

Church Extension Number HERALD of HOLINESS

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

Vol. 11. No. 26. Whole No. 546

Kansas City, Mo., Sept. 27, 1922

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

EDITORIAL

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

Just a Question of Co-operation



CHURCH EXTENSION is just a special application of one of the general requisites of business, social and religious success. The banker, the merchant, the teacher, the editor, the preacher—in fact every man who is really doing anything for the upbuilding of his community realizes that he will fail unless he can secure co-operation. Within a limited

definition, competition may help, but it is by no means so important a factor as co-operation.

The small deposits of many patrons compose a working capital for the banker, the small profit contributed by each of many customers enables the merchant to continue in business, the teacher must have a *class* to be able to accomplish much, the editor must have *readers*, the preacher must have a *congregation*. And each of these men will fail unless they possess some tact and skill for securing a more or less extended co-operation.

Now, the Church of the Nazarene is a young church and is too small to survive unless it can add to its numbers. It is grow or die, so far as we are concerned. And it has been demonstrated over and over again that it is difficult, if not impossible, to build up a stable congregation of dependable worshipers without providing a permanent church home; therefore, along with Home Mission efforts of all the various kinds, the Church of the Nazarene must of necessity prosecute a zealous and continual campaign for the acquiring of church properties. But church buildings are not good sale for just any and every purpose, so their loan value is certain to remain rather low, so far as ordinary money loaning agencies are concerned. But our General Board of Church Extension has a remarkably safe and efficient method of assisting Nazarene churches to secure property. The plans are all feasible and correct; nothing is needed except full and hearty co-operation on the part of all Nazarenes and all Nazarene churches.

The asking of the General Board is very modest and this is so much the greater reason why our churches and people should do *all* that is asked.

Read carefully all that is said concerning this important

arm of our service and then pray and plan to come up fully with the offerings for Church Extension.

Actual and Hypothetical Giving

JUST today I was riding along on the train and thinking and praying about our Publishing House, our schools and our other institutions which are suffering great limitation and jeopardy on account of their great need of better financial support. Just yesterday I put the best effort I could into my two appeals for help for one of our most blessed and useful institutions, and I'll have to admit that the response I secured was not up to my expectation. If I could only secure \$50,000 for the institution in whose interest I had spoken, then how much sooner I could go on to my evangelistic engagements and how much sooner my five helpers could go to the work which needs them so much. And as I thought, a number of persons came into my mind who could readily give the required sum; but although I went entirely over the list, I could think of none who would be at all likely to do it. Then I thought of myself and felt sure that I would give it if I were situated like some of whom I mused. Also I called up quite a company who would give it, only none of them have it. Then I thought of it another way and I said, "Why is it that God does not sometimes give fortunes to those who would give it back to Him?"

I pondered my question long, and I finally reached the conclusion that whenever God does set in to give money to a giver, that *giver* is transformed into a *keeper* during the period of his receiving, and he comes out like the others who possessed before he did. In other words, we are all willing to give what we do not possess, but when we do secure it, our generosity is gone. Or to state it more seriously, "It is hard for a rich man to enter the kingdom of heaven," because it is harder to turn loose when once you have a hold than it is to remain free when that which you seek eludes your grasp.

There will be more drunkards and saloon keepers in heaven than rich men—not because it is sinful to be rich, but because it is so very, very difficult to be rich and not depend upon your riches and hold to them more than you do to Christ.

I devoted my life to God at fifteen and have preached the gospel since before my sixteenth birthday. God has blessed me with a measure of success and I do not think that my lot has been a hard one. But I thought today of

the attitude of some of my laymen friends in those early days when I staggered in indecision. Like every son of Eve from Cain to yesterday's infant, I believed that I could make old mother earth give down her milk. I thought I could become comfortably wealthy, if not decidedly rich. But my friends quoted "Woe is me, if I preach not the gospel," and said, "If God has called you, it is preach or go to hell." Well, I preached; but my laymen friends who "pushed me off the log," turned their attention to the usual pursuit of secular things. Some of them have made money—and have kept it. They have gone on with their profession of full consecration to God—but they have stored up the fruit of their labors in the larger barns which they have built in which to place their goods. I had to give up the money before I made it, they made it and now they cling on to it. I gave hypothetically, they do not give at all—may the Lord have mercy on us all! If it was preach or go to hell with me, it looks like it would be give or go to hell with them. It is hard for a man to have too much of the world *with* him without getting some of it *in* him. I can not see why a money maker should not devote the fruits of his labors to the promotion of the kingdom of God just as fully as a preacher or missionary devotes his *life*.

I am not conquered yet; I claim to have given all the money that I *might* have made to the kingdom of God, and I think if I had gone on and made it, and should have remained as devoted to God as I have been as it is, that I would have given the money to God just as I have given the time and ability to make it. I think we are all called to either *go* or *send* and that one is as great a responsibility as the other. So I would as soon be a preacher who does not preach as to be a layman who does not give, and I would as soon be a preacher who just preaches a *little* as to be a layman who just gives a *little*, according to his ability.

About a year ago I was, rather tentatively, offered a position which required clean, pleasant work of such a character as I might easily desire and for which some might think I was at least partially qualified, and the position would have paid me almost as much in one month as I now receive in a whole year. I turned the proposition down and did not feel especially *heroic* for doing so, for you see I really believe in the "Woe is me, if I preach not the gospel." But today as I thought it over, I said, "Now, if I had done that and had just taken out an amount equal to my present income for my own, and had given the balance to the work of God, would that have been any more than I have done as it is?" Then I wondered how the other man could take the money and use it for personal purposes. Surely the ways of God are equal. May God save us from the fearful consequences of the sermon *we did not preach* and from the destroying canker of the *dollar we did not give*, when we come to stand before Him!

LETTING THE OLD CAT DIE

ALL who ever swung in "the old grape vine swing" know what "letting the old cat die" means. It may be that this part of the sport was so popular because it was so easy. When the largest possible motion of the swing had been developed, there was nothing to do but to sit motionless until all the momentum was lost. Just any body could *play* this part of the game.

But this simple play of childhood has reminded me of what I have seen in a good many churches. It is a genuine task to fast and pray and get a revival tide on; and, after this has been done, there are some who seem to think there is nothing to do but to just wait for the tide to go down again. I have seldom seen a meeting in which there were not, at least, a few hard or barren services. I do not think this is at all necessary, but the trouble is when the tide does break in upon us, we just "rest on our oars" until the Devil gets in and defeats us. And when the revival is over, instead of pushing right on with salvation work, some churches, and even some preachers, just wait around for things "to get back to normal." And by *normal* they frequently mean a state of deadness and formality.

I have been in Nazarene churches where the method of conducting the services was enough to kill the spirituality of the worshipers. The people gathered in, in a dilatory manner, the preacher finally announced that it was time to begin the services. No one seemed to have prayed much or to have planned any thing with reference to the service. The song leader asked if there was not some selection that some one would like to have sung, and a little child or an unspiritual adult asked that number forty-one be sung. Number forty-one proved to be "Why Not Tonight," "Jonah and the Whale" or "We'll Understand It Better By and By." Every thing went along in a slipshod way and there was the impression on all that we were all going through a rather dreaded ordeal. In a colorless voice, the preacher said, "Let's pray," and the prayer was disconcerted and inapt. The testimony meeting was conducted as though it were a necessary evil and the meeting was dead before the preacher stood up to preach.

It is a task to keep the spiritual tide on, but that is all we have to do. If we cease to be a spiritual people, we cease to be worthy to cumber the ground. We must have our special revivals, but we must plan and labor and pray to keep salvation work going on throughout the year. We must not let "The old cat die."

"What must I do to be saved" is the most important question that ever was asked by a mortal man. Other questions concern time and temporal things, this one concerns eternity and spiritual realities.

Questions Answered

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

Q. Do you think the bitterness mentioned in Eph. 4:31 is a trait of carnality? In fact, could one have any of the manifestations mentioned in this passage and still be sanctified? R. L. H., Calif.

Ans. Bitterness, anger, wrath, clamour, evil speaking, and malice must surely all be traits of carnality and the baptism with the Holy Ghost must surely put an end to them. Still, we will do well to remember that patience is not so much a bestowal as it is a result of the bearing of tribulation. In other words, we do not get all the patience we will need when we get sanctified—I still need more patience—but we are exhorted to "let patience have her perfect work."

Q. What is meant by pearls and swine in Matt. 7:6? G. E. S., Colo.

Ans. The whole passage likens the deep things of God and the secret things of the soul's experience to holy things (bread and meat from the temple) and to pearls. It designates certain classes of worldlings as dogs and swine; and as the dogs would care nothing for the holy morsels, but would turn from them to rend you; and as the swine would not appreciate the value of the pearls, but would trample them into the mire, so would these vicious worldlings disregard the deep things of the Word of God and the priceless things of religious experience and would ignore and profane them. It is always proper to reprove the classes referred to here, but it is usually a waste of effort to testify to them of the deep things of the spiritual life. Just the other day, I heard a man preach on the street of a city, using for his subject "The One Church." I am confident that there were few about him who knew or cared any thing about the matters with which he gave himself such great concern. I think I have heard people preach on the "Second Blessing" when there were few, if any, among the listeners who were in condition to appreciate what was said. To do much good with preaching or testimony, the message must not only be true, but appropriate to the listeners.

Q. Has a decree gone forth that Jerusalem shall be rebuilt? According to Dan. 9:23 Christ is to come about twenty-two months after the decree to rebuild goes forth. A. W. S., Nebr.

Ans. No public decree has gone forth for the rebuilding of Jerusalem. Personally, I do not take much stock in any thing that would encourage me to say for one moment, "My Lord delayeth His coming." While it is true that God is not yet through with the Jews and with Jerusalem, yet it may be that there are some things that will not be clearly interpreted to us. The safest way, I think, is to be ready and watching for His coming all the time.

The Work of Church Extension



IT is with profound gratitude that we survey the work of this wing of our church activity. It has not come on with a rush. Rather the progress has been slow, and painful, to those who have the responsibility of its propagation. But it has made steady strides forward from the beginning of the work until this good time. Each year has outstripped the one previous. And it is now reaching a place of no little power and influence for good. It is fast becoming one of the strongest financial institutions of the church. One of the General Superintendents recently called the Church Extension Fund the Savings Account of the Church. Such indeed it is, but like most people with their saving account, not nearly so much is put in it as there should be. There ought to be received three or four times as much each year as has been coming in. The demands are the greatest on this cause of any in which the church is interested. We have never been able to reach more than one in ten of the calls that we receive. One thing is quite evident and that is that those in need of help believe in the cause. And we only wish that all others were as deeply interested in giving to the cause.

Our effort has been this year to reach all the districts where no aid has been previously given. We have not gotten to nearly as many as we have hoped. Though we expect to reach a few more yet before the year closes.

From loans aggregating only \$1600 at last General Assembly we now can report more than \$35,000 loaned. At the present rate we will round out more than \$50,000 by next General Assembly, and reach between 75 and 100 congregations with substantial aid. Loans in the last three years have grown from four to sixty-four. More than a quarter million dollars worth of property being saved, added to the assets of the church, or aid given to enlarge, or pay debts on.

Our beautiful loan map shown on the back page of this issue of the HERALD OF HOLINESS tells at a glance the good work that has been accomplished. One more star has been added since the map was made. And our service stars never turn to gold—the loans they represent live to fight debt and the Devil another day. They are “more than conquerors”—they return from the battle with renewed strength, having accumulated interest. If these soldier-loans are let return promptly there is no end to the good work they will accomplish.

Brethren of the ministry and laity, we urge upon you that you give this cause your prayerful consideration! Share with it your God-given means. No other cause can boast

greater returns for your money. But it does not want *all* you have to give. It simply begs a just share. If you have money to give on the annuity plan, or to loan on long time, it will pay you to invest here. Your money will go to work at *once* in aiding our people to build or buy parsonages and churches. There is no waiting until you die before the money can be used for the purpose given. The money being loaned to our own people on good notes and security it is safe, and does not have to be invested in secular business or private property to protect the annuitant.

This cause is not antagonistic to any other interest of the church. Its value lies in the fact that it is an aid to all else we do. And that we have the other great and vital causes enhances the value and makes the more necessary this cause.

We crave not only the share of your finances due this cause, but your prayers and counsel. We are grateful for all your aid in the past.

JOS. N. SPEAKES, *Sec'y-Treas.*

Encouraging the Builders

By REV. A. M. BOWES



THE purpose of a Church Extension Fund is to encourage and assist our local congregations in the erection of suitable buildings for worship.

We have buildings that are dilapidated, buildings that are too small, and inadequate

for the services of the church, buildings that are so inconveniently located that they can not get the attention of the people. Many of our congregations are eager for a better location and a suitable building, but they are held back and discouraged for lack of sufficient funds. Now the great opportunity confronts us, in compliance with the urgent appeal of our extreme needs, for providing an adequate fund to assist needy churches in locating and building well.

When Nehemiah, the cupbearer to King Artaxerxes, heard about the broken down condition of his beloved city Jerusalem, he was seized with a great desire for the restoration of the walls of his city, and the temple of worship. He prayed eagerly, “O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant.” The King noticed his countenance sad and enquired, “For what dost thou make request?” “If it please the King,” he replied, “that thou wouldest send me unto Juda,—that I may build it.” “So it pleased the King to send me.” The King sent him with letters, with men and with money. When he arrived at

Judah he told the people “of the hand of my God, which was good upon me; and also of the King’s words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.”

Our General Secretary, Rev. Jos. N. Speakes, and the Church Extension Board have seen the need in our cause and have endeavored to seize the wonderful opportunity of immediate and aggressive action. With the money provided by the offerings of our churches we have assisted some churches. Being a young denomination we have done remarkably well, yet our need is for larger funds to assist scores of churches which are appealing for some help.

Other denominations have seen the advantage of this fund and have accomplished wonderful results in establishing churches. We can do likewise within our ranks. Here is a great opportunity for the placing of your annuities and offerings for great and lasting results.

KANSAS CITY, MO.

Sorry to Miss Dr. Haynes' Article

Our Beloved Editor Emeritus, Dr. B. F. Haynes has often written of the good work of Church Extension. His many years of acquaintance with the worth and working of this cause in the Methodist Episcopal Church South and his usual broad vision has enabled him to write with authority and ability. The cause owes him a lasting debt of gratitude for his eminent help which he has given by voice and pen. We regret beyond words to express that his health forbade him to give us an article for this issue, as the attached card from him indicates that he so much wished to do. The Lord bless him for all the great service he has rendered the Church.



“Nashville, Tenn., Sept. 9, 1922

“Dear Brother:

“My heart of hearts yearns to send the article requested but I’m very, very sorry that my physical condition utterly forbids my doing even this much additional work. With profoundest regrets,

“Your brother in Christ,

B. F. HAYNES.”

Remember that Second Sunday in October is Church Extension Day.

An every member offering for the Washington, D. C. church on Church Extension Day, October 8.

Don’t wait for “George to do it.” Get your name enrolled in the National Church by making an offering to it on October 8.

Christian Life Series

By REV. W. R. GILLEY

THE HOLY GHOST

THE Scriptures teach repeatedly and with great emphasis that the Christian life is vitally related to the person of the Holy Ghost. Besides the important work He does in conviction, conversion and sanctification, He is said to dwell in Christians, to fill them, to guide them, to witness to sonship, to witness to sanctification, to lead them, to impart spiritual gifts to them, to commune with them, to teach them, to produce fruit in and through them, to guard them, to pray through them, and their bodies are His temples. Such teaching would seem to make it necessary that all Christians should come to a thorough acquaintance with Him in all His offices and to learn to know His voice so that, "a stranger they will not follow." But perhaps there is no one important factor in the Christian life of which there is more ignorance. Many Christians are afraid of fanaticism on the one hand, many others of formality and mere human teachings on the other, while some keep a well balanced mien, stay in the middle of the road and live useful, happy and successful Christian lives.

