at which place we are doing very well, the Lord blesses in the services held there every second Sunday, and we are expecting great things this year. This church is just one year old, and we have about thirty members, mostly women and girls. Stony Point church is doing fine for only a four-months-old baby. We have nine members here and they are alive and are starting out like they mean business for God. The most of them have agreed to pay tithes. We have a good Young People's Society and prospects of several more Nazarenes in a very short time. The Lord blessed and gave us one soul saved here the first Sunday this month. We are going on at this place. Nubbin Ridge is another young baby church just three months old; we have twelve members and they, too, are doing fine for new converts, who never heard of holiness until three months ago. But, thank the Lord, they are real Nazarenes and are doing their best, but like most Nazarenes the most of them are poor people, and have not much of this world's goods, but they are rich in the experience, and will, if given a chance grow into real strong Nazarenes. We have a good Young People's Society at Nubbin Ridge. We are planning on having a good church at each of these three places. We are moving to Spiro, the center of these churches, and will do our best for them. Paw Paw is an old church; it is a good country church; we have about thirty members at Paw Paw and there are surely some fine people in this church. We intend to give them one week each month. The greatest trouble is we have not the room to seat the people who attend church at Paw Paw. We are planning on a revival at this place this summer and expect to make this one of the best churches in the Eastern Oklahoma District for a country church. These people are loyal and will stand behind the pastor. We are gaining friends at all the churches and expect the Lord to bless us this year and to increase the work at these places. We are planning for a great revival in the city of Spiro this spring and expect to have a good church here before the year closes. Brethren, pray for us.—J. D. Hoffman, Pastor.

NASHVILLE, TENN.

—We have just closed a wonderful meeting at our church in West Nashville, where the Spirit of God was on hand in great power. Rev. J. E. Gaar,

A UNIQUE CHURCH AFFAIR

So states a competent Nazarene business man in reference to the MUTUAL BENEFIT SOCIETY. He voices the sentiment of many by saying it "is God-sanctioned and ought to be preached by every PASTOR."

What is your PASTOR doing about it? What are YOU doing? Are YOU a member? Write for particulars to

E. J. Fleming, Secretary,
2905 Troost Avenue, Kansas City, Mo.

of Olivet, was the evangelist in charge and was ably assisted by our pastor, Rev. T. C. Leckie. It is good to see how God still blesses in spite of people claiming that the revival days are over. The meeting closed out on Sunday evening with 35 in the altar, and seekers kneeling up and down the aisles. Great conviction seized the people, which resulted in the salvation, reclamation, and sanctification of many souls. To Him be all the praise and glory.—W. H. Fisher.

IOLA, KAS.

—We have just closed a revival with I. M. Ellis, evangelist. The meeting did not come up to what we expected, although there were about 30 professions, and 13 subscribed to the HERALD of HOLINESS, and a liberal "pounding" was given the pastor, and the evangelist was well paid. Brother Ellis did good preaching, and his lectures on the Book of Revelation were grand. The last Sunday was the best day. Brother Ellis conducted a "Children's meeting" and 14 came to the altar, and the altar was full again at night.—Ira F. Stevens, Pastor.

CANTON, ILL.

—We came here following the District Assembly. We found a band of faithful Nazarenes here, though much discouraged but God has answered prayer and they are doing things for God. We have just closed a three-weeks' revival of old-time victory. Fifty-seven souls at altar for either conversion or purity. Thank God, we saw some old-time praying through, some lay for hours under the power of God. The church has taken on new strength and we are marching on. We did our own preaching in this meeting. Brother Chas. Buss and wife, of Olivet, had charge of the music. God honored their labors. Our people will not make a mistake in securing Brother and Sister Buss for a meeting; they are safe and sound. The finance came easy; we paid our singers well and at the close of the meeting the church took up a free-will offering of \$70 for the pastor. To God be all the glory. Pray for us, we are going on.—J. S. Wallace, Pastor.

ONTARIO, CALIF.

