

HERALD of HOLINESS

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

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EDITORIAL

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

The Dispensational Blessing

ENOCH and Elijah were translated that they should not see death, but they were in advance of their times; some day, yet future, all God's true children will be translated, if living, or resurrected, if dead. When that time comes, then translation will be "The dispensational blessing."

There are indications that Isaiah, David, Job, Daniel and others of "The heroes of faith" were sanctified wholly; but if so, their cases were special ones, for such a grace had not yet become the universal heritage of God's children.

But when Jesus was about to leave this world, He promised His disciples that they should receive "Another Comforter" who should abide with them forever. When this promise was fulfilled to them to whom it was given on the first Pentecost of the Christian era, the Apostle Peter, speaking under the inspiration of the Holy Ghost, Himself, extended the scope of the promise and made it include "You, and your children—all that are afar off, even as many as the Lord our God shall call." Therefore, the grace which, if received at all hitherto, had been but a special and irregular bestowal became the rightful heritage of every believer in Christ. This is the proper "time and season" for receiving the baptism with the Holy Ghost, therefore, that grace is "The dispensational blessing."

Both purity and power are fundamental consequences of the baptism with the Holy Ghost (Acts 15:8, 9; Acts 1:8), and whoever would ignore or deny these would rob the experience of its principle end and purpose. The fact is, purity and power are but inward and outward phases of the same spiritual state. Purity is static power and power is purity manifested. But since purity is the condition of power, the test naturally comes on purity. Many would accept power who will not pay the price for purity. Unwillingness to have "The Old Man" crucified is the bar to many a soul's possession of power for the service of God; but the corn of wheat will abide alone, except it die.

The coming of the Holy Ghost into the hearts of men as sanctifier and comforter is "The fulness of the blessing of the gospel of Christ" (Rom. 15:29). It is the consummation of the work of God in dealing with sin in the individual; it is the re-stamping of the believer's heart with the image of the Creator; it is the fulfillment of every prophecy and promise of spiritual proximity to God; it is the anti-type of every heritage and grace of the ages past.

From the standpoint of privilege, this is the best day and age the world has ever seen. God promised His ancient

people that He would go before them, be on their right hand and on their left and be their rereward (rear guard). He proposed to cover them with His feathers and place His everlasting arms beneath them; but nothing could compare with the glorious New Dispensation proposition to be in His people forever more.

Devotees of fashion complain that they would "as soon be out of the world as to be out of the fashion," and it is a pity that more of the people of God are not zealous for keeping up with the fashions of the kingdom of God. It has been the fashion in The Kingdom now for nearly two thousand years to possess the sanctifying baptism with the Holy Ghost and the Christian who does not go in after "The dispensational blessing" is, therefore, considerably "Behind the times."

"He Must Needs Go Through Samaria"

IN passing from Judea to Galilee, the Jews did not ordinarily go through Samaria. In the first place they had an aversion to the people and did not care to have dealings with them. In the second place, it was the habit of the Samaritans to make it as disagreeable as possible for those who passed through either to or from Jerusalem to worship. So it was the custom of the Jews to cross the Jordan at Jericho and ascend on the east side of the river to the other crossing just below the Sea of Galilee, where they crossed over into Galilee; they thus avoided Samaria entirely.

But when Jesus left Judea to go again into Galilee, "He must needs go through Samaria (John 4:4), for He knew that there was there a woman thirsty for the Water of Life and anxious to know the true factors of acceptable worship. The need was there, so Jesus "Must needs" go there. And it was at the well at Sychar that the Master asked His disciples to lift up their eyes and look on the fields, "For they are white already to harvest."

More often than otherwise, it is the voice of men's need that calls God's people to service. When every other argument in favor of bearing the message of the Gospel to the heathen has failed, the fact of their dire need remains unchanged, and true disciples of the Master who sat on Jacob's well "Must needs" brave every danger and ignore every scoff and scorn of men to go and help them out.

Wherever men are in need of a Savior, there we "must

needs" go with the Gospel of the Nazarene. The pay may be poor, the surroundings may be uninviting, the lost, themselves, may be unappreciative and somewhat resentful, but we "must needs" go to them to reach them and save them.

The same logic will serve to quicken our zeal for "Spreading Scriptural holiness over these lands." For, although some may not receive the message kindly at the first, still the need for a country wide holiness revival is undeniable. There is no need more real and more pressing than that of getting the Christians of this land sanctified wholly.

THEY DO NOT KNOW VERY MUCH ABOUT IT

THE world seems always to have been full of uninspired prophets, and our own times are not exempt from these pests. Of course, they do not expect us to take them seriously, nevertheless, their way of seeming to be so sure of their conclusions does annoy a great many innocent people.

It has not been so very long since some political optimists told us with great assurance that there would be no more great wars; the same class of prophets still tell us that there will not be any more now. They say the great World War settled the war program forever. Then there were those who foretold the war a long time before it came. When it did come there were those who said it was the clear mark of the end of the world and sought to identify the battle of Armageddon in some of the great contests of Europe. They said times would never be normal again. There were all kinds of prophecies about the business matters of the country. Farmers were told that any thing they could raise would be needed by the war swept world, and that labor would always be in demand at high wages. Time would fail us to even mention the many and conflicting prophecies that were and are current concerning the future.

I suppose we all have more or less of a curiosity to look into the future; so that we need not be surprised that many religious people hazard guesses about the future of the Church and of the holiness movement. Nor should we be surprised that many try to get some of us to prognosticate. Of course we are all entitled to our own estimate of the religious value of this recital of "unwritten history"; on this, I make no comment. There is only one more thing that I will say and that is that there is no great reason why we should be discouraged by the dark and gloomy pictures that some draw nor is there any basis for special hope in the silver tinged prophecies of the others; for the fact is they, none of them, know very much about it. Really the best plan is to serve God the best you can today and back your own judgment in the light God gives you for the work and plans of tomorrow.

GETTING ON A SANER BASIS NUMBER THREE

GEOGRAPHICAL considerations make it necessary for us to have a considerable number of schools. People of New England, and the East in general, will not send their students west to school. Californians will not send their children to the severe climates of the North and East. "Social Psychology" is opposed to sending South to school. In fact, you can draw a circle around any one of our schools, making the diameter of the circle five hundred miles, that is making the farthest point in the circle two hundred and fifty miles from the school, and seventy-five per cent of the students in that school live within that circle. Parents will not send their children very far away to school. No parent likes to be more than a day's or night's ride from his child.

There is no use for us to talk about founding one school in some central place and just having the one school. Rather than do this, it would be better for us to just come out square and say that we are going out of the educational business; for that is what it would really mean in the end.

No, we will have to have a number of schools. We must maintain a school in New England, one in the North Central section of the country, one in the Northwest, one in California, one in the Southeast, one in the Central Southwest and, perhaps, one in the Central West. Later, if not now, we will have to have other schools. The trouble, after all, is not that we have had too many schools, but that we have been too visionary and presumptuous in our methods of operation. We started by calling our schools "universities" and by *Living beyond our means* in every way. We spent money that we "hoped to get" and involved our institutions in debt and, in some instances, brought our work into disrepute.

But these "cut and slash" methods must cease. Let there be no more purchase of buildings and equipment unless there is money *on hand* to pay the bills. Let us advertise the work that we can justly do and then cut down expenses to the boundaries of our income. The current expenses of our schools must be brought within the income from students and the budget voted by the churches of the supporting territory. Greater care must be used in the matter of accepting annuities. We can break our schools down with the burden of interest that these annuities require and involve ourselves with the liabilities which they contain until we will have no force left with which to do the work that our educational institutions are required to do.

The Church of the Nazarene does not need a university and could not support one; if one should be given us. We do need sound preparatory schools, Bible institutes and regular colleges. And if our schools will take the grade and character of work that they are able to do, we can get on and grow. *But we must not run into debt.*

Questions Answered

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

Q. Please explain 1 Cor. 6:1. C. F., Ill.

Ans. Though there were many choice people in the Church at Corinth, still there were divisions and much lack of order among them. There seems to have been no one among them who was possessed of any public authority to settle disputes and so they were in the habit of taking their civil and even their ecclesiastical differences to the heathen courts for settlement. We may think of the situation in a nation like ours as quite different from that in which the Corinthians were placed; still there is scarcely any worse possible scandal than a law suit between Christians in our own times. If a man will not submit to arbitration among his brethren, but persists in going to law, he should really be turned out of the church.

Q. I am enclosing a clipping which refers to "The man of Sin," please explain what this means. A. E. J., S. Dak.

Ans. "The man of Sin," or the "Anti-Christ" is the person in whom sin and all Christ opposition will head up toward the close of the Gospel dispensation and will be fully manifest after the second coming of Christ. There is a great deal about this in the Bible. Especially read the thirteenth chapter of Revelation. The subject is so complicated that I can not attempt any intelligent statement in the small space allowed me here. Those who desire to make a study of the subject will get help from "The Number of Man" by Munro; and a fuller treatment will be found in "Lectures on the Apocalypse," by Seiss. These books can be ordered through our Publishing House and ought especially to be in every preacher's library.

Q. Was Moses translated to heaven? If so why does the Bible speak of his burial (Deut. 34:6)? E. B. P., Okla.

Ans. Moses was not translated, he died and was buried just as the Scripture referred to says. Some have thought he was translated because he appeared with Elijah on the Mount of Transfiguration, but the fact that he appeared there has several possible explanations without in any way interfering with the Scriptural account of his death and burial. He may have been resurrected by a special dispensation, or he may have assumed his bodily form in the vision on the Mount while still remaining really in the spirit. Satan's contention over the body of Moses to which Jude refers, is believed to have reference to the Devil's desire to use the dead body of Moses as a means of leading the Israelites into idolatry. But the Lord saved the Israelites from this danger by concealing the place of Moses' burial.

Report Through Faith

By JOHN W. GOODWIN, D. D., Gen. Supt.

"The elders obtained a good report through faith" (Heb. 11:2).

FAITH is the medium of the soul's communication from heaven. Without faith we can hear nothing and receive no witness of the Spirit. When doubts and fears abound, all is silence as far as heaven is concerned. Faith is the atmosphere of the soul, through which the sound waves from the voice of God can reach the ear of the "inner man."

You will well remember the old experiment in the laboratory. Here we had a bell arranged in a glass cylinder connecting with electric wires. How clearly we could hear the bell ringing. Then by a process of pumping, the air was taken out, making a vacuum. As the air was being taken out of the glass cylinder, the sound died away gradually until in a little while no sound could be heard at all, although the hammer was still pounding on the bell. Just so, faith is the atmosphere which conducts spiritual sound waves to the soul. Doubts, unbelief, form a vacuum around the soul,—the heart,—the "inner man," hence no voice of God can be heard where unbelief abides. Don't pump out what little faith you have, my friend, pump more faith in; believe, and pray, "Lord, help my unbelief," or, in other words, "Lord, get this vacuum out of my being." Continue praying, "Lord, increase my faith," or "Lord, I want more atmosphere." Then begin to breathe what atmosphere you have and pump in more. You will soon hear the sweetest voice ever heard by mortal man,—"Thou art clean."

Notice the method of that report obtained from heaven by Abel, the first martyr. Abel's sacrifice was full of faith, carried the atmosphere of faith, the very air of his worship was laden with trustful, loyal obedience to the will and plan of God; deep humility and a strong sense of his own unworthiness was throbbing in his heart, creating more faith. The forfeited life of an innocent lamb told Abel of his own guilt and unworthiness; the offering gave evidence of his loyal obedience and trust in the merits of Another, who might take its place. His soul took in the atmosphere of his faith, "by which he obtained witness. . . God testifying of his gifts."

Faith, like atmosphere, contains great possibilities. The science of the "radio phone" has intensified this illustration. With a proper receiver we can now get the news, hear beautiful music, and listen to a voice hundreds of miles away. Wind your soul with the wires of loyal obedience, move the adjuster of faith to the promises of God, connect with the Spirit, then, "Don't you hear the bells now ringing? Don't you hear the angels singing?"—what a wonderful "report through faith."

The witness of the Spirit is made simple. "His Spirit witnesseth with our spirit." "He

that believeth hath the witness in himself." Some would distinguish between the witness of faith and the witness of the Spirit. While from the Scriptures it would seem that faith is the medium of our blessing, faith is the condition of the heart, the right temper of the soul, the last step of will and purpose; or the adjustment of our being by loyal obedience to the will of God. Or, in a negative sense, the elimination of everything which separates from God, all the vacuum, doubt and wilfulness, destroyed; our will harmonized with the divine, then faith is, and the witness of the Spirit present.

Some have reasoned that faith must precede repentance, while others have felt that saving faith must follow repentance. Is there not a difference between consciousness of truth and confidence in truth? "Faith cometh by hearing and hearing by the Word of God." Having been convinced of truth the way is opened for conviction by the Spirit, which brings godly sorrow for sin, that leadeth to repentance, where saving faith is possible. Hence it seems that faith is right conditions developed by right relationships of the soul to revealed truth, and that faith is developed by proper response of the will to light is given through divine truth.

Doubt is a *no thing*, a vacuum. Faith is

A Necessity Forced Upon Us

By B. F. HAYNES, D. D., Contributing Editor

THE necessity of using tent meetings is forced upon Nazarene churches located in cities. The quicker they recognize this fact, the better it will be for them. We can not hope to found and develop strong Nazarene churches in cities without calling to our aid the use of tent campaigns.

We can not hope to compete with city churches of the old denominations, by pursuing merely the same methods they use. We labor under disadvantages which make competition out of the question. These older churches have lived in these cities for generations. We have in mind some individual churches that have existed for over a hundred years. It is very common to find them fifty and sixty years of age. They have affiliated together in their ordinary services and on funeral, marriage, and revival occasions so long that denominational barriers have become obscured. They have become inter-related by marriage, business, and social ties, until together they form one great unified religious community. Doctrinal differences have faded, sectarian prejudices have melted away. They grow by accretions from their own denominational constituencies and from their having for so many years, formed part of the city's life; this source of increase keeps them alive with a respectable measure of apparent prosperity.