Jesus said, "without me, or severed from me, ye can do nothing"; Paul said, "no man can say that Jesus is the Lord but by the Holy Ghost"; and "as many as are led by the Spirit of God they are the sons of God." Since it is through the Holy Spirit that we are in union with Christ, it is reasonable to conclude, that upon the knowledge of the Holy Ghost and His office work depends how useful, happy and successful the Christian life will be. Ignorance may be bliss in some things but not in the realm of holy living, Christian warfare and Christian experience. To be ignorant here is to fail, to be defeated and to give up in gloom and despair, or to go into rank fanaticism or dead formality and to do more damage than good to the cause of Christ. The necessity for knowing the Holy Ghost and His office work may be illustrated by considering that living a Christian life is like doing three things: going on a long journey, fighting a long, hard battle, and raising a crop of fruit on a poor farm without knowing anything about either at the beginning. Imagine a person starting on a journey and being asked "do you know the way?" answering, "No,"; "Do you have a guide?" answering, "Yes"; "do you know him and how he guides?" answering, "No," or, "just a little." The Holy Spirit knows the way to heaven, the will of God, how to fight the Christian battle and how to grow fruit on the poor soil of the heart; therefore, one must know Him and His office work.

There are some things of the Spirit a Christian seems to know intuitively; but, most things have to be learned by patient discern-

ing, prayerful study and observation. The Book teaches us to try the spirits whether they are of God, therefore we need care at this point. Much depends on getting started to going in the right direction to obtain the knowledge of the Spirit. A few general rules only can be given here. Good, safe holiness books and papers are invaluable. Good, safe pastors and teachers are next to indispensable. Church fellowship with holy, earnest, established Christians is very necessary. Prayer must be made always that knowledge of Him may be given, for the life is one of faith. Personal study of the Bible can not be ignored if one can read at all. But who is to determine who and what is "good and safe?" That will have to be left to your own judgment. But if these rules can be followed there need be no lack of knowledge in this important branch of the Christian life.

Christian pilgrim on the holy way to a better country, know the Holy Ghost, let Him have His way with you, learn His voice and obey Him implicitly as you value your soul. He is the faithful guide, guardian and gardener of your soul. He must be in command of you and of your all. All your time and talent, earthly store, body, soul and spirit must be placed and left in His hands. Not because He wants to dictate, nor because He would be a despotic ruler of your life, but because that is the only safe course for you. He can not guide you nor use you to any great extent unless you are fully in His hands. That pitfall, that snare, that death trap Satan has set for you; how can the Holy Spirit lead you around or over it unless you know Him and are ready to follow Him unquestioningly?

The Holy Spirit is very humble, not speaking of Himself at all, but He exalts and glorifies Jesus (John 16:13, 14); therefore, the best place of communion with Him is in the valley of deep humiliation and self-confessed weakness and ignorance, so always keep a teachable, deeply humble spirit. Remember that He often—yes continually—speaks to you also through His own chosen consecrated and anointed human leaders. Be warned by the fact that many have lost their way, cooled off and settled down to a mere formal religious life or gone into rank fanaticism and made shipwreck of their faith because they failed to recognize this important truth, or because they exalted themselves to a "know it all" place and became unteachable. We do not mean that the Holy Ghost puts anyone in a place of dominion over your faith and Christian life but we do mean that He anoints human teachers to unravel and expound the Scriptures and teach you the things of the Kingdom. Beware of them that assume dominion over you. The true messenger of

God is willing to give you chapter and verse and explain the Word to you so that you can understand it. Know the Holy Spirit and His office work in you, whether He speaks through lips of clay, or by His voice direct to your heart.

LANSING, MICH.

CENTRAL NAZARENE COLLEGE CAMPAIGN

It was my privilege to visit our College and Church at Hamlin, Texas, during the campmeeting, which has just closed. I was glad to be there, engage in the meeting, meet the people and see our school.

We have a good, spiritual, aggressive Nazarene Church at Hamlin. Dr. McCrary, the faithful pastor is being greatly used to build up the church. Of the five holiness schools where we have been, the main building at Hamlin is the best I have seen. The school has made a good record. In spite of the financial crisis that has been upon us, the enrollment has been good, and last year the school did not go in debt, and it will run on its own merits this year.

President A. S. London has the school upon his heart. He and his faculty are making real sacrifice to keep this school going, without letting it run in debt more than it now is. And they are doing it. President London is one of our very best school men, having spent many years in this line of work.

November 5th is the day set to raise a sufficient amount of money to put this school on its feet. The citizens in and about Hamlin are raising \$5,000, and the Hamlin, San Antonio, and New Mexico Districts are asked to raise \$5,000. This seems, to me, to be a very small amount for these three Districts to raise, and yet it will put our College on good solid footing.

Inasmuch as Dr. Chapman, President of the General Board of Education, heartily indorses this plan and is pushing the campaign, also the president of the school, the faculty, the Board of Trustees, and the District Superintendents of these three Districts are all taking hold; let every one of us get this upon our hearts at once, pray, believe, lift and pay to the extent that this amount will be raised by November 5th. Certainly it can be done. And brethren, we must raise this amount.

Let me especially urge our pastors and people of the New Mexico District to take this important matter upon your hearts; begin praying and agitating, and at the time appointed let's raise our part and put Central Nazarene College on its feet.

C. W. DAVIS, Dist. Supt., New Mexico District.

A GOOD YEAR

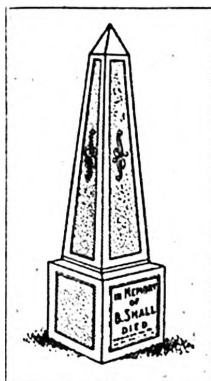
Since last writing the HERALD we have been constantly in the field. God has put His seal upon our ministry by giving us souls in every meeting we have held this year. We have held meetings at Elston, Mo., Indianapolis, Ind., Eldorado (camp) Ill., Leslie (camp) Md., and in Baltimore, Md. We have enjoyed the association of and messages of our collaborators at the various camps this summer and we have been made to feel encouraged to push the battle to the finish.

Our meeting at Indianapolis was with the pastor, Alvin Kerst, and while some local conditions there made the pull hard, God blessed and a goodly number prayed through and were reclaimed or sanctified. At Eldorado, Ill., we were associated with Rev. John Owen and Mr. and Mrs. R. A. Shank. God gave us one of the best camps here that they have had in years. From Eldorado we journeyed to Leslie, Md. At this camp we were associated with Rev. Floyd Nease of Wollaston, Mass., and a number of the various preachers of the Washington-Philadelphia District. The meeting closed here, in a down pour of glory and with the long altar lined with seekers. After closing here on Sunday night we came on to Baltimore, Md., to conduct a meeting with the pastor, D. E. Higgin. Here again God blessed the preaching of His Word and souls responded to the call in every service except two. The finances came easy and in addition to taking care of the evangelist, two hundred and seventy dollars was raised for the pastor.

We are now starting here at Laurel, Del., with the pastor, Rev. H. D. Spencer and the outlook is glorious. We are expecting one of the best meetings of the season here. Will the readers please remember to pray for us that God may continue to make our ministry indeed fruitful.

HOWARD W. SWEETEN.

Which Will You Prefer?



THIS or THIS

And
Nothing
More

A live, grow-
ing, soul sav-
ing Church
every five
years for all
time to come

Invest in a Memorial Fund for Church Extension

Where any person, district or church invests as much as \$2,000.00 the fund may be named by the donor, and the money will be administered as a Memorial Fund in honor of the one for whom named. A separate account will be kept of it and the interest will be added to the principal. Thus the fund will double in a few years, and go on for all time doing the blessed work for which given.

What better monument could one want for himself or loved ones? It is far better than a slab of marble in the cemetery. The stone will only prove that some one is dead, while the Memorial Fund will show that though dead he yet lives to bless the world. In this way one can make his influence felt for good as long as time shall last. And the fund being an increasing one the good done will grow with all the years.

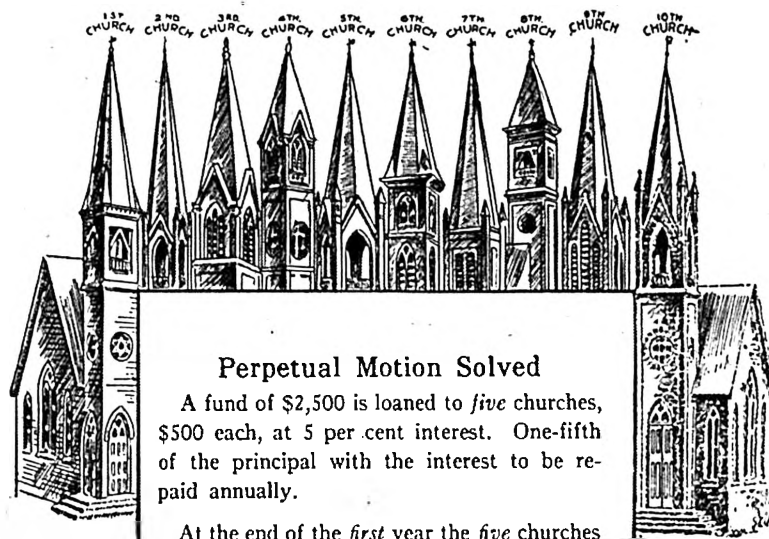
See above and ask yourself the question, "Which would I prefer when I have reached the 'other side'?"

GENERAL BOARD OF CHURCH EXTENSION

Church of the Nazarene

Rev. Jos. N. Speakes, Sec.-Treas.

2905 Troost Ave., Kansas City, Mo.



Perpetual Motion Solved

A fund of \$2,500 is loaned to *five* churches, \$500 each, at 5 per cent interest. One-fifth of the principal with the interest to be repaid annually.

At the end of the *first* year the *five* churches will owe \$500 principal and \$125 interest, a total of \$625. This is loaned to the *sixth* church.

At the end of the *second* year the *six* churches will owe \$756.25, principal and interest, which will be loaned to the *seventh* church.

At the end of the *third* year the *seven* churches will owe \$914.06, principal and interest, which is loaned the *eighth* church.

At the end of the *fourth* year the *eight* churches will owe \$1,103.76, principal and interest, which will be loaned to the *ninth* church.

At the end of the *fifth* year the *nine* churches will owe \$1,331.75, principal and interest, which is loaned to the *tenth* church.

At the close of the fifth year the first five churches have paid back their loans. The sixth church still owes \$125, the seventh owes \$302.50, the eighth owes \$548.44, the ninth owes \$883.01, and the tenth owes \$1,331.75.

Ten churches have been aided with from \$500 to \$1,331.75 each. The money has been used to the grand total of \$7,230.82. There remains still invested \$3,190.68, and the original capital of \$2,500 has been increased by \$690.68.

(Used by courtesy M. E. Church, South)

Our Annuity Plan

Money invested in Church Extension on the Annuity Plan has many fine advantages.

1. Investment is absolutely safe. All the assets of the Board are back of it.
2. A good rate of interest is paid, depending on the age of annuitant.
3. Interest is paid promptly. No worry about collection.
4. The Bonds are not taxable.
5. No bother about re-investments. The investment is permanent.
6. When invested in Church Extension the money goes at once to work where intended. *You don't have to wait until you die.*
7. Your money is never idle—always doing GOOD, and constantly working for you.
8. You have the joy of seeing your money work for God while you are living, and at the same time enjoying an income from it.
9. Your money is invested at once in the erection or purchase of churches and parsonages, protected by first mortgages.
10. Any sum from \$100 and up will be received.
11. Money invested in Church Extension helps every other cause in the Church. THIS IS THE CAUSE BACK OF EVERY OTHER CAUSE.

CHURCH BUILDINGS AND PARSONAGES

Excerpts from a paper by Rev. Jas. M. Davidson read before a preachers' mid-year convention at East Palestine, Ohio.

A CHURCH building and parsonage are absolutely indispensable to the success of any congregation; if we are going to do successful work we must not only have a solid foundation but have proper equipment.

The following problems are met in planning for these much needed buildings: Location, Comfort, Economy, and Finance.

LOCATION

In selecting a site for a church or parsonage a committee is appointed. They perhaps report a number of locations, each having their advantages and disadvantages; finally the choice settles between one of two places; one on a prominent street of the city in a good neighborhood, pleasant surroundings, nicely elevated to escape the mud and mire.

But back on Question Street is a larger lot in an undesirable neighborhood, and an uncouth dingy part of the city, but it can be bought for one-third of the price of the better lot. Now the Committee begin to count pennies—too often the case—and decide to locate on Question street to the disgrace of the congregation and lasting contempt of God's cause.

COMFORT

Since Pastor's salary (in many instances) is only about one-half the wage of common day laborers, why not give him and his family a comfortable and respectable place in which to live. What mother can feel comfortable knowing her children are daily exposed to the instruction of street urchins?

ECONOMY

Not only should the congregation have a parsonage, but the parsonage should be furnished with the heavy and cumbersome pieces of furniture, such as stoves, bedsteads, tables, chairs, etc. Think of the broken rockers, the unfortunate chairs, the mutilated furniture!

One moving of a distance would pay for a number of these articles. Then remembering the freight bills, drayage, crating and unpacking. A change of pastorate under our present system incurs about two months' work, a month to pack goods, and another month to unpack, and arrange the home.

How much nicer it would be to roll the carpets, rugs and bedclothes, pack a trunk or two and be off to a new field of labor, with your heart aglow for the work of God!

Pastors and wives are only human after all. Why not lighten their burdens, and lessen their expenditures when it can be done to advantage.

FINANCES

How shall we acquire the means for this important work? Put on a drive.

If the Y. M. C. A. undertake a desired project they put on a drive.

If the Red Cross contemplate a certain achievement—they put on a drive.

If one of the older denominations decide to build or "tear down and build greater" they put on a drive.

Secure as large a subscription as you can from your own people, if not adequate lay your wants before the public; there are usually in every community philanthropic people who are ready to assist in a worthy cause.

Should the coveted goal not yet be reached borrow from our Church Extension fund, which has been doing such excellent work with the small capital in hand.

Work, pray, trust God! Many blessings may be obtained in this life, simply for the asking, otherwise we would go through this world without.

Go at your task with a determination to win; be a part of something. Why not?

You and 45,000 others can put the National Church on the map on Church Extension Day, second Sunday in October. Do your bit.

We can do it. We ought to do it. Nobody else will do it. So let us, you and I and all other Nazarenes bring up the offering on Church Extension Day, October 8, for the National Church.

"Our prayers are ships. We send them to no uncertain port. They are destined for the throne of grace; and while they take a cargo of supplications from us, they come back argosies laden with the riches of Divine grace."

OUR NATIONAL CHURCH

AT the meeting of the Correlated Boards in February, 1921, the Board of Church Extension was given the task of raising the needed funds to buy a building for the Washington, D. C. church. A building had been secured from the Southern Methodist Church, well located and at a great bargain. The local congregation nobly undertook to bear the burden of debt involved, with the confident expectation that the church at large would give them substantial aid. But the amount needed, \$20,000, was far from being realized. This left an unbearable burden on them. The pastor has been compelled to labor at secular employment to live, which as any one knows is a serious handicap to the progress of the church. In fact it simply can not succeed under such circumstances. The plan for the National church has been endorsed by all the General Superintendents, and they urge all our people to contribute.

The interior of the building had been damaged by fire, which was the occasion of our being able to purchase it at all. So far the congregation has not been able to repair the damage and get into the auditorium, but have been worshiping for more than a year in the basement. It will take possibly \$1000 to put this in first class condition and seat it. This must be done at once or our work in our national capital will be dreadfully hindered.

We are making a most urgent appeal to all our churches to come to the help of "our" national church. We are absolutely dependent on you, friends. If all will do their bit we will put this great and needed church on the map. In order to make it easier and more sure of getting your help the Board has had printed envelopes to be sent all our churches in the United States to be used on Church Extension Day, Oct. 8, to lift the money absolutely necessary. The Board in its last annual meeting voted to give this Day for the purpose of raising the Washington church fund. Send all contributions to Rev. Jos. N. Speakes, Treas., 2905 Troost Ave., Kansas City, Mo.