—We are still on the map. Some few achievements for the Lord and His cause. We are moving, like the little fellow who was learning to ride a bicycle. He cried exultantly to his wide-eyed sister, "I'm moving." "Yes," she said, "you are moving, but not going." I hope that we are going some. We are looking in the direction of church improvement so that we can do more efficient Sunday school work. This we hope to accomplish. We have a good-hearted, loyal, liberal people with a good church property and parsonage. We have taken in a few new members since the District Assembly and have seen a few at the mourner's bench. The preacher usually has good liberty in preaching. We have our troubles, but they are not worth mentioning. We are now planning for special revival meetings during February with Rev. E. E. Sheldhamer as the evangelist. We shall hope and pray mightily for results. I wish that the readers of this paper would remember us in prayer.—C. E. Cornell, Pastor.

SAPULPA, OKLA.

—The church at Sapulpa is still in the battle and going on to victory. We are a small band of workers yet but that does not mean we expect to stay thus. We are climbing and growing every service. The crowds have doubled since the Assembly and still they are coming and we are trusting God for great things in the near future under the splendid leadership of our new pastor and his good wife, Rev. T. L. Taylor and family. They are doing great work and are reaching the people with their sweet consecrated lives. We are still in our humble tabernacle but God is with us and blessing every effort and we are trusting Him to lead us on and give us a good roomy church as we expect to outgrow our present quarters soon. The Sunday school is doing good work with fine officers and teachers. Our finances are coming along nicely and we have paid all bills up to date and several that had piled up before Assembly. We surely thank God for His wonderful goodness to His children and for the way He is leading. Our altars are needed in almost every service, and we are very glad, for that is our desire above every thing else—to see the salvation of lost souls. We'll praise His precious name for His many blessings to us as a people.—Mrs. A. B. Bracken, Secretary.

END, OKLA.

—A little better than two months have passed since our Assembly. God is blessing us in a signal way, whereof we are glad. We have had nearly thirty professions, several accessions to the church; Sunday school nearly trebled; congregations more than doubled. I have made nearly six hundred pastoral calls since the Assembly. We are planning

some great revivals during the year.—W. B. Walker, Pastor.

SAN DIEGO, CALIF., FIRST CHURCH.

—We have not been on a vacation, but in one continuous fight against the power of darkness. We have had during the year of 1922, three revival meetings, covering a period of fifteen weeks. Sometimes we were not sure whether we were fighting a winning or losing fight, but at last we are able to get our bearings and find that we are making progress. Thus we feel like singing, "The ark is coming up the road." We have just closed one of the best revivals that the church has had in many years, with the Frank B. Smith family and Miss Annabel Latimer, as evangelists and singers. The crowds were fine. Many seekers, and some real old-time cases of salvation. A nice class of new members was received into the church. Also a list of about twenty-five subscriptions was taken for the HERALD of HOLINESS. We are now planning for a great campaign in the spring, that we feel will put us over the hill, and on to greater things for God and the church in San Diego.—Ira R. Akers, Pastor.

LOS MOLINOS, CALIF.

—A five week's meeting has just closed in the Dairyville church which was blessed and owned of God in a special way. Over sixty different seekers knelt at the altar, and of this number twenty-five or more testified clearly to salvation, and about fifteen were blessedly sanctified. The pastor did the preaching until Thanksgiving Day when the Lord sent Brother J. M. Hutcheson and wife, who assisted nobly both in the pulpit and altar work and in the song services. Much prayer preceded and accompanied the revival and it was just such a meeting as we have been hungry to see. Brother Hutcheson and the writer have rented a building and expect to open a mission in Red Bluff. We want to make this a center of holy fire in this country. Saints coming through by train or auto will find a hearty welcome every night at the mission, 519 Walnut Street, one block from the depot. Brethren, pray for us; we have drawn the sword, thrown away the scabbard and declared everlasting war on the Devil, in the Sacramento Valley.—Joseph Gray, Pastor.

CLEVELAND, OKLA.

—Evangelist A. F. Balsmeier and wife have just closed a good meeting with us. Rev. Balsmeier did some fine preaching and it got hold of the people, and Mrs. Balsmeier's special songs were inspiring. Despite all opposition, we marched on, and there was something like forty-seven at the altar, and about thirty-five of that number prayed through to victory. The people of Cleveland are waking up to the fact that there is something in holiness; it always takes time to do great things for God, or rather to let God and the Holy Spirit use one to accomplish great things. God has called me to Cleveland. I have not made very much of an outward show, but trust my efforts will tell in the judgment. The last Sunday of the meeting we had a fine children's service, and twenty-five children were at the altar. We are having good services since the meeting. We ask an interest in your prayers.—E. L. Looman, Pastor.