Upon this scene of age-long and homoge-

neous ecclesiastical prospect, prosperity and privilege, appears a Nazarene church. Very naturally its appearance is resented as an intrusion. It finds a solid protestantism arrayed against it. This opposition is due not only to what the other churches esteem as an invasion of their rights of pre-emption but is due also to the higher and more stringent message brought to the city by the new comer. We might add that it is due also to the wholesale misinformation and misconception which the Devil has taken pains to have prevailing throughout the old churches, concerning the Church of the Nazarene.

This shows, against what an avalanche of opposition, ignorance, prejudice, and carnality a Church of the Nazarene has to fight, in seeking a foothold in any city. The religious elements of the city are solidly sealed against them and their message. Distortions of the Church of the Nazarene, its teachings, its aims and its methods are dinned into the ears of children in the homes of the city. The adult population hear it daily, in the shop, the counting room and on the streets and in the social circles. It seems that nothing is lacking to render difficult, if not impossible and hopeless the task of getting a hearing and inaugurating successfully the founding of a Nazarene Church in an ordinary city.

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Introducing the Preacher



Rev. Lum Jones of Kingston, Oklahoma was converted and sanctified in 1910 and entered immediately into the evangelistic work. He has been faithfully at his work as a soul winner all these years and God has given him good success. He frequently

has as many as a thousand professions a year and fifteen preachers have come out of his labors. He is thirty-four years old and is just now entering upon his best years. He is a member of the Eastern Oklahoma Assembly and is in great demand as a revival and camp-meeting preacher.—Editor.

God's Irrevocable Punishment

By REV. LUM JONES

Text: "What wilt thou say when He shall punish thee?" (Jeremiah 13:21).

THE Word of God addresses our hopes and fears. It contains many promises to those who love and fear God and it reveals many fearful threatenings of future punishment to those who obey not the Gospel of Christ.

"What wilt thou say when He shall punish thee?" is the direct question asked you. "What wilt thou say" relates to future punishment. "What wilt thou say" when the threatenings are realized, the wrath inflicted? Many have tried to establish the doctrine that there is no punishment after death and that all will be saved. But let us hear Jesus when He says: "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye can not come" (John 8:21). So sin is the only thing that separates you from God. Hear Jesus again: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Now to the one He says: "Where I am ye can not come," and to the other: "Where I am ye may be also."

But let us suppose the punishment is not all after death. When I was in a Texas city, with a friend, one day I heard a peculiar noise. Turning I asked, "What is that?" Going in the direction of the noise we soon came to the county jail. The gate being open we walked in and upon asking a man seated at a desk what the distressing cry meant, he replied: "Just step around the corner and see for yourself." We did as directed and there stood a woman in a darkened cell with her hands chained behind her. Let me say here I will never forget the scene which met my eyes. She ran toward the bars and gave such screams and wails that it seemed all hell had awakened. Her eyes flashed like fire as she paced to and fro across the floor.

THE NAZARENE PULPIT

Then coming forward she gnawed the iron bars with her teeth, then creeping back into the darkest corner I heard her say "Here they are, right here." I asked the jailor what was wrong, and he said she had murdered her three children to marry another man. The remorse of the crime had made her mad with insanity. God gives us a picture of this very scene in His word: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22:13). Who could say that this criminal mother was not being punished here in this life? But this scene will forever be before her in hell. On the day of the resurrection the body and soul will be re-united and the same scenes will be consummated at the Judgment, where both soul and body will be consigned to "outer darkness," "and these shall go away into everlasting punishment, but the righteous into life eternal."

This punishment will be everlasting. We read: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into hell fire" (Matt. 18:8). Further descriptions are: "Everlasting chains, (Jude 1:6); "Everlasting destruction," (2 Thes. 1:9); "Unquenchable fire," (Matt. 9:44).

"What wilt thou say when He shall punish thee?" This will be personal. He speaks to you just as you stand before Him and your soul is being weighed. Have you anything to say? The eye of God seems to pierce your soul. Your life is made known. He reads from the book that contains your life's thoughts and actions. There is no one to plead your case. You are before the Bar of Justice. Imagine that your destiny is pronounced and it is the doom of everlasting woe. "What wilt thou say" in your own behalf?

Will You Say That It Is Unrighteous?

God can not be unrighteous. All the hosts of heaven will exclaim: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10).

Will You Say That It Is Too Severe?

I could not think of anyone pleading for mercy, seeing that he knew the law and penalty for breaking the same. But says one, I do not believe God will punish me. Did He not say to Adam and Eve in the garden

of Eden: "The day that thou eatest thereof thou shalt surely die"? Did not God keep His word?

God loves His law better than He loves the souls of men. After Charles the IX, King of France, had participated in the massacre of St. Bartholomew in 1572, he was dying two years later and during his last hours he said: "Oh, my nurse, my nurse, what blood! what murderers! What evil counsel have I followed! O, my God, pardon me, and have mercy on me, if thou canst! I know not what I am. What shall I do? I am lost, I see it well!" Sir John Mason, privy-counsellor, who had flourished under the reigns of four sovereigns: Henry VIII, Edward VI, Mary, and Elizabeth, said when dying: "I have lived to see five sovereigns, and have been privy-counsellor to four and I have seen the most interesting things at home and abroad and have been present at most state transactions for the last thirty years, and were I to live again, I would change the court for a cloister, my privy-counsellor's bustle for a hermit's retirement, and the whole life that I have lived in the palace for an hour's enjoyment of God in the chapel. All things now forsake me, except my God, my duty, and my prayers."

Will You Say That You Were Not Warned?

The events of Providence will testify against you. There will be the minister who will testify against you. The Holy Spirit, God's word, and your conscience, that so often would stop and say: "You should change," will testify against you. But you stabbed your conscience and all and refused to obey. Every message will be re-preached to you while you wait because of your sentence. Even with all that is going on, you will hear the prayers that have been prayed for you, and the tears that have been shed for you will flow before you as a river. The church-bell that seemed to call you on Sunday morning as it pealed forth its welcome to the house of God, and the altar that so long invited you to come, but was spurned and you said not tonight I am going to wait awhile; and there is Jesus who died on the Cross of Calvary and said: "Come unto me and I will give you rest," but you refused all, and now I hear Him say: "Because I have called, and ye refused; I stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you" (Proverbs 1:24-27).

Will You Plead For Further Period of Trial?

Can you say "have patience with me?" No! In the Scripture we read "The harvest is past and the summer is ended and I am not saved." The solemn decree has gone forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is

righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

No preacher to warn you. You delighted once in cursing the preacher but now you need his help. You laughed God to scorn, but now He laughs at your calamity. Could you face God and ask Him for more time to repent? Could you ask the Holy Ghost to visit you again, when the last time He came you insulted Him? God said: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The Holy Spirit is the One who seals you unto the day of redemption, and when someone tried to help you, you laughed and said: "I am not afraid," "But they made light of it, and went their ways, one to his farm, another to his merchandise" (Matt. 22:5). Now you have rejected the only means by which you must be saved, and in this life could you ask God for more time in which to repent? "What wilt thou say?"

Will You Confess Your Guilt Now and See Mercy?

The Bible does not teach that men will have another chance after death. "In the place where the tree falleth, there it shall be" (Eccles. 11:3). Jesus said: "Behold I stand at the door and knock." He also said: "Today is the day of salvation." Then again we read: "Choose ye this day whom ye will serve."

All crime and sin will be forgiven, if confessed, except the "sin against the Holy Ghost." "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31). John said: "If we confess our sins He is faithful and just to forgive us our sins."

The time in which you will have to repent will have to do with your reward. But who will be responsible for your not confessing your sins? "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). When the grace of God appears that is the time to be saved. Achan confessed his sins but it was too late and he died in disgrace. Saul confessed his sins but when he saw that God was gone and that the Spirit did not longer strive with him he was made to exclaim, "I have sinned, I have played the fool," and fell on his own sword and made the awful leap into outer darkness with a sword in his heart, which will be a witness against him at the Judgment. Judas confessed and cried out in despair "I have sinned" and threw down the money which he had gotten for His Lord, and with remorse went out and hanged himself. Let us look at these three men. They had confessed all to no avail. Taking a visit to hell you would find one with a Babylonish garment. Who will need a garment of this kind in hell to keep him warm? One has thirty pieces of silver. Now, brother, what do you suppose this money could be spent for to satisfy one?

Forever spending and never being spent. Another is forever hoarding the best of fatlings and being constantly accused by bleating sheep and lowing oxen. But all are lost without God.

Will You Resist-God?

Of what avail will be the combined energies of all creation against God, whose presence alone will condemn? "Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together" (Isa. 27:4).

Who will resist God? All will be still when God speaks. He will separate the good from the bad. "And He shall set the sheep on His right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:33, 34). Then all men will receive justice from God himself. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein" (Nahum 1:5). Will you resist God?

Will You Endeavor To Meet Your Doom With Firmness?

The stoutest heart will then speak fear. He who has always been brave will then fear. The laity said come, the preacher said come, God said come, but you have said: No. Now you stand at the Judgment and God's word reads: "Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it" (Isaiah 5:14). Your seeking is all in vain. No message, no blood, Christ said "Cut him down, mercy's door is closed." "And the door was shut" (Matt. 25:10). What class will be there? "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Some to eternal joy and others to everlasting contempt. All who have not prayed will then pray, but of no avail: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him, that sitteth on the throne, and from the wrath of the lamb" (Rev. 6:15, 16). But the mountains will refuse to cover your sins.

But now there is a hope. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (1 John 4:17). So perfect love is the assurance of boldness at the Judgment. We read: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). This text assures the people peace and perfect peace with God. And "Blessed are the pure

in heart for they shall see God" (Matt. 5:8). So a pure heart is required of all. Have our hearts been made pure with the baptism with the Holy Ghost and fire? "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16).

A NECESSITY FORCED UPON US

(Continued from page three)

Members of the old churches will not attend a revival held in a Nazarene church. It costs them too much. Social ostracism is a price they will not pay for attending meetings held by people who they honestly believe have come to town to wreck the other churches and spread fanaticism, discord, and disaster broadcast throughout the community. The unsaved hesitate for the same reasons, to attend such meetings. They lose caste with the religious elements of the cities by doing so.

In the face of such conditions as these, it is supreme folly for a Church of the Nazarene to hope to live and build up a great church in a large city—by the ordinary methods of its weekly services and an additional evangelistic meeting or two during the year. It will find its attempted revivals boycotted by the public just as its weekly services are.

Facing these conditions, what are we to do? Our answer is, resort to tent meetings. Buy a good tent, equip it with good seats, a strong well-equipped portable platform and a first class musical instrument. Then plan to belt the city with a series of tent meetings during every summer. Perfect a splendid organization. Have a wise location committee to see that the wisest and most eligible locations are chosen for pitching the tent. Have another well chosen committee on securing workers. Let this committee engage a year ahead, all the evangelists or preachers for the whole series of tent meetings, for the following summer. A third committee—perhaps the most important of all, would be the music committee. This committee should be charged with seeing that ample and completed arrangements are made for the very best music possible to be had for all the meetings of the tent campaign. They should not depend upon local talent alone; use all such obtainable, of course, but this committee should be authorized to spend money and get an ample sufficiency of the best musical talent, even if they have to go abroad to get it.

This will be found to be the most important feature of the entire tent campaign. Nothing in the world draws like good music, and no musical instruments on earth compare in drawing power with human voices trained to sing with the Spirit and with the understanding.

At or near the close of every tent meeting in such a campaign, there should be a most

diligent but most tactful effort made to "string the fish." If a church is too ultra-conservative, or too afraid of the charge of proselyting, which ignorance, or prejudice might bring against us, to try to induce the converts of our meetings to join our own church, let them burn down the tent, dismiss the hired evangelist for the remainder of the campaign and hunt up somebody to buy or lease their church building and quit business as Nazarenes.

The day I get too timorous or too prudent to do my utmost to get everybody to join the Church of the Nazarene, whom God has used me to get converted, or sanctified, that very day, by the early mail will go my parchments to one of the General Superintendents, and a signed statement to the HERALD OF HOLINESS announcing my withdrawal from the Church of the Nazarene.

If I did not believe that our church was the best place in the wide world for a converted, or a sanctified man, or woman, I would get out of it today and start out on a hunt for a church that was better.

Brethren, only two aims should animate us and feed our zeal in a tent campaign. The first should be to get souls saved and sanctified. The second should be to get every one of these into the Church of the Nazarene, as the only means to keep them saved and sanctified.

We are perfectly frank to say, this second purpose with us is just as impelling, compelling, and overmastering as the first purpose because it is just as important to keep a man sanctified as it is to get him sanctified.

God has sent me out to get saved and sanctified people into the Church of the Nazarene, so as to have strong Nazarene churches as life-saving stations in this storm-swept world. He did not send me out to furnish backslidden sanctified people to the old churches to be respectably lost as members of their church rolls. I am not a candidate for the place of fireman for the old churches for any such business.

My study of the situation forces me to the belief, that, if we are to have churches in the cities at all, we will have to have them fed, nourished and grown, by continual accretions from tent meetings. It is easy to get people to attend tent meetings—church people and outsiders. Thousands will go to a tent meeting who would never go inside of a Nazarene church. After they get sanctified, however, it is no trouble to get them to attend a Nazarene church or even to join it.

To your tents, O, Nazarenes!

"Please find enclosed \$1.50 for renewal for HERALD OF HOLINESS. I surely enjoy its pages, and look forward to its coming every week. May the Lord help you to send it to the ends of the earth."—Mrs. M. Lugo, Calif.

"I am enclosing \$1.50 for the renewal of my subscription to the best paper in the world. I could not get along without it. It is a great blessing and inspiration to me. God bless and multiply its usefulness as it travels on its journey of love and salvation."—A. R. Heasing, Wash.