OFFERING FOR THE WASHINGTON CHURCH

EVERY pastor is urged to announce the offering at least as early as the first Sunday in October. Urge that every member give something. Be sure to send us the names of all donors, they will be placed in a permanent place in the building in Washington.

Distribute the envelopes and take the offering on Church Extension Day, October 8.

Brother, pastor, do not neglect this. No drive is contemplated, but an offering, however small is asked from every member and friend.

Several thousands of dollars can easily be raised on the above day and no one feel it.

We want this to be peculiarly "our" church by every Nazarene in America having a part. And all will give if it is properly presented. And offerings out of the United States will be just as acceptable. Some in other lands have already contributed. Many thanks.

The church must have our help or fail in its great opportunity, and it will be our failure.

The Washington church has succeeded admirably, and is one of the best givers to the general benevolences, per capita, in the whole church. They will soon return many times over what we invest in paying for the property.

If any one knows of some good pews any where that can be secured let us or the Washington pastor, Rev. L. B. Williams, 905 Monroe St., N. W., Washington, D. C., know where and how to get them. They must have pews right away. Be on the look out for such furniture.

Send all contributions to Rev. Jos. N. Speakes, Treas., General Board of Church Extension, 2905 Troost Ave., Kansas City.

EVANGELISTIC

The writer closed a good meeting last night at Lamesa, Texas. We set in order a new Church of the Nazarene with seventeen charter members, a few others to come in later.

The music was in charge of Miss Ora Thurston and Mr. Art Donald. There are some very fine people here. The Lord gave us some very excellent saints and fine characters in the new church. The attendance was good throughout the meeting at night. The finances came easy.

J. E. THREADGILL.

THE KANSAS DISTRICT ASSEMBLY

Another Kansas District Assembly—the thirteenth—has passed, but it will not soon be forgotten. Its memories will remain to bless and its influence and inspiration will continue to encourage every visitor and delegate for many months to come.

It is a difficult undertaking to adequately describe any District Assembly of the Church of the Nazarene. The previous assemblies have been so manifestly owned and blessed by our heavenly Father and have been reported in such vivid fashion, nevertheless true to the facts; yet we so often feel, as in this case, that the last Assembly has surpassed them all, in victory, in spiritual fervor, in progress along practical lines, and in evidences of self-sacrifices among preachers and laymen, that we are at a loss to know what to say. Truly, the blessings and inspiration of a District Assembly are better felt than told. We wish it were possible for every member of our church, at some time or other to attend a District Assembly.

It has been the writer's privilege, as a representative of the Publishing House, to attend a number of assemblies, but in none has he enjoyed sweeter fellowship with the saints nor has he ever observed a stronger spirit of unity and a disposition to yield to the wishes of the majority.

The Assembly opened Tuesday evening, September 12th, with a stirring song service led by A. L. Crane, following which Rev. Hopkins of Wichita brought the evening message. Other speakers at the evening services were General Superintendent, Dr. Williams, Evangelist C. J. Garrett, Dr. John Matthews, Rev. M. F. Lienard, and Evangelist A. F. Balsmeier.

Special messages in song were brought by Mrs. I. W. Young of Wichita, Mrs. Barbour of Wichita, Mrs. Balsmeier and a male quartet composed of Rev. Ira F. Stevens, Rev. Frank McConnell, Roy Stevens and P. H. Lunn.

Rev. A. C. Tunnell was re-elected District Superintendent on the first ballot. Rev. E. R. Shook, the efficient Secretary and Treasurer, who has served the district so faithfully for many years, was re-elected without any opposing nominations.

Thursday afternoon, Dr. Williams presented the needs of our Publishing House with a stirring appeal that brought tears to the eyes of nearly every one in the room and resulted in \$4,300 in pledges, which amount was raised in little more than a half hour.

Dr. E. P. Ellyson, the new president of Bresee Theological College, Hutchinson, Kansas, in a masterly address, brought us an enlarged vision of the educational work of the church, and particularly of the district school at Hutchinson.

General Superintendent Dr. Williams never has presided with more wisdom, tact and despatch and never has manifested a more tender and Christlike spirit than at this Assembly.

As usual Sunday was a spiritual feast of good things from start to finish. The program started with a love feast at 9:00. At 10:00 o'clock Rev. Balsmeier conducted a healing service at which several testified to God's power in healing their bodies. Following this service a love offering was taken for Dr. Williams after which this dear man of God brought the morning message.

Rev. Eckel, returned missionary from Japan spoke to a crowded house at the afternoon missionary rally. At the evening service, Rev. Balsmeier preached the closing sermon of what was generally conceded to be the greatest and best assembly in the history of the Kansas District.—PERCY H. LUNN, Reporter.

FROM J. S. SANDERS

I am just home from one of the most gracious revivals I have been in for years. We held a ten days' meeting near Montgomery, La. Quite a number were saved and sanctified and the people were so stirred that a week after the meeting closed, they got up a petition for me to return at once and hold another meeting. The Lord very graciously poured out His spirit from the first service and about forty or more were definitely blessed, and nineteen joined the church, with others to follow.

A real revival spirit rested upon the people and numbers prayed through at home. Some hardened sinners that had never made a move were saved and afterward sanctified. One man got under conviction and reported the whereabouts of a blind tiger, and then was saved. One young man was called to preach.

I have a call to hold their meeting in 1923.

I am glad to say that after eight months of rest, I have gained my health, have victory in my soul and am ready for the battle.

J. S. SANDERS, Shreveport, La.

BERRIES OR BRIARS?

ONCE heard of a gentleman who met a little boy on his way home with a bucket of fine large blackberries.

The gentleman stopped the boy to ask if the berries were for sale.

"O no, sir," was the answer, "I picked them for my mother."

"That is very nice. I suppose she will be glad to see what fine fruit you have gathered for her," said the gentleman.

"Yes sir, she is always glad when I bring in a bucket of nice, ripe, berries," said the boy.

"But I see that your hands are pretty badly scratched, and have no doubt that you have some briars in your feet. What will she say to that?"

The boy looked at the man as if he thought that was rather a foolish question.

"Say mister, what do you suppose a fellow goes after when he goes blackberrying for his mother, berries, or briars?" he demanded.

"Why, I should think he went after berries," answered the gentleman.

"Sure. Well,—if it's berries he goes for, it's berries he should bring home and say nothing about the briars. I don't. What have they got to do with it anyhow?" demanded the boy.

Now we usually think of a philosopher as a very grave, wise-looking gentleman, with glasses on his nose and so much learning in his head that big long words are nothing at all to him,—don't we?

This barefoot, freckle-faced lad did not look a bit like that sort of person, but he was the truest kind of a philosopher, for all that. Why?

Because he had learned to take berries home, and leave the briars behind.

Have you learned to do that?

A WOMAN WHO HAD NOT

This woman's children had all grown up, and married and set up homes for themselves. They loved their mother dearly. She had been a good mother,—hardworking and unselfish, but they always dreaded going home to see her. "How are you mother," one of them would ask dutifully. Somehow she had come to expect that they would ask that question, and they knew it. Then she would look up with a long face, and shake her head mournfully.

"O, I am barely able to drag around," she would say in a slow doleful voice. "My legs hurt me all the time, so that some days it seems I can hardly get through with my work. But then I know I have it to do, and nothing is gained by complaining."

Sometimes it was her head, and sometimes it was her feet. Sometimes it was her back, and sometimes it was her stomach. But always it was something. What was the matter with this dear soul? Just this, *that she always handed out the briars of life, and kept its berries out of sight.* Not that she meant to. She did not even know that she was doing it. There are so many things about ourselves we ought to know, and do not. And yet we wonder why folks do not love us, and enjoy being with us.

ANOTHER INSTANCE OF BRIARS AND NO BERRIES

A tired man comes home from his business. He wants to throw off the cares and worries of the day and relax and rest for awhile.

Naturally he expects to do it in his own home. If he can not do it there, where can he? At the supper table his wife begins:

"Husband, you will have to send those plumbers back again. The bath room pipes are leaking in the very same place. Of course they did not half fix them, but they will say they did, and send in another big bill. And the coal is out. I hope you won't order any more like the last. It was the poorest coal we ever had."

"And father, while you are sending, you had better send a carpenter too, to mend the fence between us and Mr. Brown. His cow got into the garden today, and trampled down half of your young corn," says Jimmy.

"Say Dad, I've just got to have two dollars in the morning. Our teacher is going to order



some books for us which we are to take up after Christmas. They will cost us a dollar apiece. Then everybody in school has pledged a dollar toward the new piano for the gymnasium, and I want to pay mine in tomorrow." This is from Millie, and Arthur adds: "Better make it four dollars while you are at it father. Jimmy and I have to come in for our dollar each in the piano. And next week we will have to pay something toward the school magazine which we are getting out every month."

And so it goes on.

Do you suppose that man enjoys his supper, or looks forward to his homecoming? *How can he when the members of his family hand him out a whole batch of briars, with never a berry in the lot?*

A WISE WOMAN

I heard of one woman who did not allow her children to bring up any annoying subject, or make any request of their father at the table.

"Father works hard for us, and needs good food to keep him well. But what is the use in preparing a nice meal for him if we are going to turn in and spoil his digestion by worrying him with everything which has gone wrong during the day?" she asks. "We must give the dear man plenty of time to eat in peace. And after supper, when he has read and rested awhile we will talk to him about our needs, if we have any real ones."

That is a wise woman. She has sense enough to know the value of placing berries before a tired, hungry man, and keeping the briars out of sight as much as possible.

I wonder what we deal in most,—you and I,—berries or briars? Suppose we overhaul ourselves carefully, and find out.

And it is just as important to see that the tired wife and mother is treated equally as well. Take the case of the mother who has not been away from home for so long that her heart almost fails. Her suit-case is packed and she is on her way to the station. Oh, yes, she wanted so much to go to the Woman's Annual Missionary Convention over in Maysville, but now she wonders if she can be spared from home after all, even for three days, and is almost tempted to turn back. But she goes on, and pretty soon she is on the train and has lost some of her homesickness in the pleasure of meeting other delegates to the convention. The three days pass by quickly, such wonderful days of rest, and change and fellowship, and spiritual uplift and broader vision. And it is a fresher, clearer-eyed, more rested mother whom the children greet on her return.

"My, but we are glad you are back!" cries Susie. "The girl who promised to come and do the ironing did not come. Said she was sick: but she was not. I saw her on the street. And sister has not half of it done. But she tried to iron my new gingham dress and scorched a big place right in the front of the skirt. It is ruined."

"You kept hurrying me because you wanted to wear it, and I was tired to death anyhow. There was no end to the work I had to do," says big sister.

"You do not do half the work mother does," scoffs Dick.

Poor mother! Half the pleasure in her trip has gone already. They had nothing but briars ready for her on her return, and it is no wonder that she quickly decides in her own mind that she will not leave home again.

What should those children have said? Well, something like this:

"We are so glad to have you back, mother dear. And we hope you had a lovely time. Oh, of course things did not go just like they do when you are here. We made some mistakes, and spoiled a few things. But they are not worth half as much as your getting away for a little outing. And we will manage better another time, for we have already decided that you must go to the convention next year."

That would have been berries—big, sweet, ripe berries,—don't you think so?

After all, it is rather an important question for you, and me, whether we deal mostly in berries or briars. Suppose we overhaul ourselves carefully and find out.

STEP OUT ON THE PROMISE

Sam Jones was talking to a man of weak faith. The doubter asked if Mr. Jones could not give him a demonstration of religion.

"None," was the reply. "You must get inside the fold, and the demonstration will come of itself. Humble yourself, have faith, and you shall know the truth."

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"Now, hold on right here. Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on the platform their weight presses a lever, and this throws the water in the troughs. They have to get on the platform, through faith, and this act provides the water and leads them to it."

"You are like a smart steer that slips around the barnyard and peeps in the trough without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there's no use getting on the platform, for there's no water in the trough. Another steer not so smart, but with more faith, steps on the platform, the water springs into the trough, and he marches up and drinks."

"That's the way with religion. You've got to get on the platform. You can't even examine it intelligently until you are on the platform. If you slide around the back way you'll find the trough dry. But step on the platform and the water and faith come together, without any trouble—certain and sure and abundant."—*Detroit Free Press.*

PRAY THAT HE SEND FORTH LABORERS

In 1886, Hudson Taylor, with a small band of helpers, traveled by boat along the Kwangsin River. They passed only three places where missionary work had been commenced. As they passed each city they all stood in the boat to see it, and Mr. Taylor in the simplest and most childlike words and with the most perfect assurance that he would hear and answer, told God how he knew that the Gospel was not known there, and asked him to raise up messengers to come and tell the story, and to open a way for them to find an entrance. Today there are eleven missionary stations on or near that river, and 2644 persons have been baptized since the commencement of the work.

GO YE

There comes before my eyes a vision, and I can not get rid of it, day and night—I don't want to: a great sea of faces from Africa, from Japan, from China, from India, from the Levant, from South America, and from the isles of the sea; a great crowd, with their eyes big and their faces gaunt from the hunger of their lives, and their hands outstretched. And they say, "You are a long time coming." Over against that vision there is the other of the Man with the scarred face, on Olivet. And the two are answering each other: "Go ye"—"You are a long time coming."

—Dr. S. D. GORDON.

UNANSWERABLE REASONS FOR MEDICAL MISSIONS

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

IN India, with three hundred and fifteen millions of people, there are only one hundred and eighty three hospitals, three hundred and seventy-six dispensaries, one hundred and twenty-two men doctors and one hundred and fifty-nine women doctors. For all to receive treatment, each doctor must care for more than one million patients; each hospital must be able to provide treatment for more than one million and a half patients. When disease was ravaging the land, would you care to run the risk of being treated with such a mob clamoring for medical aid?

China, with more than four hundred million inhabitants, is blessed with three hundred and seventy-two hospitals, three hundred and twenty-eight dispensaries, two hundred and seventy-six men and ninety-six women doctors. For each hospital there are more than a million and a quarter people that must be reached. Each physician must be ready to treat the sick bodies of a million men, women and children, whose only knowledge of medicine is the superstitious practices of the witch doctors. *Would you like to be one of those untold millions?*

In Korea, with sixteen million inhabitants, there are twenty-nine hospitals and thirty-six doctors. Every hospital and every doctor must treat the ills of five hundred thousand folk.

Siam has ten hospitals and thirteen doctors for the medical treatment of her nine million inhabitants.

Persia has ten hospitals and nineteen doctors to heal the sick, bind up the wounds, set the broken bones and to help the mothers to give birth to normal and healthful babies.

Arabia, Turkey, Syria and Egypt must look to fifty doctors and eighty hospitals for the cooling of the tropical fevered brow, for the care of the insane, the kind treatment of the sick and for the giving of advice concerning the care of the body, the nourishment of babies, the control of disease and the spread of germs through unhealthy living—to their thirty-five million inhabitants. When we have the knowledge and the light, *is such fair to them?*

Africa, a continent with one hundred and thirty-six million inhabitants, has only eighty-five hospitals and one hundred and twenty-two physicians. More than one million dark skinned sons of our Father are forced to wait their turn for skilled medical care from each doctor. Will God hold us guiltless?

In America we have one doctor to about every seven hundred people, while in the heathen lands there is but one person out of every million who is trained in medicine. They are sick with dreaded and awful diseases. They are bound by superstitious medical practices. They are in bondage to ignorance; they are in the prison house of defilement, debasement and physical putrefaction. Before the great judgment bar of God, will not He who gave sight to the blind, hearing to the deaf and speech to the dumb, who caused the lame to leap with joy and healed the leper's hand, say unto us, "Depart from me, ye cursed, for I was sick and in prison, and ye visited me not. Inasmuch as ye did it not to the least of these, ye did it not to me."

BIBLE CLASSES, HOUSE TO HOUSE

MRS. P. L. BEALS

TRULY we are seeing God's promises verified in our midst daily, for He is surely doing great things for us, whereof we are glad. Praise His name! Just last month we had the Bible classes at Buldana. This is the first year anything of this nature has been started, and we feel that the classes were truly owned and blessed of God. On the morning before the classes started, the fourth of July, when the automobile truck drove into our front gate arriving from the twenty-eight mile ride from the railway station, we felt the real thrill of campmeeting times going through our veins. The truck was filled with the workers and some of the missionaries from the district, and when we saw their eager faces we felt the Devil was half defeated the first day, before the battle began. Oh, how it did our hearts good to see the workers coming at 7 in the morning, as they did every morning for the ten days of the classes, with their Bibles under their arms, eager for the study of God's Word.