TATUM, N. M.

—This has indeed been the best year of my life in the service of the Lord. Just closed another good meeting. While we did not see the results that we had desired, we feel much and lasting good has been done, and holiness has come to Tatum to stay. This meeting under the human leadership of our beloved District Superintendent and wife, Rev. Chas. W. Davis was remarkable for the glory of the Lord on the services, which made the cold professors and

the lost so hungry for holiness of heart. Those that prayed through gave evidence of a thorough work. The little church was crowded to its utmost capacity almost every night, and the day services were seasons of refreshing from the presence of the Lord. Two united with the church, and both have a call to special work. Brother Stevenson, of the South M. E. church of Carlsbad led the singing, and proved a blessing to the meeting. Ten prayed through to definite victory for either regeneration or sanctification. We raised \$80.00 for the evangelists and \$50.00 for the pastor and \$7.00 for local expenses. Our work at the Highway church is getting along fine. We are looking forward for greater things. Praise the Lord! We covet the prayers of the HERALD family for our work; we are so unworthy for the great task He has given us.—Mary I. Hartline, Pastor.

TRENTON, N. J.

—It was the writer's blessed privilege to labor with the saints at Trenton in a gracious revival. We were called for an all day meeting Thanksgiving Day and to remain over the Sunday following, but the glory of God was so manifest and Holy Ghost conviction settled upon hearts, that it was deemed advisable to continue meetings through the following week. There were seekers nearly every night and many found God in regeneration and sanctification. Seven new members were taken in the church as a result and we organized a Young People's Society of nine active and three associate members; splendid saved young folk. We also took five subscriptions to the HERALD of HOLINESS. The Trenton work is in the best condition it has ever been; led by as fine a young man as Cincinnati Bible School ever turned out, Rev. H. I. Basham; a consecrated and praying young pastor well loved by the people of this his first charge. May God bless and continue to prosper him. We were especially blessed with the co-operation of the International folk who are now worshipping with the Nazarenes. Especially inspiring was the presence and singing of Mrs. Bessie M. Hatcher, well known as the composer of "Since the Old Man Died," and "I Would Not Want to Miss It," and other songs. Trenton work is going up the road and they hope to have a church in the near future. The hall is too small for the increasing congregation. They deserve our prayers. The fire is still burning and they expect to have special meetings again beginning January 1 with Rev. J. A. Ward, as evangelist.—W. S. Prouse.

Gleanings From the Field

DURAND, WIS.

God gave us a good meeting here. Almost the entire church came to the altar and renewed their covenant with God. A man and wife who had just recently withdrawn from the Catholic church, found God; also two from the Mormon church, and many others found victory. Carnality was stirred, until folk got up and ran home out of the services, but God undertook for us. A Tithing Band and a Young People's Society were organized.

F. L. McDONALD.

JET, OKLA.

A hard battle was fought, but victory won at last. Satan in all his fury raged, and for ten nights no one even came forward for prayers, but the enemy was defeated and the break came, and souls came crying to the altar and prayed through in the old-time way. Meeting closed in a blaze of glory; seven beautiful professions last service. No better people on earth than these Jet Nazarenes. Great pounding and love offering for pastor, including a gift of a milk cow by one of his members. Fine list of subscriptions for HERALD of HOLINESS.

W. E. ELLIS.

WATERLOO, IOWA.

Just closed a splendid meeting at Waterloo, Iowa, in the Linden Methodist church. This meeting was owned of God from the very beginning. We had splendid crowds—oftentimes you could not even find standing room. The choir did some splendid singing, and the holiness people from other churches rallied to our support and gave excellent service in the congregation and about the altar. The long altar was filled again and again, where many wept their way through to God. It was no uncommon thing to see the altar packed three deep and down the aisles until it was impossible to even get near the seekers to instruct them. During his meeting more than 400 knelt at the altar as definite seekers. Fifty young people dedicated themselves to God for definite Christian service. This was our second meeting with this splendid people and we left

with a cordial invitation to return for their next meeting which the writer has accepted. The pastor Brother Harrop was one of the best men I ever worked with. He knows how to organize, boost and plan for the glory of God. He is planning on building a great new church here in this big field. Any one wanting a spring date or a camp-meeting date the first two weeks of August, write me at Olivet, Ill., at once.