Divine Healing

THE SCRIPTURAL AND RATIONAL VIEW

By REV. B. F. NEELY

(Continued from last week)

While the theme under which we write does not admit of a discussion of the several cults referred to, only as they effect cures and label them divine healing; we frankly assert that all their apparently supernatural occurrences, which constitute their credentials by which they ask for the recognition of their claims at the hands of the public, are the results of the operations of the same mental law. Either induced by auto-suggestion, or some human agent or the Devil or by some other evil spirit.

Christian Science teaches that pain and sickness, suffering and death are not real, but mere hallucinations of morbid intellects. The "Healer" teaches his patient that he is not sick, but being in error in regard to the existence of matter and the ills incidental thereto, he merely thinks he is sick. He teaches his patient further that sin is not real; that God is mind and mind is God, that we all have mind and therefore all have God. He convinces his patient that his teachings are true by reciting the wonderful cures his system of teaching has wrought. Thus faith is induced and imagination gains high tension, while a state of passivity is obtained and a powerful suggestion is made to the subconscious mind; and the subconscious mind induced by the controlling suggestion exerts its enormous power over the physical, and a cure results.

The theory of mesmerism and animal magnetism both is that an invisible, subtle fluid flows from the body of the healer out through the fingers, and impinges upon the body of the sick, and overcomes and heals disease. Therefore he makes his strokes or passes over the afflicted; and thus manipulates and directs the attention of the sufferer, marshalling the imaginative powers through which the powerful suggestion is made, and the end is obtained.

Charm doctoring, witch-craft and all kinds of sorcery, with great pomposity, claim to have wonder-working power. ("Giving out that he himself was some great one to whom they all had regard from the least to the greatest of them, saying that this man is the great power of God." Acts 8:9). They tell of the wonderful things they have done. They boldly assert they can repeat it. They challenge for the trial and demonstration of their claims; and in proportion to the excitation of curiosity, imagination is induced, and frequently the voice of reason (if she speaks at all) is ignored. The "Healer's" daring faith in his own claims becomes contagious. Thus the mammoth suggestions are born, one in the mind of the healer, the other in the mind of the patient; and simultaneous subjective activity is induced and healing results; and the healer's point is carried. But a careful analysis of the operations in each case will reveal the employment of the same law, which is the law of suggestion.

Many are not willing to admit that most people can be made sick when well, and often, well when sick, by the manipulation of the power of suggestion through imagination, but the very ones who are skeptical at this point constitute the class most easily led astray; and the reason needs no explanation.

It is a fact easy of demonstration that highly wrought mental states are capable of

producing physical changes in the body, and chemical changes in the blood and other fluids of the body. It is reliably reported that, "A woman in Los Angeles, Calif., was called to the door by an agent who asked for payment. A dispute arose over the amount, and the woman became very angry and slammed the door in the agent's face. Soon after she returned to the parlor she nursed her baby; and in twenty-five minutes the baby was in convulsions. The milk had been poisoned by the anger of the mother." It is claimed to be a demonstrable fact that, "If one breathes into a glass tube when in a state of intense anger that a deposit of brownish color will appear on the glass, and that if this deposit is scraped off and given to guinea pigs it will kill them." Scientists teach that chemical analysis of the perspiration exuding from the pores of a criminal's skin, under favorable conditions, will reveal certain pinkish colors that will result under no other circumstances.

The trembling of the voice of an amateur public speaker, in fact his general nervousness, all of which are physical, when before an audience, are the results of the power of mind over matter. King Solomon said: "A merry heart doeth good like a medicine." Nobody takes medicine just for the pleasure of taking medicine. Medicine does good only as it cures disease. If a merry heart helps in a similar way, it does it by promoting health. This is proof sufficient that mental attitudes affect physical conditions, either for or against health.

WILLIAM JENNINGS BRYAN AT THE INTERNATIONAL SUNDAY SCHOOL CONVENTION

By C. J. KINNE, Editor Sunday School Publications
Church of the Nazarene

MR. BRYAN was one of the principal speakers at the convention. There was great interest in his coming and much talk about what he was likely to say. The fact of his having carried the war into the camp of the enemy and boldly attacked Darwinism, has given him a warm place in the hearts of the Christian people. There is no question about Mr. Bryan's popularity as a speaker and lecturer, nor is there any doubt but that his stand upon the Bible has added greatly to his popularity.

From a human standpoint one would say that the Church is to be congratulated upon having for a champion a man of such giant intellect and who is such a brilliant orator, and also whose manner of speech appeals so strongly to the great mass of common people. On the other hand we might say that Mr. Bryan is under the same obligation as every other Christian man or woman, viz.—That of using to the utmost his time, his strength, his talents to stand for the truth and to help build the kingdom of God.

The hour for Mr. Bryan's speech was 9:30 p.m., and before five o'clock people were gathering in the hall to secure choice seats. From that time on there was a steady stream of comers until the great hall was filled to its capacity—13,000.

When Mr. Bryan appeared in the archway back of the choir the vast audience arose spontaneously and expressed their welcome in round after round of applause.

His subject was "All," but before presenting his thoughts on that subject he told of his interest in Sunday school work, and of how glad he had been to rearrange his itinerary so as to be there. While speaking of Sunday school work in general, he spoke of the lesson material as selected by the lesson committee complimenting them upon their work. In referring to the lessons from the Old Testament he took occasion to speak upon the subject which was uppermost in the minds of all—Darwinism. We can quote but a few of his many sayings.

(Continued on page eight)

JOY'S CONSECRATION

By MRS. MINNIE E. LUDWIG

ONE beautiful April morning, papa gave his little eight-year-old daughter, Joy, a bright silver dollar, for this was her birthday. He told her with this she might buy anything she wished that could be purchased for a dollar.

How happy Joy was! Her parents were poor, and a dollar looked very big to her. Now she began to plan what she might buy. She thought of the new dress she needed, the gloves mamma needed, then papa needed slippers to rest his tired feet evenings after working all day. Then she remembered that poor little baby brother needed a pair of shoes, for he was just learning to walk, and had she not seen this very morning that one of his little toes actually peeked out through a hole in the old one.

All this and many other things that the family really needed crowded into her little mind. There were, however, still other things that she was not so sure she needed, but desired very much, such as, a tiny set of dishes, a small tub and washboard, and a picture book, but above all she wished to get that beautiful doll she had seen in the show window, and the price was only one dollar. Of course it did not have real curls and could not go to sleep but it was very nice and if she could only get it, how happy she would be for she had never owned a doll in all her life. Finally after a great deal of thinking, which made her little head feel very tired, she fell asleep.

She was awake early the next morning. Soon after breakfast and family worship, papa took her hand and they started down town.

They went from one store to another and Joy saw so many pretty things that it was hard for her to decide what to get. Once she almost decided to purchase the doll but then she thought, "What if I should spend my dollar for it and then see something I like better?" So she decided to wait and look at other things. There were so many beautiful things and yet she could not decide.

Papa noticed, as they were walking along, that Joy was pulling on his hand, he looked down into her face, and saw that she was troubled about something and said, "What is the matter daughter?" She slipped the bright shining dollar into his hand, saying, "Papa, you decide for me." "All right, darling," he said, and immediately turned down the street toward home.

They stopped at a grocery store and papa bought flour, sugar, rice, butter and a bushel of potatoes which Joy saw in a basket on the floor by the counter. The man said he would deliver them at once.

Papa again turned toward home. Joy said nothing until she saw that they had passed all the stores, then she looked up into her papa's face, saying, "Papa, did you forget?" "Forget what, darling?" he asked. "My dollar," Joy replied. "No, I bought something for you." "Why, papa!" Joy said with surprise, "I did not see you buy anything for my dollar." "Did you not see me give your dollar to the man for those potatoes I bought?" "Oh, papa, was that my dollar you gave him for those rough, dirty looking potatoes?" "Yes, dear," he said, "That was your dollar."

They walked home in silence. Joy's eyes filled with tears and she could think of nothing but those rough looking potatoes and that beautiful doll. When they arrived at home, sure enough, there right by the door was the basket of potatoes. She soon slipped away into her own little room and there found relief in tears. Over and over she would say to herself: "I do not blame papa; for I told him to decide for me, but I never thought that he would buy potatoes for my dollar, we have them on the table every day, but I suppose his money had all been spent for other things, and of course, we must have something to eat. I know he knows best, but I did hope he would decide to buy that doll."

One day while mamma was busy with the

THE HOME

Conducted by MRS. J. T. BENSON

housework and papa was working in the garden, he asked Joy to help him drop some potatoes, which had been cut in all manner of shapes, into little furrows which he had made. She did not know that these were the potatoes that had been bought for her dollar, and was happy to be able to help papa with the work.

Several long summer months passed, and once in a while Joy would feel a little homesick for the beautiful doll; but when she passed the store where it was in the window she would turn her face away so that she would not feel so badly.

One beautiful fall morning papa again asked his little daughter to help him, not to plant, but to pick up potatoes as he dug them out of the ground; then she heard him call the grocery man to come and buy the potatoes which were now piled up in one corner of the garden. He said, "Please bring the money for them, in silver dollars."

(Concluded next issue)

AN IMPRESSIVE COINCIDENCE

There's a divinity that shapes our ends
Rough-hew them as we will.

A CELEBRATED singer volunteered during the war to sing to British troops. Among the stories she tells of her experiences, the following is in some respects the most pathetic and inspiring.

Very early after she volunteered she was singing at a big training camp in England. According to her custom, she invited the men to write their requests on slips of paper and place them upon the piano. Among the slips was one that read, "Will you please sing Does Jesus' Care?"

The lady was not familiar with the hymn, but she memorized the music and words and sang it. Although she shook hands with all the men in the large hut as they went out, no one spoke to her about the hymn.

Several months later she was singing at Chat-ham to a number of troops who were to leave for France the next morning. Among the slips of paper on the piano there appeared the question again, "Will you please sing Does Jesus Care?" The lady immediately sang the comforting message of that simple little hymn, while the men sat as if spellbound. A few weeks passed, and the singer went to France.

One night in a large Y. M. C. A. hut in a base town not far from the lines she was singing to troops who were under orders to leave for the front. Looking through the notes placed on the piano, she was startled to find again in the same handwriting, "Will you please sing Does Jesus Care?" She speedily complied with the request.

"This is the third time I have had this request from the same soldier," she said to her audience after she had sung. "May I have the privilege of speaking to him after the concert?"

When the concert was over, a young soldier came to her and explained that years ago that hymn had been blessed to him in one of Dr. Torrey's missions, and he thanked her for singing it so readily. They both realized the strangeness of their meeting so repeatedly and felt that a Divine Providence was emphasizing the meaning of the hymn.

Some months afterward the lady visited a big hospital. In ward after ward she sang to the sick and wounded. Then she was asked if she would sing in the isolation ward, where only the hopeless and most extreme cases were kept. The singer declares that she will never forget the sad sights of that ward. One man, she was told, had been very anxious to speak to her ever since he heard that she was coming. They drew aside the curtains of a bed where the man lay in semidark-

ness. He was very ill, hardly likely to live more than an hour or so. In a faint whisper he said to the singer:

"Will you—please sing Does—Jesus—Care?"

Looking closer, she saw that it was her friend of the previous meetings—now lying at death's very door. Controlling her emotion, she went to the piano and softly and sweetly sang the tender message of the love of Jesus. While she sang he died. The Divine Love that had kept pace with him every step of the way had opened the gates of pearl to his tortured spirit.

Is it any wonder that the singer loves that hymn above all others?—Selected.

SHE KNEW THE AUTHOR

At a large dinner given in New York, Mrs. Margaret Bottome sat beside a German professor of science, says the Institute Tie. In the course of conversation, Mrs. Bottome said quite naturally for her:

"The Bible says so and so."

"The Bible," remarked the professor; "you don't believe the Bible!"

"Yes, indeed, I believe it," replied Mrs. Bottome.

"Why, I didn't suppose that any intelligent person today believed the Bible!"

"Oh, yes," Mrs. Bottome said, "I believe it all. I know the Author."

The scientist was squelched. He had not a word to say, and became the laughing stock of New York society.—Selected.

"ALL THINE"

A sincere, pious old Southern colored man was asked to talk at the funeral of a little child. He was talking on the text, "All things work together for good to them that love God." He said in substance: "Brethren, we can't take one of God's dealings by itself. We got to put them all together. He don't say His dealings work by themselves. He says dey work together for good. You hear dat brass band? Take all dem horns sep'rate—be mighty poor music. De high tenor horn makes shrill music by itself. It takes all de horns together to make de music. Dis is like de notes ob de big bass horn. Dere's no music here. But let us wait in faith till God brings in de other instruments, and den dere will be music. Dis is de bass horn ob death, a solemn sound. We all wait for de horn ob de resurrection, for de horn ob de ascension, for de angelic horn. When all de horns in God's great band of providence get together, den dere will be music in heaven."—Ex.

"SHE HATH DONE WHAT SHE COULD"

Dr. J. G. K. McClure tells about an invalid woman residing at Springfield, Ill., who had been bed-ridden for seventeen years, and was almost hopeless. For many years she had been praying to God in a general way to save souls. One day she asked for pen and paper. She wrote down the names of fifty-seven acquaintances. She prayed for each of these by name three times a day. She wrote them letters telling them of her interest in them. She also wrote to Christian friends, in whom she knew these persons had confidence, and urged them to speak to these persons about their souls' welfare and to do their best to persuade them to repent and believe. She had unquestioning faith in God. In her humble, earnest dependence upon Him she thus interceded for the unsaved. In time every one of those fifty-seven persons avowed faith in Jesus Christ as his Savior.—AQUILLA WEBB.

SENTENCE SERMONS

The great question is, not what the Holy Spirit is, but what He does in the soul of the believing man.—A. B. BRUCE.

The history of any great revival is a record of the Spirit's coming upon assemblies of Christians, and thus giving the tongue of fire to individuals.—A. C. DIXON.

WILLIAM JENNINGS BRYAN

(Continued from page six)

"If all Christians understood the benefits which they would derive from the study required in teaching there would be a long waiting list of teachers."