I personally want to thank God for the Bible classes because of the deeper burden God has laid upon my heart for India's lost and the wider vision that has come. If our people at home could come with me just a few miles out from Buldana in one direction we can look over a great valley that extends toward Chikhli, and in the other direction two miles from Buldana we can look from the top of the hill

MISSIONARY DEPARTMENT

over a vast stretch of country toward Malkapur. In the valleys there are villages and villages where people do not know the glad news, and hundreds of homes that have no place for Jesus. How it makes our hearts ache because we have no one to send to them. We have only to go to Chikhli on bazaar day to see hundreds who come in from the district on that day to buy grain, but who know nothing of Jesus. Our great burden is that God will hasten the day when our needs will be supplied for missionaries, workers and equipment for these very needy places.

God has recently opened the way for me to get out into some of the homes in Buldana with the Bible women. Well do I remember the first home we entered on a certain afternoon. It was a house made of five-gallon oil tins pounded out and nailed together. There was only one door, and no windows in the dark little room. As I stooped to enter two or three chickens went out under my feet. In one corner was a big basket under which, as I guessed from the sound that came out, several more chickens were kept. In two or three minutes I was seated on the floor on a piece of burlap with twelve or fourteen women about me with eager upturned faces and saying, "Madamsaheb, amhashi bola," meaning "Madam lady, speak with us." I had taken one of the babies and had set it on the floor, and it was very much interested in my shoes; but in the midst of the first verse, in trying to keep from making too many mistakes in Marathi, I forgot the baby, and it fell over on the floor and bumped its head. But in the midst of these distractions God blessed, and how my heart did burn as I told them a few words about Jesus. I count it a great privilege to carry God's Word to these precious women. Praise His name! In the second home that afternoon we found an old woman bent with age, but in spite of the pain in her body she had a bright face and a happy testimony for Jesus. How that God had raised her up when she had been very sick. Thank God, He is able for every case. Amen!

Besides helping in the boys' school I have been carrying on the medical work for Miss Burch who is now in Poona studying. I have kept this work up since the first of June. God has helped me to minister to the bodies of people as they came. God is truly blessing my soul in my work.

I want to tell you how we appreciate the good way in which the Board has taken care of us through the heavy financial depression that has been on the country the last year or two. We want to pledge you anew our heartiest co-operation and prayers at this time.

A PRESSING APPEAL

One of our most devoted and successful missionaries is in great distress. Rev. J. D. Franklin, missionary to Central America, returned home five months ago in a seriously broken down condition. Although not really able to do so, he has been teaching Spanish in our Northwest Nazarene College till the close of the last semester. His condition has baffled the physicians, and, in spite of much prayer and all that could be done, he has continued to fail. Under these circumstances he came to Portland, Oregon recently with his wife and twelve-year-old boy, penniless, but hoping to secure the benefit of greater medical skill. Dr. Sears, one of Portland's most noted experts, has, after repeated tests, ordered him to the Portland Convalescent Hospital for a season of careful investigation under graduate nurses. This is a private institution with no provision for free service. The doctor speaks confidently of his chance for recovery if he can only be given opportunity for the most skillful treatment. Will the friends of this worn-out hero of the cross give him a chance to live and go back to the work where he has been so signally used of God?

The churches of Portland (Nazarene) are providing their home and sustenance, which is all they can do under their own burdened condition. At least \$300 should be provided as quickly as possible.

D. RAND PIERCE, Pastor First Church,
(Endorsed by) G. S. HUNT, Supt.
North Pacific District.

A LITTLE CHILD SHALL LEAD THEM

MISS IDA VIEG, Chaucheng, China

A few days ago, during the fair in the city, our chapel, especially on the women's side, was well filled from morning till night. Some found it a cool and convenient place to rest after their long hot walk from their respective villages. Others took this opportunity to see this large and wonderful building of which they had heard. Still others came to hear some more of the "Jesus doctrine" with which they were favorably impressed on previous visits to the mission, or perhaps from reports they had from relatives or friends. Evangelists, Bible women and missionaries all took turns addressing the people, stopping frequently to sing when the changing crowds became too restless.

The last day of the fair, when I went to take my turn at the organ, I was surprised to find a new speaker on the high platform. It was Chao Liu Tai, a schoolboy about twelve years old. There must have been fully one hundred women besides children, and most of them were giving unusual attention to this youthful speaker. Old gray-haired women, sitting in front, audibly assented to the arguments in favor of the gospel, proving that even they were not despising their young teacher.

As I listened I was greatly impressed with his earnestness as well as his forceful statements. He was explaining to them the love and care of our heavenly Father for us all, and how He was the One to worship and not the numerous false gods pasted up in their homes. Then he went on to tell them who Jesus is and how He could save them all from their sins if they would but believe and trust in Him.

Liu Tai is favored above many Chinese children in having Christian parents, both of whom are workers in the mission. His voluntary offer to preach to those less favored is a proof that his Christian training has not been in vain. Let us pray that he may continue to let his light shine and win many precious souls to Jesus.

PACASMAYO, PERU

REV. D. H. WALWORTH

A series of meetings, missionary meetings if you please, is being conducted in the Roman Catholic church by two friars. These monks or friars seem to have come in in large numbers lately, and are working hard to undo the work of the gospel of Christ. We have had smaller congregations than usual in our own mission owing to the persecution of the "Evangelicos" by the fanatical element among the Catholics. But we are encouraged by little incidents that happen as we go about our work. Only last week a man came in to collect for hauling away the garbage and was greatly disturbed by a verse of Scripture that Mrs. Walworth had written on the blackboard. The verse was, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." He asked what it meant, and I explained it to him with the aid of a Bible, showing him other passages in Revelation that dealt with the subject. Immediately he wanted to buy a New Testament, and when he had looked at the various bindings he picked out a certain kind and paid for it saying, "This is the same kind exactly that the friar tore up for me." He was glad to get another Testament and went away happy.

Peru is anxious for American ideals. She is begging for the liberty that only the gospel can give. O beloved, if you can not give anything else to help send the gospel to these who dwell in darkness, then give yourself. Give yourself anyway—give yourself to prayer, to encourage others to give or come, and come yourself if this be God's will concerning you.

THE JANZENS AT STEGI

Brother and Sister Janzen are now stationed at Stegi, Swaziland, South Africa, where all their mail should be sent. God is blessing their labors, giving them forty souls at the altar in the three months that they have been there.

THE FERGUSONS ON FURLOUGH

Brother and Sister Ferguson have come home on furlough from Argentina, landing in New York the 5th instant. They may be addressed at 64 High street, Salem, Va. They report a good service the last Sunday night before sailing from Buenos Aires—about ten seekers, of whom four men professed to be saved.

THE ORGANIZATION OF HOME MISSIONARY SOCIETIES

By MRS. CARRIE M. FLOWER

THE holiness movement has suffered great loss in the past because of disconcerted effort on the part of its ministers. They have gone over the country with their peculiar notions and theories, raised up little bands here and there and then left them for the wolves to devour. In this way the cause of holiness has been stigmatized with the tongues and other false doctrines until many honest people are afraid of it. But thank God, the Church of the Nazarene has come to gather up the fragments and bring in new material and it is sweeping on in glorious triumph with a well organized ministry. May God grant that like the great Wesleyan movement, we may become more firmly and thoroughly organized in all of our ministerial relations.

The early church not only had its ministry organized with St. Paul as the "General Superintendent" of the sect of the Nazarenes, but the laity was also included and there were many orders and branches of the work. See 1 Cor. 12:28. There were "First Apostles, secondarily prophets, after that miracles, then gifts of healing, helps, governments."

We shall do well to imitate that noble, sainted leader of Methodism, who was the greatest organizer since the days of the Apostle Paul.

Mr. Wesley organized his societies most thoroughly. Little classes were given leaders, workers were sent out into homes, fields, and streets. Every one who could exhort or cry aloud was sent forth to herald the glad tidings of deliverance from all sin. What were the results? At the close of this one life, there were five hundred thousand, burning, fiery, Methodists in England. Without that, perfect system, this would have been an utter impossibility. Then remember the results of the wonderful efforts of that ardent, dauntless, devoted Francis Asbury in our own country. He came here just in the infancy of Methodism, before the bloody war of the Revolution. When others became frightened and fled to England, he stood his ground and raised up a wonderful constituency in the midst of the ravages of war, and the terrible tide of infidelity brought on by free distribution of infidel literature. French people flooded the country with free copies of Tom Paine's Age of Reason, but at the close of the war a marvelous revival of Holy Ghost religion swept this country almost simultaneously, and after he had lived and labored here only thirty-three years, Bishop Asbury could number one hundred and forty-four thousand Methodists. This was because of close organization and continuous effort.

What does the Church of the Nazarene need today? Yes, it needs a Holy Ghost revival. Surely, it does. But when the converts come in, what are we going to do with them? Are we going to let them go and give them nothing to do? The early church was missionary and evangelistic. They went everywhere preaching the Word. It appears that wherever one Christian went a new body of believers was raised up. Why should this not be so now? Every normal convert is aflame with desire to do something for Jesus—for his loved ones and friends. In our public schools, the young pupil is given "busy work." This is as necessary for the young Christian or the mature church member, as for the child. "Satan finds some mischief still for idle hands to do." Then, again it is necessary for his own development. Our spiritual powers must be utilized and developed or weakness and death set in. How often we have heard people say "I feel that I ought to do something for Jesus but I do not know how to go about it." Others have said, "Do give me something to do." This is where many pastors have failed in bringing out the talents in their people instead of trying to do it all themselves.

There is a field of labor for the laity. In Acts 6:2, 3, we find that a committee of seven business men was appointed to look after some of the local affairs of the church. Oh, beloved pastors, let us wake up and go to work to help our people get to work. The wonder is that we have succeeded so well as we have. In most churches, the majority of members do practically nothing outside of the regular services, but they "seek their own not the things which are Jesus Christ's" (Phil. 2:21). The minority hold the offices, do the praying and carry the burdens of the church, while the rank and file feel little responsibility or concern. There is much latent talent buried among our people which might be utilized to great advantage for God's service. There are invaluable mines of usefulness hidden away in many lives. These should be developed for the benefit of themselves, the pastor, the church and the cause in general.

In Flower-Memorial church, the Home Missionary Society is well organized. We consider everybody a member and the most of our church members are

HOME MISSIONS AND EVANGELISM

on one committee or another. We have seven committees to cover our different lines of work, namely: executive, or nominating committee, evangelistic, hospital, visitation, literature, finance, flowers. These could be adapted to the different churches and their needs. It is wonderful to note the amount of work that is accomplished by organized effort. During one month we made three hundred calls, and distributed over twenty thousand pages of literature, in homes, hospitals and on cars. This included HERALDS of HOLINESS, *Other Sheep*, Sunday school papers and tracts. We have given out many baskets of food and much clothing. We sent a box of clothing and fifteen dollars to one of our needy Nazarene pastors in New Mexico, and eight dollars to one on our own District.

It will require wisdom, tact, patience and perseverance to organize and carry on the work of the Home Missionary Society, but it will yield a rich reward now and eternally. Then, each member of the church may find and follow the line of work to which he is best adapted, doing so under proper instruction and leadership, without confusion or conflict of effort. It will be a great blessing to him personally and under the divine benediction will develop and qualify him for greater usefulness. It will bless others, will be of inestimable aid to the pastor and increase and enlarge every department of the work of the church.

In the various lines of work laid out in our Constitution and By-laws there is ample opportunity for each individual to work for the Lord. May God speed the day when every local church and mission in all of our glorious Church of the Nazarene, shall have an organized local Home Missionary Society in active operation.

ST. LOUIS, MO.

WHO WILL COME AND HELP US?

Allow us to call the attention of our readers to one of our very pressing needs in our Nazarene work in Florida. We have a small beginning on the east coast. Florida is a large country, with many growing towns, and cities. There is an open door for the old Bible gospel of full salvation; the climate is ideal for tent meetings all the year. We have two good tents, and we want to keep them in use continually, and to do this we must have help, especially to lead in the singing. We need a man and wife, who can preach, sing, and pray the fire down, who would live in a well furnished small tent. We must pitch our tent in towns where we are unknown, and depend on the offerings of the people for our support, and expenses. Who will come?

Let us hear from you at once, and we will give you our plans in detail. Address either of the undersigned.

D. M. COULSON, Dist. Supt.
REV. WARREN BROWN,
Rt. 2, Box 173c, Tampa, Fla.

N. B. HERRELL'S HOME MISSIONARY CAMPAIGN FOR NEBRASKA DISTRICT

Broadwater, Sept. 27—Rev. Rev. H. C. Williams.
Hemingford, Sept. 28—Dr. M. C. Hurd.
Alliance, Sept. 29—Mrs. H. R. Bean.
Curtis, Sept. 30-Oct. 1—Rev. N. W. Crandell.
Lone Star, Oct. 2—Rev. C. R. Mattison, Farnam, Nebraska.
Atlanta, Oct. 3—Rev. Robert Rodgers.
Kenesaw, Oct. 4—Rev. C. B. Johnson.
Hastings, Oct. 5—Rev. J. C. Walker, 117 W. 5th.
Guide Rock, Oct. 6—Rev. M. D. Essley.
Fairbury, Oct. 7-8—Rev. E. C. Cain.
Jansen, Oct. 9—Rev. Earnest Eckels.
Beatrice, Oct. 10—Rev. Q. A. Deck, 204 N. 4th St.
Lincoln, Oct. 11—Rev. B. H. Edwards, 1024 E. St.

WHAT OTHERS SAY

"I believe in Home Missions with all of my heart. The larger the home base the more we will prosper and go forward. I am convinced that the more churches that are created by the use of a little money from the Home Missionary fund will mean an increase for all other benevolences."
REV. H. N. HAAS, Dist. Supt.,
Nebraska District.

"Send the writer, if you please, a quantity of every Home Missionary tract you have in order that we may more effectively carry on the work on this needy District. Send, also, Constitutions and literature for the organization of local Societies."

REV. HERBERT A. BENTE, Sec'y-Treas.,
Board of Home Missions, New York District.

"I am perfectly delighted with the tract by Rev. A. E. Sanner, entitled 'Home Missions and Evangelism Pay Dividends.' Please send my pastors at least one hundred each, urging them to read and scatter the tract among our people. In obeying this tract we will certainly get the dividends we so much need."

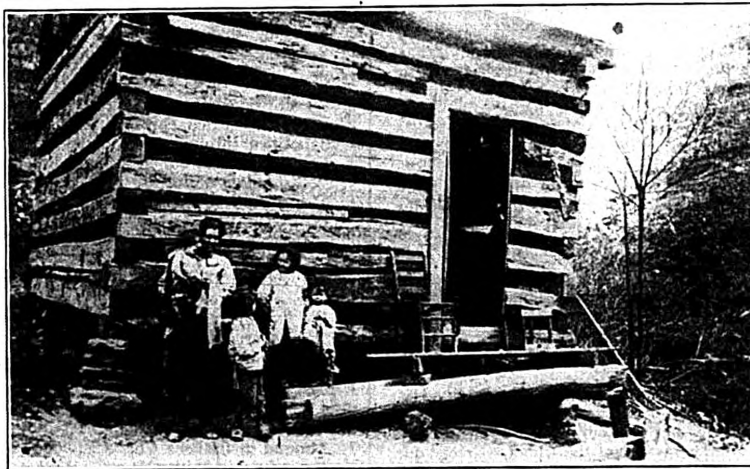
REV. L. W. DODSON, Dist. Supt.,
Missouri District.

"I can use seven hundred fifty of the tract 'Home Missions and Evangelism Pay Dividends,' in careful distribution and will place them in the hands of our pastors at our camp at Leslie, Md. Mail them to me at that address."