J. E. WILLIAMS.

MANCHESTER, CONN.

During the Thanksgiving holidays we held a five-day revival campaign with our church at South Manchester. The Lord was with us in a marked manner, and the last four services closed with a goodly number of seekers at the altar. Pastor Austin is working with a splendid band of Nazarenes in this city. The Nazarene College Quartet was with us. We are now planning our summer slate, and will be glad to hear from those wishing a meeting at that time.

SCHURMAN and DELONG.

ANTIOCH, MO.

There were thirty-seven conversions in our meeting here, and the Christian people were greatly revived. The organization of a Church of the Nazarene is awaiting the sanction of our District Superintendent, Rev. E. C. Dees. We request the prayers of the readers for a good strong organization.

JOHN A. DURBIN.

NEWCASTLE, IND.

We had a good meeting at Newcastle. There were about 150 seekers, counting them as they came. We also had about 45 children at the altar in the Sunday school. Took 22 new members into the church. Finances came easy and the evangelist was well paid. We never worked with a pastor that showed a better spirit than did our dear Brother Grose. We covet the prayers of the Nazarene family as we go on in this great battle against sin and unrighteousness. We are in the beginning of our revival at Mansfield, Ill., with Rev. Brook and wife as pastors.

JAMES MILLER.

SANTA ROSA, CALIF.

Dr. Henricks was with us over the Sabbath and his soul-stirring messages were a great blessing to our church. The attendance was good, although it rained all the time he was here. Sunday night our people gave \$2,615.00 for the enlargement of our church so we can take care of our growing Sunday school.

W. L. FEAR.

MCCUNE, KAN.

We just closed our revival at Jacksonville. The crowds were good, the church was helped, and seekers were at the altar. Rev. E. W. Kiemel, of Sylvia, Kas., was our evangelist. He is a strong preacher of the John-the-Baptist type.

GEO. HARPER.

URRICHSVILLE, OHIO.

Our meeting with Dr. Butler, Dean of Theology, of Cleveland Bible Institute, was very successful and inspiring. We were sorry it was not possible to keep Dr. Butler with us for two weeks longer, as a large variety of folk were coming in to hear him and the interest was increasing. He spoke in a very scholarly manner and his messages were freighted with Holy Ghost power. Our church has a larger vision of its place and relation to a lost world.

MRS. MAUDE FICK, Reporter.

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MAJACAZE, GAZA, EAST AFRICA.

We are still in the fight. Our God giveth victory. Praise His precious name forever! We feel that there is a steady growth and that God is working among the people. In these days of stress and strain, we are glad to be here. Ours is not an easy task and the responsibilities are very heavy, but we are satisfied with the place which the Lord has given us. We remember you and the work of the Publishing House daily before the Throne. We feel you are doing a great work. We surely do appreciate the HERALD of HOLINESS and *The Other Sheep*. Thank the Lord for holiness literature.

C. S. JENKINS.

NOTES AND PERSONALS

We note from a letter from Lura A. Horton that she has accepted the pastorate of the People's Church of the Nazarene, of Providence, R. I. They have just had a National convention and the Lord is blessing the work.

Evangelist W. J. Smith in sending in three new annual subscriptions to the HERALD of HOLINESS states that he just closed a two weeks' meeting at Dodge City, Kas., where twenty-seven bowed at the altar of prayer.

W. H. Swearingin, Mira, La., requests prayer for his father that he may be healed, also for the salvation of his soul.

Brother C. M. Long in sending an order to the House says: "We have been readers of the HERALD of HOLINESS for several years. We think there never was such a paper. We watch for it eagerly each week. I don't see how we could get along without it. I lend the paper to people of other denominations and they say, 'No wonder you can live a Christian life, reading such a paper as this.'"

Rev. C. E. Roberts and Wm. A. Eckel who have been touring the Chicago Central District in the interest of Missions secured over five hundred subscriptions to the HERALD of HOLINESS. The Lord blessed their efforts and they are rejoicing in the fact that this large number has been added to the HERALD of HOLINESS Family, who are enjoying and receiving blessings from its weekly visits.

GLASGOW, SCOTLAND

I expect to sail for home Dec. 9th, and with good conditions for travel, should reach Kansas City about the 16th or 17th.

The Lord has graciously owned my services and blessed with souls saved or sanctified in every place.