"There are three sentences in Genesis that mean more to man than what you can find in all other books. 1. 'In the beginning God created the heavens and the earth.' Materialists assume pre-existence of matter and force. 2. 'And God said, Let the earth bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after his kind.' A million species and no man has ever found one that crossed the line. 3. 'So God created man in his own image.' When man sees that God has made him for a purpose it is his duty and ought to be his privilege to find God's will and to do it. It is more important to get it from above than to waste time looking below for it."

"Some say that civilization evolves. Civilization begins whenever a man is God-like enough to be willing to die for the truth. The fact that men have been willing to proclaim the truth without regard to the cost to themselves is proof that there is not one drop of brute blood in them, but that they are 'in His image.'"

"The Old Testament will never be done away with. It is the foundation of the New. You can not safely remove the foundation until you are ready to pull down the house, and we are not going to pull down Christianity."

"Now I am ready to begin my speech."

"His government shall increase. If a government is what it ought to be it need never die."

"A stagnant pool is the most repulsive thing in the world, except a life built on that plan. A spring is one of the most beautiful things in the world except a life that is a spring. What is a spring? It is a spring because it is connected with a higher source."

"You can not measure a man except in terms of spiritual life. Love of God is the basis of all other things. Unless you believe in God and love Him you will not have a sense of responsibility to God."

"Civilization rests on morals, morals rest on religion, and religion rests on God. The Bible has done more for civilization than all other books combined. We could better afford to let all other books go and keep the Bible and build the world anew on that."

"There has not been a reform in a thousand years that was not built on the 'Man of Galilee.'"

"The need of the world today is God's law of rewards. You can not have it unless the people get back to God and obey Him and reverence Him."

"With all thy mind." The great sin of today is mind worship. We have agnostics and atheists teaching science who never lose an opportunity to speak disrespectfully of ministers and theology. No work is higher than that of the minister."

"Science sneeringly says that it can not be expected to come to theology once a week to be checked up. And yet science expects theology to come to it every night to be checked up."

"The brain is nothing but a machine. There is not an ounce of love in all the brains in the world. If the heart goes wrong the brain goes with it. The mind obeys its owner as willingly when he plots to kill as when he plans for service."

"The greatest menace of the Church and of civilization today is the attack that is made by intellect. Christ did not die for college graduates alone, He died for all."

"They found a piece of a tooth in a gravel pit in Nebraska and hurried it off to New York to a scientist. He thought it looked like it came from an animal approaching man. They scoff at Samson slaying a host of Philistines with a jaw-bone, and they attempt to slay religion with a tooth."

"A professor in a state university told his pupils that the Bible is a collection of myths. What business has a man who is supported by taxation to lie about our Bible to our sons and daughters?"

"It is more important to know the Rock of Ages than to know the age of the rocks."

"The destructive higher critic is as a rule opposed to revivals, in fact, it is one of the tests by which he can be distinguished from other preachers. He calls the revival—'religious spasm.' He understands how one can have a spasm of anger and be-

come a murderer, or a spasm of passion and ruin a life, or a spasm of dishonesty and rob a bank, but he can not understand how one can be convicted of sin, and in a spasm of repentance, be born again. That would be a miracle, and miracles are inconsistent with evolution. It shocks the higher critic to have the prodigal son come back so suddenly after going away so deliberately."

"There is no greater miracle than conversion."

MISSOURI DISTRICT

God has been giving us the victory on the Missouri District. Truly these are great days. Never was the battle so hard and fierce, and the victories so great. We have visited all our churches this year, some more than once, and despite the hard times that have been upon us, practically all have made advancement this year. The pastors are self-sacrificing, and they are pushing the work along. One of our pastors went out to a near-by neighborhood and held a revival, and organized a new church with about fifteen members. We wish all our pastors would do likewise. God has been giving us some very gracious revivals all over the District. We just closed a very successful revival at Carterville. We were assisted by our pastor at Webb City, Rev. Menneke, who led the singing for us, and did part of the preaching, and Miss Maude Thompson, who rendered invaluable services at the organ and in special singing. This was one of the hardest fought battles I have ever been in, and one of the greatest victories. In the middle of the second week, we had a nervous breakdown, and were out of the services until Sunday night. It looked very much as though we were done for, for a number of weeks, but the God who heard Elijah, heard our cry and answered our prayers and healed me, and we were able to continue the revival another week, which resulted in quite a number praying through to definite victory. We feel that in many ways this was a great meeting.

Our pastor at Webb City, Brother Menneke has been doing a great work this year. The membership has almost doubled and the Sunday school has been progressing nicely. They are in a revival now with Rev. Cox, as evangelist, and Rev. Childers, song leader. They are a fine team and we expect to hear of a great victory there.

Our church at Joplin has also had a most victorious year. The membership has almost doubled and the Sunday school has reached the 300 mark of enrollment. It was my privilege while there to attend a missionary program rendered by the Sunday school, and it was one of the best I ever attended. The church we had rented was sold and we had to have new quarters for worship, and under the leadership of the pastor, Rev. W. I. Deboard, they have now a nice new basement which seats about 700, and they are having this almost full at their regular services.

We also visited Brother Miller at Carl Junction. God has wonderfully blessed his labors there this year and he has had a fine increase in membership. These three churches have a big holiness rally every two weeks and all meet together, sing, pray, testify, and shout the victory. They have also organized a campmeeting association and their first camp will be held at Joplin, August 3 to 13. We are looking forward to this camp to be the best and the biggest on the District. Already more than twenty campaign tents have been rented. People are coming from all over the country. This is the ripest field on the District and God is helping us to reap the harvest. We have calls from all over the country to come and hold revivals, but on account of a shortage of tents, we can not go to all these places.

We recently dedicated our new church at Rayville. This was truly a wonderful day. The presence of God was felt in a marvelous way right from the beginning of the morning service. Our former pastor, Rev. Jerry Clevenger had begun the church when the present pastor, Rev. Homer Jolly took charge this year. These two men, prayed and worked until at last a beautiful church building was erected, valued at four thousand dollars. I can truthfully say that it is one of the neatest and nicest little churches I ever saw. Rev. N. B. Herrell was with us for the dedication. We only had to raise \$400 before the dedication but the finances came easy and when all was counted up, we had \$455. We then had a fine basket dinner, and then in the afternoon, Brother Herrell preached the dedicatory sermon, and while he was preaching the glory of the Lord came down upon us until one was reminded of the time when Solomon dedicated the Temple and the glory of the Lord filled the Temple. Truly God honored this message, and the gift of the house in a way that all present could see that He accepted of it. We are expecting great things from the Lord at this place.

Our next revival is at Bois d' Arc, which is a

new field for the Church of the Nazarene. We are praying and believing God to give us the greatest revival here that we have ever had, and to enable us to plant a Nazarene church at the close of the meeting. We ask an interest in the prayers of all God's people for this place. It is a needy field, and a wonderful opportunity and we are trusting Him who has never lost a battle.

We say on with the battle, and on to certain victory.

L. W. DODSON, Supt.

FROM EVANGELISTS GARRETT AND CRANE

We closed a very successful tent meeting of three and one-half weeks in Neodesha, Kansas. Some thirty-five souls received definite victory for which we give God all the glory. We also had a very fine meeting at Havana and many souls prayed through in the old-fashioned way.

We go from here to Kansas City, Kansas where we will fight the Devil till July 26th and then to Paola Camp, and from there to Iola, closing there to attend our Assembly at Topeka.

We found a faithful pastor in Havana in Rev. L. M. Rambo. He is just a young preacher but his people are standing by him and he is standing by the place loyally. Also at Neodesha, we found our Brother Chester A. Harris laboring untiringly.

We are open for calls after January first. Will be glad to hear from pastors or any one wishing our services.

C. J. GARRETT,
A. L. CRANE.

INDIANAPOLIS TENT ASSOCIATION

We are now closing up the second month of our campaign in the city of Indianapolis. Last week we put up a tent on the North side and Rev. E. E. Turner and wife are to be assisted by Evangelist E. E. Curtis, of Lowville, N. Y., for four weeks. They opened last night with a great crowd and everything bids well for a great campaign. We recently closed a meeting on the South side and Pastor Frank Robinson reports that they had some 250 seekers and they say one of the greatest meetings on the South side. Rev. Howard Sweeten is now assisting Rev. A. E. Kerst in a fine meeting in the southwest part of the city with great crowds, and many seekers at the altar. The writer and Rev. Kerst recently closed a Home Missionary meeting in the western part of the city with fine crowds and many seekers and a fine prospect for a new organization. This meeting financed itself without any Home Missionary money from my District.

A few words as to our colored meeting. We are now past the fourth week; it has been purely a colored meeting; colored people having charge, raising most of the offerings; they report some 40 or 50 seekers, fair crowds and a prospect for a good organization. We are trying to do a good, clean, straight work and gather together a substantial following that we can tie to and have a colored Nazarene church in this city, which has some 50,000 colored people. We intend to have at least one more meeting and possibly two before cold weather. The finances of this meeting have been easy; in fact, it has been the history of all our meetings this summer.

I think in all fairness to the readers of the HERALD that I should say that this campaign cost much sacrifice and much hard work and many discouragements; we have tents blown down; we have to make pulls for money, and sometimes the only way to get the money is to pray it down. Just a few days ago we reached a crisis in the colored meeting where we felt like we must have \$100. The writer at the close of the services gathered the colored workers at the altar; we laid our needs before God and we felt assured when we arose from our knees that God was going to give us \$100. The following Sunday, with a small crowd, \$109 was raised. The supervision of these meetings is under the pastors of the city. We have the most hearty co-operation of our District Superintendent, Rev. J. W. Short and he spares no pains or sacrifice to make our campaign a success. We have a most loyal and self-sacrificing body of laymen and with our great amount of home talent and our brass band we have no difficulty in getting a hearing almost any place. We have recently held one meeting in a rather aristocratic district and are glad to report that we had as good hearing there as any place.

Personally, we are more convinced than ever of what the world wants—the plain, simple gospel on fire, coming from unselfish hearts, and we are determined to keep the fire burning and scatter the truth all over the city of Indianapolis.

E. O. CHALFANT, Reporter.

THE MUZZLED OX

By REV. A. E. SANNER

The Church of the Nazarene has a muzzled ox. Some may contend that the church has several or many oxen muzzled. But I refer to the ox that reads out the corn. His mouth is muzzled. Muzzled by stolid indifference and skepticism and willful neglect. This ox is not sentimental enough, does not moo his lowing in a note minor enough. He just works at the unromantic, though very important, business of treading out the corn, hence, the corneraters muzzle the mouth of this faithful beast. It is the Home Missionary Ox.

It is wonderful the amount of corn this Home Missionary Ox will tread out when given half a chance. Pastors' corn, evangelists' corn, superintendents' corn, church building corn, foreign missionary corn, church extension corn, and best of all the golden grain of souls of men saved for the kingdom of our Lord. During the five years of the writer's district superintendency this ox paid his way times over without number. He has demonstrated his high value to tread out corn everytime his mouth has been unmuzzled. He shells out the corn.

I have just returned from an Assembly where a brother reported the corn trodden out by our old stand by, the Home Missionary Ox which we turned loose in that field fifteen months ago and unmuzzled with a feed of \$50 home missionary money for evangelism, and \$75 for the first pastor who took charge of the newly organized church. The pastor reported all items of the budget paid in full, a good salary paid the pastor, evangelists paid well, the superintendency paid in full, the church grown strong numerically, hundreds of conversions, and over ten thousand dollars raised in cash and pledges for building purposes. The faithful old Ox did the work; \$125 home mission money unmuzzled him; and he shelled out the corn for every church purpose. In five months he paid for his keep and in fifteen months returned more than 10,000 per cent on the \$125 home mission corn fed him. He shelled out the corn!

"Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

HOME MISSIONS AND THE CHURCH AT BUHL, IDAHO

In the fall of 1917, five persons who believed in old-time Methodism, being grieved over the spiritual condition of the town of Buhl, Idaho, who contending for the faith once delivered to the saints, and knowing Jesus Christ is the same yesterday, today and forever, at the close of prayermeeting at the Methodist church where sanctification was discussed as a second definite work of grace, and cast out as evil, agreed to come together in a private home where they could worship God as the Holy Ghost led, which they did, with others they found of same faith, and began calling on God for a revival of salvation on the John Wesley Bible line.

In a few weeks, to our surprise, M. L. Balteore, of Enterprise, Oregon, an evangelist of the Church of the Nazarene appeared in our midst whom we recognized as a man of God, preaching the full gospel of Jesus Christ. He rented a hall at \$4.00 a night except Saturday night when on account of a special dance, we had to pay \$6.00. At the same time Rev. N. B. Herrell, the Superintendent of the Idaho-Oregon District of the Church of the Nazarene, was called, and Rev. S. L. Flowers of Nampa, Idaho soon joined in the battle. The Spirit of God was present in mighty power, and many fell at the old-fashioned altar and prayed through in the old-fashioned way. In Feb., 1918 a Church of the Nazarene was organized with forty members, with M. L. Balteore as supply pastor, also a Sunday school and Young People's Society were organized with good attendance and great interest, we also had a good prayermeeting. A great spirit of sacrifice was upon the people, some of them taking their savings with which they had planned to purchase necessary articles for their homes, and paid the expenses of the meeting. God's blessing was upon the church in a mighty way.

Our out-going missionary to India, Myrtlebell Walter, visited us, and this band of sanctified people, filled with a missionary spirit gave her a free-will offering of \$75.00, also took a good share of her support for three years in India, and the support of a child in India, besides many other offerings for Foreign Missions.

In June, 1918 God answered prayer by sending another revival. The Jay Evangelistic party consisting of Rev. W. P. Jay, and wife and daughter, Miss Brindle and Miss Switzer, came with a large tabernacle which they erected on Broadway, and for four weeks these wholly sanctified soldiers battled against sin and Satan until victory came and souls were saved and sanctified and the church



strengthened. The expense of this meeting was \$265.00. The tent was removed and we were without a place of worship. We had prayed that God would not permit another dance in the hall we had used, and He answered prayer by turning it into an undertaker's parlor. We worshiped in the pastor's home for a short time, praying that God would remove a pool hall business out of town, which He did; we rented the building they had, cleaned and dedicated it to God's service and men who once played pool there now praise God for redemption through the precious blood of Christ. Hallelujah!