REV. J. T. MAYBURY, Dist. Supt.,
Washington-Philadelphia District.

"I think the tract 'Home Missions and Evangelism Pay Dividends' is good straight, and the thing needed to advertise and boost Home Missions. We hope for it a wide circulation. Would be glad to have some of them for Little Rock District."

REV. J. E. LINZA, Dist. Supt.,
Little Rock District.



A typical mountain home. Woman about twenty-two years of age. One room for all purposes; no windows. They are smiling because of being promised a picture.

The above picture was taken in the community of our mountain work at War Creek, Kentucky. Rev. Anna M. Cooley, one of our elders has charge of this work.

One of our greatest needs is money to enlarge our missionary quarters; second, we need part support of one of our missionaries; third, we can use second hand clothing. Send all money for this work to N. B. Herrell, Gen. Sec'y, 2905 Troost Ave., Kansas City, Mo.

SNAP SHOTS FOR SUNDAY SCHOOL WORKERS

REV. C. E. CORNELL

THE Church of the Nazarene everywhere should make strenuous efforts to increase the Sunday school attendance. The children and young people of today are the men and women of tomorrow. If they are rightly trained in religion and doctrine they will add to the spiritual strength of our church of tomorrow. There ought to be a systematic effort in each church to increase the Sunday school attendance.

Organize the larger classes; go after new scholars; do not be satisfied to pull along in the old rut. You have camped long enough in this mountain; up, go after them, get them.

The Superintendent.

The office of Sunday school superintendent is of importance next to the pastor of the church. A lazy, unspiritual, unprepared superintendent will hinder the growth of any school. He must be spiritual, wide awake and aggressive. He must *live* with his school; plan for new, up-to-date methods that will make the school attractive and be able to hold the young people and get new ones. Here are a few suggestions:

Start the school *on time*, if there are only three present. This will have a tendency to hurry the late-comers.

Select live, spiritual songs. Don't sing too fast nor too slow. Sing an old hymn occasionally. Read it and call attention to its significance. Have an orchestra if you can get one.

Make your review not longer than five minutes. Have something fresh. Have what you are to say well in hand. Stop when you have said it.

When you address the school, avoid saying, "Boys and girls," or "children," or "men and women." It is preferable to address your school as *scholars*. You generally have all ages before you.

Never scold your school, especially those who are not present. Keep sweet under all circumstances, and praise what you have. Molasses is better than vinegar for catching Sunday school scholars.

If you are a great talker, cut some of it out. If you talk too much, a lot of it is only wind.

Get acquainted with your scholars. Know them by name. Little folks and big folks like to be called by name.

It would help your Sunday school if you got there *fifteen minutes* ahead of time. You can shake hands with quite a number before you open the school. Speak to the children as well as the older people.

Keep clean. Brush the dandruff off your coat collar. Be an example of cleanliness, punctuality, spirituality. Go at it to win.

Look up the proper pronunciation of all hard names before you get to Sunday school. It does not sound well for a superintendent to mispronounce words. It usually shows that he is either ignorant or indifferent.

Do not read in a sing-song, low tone of voice. Get your chin up, speak plain and distinct. Put some life into your reading. Watch the punctuation marks, they are there for a purpose.

Do not sit down and cross your legs and act as if you are tired and was so born, and never get rested. Stand up, look bright and cheerful, it has its effect on the school.

If your school is small, work out some plan to increase the attendance. Do not be satisfied with just "holding your own."

Write a letter to your teachers every once in awhile. Appreciate them, encourage them.

Secure the latest books on "The Successful Sunday school superintendent." Read them carefully and prayerfully.

What a superintendent can do *he ought to do*.

The Teacher.

Aim to make your class the very best. Strive for attention and order. A disorderly class is a Sunday school nuisance.

See or write a letter to absent scholars. A good cheery letter will do wonders.

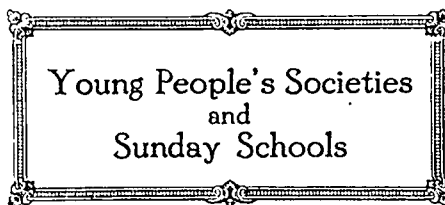
Plan to have your whole class present each Sunday. Set the example by being present yourself.

You ought to be in your place at least five minutes before the opening of the school. Greet your scholars. Shake hands. They like to be noticed. Show them that you have a personal interest.

Study your lesson until you are full of it. A "sufficiency" is not enough; you should have a *surplus* of knowledge about the lesson.

Do not be lop-sided and only teach the historical side of the lesson. Aim for some vital, spiritual truth.

A teacher can easily make or break a class. Lagging, coming in late; absent from the class and no substitute. This will soon kill the class.



The teacher is largely the *propelling force* in the Sunday school. If the class is behind in discipline, collections or other requirements of the school, remember, that you as the teacher are largely to blame. A spiritual, energetic, determined teacher can make a class almost, if not altogether, just what he or she desires it to be.

Cultivate the class spirit; that is, think much of your class and lead your class to think much of you. Impress your class with your own personality. Aim high. Do not be stereotyped in your methods. When your scholars do well, recognize the fact and congratulate them. Be social; shake hands. So many teachers act so cold and formal as if they had just come from a refrigerator. Make yourself an, *attractive* teacher in spite of your infirmities, if you have any.

If you can do so, visit each of your scholars in their homes. Perhaps when you see and get acquainted with the parents, you will be the better able to control that bad boy or noisy girl.

Remember that you are moulding character for eternity. If you are not deeply impressed with your responsibility, get down on your knees and ask God to reveal the work to you and help you to meet the requirements.

Above all, make an earnest effort to lead your entire class to the Saviour. Do not be satisfied until you have done this.

Make up your mind to be an ideal teacher; strive for an ideal class, and you will not be sorry in the day of final accounts.

WAYS BUSY TEACHERS PREPARE LESSONS

They plan and prepare by degrees.

They follow the daily readings in their devotions.

They watch for illustrations in their daily work and daily reading.

They think about the lesson and its application to their class while about daily avocations.

They carry the Bible School Teacher's Journal with them on the street car or railroad train. They make the spare minutes count.

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

Faith

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

October 8

I. WHAT IS FAITH?

1. The evidence, or assurance, of things hoped for. Heb. 11:1.
2. Believing that we receive. Mark 11:24.
3. Believing God. Rom. 4:3

II. THE RESULTS OF FAITH:

1. We are saved through faith. Eph. 2:8.
2. We are justified through faith. Rom. 5:1.
3. Sanctified through faith. Acts 26:18.
4. Christ dwells in our heart by faith. Eph. 3:17.
5. We stand by faith. 2 Cor. 1:24.
6. We pass from darkness into light through faith. Jno. 12:46.
7. We receive eternal life through faith. Jno. 20:31.
8. We receive the answers to our prayers by faith. Matt. 21:22; Mark 11:24.
9. We live by faith. Gal. 2:20.
10. We overcome the world by faith. 1 Jno. 5:4, 5.
11. By faith we overcome the Devil. 1 Peter 5:8, 9.

III. CHRISTIANS SHOULD:

1. Abound in faith. 2 Cor. 8:7.
2. Be strong in faith. Rom. 4:20.
3. Pray for an increase in faith. Luke 17:5.
4. Look unto Jesus, the author and finisher of our faith. Heb. 12:2.

IV. TOPICS FOR DISCUSSION:

1. Our power through faith is as great as the unlimited power of Christ.
2. How can faith be increased?
3. How do our works condition faith?

They take a few minutes each morning or evening to look up some illustrations that will fit the lesson.

They pray for divine guidance. They saturate themselves with ideas, facts and timely illustrations.

They keep clippings in scrap-books. They read books on Sunday school work. They take *notes* when reading, observing or thinking. They have a note-book at hand.

They question parents as to the result of their teaching. They seek for suggestions.

They keep planning, praying and working for results. They know it can be done, and they propose to do it.

A FEW PERTINENT DON'T'S

Don't talk from the platform or in the class room until all is quiet.

Don't put off your preparation until Sunday morning.

Don't show that you are illy prepared by trying to study your lesson after you come to the church.

Don't depend upon your general knowledge of the Bible. You may have forgotten some things. You need the refreshing that study will give.

Don't forget to make the new scholar feel comfortable and at home.

Don't say "next" or "the girl with the red hat." Call your scholars by name.

Don't criticize the superintendent. He is liable to make mistakes just like you.

Don't teach because you *have to*. Teach because you *love to*.

Don't get discouraged.

THE SIDETRACKS OF SATAN

PRIDE AND SELF CONCEIT

By GEORGE W. TUTTLE

SUPPOSE that you can run faster than John, may he not be your superior in forty other ways? Suppose that you are the victor in a game of tennis with Susan, may not mathematical problems that are regular Chinese puzzles to you be as clear to her as is the shining of the midday sun? Why climb up on a pedestal of self conceit and then have a fall coming to you? This reminds me of my humorist friend who went to the Klondike during the gold excitement. This is what he wrote to his wife: "We cross ravines two hundred feet deep, on fallen trees. If we should slip we would have all that distance to climb up again!"

If Satan can only keep a young fellow out on this sidetrack of pride and self conceit for a time he may well chuckle for he will ruin all his influence and usefulness. Why, pride makes us exaggerate our own good points and self conceit makes us blind to the good points of the other fellow! Thank the Lord, most of our young folk who stray out on this sidetrack do get back on the main line after a time—then they have shining eyes and appreciative hearts for the virtues of others. How many people can we find who are not superior to us in some respect, who can not do some worthwhile thing that we can not? Wise men are always learners, they learn new lessons from the humblest people with whom they come in contact.

Often, when our hat is beginning to pinch and our brain to swell, we can get back to normal by taking a fair inventory of ourselves and discovering that the only really wonderful thing about us is our wonderfully inflated opinion of ourselves. If we had a consensus of the honest opinions of chums, friends and neighbors, we might possibly feel more flattened than we would flattered. What a blessing it might prove if we could only get far enough away from ourselves to see ourselves as others see us.

When we honestly search for something of which we may be justly proud we soon feel as if we were searching for the proverbial needle in the haystack. We feel that we are indebted to parents, friends, neighbors and teachers—instead of discovering our brightness we uncover our indebtedness! We discover that we should get busy saying "Thank you"; instead of standing on a pedestal and saying: "Look at me!"

The least thought of our indebtedness to Jesus Christ should be sufficient to hurry us from the sidetrack of pride and self conceit and back on the main line. "Before honor is humility." What have we that we have not received? "God resisteth the proud, and giveth grace to the humble."

PASADENA, CALIF.

A farmer asked his sons to help gather in the sheaves of wheat as a storm was approaching. The boys did not put in an appearance. At supper-time the father asked them why they had failed to help. "Oh," was the quick excuse, "we haven't been doing anything wrong; we were only playing marbles!"—*Selected*

FROM EVANGELIST FARMER

Since my last report I have been in meetings at our church near Muldrow, Okla., with our pastor there, Brother Vandiver. God gave us an old-fashioned revival, 69 prayed through in the good old way; some strong men bowed at the altar and found salvation; 16 came into the church, had a fine baptismal service in the Arkansas River. Truly this is a fine people. I was entertained in the good home of Brother and Sister Will Patton, and they know how to make a tired preacher feel at home.

My next meeting was at Hominy, Okla., with Pastor J. A. Russell. God gave us 8 in the fountain there. We find Brother Russell is well loved by his people. It was a treat to us to be with this man of God for we had the pleasure of digging him out several years ago down in Mississippi.

We are at this time at Shamrock, Okla., with Brother Dodd the good pastor here, they have had the meeting going for one week and we got here yesterday and the break came last night, and 6 prayed through in the altar.

Brother Dodd is in favor with God and his good people. I. D. FARMER.

A REVIVAL VACATION

We are spending our summer vacation in revival work. We are at this writing in the midst of a good revival at Norman, Oklahoma, Bennett church. People of all ages are seeking God. There were thirteen at the altar last night, and a number of them prayed through. Men and women sat outside and wept while their wives and children prayed through at the altar. God is getting hold of this community in convicting power. One lady has been healed of an illness of long standing.

The pastor, Rev. W. W. Emert, had every thing ready for a revival when we arrived. He is a humble, godly man, a congenial collaborator, and is well liked by his people, after three years of labor among them as pastor. We close here Sunday night, then on to Hillsboro, Texas for a three Sundays' meeting with Rev. J. H. King and his good people, then back to our charge at Emmett, Idaho. Pray for us for a fruitful year in His service.

LATER—The Lord gave us some very encouraging results in the above mentioned meeting which closed with thirty-two at the altar the last night and about half of them prayed through.

We began here at Hillsboro a week ago. It is a very busy time, cotton picking being in full blast. The battle has been hard, but in spite of all, God is breaking in upon us and souls are praying through to victory. Quite a break came last night. The fire fell on the altar service and there were some real shouts in the camp.

Our old friend, Rev. J. H. King is pastor of the church here. He is full of fire and zeal and determined to see things go for God and holiness. He is a good pastor and well liked by his people.

L. R. BUTCHER.

MEXIA, TEXAS

We came here the last week in November of last year in obedience to the call of our Lord, and He has worked with us and brought things to pass. When we landed here there was not a Nazarene to be found by us for about three months, but we finally found a few. We came here trusting God and with a determination to work, and we began to preach on the streets, and to visit and get acquainted with the business men of the town, and talk Nazarene City Mission to them. It was hard to get their attention because of the mad rush for oil and money, but the Lord finally gave us their ears and blessed our labors. Another thing that made it more difficult for me was that the town was full of all kinds of spurious solicitors, a great many making good money in this way, but the Lord helped me to override this and today we have a Mission building 44x50 feet, with our living quarters in same, and spare room to care for visiting preachers and workers, should they come this way. We have the building comfortably seated that will accommodate about two hundred and fifty, and the good thing about it all is that this is all paid for except \$60.00. We have a good Sunday school for the conditions that exist here. We have been working very hard and have had some sickness. Sister Gafford is not in good health, and I have had two nervous breakdowns this year, the last one coming on me about June 15th.

We were scarcely able to crank the Ford and start August 4th, but we did start, and our first stop was at Peniel campmeeting; the Lord touched our bodies there, and we gained strength and appetite rapidly. Tuesday after the meeting closed we went up near Antlers, Okla. Had a good rest, and while there the Lord laid it on our heart to lecture on the needs of Home Mission work and awaken a greater interest in this much neglected work which we did and the Lord blessed the efforts greatly. We had a service with the church at Antlers, Okla., and

a meeting out in the country near Antlers, and at Sherman, Texas, Valdaista, Texas, and at Dallas, Texas. We have had many experiences in this work that are interesting and instructive, but are too numerous to mention in detail here.

We have had charge of a charity hospital since Feb. 28th. Have cared for thirty-eight people. Had at one time seven typhoid cases. Have only lost two out of the whole number. We have a trained nurse and husband employed there regular, they are not as religious as we would like, and if any one reads this that is a trained nurse and you have the experience of holiness and you would like to serve the Lord in this part of Texas in that capacity you may write me for further particulars. We are planning to have another revival here soon and hope to be able to organize a church that will be able to support a pastor at the close of this meeting. We have had about thirty souls blessed in our work here this far, this has not been up to our ideal but we are planning that this part of the work will be better in the near future. We certainly have had a hand to hand conflict with the enemy here on every inch of the ground, and he will continue to give us all the trouble that he can, so you please pray for us every time that you think of us here.

D. C. GAFFORD, Box 434, Mexia, Texas.

REPORT FROM MARITIME PROVINCES

I have recently returned from a tour of our churches in Nova Scotia and Prince Edward Island. This summer has been a time of advance for our churches in the lower provinces in revival efforts. We have three tents working this summer under efficient bands of workers. My first stop was in Hatfield, N. S., a new field of labor for our people. We were fortunate in securing a splendid location for our tent meeting on the city common. Revs. R. L. Jones and L. C. Ferree have done faithful work in conducting a month's tent meeting, with good attendance and good results, and we are trusting soon to organize a church in Halifax, the capital of Nova Scotia, as a result of this summer's efforts. I also visited the churches at Springhill and Oxford, N. S., holding revival services in each place. God's blessing is upon these churches and they are marching forward to victory. At this time, I organized the band of people at Springhill into a Church of the Nazarene.