It has been a great pleasure and privilege to work with our British Isles pastors and people. They are real Nazarenes and enjoy like grace and vision with us in America and Canada. Our work over here is fortunate indeed to have a man of the solid character and prominent ability of the District Superintendent, Rev. Geo. Sharpe. Under his sane and spiritual leadership, the work is growing up solidly, and young men are being equipped for the ministry that will in the near years to come, put this country on the map again as in the days of early Methodism. They are compelled to grow and train their own preachers. It is slow but far better in the end.

Jos. N. SPEAKES.

We were glad to greet Brother Jos. N. Speakes upon his return from his trip to England and Scotland. He arrived in Kansas City in time to spend Christmas with his family.

ANNOUNCEMENTS

The annual mid-winter convention of the Nebraska State Holiness Association will be held in St. Paul Methodist Church, Twelfth and M Streets, Lincoln, Nebr., January 5 to 14, 1923. Rev. Andrew Johnson, D. D., of Wilmore, Ky., has been engaged as special evangelist, and Miss Marie Danielson, of Fremont, Nebr., as song leader. Services daily at 2:30 and 7:30 p. m. First service on Friday, January 5, at 7:30 p. m. The Aeolian Quartet will be with us Sunday, January 7, 1923.—John H. Hall, President; H. S. Kinney, Acting Secretary.

The Mid-Year Revival of Olivet College and church will be held January 18 to 28. Dr. J. B. Chapman will be the evangelist. We are expecting

a great meeting and we desire to share the blessings with our many friends, and to help you to do so we are arranging free entertainment for all who will write to us that they are coming. This will be Dr. Chapman's first visit to Olivet and we trust that a goodly number of our preachers will come and enjoy the ministry of our esteemed brother.—N. W. Sanford, President; R. L. Wisler, Pastor.

Notice—This is to certify that Mr. J. E. Careswell and wife are no longer members of the Church of the Nazarene, Drexel, Mo. By order of the church Board at its special meeting, held Tuesday evening, November 21, 1922.—Herbert Hunt, Pastor.

To Whom It May Concern—

This will introduce Mrs. Esther Williamson of Oskaloosa, Iowa. She is engaged in the work of evangelism and a very efficient soul-winner. She sings with great unction and power, and is one of the best song leaders in the movement. She plans to give her time to the work of the Church of the Nazarene, and is to travel with her sister, Miss Lois Tiberghien. They will make a strong force for evangelism wherever they may be called to labor. I bespeak for them, both, great success in the field of Christian evangelism, or any department of the work where they may feel called to give their time.

JOHN W. GOODWIN, Gen. Supt.

Notice—This is to call the attention of the brethren over the church to Rev. M. M. Lowrey, one of our pastors at Amarillo, Texas, 1404 Lincoln St. Brother Lowrey is a man of extensive experience both as pastor and evangelist. He is a strong preacher, a safe evangelist, and one of the most spiritual and unselfish men in the Church. If any church needs an evangelist, he can be secured. We heartily recommend him.—R. T. Williams.

RECOMMENDATION—Rev. E. R. Kelley of Laclede, Mo., has come to us from the Methodist church, being well known in the holiness ranks for many years, both as pastor, evangelist, and author. Brother Kelley is open for evangelistic work or pastoral work. It gives me pleasure to recommend him and assure our brethren they will be making no mistake to secure him. He is a fine and safe teacher and will not only revive a church but give it sound and sane teaching.—R. T. Williams.

TELEGRAMS

HERALD of HOLINESS:

Minot, N. D.

Rev. and Mrs. C. H. Beck, pastors of the newly organized Church of the Nazarene at Deslacs, N. D., lost all of their household goods, clothing, canned fruit and winter provisions by fire with no insurance. Any one who can share with these good people clothing for themselves or the two young boys that are two and four years of age, household goods, or money, send same to Rev. C. H. Beck, Deslacs, N. D.

W. L. BREWER, Dist. Supt.

HERALD of HOLINESS:

Arkansas City, Kas.

Fine revival closed Sunday night. Goodly number of seekers. Real breakup, confessions made and church united. Evangelists Balsmeier and wife wonderfully used of God. Pastor's salary increased three hundred dollars. Church delighted and calls them back for another meeting. Brother Balsmeier has some open dates. Give him a call. He will do you good.