But after much prayer and fasting, God came to our rescue and gave us an empty print shop, in which to worship. Brother Balteore left us, and we were without a pastor for some time, but with a visit from Brother Herrell and Brother Wines, from Nampa, the local church kept pressing on. A mighty spirit of prayer was on the church and the fire was falling.

In Feb., 1919, Rev. Newton Kendall came and joined in the battle and God gave another revival. The Holy Ghost was present, saints fell under the mighty power of God, and souls were saved and sanctified. Brother Kendall held a meeting at Cedar Draw, a near-by school house where others were saved and sanctified and we have a Sunday school and preaching every Sunday there. Amen! In March, Rev. Henry Bell, of Denison, Iowa came to us as pastor. But the print shop was taken for printing again, and we were without a place of worship. The town did not want us, therefore, it was difficult for us to find a location. But God had promised us a home in the best part of town, so we held on to His promises, knowing they could not fail. Meanwhile we worshiped in the pastor's home again. Soon the way opened and we secured two lots, right in the heart of the town on Broadway, and on June 1, 1919, a nice little church was dedicated, Brother Herrell conducting this service. The Spirit of God filled the hearts of His people, and many were made to praise Him aloud for the wonderful way in which He had answered prayer.

The latter part of June, Rev. F. B. Gowland, of Marshalltown, Iowa came as pastor. He was a humble, consecrated man of God and led us on to a greater knowledge of God and His word, and God wonderfully blessed and saved souls. Evangelist H. J. Elliott held a meeting and much opposition was broken down and seed sown. He received \$200 and expenses.

In May, 1920, Miss Louise Robinson, out-going missionary to Africa came with God's blessing upon her, and the Lord gave us a good service and a good offering and our dear Carneita Green and Walter Lowry answered the call to Africa and are now in Nampa, Idaho preparing for their life's work, also Brother Oval Wilks who is in Pasadena, Calif., preparing for the foreign field. Our offering for foreign missions that year was \$460.00, home missions \$5565, education \$181.00, church extension \$41.32, and other benevolences, \$102.50. We thank God for it all.

Brother Gowland held a two weeks' meeting and the church was greatly blessed. We paid him \$100 extra. Brother H. B. Lewis, of Nampa then held a meeting. A mighty spirit of prayer was upon the people. God graciously met our hearts and gave the witness for a greater revival. Brother Lewis received about \$200 for his services. Sister Bessie Williams, of the Peniel Orphanage Home in Texas, visited us and held a wonderful service, and took an offering of \$140.

We were without a pastor from August to October when Rev. John Nolt arrived from Mitchell, S. Dakota as pastor. We had two nights of prayer and another revival broke and God gave us some souls for whom we had long been praying. Praise His precious name. Some have received definite calls to service, either to foreign fields or home lands. Our offering for home missions was \$100, foreign missions \$685.76, church extension \$49.80, education \$53.00, and under the wise leadership of this man of God, the whole church is digging down and broadening out and climbing up and settling down into the thirteenth chapter of First Corinthians, and the third chapter of Malachi, which with much earnest prevailing prayer, is the secret of our success.

We have often prayed for the time when we did not have to have an evangelist to have a revival. Thank the Lord we have it now. Many times the pastor never gets to preach. Prayer, praise, and song break out, and the fire falls, souls rush to the altar;

the glory of God rolls higher and higher, and folks are still plunging into the fountain one by one, some coming to us, others going their way to bless the world elsewhere. We give God all the glory. Amen!

KATE C. BURNETT.

DOES HOME MISSIONS PAY?

The Buhl church is a sample of hundreds of our other churches scattered over the country. The greatest need of our denomination is a thousand more churches in the home land. Brethren, let us give some real earnest thought and prayer to the work of Home Missions and Evangelism. As Brother Cornell so wisely said, "Give attention to Home Missions and Evangelism and the whole church will prosper." We are not putting our money into Home Missions as we should. The fields are ripe and ready. Men are ready. The only thing that holds us back is the first needed means to enter the open doors. Brethren we plead on behalf of the lost in the centers we can enter, as well as the millions in other lands, that we can help to reach if we can only get the needed money to enter the fields white unto harvest. If every body will turn pray, work, and give for Home Missions the whole church will gain.

N. B. H.

OUR CHURCH AND THE AMERICAN NEGRO

We are distinctively a missionary people and yet it is to be regretted that as a church we are so slow to take the truth of holiness to the negroes of this country. An awakening of interest and effort in order that the colored people might be brought in, saved, sanctified and organized as Nazarenes is certainly greatly needed.

As a result of earnest prayer and faith through a period of years, as well as by persistent effort and sacrifice, the second Church of the Nazarene, (Colored) was organized in Hutchinson, Kas., and a neat building erected. In giving credit for this achievement we should not fail to mention dear Brother Aaron Johnson who was a precious saint of God, and who went to heaven several years ago. Largely as a result of his prayers and devotion the spread of holiness among the colored people of Hutchinson is due. He was the father of the pastor of our second church, Brother Buford C. Johnson.

A feeling that this work should be brought to the attention of Nazarenes generally, so that we might be stimulated to launch like enterprises for the American negroes, and also that this devoted band of loyal Nazarenes might be commended through the columns of the HERALD for their faithfulness is our reason for writing this article. We append also a testimony from the officials of Brother Johnson's church.

Dear Brethren in Christ:

We would like it to be known that Brother and Sister Johnson have the honor of erecting the first Colored Nazarene Church in the Mid-West. With the co-operation of the small membership, and through the leadership of the Holy Ghost, Brother and Sister Johnson, through many struggles, hardships and disappointments have erected and paid for this little church building. This pastor and wife can not be praised too highly. They have proven themselves to be real soldiers for God.

When the enemy fought the hardest they had a smile on their faces and praise on their lips for God.

We the members of the second Church of the Nazarene of Hutchinson, Kansas feel that God never called a truer man and woman as workers in His vineyard than our dear Brother and Sister Johnson.

M. L. Brown, John Crooms, Amanda Crooms, Ida Hatcher, Church Board.

Rebecca Blackwell, Church Secretary.

H. M. CHAMBERS.

Rev. Buford C. Johnson and wife are tried and true Nazarenes. They are much interested in getting the gospel to their race in America. If we can get some Home Missionary money for this cause we can start other churches among this needy race.

N. B. HERRELL, Gen. Sec'y,
2905 Troost Ave., Kansas City, Mo.

FREE TRACTS

We have ten thousand live, pointed tracts on the subject of "Home Missions and Evangelism Pay Dividends" by Rev. A. E. Sanner, former District Superintendent of the Eastern Colorado-Wyoming District. We will furnish these tracts free. Pastors, your people need just the message this tract gives. Write for a supply. This tract is Scriptural, logical, inspirational, educational, and will prove a blessing to all who will carefully read it. Address, N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

INFLUENCE OF CHRISTIAN EDUCATION

By PROF. A. S. LONDON

President Central Nazarene College, Hamlin, Texas

EVERY institution of higher learning serves a twofold purpose, or, if you wish, produces a twofold effect. One is felt in the community in which it is located; the other throughout the country, and in some instances, throughout the world. Of course, the effects are not necessarily salutary, though I will grant that, in most cases, they may be said to be helpful. In other words, secular institutions of learning may produce effects neither beneficial nor detrimental to the moral and religious welfare of the land. I will not go so far as to maintain that any school would purposely and intentionally make light of religious and moral ideas; still, much may be taught by implication or destructive criticisms. On the other hand, the Christian college, provided it is a Christian college indeed and not in name, is bound to exert influences which prove blessings to both the individual and the nation.

It is a deplorable fact that the importance of judicious moral and religious training has not yet been properly appreciated. Unless the book-instruction of the class-room is accompanied by a wise cultivation and discipline of the susceptibilities of the heart, it may prove a curse, instead of a blessing. The human body may attain its noblest perfection of health and strength, the observation may be acute the intellect profound, the imagination rich; and yet these varied and glorious powers be turned to evil. Strength may support tyranny, acuteness and depth raise up obstacles to truth, and imagination spend its gorgeous eloquence in the service of the basest vices. The work is incomplete if the moral and religious nature remains uncultivated. Physical and intellectual education aim at the perfection of the instruments, which may become splendid implements of evils if moral and religious education does not succeed in regulating the power which is to use them.

Do not think that I am exaggerating; that I am placing undue emphasis on less important matters! I shall prove to you from statistical reports, from the lives of some of our great men, and from individual experience the truth of my statements.

My first witness in favor of my contention is psychology, both practical and applied. Science tells us that animals are born with instinct and that habit is the result of acquisition. Now, one of the most important of all tasks for man is the formation of good habits.

Recent psychology has done much practical good in calling attention to the plasticity of nervous matter early in life, and in showing that the longer one defers the formation of a desired habit, the harder will be the struggle required, until finally the task seems practically impossible. The analogy between the plasticity of nerve and brain and that of plaster of paris has often been pointed out. The freshly mixed plaster can easily be molded at will, as can a youthful brain and nerves. Persons after the age of 30 seldom radically change their habits; indeed, the age of 20 finds most of our habits already outlined as they are to remain for life. Our very way of looking at things becomes crystallized. If we put off learning new subjects, we shall remain ignorant of them. If we slight normal and religious questions, they will never greatly interest us.

An anonymous writer states a truth, the acceptance of which would remove considerable trouble in many cases: "The effort to remodel the character of a grown woman is a hopeless and thankless task, that can bring only misery to subject and operators." Precisely the same thing is true of a grown man. After habit has cast him in her iron mold, chances of changing are so slight that they may be neglected in computing his future orbit. Statisticians tell us that out of 1,000 drunkards who try to reform, only 3 permanently abandon the vicious habit. The rest slide back sooner or later. Or, in the words of Professor Romanes:

"No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay,
Which slowly hardens into man."

Perhaps some one will wonder why I am telling this. My reason for emphasizing this is my desire to point out to you the importance of Christian education. If it is true that habits are formed early in life, how essential that youth is placed early under the tutelage of God-fearing men and women who proclaim Christ's teachings in their daily walks of life. Such preceptors we find in Christian schools, and since according to the most reliable statistics, there are, not including those that are Roman Catholic or non-Evangelical, about 250 of such institutions in the United States, it is evident that much real good is being achieved by them.

Now, it will be well for us to bear in mind that the work of the Christian school has been carried on almost since the landing of the Pilgrims, and that

EDUCATIONAL
DEPARTMENT

each graduate has somewhere made his impress on the world. In other words, year after year the Christian schools of our land have caused youth to grow up in piety, intelligence and affection, filling the homes of the community with gladness, making the firesides circles of unfading smiles, refreshments for exhaustion, refuges in reverses, bright revelations of a better world!

Let me, in still another way, demonstrate to you the correctness of my position.

Take, for instance, the State of Ohio, which has 18 Protestant colleges. The oldest of these was founded in 1824, having thus been an agent for good for nearly 100 years. During the time of their existence these 18 schools have graduated about 35,000 men and women. I wish I had the time to enter into the work of each of these Christian colleges to make clear to you the tremendous influence they wield. One example, selected at random must suffice. Otterbein University, situated in Westerville, Ohio, was founded in 1847 without a dollar of money, but simply conviction that to carry out the program of Christianity it was necessary to conserve the young people and train them for religious leadership by establishing a Christian college. Since its organization the institution has graduated about 1826 men and women. If we take into account that this university justly prides itself of the fact that each and every one of its students has left the school as a Christian at heart, we shall readily understand the far-reaching influence of this school to both the individual and the country. But this is by no means all. Of the 1826 men and women who graduated since 1847, 316 have become ministers of the gospel, 202 teachers in colleges, 54 missionaries, and 128 religious workers in various departments of church work. The other 1126 graduates have entered different careers, some professional, others mercantile or commercial, and not a single case is known that any one had ever discredited the religious training received in school.

Let us take another example. The State of Pennsylvania has about 21 Protestant colleges. The oldest of these is the Moravian Seminary and College for Women, located in Bethlehem, and founded in 1742. It has graduated 2670 women, who during their scholastic careers imbibed the principles not only of true Christianity, but also of the "simple life." If we take into account that probably the majority of these graduates became housewives and mothers, we can form an idea of the benign influence exerted by these women upon their families. Another school of marked respect and tremendous influence is Franklin and Marshall College, located at Lancaster, and chartered April 19, 1850. The year-books give 1885 as the total number of graduates. Although it is regrettable that a detailed statement as to the lives and careers of graduates is not available, yet we have been assured that practically all of them have entered upon various professional, educational, and business pursuits, thus bearing testimony to the efficiency of the work of the college, and to the noteworthy fact that students in their entire course have come in contact with Christian professors of ability, experience and enthusiasm in their respective departments and received in this way not only the highest measure of personal attention but also the inspiration which the genuine Christian, by personal influence always communicates.

Here is still another illustration of the subject before us. The Congregational Church maintains 41 colleges and universities in the United States, which are located in 28 different states with a student body of 24,542. Assuming that the course in each of these institutions lasts on an average of 4 years, these 41 schools graduate annually about 6,136 men and women who have received their training at the feet of Christian instructors. But the influence of these colleges will be felt still more when we learn that since their organization they have graduated about 80,540 men and women. Do you not think that this host has made an impress upon the world and assisted church and nation in their efforts to remove existing evils and thereby better mankind, thus proclaiming that the training they received in youth, has not been in vain? It is both safe and reasonable to make an affirmative answer.

Similar impressions prevail if we turn our attention to the educational records of other denominations. The Lutheran Church has in the United

States 41 colleges, 58 academies, and 7 ladies' colleges and seminaries, or 106 institutions in all, with a combined attendance of about 18,000 per year. Now, just think of all the influence of these various institutions of higher learning. All lands have reaped harvests of immeasurable worth and indefinable possibilities from this annual sowing.