In Prince Edward Island I found the brethren laboring faithfully in tent meetings; Brothers J. W. Turpel and F. C. Smith at Midgell and W. A. Millett at Alberton. Midgell is an open field at the present time and God gave us a profitable meeting there. We shall follow up with another meeting this fall at Midgell, and trust God to establish a Church of the Nazarene there in the near future. Tent meetings are now in progress at Mt. Pleasant and O'Leary.

Labor Day marked the close of the second annual campmeeting at New Glasgow, N. S. Rev. F. W. Domina of Haverhill, Mass., was the evangelist. A good meeting is reported.

These maritime provinces are a white harvest field. May God give us wisdom and open the way before us to establish holiness in this needy field. We feel His blessing is already upon the work.

S. W. BEERS, Dist. Supt., of New England.

CLEVELAND, INDIANA

The 22nd annual campmeeting of the Eastern Indiana Holiness Association closed Sunday night, Sept. 3d at Cleveland, Ind. It was a great privilege to labor with such workers as Rev. John T. Hatfield and Revs. Geo. and Effie Moore. While we did not see the results we would like to have seen in the salvation of the lost, many expressed great satisfaction as to the spirituality of the meetings. Brother Hatfield, founder of the camp, declared that there had not been so much of the glory of God upon the camp for many years. He has been preaching to the people of Cleveland 42 years, and they say his messages have never meant so much to them as they did this year. I have never heard more tender, more heart searching sermons in all my life than Brother Hatfield preached. I can never be the same after hearing them. If any two people in all the world measure up to St. Paul's method of "Singing with the spirit and with the understanding also" it is the Moores. Their songs make you feel as though you would never have another trial in the world. They carry as great a burden for the lost as any people I have ever labored with, and do not know the meaning of retreat.

There were some bright cases of conversions and sanctifications, and quite a number healed. I am sure that we will not soon forget the marvelous power of God that was manifest in our midst.

The Association gave all the workers a unanimous call to return August 17-27, 1923. Already we look forward to a feast of good things.

J. W. MONTGOMERY.

"JUST BETWEEN US"

Week-to-Week Visits With
"Our Folks" on Matters
of Mutual Interest

JUST BETWEEN US

The 1923 Calendar drive is on! Our stock is on hand; advertising matter has been mailed; announcements have been carried in the columns of the HERALD of HOLINESS. Now we are emphasizing the matter by this little informal chat in our "Just Between Us" corner.

Some orders have come in but we are expecting many more. We fear that many of our people are postponing the ordering of calendars until later in the year.

Under the arrangement which we have, these calendars may be ordered by responsible parties, and paid for after they are sold, that is before Dec. 31st. Of course, the more money we can collect the better for us, especially in our present financial crisis.

As an incentive to paying cash before Dec. 31st, we are offering liberal discounts, full particulars of which will be sent to any one interested.

One phase of this calendar proposition, which we feel should be stressed, is the opportunity which it affords of putting the Word of God into many homes where salvation is not enjoyed.

The verses of Scripture will preach a daily sermon, the results of which only eternity can reveal.

Now just one suggestion: Sunday schools, Y. P. Societies, Woman's Missionary Societies, etc., if properly organized for the work, can help us distribute thousands of calendars into every nook and corner of the land. The blessings resulting are threefold: First, as mentioned before, the Word of God will be scattered; second, the profits will help considerably in promoting the interests of the church or the particular department in charge of the calendar campaign; third, every calendar you sell means a small, but not to be despised profit for the Publishing House.

The same principle that obtains in any good cause, operates in this case: Everything we do that is worth while and is a benefit to others, reacts with a blessing to ourselves.

Write us today for particulars about the calendars.

NAZARENE PUBLISHING HOUSE.

MICHIGAN DISTRICT ASSEMBLY

The Ninth Michigan District Assembly, held at Gaines, Michigan, September 6-10, presided over by Dr. R. T. Williams, was the best of all our Michigan Assemblies. The Central Michigan Holiness Association gave us the free use of all their buildings. These, with one of our District tents, and access to the homes of the town, furnished ample accommodations.

The first day Dr. Williams introduced 31 new Nazarenes who had never before attended one of our Assemblies. The beautiful, harmonious spirit of this Assembly will never be forgotten. The singing was heavenly. Wave upon wave of glory swept over the crowd while they shouted and sang. The spirit of prayer ran deep. Groups collected in the open air engaging in prayer. On Friday night it broke out in the men's dormitory and a real old-fashioned midnight prayermeeting swept the place.

Rev. R. V. Starr was re-elected District Superintendent. The Michigan District is moving ahead. There have been seven new churches organized. The District has a membership of 1373, an increase of 233 over last year. The Young People's Societies have an increase of seventy-three. Our Sunday Schools and Woman's Missionary Societies are growing. Our property valuation has increased to \$11,551.00.

Perhaps the greatest feature of this Assembly was Friday afternoon. Dr. Williams laid bare the helpless condition of our Publishing House. After his masterful address, calling for a sacrifice worthy of the name "Nazarene," amid tears and shouts, \$4,100.00 was raised in cash and pledges. Thirty new subscriptions to the HERALD of HOLINESS were taken.

Our young people held a mass meeting in which they perfected a District organization, purposing to have zone conventions during the year. The Woman's Missionary Societies held their annual district meeting and planned for pushing the work. Sunday's meetings were a fitting climax.

C. I. HARWOOD, Reporter.

ANOTHER NEW CHURCH

Surely God is good in letting us labor in His white harvest fields. At the request of the District Superintendent we went with our gospel car to Snoqualmie, Wash., a little saw mill town nestling at the base of the Cascade Mountains. About eight hundred men are employed by the saw mill company, among them a dear Nazarene brother, W. O. Melville who had gathered a few dear saints about him and they were praying for God to send them a preacher. When we arrived through prayer and faith and the zeal of these dear brethren we secured a tent and started in to trust God and work for victory. At the end of five weeks we sent for the District Superintendent and he organized a fine band of saints who were full of faith and good works. We stayed with them another week to encourage them and when we left they were arranging for lumber to be put on the ground to build a church.

I have never been more convinced of the power of the old Bible truths, nor have I seen a greater need of the Lord's flock being brought into the fold and protection of the Church of the Nazarene. Be of good courage, on with the battle brethren!

At present we are pressing the battle in the new brick church at Kalama, Wash. God is giving the victory. Praise Him!

M. M. BUSSEY and WIFE.

EVANGELIST W. E. ELLIS BURNED OUT

Rev. W. E. Ellis lost his Ford car and all the clothing of himself and family in a fire that occurred while in a revival at Canute, Oklahoma. He and his family were camping in the church, for a revival and one night as the people were gathering under a straw covered arbor built near the tent, a gasoline lamp overflowed and the flames caught the straw covering of the arbor under which the meeting was being held, and in two minutes, before a stiff Oklahoma wind, the fire spread over the arbor and church building and the whole thing fell in before they had time to get the clothing out. A frightened team of mules ran over the Ford and pushed it into the flames, and the Ford was destroyed and the team of mules rushed into the flames and fell down dead.

I call upon all the friends of Brother Ellis to assist him in this hour of distress. Send him a good offering from your church.

Send all offerings to Rev. W. E. Ellis, Ada, Oklahoma.

C. B. JERNIGAN, *Dist. Supl.*

Among the Churches

CASPER, WYOMING

—These are good days with real victory and great blessings for us in the First Church of the Nazarene here. Last Sabbath was a great day of rejoicing. Six prayed through to real victory and six united with the church. It has only been two months since our Assembly but our Sunday school has grown from the average attendance of 20 to 120 and our church attendance has grown from 15 to 75. We are not dead but very much alive and in the process of a great Nazarene church. We are the only Nazarene church in the State of Wyoming. There is a great harvest field here, but the laborers are few. Will not the readers of the HERALD of HOLINESS, therefore, have a part in the work at Casper by earnestly praying for us and the special revival that will begin here soon. We are looking for great things.

—E. F. Dunn, Pastor.

WISTER, OKLA.

—The Shiloh campmeeting is now history, many souls were weighed in the balances of God's Holy Word and while there were some who paid the price and came to God, many turned Him away. Dr. A. G. Jeffries preached some great sermons, that will live on for years in the memory of some. God bless this great man. Prof. H. A. Erdman, a choice character preached some powerful sermons and God honored the truth, and Brother Erdman will not soon be forgotten in this country. May our good Nazarenes keep this man busy the rest of his life. Rev. F. C. Savage, of Bartlesville visited the camp and preached some good sermons.—I. L. Harrison, Secretary.

WHITE CITY, ALA.

—We have just closed a most wonderful revival at this place. Our District Superintendent, Rev. H. H. Hooker and wife did the preaching. The Devil mustered all his forces to defeat us the first few days, but by prayer and fasting, the power of God came in a marvelous way, and whole families were saved; men and women who had been in the church for years without salvation, fell in the altar and were gloriously saved; backsliders of long standing were reclaimed while many believers were sanctified.

SUNDAY SCHOOL LESSON REFERENCES

Oct. 1. THE BIRTH OF JOHN THE BAPTIST. Lesson: Luke 1.

Golden Text: He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink. Luke 1:15.

Devotional Reading: Luke 1:68-79.

Oct. 8. THE BIRTH AND CHILDHOOD OF JESUS. Lesson: Luke 2.

Golden Text: And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2:52.

Devotional Reading: Isa. 9:1-7.

Oct. 15. THE MINISTRY OF JOHN THE BAPTIST. Lesson: Luke 3.

Golden Text: Repent ye; for the kingdom of heaven is at hand. Matt. 3:2.

Devotional Reading: Isa. 40:1-11.

Oct. 22. JESUS TEMPTED. Lesson: Luke 4:1-13.

Golden Text: For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:18.

Devotional Reading: Heb. 4:14-5:10.

ANNOUNCEMENT

The General Assembly of 1919 authorized the General Superintendents, together with a committee to be appointed by them, to select the time and place for the next General Assembly. Kansas City has been chosen as the place for the Assembly and the time fixed September 27th to October 9th, 1923.

R. T. WILLIAMS, Sec'y of Committee.

We organized a Church of the Nazarene with 18 members and more to come in later. Over fifty claimed to be saved, reclaimed or sanctified. To God be all the glory. Durrell Shelton, a young man from Trevecca College, Nashville, Tenn., led the singing and God used him in a wonderful way. Over \$700.00 was raised for the workers. We truly thank God for the great work done here where holiness has never been preached before until last year, but we see a great future now for our church.

—Mrs. N. McMurray.

INDIANAPOLIS, IND., WEST SIDE CHURCH

—We just closed our campmeeting with many genuine conversions and a number of seekers for the second blessing. Brother Curtis, that great man of God, gave out some wonderful truths, and we know that much good seed has been sown. The Schlegel sisters from Muncie were with us in our meeting and God wonderfully blessed their playing and singing. It was indeed glorious. They certainly are a blessing to a tent meeting. Brother Groves, of Gaston, Ind., was with us and pulled heaven and earth together. Our dear Brother Turner was stricken with typhoid fever near the close of the campaign, and has been at death's door several times, but we have the blessed assurance from the Master that he will be raised up again. Our faith has been tremendously increased the past few weeks, and we ask every true saint to pray for this wonderful man of God, that he may soon be restored to us again. Our annual report will show the wonderful progress this church has made. We have also had a substantial increase in our membership the past year and God is blessing our work. We believe in unity, and unity means victory. Praise God, we intend to travel on.—John L. Hildner, Sec.

PASADENA, CALIF., FIRST CHURCH

—We are glad to announce to our beloved Nazarene family that the tide is rising in Pasadena. We now have two churches and two missions in this city, all running in perfect love and harmony. We have had a burden for the city of Pasadena and in answer to prayer, God has sent Brother U. E. Harding to be our pastor. Brother Harding knows how to get down among the people and say, "Come on, let us go forward together." We have mapped off the town into zones, organized the licensed preachers and Christian workers into an association, assigned a zone to each worker and are proceeding to let the people know that we are awake for God; that we know what we believe, believe what we know and have the best thing on earth for the people who need it more than they need anything else in the world. The prayer meetings are growing in numbers and spiritual zeal. Brother Harding has been giving us a series of talks on prayer which have been real soul food. Our Young People's Society is on the forward march, having

nearly reached two hundred in attendance. We have caught the vision of the white harvest field and are going out in street meetings and jail services and are compelling them to come in. We are now in a week-end revival meeting under the auspices of the Young People's Society, and some have wept their way to God. Since Brother Harding came to us in July, we have taken fifty-one members into the church and the end is not yet, praise the Lord. Believing that the Lord's coming draweth nigh, we are speeding up the work lest we do not get the wheat all harvested before He comes. We have adopted the budget system and are bringing the tithes into the storehouse and God is opening the windows of heaven upon us.—Fred Irving Stevens, Reporter.

WILLIS, OKLA.

—We have just closed a gracious meeting at this place which is situated on the banks of Red River, fourteen miles from Kingston. We had victory from the first service. As a result of our effort thirty-eight souls were either saved or sanctified. The workers of the Kingston church did faithful service. Ben Wilkins led the choir in song, to the delight of all. The special music was much blessed of the Lord. Our young men's quartet sang many beautiful numbers which resulted in great good. The writer did the preaching and the hundreds of people sat in silence until the altar call, then they would line up at the old altar, and pray through in good old-fashioned style. I never witnessed greater altar scenes. The work was deep and thorough; ten united with our church; fourteen were baptized, the crowd at this service was estimated at 1000 people. The walls of prejudice were broken down and warm friends for holiness were made that will stand. We are expecting our church at Willis to make rapid progress in the future. Brother Rollins is pastor and did good work. We are delighted in the service of the Lord.—Gussie Morris.

LEWISVILLE, ARK.

—We are so happy to report victory over a hard-fought battle at this place. Rev. W. S. Ricks faithfully declared the whole counsel of God. Rev. Johnnie Aaron and wife furnished soul-thrilling melodies in song. At the beginning of the meeting, there were only fourteen members of the Nazarene class here at Lewisville, but God gloriously saved and sanctified 23 souls. Hallelujah forever! The preachers visited homes and hard hearts were melted and souls saved; the jails were visited and God's word preached and prisoners were saved. A healing service was held at which Brother Ricks, anointed and prayed with several whose health God restored. The attendance at all the services was good; seldom had seating capacity at night. Eternity alone will reveal the good of this meeting, for which we give God all the glory.—Nora Moon.

ROSHOLT, SOUTH DAKOTA

—We have recently organized a Church of the Nazarene at Rosholt, with a membership of forty. Part of our membership are a few miles across the line at Bethany, North Dakota. We are on the new District, the Dakota-Minneapolis District, and Dr. J. G. Morrison is our beloved District Superintendent. Rev. L. C. Brown, formerly of Minot, N. D., is our new pastor, who is pushing the battle with a firm and steady hand. Brother Brown is an able preacher, and preaches with the courage of his convictions. There were five requested prayer and two came to the altar, last Sunday night. Glory to God for the old-time convicting power.—Clay Ward.

WRAY, COLO.

—The Lord is certainly blessing us in the Wray Church. People are finding Christ as their Savior in almost every service. A number have received the blessing of entire sanctification. The messages are full of real food for those who are hungry for gospel truths. Several have been added to the church membership. The attendance at Sunday school is steadily increasing and real interest is shown in the study of the Word. Wray is a good and large field. A great many are looking our way.

WHY?

Why should there be such an organization as the Church of the Nazarene? Why should not the holiness people stay in the old denominations? These and other pertinent questions are considered in an interesting and persuasive manner in a sixteen-page pamphlet entitled, "A Plea for Liberty of Choice in Church Relations" by Rev. Henry C. Ethell. Price 3 for 10c; 35c a dozen; \$2.45 a hundred.

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

We are expecting great things of the Lord for this year.—Martha M. Eklund, Church Reporter.

TOPEKA, KAS.