W. E. MILLER, Pastor.

HERALD of HOLINESS:

Hammond, Ind.

Sunday, December 24, red letter day in the revival at Hammond, Ind., A. M. Wells, pastor. Wonderful dedication address by Superintendent J. W. Short. Beautiful new \$25,000 brick edifice dedicated. Indebtedness practically covered, about \$6,000 raised in afternoon. Great singing by Prof. Kenneth and Eunice Wells. Fifty dollars given to pastor for Christmas present. Altar filled after sermon on Judgment, Sunday night, and a number saved and sanctified. Meeting closed in blaze of glory. Splendid church with able pastor.

J. E. L. MOORE, Evangelist.

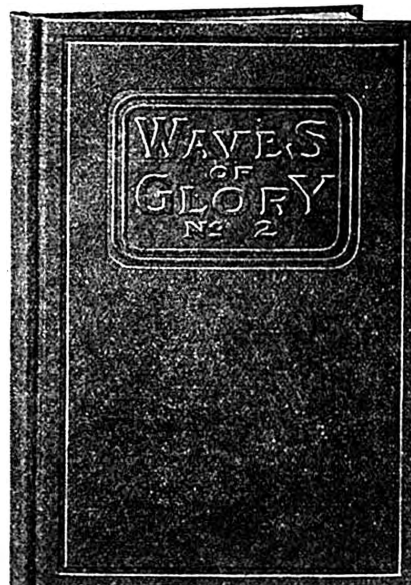
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Oklahoma City, Okla.

After being in Bethany-Peniel College throughout the first semester I feel definitely that I should re-enter the Evangelistic field at once. I have been refusing calls for meetings ever since school opened but I will now accept engagements for winter, spring and summer revivals. Write or wire me, Bethany, Okla.

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F. E. Putney, 207 B. Millwood, Wichita, Kas.:

P. C. Ramsey and Wife, 304 N. Aydelotte St., Shawnee, Okla.:

C. A. Reney, 2 Roberts Ave., Danbury, Conn.:

J. E. Redmon and wife, Brookville, Ind.:

S. B. Rhoads, Pasadena University, Pasadena, California:

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

Phoenix, Ariz. Dec. 28 to Jan. 8

Miami, Fla. January

C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.:

Charles Robinson and Brown, Bethany, Okla.:

C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:

Fairmount, Ind. Dec. 28 to Jan. 7

Echo, Minn. Jan. 10 to 20

J. O. Schaap, 1342 Brand St., St. Paul, Minn.:

R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:

Lexington, Ky. Jan. 25 to Feb. 11

Schurman-DeLong, 72 Main St., Wareham, Mass.:

N. B. Shade, Princeton, Fla.:

W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:

F. B. Smith and Family, 4434 View St., Oakland, Calif.:

Guy V. Smith, Box 261, Logan, W. Va.:

W. J. Smith, 1023 N. Wheeler St., McPherson, Kans.:

M. P. Smith and Wife, Calumet, Okla.:

Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:

C. K. Spell, Bethany, Okla.:

H. C. Stebbins, Waterville, Vt.:

Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:

B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:

Howard W. Sweeten, Ashley, Ill.:

Carl Tucker, Winchester, Ind.:

L. C. Turner, Wann, Okla.:

N. E. Tyler, Belton, Texas, R. 5:

W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:

J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:

J. H. Vance, 1006 S. East St., Bloomington, Ill.:

J. S. Wallace, Carterville, Ill.:

Mrs. DeLance Wallace, 308 13th Ave., North, Seattle, Wash.:

Geo. Ward, East Palestine, Ohio:

R. H. M. Watson, College Heights, Meridian, Miss.:

Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:

Detroit, Mich. Dec. 31 to Jan. 14

Kansas City, Mo. Jan. 17 to 28

E. W. Wells, 1503 Trinity St., Austin, Texas:

Ernest E. Wiggins, 30, Laurel St., Richmond, Ind.:

J. E. Wigfield, Burr Oak, Kas.:

Earl F. Wilde, Highlands, Calif.:

Placencia, Calif. January

Mrs. Esther Williams, Song Evangelist, University Park, Iowa:

Ukalooosa, Iowa Dec. 31 to Jan. 21

J. E. Williams, Olivet, Ill.:

C. L. Wireman and Wife, Campton, Ky.:

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