(Concluded next issue)

BETHANY-PENIEL COLLEGE

We are thankful to our God for His blessings upon Bethany-Peniel College. In spite of the many hindrances we have had a gradual growth.

We feel that God has given us men for the furthering of the work that are both capable and willing to do things that are really worth while.

Our purpose is, first that Bethany-Peniel College shall continue to be a redemptive institution. Then we purpose to make it the best institution of learning possible. To accomplish this we are employing the very best teachers available. To qualify, they must have the blessing of entire sanctification, teaching ability and educational efficiency.

Our teaching force has been strengthened. Some new teachers have been added, and old ones are doing advanced work in the Universities.

Our High School has made rapid growth in the last few years. This department is fully accredited with the state, so that our graduates need have no fear but that their credits will be accepted in any school or college to which they may apply.

Another very valuable feature of Bethany-Peniel College is our Normal Training Department. Students expecting to teach will upon the completion of this course be given the regular High School diploma and in addition to this, a two year state certificate. We had a splendid class-to graduate from this department last year, some of whom will teach in different parts of the state.

Our College department is growing, and it is our purpose to strengthen this phase of the work as our need demands. We are now giving the full college course, under teachers of University training.

Our faculty is a unit, and has no tendency to vary from the old line teaching and living of Biblical Holiness. The Board of Trustees join the faculty in drawing the line more closely on worldliness than ever before. We covet real spirituality and this comes only by obeying God.

We are indebted to our President, Rev. A. K. Bracken and our business manager, Rev. J. C. Henson for the excellent service they have rendered us during the past two years. We see a great future for Bethany-Peniel College, in fact we are doing great things now.

Our fall term opens September 12th, and at present the outlook is bright. We have reasons to expect a larger enrollment than at any previous year.

Pray for us and visit us when passing this way.

L. M. MAY, Secy. Board of Trustees.

SOME FACTS ABOUT PASADENA
UNIVERSITY

Nearly 650 students were enrolled in all departments.

Eighty-one students were graduated at the last commencement.

Two hundred fifty students were preparing for some kind of Christian work.

One hundred students were enrolled in the College department.

About one hundred were preparing for the Mission field.

Over two hundred worked to pay either a part or all of their expenses.

One young man made over \$1000 and carried his College Course.

Thirteen Foreign Countries were represented in the enrollment.

Students from twenty-nine states attended school. Twenty-nine denominations were represented in the student body.

Over ninety per cent of the student body were Christians.

All the current expenses were paid in full with a \$400.00 surplus.

The mortgage against the campus was burned at the last Assembly.

The new catalogues are now ready for distribution.

C. B. WIDMEYER, Reporter.

Young man, my advice to you is that you cultivate an acquaintance with and a firm belief in the Holy Scriptures—this is to your certain interest.—FRANKLIN.

PREACHER PROBLEMS

By C. B. WIDMEYER
PART THREE

COMMISSIONED EVANGELISTS

The total number of Commissioned Evangelists in the Church of the Nazarene for the year of 1921 was 279, a gain of 42 over the former year. We do not know how many of this number were actively engaged in the work of evangelizing, but likely one-third did little or no work. Some were given a commission as sort of a recognition, while others hoped to get railroad rates because of having an appointment as evangelists. The number of evangelists on some of our districts is getting to be quite a problem. We believe that the securing of a commission should be made more difficult.

There is no doubt but that such a rank of ministry exists, but the question that has arisen, is why can not a person hold a revival or two without being commissioned as an evangelist? Would it not be well to restrict the giving of commissions to persons who will devote the major part of the year to the cause? Why does a man who is farming, or keeping a store, or following some other secular work need a commission to hold a meeting or two? The number of evangelists who are inactive during the year will sooner or later deprive those who are actively engaged in the work of such privileges as they justly deserve. Furthermore we believe that our Manual should make some provisions as to qualifications required for a commission. Should we license a man and commission him at the same Assembly, or should a man prove himself somewhat before he is granted a commission?

Then again would it not be wise for a person to have some experience as a pastor before he is commissioned evangelist? True the cases are very rare where a good pastor will make an evangelist, or an evangelist, will make a good pastor. But the thought that we have in mind is that the evangelist should be able to see the problem somewhat from the pastor's viewpoint. Frequently an evangelist does a pastor and church more harm than he does good. If there is a faction in the church they will usually try to enlist the good will and influence of the evangelist. We believe that the evangelist should never say or do things that will work against the pastor even though the pastor may not have acted wisely. Often the evangelist seeks to clear up the difficulties of a church and it only makes a bad matter worse.

It would seem to us that an evangelist should be a builder for our church. His influence will greatly aid the pastor in getting the new converts into the church. The evangelist should not seek to tie all of the converts and some of the members to his own "apron string."

Another quality entering into the good graces of an evangelist, is that of finances. The evangelist should be well paid, but when it completely robs a church to pay an evangelist, then that church should have the pastor to hold the revival. The evangelist who has much to say about finances, will sooner or later come into disrepute with his brethren in the pastorate.

The above some of the qualities that should be investigated by an Assembly in granting a commission as evangelist.

THE COUNTRY CHURCH

There is a growing tendency to disband country churches, and move their membership to the towns. In the Inter-Church-World Movement survey, they report whole Counties in Southern Ohio, with not a single country church. This spirit has begun to grow among our Nazarenes, and we have organized and disbanded many country churches on this District in the past few years, leaving the people in the rural districts unchurched, and in most places without a Sunday school, while in others they have a Community Sunday school with unsaved men as superintendents. I believe that I have a plan that will save our country churches and make them holiness centers, where we can have a pastor on the job the year round, and reach many people that we do not now reach. Here is the plan:

A five acre tract of land and a Ford car.

Let each country charge secure a five acre tract of land deeded to the Church of the Nazarene, build a parsonage on it, set out an orchard, and a good sized berry patch and a vineyard of some good size, build a chicken house, a pig pen, and a cow shed. This can be cared for by the local pastor and made a thing of beauty and joy forever. When the berries come in and grapes get ready for market, together with a garden, some pigs and the cow and chickens they will furnish about half the necessities of life for the pastor.

Then secure a good farmer-pastor who knows what to do with such an outfit and you have the problem solved. If need be, build a small house at first and enlarge as occasion demands. Let the

THE PEOPLE'S FORUM

pastor buy a Ford and drive it to a finish visiting his people who will in most cases give him all the feed that he needs for his cow, pigs and chickens, if he will constantly visit them. This small tract will furnish him good exercise.

Let such a pastor have only one church and devote his entire time to this one charge, and thus build a strong Nazarene center. I have had many enquiries from Nazarene farmers who want to settle in just such a neighborhood as this would be.

I have one such church on my District already, and another has bought the five acres and has \$347.00 in cash to begin to build the parsonage. If they have to go in debt for the proper equipment it will pay big dividends by having a preacher at hand at all times, and building a strong Nazarene center. Be sure to set out plenty of berries and grapes, they bear every year and come into bearing early, and will pay a fine revenue.

We mean to build like this at every country charge in our District.

C. B. JERNIGAN.

"ADVOCATE OF THE NAZARENE"

We would not be understood by our people to favor any change in the name of our official paper if we thought by so doing we would weaken our position as a church in the work God has called us to do. The tendency today is to idolize the teachings of the meek and lowly Nazarene, at the same time reject His virgin birth, blood atonement, and divinity. The issue is the man Christ Himself and not one of His doctrines. The Church of the Nazarene doubtless has the proper name for the New Testament church. In our church name is included all that the church stands for. The name of our official paper should certainly embrace the all inclusive meaning of our message instead of just one of the doctrines we lay stress upon. The new name, "Advocate of the Nazarene," is full of dignity, personality, and meaning. It perfectly and completely represents the Church of the Nazarene in her message to the world.

If we were considering the name of our official church paper from merely the viewpoint of a trademark we would then take into consideration the question of doctrines. The Baptist Church has a doctrinal trademark name for their church, and how lifeless it is. Yet, as a church we have done the very same thing in the name of our official church paper. The truth of holiness is wonderful, but, its author is more wonderful. There is a possibility of one idolizing the doctrine of holiness to the loss of his soul, but, no man can worship the Son of God amiss. There is enough room in the new name, "Advocate of the Nazarene," to contain the whole of the Bible. Why then should we circumscribe the name of our official paper to that of one doctrine? To change the name of our official paper from that of "HERALD of HOLINESS," to "Advocate of the Nazarene," means the changing from a doctrine to a personality. We are persuaded that such a change will be for the better, for did not the prophets say, "He shall be called a Nazarene" (Matt. 2:23)?

N. B. HERRELL.

PRAYING FOR THE DEAD

We were talking to a man the other day who had just recently returned from a Methodist Seminary near Chicago. He was converted and sanctified several years ago, and I think he graduated from one of the holiness colleges of the south. He told me that soon after he was sanctified he felt called to the mission field and after he had finished his college education he corresponded with the Board at New York as to the possibility of his getting to the foreign field; the board informed him that he must first take a course in one of the Methodist seminaries for the broadening of his religious views.

The first broadening process that confronted him was that of "Praying for the dead"; which appeared to be a very popular doctrine at that institution and when he raised the question that that would be teaching a second chance the attempt was made to show the reasonableness of the philosophy of a second chance by the use of the following illustration: "Suppose you and I were both unconverted and we were walking together and lightning was to strike us killing me and stunning you—I go to hell

and you get well and become converted then die and go to heaven; in such a case could God be just and not give me a second chance?"

Such a preparation for a missionary! As it was in the days of Jesus so it seems to be now, the blind are leading in the large institutions of learning. The idea of undertaking to impeach God's justice with such an argument. Discarding the wholesome doctrine of Methodism for the worthless rot of Russellism or Catholicism. God does not teach us in His word to pray for the dead; He teaches us to pray for the living; and there is no indication in the Bible that there is any hope for the man who puts off salvation until after death. "Behold now is the accepted time; behold now is the day of salvation" (2 Cor. 6:2). "For the grace of God that bringeth salvation hath appeared unto all men" (Titus 2:11). "How shall we escape if we neglect so great salvation?" (Heb. 2:3). "And as it is appointed unto men once to die but after this the judgment" (Heb. 9:27). These and many other Scriptures certainly teach that there is no such thing as salvation after death. We have no record of any one praying for King Saul, or Balaam, or Judas after they died, and the Bible no where teaches us to pray for our dead. Jesus told the Pharisees that they were teaching for doctrine the commandments of men, and the writer to the Hebrews tells us not to be carried about by divers and strange doctrines, but the Apostle Paul tells us in the 4th chapter of First Timothy and the first verse that "The Spirit speaketh expressly, that in the latter times [or the last days] some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We believe that this doctrine has the ear marks of the Devil.

God save us from investing our money in missions to send missionaries to the heathen that will lead them deeper into darkness than they are in their natural state.

T. F. MATTLAND.

Winfield, Kas.

WHY BEAT THE AIR

This subject comes stalking into my mind while in the midst of a great conflict. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air" (1 Cor. 9:26). The apostle here is writing of service not of salvation.

Why beat the air? There is a sure way of success. If it is not to be had in one locality, it is in another. If it is not to be found in one calling, it is in another. Find out what God wants you to do and where He wants you to do it. There are diversities of gifts and callings. No man can do his best service or have real success doing something his heart is not in. There are many ministers and workers today holding down jobs to which they have no calling from God, and in which they have no heart interest. They run as uncertainly; they fight as one that beateth the air.

My plea is, Why do this? There certainly is a better way. Yes, there is a sure way of success. Every rational man can succeed if he will find his place and job and stick to it. I remember years ago of reading and getting much light from a little tract written by Brother L. P. Brown, of Meridian, Miss., giving friendly advice to holiness people to abide in the calling whereunto they had been called.

In filling offices in our church, we as a people should exercise great care and all the wisdom we have. A pastor should not desire nor allow his friends to put him into a location where he can not succeed. One had better resign and give another his place, than to hold on under a division or other conditions which would bring death to his church. Why "Hold the fort" merely and beat the air? Turn loose and get into the element where you can succeed. Amen!

Dickson, Tenn.

J. A. CHENAULT.

A GOOD MEETING AT ALMON, OKLA.

Just closed a great meeting here with Brother C. D. Clift, pastor of the Church of the Nazarene. He has the work at heart, and the Lord is blessing. The Lord blessed His Word as it was given out, and some souls prayed through in the old-fashioned way. One lady was wonderfully healed and shouted the praises of God. We praise the Lord for His wonderful love, and give God all the glory. It is through His spirit and power we were able to conquer. We praise the Lord for His saving, and sanctifying, and healing power. Let us earnestly contend for the faith once delivered to the saints. (Jude 1:3).

F. A. SMITH.

WESTSIDE DECATUR CHURCH A MOST WONDERFUL BARGAIN



At the suggestion of General Superintendent Goodwin, the pastor of this church set about to secure an option on this church. After months of prayer and faithful labor an option contract was drawn up giving the Nazarenes the opportunity of buying this large, beautiful brick building, trading in their old frame building at \$3,000, and \$7,000 cash. The building is well preserved, is well located, only six blocks from the main business section of the city, and according to men of good business judgment it could not be built for less than \$100,000. It was said by Dr. Goodwin that this was the most wonderful bargain ever known among the Nazarenes in the history of our movement. We secured a lease for seven months, allowing us to move in and take possession without rent, and not one dollar down.

The Westside Church moved into this building June 11th, and immediately opened with a revival, with Prof. Kenneth Wells and wife as singers, and Dr. John Matthews as evangelist, and with Dr. J. W. Goodwin with us for the last three days of the meeting, closing Sunday, June 25th. The meeting was a grand success with great crowds, and Dr. Mat-

thews and the Wells at their best. The whole city was stirred, and hundreds asked that Matthews and Wells return for another campaign later.

The preaching was masterful, the truth gripping, and I believe that Dr. Matthews is one of the greatest living preachers of our day. And of course there is no one that can sing just like the Wells can. The people of our city were greatly in love with their



REV. H. B. GARVIN

sweet gospel singing. Dr. Goodwin did the preaching the last three days of our meeting and won the hearts of our people.