—We think it a great blessing to have with us Dr. Williams, who will conduct the Assembly this year and each and everyone of us are praying to this end, that it will be a time when God's richest blessings of heaven will be poured out. Our interest, co-operation and fellowship as lay members and pastor have been wonderful this year, many things brought to pass for the upbuilding of the kingdom of Christ; making our boasts in the Lord we will say that we believe you will find us at the front of the battle, pushing things to help win more souls for Christ than ever before. Four hundred ministers, delegates and visitors will be present at this Assembly and we extend a cordial and hearty welcome to all, assuring you that we will do our best to make your few days' stay with us one of many blessings and pleasantness and enjoyment. Our Assembly will convene from September 12th to the 17th.—Miss Gladis Young, Reporter.

CYPRESS, CALIF.

—After spending two years as pastor of our church at Downey, Calif., we accepted the pastorate of the church at Cypress and are now comfortably housed in the parsonage which was bought and partly paid for before we came, and was moved onto the church lot after we arrived on the field. The church building has also received some much needed repairs. We were given a hearty reception at the home of one of our members, Mrs. Belle Feagan, about seventy-five of the friends and neighbors being present. The many beautiful gifts; the liberal cash offering, and delicious refreshments were some of the things that made up the evening program. Our Sunday school is increasing in interest and attendance. All our services are well attended. The Lord has just given us a very fine revival; a number were either saved or sanctified. We were assisted by Rev. F. W. Suffield, Brother Suffield is a successful evangelist and we recommend him to any church needing a revival. We have had seven additions to the church since the Assembly. Our address is Anaheim, Calif., Route 2, Box 312.—J. D. Cart, Pastor.

LINDSAY, CALIFORNIA

—We are glad to report victory at Lindsay. The attendance has held up well through the summer months, both in the Sunday school and the regular church services. We have the second largest Sunday school in the town and we have the largest attendance at our evening services. Our church has the confidence of the town. We have started in to make eight hundred calls this year, and thus far we are holding out good. As a result of this we are seeing many new people come to our services and they are getting under conviction. We find that calling on the people will do a work that it is impossible to do otherwise. The Young People's Society recently conducted a revival meeting for ten days with Rev. Fletcher Galloway from Merced as the evangelist. There was one young man sancti-

fied who is called to preach, and two beautifully saved. The young people are greatly encouraged and are already talking about a revival during the winter months. Brother Galloway is a promising young man. His messages were very helpful to all. He made the truth so plain that all could grasp the message. We expect to have him again some time. We are to have Rev. Earl F. Wilde and wife with us in November for revival campaign. Brother Wilde has been here once before and many were turned away as the revival was held in the old church. We are asking the Lord to make this the greatest revival this town has ever had. Please remember us in prayer for a mighty revival.—L. T. Wells, Pastor.

BROOKLYN, N. Y.

—We report victory to date. While we have not held any great evangelistic services, we have, during the summer months kept a note of praise and victory ringing, and feel that the Lord is wonderfully blessing and leading us on. "The end is not yet, praise the Lord." Since the coming of the Rev. O. L. W. Brown in our midst, we have added to our church eight new members, one of them having been a Catholic. We feel this is indeed a victory. The work is prospering in every department, new scholars are being added to the Sunday school, and to the Young People's Nazarene League. The latter have held some twenty cottage meetings, at which strangers have come under the influence of the gospel and have been drawn into our circle. We thank the Lord for the way He has owned and blessed the work. At our last cottage prayermeeting there were twenty present, that is indoors, we had a large audience on the outside as well, who enjoyed our singing. God can bring conviction through the medium of song, and we are expecting great things from the seed sown at this meeting. Brother and Sister Brown have endeared themselves to the people, and we thank God for sending them to us. The engagement of Miss Helen Mildred Brown to Mr. A. Russell Griffin was announced at an informal social gathering, at the home of her parents, and there were some thirty-five invited guests. The Young People's Nazarene League presented Miss Helen with a handsome piece of silver, which was in the nature of a surprise. The evening was one of great enjoyment, there was singing of some of the good pieces of Zion, and prayer, and a social time, that would not bring reproach to the Nazarene church. Thank God we can enjoy social times without condemnation. Ice cream and dainties were served. There have been three weddings in our midst. Miss Ruth McMurn to Mr. William Cornell, Miss Maude Robinson to Mr. Theodore Odell, and Sister Costello to Mr. Hought, of Beacon, N. Y. May God richly bless all of them.—E. M. Eshman, Church Reporter.

MADILL, OKLA.

—The revival at Madill has come to a close, after three weeks of good old easy-hard fighting. Old Satan manifested himself in more ways than I have ever seen in a revival before, I think. We had him to deal with in every way that could be thought of, and yet our God gave victory in every service, and old-time shouts of joy were heard quite often. Rev. John W. Oliver, of Oklahoma City, Okla., was the evangelist; and I can truly say, he is certainly an evangelist, doing evangelistic preaching. I have never heard any one who did the job any better. He certainly did hew to the line, and proved a great blessing and help to the church, and one other thing I must not forget. Brother Oliver will evidently stand by the pastor. "He . . . sweareth to his own hurt and chageth not." May God bless him. Sister Oliver is a most faithful, patient, untiring, and efficient altar worker, and also, equally as good in the congregation. Brother pastor, you will not make a mistake, in the judgment of this writer, if you secure this well matched couple for your winter, or summer revival. Although we had only about twelve either saved or sanctified, it can not be said that the evangelist was at fault; for he certainly exerted every ounce of physical, and spiritual energy that he possessed. Let us pray for more of this type of evangelists. The church is in much better condition every way than when the revival began. A great big pounding, which resulted in the kitchen table in the parsonage groaning under the weight of eatables of almost every description, from a fifty pound sack of flour, down to a pound of sugar, was given by this big-hearted church. Well, we are ahead of the Devil, and we covet your prayers that we may be a blessing. The church has called me back to serve them another year, and I earnestly desire your prayers, that I may stay true to God, and win many souls to "The Lamb of God that taketh away the sin of the world."—Wade L. Nelson, Pastor.

TACOMA, WASH.

—The Tacoma Nazarenes and friends enjoyed a high day in Zion, Sept. 3d. Our pastor, Dr. H. D.

Brown, arranged for an all-day meeting, with a basket dinner at the church. In the forenoon, Dr. Brown preached, as usual, one of his strong logical sermons on the Atonement. At the close of this, the sacrament of the Lord's Supper was administered, which was a real melting season. In the afternoon service Dr. Brown administered the ordinance of baptism by immersion to three adults. A gracious testimony meeting followed. The people here are rejoicing and looking up.—J. C. Boggs.

JOHNSON, VERMONT

—The Ithiel Falls campmeeting, held in Johnson, August 18-28, was a time of salvation and victory, never to be forgotten. Under the able leadership of our District Superintendent, Rev. S. W. Beers, we were determined not to know defeat. The saints got under the burden, at the opening battle and held on in prevailing prayer, until the glory fell. Evangelist W. O. Nease, is a mighty man of prayer and faith, and won his way into the hearts of all. His messages were convincing, inspiring and helpful. We can never be the same after hearing those messages of burning truth. Heaven opened upon us the first day of the camp and young and old, knelt before God and found saving, sanctifying and healing grace. Over two hundred sought and found the Christ, and several were marvelously healed. The Aeolian Quartet were a great blessing and they know how to point men and women to Jesus Christ. We are believing God for a mighty revival, that shall sweep over Vermont state, turning many into the kingdom. Plans are being made for a midwinter convention, to be held in the town of Johnson, when it is expected that Brother Nease shall be with us again. Watch for further announcements. We plan to keep the fire burning until Jesus comes. Amen.—A. B. Manchester, Reporter.

NAZARENE Sunday School Literature Stands for Sound Doctrine

In these days of materialism and higher criticism, spiritually minded folks are demanding an adherence to the old paths, not only in preaching the Gospel but also in what is being furnished our Sunday schools in the way of lesson helps. We offer the following complete line of helpful literature:

BIBLE SCHOOL TEACHER'S JOURNAL. A monthly magazine for teachers. Eight pages on each lesson with comments and suggestions for all departments of the Sunday school. \$1.00 a year, 25c a quarter. In lots of 5 or more to one address, 80c a year, 20c a quarter.

HOME DEPARTMENT QUARTERLY. A new publication for the home department. Complete comments on each lesson, for use in the home study plan. 32c a year, 8c a quarter.

BIBLE SCHOOL QUARTERLY. For adult and senior classes. Concise comments on the lesson and helpful illustrations. A splendid all-round lesson help. 32c a year, 8c a quarter.

YOUTH'S QUARTERLY. A magazine for the younger people in the Sunday School, from 12 to 15 years of age. Every lesson treated in an interesting manner. 24c a year, 6c a quarter.

GOLDEN HOUR QUARTERLY. Especially prepared for Juniors from 8 to 12 years of age. With questions on each lesson. 24c a year, 6c a quarter.

THE LESSON LEAFLET. A two page leaflet, containing text of the lesson and brief comments; for general distribution to visitors and scholars. 12c a year, 3c a quarter.

THE PICTURE ROLL. An illustrated wall chart for beginners' departments. Printed in attractive colors and bearing the Golden Text, and map. Size 21 by 30 inches. \$4.00 a year; \$1.00 a quarter.

THE PICTURE LESSON CARDS. For the beginners. In connection with the Picture Roll or independently. Pictures in colors with an interesting lesson story. 10c a year, 4c a quarter.

THE YOUTH'S COMRADE. An illustrated weekly story paper for young people. Wholesome reading for the home. \$1.00 a year, 25c a quarter. In lots of five or more, to one address, 80c a year, 20c a quarter.

JUNIOR JOYS. An illustrated weekly paper for girls and boys. A clean story paper that will interest. 60c a year, 15c a quarter. In lots of five or more to one address, 50c a year, 12½c a quarter.

SUNSHINE FOR LITTLE PEOPLE. A story paper for little ones in the Primary Department. It contains the lesson story and Golden Text. 40c a year, 10c a quarter. In lots of five or more to one address, 30c a year, 7½c a quarter.

Free Sample Copies will be sent on request

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

Pastor Recommends New Book "Evolution Has Failed"

My dear Brother:—

I have just had the great delight in finishing the reading of "Evolution Has Failed." It gives me great pleasure to acknowledge the same as a masterpiece of much research, and I trust will prove a boon to many poor deluded souls who are today being ensnared by the nefarious teaching of evolution.

I challenge anybody outside of an insane asylum to read the third chapter of this book and ever afterward, conscientiously and honestly be an evolutionist, or even an unbeliever in God!

It should be a text book in each school from the grammar grade to the University. It should be among the books that our preachers should be examined in. Too much can not be said of its merits. It is to the point, clear and concise, and can be understood by any person with an average mind. May God grant the book a wide circulation and a great blessing to the church; in these days of higher destructive criticism.

Yours very sincerely,

Ave. N. Nilson,

Pastor Church of the Nazarene,
Moscow, Idaho.

This book can be secured from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo., at the prepaid price of 25c.

ANNOUNCEMENTS

NOTICE—Licensed preachers Eastern Oklahoma District—All those who desire to meet the Examining Board for examinations, be on hand at 9 a. m., Tuesday morning, Oct. 3, at Bartlesville, Okla. Positively no examinations will be given after Tuesday.

F. N. DEBOARD, *Chairman*.
L. M. MAY, *Secretary*.

NOTICE—Pastors Eastern Oklahoma District—Please send church reports, or the statistical statement at least, at once to District Secretary.

F. N. DEBOARD, *Dist. Sec.*, Atwood, Okla.

NOTICE—Licensed ministers Arkansas District—All ministers expecting to take examination will please meet the Examining Board Oct. 10th, at 10:00 a. m., at Conway, Ark.

G. H. HARMON, *Dist. Supt.*

NOTICE—Indiana District—Preachers and evangelists wishing their license certificates will please send me a self-addressed and stamped envelope for the same.—M. F. GROSE, *Dist. Sec'y.*

2119 Plum St., Newcastle, Ind.

NOTICE—Louisiana District—All licensed ministers deaconesses, and evangelists are requested to send their credentials to the District Secretary at least two weeks before the Assembly. No new papers will be granted but will be endorsed on the back of same with annual renewals. New blanks will be furnished newly licensed persons and lost blanks duplicated.

MRS. MATTIE SUTTON, *Dist. Sec'y-Treas.*,
Jonesboro, La.

TO WHOM IT MAY CONCERN: Rev. G. B. Wright has served the church at Richmond, Ind., the past year as pastor. Feeling his work was done here, he did not accept the call for another year. We the church board recommend him as pastor or evangelist to any needing such services.—Signed, Church Board, Church of the Nazarene, Richmond, Ind.

NOTICE—Mail intended for Peniel Orphan Home continue to be addressed to Oscar Hudson. We are taking charge of the work at Racine, Wis., and to avoid delay, errors, and useless trouble, mail for the home should be addressed to the Institution.—Oscar Hudson.

NOTICE—Having finished my year as pastor of our church at Caro, Mich., I am entering the evangelistic field as a result of an inwrought conviction that this is what God would have me do. Will be glad to assist pastors and churches in revival meetings. Have open dates after the last of November. Address, Caro, Mich. R. S. Griswold.

NOTICE—Licensed Ministers—The board of examination for the Hamlin District has ruled that they will accept no candidates for examination after twelve o'clock on the opening day of the assembly. Please let all licensed ministers be governed accordingly. Please be on time so we can get out of the way of the assembly. The board will be in session at the Church of the Nazarene, Amarillo, Texas, the seat of the assembly. Tuesday at 1:30 p. m., Oct. 10th. Signed, Jas. N. Cooper, Secretary for Board of Examination.

NOTICE—I take this opportunity to recommend Rev. C. H. Lancaster to any pastor who desires an evangelist, or District Superintendent needing an evangelist for pioneer work. He has faithfully served the Nazarene Church as pastor, evangelist, and District Superintendent. I feel sure you will not be disappointed in him.—D. I. Vanderpool, *Dist. Supt.*, Eastern Colo.-Wyo.

SPECIAL NOTICE—San Antonio District—The Annual Assembly of the San Antonio District will be held at Ballinger, October 18 to 22. Pastors please see that your reports are in and that your finances are up and every thing in readiness. Also please send as soon as possible, a list of your delegates from your church, so that all may be provided entertainment. The Young Men's Business League of Ballinger is entertaining our Assembly and promptness will greatly assist them in caring for us. Mail your list to the pastor, Rev. E. D. Messer, Ballinger, Texas. You are expected to be there for the opening service and remain till after the closing.—T. W. Sharpe, *Dist. Supt.*

TELEGRAMS

HERALD OF HOLINESS: Pasadena, Calif.
Between four and five hundred have already registered in Pasadena University, and new students are coming every day. We have placed every young man and woman wanting to work their way, and we are able to place many more in excellent positions if they can come immediately.

A. O. HENRICKS, *President*.

HERALD OF HOLINESS: Oklahoma City, Okla.
Great opening at Bethany Peniel College. Fine student body, great convocation address by Prof. S. S. White.

A. K. BRACKEN, *President*.

HERALD OF HOLINESS: Henryetta, Okla.
Closed good meeting with Jarrette and Dell Aycock, evangelists. Good crowds, one hundred eighty seekers, eighty-seven prayed through, thirty-four joined church. Liberal donation for pastor, good offering for evangelist. Great Sunday School Rally last day. Henryetta church moving on.

M. G. JOBE, *Pastor*.

HERALD OF HOLINESS: Somerset, Ky.
Greatest Assembly in the history of Kentucky District closed. Large crowd, estimated over thousand people Sunday evening. Rev. J. W. Montgomery unanimously elected District Supt. Dr. J. W. Goodwin presided beautifully and endeared himself to all. Assembly enthusiastically supported Publishing House Campaign.

C. R. POLLARD.

San Jose, Calif., Sept. 19, 1922
Rev. E. G. Anderson:
George W. Thompson victoriously entered glory yesterday.

THOMPSON FAMILY.

HERALD OF HOLINESS: Nashville, Tenn.
Largest opening in the history of Trevecca College. Seventeen states represented. Practically all rooms in dormitory filled. Expecting a good school year.

C. E. HARDY.

AN APPRECIATION

Eureka, California, Sept. 4, 1922

I desire to express my heartfelt appreciation of the generous assistance given to myself and children at the death of my wife (Mrs. Estelle Lamar) who was a member of the Ministers' Class of the Mutual Benefit Society.

I am grateful for the assistance received at this time from the brethren through the Mutual Benefit. I do not know what I would have done in this time of great need had it not been for them. May God bless every member, and I would advise every member of our Church to become a member of the Mutual Benefit Society as it gives us a united system whereby we can assist each other without mixing with worldly systems. Surely it is a noble work.

I want to thank you personally, dear Brother Fleming, for your kind words of sympathy.

Sincerely yours,

(REV.) A. E. LAMAR.

NOTES AND PERSONALS

Just like "Uncle Buddie," he usually gets what he goes after, and we are in receipt of a list of eighty-eight subscriptions to the *HERALD OF HOLINESS* from him. Evangelist John T. Hatfield followed him in the next mail with a money order of \$13.50 for subscriptions to the *HERALD*.

Mrs. Luc Boyd of Indian Creek, Texas, requests prayer for the healing of her body.

Evangelist P. P. Belew announces an open date for a revival beginning December 20th.

Mr. and Mrs. F. L. Gould, of Irvington, Ala., request special prayer for an associate who has lost the victory, that the Lord may restore unto him the joy of salvation.

Evangelist E. R. Kelley was taken seriously ill in the midst of his revival at Donnellson, Illinois. He states he has been suffering more or less since, and threatened with appendicitis, but is steadily improving, and hopes to be ready for the meeting at Blanche, Missouri, October 8th.

A note from Mrs. G. W. Dunbar, states that the Pioneer Camp at Redfield, Iowa, was one of victory. Evangelist B. F. Sheline and wife, of University Park, Iowa, rendered splendid service. A few souls prayed through to victory. Miss Orpha Williams presided at the organ.

Rev. F. C. Norcross, of Columbus, Ohio, was a caller at headquarters recently.

S. C. Pritchett is now engaged in a meeting at Ada, Okla., his old home place of many years. Pastor Taylor and his people are doing a good work at Ada. Brother Pritchett is enroute to Phoenix, Ariz., and announces for the evangelistic field. His address is, 809 W. Jefferson St., Phoenix, Arizona.

Evangelist E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill., desires to get in touch with all who may wish his services as an evangelist the coming fall, winter, or spring. He wishes to hear from any one wanting his service, as soon as possible that he may arrange his slate so as to enable him to economize in the matter of carfare. "If you write at once, I may be able to come to you, no matter how far away you may be."

Rev. M. E. Borders, of Chicago, Ill., is in Kansas City this week on business, and called at headquarters with his usual interest and enthusiasm for the work of the Lord.

A COMMENDATION

Miss Lula Barnard, 50 Sixth St., Lowell, Mass., is a splendid singing evangelist. I heard her in the New England Camp last year. She is a good leader, a splendid soloist, a mighty prayer, a successful exhorter and a wise altar worker. She ought to be kept busy. She feels the call of God to this special line of work and is ready to take engagements anywhere. Rev. John Gould, 62 Fifth St., Lowell, Mass., is her pastor and will furnish any references that may be desired. Pastors arranging for their fall and winter revivals will do well to consider this splendid help.

J. B. CHAPMAN.

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Western Oklahoma (Woodward)Sept. 27 to Oct. 1
Eastern Oklahoma (Bartlesville)Oct. 4 to 9
Arkansas (Conway)Oct. 11 to 15
MississippiOct. 18 to 22
Louisiana (Alexandria)Oct. 25 to 29

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Mail Address, 2905 Troost Ave., Kansas City, Mo.

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Hamlin (Amarillo)Oct. 11 to 15
San Antonio (Ballinger)Oct. 18 to 22
Dallas (Dallas, Texas)October 24 to 29
Little Rock (Prescott, Ark.)November 1 to 5
Alabama (Parrish, Ala.)November 8 to 12
Georgia (Columbus)November 15 to 19
Florida (Miami)November 22 to 26

Evangelists' Slates

Aeolian Quartet, 9-304 W. 63d St., Chicago, Ill.:
C. H. Alger, Bethany, Okla.:
I. D. Archibald, 50 Pellam Rd., Quincy, Mass.:
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
Jarrelle and Dell Aycock, Atwood, Okla.:
A. F. and Lenora T. Bilsmeier, 1018 Filmore St., Topeka, Kas.:
M. L. Baltezo, Milton, Ore., Box 0107:
Miss Luta Barnard, 50 Sixth St., Lowell, Mass.:
T. E. Beebe, Prof. Hutton, and Miss Carol F. Beebe, singers, 333
Orange Ave., Long Beach, Calif.:
Springfield, Ill.Sept. 27 to Oct. 15
Open until Nov. 15

W. G. Bennett, Grandview, Wash.:
P. P. Belew, Upland, Ind., Box 243:
W. R. Bishop, Bethany, Okla.:
J. E. Brasher, Crestview, Fla.:

Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
Lyman Brough, Pottsville, Mich.:

F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:

L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1238 Wesley Ave., Pasadena, Calif.:

W. R. Cain, 515 South Vine St., Wichita, Kas.:
Newark, OhioOct. 5 to 22

H. C. Cagle, Buffalo Gap, Texas:
Mrs. A. Cross Campbell, Soloist and Song Leader, 999 Daymond
Ave., Long Beach, Calif.:

Lonnie Cargill, 523 West F. Ave., Oklahoma City, Okla.:
Frank Calanese, Hagerstown, Ind.:

J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. & Flora Ruth Chatfield, 526 Welsh St., Kane, Pa.:

Seymour, Ind.Oct. 8 to 29
J. H. Crawford, Hooker, Okla.:

W. F. Cleghorn, Bethany, Okla.:
Prof. C. C. Conley, Song leader, 729 College Ave., Columbus,
Ohio:

E. M. Cornelius, Princeton, Ind.:
Jeffersonville, Ind.Oct. 10 to 29

Ernest Coryell, Wilmet, S. Dak.:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:

F. W. Cox, Lisbon, Ohio, Box 441:
Winnepeg, Man. (care of Rev. A. E. Metcalf, 350 McGee St.)
Open for calls after above date.

A. L. Crane, Song Evangelist, 619 N. Washington St., Canute,
Kas.:

Covert, Kans.Until Oct. 30
J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:

Mary A. Cushman and Annie S. Allen, Gorham, Me., R. F. D. 3,
Earl E. Curtis, 16 Stewart St., Louisville, N. Y.:

Frank Daniel, 222 E. 42d St., Los Angeles, California:
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas,
Texas:

Bartlesville, Okla. (Assembly)Oct. 4 to 9
Open dateOct. 13 to 29

I. M. Ellis, Bethany, Okla.:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid,
Okla.:

W. E. Ellis, 323 North Ash St., Ada, Okla.:
C. E. Ellsworth, R. R. 9, Greentield, Ind.:

Theo. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Leighton, Pa.Sept. 24 to Oct. 8

Johnson City, N. Y.Oct. 13 to 29
Henry C. Ethell, Springfield, Ore.:

I. D. Farmer, Hugo, Okla.:
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,
Anderson, Ind.:

B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Mitchell, Ind.Oct. 8 to 29

Bona Fleming, Ashland, Ky.:
Akron, OhioOct. 1 to 15
John Fleming, 315 Holt St., Ashland, Ky.:

J. E. Gaar, Olivet, Ill.:
C. J. Garrett, Paola, Kas.:
Philip Geiter, 220 W. Newell St., Syracuse, N. Y.:
W. R. Gilley, Olivet, Ill.:
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:
G. W. Goldshtalk, 2528 W. Broad St., Philadelphia, Pa.:
Lee L. Hamric, Hamlin, Texas:
Childress, TexasSept. 22 to Oct. 8

G. M. Hammond, Wilmore, Ky.:
Box 51:
Gary, Ind.Month of Oct.

Open for meetings after above date.
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 306, Ashland, Ky.:

Edna Wells Hoke, 417 Barr St., Cartersville, Ill.:
A. R. Hodges, 1730 L St., Lincoln, Nebr.:

R. T. Hodges, Bethany, Okla.:
A. Columbia Hudon, Grovesville Park, Beacon, N. Y.:

Roy L. Hollenback, Clarence, Mo.:
Jeffersonville, Ind.Oct. 12 to 29

Ural and Alma Hollenback, 2109 Troost Ave., Kansas City, Mo.:
Upland, Ind.Oct. 5 to 22

J. E. Hughes, Kingswood, Ky.:
Lorington, Ill.Sept. 20 to Oct. 9

Oscar and Nellie Hudson, and Miss Hester Fisher, Peniel, Texas:
J. W. Hunt, No. 4, Nampa, Idaho:

Allie Irick and Wife, Pilot Point, Texas:
Roy J. Jacobs, Allen, Okla.:

W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:

Akron, OhioOct. 1 to 15
Lum Jones, Ada, Okla.:

Thomas Keddie, 321 S. Reed, Lyons, Kas.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greenville,
Texas:

Harrisburg (Hinston) TexasSept. 15 to Oct. 1
Edward R. Kelley, Laclede, Mo.:

Blanche, Mo.Oct. 8 to 18
Open dateOct. 20 to Nov. 10

Holtville, Calif.Nov. 12 to 23
E. W. Kiemel, Sylva, Kas.:

R. J. Kirkland, 402 Incline St., Lake Charles, La.:
H. R. Lee, 518 E. Sears St., Denison, Texas:

D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 311 W. Marquette Rd., Chicago, Ill.:

H. R. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:

V. M. and Marguerite Littrell, 902 W. Court St., Beatrice, Nebr.:
Lone Star, Nebr.Sept. 28 to Oct. 15

Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St.
Louis, Mo.:

W. W. Loveless, London, Ohio:
J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena,
Calif.:

Portland, MaineSept. 27 to Oct. 15
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:

J. L. McLendon, (gospel tent and seats) Peniel, Texas:
R. A. McCann, The Ardmore, Indianapolis, Ind.:

T. F. Maitland, Winfield, Kas.:
Mabel R. Manning, Song Evangelist, Nahant, Mass.:

Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Dr. John Matthews, 3600 Benton Blvd., Kansas City, Mo.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
Howard V. Miller, 6 Pine St., Binghamton, N. Y.:

W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
James Miller, 2638 Burton Ave., Indianapolis, Ind.:

George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:
John E. Moore, Song Evangelist, 6th and Wall Sts., Los Angeles:

J. E. Moore, Prescott, Ark.:
Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:

Minnie E. Morris, 1015 Belleview Pl., Indianapolis, Ind.:
J. W. Montgomery, Plantersville, Miss.:

F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:

Franklin, Ind.Oct. 5 to 22
Wm. O. Nease, Olivet, Ill.:

B. F. Neely, Bethany, Okla.:
G. F. Owen and Arthur F. Ingler, Box 237, Nampa, Idaho:

L. M. Payne, Bethany, Okla.:
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:

F. E. Putney, 207 S. Millwood, Wichita, Kas.:
P. C. Ramsey and Wife, 304 N. Aydelotte St., Shawnee, Okla.:

C. A. Roney, Patchogue, N. Y.:
J. E. Redmon and wife, Brookville, Ind.:

S. B. Rhoads, Pasadena University, Pasadena, California:
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.:
Charles Robinson and Brown, Bethany, Okla.:

C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
J. O. and Grace Schaaap, 1342 Brand St., St. Paul, Minn.:

Spiritwood, N. Dak.Sept. 19 to Oct. 8
R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:

Schurman-DeLong, 73 Main St., Wareham, Mass.:
W. E. Shepard, 513 Bedford Ave., Los Angeles, Calif.:

F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:
Burt Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:

C. K. Spell, Bethany, Okla.:
H. C. Stebbins, Waterville, Vt.:

Syracuse, N. Y. (403 W. Newell St.)September
October Open

B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:
Haltown, Mo.Sept. 25 to Oct. 15

Springfield, Mo.Oct. 18 to Nov. 12
Howard W. Swetlow, Ashley, Ill.:

Washington, D. C.Sept. 30 to Oct. 17
Carl Tucker, Winchester, Ind.:

Anderson, Ind.Sept. 17 to Oct. 8
Greenfield, Ind.Oct. 15 to 29

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

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE
Published Every Wednesday at the Nazarene Publishing House
2109-15 Troost Avenue, Kansas City, Mo.

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

Subscription Price—\$1.50 a year in advance.
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J. E. Wigfield, Burr Oak, Kas.:
Earl F. Wilde, Highlands, Calif.Oct. 13 to 29
Oakland, Calif.Oct. 13 to 29
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C. L. Wireman and Wife, Campton, Ky.:
E. E. Wood, Hillsdale, Mich.:

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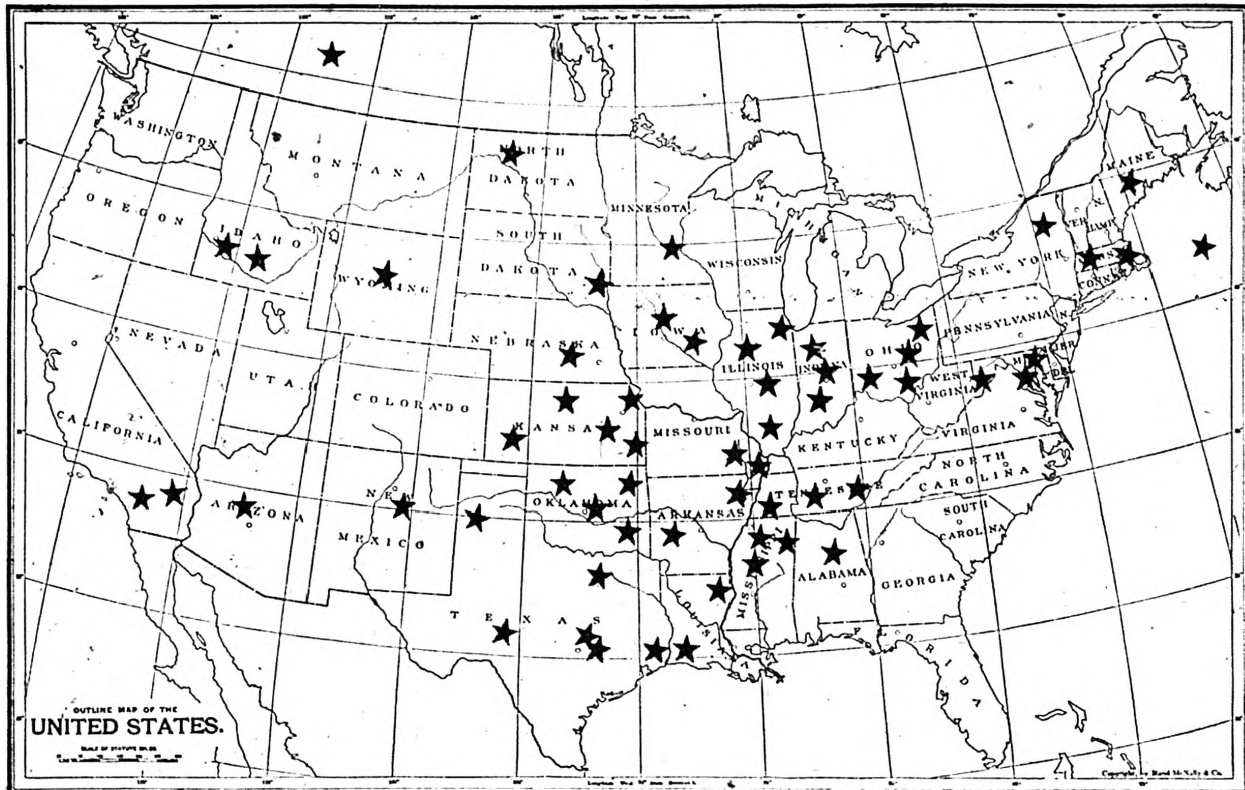
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