The meeting is over, the crowds are still coming, some good people are looking our way. Pray for the success of the great work, and that this, our new location may become a great center of holy fire. Decatur must have two great centers of holy fire. This city needs, and is now open for our gospel as never before. H. B. GARVIN, Pastor.

munity uplifted under the faithful ministry of this servant of God. Brother Taylor is a splendid preacher and a good man and should be kept busy by our churches. Our children's missionary day program was rendered during the revival to a large audience, after which Brother Taylor preached in the morning, afternoon and evening to good audiences.—Grover Rose, Pastor.

LOS ANGELES, CALIF., BOYLE HEIGHTS

—The work has opened well here on our new charge. Several earnest seekers have prayed through at the altar. Five new members have been received into the church and forty-two were out to the week night prayermeeting. We have some real good Nazarenes here, who are earnestly praying for a real old-fashioned revival, and already we hear the "sound of a going in the top of the mulberry trees." —A. K. Bryant, Pastor.

SPRING VALLEY, OKLA.

—Our District Superintendent, Rev. C. B. Jernigan visited our church the first of May and gave us his plan of a five-acre tract of land and a parsonage to strengthen the weak churches, like ours. His motto was "It can be done" and we set to work and God moved upon the hearts of the people and we now have five acres of land and \$440.00 subscribed for which we give God all the glory. We expect to build the parsonage in September. We plan to begin a meeting July 30th with Evangelist D. M. Spell and desire the prayers of all the saints of God that we may have victory here.—Geo. Eppler, Pastor.

VANBUREN, ARK.

—We opened a mission work and continued it until June 3d, when we began our tent meeting, with Evangelist Rev. R. E. Gilmore, from Cabot, Ark. God gave us large attendance, and there were sixty-three souls prayed through to victory; most of them for sanctification. We have enrolled twenty-seven members in the First Church of the Nazarene, Vanburen, and others coming in later. We have

By telegram, by post card and by first class mail inquiries and orders are coming in each mail for our new song book Revival Melodies. The large assortment of invitation and altar songs make this book in deed and in truth a revival song book. To those contemplating ordering song books we will send a sample copy for 15c. Special prices in lots of 50 or more, 15c each, not prepaid. Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

Anyone wishing to send contributions for the Publishing House Re-Organization Campaign should make remittances payable to E. G. Anderson, Treasurer, 2905 Troost Ave., Kansas City, Mo.

Those desiring information regarding any phase of the Re-Organizing of the Publishing House may write to Brother Anderson. All inquiries will be answered cheerfully and promptly.

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Have you ever sent the paper to a friend? Have you ever persuaded anyone to subscribe?

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NAZARENE PUBLISHING HOUSE
Kansas City, Mo.

Among the Churches

SCIENCE HILL, KY.

—Just closed a great revival at Mt. Hope church, which is a country point on Science Hill Circuit. By request of the church, the pastor did the preaching assisted by local talent. The meeting was successful in many ways. There were 54 knelt at the altar and 52 prayed through to definite victory, and testified to same. Glory to God. Ten united with the church, and more to follow; eight of these ten were baptized. God came in mighty power and men who have lived until their hair is gray said they never had seen such a meeting in their life. Opposition was overcome and the Nazarene church at this place has come to the front and will be the leading church in all this scope of the country. To God be all the glory. He did it all. This country affords a great opportunity and workers are needed and by the grace of God, we are in the battle to spread Scriptural holiness in this end of the earth. Pray for us.—J. A. Phillips, Pastor.

FELICITY, OHIO

—We have just closed a tent meeting at Felicity with Rev. John Fleming as evangelist, and his daughter Ethel as pianist. The tent was pitched on the public school lawn. Good interest was shown and the crowds were large from the very first night. The tent was full and more standing on the outside than the large tent would seat. Seekers were at the altar every service after the first night. About 100 seekers in all and many prayed through to victory. Took in ten new members the last Sunday. We intended to begin building our new church in a few days. The whole town and community are aroused and we are looking to the Lord for victory in the future.—H. J. Bolender, Secy.

FREDERICKTOWN, MO.

—Rev. Elwood Taylor and the writer have just closed a good meeting, about nine miles from here. This meeting was made possible by the co-operation of Brother and Sister Cooper. Brother Taylor knows how to preach the gospel in the old-fashioned way. His messages are deep, clear, logical and effective. A number were blessed at the altar and the com-

SUNDAY SCHOOL TEACHERS!

Are you satisfied with the way you prepare your lesson? Do you really know your pupils? Can you keep their attention? Can you ask good questions? Would you like practical help for reviews, for using illustrations, for getting better results from your teaching efforts? For 75c we will send you a cloth-bound book entitled A Little Kit of Teachers' Tools by Phillip E. Howard. Some chapters are worth more than the price of the entire book. Every Sunday school should own a copy to circulate among the teachers. After reading it many teachers will want their own copy for further study. The matter is presented in such a way that it is easy to grasp. It is boiled down, nothing unnecessary is included, but every problem of the teacher is discussed in an interesting, heart-to-heart manner. Order the book today.

NAZARENE PUBLISHING HOUSE
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An Open Letter

To Every Nazarene, Greeting:

I have just read the book, "TEMPTATION," by General Superintendent E. T. Williams, and I am very desirous that every Nazarene in the connection should read it. You simply must read it. It is scriptural, spiritual, educational, philosophical, psychological, and tremendously practical. It is food for the most thoughtful, and yet so simple that a child can understand it. Be sure and have the boys and girls read it.

This letter comes from my heart spontaneously, and of my own accord. But if you do not read the book you will have a harder time with your temptations, mark my word. Yours in earnest,

W. E. SHEPARD.

Brother Shepard is here referring to our new book, A Neglected Theme (Temptation) written by General Superintendent E. T. Williams. The price is 60c, prepaid. Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

purchased a lot with a small house, in a desirable location in the city, and plan on building a nice stucco church this fall. Pray for us.—J. W. Irwin, Pastor.

CONNEERSVILLE, IND.

—Just closed a good tent meeting in this city. Evangelist B. T. Flanery did the preaching and Rev. C. L. David led the singing and preached several times. A number sought the Lord for pardon or purity. The greatest work was done in breaking down prejudice. The closing night was wonderfully blessed of the Lord and the old-time fire fell. Brother Flanery and Brother Davis are great evangelists and any church will do well to secure them for a meeting. We need your prayers for this church which is in a better condition than it ever was before, but still we need your prayers. Also pray for Mrs. Wines who is still declining in health.—J. W. Wines, Pastor.

COLUMBUS, GA.

—One of the greatest meetings in the history of Columbus, closed last Sunday night, in a flame of fire. When I took charge of this work last October I found the saints in an almost despondent condition on account of some severe trials they were going through, nevertheless they stood still expecting to see the salvation of God. We had two all-night prayermeetings in December for a world-wide revival, after which, we started our meeting. I preached the first two weeks and then our beloved District Superintendent, W. R. Hanson preached for about two weeks. We continued the meeting and engaged our Sister W. L. Duncan as evangelist. She did great preaching and a few got blessed and some were saved, nevertheless we did not see the results we expected to see, but kept on believing God would give us a revival, and when conditions were right in the church for a revival, God sent along the right preacher at the right time, in the person of W. S. Bennett, the cowboy preacher from Texas. He preached two weeks for the Methodist Protestant Church before coming to us. God gave him the witness before he closed there, that we would have a revival in the Church of the Nazarene, and we did, Glory to God! We opened the meeting June 11th, and Brother Bennett preached his first sermon for us Monday night. The congregation continued to grow and the following Sunday night we could not accommodate the people. The Lord sent us a large tent and we put it up on the vacant lot beside the church and it was not long until the tent would not seat more than two thirds of the people. The meeting continued for over six weeks, closing last Sunday night. There were many saved and sanctified, and thirteen additions to the church, with others to join. God has started a fire in Columbus, that the Devil will never be able to put out. Glory be to God and the Lamb forever! We expect to have Brother Bennett with us for another meeting in the fall. We desire the prayers of the HERALD Family for our work in Columbus.—R. Weir, Pastor.

WARREN, PA.

—Things are moving forward here. The church is now engaged in a tent meeting not very far from the church in the east side of the city. All indications are that God intends to grant us a glorious victory. Although the meeting only began two days ago the manifest and felt presence of our God is with us. One soul forward and restored to God last night. Prof. W. F. Nease is the evangelist. We will also have evangelistic singers Schurman and DeLong for the latter part of the meeting. The Lord has blessed us also with local talent for music in the meeting. It has been my great pleasure to have a visit from my father and mother, Dr. and Mrs. B. F. Haynes from Jacksonville, Fla. Although Dr. Haynes is in poor health as is known by all the readers of the HERALD, yet the Lord granted him strength to preach for my people here last Sunday night. The Lord blessed him and the people in his delivery of an exposition of the passage in the sixth chapter of Ephesians the "Christian's Armour." The exposition spoken from the chair, was lucid, clear and pungent. Although spoken in a subdued tone of the speaker's self-control yet it was indued with the speaker's old-time power and vigor. Pray for continued victory in the work at Warren.—A. F. Haynes, Pastor.

ATWOOD, OKLAHOMA

—Since our last report we have been pushing on. God has been blessing in the old-time way. I helped Brother Charley Johnson in a meeting at Stuart, Okla. This was one of the best little meetings I ever held. The meeting was held the latter part of May and first of June, hence the rainy weather and cool nights hindered very much. In spite of the bad weather, the Devil and his combined forces, there were about twenty at the altar and a number of them prayed through to victory. At the close of the meeting, we transferred the Canaan church membership into town and took in ten members out of this meeting, so I believe we

have our feet well planted in Stuart. It was a very great delight to have the privilege to labor with Brother Johnson. He certainly knows how to pull the fire down. Our meeting here at Newberg Church, Atwood, Okla., closed Sunday night. Rev. Frank Daniel was our evangelist for the meeting. God surely did bless in the delivery of the Word. Brother Daniel is a man of prayer and God helps him to get hold of the people. There were twenty-two prayed through to definite victory, either saved, reclaimed or sanctified. Seven additions to the church, all adults. The saints were greatly strengthened and encouraged to do things for the Lord. In spite of the close financial condition of this part of the country, the finances came easy and we were all pleased in every way. We are still looking for greater things. Amen!—F. N. DeBoard, Pastor.

OKLAHOMA CITY, OKLA.

—These are good days with us in the First Church of the Nazarene. East Sabbath the glory fell and the saints shouted and cried until there was no preaching; in the evening service the altar was lined with anxious seekers and there were several happy finders. The Sunday previous, six prayed through to definite victory. In spite of the hot weather we have splendid crowds and good interest. The Wednesday night prayermeetings are especially blessed with God's presence and good attendance. This has been one of the best years of our life. Five hundred souls have sought and found God at the services here; more than eighty additions to the church. The church gave us a unanimous call for another year. The revival through the month of June was blessed of God; 150 souls found victory. Rev. I. M. Ellis was the evangelist. Rev. P. R. Jarrell of Marlow, the song evangelist. Brother Jarrell having to leave before the meeting was over, Prof. B. D. Sutton sang for us most of the week. Prof. A. M. Paylor and daughter, Miss Rachel of Bethany had charge of the pianos, and these workers are hard to equal for a campaign. We have plans under headway to establish a Nazarene State Camp in Oklahoma City.—M. V. Dillingham and Wife, Pastors.

AMARILLO, TEXAS

—The Lord is blessing and helping us in our work. We have our church moved and remodeled, and all the woodwork finished. We have to paint and paper, but we take courage and press on.—M. M. and Sadie Lowrey.

VAN HOOK, N. DAK.

—The past year has been full of good works. During the year the Van Hook church had three

revivals; the first was under the auspices of the Layman's Holiness Association, with Rev. Marine as the preacher. Rev. Brown, our pastor at Minot, held the second meeting, and the last one, we had Rev. Beebe and Prof. Hutton as our workers. God was with these blessed men of God and each meeting brought forth fruit though there was not the break we longed to see. Nevertheless, Van Hook church is going to have an outpouring of the Spirit for here we have some of God's faithful children and they are loyal Nazarenes. The old church mortgage is burned and God enabled us to build a fine seven-room parsonage with an indebtedness of \$866. The pastor paid \$15.00 per month for rent to help pay the debt. I found it easier to pay \$15.00 to help pay for a Nazarene parsonage than to pay \$20 or \$25 for rent to some ungodly landlord. We paid \$318.00 to foreign missions; our total for all purposes was \$4,260.26. How is that for forty-three members, and about half of them not employed? The business men say it was the worst year financially that they ever knew. The writer was sick for about three months in the spring, during which time his wife had to do most of the preaching, but thank God, his health is restored and he is now in the evangelistic field and at present in a meeting at Poplar, Mont.—R. J. Kirkland.

PARIS, TENN.

—We began our meeting June 4, and closed the 18th. It was a hard fought battle but God gave us victory. Rev. G. M. Hammond of Wilmore, did the preaching and God was with him and he did some fine preaching. No pastor will be disappointed to have Brother Hammond in his church. There were about 20 either saved or sanctified, and we could not accommodate the crowds; different times there were as many as 100 people turned away. God has blessed our work here this year, and we have taken in 15 members, among them, are some very strong characters. The Sunday school has doubled and we are looking for some greater things yet.—E. T. Cox, Pastor.

LINCOLN, NEBR.

—The Lincoln church has great cause to humbly and reverently thank the God of all grace for His wonderful goodness to us. Spiritually, the present year has been one of great blessing. It has been a year of revival and ingathering, and the manifest presence of the Spirit has been felt in the prayers, testimonies, shouts, and sermons of our services very generally. While we do not want to unduly emphasize numbers, we rejoice to say, to the glory

Eastern Nazarene College Wollaston, Massachusetts

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REV. ERNEST E. ANGELL, S. T. L.

has been elected to the Department of Biblical History and Literature. Rev. Angell is a graduate of Wesleyan Theological Seminary, which is affiliated with McGill University. He has taught the English Bible for years and is one of the strongest men in the Church of the Nazarene.

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Write for the new catalogue

FRED J. SHIELDS, A. M., Ed. M.



of God, that we have had a net increase of practically one hundred per cent this Assembly year, or about 70 new members. The church has unanimously called again our pastor Rev. B. H. Edwards, who with Sister Edwards, our deaconess, has been a great blessing to us this year. District Superintendent H. N. Haas has been with us several times and has always been a blessing to the church. Sunday, July 2, Dr. Goodwin, General Superintendent preached for us both morning and evening and presented the Publishing House campaign, to which we consider a good response was made under the present circumstances of financial stringency and unemployment which beset our members. The evening service was one long to be remembered, because five new members joined our ranks, the blessing came down upon songs and prayers, and the message by Dr. Goodwin on "Floods upon the dry ground" touched our own need, while a number rose for prayer. On the same day it happened that Dr. C. B. Widmeyer was with us representing educational interests. It was a treat to meet him and hear him speak; briefly at the morning service, and again at the Young People's hour, and we could wish he had had a fuller opportunity to speak to and mingle with us. We celebrated the glorious Fourth, with a Sunday school picnic; which was held in Antelope park beginning at 10:00 a. m., and lasting until about 4:00 p. m. The picnic was pronounced a great success and we would recommend this kind of a celebration to any of our Sunday schools. Opening with a short devotional service, and closing with a ring-meeting out in the natural beauty of the park, we showed others what manner of people we were. In the meantime old and young enjoyed the cleanest kind of play and sport, while the dinner, picnic style, and the ice-cream were delicious. The attendance at the picnic was approximately one hundred. We attended as a church the State Holiness Campmeeting June 16-25, in which some of our Nazarene workers were employed, and which was a spiritual feast. The year has been one of burdens and problems as well as of success, but we have every reason to praise God for the past, and trust Him fully for the future.—Reporter.

Scripture Text Calendar For 1923



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Scripture Text Calendars for 1923 are now in stock. We want responsible Christian people to represent us in every community. Churches, Sunday Schools, Young People's Societies, etc., have organized to distribute these beautiful calendars with very satisfactory results. It is a proposition that should appeal especially to Christian people. These calendars will find their way into many homes where the Word of God is not honored, and where they will bring their gospel messages day in and day out through the entire year.

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The retail price is 35c each.

Write for particulars and folder showing frontispiece and inside page in colors similar to the calendar itself.

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NOTES AND PERSONALS

Evangelist W. E. Ellis is in a great revival at Durant, Okla., with pastor Rev. W. H. Minor. An item of news from the daily paper of Durant states in part: "Great services at the Nazarene revival. The evangelist, Rev. W. E. Ellis brought a great message. God put His seal upon it with old-time conviction, and the altar was filled with hungry seekers, and all who came were happy finders. There have been twenty-five prayed through in the revival since Sunday."

Rev. P. C. Ramsey announces for evangelistic work for the fall and winter, or for pastoral work. He has had experience in both lines of work and can give reference. His address, is Shawnee, Okla., 304 N. Aydelotte, St.

Rev. J. M. Westmoreland of Springville, Miss., requests prayers of HERALD readers that the Lord will heal his body of chills and fever.

Rev. Howard Eckel reports a successful tent meeting conducted by C. J. Penn in Los Angeles, Calif., resulting in the conversion or sanctification of some twenty-eight or thirty souls. Evangelist Penn now has his tent located at Monterey Park, eight miles east of Los Angeles. This is a very needy field and earnest prayer is solicited for this meeting.

Minnie Young, Cor. Sec., reports the Cherryvale, Kansas campmeeting a success, with seekers at the altar. The workers were Dr. E. P. Ellyson, Rev. F. R. Morgan, and L. C. Messer, song leader, and Mrs. Grace Barber, pianist. Mrs. Ella Isaac, wife of the pastor at Cherryvale was healed during the meeting.

A communication from Evangelist M. M. Bussey says: "On June 3d, in Atlanta, Ga., mother slipped off to glory. I was over three thousand miles away, doing pioneer work up in the great northwest and did not get to see her or receive her parting blessing, but she will be waiting for me over there. Since she is no longer here to pray for me, let the mothers in Israel pray for my ministry. Surely no preacher boy ever needed and so appreciated the prayers and counsel of a mother, as I did. In my early ministry we labored together. She was a preacher in the Church of the Nazarene, and labored zealously for souls."

Evangelist E. H. Farris and Dist. Supt. Pollard are engaged in a campaign at Glasgow, Ky., and earnestly solicit the prayers of the readers of the HERALD, for victory in this meeting.

ANNOUNCEMENTS

NOTICE—The board of examination will meet August 22, 1922 at Marshalltown, Iowa, in the Church of the Nazarene. Let all wanting to take the examination in any part of the course of study be sure to meet the board at this time. The hour will be 2:30 p. m.—H. L. Kinzie, Dist. Supt.

NOTICE—Group Meeting, Minneapolis-Jamestown District—The autumn group meeting of all the ministers and members of the Minnesota portion of the Minneapolis-Jamestown District of the Church of the Nazarene, will be held at Granite Falls, Minn., September 15, 16 and 17.—J. G. Morrison, Dist. Supt.

NOTICE—Missouri District—The Missouri District Assembly convenes August 30th, and the Treasurer's books close, by vote of the Assembly, August 26th. Pastors and church treasurers please complete paying your apportionments as early as possible. The District Treasurer's report this year will be by churches and we are anxious that each church shall have as complete a report as possible.—Mrs. E. C. Jones, Dist. Treas., 330 S. Denver Ave., Kansas City, Mo.

NOTICE—It has been my pleasure to know of Rev. Wm. C. Urschel, 1332 Summit St., Findlay, Ohio, for the past three years. He is a good wide-awake live spiritual aggressive evangelist. He will prove a blessing to any church, campmeeting, or mission needing an evangelist. We heartily recommend him to the brethren of the Church of the Nazarene as a strong spiritual man.—N. B. Herrell, Gen. Sec'y of Evangelism.

NOTICE—Let all the local treasurers of the Woman's Auxiliary on the Ohio District send the quarterly dues and all other money to the District Treasurer, Mrs. J. W. Henry, 49 Gordon St., Dayton, Ohio, not later than August 10th.—Mrs. Lois Brenninger, Cor. Sec'y.

BRUSH ARBOR REVIVAL

In the name of the Lord, we began a revival meeting July 9th, near Beebe, Arkansas under a little brush arbor. There God met with us and blessed us from the very first service. We sang, prayed, and preached, by His help, sixteen nights and visited and prayed in several homes during the day. Folks were put under Holy Ghost conviction; and some were wise and some were foolish, wise because they gladly welcomed conviction and prayed through to God, and others were foolish because they fought off conviction and remained in their sins. Ten souls professed to be pardoned of their sins, and eight professed to be sanctified wholly as a second definite work of grace, for which we do thank God. Glory to our Lord Jesus, the meeting closed with a battle won for our God.

MRS. EMMA HOUSE,
MISS BESSIE STUART.

FROM EVANGELIST C. K. SPELL

Our last meeting—a camp near Crowley, La., was a good meeting. We had from 200 to 2000 people in attendance at night. There were about sixty professions in the meeting. Our brother, C. V. Spell sang for the camp and rendered good service.

Our meeting here at Locker, Texas is a hard battle but the Lord is with us. Large crowds at night. A few professions. We are to stay until July 30th. Rev. W. S. Hill and Wife are in charge of the work here. They are pure gold—the salt of the earth.

C. K. SPELL.

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Tennessee (Nashville) Oct. 4 to 8
Georgia Oct. 11 to 15
Florida Oct. 18 to 22
Alabama (Parrish) Nov. 1 to 5
Mississippi Nov. 8 to 12
The Assemblies are to begin at 9:00 a. m., Wednesday, and are to be preceded with a rousing inspiration service on Tuesday night at 7:30.

R. T. WILLIAMS Dallas, Texas
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Chicago Central August 30 to Sept. 3
Michigan Sept. 6 to 10
Kansas (Topeka) Sept. 12 to 17
Western Oklahoma (Woodward) Sept. 27 to Oct. 1
Eastern Oklahoma (Bartlesville) Oct. 4 to 8
Arkansas Oct. 11 to 15
Louisiana (Alexandria) Oct. 18 to 22

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1850 North Sierra Bonita Avenue
Mail Address, 2905 Troost Ave., Kansas City, Mo.

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(Camp begins Aug. 18th).
Missouri (Dexter) Aug. 30 to Sept. 3
Indiana (Fort Wayne) Sept. 5 to 10
Kentucky (Science Hill) Sept. 13 to 17
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ATTENTION

Licensed Ministers and Licensed Deaconesses
Notice is hereby given, that at a meeting of the Board of General Superintendents, held February 16, 1922, it was decided that new license blanks will not be issued hereafter to the above parties. The former license will be endorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the District Secretary at least two weeks before the meeting of your district assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.

TELEGRAMS

HERALD OF HOLINESS: Duncan, Okla.
The revival with Jarrette and Dell Aycock as evangelists closed with good victory; 149 seekers, 97 prayed through; 34 joined church; 70 subscriptions to HERALD OF HOLINESS. Good donation for pastor; \$350 raised for all purposes.

W. B. WALKER, Pastor.

TELEGRAMS

HERALD OF HOLINESS: Los Angeles, Calif.
On account of the serious illness of Mrs. Babcock I must cancel all of my campmeeting engagements for this summer.

REV. C. H. BABCOCK.

HERALD OF HOLINESS: Tulsa, Okla.
First Sunday night fifteen at altar, eight professions. Church in good shape for revival. Morgan and Messer at best.

A. C. GUSTIN, Pastor.

HERALD OF HOLINESS: Santa Rosa, Calif.
Greatest revival in history of Santa Rosa Nazarene church closed tonight; 135 saved and sanctified; 14 joined church. Crowded house from first night. Had to move to Methodist Church second week. Six hundred people present at closing service. Smith Evangelistic Party in charge.

W. L. FEAR, Pastor.

HERALD OF HOLINESS: Indianapolis, Ind.
Rev. Mattie Wines in Methodist hospital, Indianapolis, operation for inward goitre. Pray for her recovery.

REV. J. W. SHORT.

HERALD OF HOLINESS: Hamlin, Texas
Bitter Creek camp closed last night in a blaze of victory. Evangelist J. E. Gaar of Olivet, Ill., at his best; his ministry brings results. Altar scenes indescribable. Pastor H. B. White kept the sunrise prayermeeting going. Great crowds. Piano bought for church.

MRS. HETTIE BOWMAN.

HERALD OF HOLINESS: East Liverpool, Ohio
Just closed greatest meeting have seen in years at Cherry Valley, Ohio. Mrs. Sloan assisting me. One hundred at altar on closing Sunday. Over 225 the last week. Twelve hundred in attendance Sunday night. Organized church with forty members. Half acre donated for building. Rev. Lehman will supply.

DR. J. H. SLOAN.

IMPORTANT NOTICE

There has just been printed, under the approval of the General Superintendents, a blank for transfers for ministers and deaconesses for the use of District Assemblies and District Advisory Boards. District Superintendents should order a supply for use between Assemblies. Always remit with order at the following rates: \$4.00 per dozen; \$.25 per half-dozen; \$.05 each. Send to

E. J. FLEMING, General Secretary,
2905 Troost Ave., Kansas City, Mo.

HERALD OF HOLINESS

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Published Every Wednesday at the Nazarene Publishing House
2109-15 Troost Avenue, Kansas City, Mo.

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

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Put It Across!



LEROY D. PEAVEY

YES, put it across! To raise the \$100,000 is the simplest thing in the world. To say it can not be done is folly. Of course it can not be done if our people do not choose to do it, but if we really want to see it accomplished it can be done in a short while.

This causes us to ask the question—"Is it worth while?" There can be only one answer to this. Our General Superintendents have assured us that the affairs of the House will be administered on a business basis and that if the money is raised the work of the House will go on with increasing vigor and success, spreading full salvation to the ends of the world. Amen! So be it! We can not stop. We must go on. We have really only just got started. May God help us to be true to the heavenly vision!

I say it can be put across. To say our people scattered all over the United States—in Canada—in the British Isles—can not raise this amount is the height of the ridiculous. Our half a hundred thousand Nazarenes can rise up and "snow the Devil under," in a few weeks. Brother Bud Robinson has truly said that 10c per week from every Nazarene would raise the \$100,000 in six months! Yes, one hundred Nazarenes giving \$1000 would clean the thing up in a month!

The fact is, we have those in our midst who, *single handed and alone* could pay the *whole amount* without more ado! Whenever we encounter difficulty in any such undertaking, it signifies that the motive power which called us into existence—the passion for lost souls—the Pentecostal flame—the martyr spirit among us is passing away. We are becoming mere time servers and "pewholders."

If we do not raise the money it will be our own fault and to our shame and lasting disgrace! We need blame no one but ourselves. Our constituency, by co-operation, sacrifice and zeal, *can do anything they set out to do*. We do not expect it can be done without sacrifice. God help us! Who said it could? Give us the old time unselfishness that has always characterized the progeny of Pentecost. Give us the zeal and martyr spirit of the men and women of God down through the ages!

The trouble with many of us, Brethren, is that we are not as good as we think we are. A little more prayer—a little more heart searching—a little more fire—a little more zeal—a little more glory—a little more vision, until we have the spirit of a Luther, a Wesley, a George Mueller, an Asbury, and we shall put the thing across! It is not that we have not the money. We have the money. Have we the sacrifice, the zeal, the vision? If not, let us take down our sign, close up our shop and let somebody else do the work.

We must fling forth the glorious truth of salvation and holiness until it reverberates the world again and again! We must spread it until it resounds from every street corner and until it permeates to the utmost recesses of the earth. We must paint it in letters of fire on the sky and waft it on every whispering breeze. Our printed page must pour upon a careless world like snow-flakes in a winter storm!

May God help us to rise up as one man and put hell to flight and set the archangels to singing as they realize that *faith is not yet banished from the earth!*

LEROY D. PEAVEY.